

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- May 2, Sunday.—Fourth Sunday after Easter.
 „ 3, Monday.—Finding of the Holy Cross.
 „ 4, Tuesday.—St. Monica, Widow.
 „ 5, Wednesday.—St. Pius V., Pope and Confessor.
 „ 6, Thursday.—St. John at the Latin Gate.
 „ 7, Friday.—St. Stanislaus, Bishop and Martyr.
 „ 8, Saturday.—Apparition of St. Michael.

The Finding of the Holy Cross.

This festival has been celebrated in the Latin Church since the fifth or sixth century. It commemorates the discovery by St. Helena, mother of the Emperor Constantine, A.D. 326, of the Cross on which Our Blessed Saviour suffered. In the words of St. Jerome: "If the ark was held in such high veneration by the Jews, how much more ought Christians respect the wood of the Cross whereon Our Saviour offered Himself a bleeding victim for our sins? Christ selected the Cross to be the glorious instrument of His victory, and the Cross is the standard under which all His followers must fight His battles."

St. John at the Latin Gate.

In this feast the Church commemorates the miraculous deliverance of St. John the Evangelist, when, having been cast, by order of the Emperor Domitian, into a cauldron of boiling oil, he emerged uninjured. This miracle happened in Rome in the year 95, near the gate of the city, through which passed the road to Latium.

Apparition of St. Michael, Archangel.

The feast which we keep to-day was instituted by the Church to commemorate a famous apparition of St. Michael on Mount Gargano, in the kingdom of Naples. This was the origin of a noted pilgrimage, and gave occasion to the erection of a magnificent church in honor of the great Archangel.

GRAINS OF GOLD

DEVOTION TO THE SACRED HEART OF MARY.

Burn, altar lights, beside
 "The-Prisoner-of-Love!"
 My soul, let thy love guide
 This prayer to Heav'n above!

To Mary's Sacred Heart,
 Pierc'd by sharp Sorrow's sword,
 I kneel, for Sorrow's dart
 Pierc'd mine too, O my Lord!

Thrice sacred Vision, sweet,
 I hold thee firm for aye;
 Protection, sure, complete,
 Is mine now, night and day.

My life's remaining years,
 In serving thee, will be
 A bridge of golden piers
 Across earth's stormy sea.

Take them in Jesu's Name!
 And, for His Love's sake, be
 My soul's Salvation flame—
 Queen—Mother—All—to me!

Burn, altar lights, beside
 "The-Prisoner-of-Love!"
 Blest Guardian Angels, guide
 This prayer to Heav'n above!

Amen.

GEORGE "JOSEPH" EVATT.

Christchurch.

REFLECTIONS.

Meekness is the touchstone of sanctity.—St. Alphonsus.

If one willingly bears the cross of Christ on his shoulder, he soon feels within his soul the charity of Christ for men's salvation.—Father Elliot, Paulist.

So long as our common humanity is so frail, it will be necessary for men to keep forgiving, cancelling debts, swallowing offended pride.—Frank Crane.

Think not of thyself, but of the work God has given thee to do; not of happiness, but of right-doing; not of what others shall say, but of what duty commands.

The Storyteller

WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

CHAPTER XIX.—(Continued.)

"I drank too much, Helen, with Whitecraft, whom wine—my Burgundy—instead of warming, seems to turn into an icicle. However, he is a devilish shrewd fellow. Helen, darling, there's a jug of water on the table there; will you hand it to me? I'm all in a flame and a fever."

She did so, and her hand trembled so much that she was near spilling it. He took a long draught, after which he smacked his lips, and seemed to breathe more freely.

"Helen," said he.

"Well, dear papa."

"Helen, I had something to mention to you, but—"

"Don't disturb yourself to-night, papa; you are somewhat feverish," she added, feeling his pulse. "If you will excuse me, papa, I think you drank too much; your pulse is very quick; if you could fall into rest again, it would be better for you."

"Yes, it would; but my mind is uneasy and sorrowful. Helen, I thought you loved me, my darling."

"O could you doubt it, papa? You see I am come as usual—no, not as usual, either—to kiss you; I will place my cheek against yours, as I used to do, dear papa, and you will allow me to weep—and to say that never father deserved the love of a daughter as you have deserved mine; and never did daughter love an affectionate and indulgent father more tenderly than your *Coleen Bawn* does you."

"I know it, Helen, I know it; your whole life has been a proof of it, and will be a proof of it; I know you have no other object in this world than to make papa happy; I know, I feel, that you are great-minded enough to sacrifice everything to that."

"Well, but papa," she continued, "for all my former offences against you, will you pity and forgive me?"

"I do both, you foolish darling; but what makes you speak so?"

"Because I feel melancholy to-night, papa; and now, papa, if ever I should do anything wrong, won't you pity and forgive your own *Coleen Bawn*?"

"Get along, you gipsy—don't be crying. What could you do, that papa wouldn't forgive you, unless to run away with Reilly? Don't you know that you can wind me round your finger?"

"Farewell, papa," she said, weeping all the time; for, in truth, she found it impossible to control herself; "farewell—good-night! and remember that you may have a great deal to forgive your own *Coleen Bawn* some of these days."

On leaving the bedroom, where she was hurried by her feelings into this indiscreet dialogue, she found herself nearly incapable of walking without support. The contending affections for her father and her lover had nearly overcome her. By the aid of the staircase she got to her own room, where she was met by Connor, into whose arms she fell almost helpless.

"Ah, Connor," she said—alluding to her father, whom she could not trust herself to name—"to-morrow morning what will become of him, when he finds that I am gone? But I know his affectionate heart. He will relent—he will relent for the sake of his own *Coleen Bawn*. The laws against Catholics are now relaxed, and I am glad of it. But I have one consolation, my dear girl, that I am trusting myself to a man of honor. We will proceed directly to the Continent—that is, if no calamitous occurrence should take place to prevent us; and there, after our nuptials shall have been duly celebrated, I will live happy with Reilly—that is, Connor, as happy as absence from my dear father will permit me—and Reilly will live happy, and, at least, free from the persecution of bad laws, and such villains as base and vindictive Whitecraft. You, Connor, must accompany me to the back of the garden, and see me off. Take this purse, Connor, as some compensation for your truth and the loss of your situation."

It was now, when the moment of separation approached, that Connor's tears began to flow, far less at the generosity of her mistress than her affection, and that which she looked upon probably as their final separation.

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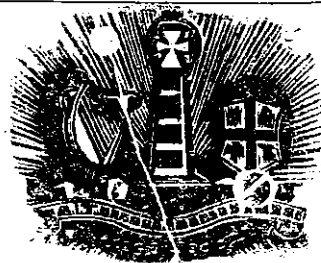
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"Dear Connor," said her mistress, "I would expect that support to my breaking heart which I have hitherto experienced from you. Be firm, now; for you see I am not firm, and your tears only render me less adequate to encounter the unknown vicissitudes which lie before me."

"Well, then, I will be firm, my dear mistress; and I tell you that if there is a God in heaven that rewards virtue and goodness like yours, you will be happy yet. Come, now he is waiting for you, and the less time we lose the better. We shall go out by the back way—it is the safest."

They accordingly did so, and had nearly reached the back wall of the garden when they met Malcolmson and Cummiskey, on their way into the kitchen, in order to have a mug of strong ale together. The two men, on seeing the females approach, withdrew to the shelter of a clump of trees; but not until they were known by Connor.

"Come, my dear mistress," she whispered, "there is not one second of time to be lost. Cummiskey, who is a Catholic, might overlook our being here at this hour; because, although he is rather in the light of a friend than a servant to your father, still, he is a friend to Reilly as well; but as for that ugly Scotchman, that is nothing but bone and skin, I could not depend upon him as far as I could throw a cow by the tail."

We will not describe the meeting between Reilly and the *Coleen Bawn*. They had no time to lose in the tender expressions of their feelings. Each shook hands with and bade farewell to poor affectionate Connor, who was now drowned in tears; and thus they set off, with a view of leaving the kingdom, and getting themselves legally married in Holland, where they intended to reside.

CHAPTER XX.—THE RAPPAREE SECURED—REILLY AND COLEEN BAWN ESCAPE AND ARE CAPTURED.

Cummiskey had a private and comfortable room of his own, to which he and the cannie Scotchman proceeded, after having ordered from the butler a tankard of strong ale. There was a cheerful fire in the grate, and when the tankard and glasses were placed upon the table, the Scotchman observed:—

"De'il be frae my saul, Maister Cummiskey, but ye're vara comfortable here."

"Why, in troth, I can't complain, Mr. Malcolmson; here's your health, sir, and after that we must drink another."

"Many thanks, Andrew."

"D—n it, I'm not Andrew, that sounds like Scotch; I'm Andy, man alive."

"Weel, many thanks, Andy; but, for the matter o' that, what the de'il waur wad it be gin it were Scotch?"

"Bekaise I wouldn't like to be considered a Scotchman, somehow."

"Weel, Andrew—Andy—I do just suppose as muckle; gin ye war considered Scotch, muckle mair might be expected frae you than, being an Irishman, as you are, you could be prepared to answer to; whereas—"

"Why, d—n it, man alive, we can give three answers for your one."

"Weel, but how is that now, Andy? Here's to ye, in the meantime; and I am no sayin' but this yill is just right gude drink; it warms the pit o' the stomach, man."

"You mane by that the pit o' the stomach, I suppose?"

"Aye, just that."

"Troth, Mr. Malcolmson, you Scotchmen bring everything to the pit o' the stomach—no, begad, I ax your pardon, for although you take care of the praticbag, you don't forget the pocket."

"And what for no, Andy? Why the de'il war pockets made, gin they wurna to be filled? But how hev ye Irishers three answers for our one?"

"Why, first with our tongue; and even with that we bate ye—flog you hollow. You Scotchmen tako so much time in givin' an answer, that an Irishman could say his patherin aves before you spake. You think first, and spake afterwards, and come out in sich a way that one would suppose you say grace for every word you do spake; but it isn't 'for what we are to receive' you ought to say 'may the Lord make us thankful,' but for what we are to lose—that is your Scotch nonsense; and, in troth, you ought to be thankful for losin' it."

"Weel, man, here's to ye, Andy—ou, man, but this yill is extraordinar' gude."

"Why," replied Andy, who, by the way, seldom went sober to bed, and who was even now nearly three sheets in the wind, "it is, Mr. Malcolmson, the right stuff. But, as I was sayin', you Scotchmen think first and spako afther—one of the most unlucky practices that ever any-

body had. Now, don't you see the advantage that the Irishman has over you? He spakes first and thinks aftherwards, and then, you know, it gives him plenty of time to think—here's God bless us all, anyhow—but that's the way an Irishman bates a Scotchman in givin' an answer; for if he fails by word of mouth, why, whatever he's deficient in he makes up—by the fist or cudgel; and there's our three Irish answers for one Scotch."

"Weel, man, a'richt—a'richt—we winna quarrel about it; but I thoct ye promised to gi'e us anither toast; de'il be frae my saul, man, but I'll drink as mony as you like wi' siccan liquor as this."

"Aye, troth, I did say so, and de'il a thing but your Scotch nonsense put it out o' my head. And now, Mr. Malcolmson, let me advise you, as a friend, never to attempt to have the whole conversation to yourself; it isn't daicent."

"Weel, but the toast, man."

"Oh, aye; troth, your nonsense would put anything out of a man's head. Well, you see this comfortable room?"

"Ou, aye; an' vara comfortable it is; ma faith, I wuss I had ane like it. The auld squire, however, talks o' buildin' a garden-hoose."

"Weel, then, fill your bumper. Here's to her that got me this room, and had it furnished as you see, in order that I might be at my aise in it for the remainder o' my life—I make the *Coleen Bawn*—the Lily of the plains of Boyle! Come now, off with it; and if you take it from your lantern jaws till it's finished, divil a wet lip I'll ever give you."

The Scotchman was not indisposed to honor the toast: first, because the ale was both strong and mellow; and, secondly, because the *Coleen Bawn* was a great favorite of his, in consequence of the deference she paid to him as a botanist.

"Eh, sir," he exclaimed, after finishing his bumper, "but she's a bonnie lassie that, and as gude as she's bonnie—and de'il a higher compliment she could get, I think. But, Andy, man, don't they talk some clash and havers anent her predilection for that weel-farrant callan, Reilly?"

"Ah, my poor girl," replied Cummiskey, shaking his head sorrowfully; "I pity her there; but the thing's impossible—they can't be married—the law is against them."

"Weel, Andy, they must e'en thole it; but I am thinkin' they'll just break bounds at last, and take the law, as you Irish do, into their ain hands."

"What do you mean by that?" asked Andy, whose temper began to get warm by the observation.

"Eh, man," replied the Scotchman, "dinna let your birses rise that gate. Noo, there's the fibert-trees, ma friend, of whilk ane is male and the ither female; and the upshot e'en is, Andy, that de'il a pickle o' fruit ever the female produces until there's a braw, halesome male tree planted in the same garden. But, ou, man, Andy, wasna you she and that bonnie jaud, Connor, that we met the noo? De'il be frae my saul, but I jalouse she's aff wi' him this vara nicht."

"Good God, no!" replied Cummiskey, starting; "that would kill her father; and yet there must be something in it, or what would bring them there at such an hour? He and she may love one another as much as they like; but I must think of my mather."

"In that case, then, our best plan is to gi'e the alarm."

"Hould," replied Andy; "let us be cautious. They wouldn't go on foot, I think; and before we rise a ruction in the house, let us find out whether she has made off or not. Sit you here, and I'll try to see Connor, her maid."

"Ay, but, Andy, man, it's no just that pleasant to sit here dry-lipped; the tankard's oot, ye ken."

"Divil take the Scotch soul o' ye—who do you suppose could think of a tankard, or anything else, if what we suspect has happened? It will kill him."

He then proceeded to look for Connor, whom he met in tears, which she was utterly unable to conceal.

"Weel, Miss Connor," he asked, "what's the matter? You're cryin', I persave."

"Ah, Cummiskey, my mistress is unwell."

"Unwell! Why, she wasn't unwell a while ago, when the gardener and I met her and you on your way to the back o' the garden."

"Oh, yes," replied Connor, "I forced her to come out, to try what a little cool air might do for her."

"Aye, but, Connor, did you force her to come in again?"

"Force! There was no force necessary, Cummiskey. She's now in her own room, quite ill."

"Oh, then, if she's quite ill, it's right that her father should know it, in order that a docthor may be sent for."

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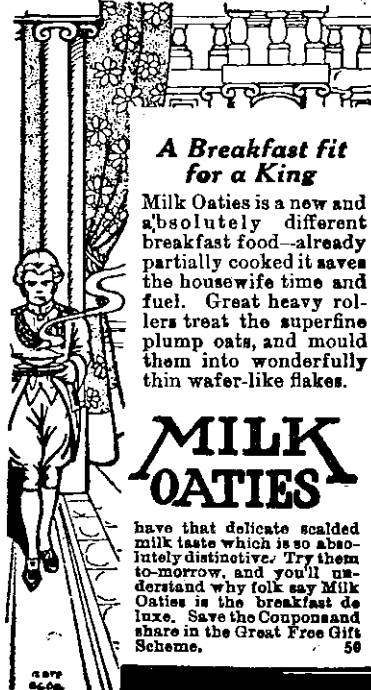
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"Aye, but she's now asleep, Cummiskey—that sleep may set her to rights; she may waken quite recovered; but you know it might be dangerous to disturb her."

"Aye, I believe you," he replied, dissimulating; for he saw at once, by Connor's agitated manner, that every word she uttered was a lie; "the sleep will be good for her, the darlin'; but take care of her, Connor, for the mather's sake, for what would become of him, if anything happened to her? You know that if she died he wouldn't live a week."

"That's true, indeed," she replied; "and if she gets worse, Cummiskey, I'll let the master know."

"That's a good girl; *ma gragal* that you war—good-bye, acushla"; and he immediately returned to his own room, after having observed that Connor went down to the kitchen.

"Now, Mr. Malcolmson," said he, "there is a good fire before you—I ax your pardon—just sit in the light of it a minute or so; I want this candle."

"A'm saying, Andy, gin yo haud awa' to the kitchen, it wadna be a crime to send up another tankard o' that yill."

To this the other made no reply, but walked out of the room, and very deliberately proceeded to that of Helen. The door was open, the bed unslept upon, the window curtains undrawn; in fact, the room was tenantless, Connor a liar and an accomplice, and the suspicions of himself and Malcolmson well founded. He then followed Connor to the kitchen; but she, too, had disappeared, or at least hid herself from him. He then desired the other female servants to ascertain whether Miss Folliard was within or not; giving it as his opinion that she had eloped with Willy Reilly. The uproar now commenced; the house was searched, but no *Coleen Bawn* was to be found. Cummiskey himself remained comparatively tranquil; but his tranquillity was neither more nor less than an inexpressible sorrow for what he knew the affectionate old man must suffer for the idol of his heart, upon whom he doted with such unexampled tenderness and affection. On ascertaining that she was not in the house, he went upstairs to his master's bedroom, having the candlestick in his hand, and tapped at the door. There was no reply from within, and on entering he found the old man asleep. The case, however, was one that admitted of no delay; but he felt that to communicate the melancholy tidings was a fearful task, and he scarcely knew in what words to shape the event which had occurred. At length he stirred him gently, and the old man, half-asleep, exclaimed:—

"Good-night, Helen, good-night, darling! I am not well; I had something to tell you about the discovery of—but I will let you know it to-morrow at breakfast. For your sake I shall let him escape; there now, go to bed, my love."

"Sir," said Cummiskey, "I hope you'll excuse me for disturbing you."

"What? Who? Who's there? I thought it was my daughter."

"No, sir, I wish it was; I'm come to tell you that Miss Folliard can't be found; we have searched every nook and corner of the house, to no purpose; wherever she is, she's not under this roof. I came to tell you so, an' to bid you get up, that we may see what's to be done."

"What!" he exclaimed, starting up, "my child—my child—my child gone! God of heaven, God of heaven, support me! My darling, my treasure, my delight! Oh, Cummiskey, but it can't be; to desert me! To leave me in misery and sorrow, broken-hearted, distracted! She that was the prop of my age, that loved me as never child loved a father. Begone, Cummiskey, it is not so; it can't be, I say; search again; she is somewhere in the house; you don't know, sirrah, how she loved me; why, it was only this night that, on taking her good-night kiss, she—ha—what? what? she wept, she wept bitterly, and bade me *farewell*; and said—Here, Cummiskey, assist me to dress. Oh, I see it, Cummiskey, I see it: she is gone, she is gone; yes, she bade me *farewell*; but I was unsteady and unsettled, after too much drink, and did not comprehend her meaning."

It is impossible to describe the almost frantic distraction of that loving father, who, as he said, had no prop to lean upon but his *Coleen Bawn*, for he himself often loved to call her by that appellation.

"Cummiskey," he proceeded, "we will pursue them—we must have my darling back; yes, and I will forgive her, for what is she but a child, Cummiskey, scarcely eighteen? But in the meantime, I will shoot him dead—dead—dead, if he had a thousand lives; and from this night out I shall pursue Popery, in all its shapes and disguises; I will imprison it, transport it, hang it—hang it, Cummiskey, as round as a hoop. Ring the bell, and let Lanigan unload and then reload my pistols; he always does it; his father was my grandfather's gamekeeper, and

he understands firearms. Here, though, help me on with my boots first; and then I will be dressed immediately. After giving the pistols to Lanigan, desire the grooms and hostlers to saddle all the horses in the stables. We must set out and pursue them. It is possible we may overtake them yet. I will not level a pistol against my child; but, by the God of heaven, if we meet them, come up with them, overtake them, his guilty spirit will stand before the throne of judgment this night. Go, now, give the pistols to Lanigan, and tell him to reload them steadily."

(To be continued.)

IRELAND-CHINA.

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Erin's heart is sad and sore,
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Yet for the Bride of Jesus Christ
She'll ever dare and do.
She's given of her meagre store
To the noble work begun—
To spread the Faith, the One True Faith,
In the Land of the Golden Sun.

—THOMAS GILMARTIN.

A TRIBUTE SUBSTANTIATED BY HISTORY.

On a notable occasion Judge Riddell, a Protestant, of Canada delivered the following tribute to the Catholic Church:—

"We don't affect to call Toronto a Catholic city. It has probably no greater population of Catholics than many of the great cities of this continent, but recognise the greatness of the Church of which our guest of to-day is a prince. We recognise that in the past she kept alive the torch of learning through the ages that were dark. We recognise that she prevented us from being cut off from that heaven of Christianity and piety which nearly submerged by the incursion of the barbarians. We recognise her power and strength, her influence for good, for while we are Protestants, at all events we recognise that her great powers are exercised in the main for good. We cannot forget that she alone of all the great institutions of the world has been the cradle of democracy from the beginning. She alone of all the great powers made it possible for one to be a ruler without owing it to his father's position.

"She made it possible for not only the son of the king and the prince to obtain a high position—not only the son of the wealthy, but the poor man, the huckster, the man on the farm and the laborer. She made it possible for the son of a poor English farmer to occupy the chair of St. Peter at Rome."

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THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER LI.—HOW THE GOVERNMENT AND HUGH MADE A TREATY OF PEACE. HOW ENGLAND CAME UNDER THE SCOTTISH MONARCHY; AND HOW IRELAND HOPEFULLY HAILED THE GAELIC SOVEREIGN.

The succeeding year (1603) opened upon a state of gloom and incertitude on all hands in Ireland. Like a strong man overpowered, wounded, and cast down, after a protracted and exhausting struggle, yet still unsubmitting and not totally reft of strength, the hapless Irish nation lay prostrate—fallen but unsubdued—unwilling to yield, but too weak to rise. The English power, on the other hand, was not without its sense of exhaustion also. It had passed through an awful crisis; and had come out of the ordeal victorious, it is true, but greatly by happy chance, and at best only by purchasing victory most dearly. O'Neill was still unconquered; and though the vast majority of the lesser chiefs confederated with him in the recent struggle, had been compelled to submit and sue for pardon, O'Donnell, O'Ruarke, Maguire, and O'Sullivan, remained to him; and, on the whole, he was still master of elements capable of being organised into a formidable power, perhaps to renew the conflict at some future favorable opportunity. Elizabeth and her ministers were too wise and prudent to allow exultation over their success to blind them to the fact that so much of it had been due to fortuitous circumstances, and that 'twere decidedly better, if possible, to avoid having the combat tried over again. Mountjoy was instructed to "sound" the defeated, but unsubdued and still dangerous Tyrone as to terms of peace and submission, lest, being hopeless of "pardon" (as they put it), he might continue to stand out. Negotiations were accordingly opened with O'Neill. "Sir William Godolphin and Sir Garrett Moore were sent as commissioners to arrange with him the terms of peace," the latter (ancestor of the present Marquis of Drogheda) being a warm personal friend of O'Neill's. "They found him," we are told, "in his retreat near Lough Neagh, early in March, and obtained his promise to give the deputy an early meeting at Mellifont." "The negotiations," according to another writer, "were hurried on the deputy's part by private information which he had received of the queen's death; and fearing that O'Neill's views might be altered by that circumstance, he immediately desired the commissioners to close the agreement, and invite O'Neill under safe conduct to Drogheda to have it ratified without delay." On the 30th of March, 1603, Hugh met Mountjoy by appointment at Mellifont Abbey, where the terms of peace were duly ratified on each side, O'Neill having on his part gone through the necessary forms and declarations of submission. The singularly favorable conditions conceded to O'Neill show conclusively the estimate held by the English council of their victory over him, and of his still formidable influence. He was to have complete amnesty for the past; he was to be restored in blood, notwithstanding his attainder and outlawry; he was to be reinstated in his dignity of Earl of Tyrone; he and his people were to enjoy *full and free exercise of their religion*; new "letters-patent" were to issue, regranting to him and other northern chiefs very nearly the whole of the lands occupied by their respective clans. On the other hand, Hugh was to renounce once and for ever the title of "The O'Neill," should accept the English title of "Earl," and should allow English law to run through his territories. Truly liberal terms,—generous, indeed, they might under all circumstances be called,—if meant to be faithfully kept! It is hard to think O'Neill believed in the good faith of men whose subtle policy he knew so well. It may be that he doubted it thoroughly, but was powerless to accomplish more than to obtain such terms, whatever their worth for the present trusting to the future for the rest.

(To be continued.)

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WHY IRELAND SHOULD BE A MANUFACTURING NATION

(By EAMON DE VALERA.)

England has caused the finest forests in the world to be destroyed, making no provision for replacing them. The Irish oak had a world-wide reputation—especially for shipbuilding. It is gone. In the recent war England completed the destruction of the Irish woods.

To-day Ireland, once the "wooded isle," is, with the single exception of Iceland, the most treeless country in Europe. But this could easily be remedied by an Irish Government—and the Sinn Fein organisation is proceeding to remedy it.

The English say Ireland cannot be a manufacturing nation because she has no coal. I have shown that she has coal—coal in abundance; and even though she has not, she has peat, thousands of millions of tons of it.

But even that Ireland possessed neither coal nor peat, she might still be very well a manufacturing nation, for, like Switzerland, she has "white coal" in an amount greater than most European countries available in her mighty rivers, through neglect of which, as Lord Northcliffe pointed out a year or two ago, "millions of horse-power are lost to Ireland every year." Sir Robert Kane estimated that taking a working year of 300 working days of 12 hours each, the loss is over 3,000,000 horse-power.

The Shannon alone, in a space of 15 miles where the fall is 72ft, between Killaloe and Limerick, gives 39,950 horse-power in continuous action day and night throughout the entire year. The other great rivers, too, for example, the Lee, the Liffey, the Boyne, every one of them could give ample water power to make manufacturing industries in their neighborhood commercially profitable. The turbine engine and the modern methods of electrical distribution put that beyond question.

Various Other Materials.

Not only have we coal and peat in Ireland, but we have also lignite; not only iron, but copper, lead, silver, and other metals.

Lignite, apart from its value as a fuel, might prove of great economic importance as a source of valuable extracts and distillates.

In the Lough Neagh district there is a bed of lignite occupying an area of 180 square miles, and proved in different localities to be 20ft thick. In the inter-halatic zone of the Antrim plateau it is also found, and near Port Rush is 13ft thick. There, a bed, more or less irregular, swells out to considerable dimensions.

Copper mines form three great groups all on the sea-side—in Co. Wicklow, Waterford, and the south-eastern angle of Cork and Kerry. In 1845 the output, according to Kane, was 25,000 tons per annum.

Lead is even more extensively diffused throughout Ireland than copper. In certain localities a large quantity of silver was obtained from working the lead ore. These amounts range from 120oz to the ton in Kilbracken, Clare, to 3oz in Laganure, Wicklow. In the carboniferous limestone of the silver mine district in Tipperary there is an extensive mineralised bed of silver lead, zinc blende, and calamine (hemimorphite). Until recently this deposit has been worked at intervals for hundreds of years.

Deposits of alum, quite pure, are being found in the cliffs of the West Coast, as well as various other aluminum salts.

Bauxite in Several Places.

It is worth noting that bauxite, used for the production of the metal aluminum and for the manufacture of sulphate of alumina, required for bleaching purposes in the manufacture of paper, etc., is found in several places in the north-east of the island. So is haematite iron ore, which occurs in large quantities, and is easily mined. On account of the high percentage of titanate oxide it was formerly disliked by the smelters. Modern processes have now overcome this difficulty.

Diatomite (kieselguhr) occurs in large quantities in the Bann Valley. It is used for a variety of purposes—for manufacture of pottery, for refractory bricks, for fire-proof material in buildings, and also in the manufacture of explosives.

Tin has not been found in workable deposit or to any great extent; neither has antimony, cobalt, zinc, or sulphur, except in combination; nor gold, though it was found in the latter part of the eighteenth century in some of the mountains of Wicklow and Wexford, and from the quantity of gold ornaments known to exist in ancient Ireland, taken in conjunction with collateral evidence, it is certain that there must have been some native source of supply in former times.

Beds of rock salt are found near Carrickfergus. A

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THE DEPENDABLE

little east of the town is a bed of 95 per cent. pure salt and 100ft thick, as has been proved by boring. Chalk beds are found in conjunction, making this locality, situated on an inlet of Belfast Lough, ideal for the establishment of an alkali industry.

Building Stone Produced.

Kane refers to a collection of building stone made for an exhibition of 600 different varieties, all obtained in Ireland. Slabs of Valentia slate are easily obtained 3ft long, 4ft to 5ft wide, and six to 12in thick.

A great variety of colored marbles, all of superior quality, are also found. The purest white, free from iron, lasting in color and equal to any grade to be obtained in Italy, is got from the Connemara district; jet black from Kilkenny and a variety of colors from Cork County. The limestone formations are all close to the best harbors, suggesting at once the manufacture of cement for export, whilst the internal waterways provide economic transit for home purposes.

Ireland has, in fact, an abundant supply of cement-making materials, admirably situated in regard to fuel, power, and economical transit. James K. McGuire, in the chapters of his book dealing with Ireland's industrial possibilities, points this out and reminds us that a single mill such as the Universal or Atlas of the United States turning out 50,000 to 70,000 barrels of cement a day, would employ 50,000 hands and support no less than 400,000 persons. Cement is manufactured at present on a large scale on the shore of Belfast Lough from the chalk of Magheramorne and the esturine mud of the lough.

Calcium carbide can also be got from limestone, but only two small factories are working in Ireland. The English and Scotch factories get their raw materials from Ireland.

In Ireland there exists the greatest variety of colored clays as well as large beds of purest white, with kaolin and porcelain clays, thus furnishing an inexhaustible supply of material for the finest quality of pottery and china-ware to be found in any part of the world, and the earths for brick and tile making are equally good.

The fire clays of the coal district, in conjunction with Lough Neagh clays, furnish practically unlimited material for manufactures of drain pipes, sanitary ware, electrical insulators, and the rougher kinds of pottery.

The silica sand deposits of Ireland are the finest in the world for glass making, for which Ireland was once famous, but which now must be reckoned as one of her lost industries.

Can anyone doubt that a nation endowed with such resources by nature could, with the fostering care of its own government, be as prosperous as any on the earth? And yet I have here stressed only the mineral wealth of Ireland and its natural sources of energy and power, in order that I might not assist to spread the fallacy referred to at the outset by laying too much stress in the productivity of the soil from which at present not a tithe of what could be extracted is extracted.

I have not shown the possibilities of beet growing, of the growing of potatoes for the manufacture of commercial alcohol, or mentioned one of the thousand possibilities of intensive cultivation.

I have not even touched on the wealth of the ocean by which Ireland is surrounded—the wealth of the harbors inviting trade and commerce with almost every country in the world—the wealth of the deep-sea fisheries.

Fine Fishing Waters.

Ireland is situated in the centre of the finest fishing waters in the world; has numerous and excellent natural harbors, and relative to area the longest coast line of any European country. Irishmen, like most islanders, are naturally good sailors and given to the sea.

Still, through the purposeful neglect of British dominated departments, presided over by Britishers drawing large salaries from Irish revenues, these fisheries in which in 1845 close to 20,000 vessels were engaged, giving employment to close on to 100,000 men and boys, were reduced to such an extent that only 18,000 men and boys were engaged in 1913.

The Irish sea fisheries, famous a century ago, are now almost negligible. Previous to the war they were declining in value year by year, while in England and Scotland they were increasing by leaps and bounds. The English took fish to the value of 40,000,000 dollars yearly, the Scotch 15,000,000 dollars, the Irish 17,000,000 dollars. In ten years or so the Irish yield was reduced by 25 per cent. and the English by 30 per cent.

Yet Ireland had an initial advantage in position and in skill. At the start it was Irishmen acquainted with Irish methods that had to be obtained to organise the fishing industry in Scotland. It was Irishmen who taught Newfoundlanders also the rudiments from which the modern great fishing industry in that country has sprung.

English, Scotch, Welsh, and Manx trawlers now operate on our coasts, poaching even within the legal limits without any attempt on the part of the British authorities to prevent them, and our inland towns, which are in no place more than 30 miles from the coast, have to purchase fish caught on these coasts from merchants in the neighborhood island of Britain to which the fish were taken in the first instance, with the added cost of the high freightage.

Such is the position to which we are reduced by foreign rule. Can anyone doubt that, like the other resources, those of the sea could be developed at once by an interested Government chosen by the Irish people?

Could Support 20,000,000.

Less than three-quarters of a century ago Ireland's population was over 8,500,000. The food produced was sufficient for a population twice as great. Is there any reason to doubt that Ireland could well support a population of over 20,000,000, the estimate of Sir Robert Kane, or even of 25,000,000, the estimate of M. de Beaumont, even though we should put aside Arthur Young's estimate of 100,000,000.

The Dublin Guild of Merchants by resolution in January, 1799, declared that they looked "with abhorrence on any attempt to deprive the people of Ireland of their Parliament, and thereby of their constitutional right and immediate power to legislate for themselves," for "that the commerce of Ireland has increased, and her manufacture improved beyond example since the independence of this kingdom was restored by the exertion of our countrymen in 1782."

The bankers of Dublin had declared a month before that "since the renunciation of the power of Great Britain in 1782 to legislate for Ireland, the commerce and prosperity of this kingdom have eminently increased."

Can anyone doubt that if England's strangling grasp was again removed our merchants and our bankers would have a similar record of progress to report?

Lord Clare in 1798 could say: "There is not a nation on the face of the habitable globe which has advanced in cultivation, in manufactures with the same rapidity in the same period as Ireland—from 1772 to 1798."

And Lord Plunket in 1799 could say: "Ireland's revenues, her trade, her manufactures had thriven beyond the hope or the example of any other country of her extent within those few years (before the Union), advancing with a rapidity astonishing even to herself."

Would it be unreasonable to believe that Irish statesmen 20 years hence could make similar boasts and be within the truth if a government of the Irish people, by the Irish people, for the Irish people were allowed to function and England's army of occupation withdrawn?

INCOMPATIBILITY.

(For the N.Z. Tablet.)

Though you should scorn her all your days,
Sweet friend, she cannot walk your ways.
Your God sits 'neath a judgment roof,
Alone, unspeakably aloof,
Remote, austere, with lips upcurled
In scorn and sorrow on the world.
Ah, well, indeed! such thing may be
For you, but not for such as she.
She never treads an orchard place
Without God's laughter in her face,
No petal blows across her lips
Without she feels His finger-tips,
As if He passed on secret ends,
Then like a child to make amends,
Fled back along the apple-boughs,
To touch a blessing to her brows.
He lays upon her as she stands
The friendly chrism of His hands
And rings her in with sudden, fleet
Intimacy of petals sweet.
So though you scorn her through your days
She was not meant to walk your ways.

—E.D.

The art, the genius, the greatness, the glory, grandeur, and majesty of the world were the gift to humanity of the Catholic Church.—W. E. Gladstone.

I am a Catholic, just as I am a dweller on the planet, a lover of yellow sunlight, and flowers in the grass, and the sound of birds. The heart will never find peace and comfort and field of labor except within the sunlike, benevolent motherhood of the great, old, art-loving, music-breathing, heaven-inspiring Catholic Church, hoary, but always young.—John Boyle O'Reilly.

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SPECIAL UMBRELLAS—Suitable for children for school use—Usual Price 8/11; Sale Price 5/11.
10 only **CREPE KIMONA GOWNS**, Floral—Usual Price 10/11; Sale Price 7/6.
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Formerly Vicar of St. Stephen's, Birmingham, England, the Rev. F. W. Chambers has also made his submission.

Professor Daniel Sargent, of Harvard University, and his sister-in-law, have been received by Father Martin Scott, S.J., of Boston College.

As a fitting opening of the American Oxford Movement, the Denver (U.S.A.) Cathedral received four happy converts into the fold, all coming from different walks of life, and well known in the community.

Rev. Francis Fothergill Burra, B.A., University and Keble Colleges, Oxford, and Ely Theological College, made his submission to the Church at the hands of Father F. O. G. Brown, of the Church of the Assumption, Warwick Street, London, on All Saints' Day. Mr. Burra was formerly curate of St. Albans, Fulham, and later of St. Thomas's, Regent Street, London.

An interesting conversion is that of Paul Tzi, a Chinese Presbyterian minister, who was recently received into the Catholic Church. He was converted to Christianity about 25 years ago through a Presbyterian mission in the city of Changi, and was very zealous in the propagation of their teachings. After several years he became a minister and continued his work with conscientiousness and zeal. His flock in many ways proved a disappointment to him, because of its worldliness, and, being then past 70 years of age, he retired. Shortly afterward he heard of the Catholic religion, and his sincere heart was at once captivated. He received instruction from the Rev. Appollinaire Hervot, the priest of the district in which Tzi resided, and later he was baptised conditionally, taking the name of Peter. He has already persuaded many of his former flock to follow his example, and a new centre of Catholicism in Changi is rapidly gaining strength.

Strange indeed are the ways of the Almighty (says the *Missionary*). Hal Reid, the author of *The Confession*, came from a family of Protestants for four generations. Mr. Reid had written over 90 stage plays, among them *Human Hearts*, which is still playing after 27 years of exhibition to the public. The author, even to the present hour, is unable to state just what prompted him to write *The Confession*, which is said to be one of the most loyal defences of the sanctity of the inviolability of the Confessional ever written. As it happens, Mr. Reid was finishing the last act of his play on Christmas Day, and meditating upon Biblical history, came to the place where Jesus, saying farewell to His Disciples, said to Peter: "Unto thee, Peter, I give the keys of the Kingdom of Heaven," speaking in a parable. This same Peter was the first Pope. This made the author realise that the Church was indeed the mother of all and one directly authorised by the Saviour. Realising that he had been going astray all the years of his life, he called upon Rev. John Hughes, C.S.P., the Superior of the Paulist Fathers of the United States, and under his fatherly care and teaching he was received into the Church.

Mr. Soun, a delegate of the Chinese Republic, is a convert to the Catholic Church, which up to some years ago he looked on as an enemy to his country. Mr. Soun, addressing the Mandarins (civil rulers) of Ningpo, told of his conversion. Some of his words are thus translated:—"Enlightened, and recognising the errors of my past belief, it is a relief to my conscience, gentlemen, to tell you, who are not Catholics, that I fully realise how mistaken were my ideas. And who knows but that some of you share in that mistake and think as I did? I now see that not only can one be a Catholic and a faithful Chinese at the same time, but also that Catholicism in China and throughout the entire world is the basis of the purest patriotism and the unfailing source of all the sacrifices it demands. The war has confirmed my personal experiences. The great French generals whose names are upon all lips, these saviours of humanity and in a special way of their own country, are—nearly all—practical Catholics. Foch, the famous warrior and generalissimo, whose name will remain on record, is a sterling Catholic. I need not recall the names of the other French generals, but I know, as I have given the matter special attention, that the greatest all share Foch's religious belief. The cause of this may seem an enigma to you, but it is that without religious faith there is no true disinterested love—a love unto sacrifice—for one's country, and without it there is not patience in trial."

A NEW YEAR'S SONG.

My countrymen, awake! arise!
Our work begins anew,
Your mingled voices rend the skies,
Your hearts are firm and true;
You've bravely marched, and nobly met,
Our little green isle through;
But, oh! my friends, there's something yet
For Irishmen to do!

As long as Erin hears the clink
Of base, ignoble chains—
As long as one detested link
Of foreign rule remains—
As long as of our rightful debt
One smallest fraction's due,
So long, my friends, there's something yet
For Irishmen to do!

Too long we've borne the servile yoke,
Too long the slavish chain,
Too long in feeble accents spoke,
And ever spoke in vain!
Our wealth has filled the spoiler's net,
And gorged the Saxon crew;
But, oh! my friends, we'll teach them yet
What Irishmen can do!

The olive branch is in our hands,
The white flag floats above;
Peace—peace pervades our myriad hands,
And proud, forgiving love!
But, oh! let not our foes forget
We're *men*, as Christians, too,
Prepared to do for Ireland yet
What Irishmen should do!

There's not a man of all our land
Our country now can spare,
The strong man with his sinewy hand,
The weak man with his prayer!
No whining tone of mere regret,
Young Irish bards! for you;
But let your songs teach Ireland yet
What Irishmen should do!

And whereso'er that duty lead,
There—there your post should be;
The coward slave is never free;
The brave alone are free!
O freedom! firmly fixed are set
Our longing eyes on you;
And though we die for Ireland yet,
So Irishmen should do!

—D. F. MCCARTHY.

BISHOP-CONVERTS.

Dr. Kinsman, who was recently received into the Church in America, is another case in the course of the High Church movement of the conversion of an Anglican Bishop (says the *Catholic Bulletin*, of St. Paul, U.S.A.) The first was also American—that of Dr. Levi Silliman Ives, Bishop of North Carolina. In 1852 he went to Rome and made his submission to the Pope, and thus, as he himself said, "abandoned a position in which he had acted as a minister of the Protestant Episcopal Church for more than 30 years, and as a bishop of the same for more than 20, and sought late in life admission as a layman into the Holy Catholic Church, with no prospect before him, but simply peace of conscience and the salvation of his soul." His wife, a daughter of the Protestant Bishop Hobart, also became a Catholic. Returning to the United States Dr. Ives was made professor of rhetoric at St. Joseph's Seminary, New York. Subsequently he established the *Catholic Protectory* in New York, and was the first president of that institution.

The strength of the Church is in her Divine commission to preach the Gospel to all nations, without the sanction of the rulers of this world. She can make no concession which involves the sacrifice of principle and truth.

"The greatest single force in the civilised world against Socialism and radicalism is the Catholic Church," Frank E. Herring, of South Bend, Ind., managing editor of the *Bagle Magazine*, declared in a luncheon address before the Associated Industries of Missouri and the Rotary Club at St. Louis, U.S.A. He explained he was not a Catholic.

Current Topics

Who Won the War?

Some time ago it appeared that America won the war and captured the spoils. Now it seems that Japan and the Argentine made even a better thing out of it than the United States. Recent statistics show that while Canada, Germany, Italy, France, England, Holland, Switzerland, Norway and Sweden are paying dear for a dollar's worth at present, exchange with Spain is almost at par, while for the Argentine and Japan it is at a premium. The following figures are interesting:—

	Unit value.	Rate in cents.	Depreciation or rise.
Canada	1.00	.9100	- 9.0%
Germany	.2382	.0210	- 91.2%
Italy	.193	.0763	- 60.5%
France	.193	.0939	- 51.3%
England	4.8665	3.8000	- 21.9%
Spain	.1930	.1925	- 0.3%
Argentine	.9648	.9800	+ 1.6%
Japan	.4985	.5025	+ 0.8%

Spain, which the old Tory slave-driver, Lord Salisbury, once counted out as a dead nation, is now prosperous in comparison with the land of Orange and Jewish profiteers. Japan and the Argentine are in the happy position of being one better than America. England, Germany, and the rest might be described financially as "also ran" just now. Why worry? Isn't paper plenty?

Prohibition in the States

A priest who arrived recently from the United States tells us that the clergy there are put to no end of inconvenience by the red-tape rules and regulations which regulate their supply of wine for the altar. It is only a small thing compared with what would happen here if Prohibition were once passed and we were left depending on the mercy of a Government too ready to bend its knees before the howling dervishes of the P.P.A. If Prohibition ever does pass those simple people who depend so confidently on promises so often proved worthless will deserve the execration of the community for the way in which they play into the hands of our enemies. But, in spite of the fact that we were almost caught napping last time, we do not believe the good sense of the community will ever allow the tyranny of Prohibition to interfere with right reason and liberty in New Zealand. The trouble the clergy are put to in America is not the only disquieting feature about the state of things there under Prohibition. The *Bulletin* recently told us that barbers were doing a good trade in a certain State, selling bay rum to thirsty customers. A consignment of wood spirit was held up at a small town and the tins were emptied and refilled with water. The local hospital was filled with D.T. cases, and there was a large business for the undertaker for weeks after. But the worst case was where a few gallons of embalming spirit were stolen and poured down thirsty throats instead of being used on the corpse. These are only a few of the things we may have amongst us here if the people are foolish enough to allow a noisy crowd of impertinent people to dictate what a man may eat or drink. We often wonder why the Prohibs. never dream of doing anything so useful and meritorious as trying to check the immorality and the juvenile crime in the Dominion. Of course, it would be too much to expect them to start a movement to keep people from wasting money on millinery and Ford cars that cost three times their value. One of these days they will probably start a movement against smoking, racing, card-playing, bazaars, regattas, athletic sports, and what not. It is about time the common sense of the people started in earnest against them.

A Lesson in Geography

The following table shows how much revision our former knowledge of geography requires in order to bring us up to date nowadays. While Protestant England managed to have Protestant Germany left intact, Catholic Austria was broken up, as were also the Russian and Turkish territories. Including Asia Minor and Arabia, 41 new political entities are shown, and another—Ireland—will soon join them.

	Area. Sq. miles.	Population.	Form of Government.
Poland	135,000	36,000,000	Republic
Czecho-Slovakia	60,000	13,000,000	Republic
Jugo-Slavia	85,000	10,500,000	Kingdom
Ukraine	215,000	30,000,000	Republic
Estonia	7,300	1,750,000	Republic
Livonia	17,000	1,650,000	Republic
Courland	10,000	600,000	Republic
Letvia	9,000	1,500,000	Republic
Lithuania	90,000	10,000,000	Republic
White Russia	140,000	5,000,000	Republic
North Russia	275,000	400,000	Military Gov.
Rus. Fed. Soviet Rep.	Undet'd	Undet'd	Soviet Rep.
Don Rep.	63,000	4,000,000	Military Gov.
Kuban Rep.	36,000	3,000,000	Republic
Tauride Rep.	23,000	1,800,000	Republic
Terek Rep.	28,000	1,300,000	Republic
Tatar-Bashkir Rep.	175,000	9,000,000	Military
Yakutsk Rep.	1,000,000	400,000	Military
Rep. of Siberia	Undet'd	Undet'd	Military
Rep. of Georgia	40,000	2,500,000	Republic
Rep. of Turkestan	400,000	6,500,000	Military
Eastern Karelia	68,000	250,000	Military
Finland	125,000	3,500,000	Republic
Murman Region	35,000	100,000	Military
German Rep.	175,000	60,000,000	Republic
Rep. of Germ. Austria	28,000	10,000,000	Republic
Hungarian Rep.	32,000	9,000,000	Soviet Rep.
Rumania	110,000	12,500,000	Kingdom
Turkey in Europe	10,000	1,900,000	Undetermined
Anatolia, Asia Minor	145,000	5,000,000	Undetermined
Armenia, Asia Minor	75,000	2,500,000	Undetermined
Mesopotamia, Asia Mr.	143,000	2,000,000	British admin.
Syria, Asia Minor	37,000	1,000,000	Undetermined
Palestine, Asia Minor	16,000	500,000	British admin.
Kingdom of Hejaz	96,500	300,000	Kingdom
Nejd & Hasa, Arabia	No data	No data	Emirate
Jebel Shammar, Arabia	No data	No data	Emirate
Asir, Arabia	No data	No data	Principate
Yemen, Arabia	No data	No data	Imamate
Koweit, Arabia	No data	No data	Sultanate
Oman, Arabia	82,000	500,000	G.Br.&France
Ireland	32,000	4,250,000	Hun

Queen of the Home

It is a true saying that marriage either makes or mars the man. It is like all proverbs a generalisation which covers a multitude of instances while having its exceptions. There are men, no doubt, whom nothing can make except a miracle of grace, and there are also men whom nothing—humanly speaking—can mar. On the one hand we might quote another old saying to the effect that you cannot make a silk purse out of a sow's ear; and, on the other, Horace reminds us that there are just and constant men who can uphold their manhood although the ruins of the world come crashing down about their shoulders. These are the exceptions. The rule is that a bad wife makes a man miserable, desperate, careless, drifting, and not seldom unfaithful; and that a good wife makes a man everything he ought to be if he is to fulfil her ideal. In America, at present in this country, speaking of those outside the Church, divorce has so eaten into the heart of society and so cankered the community that marriages are prone to be made as lightly as they may be broken by the consent of a set of infidel statesmen; but among truly Christian people marriage is not to be lightly entered upon seeing that it cannot be dissolved as long as both husband and wife live on this earth. Pagans and semi-pagans may do as they will, but for Christians the law remains what Christ made it when he said "What God has joined let no man put asunder." Therefore, no Catholic girl can afford to rush blindly into a life-long union on which so much depends, temporally and eternally. Marriages that depend on passion may turn out well but they rarely do: in most

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cases they bear out the saying, Marry in haste and repent at leisure. Prudence, foresight, prayer, good advice are needed by those who contemplate marrying, and to close one's eyes wilfully to warnings will inevitably bring calamity instead of blessings. In the words of the Pope, a Catholic woman should be the Queen of the Home. If her reign is to be a happy one what qualities does she not need? If she is to preserve for all time the esteem and the love of her husband how estimable and how lovable must she not be? If she will have unswerving loyalty and tireless devotion must she not be a queen more than in name alone? And to become all these things is surely not the work of a moment, nor the effect of one good resolution, nor the result of mere chance. Long preparation, sound training in virtue, good home influences are the only insurances that will guarantee to any girl stability in the possession of the royal jewels which a wife should wear at all times, in sickness and in health, in riches and in poverty, in joy and in suffering and sorrow. Long preparation? Discipline in virtue? Sound home influences? A man may travel many a weary mile before he finds them all combined towards forming the character of the girl of to-day; for such things are much rarer now than they were in the generations that are gone. We are told that some girls do make a great show of preparing for marriage by—taking a few cooking-lessons. There are still some who have been prepared from the cradle by the loving care of a good old-fashioned mother. But what do the majority do, we wonder? How many of them take any care that they are instructed in Christian principles so as to become fit to instruct others in the future? Or put it this way, How many Catholic girls are prepared to become a source of edification and enlightenment, instead of a scandal and a stumbling block to perhaps a non-Catholic husband? There are some, but how many are there? Here are two other old sayings: The hand that rocks the cradle rules the world, and, Like mother like child. Collectively they mean exactly that the future of the community depends on the sort of mothers that are found in the homes of the nation. On the parents of to-day depends the fate of the people of to-morrow—and on the mother especially. Consequently, the one indispensable dowry for a girl is faith that will light up her home, religion that will be her strength, virtue that will be her regalia, and Christian love that will be her sceptre on her throne as Queen of the Home.

Science and Faith

It is the custom of those who wish to discredit the Church to urge that men of science and learning have no faith. With a splendid disregard for fair play and intellectual honesty they will tell us what a Haeckel or a Huxley has to say about the Church and triumphantly draw the conclusion that only ignorant people can believe. Such is the uniform way of "scientists" of the MacCabe type, who, owing to the ignorance of the reading public, are able to make a living by representing as true science even the forgeries of a dishonest German professor, long discredited by those who are searching for the truth and have no ulterior object in view. We are told what atheists have to say about the Church; we are not always told how dishonest the atheists were. The story of Haeckel's forgeries is kept back sedulously; Huxley's admission that he deliberately deceived his audiences by representing to them as facts what were only fictions is not put before the public. When Tyndall, Virchow, and others are quoted we are not told that they were atheists *in spite of science*, rather than on account of science. We are not told of the wonderful faith of Pasteur, of Volta, of Ampere, of Schwann, of Mendel. The patient investigators who devoted their lives to research and neglected propaganda are forgotten, while the professional atheists who emerged from the laboratory in order to buttress their unbelief by facts which were frequently of their own invention are

paraded as authorities. Faith is a gift of God. As it is a divine virtue it is not in our power to attain it by our own efforts. And when a man has the gift it is the rule that the more he studies and the more learned he becomes the stronger his faith grows. On the other hand, a man who has no faith does not get it in the laboratory unless God gives it to him. And when as in the case of Huxley or Haeckel he prostitutes his learning to attack faith, it is not likely that a miracle will be wrought in his favor. Therefore a Tyndall remains an unbeliever, while a Pasteur declares on his deathbed that his simple Breton faith is his only hope and consolation. It is not true that the foremost representatives of science believed that science and faith are incompatible. It is true that the very greatest scientists have been devout Christians and firm believers. Reinke says that the old, simple formula, *I believe in God, the Father Almighty, Creator of Heaven and Earth*, "does not cling to theistic scientists like an egg-shell from the time of unsophisticated childhood faith. This conviction has been professed by the most discerning natural scientists of all ages." "Just because I have thought and studied," wrote Pasteur, "I remained religious like a man of Brittany, and had I thought and studied more, I would be as religious as a woman of Brittany." (*Revue des Questions Scientifiques*.) It is a fact that among scientists, as among business men, there are many unbelievers. It is also a fact that some of them dishonestly try to make out that they are unbelievers because they are scientists. They seek for public notice, they advertise themselves, they are taken up by those who love to spend their money in financing the MacCabe and others who wish to rob the simple people of their faith. And all this is done in a thoroughly discreditable and dishonest way, to which no true scientist would lend himself. The fallacy of such literature as the R.P.A. distributes may be thus expressed: Some scientists are atheists; therefore science and faith are not compatible. The true statement of the case is, on the other hand: A majority of the most eminent scientists are believers, therefore science and faith go well together. Needless to say, the fallacious statement is the one paraded and pushed, while with no creditable honesty the true case is suppressed. Here we have but another characteristic illustration of the methods used to attack the Church. And, from an impartial point of view, the fact that false history, false science, and falsehoods generally are the usual weapons of attack is a splendid argument in favor of that great spiritual society which continues immune against all such puny efforts of her enemies. Two maxims are being constantly verified: *Great is truth and it shall prevail*; and no less obvious is it that *The truth begets hatred*.

An Orange Ne Temere Case

In James Winder Good's excellent volume, *Ulster and Ireland*, there is a shrewd and exhaustive study of the psychology of the Carsonite of Ulster, which is well worth reading. The book is brightened by anecdotes which throw a flood of light on the soul of the Orangeman. For example, it happened that after a violent No-Popery tirade by that civilised product of Ulster and Militarism, Colonel Saunderson, a veteran arose in the body of the hall and said that whatever the Colonel might think, the speaker had a poor opinion of Cromwell. "What's your objection to him?" asked the gallant warrior. "Well, you see, Colonel, he gave the Catholics the choice between Hell and Connacht." "My friend," retorted Saunderson, solemnly, "did you ever see Connacht?" The author quotes a story that Tom Kettle used to tell with his usual gusto: An Orangeman was called as a witness to the peaceable disposition of a friend. "What sort of man was he?" asked the counsel. "A quiet, decent man." "Is he the sort of man who would break windows?" "No man in the world less likely." "Is he the sort of man you would expect to find at the head of a mob shouting 'To Hell with the Pope'?" Witness, with great emphasis: "No, certainly not. *Jamie was never a re-*

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ligious man." Now, these religious persons—descendants of the scum of England and Scotland, planted in Ireland for the Machiavellian purpose of a tyrannical Government, skilled in the choice of its tools—had their own troubles. As late as 1840 the Orange saints were themselves subjected to the domination of the Established Church, and that variety of Protestantism knew at times how to chastise them with scorpions. Swift scoffed at the Presbyterian as "an angry cat," and Dissenting Ministers used to be haled to prison and fined for preaching in their own meeting-houses, by the heads of the Church which paid Swift. Moreover, the Ascendancy Protestants fined Presbyterian elders for living in sin *because their marriages had not been solemnised according to the rites of the Established Church*. In the eye of the law such persons were regarded as living in concubinage and their offspring as illegitimate. As late as 1840 an Episcopalian was arrested and put on his defence for bigamy. He put forward the defence that his first marriage had been solemnised in a Presbyterian Church, while the second was celebrated according to the rites of the Church of England. The Irish Chief Justice, in pronouncing the first marriage invalid, declared, "the law of this country does not recognise the orders of the Presbyterian Church, because it is not episcopal and conformable to what the Act of Uniformity had made law." This view was confirmed by the House of Lords, where the Bishop of Exeter denied that "there was any Presbyterian Church in Ireland at all," and said that if any body was so called it was in violation of the canons. Then the row arose. There were war-whoops on both sides. Bishops and moderators had a royal Donnybrook. For four lively and happy years they fought it out in church, conventicle, and tin-temple. And at last an Act was passed legalising Presbyterian marriages. That done, the Orangemen happily settled down to fight among themselves and to sing through their noses:—

Behold how good it is and how becoming well
Together those brethren are in unity to dwell.

Who knows but that in the incident we have related is to be found the origin of the present-day Orange madness at the sight of the words *Ne Temere*? The people who suffer from "a settled hallucination and an annual brainstorm" run amuck still if you whisper *Ne Temere*. They have not the remotest knowledge of the meaning of the legislation of the Church, but they have heard from some local Smiter-em-Barebones that it has something to do with invalid marriages, and they never stop to ask for a right explanation. A chorus as of Swift's angry cats on a roof at night is raised, and the welkin rings with the pious hymn, "To Hell with the Pope."

ANSWERS TO CORRESPONDENTS

NON-CATHOLIC.—The *Ne Temere* Decree does not say that such a marriage is an illegal marriage. That is what P.P.A. parsons say it says, which is a very different matter.

MICK.—We heard all those old yarns about the different heights of cheek, imagination, and so forth. They have not even an academic interest for us. But if you want a new one take this and depart in peace: "What is the height of swank?" "To wear big gloves driving a Ford and think you are a motorist."

P.J.M.—We never notice that paper. It only wants notice. As for its editor, he once made a speech in Eltham in which he said that the *Tablet* attacked the Salvation Army Homes. We promptly denied it. He came again and said he had in his possession a copy of the *N.Z. Tablet* of March 15, 1918, in which the attack was made. We offered a gift of £10 to the Red Cross if he would produce that copy. It has never been claimed and it stands still. That is enough about that gentleman. To say a word more would be superfluous. But for the further confusion of the person we say that *no copy of the Tablet ever published bears the date given by this reverend P.P.A. editor*.

GABE.—The trouble is this: We are Christians. We believe that there are such things as virtues and vices. We hate sin and we try to imitate Christ. Therefore our outlook on life is altogether different from that of the British politicians and pressmen who lie like devils, who sell their souls for gold, who tear up treaties, who profess that there can be no question of conscience when interest is at stake, who make a mockery of the ten Commandments, who give the lie to their hypocritical psalm singing and their Puritanical Sunday-school whining. We are different; and thank God for it. We are satisfied to put honor and truth and justice first. We have made sacrifices to provide for our children schools where they will be taught these things. Catholics are Christians, and the rest—with few exceptions—are shopkeepers by religion.

A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.—Leo XIII.

The derivation of our word "salary" is very curious. In ancient times Roman soldiers received a daily portion of salt as part of their pay. "Sal," in Latin, is salt, and when the salt was, in course of time, commuted for money, the amount was called "salarium," or salt money. Hence our "salary," and hence, no doubt, the expression, "Not worth his salt!"—that is, his salary.

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CATHOLICS AND CIVIC ACTIVITIES

(By JOSEPH A. McNAMEE, in America.)

Cleric or lay, the Catholic is bound, each in his own degree, "to go forth and teach all nations." The clergyman is the shepherd of the flock; he is the official teacher of the people. But in the work of teaching, the layman too has his part. As related in the Gospel narrative, the main purpose of this teaching is to aid in the propagation of the faith, and it does not seem an exaggeration to say that in this work, the obligation of the layman is daily growing larger. To teach with success, not some only, but all the people must be reached. Whatever the circle which the clergyman can reach, the layman in pursuit of his ordinary calling meets almost daily men of all callings, with whom the clergyman rarely, if ever, comes in touch. But to impress and educate, the teacher must be in sympathy with his pupil, must know his inclinations, his ambitions, his desires. This knowledge can come only from intimate association. Hence, the Catholic, if he is to preach effectively, must mingle with the people.

Catholic Interest in Civic Affairs.

To combine "the people" with "civics" does not call for any stretch of the imagination, since the rights, duties, and privileges of citizenship are all phases of civics. For the development and full exercise of these rights, duties, and privileges, the people are obliged to organise. They therefore group themselves, to secure effective results in the advancement of social, political, and financial interests. Men thus come to know one another and grow in sympathy with one another's activities.

Taking the teaching office of the Catholic citizen for granted, it follows that he must mingle with his fellows in their civic activities, co-operate with them whenever this can be done consistently with his belief, and be ever ready to give them any assistance that lies in his power. It should be his object to aid them in the accomplishment of such purposes as are according to right reason, and to combat all agencies which are opposed to the natural or the Divine law. Never was there a time when there was more need for genuine Gospel teaching and spiritual support than at the present day. To-day the world does not present a picture of peace, joy, and contentment; on the contrary, the hearts of many in the social body are filled with unrest, bitterness, and unhappiness. A relentless war on spiritual ideals and on the principles of supernatural religion is waged by powerful forces. For the first time in the history of the Christian ages, representatives of the civilised nations organize to bring peace back to the world, and on no occasion call on the name of God or of the Prince of Peace.

By itself this example suffices to indicate the need of missionary effort in the modern world. If the leaders of the world's thought are, in their utterances, examples of that atheism which purposely ignores God, it would seem that a large number of the men and women who follow these leaders, assent to the same godless philosophy. To combat this subtle atheism in its many manifestations is the duty of the Catholic citizen. One method of doing this is found in his interest in all civic affairs. He should strive to gain the confidence of his associates, so that he may be able to warn them against tendencies in public affairs which, often innocent in appearance, are, because of their hidden but irreligious purposes, a menace rather than an aid to the State. The forces that build on materialism build on sand, and their structures are doomed to destruction. Man is not an animal merely, and any civic philosophy which does not take into consideration the possibility of his spiritual development, leads to civic ruin.

Error and Intolerance.

It is, of course, generally understood that the Catholic religion inculcates loyalty to one's country and unswerving obedience to the just commands of rightful authority. The need of teaching our modern world this lesson of order, loyalty, and reasonable submission is too plain, in these days of social unrest, to be insisted upon. In his mission of teaching the Catholic citizen is to avoid all that savors of the spirit of the Pharisee. He gives because to him much has been given. He must be ever ready to defend the teachings in which he believes, but never to force them upon others. It is not his business to make men, but, according to his ability, to give men a chance to make themselves. Intolerance of error does not imply intolerance of the men and women who entertain error. If the Catholic citizen has taken care to inform himself of the needs and aspirations of those whom he wishes to help, there will be no question of force, or of personal intolerance. While it is sometimes possible

to crush a liar by force, a lie can be crushed only by the proper presentation of the truth. If he undertakes his work with prudence and zeal, the Catholic may feel sure that in his knowledge of his faith he will find a remedy to meet every difficult condition.

The Cry for Help.

In trying to make the world realise the strength and beauty of his faith, the Catholic citizen has every encouragement to continued labor. From all sides appeals are made to come to the help of suffering humanity. The Catholic citizen knows that the Church is founded on the rock of Peter, that she has been commissioned by God Himself to teach all nations, and that with this commission comes the guarantee that she can never teach error. The Church was founded for all time; her mission is not confined to any century, to any country, or to special circumstances. Whatever man's needs may be, she has a remedy for them. If he is in error, she can lead him from darkness to light; if he is enmeshed in the net of an evil life, she can teach him how to escape therefrom; if darkness and despair, in the face of the world's injustice, fall upon him, she can make life brighter by unfolding before him the vision of that world in which all wrongs are righted, and in which peace and eternal rest are the portion of men who suffer for righteousness' sake. To do his part in this great work, the Catholic citizen must be well equipped, first of all, in his own personal life, and then in the practical application of those great principles of Christianity which alone can lead to perfection the individual and society. There are with us to-day loud and powerful factions which boast the speedy triumph of an unbridled liberalism over the forces of Christianity. Are the men who compose these groups true prophets or false? A complete triumph over the Church of God will never be registered by her enemies; nevertheless, in many places they may sorely cripple, and even destroy for a time, her beneficent mission. The extent of their evil influence will depend very largely upon the civic activities of the Catholic citizen.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 22.

His Grace Archbishop O'Shea will leave New Zealand during the week for Samoa, where he will consecrate, on May 16, the Right Rev. Mgr. Darnaud, who has been appointed Bishop of Samoa in succession to his Lordship Bishop Broxer, who died last year, and who was well known to the Catholic boys of the New Zealand Expeditionary Force Advance Party which occupied Samoa when war broke out. His Grace will be assisted at the consecration ceremonies by Bishop Nicholas, of Fiji, and Bishop Blanc, of Tonga. His steamer will pick up these two prelates on the way to Samoa. His Grace will be absent from the Dominion until about the end of June.

Mr. St. Leger Reeves, an old boy of the Marist Brothers' School and St. Patrick's College, and a member of the literary staff of the *Evening Post*, who has resigned to enter the legal profession, having joined the staff of Messrs. O. and R. Beere, was the recipient of a presentation from his colleagues. Mr. Reeves is a son of Mr. F. Reeves, who has been connected with journalism in Wellington for many years.

The quarterly meeting of the Catholic Education Board took place last Wednesday in the Catholic Federation Rooms, Willis Street. His Grace Archbishop O'Shea presided, and there were present the Very Rev. Dean McKenna, Rev. Fathers Mahony, S.M., Smyth, S.M., Bowe, and Connolly, Messrs. Burke, Dolerty, Strafford, McPhee, Carroll, Troy, and Hoskins. Accounts totalling £168 18s 5d were passed for payment. It was announced that the intended Boxing Day picnic, although cancelled owing to bad weather, would bring in £80 to the fund as a result of the art union and donations. The final result of St. Patrick's Day celebrations had not yet been ascertained, but it was expected that the profit would be between £450 and £500. The date of the annual schools' social was fixed for Wednesday, June 23, and members were urged to make both that function and the Thomas Moore Anniversary concert a success, so that the fund would benefit thereby.

The syllabus in connection with the Thomas Moore Anniversary competitions has been circulated amongst the Catholic primary schools of the city and suburbs. The

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entries close on May 15, and should reach the secretary, Box 958, on or before that date. The competitions will give our teachers an opportunity of encouraging the children under their charge to study Irish music and literature, and to venerate the Old Land to which the majority of Catholic New Zealanders owe their inestimable gift of Faith. The concert will also be one well worthy of patronage. Every number will be a "Moore" item by the best talent procurable.

The church which was burned down some months ago at Martinborough is to be replaced by a new building immediately.

Rev. Fathers Dillon, Doherty, and Sweeney, three young priests from Ireland, have just arrived to take up duty in the Wellington archdiocese.

A collection for the relief of the starving children of Europe is appointed to be taken in all churches in the archdiocese on the first Sunday in May.

Wanganui

(From our own correspondent.)

April 21.

Rev. Father Menard, who has not been too well lately, has gone up to Te Aroha for a short holiday.

Visiting us just now is Very Rev. Dean Holley, S.M. (Provincial), who is helping to carry on during Father Menard's absence. It's just as nice as it can be to welcome our old and dear friends among us, and they all say how good it is to be back again here.

We have a brand-new Tabernacle in the church, and it is a particularly beautiful one, being part of the Dean Kirk Memorial. The cabinet itself is of rosewood, delicately lined with silk, and the door is of polished brass handsomely embossed. A chalice coming from Home one of these days is the other half of the memorial, a fitting reminder, if one be needed, of the beloved pastor of our childhood's days.

Rev. Fathers Ginisty (Wanganui) and Venning (Jerusalem) left at the week-end for Rotorua, where they will attend the festivities in honor of the Prince of Wales. About 800 Maoris went from here on Tuesday, and they were to pick as many more somewhere up the line. Have not heard if there is to be any chaplain on duty with our Maoris this time, but remember well our Rev. Father Delach, then of Otaki, but now in France, filling that office at the time of the present King's visit to Rotorua. The war has accustomed us to khaki priests, but in those days Father Delach and his North Island Maoris were quite a feature of the celebrations.

On Wednesday night the Children of Mary made their last pre-bazaar (and pro-bazaar too) effort. It was the usual euchre and social, and light supper. We are only three or four weeks away from the bazaar now, and everyone is very busy.

The many friends of Mr. and Mrs. C. Spillane are pleased to know that Mrs. Spillane is recovering from her recent illness. Everyone hopes she will soon be out of hospital and quite well.

Mr. and Mrs. C. J. McCarthy went off last week on a holiday trip to Te Aroha.

Died during the week, after a very long illness borne with much fortitude and resignation, Mrs. Honora McMahon, well known in this parish. Mr. and Mrs. McMahon have lived at Aramohe for many years, doing much good and many kindnesses, known only to those who needed help and knew in Mrs. McMahon a good friend. Much sympathy is extended to Mr. McMahon.—R.I.P.

Died also quite recently, Mrs. Thompson, of Palmerston North, a daughter of Mr. T. O'Neill and the late Mrs. O'Neill, of Wanganui. The late Mrs. Thompson, who was a young woman, has left a husband and family of three young children to mourn their loss.—R.I.P.

Rev. Brother Basil, who has been collecting in the Auckland district for the Marist Brothers' Novitiate for some months now, is here on a short visit.

The following are the results of the October, November, and December examinations for the year 1919 in connection with the Convent High School, St. John's Hill: Third terms (advanced Latin and French), Kathleen Carroll; first terms and first section B.A. (Latin and French), Victorine Ruscoe; Class C (Latin and French), Eileen Long, Lucy Carroll; Class D (partial pass), Lucy Carrigll, Eileen Long; Public Entrance, Reoni Duncan; intermediate, Kitty McGreevy (credit), Rita Crotty (credit). Examinations of the Commercial Class (in connection with a business college): Shorthand speed certificate (100 words per minute), 1; advanced shorthand theory, 1; intermedi-

ate shorthand theory, 18; intermediate book-keeping, 6; elementary book-keeping, 11; typewriting (advanced grade), 7; typewriting (intermediate grade), 7; typewriting (elementary grade), 10. Shorthand diplomas (in connection with National Business College), 3; typewriting, 1; book-keeping, 3.

DIOCESE OF AUCKLAND

(From our own correspondent.)

April 23.

His Lordship the Bishop visited Waiuku on Sunday, April 18, and in the absence of Father Skinner, who is spending a holiday in the South Island, celebrated the two Masses.

Rev. Father Finn, of Te Kuiti, is, we regret to hear, on sick leave. Rev. Father O'Flynn is doing duty temporarily at Te Kuiti.

A bazaar and sale of work are being organised in Parnell, and are to take place in July. Proceeds will be in aid of the parish funds.

The Redemptorist Fathers are engaged this week conducting a mission in the Avondale parish. The retreats at the orphanage will commence the following week.

The "Thomas Moore" concert in aid of the Remuera parish fund promises to be a great success. The children in the various schools are now preparing their items.

Very Rev. Chancellor Holbrook addressed the members of the Holy Family Confraternity on Tuesday, 20th inst., in the Cathedral. He spoke on the cause of the canonisation of the Irish Martyrs (264 in number) who suffered for the Faith in Ireland during the 16th and 17th centuries, and made special reference to the life, virtues, and works of the Blessed Oliver Plunket, the martyred Archbishop of Armagh and Primate of all Ireland, who was beatified on Sunday, April 18, 1920.

Rev. Father Dignan has left the Thames for a 12 months' holiday. He is spending this week in the city as the guest of Very Rev. Dean Cahill, where he will be farewelled by the diocesan clergy, who are presenting him with a purse of sovereigns. Rev. Father Bradley, of the cathedral staff, supplied at the Thames on Sunday.

A financial statement was presented to St. Patrick's congregation on Sunday, 18th inst., by Rev. Father Forde, Adm., who announced that the Cathedral debt was reduced by the sum of £1000. He also explained the combined bazaar scheme to the parishioners.

The parishes of the city are working most enthusiastically to ensure the success of the Auckland Catholic carnival, and keen competition prevails. Professor Cardsten attended the last meeting of the executive committee, held on Tuesday, 20th inst. He outlined the plan of campaign for the queen carnival and enumerated hosts of spectacular displays, which will most assuredly attract and delight all who witness them, prior to, and during the fete, which is to take place in the large Town Hall in November next. Six parishes are now enrolled in the combined effort, which promises to outdo all former attempts for the reduction of Church debts.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 26.

Rev. Fathers Falvey and Finnerty arrived by the Manuka on Thursday, to enter upon duties in this diocese. St. Bede's College has closed down for three weeks, mainly owing to the influenza outbreak.

Rev. Father Burger, S.M., M.A., is paying a visit to South Canterbury during the recess.

His Lordship the Bishop administered the Sacrament of Confirmation at Little River on Sunday, and then went on to Akaroa. Rev. Father O'Brien, C.S.S.R., is conducting a mission in that parish.

Rev. Mother Borgia, who is to take charge of the Mount Magdala Institution, arrives from Sydney this week by the Moeraki.

On Sunday evening, after devotions, the parishioners of the Sacred Heart Church, Addington, assembled to express their appreciation of the work done amongst them by the Rev. Father Andersen. Rev. Father O'Connor presided. Father Andersen's stay in the parish has been of short duration, but it has been marked by a spirit of zeal and devotedness that has won for him the best wishes and respect of the entire district. It was decided that he should not be allowed to leave without some mark of



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appreciation. On behalf of the Addington portion of the parish, Messrs. W. Nidd and O. McManaway presented him with a cheque and a book of Church music—the latter a gift from the choir—while Messrs. A. C. Nottingham and M. Holley handed him a pocket-book and cheque from the congregation of St. Agnes' Church, Halswell. These speakers eulogised Father Andersen's work, as did also Father O'Connor, who regretted the loss of his confrere. Father Andersen thanked the people for their extreme kindness to him, and expressed his regret at leaving a community to which he was becoming very much attached. He would (he said) miss the Addington people and the genial comradeship of their devoted pastor, Father O'Connor.

In the presence of a crowded congregation a Military Mass was celebrated at St. Mary's Church, Manchester Street, on last Sunday. Very Rev. Dean Regnault, S.M., was celebrant, Fathers Stewart, S.M., and Cullen, S.M., deacon and subdeacon respectively, and Very Rev. Father Graham, S.M., master of ceremonies. A guard of honor occupied positions inside the sanctuary, and the acolytes were returned soldiers in uniform. The front seats of the church were occupied by returned soldiers and cadets in uniform, under Captain Roche. A large number of returned soldiers in mufti also occupied front seats. The choir, under Mr. W. T. Ward, sang Weber's "Mass in G," to a full orchestral accompaniment. At the conclusion of the Mass the bugle band played the "Last Post," and as the soldiers and cadets filed out of the church the orchestra played the "Funeral March." An eloquent and touching sermon was preached by Rev. Father Bartley, S.M., a returned chaplain. He spoke from the words in the Book of Wisdom, iii., 2-5. "In the sight of the unwise they seemed to die." He recounted many brave deeds of New Zealand soldiers in France, and told how he had frequently seen the young men go out on the eve of battle fearless and fortified with the strength of the Holy Eucharist which they had just partaken of. Father Bartley concluded: "I saw the boys die, but they are not dead; they live in the glory of God. We remember them to-day, remembering them with the love we bore them, the pride we shall always have in them, and in the prayers we offer for them. May their gallant souls find eternal rest." Very large numbers approached the Holy Table at the earlier Masses and offered up their Holy Communion for the repose of the souls of relatives who had lost their lives in the war.

At the Cathedral on Sunday exceptionally large congregations attended the early Masses and approached the Holy Table, offering their Holy Communion for the repose of the souls of those who died in the war. High Mass was celebrated at 11 o'clock by the Rev. Father Dowling, S.M., of St. Bede's College. His Lordship Bishop Brodie and the Rev. Dr. Kennedy, Adm., were unavoidably absent from the city. The congregation stood while the "Dead March" from "Saul" was played by Mr. Alfred Buuz, the Cathedral organist. In the course of his sermon the Rev. Father Dowling said that the name of Anzac was one that should fill us with pride and unstinted admiration. "We are assembled," he said, "to give expression to our unflinching gratitude to those men who have borne hardships on the battlefields of Gallipoli and France, and who have suffered and died for their country." They honored those who had returned, and congratulated them on their splendid fight in the cause of Truth and Justice, and of Right against Might. It was gratifying to recollect that in the great war every Catholic parish, society, and institution in the Dominion had done their share, in some cases more than their share, and had sent their quotas of men who had borne the burden equally with their Protestant comrades. The Catholic Church was proud of her heroes. She was proud of those of her sons who had led the men to victory, and she congratulated them on the fruits of their leadership. Since the war, New Zealand had become famous for her men. The deeds of the New Zealanders at Gallipoli, Passchendaele, Bapaume—right through to the smashing of the Hindenburg line—had shown that they were second to none in the world. "We revere, too, the memory of the gallant dead," said the preacher, "and we know that we can help them still with our prayers. They have shown the 'greater love,' and have laid down their lives for their friends. May they rest in peace." At the evening devotions the Cathedral was again crowded. The sermon was preached by the Rev. Father Bartley, S.M., a returned chaplain.

Recently the members of St. Patrick's branch of the Hibernian Society decided to hold a reunion of returned soldier brothers, and the function took place in the Hibernian Hall on Wednesday evening. Bro. T. P. O'Rourke presided, and there was a large and representative gathering. Amongst those present were Rev. Fathers O'Brien,

C.S.S.R., Cooney (Lyttelton), Long (Cathedral), and Murphy (Hawarden) and the president and secretary of St. Mary's branch. Rev. Father Cooney and Mr. W. Atwill contributed songs that met with hearty appreciation, Mrs. Baxter played a pianoforte solo, and Miss K. O'Connor the accompaniments. Bro. O'Rourke, in extending greetings to the returned men, pointed to the branch roll of honor, which showed that 68 of the members of St. Patrick's branch had been on active service, and 13 had made the supreme sacrifice. In like proportion, the members of St. Mary's branch had also seen active service. On behalf of the society Bro. O'Rourke extended to those mourning their losses the deepest sympathy, and wished the returned men many happy, peaceful years. Speeches were made by Fathers Long and Cooney, and Mr. B. J. McKenna. Father Murphy (late chaplain with the Forces) and P.P. Bro. J. Flannelly replied on behalf of the soldiers. An excellent supper was served, and a pleasant social evening was passed, excellent music being played by Mrs. Baxter.

The M.B.O.B. Association Football Club opened the season on Saturday in a manner that pleased its supporters. The senior fifteen defeated Merivale by 25 points to 8 in a game that for a "kick-off" was a really good exhibition all round. Those responsible for the scores were Jas. McCormick (two tries), E. Fitzgerald (a try and potted goal), D. McCormick, and L. Brosnahan (a try each). M. O'Malley added the extras over the bar. During the progress of play Mr. J. F. Peake, the referee, collided with a player and dislocated his shoulder. Footballers generally, and the Marists' Club in particular, regret the accident, Mr. Peake being looked upon as one of the most capable officers at present in the Referees' Association. The juniors had a victory over Christchurch by 11 to 3. Manning, Delaney, and Tanner scored tries, one of which was converted by Meachen. Fourth grade had a bye. It is regrettable that the third grade defaulted. Players knowing the penalties inflicted by the Rugby Union through the default of any one section of a club, should go out and play with but half a team rather than destroy other grades' chances of victory.

Hokitika

(From our own correspondent.)

April 23.

Easter celebrations were observed here most devoutly.

On Easter Monday evening a social was held in the Catholic Club rooms in aid of the bazaar funds. The event was a big success, and the funds benefited accordingly. The time now is drawing near, and every effort is being made to ensure the success of the bazaar, which, it is hoped, will be the largest and most successful yet held in Hokitika.

The St. Mary's Debating Society continues to hold its weekly meetings, and one cannot help noticing the vast improvement shown by all the members. On Tuesday evening last a speech competition was held on the question "Should capital punishment be abolished?" and Mr. Wormington, who was accredited with 76 marks, gained first place. It may be mentioned that there was only a difference of ten marks between the first five placed speakers.

The club's socials are also proving very attractive and remunerative, and the members hope in the near future to renovate and paint the club buildings.

The main topic of conversation here is naturally the Prince, and the people of Hokitika seem determined, regardless of cost, to make the visit a success.

IRISH PRIEST HONORED: CALCED CARMELITE A SPANISH NOBLEMAN.

Father P. E. Magennis, General of the Calced Carmelites, has become, by an ancient privilege of his Order, a Grandee of Spain (says an exchange). He is one of the few who have the privilege of standing in the presence of the King of Spain with head covered. Father Magennis is a prominent worker in the Irish cause in America. Born at Tanderagee, Armagh, 52 years ago, he was educated at the Christian Brothers' Schools and St. Malachy's College, Belfast, and entered the Carmelite Novitiate at Terenure, Dublin. He graduated at the Royal University of Ireland, and was ordained priest in 1894, after which he spent eight years in Australia. He was assistant-General of his Order for 11 years up to last year, when he was elected General. He is the first Irishman to hold the position in the Order.

PSYCHIC PROPAGANDA

(By GERALD C. TREACY, S.J., in America.)

The way of the propagandist is familiar. The war has made it so. It is generally admitted that the Teuton received more than his due for skill in foisting his ideas on the nations of the world. The catch-cry "German Propaganda" has been worked to death. For the Briton has more than outdistanced the Teuton in pushing British ideas to the fore. Witness the Peace Conference and its sequel. The League of Nations was at first an American idea. It was Wilsonian, but its soul came from a Papal letter. Without giving the Vatican credit Mr. Wilson put the Pope's peace propositions into a State document, the British cheered it at Paris, then Britonized it, and sent Mr. Wilson home to give it to the American people. "We must make the world safe by making small nations safe." Every American subscribed to that. But the safety of small nations did not mean those small nations still tyrannised over by a British army of occupation. To blind Americans to the real meaning of small nations, propaganda had to come in and show how useless it was to speak of Egypt and India and Ireland, for these were domestic questions. The policy of propaganda is to obscure the main issue or begot the question in such a way that the propagandist's ideas are accepted, while the issue is railroaded into obscurity, and the main question is relegated into the realms of forgotten history.

Propaganda is closely akin to advertising. It differs from advertising in this that advertising to be successful must be grounded on truth. What is known as "fake advertising" in the business world may make a momentary success, but its ultimate failure is certain, for the very plain reason that Lincoln or Barnum gave in his famous statement on the impossibility of fooling all the people all the time. But with propaganda it is different. Being a recent growth of a shell-shocked civilisation, it is difficult to tell whether or not it can ignore truth or garble truth and achieve permanent success. Certainly it can win immediate and temporary victory and persuade a great many people that a half truth is a whole truth, and that if a movement can swing the press and grip the book world and the magazine world, no matter how flimsy its foundations, the movement will go. How far it will go only history can answer.

It is a patent fact to any one who has followed the recent movement of Spiritism that its twin sister is propaganda. And it is scarcely an exaggeration to say that neither war policies nor peace policies of any government in the world ever received the help of the propagandist to the extent that this modern cult has received it. Publishers and editors of magazines and newspapers in England and America are hand in glove with the promoters of Spiritism to convince a world still rocking on its foundations that "the New Revelation" has come. Not only is that true, but the individual Spiritist becomes almost immediately after allegiance to the cult an ardent propagandist. Very much like the victim of the drug habit, it seems a symptom of this modern mental disease to stimulate the addict to spread its poison. The old or the young wherever you meet them or wherever you find their printed statements, are burning with mania to spread their new ideas.

No better example of the propagandist spirit than that manifest in an article in the January issue of the *Woman's Home Companion*. Margaret Deland is in the third of her series of papers on the possibility of communicating with the dead. Her thesis runs in this wise: If the normal explanation solves a few of the phenomena of Spiritism then let us put aside the supernormal explanation. "So let us try the normal explanation on a few verified happenings." She thereupon proceeds to fit the "normal cap" on the phenomena of materialisation and mediumship, with the to-be-expected result that the cap does not fit. Then within a paragraph the writer suggests for an understanding of the matter discussed the reading of three books, with Lodge, Holt, and Myers as the respective authors. Her next reference to a book of psychic lore rises in the scale of fearless propaganda, and gives the name of the publisher. Thereafter follows a very good story from the *Proceedings of the Society for Psychical Research*, with a careful page reference. William James comes forward next in order with a startling tale about the death of his "Aunt Kate." All told there are nine books mentioned, some with the names of the publishers, and having read the books I can vouch for the fact that Margaret Deland has selected her passages wisely from the human-interest standpoint. The propaganda process is easily seen. The casual reader of the *Woman's Home Companion* gets some very interesting

stories with reference to their original sources. The Deland article strikingly like all the Spiritistic articles today stimulates interest. The reader with or without any positive religious tenets finds an unknown field opening before his anxious gaze. It is an easy step from the magazine article to the book and from the book to the séance. And propaganda has triumphed with the conquest of a human soul destined to be the victim of an abnormal and unhealthy mental condition frequently leading to the mad-house.

The cruel thing about this Spiritistic propaganda is that it plays upon the most sacred human emotions. It guarantees to the bereaved that their beloved dead are not dead. "Here is the solution of the problem of life," cries the propagandist. "You can communicate with your dead, which proves that they are still living. Read these authentic cases of spirit contact and then try for yourself." Whether it is Basil King or Margaret Deland or any other magazine writer the lines followed are precisely the same. The article starts out to give an authentic proof that a soul that has died has come back to talk or deliver a message; it ends by giving a very interesting account of weird happenings, table tilting, levitations, automatic writing, voices out of the dark. And not in one instance is there proof that will stand the test of impartial criticism, that will meet the one important query: Is there unmistakable proof that the voice coming out of the dark is the voice of the soul that has gone? Whose voice is sounding in the tense silence of the séance, whose hand is moving the table or levitating the medium? In a word, it is spirit identity that must be proved, and in the mass of evidence marshaled by the propagandist there is not an instance cited where identity is proved. As identity is not proved the claims of modern Spiritism fall, but it is here that propaganda plays a strong hand. As the phenomena produced by Spiritistic means are very striking, the initiate or novice in Spiritism is assured that they are the result of the activities of the dead who are striving to communicate with the living. But where is the proof that these spirits are actually the forces at work? That they really are the spirits of "Raymond" or Myers or any one individual that they claim to be? Propaganda answers with the rejoinder: "Sir Oliver Lodge has recognised his son speaking from the other plane, as he shows you in *Raymond*. Do you realise that he is a scientist of eminence, whose keenness of intellect is universally acknowledged? Can you with your limited intellect dare to doubt that he is right?"

So the last process in propaganda is the strongest. Men and women of position in the world of thought are falling in line with the new revelation. Can they be wrong? Or as Sir Conan Doyle puts the argument in his latest book, *The Vital Message*: "It is possible to write down the names of 50 professors in great seats of learning who have examined and endorsed these facts, and the list would include many of the greatest intellects that the world has produced in our time. Therefore the facts have been endorsed by the only science that has a right to express an opinion. I have never in my 30 years of experience known one single scientific man who went thoroughly into this matter and did not end by accepting the spiritual solution." This is propaganda's triumph. In no other way can the real issue be obscured more cleverly than by clouding it with the say-so of great names. So in article after article containing Spiritism's message, there is the constant harping on the fact that the new movement has back of it the real thinkers of the world. To strengthen the word of the writer the lecture platform is to be used, and Americans have been invited to hear the great scientist, Sir Oliver Lodge, the foremost apostle of Spiritism, tell in his own words the reason for his allegiance to the cult. With good press-agenting and good management the Lodge lecture tour will give Spiritism a new impetus and propaganda will score another triumph.

Whether the movement is destined to go on gathering force with as much rapidity as it did during war and post-war days remains to be seen. Certainly there is but one force in the world to oppose it, and that force is the Rock of Truth that error has dashed against century after century, only to recede and be broken. When Christ set the Rock strong in His strength it was not backed by the intellectuals of the world, and its message was not furthered by propaganda. It alone can answer the claims of Spiritism, and in its answer is Spiritism's defeat.

Jesus in the Blessed Sacrament, in the Mass, and in the Holy Communion is the inspiration of Catholic art, because that Sacrifice and that Sacrament are the centre of Catholic life and the source of Catholic strength.—Dean Power.

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COADJUTOR-BISHOP OF AUCKLAND

THE RECTOR OF HOLY CROSS COLLEGE, MOSGIEL,
APPOINTED.

A cable message has been received from his Excellency the Apostolic Delegate notifying the appointment by his Holiness the Pope of the Very Rev. Father James Michael Liston, Rector of the Provincial Ecclesiastical Seminary, Holy Cross College, Mosgiel, as Coadjutor-Bishop of Auckland. The Right Rev. Dr. Liston was born in Dunedin on June 2, 1882, a son of the late James Liston. He received his education at the Christian Brothers' School, Dunedin, and afterwards studied at St. Patrick's Ecclesiastical College, Manly, Sydney, under the



RIGHT REV. JAMES MICHAEL LISTON, D.D.
(Coadjutor-Bishop-elect of Auckland).

late Dr. Verdon; and later at Cloniffe College, Dublin, and at the Irish College, Rome. He was ordained by the Right Rev. Bishop Verdon at St. Joseph's Cathedral, Dunedin, in 1904, and has since been stationed at Holy Cross College, filling the office of parish priest of Mosgiel for some years, and also professor at the college prior to 1910, when he was appointed Rector. The news of Dr. Liston's elevation to the episcopate was received with much delight by his numerous friends, tinged, however, with regret at his pending departure from amongst the people of the district, to whom he has greatly endeared himself.

SINN FEIN AND CRIME: BISHOP HAYDEN'S PROTEST.

"I claim that the Irish soldiers are deserving of special recognition for their work in the war, because they fought beneath the flag of a nation which has oppressed Ireland for 700 years," said his Lordship Bishop Hayden, speaking at the St. Patrick's Day concert at Forbes.

"I say, without hesitation," he went on, "that there are no better educated people in the world than the members of this much-abused and much-maligned Sinn Fein party. The accusation that Sinn Fein is composed of a band of criminals is a foul calumny against the fair fame of such a body of patriots. No fewer than nine-tenths of the Irish Bishops are behind Sinn Fein.

"Ireland is taxed to the extent of £40,000,000 a year. The cost of government is £13,000,000, and the balance of £27,000,000 is taken across the channel, dumped into the British Treasury, and used to keep British soldiers and bullies like Lord French in Ireland, to keep cannons and tanks ready for action in the streets. If that sort of thing happened in Australia there would be a revolution in less than 24 hours. History tells us that after every big war a wave of crime sweeps over the countries. It has been such for hundreds of years, but still all stress is placed on crimes in Ireland, and reports are published broadcast. I can draw your attention to the dreadful number of crimes being perpetrated in our own sunny New South Wales. It would be just as unjust to charge those crimes to the National Government of this State as

it is to charge the Sinn Fein with the crimes in Ireland. "Ireland to-day is on the crest of the wave, and I hope the day is not far distant when the Irish flag will be flying above the Irish Parliament at College Green, in Dublin, and when the Irish nation will be free."

ST. PATRICK'S FOLK IN AMERICA.

The total white population of the United States at the close of the Revolution was 3,172,000, and 1,141,920 were purely Irish (writes Carl Halliday, in the *March Catholic World*). But these figures do not correctly represent their proportion in the Colonial army. Joseph Galloway declared in the House of Commons that "one-half of the American army is Irish"; but more accurate investigation has shown that practically one-half of the regular soldiers of the Colonies in the Revolution were born in Ireland and a third more of Washington's troops were of Irish ancestry. A Killarney immigrant's son, General Sullivan, struck the first blow on land before war was declared by seizing, on December 11, 1724, Fort William and Mary at Newcastle, New Hampshire, and capturing 15 cannon and a hundred barrels of powder, later to be used with telling effect at Bunker Hill. "It was the first act which could be regarded as one of open and direct hostility committed by a military force against the Royal Government."

Then on May 11 came the first sea battle of the Revolution. At Machias Bay, Maine, an Irishman, Jeremiah O'Brien, with a few followers on board a sloop, attacked the British warship, the *Margaritta*, captured her; turned her upon the two British cruisers, the *Diligence* and the *Tapniquish*, coming to her rescue, and then defeated a whole squadron, containing some of the largest vessels afloat, which had been sent out from Halifax to crush O'Brien. Little wonder that James Fenimore Cooper called the deed "the Lexington of the seas." On May 10, 1775, the Continental Congress issued an *Address to the People of Ireland*, declaring: "We acknowledge with pleasure and gratitude that the Irish Nation has produced patriots who have nobly distinguished themselves in the cause of humanity and America." Washington's private secretary, Joseph Reed, was the son of an Irish immigrant. The secretary of the Congress that issued the Declaration of Independence was Charles Thomson, of Derry, Ireland, the man whom John Adams called "the life of the cause of liberty," the man whose word was so trusted that the Delaware Indians adopted him as "the Man of Truth."

IRISH PROTESTANTS CONDEMN CASTLE RULE.

Canon Willis, rector, Moyne, presided recently at the annual meeting of the Irish Guild of the Church (Protestant), at which a resolution was unanimously passed, regretting that the Protestant Church in Ireland was so constantly identified with the reactionary forces in that country "by our bishops, clergy, and representative laymen," declaring it illogical and disastrous that the Church which claims to be the National Church, should be so completely out of sympathy with the ideals of the great majority of the nation which she professes to serve, and regarding it as inconsistent that the Church expresses her abhorrence of deeds of violence on the one side, while she refrains from condemning the actions of those in power which are opposed to the Christian principles of right and justice.

The resolution added:—"We are voicing not only our own opinions, but those of a growing body both of clergy and laity in our Communion."

The Ulster Protestant deputation to the United States was alluded to in the discussion, but as the members purporting to represent the Church were not officially appointed, no action was taken.

How small we feel when we have suffered for a long time and have met with many difficulties and trials. Suffering is a purgatory mercifully given to us in this life.—Fenelon.

Reverence is the chief power and joy of life, says Ruskin; reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living, great among the dead, and marvellous in the powers that cannot die.

An even temper belongs to the category of what the gentle St. Francis de Sales calls "the little virtues"; like every other flower of the soul, it can be cultivated; without it, someone has said, "no one can be a Christian gentleman for more than three hours at a time."

J. M. J.

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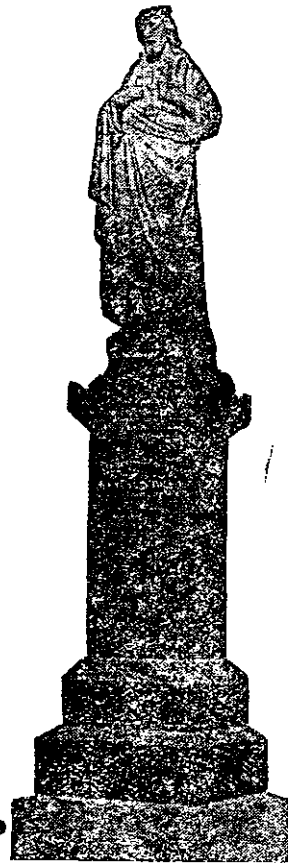
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The Seminary is under the patronage and direction of the Archbishops and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

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MARRIAGES

AHERN—PURCELL.—On April 7, 1920, at St. Patrick's Church, Palmerston North, by the Very Rev. Father McManus, William Jeremiah, eldest son of Mr. and Mrs. C. Ahern, of South Dunedin, to Isabel, youngest daughter of Mr. and Mrs. F. Purcell, of Palmerston North.

HODGINS—LAWLOR.—On April 5, 1920, at St. Mary's Church, Manchester Street, Christchurch, by the Very Rev. Dean Regnault, S.M., Walter Herbert, only son of Mrs. Hodgins and the late Fredrick Hodgins, Hertfordshire, England, to Helena, third daughter of Mr. and Mrs. J. Lawlor, Bishop Street, St. Albans.

WOODS—MURPHY.—On February 12, at St. Mary of the Angels' Church, Boulcott Street, Wellington, by the Rev. Father Mahony, S.M., Leslie Frankland, second youngest son of D. W. and Katherine Woods, Dunedin, to Eileen Frances, youngest daughter of Mary Murphy, 50 Devon Street, Wellington.

DEATHS

MCCARTHY.—Of your charity pray for the repose of the soul of Eugene McCarthy, beloved brother of Mrs. P. J. Maggin, Akaroa, who died at Keel, Co. Kerry, Ireland, on February 15, 1920; aged 31 years.—Sacred Heart of Jesus, have mercy on his soul.

MCCERLAIN.—Of your charity pray for the repose of the soul of Peter McErlain, late of Hawke's Bay, who died at Toomebridge, Co. Antrim, Ireland, on February 28, 1920.—R.I.P.

IN MEMORIAM

FERGUSON.—Of your charity pray for the repose of the soul of John Brosnan, late of Blue Spur and Waikaiti, who was accidentally drowned at Ahaura on April 23, 1919.—R.I.P.

JOYCE.—Of your charity pray for the repose of the soul of Patrick Joseph Joyce, who died at Featherston Military Camp on May 5, 1917. On his soul, sweet Jesus, have mercy.—Inserted by M. Kearney, Evans Flat.

KEARNEY.—Of your charity pray for the repose of the soul of Martin Kearney, who was killed in action on Gallipoli on April 27, 1915. On his soul, sweet Jesus, have mercy.—Inserted by M. Kearney, Evans Flat.

MCCRENOR.—Of your charity pray for the repose of the soul of James McCrenor, who died at Methven on April 28, 1919. On his soul, sweet Jesus, have mercy.—Inserted by his loving wife and family.

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The following additional subscriptions have been received:—

Through Father Skinner, £4 9s; Mrs. McClintock, £5 5s; Mr. R. McClintock, £1 1s; Mr. John McClintock, £1 1s; Mr. James McClintock, £1 1s; Miss Lettie McClintock, £1 1s; Miss Tobin, £1 1s; already acknowledged, £770;—total to April 25, £884 19s.

Most heartily thanking all who have so generously subscribed.
G. M. HUNT, Alexandra.

New York City is now the largest city in the world, figures for 1919 giving it a population of over 8,000,000, which exceeds the population of London, the next largest city, by a quarter of a million.

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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.

FEATURES OF THIS WEEK'S ISSUE

Leader—Home, p. 25. Notes—Poems by Seumas O'Sullivan, p. 26. Topics—Who Won the War? Prohibition in the States; A Lesson in Geography; Queen of the Home; Science and Faith; An Orange *Ne Temere* Case, pp. 14-15. Why Ireland Should Be a Manufacturing Nation, p. 9. Catholics and Civic Activities, p. 18. Psychic Propaganda, p. 22. Voices From Europe, p. 34. Coadjutor-Bishop of Auckland, p. 23. The New Bishop of Dunedin, p. 28.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, APRIL 29, 1920.

HOME



AMONG the signs of moral decay and social disintegration in this country, two of the most striking are the loss of reverence and the disappearance of home life. These two are related as effect and cause, for the decay of reverence for God and man, and for law and order, is the direct consequence of the fact that people are no longer fond of their homes and are unable to find in them the happiness and rest which our fathers found. When home life goes, respect for parents goes; when respect for parents goes, religion goes, and the fear of the policeman, or a hypocritical obsequiousness to public opinion becomes the rule of conduct for the young. The home is the cradle of the nation; social welfare depends on the sanctity and on the sacredness of home; when people cease to care for their homes it is an infallible sign that the nation is

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sick, and sick unto death. Can anyone doubt that the flappers who crowd our streets at night, passing under the electric lights or peering into milliners' windows, thick as leaves in Vallombrosa, are so restless, so bitten with the fascination of nugacity, so incapable of serious thought, serious reading, serious praying, so afraid of the company of their own silly, shallow souls, that they are driven out of doors as fatally as moths are driven into the flame? No home life, no reverence, no depth or breadth of sanity, no robustness, no sweetness in society: these things mean decadence.

*

When children go forth into the world without reverence the future before them is black; they are a danger to themselves and to others; they will be a reproach to the parents who are responsible to God for them. Therefore, on patriotic grounds, on religious grounds, on grounds of self-interest, Catholic parents must strive might and main to do what in them lies to maintain the sanctity of Catholic homes and to save their children. The general rottenness has indeed already crept in amongst our people. Which of us does not know instances of it? Which of us does not know cases where spoiled children, never corrected, indulged foolishly, have become a curse instead of a blessing to the foolish parents who neglected their duty and failed to bring up the children God gave them in His fear and love? Our people must forget the example of those around them. They are in an environment where every influence is godless and materialistic; the papers they read, the conversations they hear, are burdened with unsoundness. All this urges strongly the necessity of keeping close to the old Church which is the Pillar and the Ground of Truth, which alone contains the secret of salvation for man and for society, which has taught from the beginning that parents must do their duty and that the home must be made on the model of that home of Nazareth in which Jesus was subject to Mary and Joseph. In a Protestant and indifferent atmosphere like ours we must keep this truth fixed in our minds; we must remember that the Church is our guide, and that the frivolous, pleasure-loving spirit of the age is in all things opposed to the spirit of the Church, which is the spirit of Christ. In direct denial of the example of the world around us the Church proclaims that God must have first place in the home, that His Laws must be the first things taught to the young, that duty must be their guiding rule at home and from home. The children must be trained so that the eternal truths may become vital to them, may be assimilated in their spiritual growth as food is assimilated in the growth of the body. The Church, speaking in the voice of Christ, says, "Suffer the little children to come unto Me, and forbid them not." It is the duty of parents to see to it that home-life will lead the children to Christ every day and every night, and teach them to avoid whatever might lead them away from Him.

*

There is an old story of a young man, who, when about to be hanged for some crime, asked to see his mother for the last time. His request was granted, and she went up and stood by him on the scaffold. Pretending to kiss her, he bit off her ear, and said before all, "Let that remind you that if you had brought me up in the fear and love of God I would not be here to-day." Who can tell how many among us owe failure, morally and socially, to the neglect of parents in their homes? If a good home and good parents are a source of strength in a nation, careless parents and unhallowed homes are no less a cause of ruin. Children brought up in a home in which neither by precept nor by example are they taught to love and fear God and to appreciate the supernatural value of their souls, will have as little chance of battling against temptation on the sea of life as a cockle-shell would have of floating in a storm. They will never know the peace that comes from religion;

the true meaning of charity will always be a mystery to them; the pursuit of pleasure will become their chief aim in life; and by self, and by pleasure they will test all things. Hence come the restlessness and the insubordination of modern life, and the tendency to pull down the pillars of society. Anarchy, lawlessness, immorality, unhappiness, and the entire crop of social troubles would to a great extent be avoided if homes were homes and if parents did their duty to God and to their children. Religion working in the home, religion working in the school, religion working in the whole life of the child and teaching him how to serve God and man, and how to become a Christian gentleman—that, and that only, is the panacea for all the diseases of the world to-day.

NOTES

Poems by Seumas O'Sullivan

From Maunsels we have received a slender volume of poems by Seumas O'Sullivan. The little sheaf of verses here collected will add to the reputation already made by the poet's previous work. There is the same realism, the same intensity, the same clearness of vision that distinguished his already well-known verses, and there is also a security and a mastery of touch that mark the man who has arrived. To our readers the verses which were written in memory of Erin's latest heroes will appeal. Best of all, we think, is the following poem dedicated to the memory of gentle Sean MacDermot, whom Maxwell slaughtered, as he slaughtered the other patriots, after they had surrendered and laid down their arms:—

They have slain you, Sean MacDiarmuid; never more
these eyes will greet,

The eyes beloved by women, and the smile that true
men loved.

Never more I'll hear the stick-tap, and the gay and
limping feet,

They have slain you, Sean the gentle, Sean the valiant,
Sean the proved.

Have you scorn for us who linger here behind you,
Sean the wise?

As you look about and greet your comrades in the
strange new dawn?

So one says, but, saying, wrongs you, for doubt never
dimmed your eyes,

And not death itself could make those lips of yours
grow bitter, Sean.

As your gentle stick goes tapping, down the heavenly
pavement, Sean, my friend,

That is not your way of thinking, generous, tender,
wise, and brave;

We, who knew and loved and trusted you, are trusted
to the end,

And your hand even now grips mine as though there
never were a grave.

And here is a poem that brings to life again brave,
debonair Tom MacDonagh, who also died for Ireland,
and whom Irish men and women will never forget:—

You who garnered all that old song could give you,
And rarer music in places where the bittern cries,

What new strange symphonies, what new music thrills
you

Flashing in light-loud magic beneath wildering skies?

Singer of dawn songs, you who drink now at the foun-
tains,

Cry out as your own poet of the bittern cried,
Flood that new song deep-drunken, rapturous about

us,
So shall these parched sad hearts drink deep, be satis-
fied.

In three fine stanzas he commemorates all the leaders who gave their lives that the soul of Ireland might live:—

Where loud-voiced leaders vaunt a claim
They have no place, they have no name,
The tenders of the Phoenix Flame.

Without a word, without a sign,
They move upon that old divine
High mission at the inward shrine.

Yet they have more enduring place,
The men of Ireland's hero race,
And they have names that still can stir
The deep unconquered heart of her.

The indomitable soul of unconquered Erin has its voice in the poem

RESURGAM.

I will not have your scorn, immortal voices,
Not yet the sunset sees my sails unfurled,
The torturing fire wherein my heart rejoices
Makes dim the radiance of your tearless world.

For I have fought the old Formorian battle,
And seen the shaft of light on darkness hurled,
I, too, have driven the herds of phantom cattle
Over the darkened ridges of the world.

I, too, have come with laughter and with singing
Out of the winter of the darkened earth,
To greet the earth-divine, sweet mother bringing
The infant herald of the world's rebirth.

These eyes will find again the light denied them,
And at the ancient fount undimmed and pure
Will find some young eternal joy to guide them
To where the ribald feasters shout secure.

Lastly, here is a picture of the stronghold of British corruption in Ireland:—

DUBLIN CASTLE.

Blind as the throng I saw the crowded room,
The vacuous smiling of the fools and knaves,
To whom men's very souls are but as slaves,
Chained each to each by dire necessity:
Till suddenly one rose up through the gloom,
Then sheer across the misty centuries,
I knew the love that lit the eager eyes,
And forged the fiery tongues of scourging words
That slashed and cut like fierce avenging swords,
The armor of their sleek conspiracy.
Once more the money changers turn to fly.

DIOCESE OF DUNEDIN

Holy Mass was celebrated on last Monday for the repose of the souls of those who lost their lives while on active service at the war. The very large number who were present at Mass approached the Holy Table and offered their Communion for the same intention.

Supplementary missions are now being conducted at Kaikorai and Mornington by Fathers Herbert and Her-ring respectively. Father O'Leary is now engaged conducting a mission in the Alexandra parish, and Father Ecclleton in the Cromwell district. Father McCarthy leaves on Saturday to commence a three weeks' mission in the parish of Lawrence. These will close the missions in the Dunedin diocese; every parish and part of same will then have been attended to.

Solemn Requiem Mass was celebrated at St. Joseph's Cathedral on Thursday, for the repose of the soul of the father of Rev. D. O'Connell, of Oamaru, who passed away recently. Rev. Father O'Connell was celebrant, Father P. J. O'Neill deacon, Father Ardagh subdeacon, and Very Rev. Father Coffey, Adm., master of ceremonies. A number of the diocesan clergy were present in the sanctuary. The solemn music of the Mass was impressively sung by the Dominican Nuns' Choir.

At the fortnightly meeting of St. Patrick's branch of the Hibernian Society, South Dunedin, on Monday evening, 24 new members were proposed and one initiated.

St. Patrick's Harriers held a very enjoyable run on Saturday as the guests of the Little Sisters of the Poor, Anderson's Bay. The pack, under deputy-captain Marlow, ran down to Tomahawk, then over to Highcliff, finishing off with a good run home, Marlow and Lucas being the first two to arrive. At the conclusion of the run the deputy-captain thanked the good Sisters for their kindness.

The desire of his Holiness the Pope in regard to the enthronement of the Sacred Heart in the homes of Catholic people, was a subject stressed by the Marist Missioners during their missions at St. Joseph's Cathedral, and the parishioners were exhorted to possess themselves of the approved pictures. These were, after being signed by all the members of the respective families and also by one of the missioners, blessed on Wednesday evening, thus simplifying the process of enthronement. A very large number availed themselves of this opportunity, and incidentally carried out the wish of our parochial clergy; who, for long, have impressed upon their people the duty of having the Sacred Heart enthroned in their homes. St. Joseph's Cathedral parish was consecrated to the Sacred Heart last June.

Prior to her departure on a health-recruiting trip to Sydney, Miss K. Houlihan, who for a number of years has, with conspicuous ability, filled a responsible position in the commercial department of the N.Z. Tablet office, was met by the staff of all the various sections of the establishment, who wished her *bon voyage*, renewed health, and a safe return. Speeches eulogistic of Miss Houlihan's strict sense of duty, kindly disposition, and professional ability, were made, and she was asked to accept a writing wallet suitably inscribed, and a fountain pen—articles that may be useful while travelling—as a tangible proof of the esteem in which she is held by the whole of her co-workers in the Tablet Company. Miss Houlihan in accepting the gift expressed her deep appreciation of the thoughtful action of all concerned, and of the kindness which prompted them to make her the recipient of so handsome a present, and one she would treasure as a memento of her connection with the office of our Catholic journal.

The missions conducted by the Marist Fathers at St. Joseph's Cathedral, St. Patrick's Basilica, South Dunedin, and the Sacred Heart Church, North-East Valley, have been attended throughout the week by crowded congregations, and extraordinary fervor has been manifested. The attendance at all the Masses and at the evening exercises of the mission at the Cathedral shows no falling off from that of the first week, a remarkable feature being the number who approach the Holy Table each morning, 700 to 800 being the average. In honor of the Blessed Sacrament the first great solemnity of the mission was observed on Thursday evening, when, during Exposition, a very fine discourse on the Real Presence of Our Divine Lord was preached by Rev. Father McCarthy. The second general Communion of the mission took place on Sunday, when the previous Sunday's record was exceeded, 1246 approaching the Holy Table, and nearly 3000 in the whole of the parish. In the evening the subject of the Holy Sacrifice of the Mass was eloquently treated by Rev. Father Ainsworth. There was again an enormous congregation, all available space being utilised to seat the ever-increasing throng. The mission is now in its third and concluding week, and the parishioners still maintain the intense enthusiasm so markedly displayed by them from the very commencement. On Monday evening the second great solemnity of the mission—that in honor of the Blessed Virgin—was observed, Father McCarthy being preacher on the occasion. After delivering a touchingly beautiful discourse, he consecrated the parish to the Mother of Our Divine Saviour. Every effort is being made by the Marist Missioners during their present missions to augment the membership of the Hibernian Society, and this has been the subject of several special references. At the Cathedral the parishioners are being earnestly exhorted to become associated in the Confraternities of Our Lady of Perpetual Succor (women) and of the Sacred Heart (men). For this purpose printed cards have been widely distributed, and these have to be filled in with name and address of those intending to join (and few, if any, it is anticipated, will refuse) and returned to the Cathedral. The special solemnity on Wednesday night was in honor of the Sacred Heart of Our Divine Lord, the occasional discourse being preached by Father McCarthy in the presence of a crowded congregation. The mission, which has proved a memorable one in the history of St. Joseph's Cathedral, will be solemnly closed

on next Sunday night. On Sunday morning at the early Masses a final general Communion of the mission is to take place, when, as the crowning triumph, it is anticipated a record number will approach the Holy Table, in thanksgiving for all the blessings and favors received during the extraordinary time of grace.

THE NEW BISHOP OF DUNEDIN

VERY REV. CHANCELLOR JAMES WHYTE
APPOINTED.

The Very Rev. Father Coffey, Adm., received the welcome news on Saturday by cable from his Excellency the Apostolic Delegate of the appointment by his Holiness the Pope of the Very Rev. James Whyte, at present parish priest of Stanmore, New South Wales, as Bishop of the diocese of Dunedin, in succession to the late Bishop Verdon, who passed away in November, 1918. The Right Rev. Dr. Whyte, Bishop-elect, was born some 54 years ago in Co. Kilkenny, Ireland. He arrived in Sydney in 1902, and entered upon duty as professor at St. Patrick's Ecclesiastical College, Manly. After some years' service there, he filled the position of diocesan inspector of Catholic schools, and took up parish work as pastor of St. Michael's, Stanmore, a suburb of Sydney. He has been Chancellor of the Archdiocese of Sydney for a number of years, and is one of the Synodal examiners. The Bishop-elect is also a director of the *Catholic Press*. He was a personal friend of the late Bishop Verdon, and has several times visited New Zealand, being present at important religious functions, including the consecration of his Lordship Bishop Brodie. Dr. Whyte is recognised as a man of most cultured attainments.

Milton

(From our own correspondent.)

April 26.

Sergeant John Fox, who has been stationed at Milton during the past six and a-half years, and who was recently promoted and transferred to Auckland, left on Saturday evening. Prior to their departure, Sergeant and Mrs. Fox and family were entertained at a public valedictory social, when there was a large attendance of both town and country residents, assembled with one accord to do honor to a police officer, who in the discharge of his onerous and at times unpleasant duties has earned the highest respect and esteem of all classes of the community. The Mayor (Mr. A. Rennie) presided, and a number of apologies for absence were received.

The chairman, in voicing the good wishes of the community, said they were assembled to do honor to Sergeant and Mrs. Fox and family with mixed feelings—to express regret at their impending departure for Auckland, and pleasure at Constable Fox's promotion to the position of sergeant. Sergeant Fox had discharged his duties faithfully and creditably, and had well earned his promotion. He had proved an extremely popular officer, and had deservedly earned the respect and esteem of all sections of the community, and the committee's canvass for funds for a parting gift had met with a spontaneous and whole-hearted response. He had often admired Sergeant Fox for the able and tactful manner in which, with courage and common sense, he had carried out his duties. In conclusion, the Mayor also paid a tribute to Mrs. Fox, and asked her acceptance of a wallet containing £70 in notes. All trusted Sergeant and Mrs. Fox and family would enjoy long life, health, and prosperity in their new home, and that they would not forget their all too brief residence in Milton.

Highly eulogistic speeches were also delivered by Messrs. Donald Reid, Chas. King, G. H. Thomson, and T. Scott.

Sergeant Fox, who on rising to respond was greeted with continuous rounds of applause, said that Mrs. Fox and himself appreciated the honor which had been conferred on them that evening by the Tokomairiro residents. He thanked the Mayor and other speakers for their kindly references. He also thanked well-wishers for their handsome gift, which carried with it the good feelings of the community.

At intervals a pleasing musical and eleventary programme was contributed to by Miss Clapperton (piano solo), Mr. J. H. Allen (violin solo), Miss K. Walsh (recitation), Misses A. Walker, Cockerill, Curran, and Mills, and Messrs. W. Kirby and W. B. MacWilliam (songs). Miss Clapperton was accompanist.

HON. BOURKE COCKRAN ON THE IRISH SITUATION.

"Probably the greatest difficulty in dealing with the Irish question," said the Hon. Bourke Cockran, addressing the United States Senate, "is to understand just what it is." This he enables one to do, stating facts with what clearness, calmness, and adroitness may be judged by two paragraphs: "It has been so misrepresented—and by the greatest masters of ingenuity in misrepresentation that the world has ever seen—that many men, ordinarily well-informed, are in doubt as to just what it is that causes the Irish complaints. We are told that other countries have been conquered as Ireland has been, and yet they have long since ceased to complain of the conquest, or even to think about it. We are told that Irish grievances are fanciful, not real; that they are not caused by injuries which are actual, but by recollection of ancient injuries springing from laws which have long since been repealed. We are told that Ulster is prosperous and contented, while the rest of Ireland is discontented and poor because its people are improvident, shiftless, idle; and that this demand for Irish independence merely embodies—while it disguises—the desire of an improvident, shiftless majority to obtain—and abuse—the power of taxation over a thrifty and prosperous minority.

"It is also said that there is a religious question involved; that Ireland's refusal to acknowledge the authority of England is but the intolerance entertained by one religious sect against another—the disposition of Catholics to oppress and drive Protestants from the country. These, I think, are all the grounds on which are based opposition to recognition of the Irish Republic. They are set forth in a brief submitted to this committee by certain persons claiming to speak for Irish Unionists, which I have just been permitted to read. Now, if these statements are true, if Ireland has been reduced to its present condition by the faults or vices of her own people, sympathy for them would be useless. They are incapable of improvement. They must inevitably disappear from the earth, which they encumber and discredit. But if the evils which afflict the Irish people be the direct result of laws which have produced intolerable conditions, that still exist, although the laws themselves have been repealed; and if it be true that England has shown she is incapable of doing justice in Ireland, even when a majority of the English people are really anxious that it should be done, and the English Parliament solemnly resolved to do it, then there can be but one outcome. Either English rule in Ireland must be ended, or the Irish people must be exterminated. That is the alternative. I think it is entirely capable of demonstration that the Irish people cannot be exterminated; and extermination being impossible, emancipation is imperative."

SEARCH THE PAGE OF HISTORY.

How England treats Ireland. Here's a bit of evidence (sneers the *Daily Mail*). Lord Dunraven is chairman of a committee formed in London to establish a permanent memorial to officers and men of Irish regiments killed in the war. As most of them were Roman (!) Catholics, the memorial will take the form of a chapel in Westminster Cathedral. In this chapel each regiment will have its own marble tablet and "Libre Vitae" containing the names of the fallen, irrespective of creed. A sum of £10,000 is required for carrying out the scheme. "Orrible, brutal, barbaric England!"

Just so (comments the *Catholic Advocate*, Queensland). They loved Joan of Arc so much that they burned her alive; and English officers placed a wreath on her grave to win French sympathy during the war. They would have hanged Washington had he been caught, but showed their burning love for America by burning the town of Washington. But when America pulled the chestnuts out of the fire, Washington was deified by England and his country was hailed as the land of the free and the home of the brave. The trouble with England is that she doesn't appreciate a patriot until he, or she, is dead. But Eamon still lives and reigns and, living, has a big chance of being hailed as hero and patriot in England, which, according to the Bishop of London, will have a Labor Government within ten years. In the meantime we want "a fair go" for the live compatriots of dead Irish heroes.

The world is filled with men who think themselves ill-used. Some are victims of unfairness; some are unfortunate, but 95 per cent. are stupid creatures of routine who refuse to analyse the reasons of their failure.

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OLD INNS IN ENGLAND RECALL CATHOLIC DAYS.

Up and down England there still stand quaintly interesting relics of a phase of hospitality, picturesquely common in the Catholic days of that country—pilgrims' inns, of which a few hoary examples or vestiges still remain. The care which was then exercised for social well-being under Catholic auspices is recalled by these ancient hosteleries, which have many interesting associations both in England and in Scotland.

The great bournes of religious pilgrimages in medieval Britain, the shrine of St. Thomas a' Becket at Canterbury, the relics of St. Dunstan at Glastonbury, and others elsewhere, attracted thousands of pilgrims, and were full of guest-houses.

In the pilgrimages to Canterbury along the Roman road, to visit the shrine of St. Thomas, the Abbots established hospices, which served an admirable purpose in lonely places where robbers and murderers menaced the traveller. One relic of such a place is found at the Scottish border on the ancient way between Jedburgh and Kelso Abbeys. There exists a place called "Maisondew" ("Maison Dieu," French for "God's House"), which was a wayside resting place for weary pilgrims.

Between Brecon and Llandovery, Wales, the hamlet of Llanspyddid tells of a refuge for wayfarers having once stood on the same site. Llanspyddid means "Hospice Church." Signs of the inn have disappeared, but the church still remains, wherein travellers gave thanks for their comfort and safety against the night and "wild men."

At St. Albans there still remains the George, one of the pilgrims' inns, possessing an oratory chapel, where Low Mass was said for those lodged there. St. Albans contained the shrine of the protomartyr of Britain. The "New Inn" at Gloucester, built some 740 years ago, first constructed in the middle of the fifteenth century by John Twynning, a monk of St. Peter's Abbey, Gloucester, offered accommodation for pilgrims. The New Inn still retains all its medieval quaintness.

Colchester, in Essex, possessed many hospices, being a halting-place in pilgrimages to Walsingham, and there also was the Benedictine Abbey of St. John. Pilgrims to the shrine of Our Lady of Walsingham found food and rest there. Among the ancient inns there is the Angel.

Canterbury was full of such hospices. Chief among them was the inn that became known later as the Chequers of the Hope, at the corner of Mercy Lane, leading to the Cathedral. To-day, the appearance of this once noted hospice is modern and commonplace, but the lower part

of the walls and the medieval crypt of the pilgrims' period still remain.

The finest of these medieval hotels yet standing in Britain is that now called the George, at Glastonbury—Glastonbury of the Holy Thorn.

What is now the George Hotel in Glastonbury was first built in the second half of the fifteenth century by Abbot John Selwood for the rest and succor of pilgrims. It is on record that the pilgrims who resorted to it were offered bed and lodging free for two days, as was the custom in those guest-houses. The medieval stone front and other external walls remain as the hospice was in those far-off years, but the interior is entirely changed.

The first Sunday in every month is Gaelic Sunday in Ireland. All speak Gaelic as much as possible, and after church collections are taken outside for the support of the Gaelic leagues. The British have attempted to stop the use of the Gaelic language, and also have forbidden the collections.

All the great saints have been no less remarkable for their tender and assiduous devotion to Mary than for their manly virtues and heroic sanctity; the least unsatisfactory portions of our own lives have been precisely those in which we were most diligent and fervent in our devotion to the Mother of God.—Orestes Brownson.

O HAKUNE

"Suffer Little Children to Come unto Me."

Save the children of the back-blocks; help them to come to Our Lord. Save them from ignorance of their Faith. Save them from the blighting religious indifference of their surroundings. Save them from moral corruption. How? By providing them with a Catholic school. I appeal, then, to Catholics and lovers of little children to help us in our hard struggle to pay a heavy debt on our school and convent in this back-blocks parish. Send for a ticket (2s 6d each) in our Art Unions, or send a donation in money or kind for our Carnival, to be held on May 26 to 30.

All donations personally and gratefully acknowledged. "So long as you did it to these My little ones you did it to Me."

FATHER GUINANE,
Ohakune.

"TABLET" SUBSCRIPTIONS

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COMMONWEALTH NOTES

NEW SOUTH WALES.

The Very Rev. Father J. Rossiter, M.S.S., returned to Sydney a few weeks ago after a tour of Victoria and Tasmania, and left by the Eastern on his way to China and Japan.

The Rev. Father P. J. Murphy (Adm., St. Mary's Cathedral) has received a letter from his Grace the Archbishop of Sydney from Colombo, stating that he had arrived there after a pleasant voyage, and that his Lordship the Bishop of Cooktown (Right Rev. Dr. Heavey, O.S.A.), who was slightly indisposed at the time of his departure from Sydney, was much improved in health. His Grace arrived at Naples on March 20, and a cable message of recent date conveyed the news that his Grace had received an audience with the Holy Father.

His Excellency the Apostolic Delegate, accompanied by the Rev. Dr. O'Donnell, of the Goulburn diocese, left Sydney by the Melbourne express recently, on an extended tour of the West. His Excellency will travel by the trans-continental railway to Kalgoorlie, where he has arranged to spend a few days. From there he goes to Perth, New Norcia, Geraldton, and the Kimberley Vicariate. Possibly, his Excellency will then visit Java, and from there take steamer for Port Darwin and Thursday Island. His Excellency does not expect to be back in Sydney before the end of June.

His Lordship the Right Rev. Dr. Hayden, Bishop of Wilcannia-Forbes, has appointed the Right Rev. Mgr. Killian Administrator of the diocese during his absence in Europe. His Lordship will join the R.M.S. Orontes at Adelaide. Archbishop Spence, Archbishop Barry, and Bishop O'Connor, of Armidale, will travel on the same boat.

VICTORIA.

Preparations are being made in Melbourne for a great farewell to Archbishop Mannix, who leaves on the 15th of next month for Europe. It is believed that had his Grace accepted the proposed testimonial of £50,000, at least £100,000 would have been readily subscribed.

The following cable message was despatched during the week to the Prime Minister of Great Britain (Mr. Lloyd George), the leader of the British Liberal Party (Mr. H. H. Asquith), and the leader of the British Labor Party (Mr. J. R. Clynes), says the Melbourne *Tribune* of April 8:—"On behalf of themselves and 10,000 Australian soldiers who marched in procession through Melbourne at the St. Patrick's Day celebrations, 14 Australian holders of the Victoria Cross passed the following resolution:—"That we 14 Victoria Cross winners and 10,000 Australian soldiers urge that self-government on the lines demanded by an overwhelming majority of the Irish people be given to Ireland. We fought for liberty, and we claim that Ireland should not be denied.—(Signed) Sgt. J. W. Whittle, V.C., D.C.M.; Sgt. G. J. Howell, V.C., M.M."

QUEENSLAND.

During the celebration of early Mass on Easter Sunday morning, at St. Stephen's Cathedral, Brisbane, his Grace Archbishop Duhig announced that after many difficulties and much waiting, the project of carrying out the completion of St. Stephen's Cathedral were now sufficiently advanced to permit of the calling of tenders for the work. This, he remarked, would greatly relieve the congestion, as the extensions would give accommodation for 400 additional worshippers, representing an additional 2000 at the five Masses on Sunday. The work would be carried out in stone of similar quality to the existing portion of the Cathedral. The completion of St. Stephen's, his Grace added, would not interfere with the project of erecting a much nobler structure on the "Dara" site for cathedral purposes a few years hence. The Elizabeth Street edifice would, in the meantime, continue to serve all necessary purposes. The Apostolic Delegate, Most Rev. Archbishop Cattaneo, would probably visit Brisbane in July next, to open the new convent of the Sacred Heart Nuns at Stuart-holme, and it was probable that he would also consent to lay the foundation stone of the extension of St. Stephen's about the same time.

From unexpected quarters (writes the Brisbane correspondent of the *Catholic Press*) we hear now and again unstinted praise to our bishops and archbishops for their prescience, wisdom, and genius for selecting the finest sites for our churches, schools, convents, etc., and the latest tribute from the *Telegraph* is well worth quoting: "The visitor to Brisbane must be struck with the evident plan of the Catholic Church to build for itself imposing build-

ings on prominent sites in this city. Rome is 'The City of the Seven Hills,' but Brisbane is a city of a hundred hills—if we would use them rightly. Give to the Hawkesbury but half the legends haunting the Rhine, and you have a far nobler, far more majestic river. Wherever you wander in Brisbane or its suburbs, you see on the crest of a hill a church or a convent or a college, built by Catholics. When it has come to a question of appearance of these edifices foresight has been taken. . . . The authorities of the Catholic Church look to the hills for sites for their churches, convents, and colleges. In doing so they add to the beauty of the city, and they show an example which might be widely followed."

WEST AUSTRALIA.

On Friday evening, March 19, Bishop Kelly returned to Geraldton, thus bringing to a close a tour of the fields which had begun towards the end of January. Had he been given a choice (says the *W.A. Record*) he would hardly have selected the middle of summer for his journey, but it was necessary to go without loss of time, and at its conclusion he had the satisfaction of feeling that the main object with which he set out had been accomplished. His companions were the Vicar-General, Mgr. Graber, and Guilfoyle, the chauffeur, and although they travelled nearly 1600 miles, and experienced a temperature almost constantly above 100, and sometimes running as high as 114 and 116 degrees, they returned well and happy, and even gained weight during their wanderings. They are extremely grateful to all who supported them and helped them during those weeks, and whose kindness enabled them to report a successful termination of their mission almost unhopd for at first.

TASMANIA.

Most Rev. Dr. Barry (the Coadjutor-Archbishop of Hobart) returned to Hobart on the evening of the 23rd ult., after visiting all the parishes in the North-West Coast districts. His Grace was away nearly three months. Dr. Barry leaves for Sydney early next month, to take his departure for Rome. During this visitation Archbishop Barry earned the gratitude of his flock in those parishes. This manifestation is quite understandable, when it is known that several of the parishes had not been visited by a prelate for many years (says an exchange). One parish—Kimberley—visited by Dr. Barry had not been favored similarly for 74 years. The last prelate to visit Kimberley was Bishop Willson, of Hobart, who went there in the year 1846—74 years ago!

Oamaru

(From our own correspondent.)

April 26.

Prior to the 11 o'clock Mass on Sunday, Anzac Day, Father Foley asked the prayers of the congregation for the repose of souls of our soldiers who were killed in Gallipoli and France, for whom he was about to offer the Holy Sacrifice. At the conclusion the organist,—Miss K. Cartwright, played the "Dead March" from "Saul."

We were extremely sorry to hear last week of the death of Father O'Connell's father. Another victim of the ever prevalent "flu" was Miss Selina Eason, who contracted the disease when on a holiday in the south. Our sympathy goes out to their bereaved ones.—R.I.P.

The ranks of the local branch of the Hibernian Society continue to be augmented by the accession of many new members. At the last fortnightly meeting, presided over by the president (Bro. J. McKone), five new members were initiated. So far nothing has been done towards securing donations for the Irish Self-Determination Fund. On the motion of Father Foley it was unanimously decided that the society undertake the work at once. Father Foley is treasurer, and all those wishing to contribute towards this noble cause are earnestly asked to send along their donations without delay.

A strong appeal was made by Father Foley on Sunday for a generous support next Sunday when the Hibernians will take up a collection for the Irish Self-Determination Fund. Country sympathisers are asked to send their subscriptions for that date.

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IRISH NEWS

MESSAGE OF PRESIDENT DE VALERA TO THE IRISH EVERYWHERE.

The following St. Patrick's Day message has been sent by President de Valera to men and women of Irish blood throughout the world:—

Washington, D.C.

Sons and Daughters of the Gael, wherever you be to-day, in the name of the Motherland, greeting!

Whatever flag be the flag you guard and cherish, it is consistent with your highest duty to band yourselves together, to use your united strength to help break the chains that bind our sweet, sad Mother.

And never before have the scattered children of Eire had such an opportunity for noble service. To-day you can serve not only Ireland, but the world.

A cruel war and a more cruel peace have shattered the generous of soul. Apathy mocks the high-minded, and heartless cynicism points the way of selfishness.

We, the children of a race that has never ceased to strive—that has endured for ages the blights of war and the disappointments of peace—who have had the cup of the fruition of hope dashed from our lips in every decade, and have always looked forward for the good in to-morrow—the world needs what we can give it to-day.

Once before our people gave their soul to a barbarian continent, and led brute materialism to an understanding of higher things. It is still our mission "to show the world the might of moral beauty"—to teach mankind peace and happiness in keeping the law of love, doing to our neighbor what we would have our neighbor do to us.

We are the spearpoints of the hosts in political slavery—we can be the shafts of dawn for the despairing and the wretched everywhere.

And those of our race who are citizens of this mighty land of America, whose thought will help to mould the policy of the leader among the nations—how much the world looks to you, this St. Patrick's Day—hopes in you—trusts in you.

You can so easily accomplish that which is needed. You have only to have the will—the way is so clear. What would not the people in the old land give for the power which is yours?

May God and St. Patrick inspire you to use it, and to use it well.

EAMON DE VALERA.

St. Patrick's Day, 1920.

LLOYD GEORGE'S SINN FEIN "FRIENDS."

Some amusement has been caused in Dublin (says an exchange) by the publication in facsimile of a letter addressed by Mr. Lloyd George to Alderman Thomas Kelly, M.P. for the St. Stephen's Green Division of Dublin, inviting him to attend the opening of Parliament by the King in person. Alderman Kelly, who is Lord Mayor of Dublin, was not at home when the letter arrived, for he was a guest of his Majesty in Wormwood Scrubbs Prison. The Prime Minister's letter says: "I hope you will find it convenient to be in your place." The *Evening Telegraph*, which publishes Mr. Lloyd George's letter, comments: "Is the incident an ill-conceived and unmannerly practical joke? Or is it to be deemed merely an outstanding example of the crass ignorance, not to say stupidity, of those who assume the right to rule in Ireland? The English language knows no words to suit the situation." The letter was delivered at the Sinn Fein headquarters. Mr. Arthur Griffith and other Republican members of Parliament also received invitations.

A CATHOLIC MAYOR OF DERRY.

For the first time, at least since the reign of King James II., a Catholic again fills the office of Mayor of Derry, the honored distinction falling to Alderman Hugh C. O'Doherty, solicitor. Centuries ago there were Catholics in the Mayoralty, a Cormac O'Neill once occupying the position, but since those far-off days, and down through the years since the Siege, the Protestant succession was maintained. A Hindu quack doctor stood a fair chance once of being elected; but the upholders of civil and religious liberty drew the line at a Papist. In their pledge-bound policy of bigoted exclusiveness they were relentless, never showing the slightest example of toleration to Catholics, and in the recent elections a last desperate effort was made by the ascendancy clique to retain dominance, but they failed. On the occasion of the election of Alderman O'Doherty, there was a scene of wild enthusiasm amongst the crowd which thronged the Council Chamber. Cheering continued for a couple of minutes,

and broke into a lusty rendering of "God Save Ireland" and "The Soldiers' Song." The Green Flag, the Tri-color, and the Stars and Stripes were waved.

PROTESTANT APPEAL AGAINST COERCION.

The following letter was sent to the Protestant Archbishop of Dublin in time for the monthly meeting of the Irish Protestant Bishops on December 17 last. A formal acknowledgment was received in reply:—

11 Hume Street, Dublin,

December 16, 1919.

Your Grace,—As acting-president of the Irish Guild of the Church, I feel bound to bring before your notice the enclosed expression of opinion. It is only one among a number that have been sent to me with a view to getting a strong resolution about the state of the country passed at a general meeting of the guild. I, as well as others, have been reluctant to take up what may appear at first sight to be a political position; but the broad principles of religion and humanity must take precedence of other considerations, and we feel that the crisis likely to be brought about by the provocative conduct of the Government would justify us taking such a step.

The suppression of the *Aonach* in the Mansion House, where a number of people (and especially women), only anxious to pursue their peaceful avocations, were put to great inconvenience and expense, and distress of mind, has aroused strong and deep indignation, and also the hounding and persecution of many, often without any charge at all being preferred against them, and their treatment in prison leading very often to the ruin of their constitutions, and sometimes to death. Ireland is our country, and I do not myself see how we can possibly refrain from protesting against injustice and wrong done to her; but we prefer before appealing publicly to our fellow-Christian people, as we may feel constrained to do to approach your Grace privately, and the heads of our Church generally, of which we are loyal members. We ask you to dissociate yourselves from those who see no remedy for our national troubles but coercion and more coercion.

May I ask that you will give this your best consideration, and will take the opportunity of bringing our point of view before the Bishops.—I am, your Grace, yours sincerely and respectfully,

(Signed) NELLIE O'BRIEN.

Most Rev. Dr. D'Arcy, Archbishop of Dublin.

The following is the enclosure referred to in above letter:—

"Many of us feel that the Irish Guild of the Church should give expression to our feelings of grave concern for the future of our country, and we feel it our duty as Christians and members of the Church of Ireland to protest in the most solemn manner against the silence of our branch of the Church in Ireland at a time when our fellow-Christians and fellow-countrymen are being subjected to such treatment as is unheard of in any part of the civilised world at present. We, therefore, most earnestly appeal to the Archbishops, Bishops, and clergy of the Church of Ireland to raise their voices and use their influence, as followers of Christ, on behalf of our tormented country and persecuted fellow-Christians. And, that our Church may not be brought into contempt, we implore an effort on the part of our Christian leaders to bring about peace and goodwill in the exercise of Christian fellowship here and now."

The Irish Guild of the Church is an exclusively Protestant body.

BELFAST'S VULNERABLE SPOT.

In several important towns in the West of Ireland active steps have been taken by the local traders to cease doing business with Belfast (says an exchange). This withholding of orders from Ulster firms is to last until Ireland is governed in accordance with the wishes of the majority of the Irish people. There is a disposition in some quarters to regard this action of the business people of Connaught as a petty affair that can be safely ignored by the big Belfast establishments. Connaught, however, is determined, and the movement will spread throughout the West. There is only one way by which the Belfast business magnates can be taught that they cannot for all time stand in the way of Irish National Freedom. Connaught leads in administering this salutary lesson, and when the pockets of the Belfast merchants are touched deeply enough, they will learn that it will pay them to be on good terms with the people with whom they wish to have business intercourse.

To know how to pardon, it is but to remember that one is man.—St. Ambrose.

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VOICES FROM EUROPE

(By REV. JOHN TALBOT SMITH, in the *Irish World*.)

After a while Americans who have been full fed upon the journalism which expresses the breaking heart of Europe may get at the truth about the European heart. If the aspirations and affirmations of Sir George Paish may be any evidence, with his pleasant suggestion that we hand over 15 billions to the work of reconstruction, then the heart of Europe must indeed be broken into bits by the failure of the Senate to adopt the League of Nations. Since it is now fairly clear to the most obtuse that the league was merely a scheme to bleed our treasury and our nation, since some people in Europe were led to believe that we would pay any sum to them for the privilege of running the world through the league, the loss of more billions was bitter enough to crack the earth from pole to pole, then why not the heart of Europe?

Now that the heart is broken the voice of Europe is beginning to reach our shores through various thinkers who studied our Aladdin working his recent enchantments over there. Andre Cheradame, an authority on international affairs, writes in this fashion for our consideration:

A Great Service to Europe.

"The United States Senate has done a great service to Europe in rejecting the League of Nations. The American people wanted to make war on Germany but they never desired to enter the unlimited engagements resulting from Article X of the covenant adopted at Paris under the influence of President Wilson.

The American Senators have done France an invaluable service by clarifying the situation and saving her from the consequences of the treaty, parts of which appear like the work of madmen. Wilson's recipe to avert war would force all States accepting it to participate in conflicts in any corner of the earth." This opinion is not shared by either Eugene Brioux or a certain Berlin paper. The latter wrote editorially: "The United States, after accomplishing Germany's defeat, produced the greatest confusion of nationalities and boundaries in Europe through the enactment of the Versailles peace.

"It now realises that, while it was quite able to create havoc in strange countries, it is wholly incompetent to undo the mischief, and is quitting the game and turning from Europe politically as though it were a pest-house." Eugene Brioux, the dramatist, writes wrathfully an open letter to us Americans, saying: "Your President came to France fortified by a prestige which he owed to the courage of your soldiers and to the generosity of your nation. You know with what enthusiasm he was received, not because he was Mr. Wilson, but because he represented America. I cannot insist too much that to us he was America itself. We acquitted ourselves of our obligations. But to-day do you know what you are doing? You are refusing to acquit yourselves of your obligations.

"You are chicanering and quibbling over the execution of a treaty which we have executed in large measure already. . . . To-day you say it was not America who spoke thus, but Mr. Wilson, and his word, in order to have value, must be ratified by the Senate. You Frenchmen took his word seriously. It was your fault. Are you Americans, now that we have been dupes of these promises, are you going, by the refusal of the Senate, to perpetuate the state of trouble in the world and punish us because of our confidence in you?" The point may be left to the two Frenchmen to settle.

A Painful Rebuke from London.

The *Saturday Review* of London has lost its illusions about our President, saying with considerable bitterness: "The extent of the mischief wrought by President Wilson at the Paris Conference is only gradually being realised by the nations, of which the last to grasp it is the British public. Mr. Wilson is a political gambler; he knew perfectly that he was acting ultra vires and denying the American Constitution in his conduct of the peace negotiations.

"He knew that he was bound by the Constitution to secure not only the consent but the advice of the Senate before he signed a treaty, and he had neither. He also knew that not only was the majority of the Senate hostile, but that the November elections of Congressmen had gone against him. He therefore determined to tie up the peace treaty and the League of Nations in the same parcel, just as a clever company promoter merges a bad in a good company.

"It was a bold stroke, but it failed." This is a painful rebuke for Mr. Wilson to receive in the house of his friends. Moreover it is not a correct view. The

whole world knew of the unlucky election which deprived the President of his working majority, knew why he tied the treaty and the league together, knew that he had no respect for Congress or Senate, knew that he had been assured by the forces behind big schemes that he could force his schemes through with their aid, knew that he had unlimited money from somewhere at his command, knew that he had no regard or respect for the Constitution while the people and their leaders remained indifferent to his misuse of it, and knew he was not a gambler but a shrewd politician quite confident of his own extraordinary powers and impudence. He would have got away with everything in spite of the Republican Party, but for his illness and the Irish agitation. Let no one forget that his party has just ratified his policy and his behaviour and would like to have him as a candidate next fall; that the Protestant clergy, the big educational leaders and their following, the social influence and the financial powers, the hiring press, still believe in the League of Nations; and that all these people rely on the emotions aroused by the war to carry him into a third term by handsome majorities.

President Wilson has been no mere promoter of a half fraudulent scheme, but the daring leader of the most diabolical enterprise ever aimed at the integrity of this republic.

The London Times on the President.

The *London Times* says sadly: "The President was accepted in Paris as the spokesman of America. That is what gave him his exceptional position in the councils of the Allies and associates. The Republicans are explaining now that it was a mistake so to accept him; that when he entered into these obligations and induced others to enter into them he was not the spokesman of America but of an American party which is in a minority.

"The explanation may be sound but its acceptance must manifestly embarrass all other powers in any similar negotiations with America." It is surprising to Americans that European statesmen knew so little about our Constitution as to take the President for our dictator. It is not a new view of Wilson's character that he left them in their happy ignorance. How he must have enjoyed his own importance in that gorgeous drama of the foolish Peace Conference.

The English Review.

Undoubtedly the clearest and frankest of these voices from Europe is Austin Harrison, editor of the *English Review*. Recently he discussed the Americanization of the treaty, and said things that must have given the shudders to Wilson, Taft, Butler, and Eliot.

It would do a world of good to the poor American creatures who still cherish the treaty and the league in their original drafts, if they could read the utterances of this frank Englishman. He considers the Senate's handling of the treaty as the most momentous event since the armistice, and one which will make all Europe think for the first time since the war ended. Then he goes on in this fashion: "Months ago this eventuality was anticipated in the *English Review*; month after month it has been pointed out that Republican America would not blindly pledge herself to uphold and fight for a treaty which every American at Paris condemned; which offended American national spirit; which would make America the catspaw, banker, and arsenal of agonized Europe; which finally would syndicate a treaty violated and contradicted by a covenant which again, if it meant anything, violated and contradicted the treaty. . . . The reservations of the American Senate will prove supremely beneficial to Europe and to the world, for in substance they denote a return to sanity and from the quarter which economically controls; which must, therefore, no matter what attempts are made publicly or surreptitiously to obscure and prejudice the position, eventually compel politicians and public to reconsider the European situation from the angle not of destruction but of construction."

The Description of America.

What a description of America as the catspaw, banker and arsenal of the tricksters of Europe called statesmen? What an accusation against the grand moguls who sat in the ridiculous Peace Conference and planned the destruction, not the construction, of the vanquished! How do these phrases sound in the ears of foolish Taft, and more foolish Butler, and most foolish Wickersham? And what must President Wilson on his bed of sickness and despair think of Harrison's description of the motives of the plotters?

Here it is: "Once more we return to practical politics. It is very important that we should clearly grasp the full meaning of this qualification, because there are only two world Powers left at this hour—Britain and

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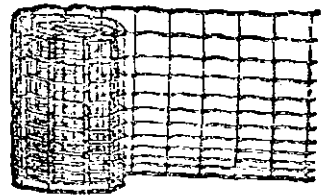
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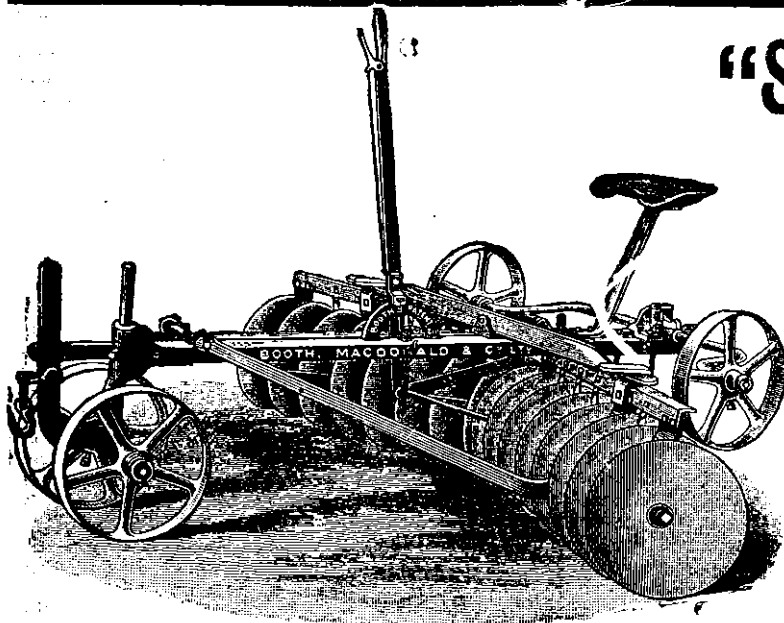
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America—and obviously if one goes out we, as the control, incur the responsibility for the whole; that is, are liable, as the largest and only true solvent shareholders in the concern, to provide the necessary money and the indispensable militarism which alone can maintain a treaty based on starvation, throttling two Powers, one of seventy million people and the other of one hundred and fifty million. At Paris the politicians, taking the measure of President Wilson, reckoned that they could regroup Europe to their hearts' content like a nursery garden on the support of America, and they set to work accordingly.

"The idea was economic control or the control of raw materials, which, with the control of the seas, would give the covenant grouping supreme authority over Europe, which would consequently be dependent for production upon economic world-control, guaranteed by the League of Nations."

The Plight of Austria.

Now we know why Lord Grey went to Washington as ambassador and why Sir George Paish came after with his light-hearted demand for 35,000,000 to bolster up the scheme of the Allies to loot and control all Europe. We have Mr. Hoover's word that Austria is the most notable victim of the schemers. He told the Congressional Committee the other day how Austria has been placed by the wisdom of the Allied statesmen, as helpless in her economic isolation as if she were in the middle of the Sahara Desert.

Unable to produce more food on her own soil than will feed her three months of the year, she must be supported by her neighbors or perish of starvation.

Mr. Harrison thus concludes his sensible arraignment of condition: "America's secession leaves us with a caldron of troubles, which will not be lessened by her isolation; thus Ireland, India, Syria, Mesopotamia, the Near East, and the Far East, and the whole morphology of empire, largely complicated by the new device of mandates, will test our civilisation to the core. We cannot play with this legacy. We cannot expect Europe to regard us as the arbiter of justice so long as we can govern Ireland only with tanks, nor shall we find an equation with America until we ourselves testify in Ireland to our own sincerity. There we have a root issue.

"It will prove determinative. We move with America toward the new order through Ireland, or we move into Europe and disorder. . . . To this pass have three men, trying in secrecy to reconstitute the world, brought us. Mr. Lloyd George must go back to first principles, to parliament and to economics; he can no longer rule through an unrepresentative parliament. But he must be quick. The chaos in Europe will begin when he tries to hang the Kaiser and demands the war culprits, from which policy America has dissociated herself. If we insist upon that policy we shall forfeit the sympathy of the world. The lesson and tragedy of President Wilson is a world lesson."

The Wilsonian Tragedy.

America still learns from Europe. No voice in this republic has spoken with the compelling truth of Austin Harrison. It would seem that no one dared, or knew enough of the situation to speak with authority. How utterly cheap and forlorn in the light of his utterance is such a clod as Wickersham with his mean suggestion of forgiving the debts of Europe, such a clown as Paish with his billions, such a scarecrow as Butler with his Anglo-Saxon impulses towards our treasury, such a sentimentalist as Taft, who finds himself now in very bad company. The end of the whole matter is that England must be the banker of the agonised nations, that she must settle the Irish question at once in order to secure the aid of America in restoring a half-destroyed world, and that the Allied spoliation of Europe in the crazy peace treaty must be undone. This is the tragedy of President Wilson.

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AN IRISHMAN'S "NINE POINTS."

The following letter recently appeared in the *London Times*:—

The coldness with which the Premier's Home Rule proposals have been received in Ireland seems to astound most Englishmen. It occurs to me, therefore, that it would not be out of place if one who is not a politician, but who is familiar with the views of the majority of his countrymen, tried to set before your readers some phases of Irish thought on these proposals. I venture to suggest that the following propositions may be regarded as not merely matters of opinion but rather as fundamental beliefs held by the great majority of non-Unionist Irishmen:—

- (1) That in all matters of policy the great English commercial interests are the ultimate repositories of power in the Imperial Parliament.
- (2) That these great commercial interests, while anxious to encourage Irish agricultural prosperity and thus supply cheap food to English workmen, are resolutely opposed to any development of Irish manufacturing industries.
- (3) That these same interests, by impeding direct trade between Ireland and abroad, are reviving the spirit of the old Navigation Laws, which in former days put such a cruel burden on Irish shipping and manufactures.
- (4) That under present circumstances, unprotected Irish industries have no hope of successful competition with their well-equipped English rivals.
- (5) That only by a system of either tariffs or bounties can Irish industries be developed in face of this competition.
- (6) That any system of Home Rule which does not permit such encouragement to be given to Irish industries is not worth acceptance.
- (7) That the latest scheme by reserving complete control of Irish finance and navigation to the Imperial Parliament, is merely giving Ireland a stone when she asks for bread.
- (8) That the perpetuation of the present unsatisfactory system of appointing men to the judiciary, not by reason of their legal qualifications, but as a reward of partisan political service, poisons the fountain of justice at its source.
- (9) That a scheme which would make an Irish Parliament responsible for order in the country without any control of the force required for such duty is hopelessly unworkable.

GLORY WITHOUT BLEMISH.

Out of the burning cauldron of war emerged the statesmen of the world bearing the scars of conflict and of opposition (says the *Catholic Bulletin* of St. Paul, U.S.A.). Those who were not dethroned from their former positions of trust and of power were made the targets of every kind of attack. The mistakes, inevitable in human dealings, were attributed to weakness, servility, or downright treachery. Every statesman will carry to the grave the wounds received in the tournament of diplomatic lances. Kings alone—those who remain—seem to have been to some extent immune; for kings to-day are but mere ornaments on the trappings of government.

One man among the rulers of the earth has achieved added glory from the turmoil of war. He did not command armies or navies, neither did he sit in the councils of nations. His was to heal, not to destroy. He hovered, through his faithful ministers, over every field of battle, beside every broken body in the conflict. He knew not national hate or ambition; he sought neither lands nor indemnities. His sole care and solicitude were to raise men above the fury of partisan struggle to the purer atmosphere where all men breathe the air of brotherly equality.

The *London Nation*, a journal not usually friendly to the Catholic Church, says: "The Pope stood the test of the war a good deal better than the secular statesmen. To begin with, he was fair. He abstained from pronouncing on matters where the facts were in dispute, he took every opportunity to recall men's minds to thoughts of peace and humanity. If he failed, the fault was not his. He was the zealous guardian of the idea that the Church of Rome is an international body transcending the conflict of nations."

Thus has the stone rejected by the builders become the corner of the new temple of glory.

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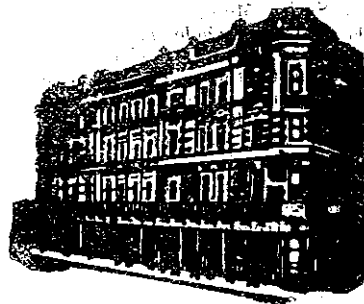
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NOTES ON HEALTH

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THE CATHOLIC WORLD.

GENERAL.

The first Eucharistic Congress of Cuba was convened at Havana recently in fitting commemoration of the four hundredth anniversary of the founding of the city.

No contribution to the Society of the Propagation of the Faith shows a deeper sense of religious obligation or probably represents more self-sacrifice than that coming from the afflicted lepers at Molokai. The latest annual report of the Hawaiian branch of the society, Rev. Reginald Yzendoorn, S.H. Pic., Diocesan Director, shows that the lepers gave 155.25 dollars to foreign missions.

A petition bearing the signatures of more than 100,000 Catholics in New York was presented to Archbishop Patrick J. Hayes, to be forwarded to the Pope, asking that St. Jean Baptiste Church, Lexington Avenue and 76th Street, be made a basilica—a perpetual shrine—where the Blessed Sacrament will be exposed day and night. If the petition is granted the church will be the only one in America having such an honor.

Seventy of the performers and 19 members of the orchestra, of the Oberammergau Passion Play died during the war. The play may again be produced in 1921.

A high tribute to the Jesuit system of education was paid by the Governor of Bombay, Sir George Lloyd, at the conversazione held in connection with the celebration of the golden jubilee of St. Xavier's College, Bombay. The people of England, he said, owe very much indeed to the principles of the Jesuit Fathers' teaching. The Jesuit system of education was famous chiefly, he thought, for its breadth of vision. What they have introduced into India is, he believed, entirely for the good of India. What is needed here, he said, was to turn out the best average man capable of taking a lead, of commanding men, of quick perception, of being a master of trade as much as a pioneer of art and thought. That is what has been recognised throughout the Jesuit Fathers' education, he said.

The Feast of the Immaculate Conception was a memorable day in the Catholic life of South Bank, North Yorks, England. On that day the Very Rev. Canon Nolan celebrated Mass in the village of Normamby-in-Eston, where the Sisters of Mercy have gone to reside. The celebrant, in a short discourse, remarked that it was the first Mass that had been said in that locality since the Reformation, when the monks from the Priory at Guisborough celebrated Mass in the old Catholic church situated in what is now known as Eston Cemetery. The old Catholic church forms the chief feature of interest in the district. Very little except the tower of the original church exists to-day, the Established Church in the Victorian era having rebuilt the body of it. Some 20 years ago the then Protestant rector of Eston had the belfry dismantled and the bell, which was inscribed with the words "Ora pro nobis Santa Helena," was taken down and broken up for scrap. The holy water font outside the church door is one of the few relics that are left as a reminder that in the days of yore England was Catholic, and that the little church was a chapel-of-ease to that grand monastic edifice, Guisborough Priory.

CATHOLIC ACTIVITY IN THE ARGENTINE REPUBLIC.

There is at present great activity in the Catholic life of the Argentine Republic. The bishops have accomplished two great works—the Popular Union, modelled on the Popular Union of the Italian Catholics, and the collection of an enormous sum of money for institutions necessary for the solution of urgent social problems. This includes the erection of working men's homes, working men's universities, technical institutes for females, and young men's clubs.

The collection has been made after the manner of the United States Red Cross, and the results have been successful beyond anticipation. The appeal in the city of Buenos Aires was to have lasted seven days, but on account of the great enthusiasm shown, it had to be prolonged for three extra days. Even then the collectors did not fully exploit the city.

Enormous thermometers, 30 feet high, were placed in various parts of the city, to indicate daily to the people the amounts collected. These thermometers were capable of indicating up to 10,000,000 pesas. On the sixth day, however, to the astonishment of the people, the thermometers showed that the maximum had been reached, and it was announced on the tenth day that the sum of close on £1,000,000 had been reached.

The effect of this successful collection has been profound. It has shown to all that the Catholic Church is

solving the great social problems of the people in a practical way. To arrive at this grand result the rich and the poor both contributed.

The representative of the working classes had a seat of honor between the Apostolic Nuncio and the Bishop of Parana. The President, in his concluding speech, after having declared that the Argentine Catholics, with their collection, did not intend to give alms, but to do justice to the working class, affirmed that the main-spring of the movement was the charity of Our Saviour, that makes brothers of all, and establishes a bond of reciprocity between the noble and the plebeian.

D I O N Y S I A.

In the rich wine-land ruddy with the fall,
Where churches stand with slender towers on fire
With fretted carven work of strange desire
Above the steep towns, clustered high over all,
Bacchus revisiting the land of the gods,
Deserting Hellas and her vales of love
To scan these new strange regions where the dove
Was said to reign, after strange periods
Of ruin and disaster, came at eve
All floral with warm fires and hung with green
Out of the golden west to some demesne
Where dancers trampled the vats and loth to leave
Sprang nude amid the throng, who, mouths agape,
Watched him beneath red feet tread out the grape.

—WILFRED CHILDE, in the *New Witness*.

DE VALERA IN DEBATE.

In New York City on Saturday afternoon, February 7, at the Hotel Commodore, President Eamon de Valera met Sir Horace Plunkett and Mr. St. John Ervine, defenders of the British Empire, in a hotly contested debate over the Republic of Ireland. The debate was arranged by the League of Free Nations, with Professor John Bassett Moore presiding, following the regular monthly luncheon of the league. Fifteen hundred men and women were present. At only one table of ten occupied by Irish and Hindus were supporters of de Valera conspicuous.

The Union Jack of Great Britain occupied the place of honor upon the walls, and it was only after de Valera refused to remain unless it were removed that it was taken from the room. President de Valera won the audience in his final rebuttal, which came in the form of arguments of mathematical accuracy and logic. Coupled with his keen arguments was an eloquence which won for him adherents wherever he has raised his voice. To Sir Horace he addressed a few remarks, and concluded by saying that it was his wish that Sir Horace join with Sinn Fein instead of fighting it. During the discussion period which followed the debate several young Hindus directed pointed questions to Sir Horace Plunkett and Mr. St. John Ervine.

There is a trite saying that much of the language used is for the concealment of thought. Rather let us believe that in much of the language we hear there is not even the comforting suspicion that there may be a thought in hiding.

"It is about time for all of us to become sane enough to realise that hatred of one's neighbor is inconsistent with Christian principles," says the *Missionary*. And again, "If the world is to come under the dominion of Christian charity, each one of us has got to learn over again to love his neighbor as himself. This means the Germans as well as the rest of the world."

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N.Z. CATHOLIC FEDERATION

(Contributed.)

General.—All parish secretaries are earnestly requested to forward local items of interest to their diocesan secretaries for publication. It is very important that parish secretaries should note this. It will be the means of showing the members of the Federation what you are doing, and create a livelier interest in Federation work.

Parents will notice in this column a few of the very many problems that are engaging the earnest attention of the diocesan councils and parish committees. Many have probably felt the lack of help in these matters. This shows how necessary it is that you become a member and enrol your children. The Federation is out to help you and your children to become good Catholics and Christians, and be a credit to your Church and country. Surely no Catholic layman, much less any of our priests, can fail to support an organisation, such as the Catholic Federation, that has both the spiritual and temporal welfare of its members so much at heart. We need the help and advice of every priest in every parish in New Zealand.

We ask the Catholics of New Zealand to give us something in return for our work. Remember, we give our time and attention to laboring in your interests. Will you not become a member and show that you are not ungrateful for our assistance? Help us, by becoming a member, to help you and your children.

We wish to point out to committees that there is a movement afoot to have the law changed so that we shall have to pay rates on our schools. Does not this show you the need for unity and your becoming a member?

Wellington.—At the half-yearly meeting of the Wellington Diocesan Council the following resolution on a remit from Napier was carried unanimously:—"That the regulation by which two scholarships are to be awarded triennially be altered to allow of one scholarship being awarded annually."

Now that there is a scholarship awarded every year it should be every child's aim to work for it. They should start immediately. Make enquiries from your parish secretary. Get your parents to join the Federation and to enrol you. This will result in increased funds, which will enable us to grant more scholarships. Remember, by becoming a member you help the fund.

Committees will remember the movement inaugurated in October, 1918, to celebrate the Silver Jubilee of his Grace Archbishop O'Shea. The Federation desired to take its place in expressing its earnest support of the movement, and decided to present his Grace with a Pectoral Cross on behalf of the members of the Federation in the archdiocese, in appreciation of the generous and consistent support given to the organisation by his Grace. The celebration had to be postponed on account of the outbreak of influenza shortly afterwards. Members will be pleased to learn that the cross was publicly presented to his Grace at St. Joseph's Church on the occasion of the farewell to the parish priest some little time ago.

Christchurch.—The Very Rev. Dean Regnault presided at St. Mary's Parish Committee meeting on the last Sunday in March. The Rev. Father Roche and a large number of parishioners were present. The meeting was addressed by the diocesan secretary, who gave a very interesting account of matters now engaging the attention of the executive. Parish committees were circularised appealing for a special effort to enrol the "go slow" parishioners so as to make the year a record one. The members of the executive have generously offered their services to parish committees to give lectures in the various parishes with a view to increasing membership in the Federation. Parish committees should not fail to take advantage of this offer of the executive, and thus ensure the joining of all parishioners in the Federation and the fostering of a livelier interest in Federation work. It is desirable to introduce a system whereby people removing from one parish to another may be provided with a letter of introduction to the priest in charge or the parish secretary. The clergy recognise that, owing to the lack of some such system, a number of our people, especially the younger ones, who leave home to take up employment in the larger towns, drift into lukewarmness and endanger their faith. If this system were adopted by the Federation as a whole it would prove a great boon to persons who find it necessary to remove to a strange parish, and would be the means of placing them in a Catholic atmosphere.

Remember Federation Sunday, July 4. Write for receipt books, etc., if none on hand.

England is spending two billion dollars annually in maintaining her military machine for the subjection of weaker peoples!—*New Jersey Monitor.*

WEDDING BELLS

AHERN—PURCELL.

At St. Patrick's Church, Palmerston North, on April 7, William Jeremiah, eldest son of Mr. and Mrs. C. Ahern, of Dunedin, and Isabel, youngest daughter of Mr. and Mrs. F. Purcell, of Taonui Street, Palmerston North, were united in the bonds of Holy Matrimony by Rev. Father McManus. The bride, who was given away by her father, was attired in a beautifully hand-worked dress of white crepe de Chine, and wore the customary wreath and veil, and carried a bouquet of white flowers. Miss Ida Russell, who was chief bridesmaid, wore a neat shell-pink crepe de Chine dress and black picture hat. The assistant bridesmaids were Misses Ivy Davidson (cousin of the bride), Maggie and Nellie O'Flaherty, and Phylis Purcell (nieces of the bride); the former wearing a pale blue crepe de Chine dress with black hat, and carried a bouquet of pink flowers, and the three latter cream dresses and black silk hats, and carried baskets of pink flowers. Mr. Aloysius E. Ahern, brother of the bridegroom, was best man. After the ceremony a reception was held at the residence of the bride's parents, when the usual toasts were honored. Mr. and Mrs. Ahern, who were the recipients of many useful presents and good wishes from friends throughout New Zealand, left in the evening for the north by motor to spend their honeymoon. The bride's travelling dress was a navy blue costume and black pan velvet hat relieved with gold trimming.

HODGINS—LAWLOR.

The wedding was solemnised at St. Mary's Church, Manchester Street, Christchurch, on Easter Monday (April 5) of Mr. Walter Herbert Hodgins, only son of Mrs. and the late Frederick Hodgins, Hertfordshire, England, and Miss Helena Lawlor, third daughter of Mr. and Mrs. J. Lawlor, St. Albans, Christchurch. The Very Rev. Dean Regnault, S.M., officiated, an interesting fact being that he was the officiating priest at the wedding of the bride's parents. The bride, who was given away by her brother (Mr. J. Lawlor, of Waimate), wore a dainty frock of lemon-colored crepe de Chine and georgette with touches of heliotrope, and a heliotrope hat and streamers. She carried a beautiful bouquet of lemon and pink roses and maiden-hair fern. Miss Agnes Lawlor, who attended her sister as bridesmaid, was attired in heliotrope georgette trimmed with gold lace, and wore a pretty gold hat to match. She carried a bouquet of heliotrope flowers. The bridegroom was attended by Mr. Roland Myers, of Christchurch, as best man. After the ceremony a reception was held at Broadway's, where the usual toasts were honored. The guests were afterwards entertained by Mr. and Mrs. Lawlor at their residence, Bishop Street. Subsequently the happy couple left for the North Island on their honeymoon, the bride travelling in a fawn costume trimmed with gold, with saxe blue cape and blue and gold toque.

AUSTRALIA DROPS £60,000,000.

Evidence is accumulating (says the *Sydney Freeman's Journal*) that whilst the statesmen of Canada safeguarded the interests of their people and came out of the war on a sound financial footing, our flag-waving politicians, led by Mr. William Morris Hughes, have practically ruined Australia through their false patriotism and colossal ignorance of the ordinary rules that govern business. We all know the millions which were thrown away by the Defence Department; but it would seem that this loss is dwarfed by the money which has been dropped by Australia through the Federal Government's wool contracts with the British Government. A gentleman as conservative as Brigadier-General Lassetter declares that the sheep-owners of Australia are £60,000,000 out of pocket through Mr. Hughes' extraordinary deal, and as he is a commercial man fresh from London he should know. He says that whilst the British farmers were making fortunes out of their fleeces, and whilst the British Government was reaping fabulous profits from Australian wool, our own producers were being shorn like their own lambs. The English and Scottish farmers were too shrewd to hand over their clip to the Government; but Hughes practically threw the products of Australia into the British Government's lap at its own prices. The result is not only £60,000,000 lost on wool, but millions lost on other commodities. And not only that; our shipping was paralysed by giving England a monopoly, whilst we were seriously affected by the value of the Australian pound depreciating unduly. Had Hughes been commercially intelligent the balance of trade would have favored Australia, and we should have been making money instead of England.

V. H. REED.

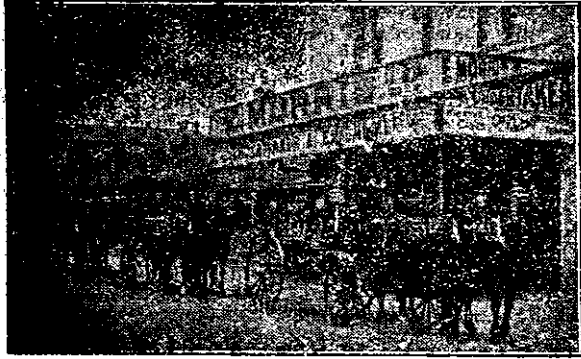
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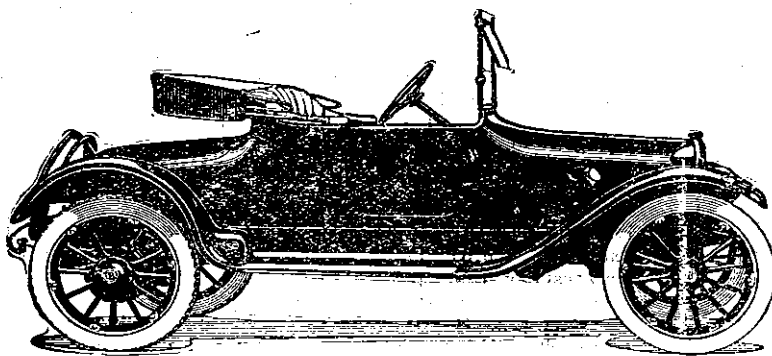
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DOMESTIC

(By MAUREEN.)

Curried Cutlets.

Slice 4 tomatoes, 1 large onion, and a sour apple. Fry these in dripping until cooked. Then add a dessert-spoonful of curry powder, and sufficient stock to make half a pint of gravy, thicken with a little pea flour. Trim some cutlets neatly; fry them a golden brown, and put them into the curry, letting all stew gently for an hour and a-half. Serve with well-boiled rice and garnish with slices of lemon.

Pear Marmalade.

Take 4lb pears, 1 lemon, ½lb glucose, ¼lb sugar. Peel and core the pears, cut them into dice, place in layers in a pan with the sugar, grated lemon-rind, and strained juice. Pour in a gill of water. Cook slowly until soft and thick, add the glucose during about the last 10 minutes, then turn into clean, dry, warmed jars, and tie down when cool.

Apple Jam.

To every pound of apples add the grated rind and juice of one small lemon and ½lb loaf sugar. Put all into a preserving pan, and let it boil for an hour after it has simmered well all over. Then take it off the fire and pour it into pots, and when quite cold it is ready to cover.

Pie-melon Jam.

Take 16lb melon, ½lb green ginger, ½lb crystallised ginger, 8 lemons, 8lb sugar. Cut the lemons into square blocks and remove all the seeds. Then put 4lb sugar on and leave all night. Add the rest of the sugar next day, and boil till clear. Soak all the pips of the lemons in hot water and leave standing all night, and then add the juice to the melon.

Apple Chutney.

Take 4lb green apples, 2lb onions, 2lb brown sugar, ½lb raisins, 2 teaspoons salt, 1 teaspoon cayenne pepper, 1 teaspoon ground cloves, 1oz garlic. Chop ingredients up fine (or put all through a mincer, except apples, salt, pepper, and cloves). Cut apples as for stewing, put all into pot, cover with vinegar, boil slowly for four or five hours.

Health Hint.

Many people are attacked by chilblains in winter time, and often last right through the winter; it is a most painful and disagreeable affliction, but they can be cured, no matter how long-standing they be, if the treatment here given is tried before they break. It is well to start the cure immediately the complaint begins. If they are on the feet, they begin to irritate and the feet feel tight in otherwise large shoes. If on the hands, little red spots and slight swelling show here and there. Then is the time to fight them down. Take two handfuls of common salt, and put in an enamel bowl; over this pour some boiling water. As soon as the water cools sufficiently to bear the hands or feet in, as the case may be, put them in, and hold in the water until it cools, then add more hot water and keep the feet or hands in. Do not dry them, but simply let the water evaporate from them; the salt will then dry on. Let it remain on for an hour or two, or it can stay on without harm all night. This simple process should be repeated three or four nights running, when the chilblains will not only be cured, but they will not come again.

Household Hints.

When milk has to be boiled and there is a fear of its burning, a good plan is to boil rapidly a little water—just enough to cover the bottom of the pan—before putting in the milk. This will prevent the milk from burning, however fierce the heat over which it is cooked.

To remove spots of paint or varnish from window glass, make some vinegar hot, and, with a piece of flannel dipped in it, rub each spot well, until it disappears, then clean the glass in the usual way. Another way is to have a new penny, dip it in water, and rub the marks with the edge of the coin.

To remove paint from clothes, saturate the spots two or three times with equal parts of ammonia and turpentine and then wash out in soapsuds.

If vinegar is added to the water in which green vegetables are soaked, previous to boiling, every insect will be driven to the surface and can be easily washed away.

A little vinegar should be added to the water in which stockings are rinsed after being washed. The stockings should then be dried wrong side out. Colored stockings will be unfaded, and black ones will retain their original lustre.

THE REDEMPTORISTS IN AUSTRALIA

THE CENTENARY OF ST. CLEMENT.

Just one hundred years ago there passed away a great Austrian Redemptorist priest, Clement Hofbauer, whose holiness of life and fruitful labors for the Church have merited for him to be raised to the honor of the Catholic altars. The centenary celebrations carried out recently at St. Clement's College, Galong, N.S.W., give us an opportunity of congratulating his fellow-Redemptorists in Australia, and of recalling their arduous labors in this country amidst circumstances much akin to those in which St. Clement worked in Austria and in Poland (says the *Catholic Press* editorially).

In the latter eighteenth and early nineteenth centuries a wave of anti-religious madness spread over a great part of Europe. Governments everywhere strove to stem the new current of democratic ideas issuing from the welter of the French Revolution, and sought by the most arbitrary means to grasp into their hands all elements of power and influence. It is clear that an institution like the Catholic Church would incur the hatred of such despots. By its influence with the peoples of the Continent, its love for justice and fair dealing, its instinct for democratic ideals, its insistent claim to independence within the scope of its own proper jurisdiction, its broadness of vision, which transcended the mere nationalism of the arbitrary States set up by the Congress of Vienna, the Catholic Church was marked out as a sign to be contradicted, an institution to be robbed and gagged and persecuted. During the nineteenth century, especially, the history of the Church is the record of a struggle against this nationalism gone mad, with its concomitant anti-religious campaign. Governments thought to crush out Catholicism and set up national Churches, which would be subservient to their whims; they sought to mould the mind of the youthful generation to this tune; they would regulate details of public worship and religious organisation; they even sought to enter the seminaries, and so mould the minds of the young priests being trained therein. The fight for Catholic Emancipation in Ireland, and the struggle about the Veto, were but parts of the same movement all over Europe—a grim fight in which the Church sought to save her very existence, at any cost, as a Catholic institution. It is the peculiar merit of St. Clement Hofbauer that he was a foremost champion in this battle for Catholicism. By his preaching throughout Poland and Austria, by his fight for the Christian education of youth, by his priestly ministrations, he sought to save young and old from this fanaticism emanating from ruling circles. He would not have the Church an adjunct of the State; nor would he brook a theology built on narrow nationalism. He stood for the old ways marked out by the Saviour, and his centenary sees the triumph of the cause he labored for so ardently.

In the long years of their labors in Australia the Redemptorist Fathers have trod the same path of duty as did St. Clement in his day. As he sought to sanctify himself, so their lives, simple and laborious, have been the joy of this young land. In their missions throughout the country they have never truckled to the giddy spirit of the age. They have sought out the wandering ones of the Catholic fold, and they have told them of the plentiful redemption which may be had for the asking. They have preached of sin and of penance to an age which recognises neither. They have kept to the old doctrine and the old ways in a time when fashion has swayed men's minds equally with their clothes. The fruit they have reaped has been commensurate with their solidity and virility of character. In their ranks they have already several Australian-born priests who are laboring here and in the Philippines; in Ireland there are many Australian Redemptorists preparing for ordination; and under the patronage of St. Clement there are 49 students at Galong College, preparing for their novitiate at Ballarat, whence they will go to Ireland for the completion of their priestly studies. The universal respect in which the Fathers are held throughout Australia tells of the force of holy living. For the upbuilding of a strong national character we can do with many more such men.

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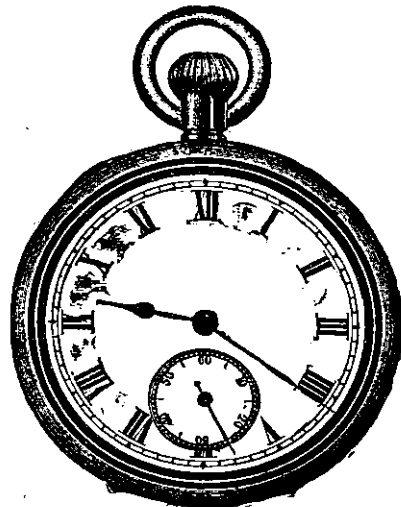
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ON THE LAND

MARKET REPORTS.

At Burnside last week 259 head of fat cattle were yarded. Prices at the commencement of the sale were 10s per head easier than the previous week, but towards the end of the sale they receded fully another 10s. Prime bullocks made from £19 to £24, medium £16 to £18, light and unfinished from £12 10s, prime heifers from £14 to £17 10s, medium £10 10s to £13, light from £8 10s. Fat sheep: 4118 penned; an extra large yarding, but except for a few trucks of good wethers the quality was very poor. Prime well-finished sheep sold at prices equal to the preceding week's rates, but unfinished sheep were easier by 2s to 3s per head. Extra prime heavy-weight wethers made from 48s to 52s 9d, prime 40s to 48s, medium 35s to 38s, light and unfinished from 24s. A few extra heavy ewes made from 45s to 53s, prime 34s to 40s, medium 26s to 32s, and light from 18s. Fat lambs: 1169 penned. A number of the lambs sent forward were scarcely fit for freezing, but the yarding included several trucks of well-finished lambs. Owing, however, to congestion in the freezing works, buyers had only limited space, and the sale was very dragging and competition poor. Prices were back fully 3s per head. Extra prime heavy lambs made up to 35s, prime 28s to 30s, medium 22s to 25s, light and unfinished lambs from 14s. Pigs: There was only a medium yarding, but prices were again easier. Baconers made from 9d to 10½d for the best, and porkers from 9½d to 11d.

At the Addington market last week there were good average yardings of all classes of stock except fat lambs. Prices eased considerably for fat cattle. Freezing buyers were not operating, but for fat sheep and lambs the demand was firm, and recent rates were maintained. Fat lambs: 2700 yarded, compared with 4300 on the previous week. The sale was on a parity with recent ones, freezing buyers securing the bulk of the entry. Extra prime lambs brought from 33s 6d to 41s, prime 27s 6d to 32s 6d, medium 25s to 27s 3d, lighter 21s 6d to 24s 9d. Fat sheep: The market was good throughout. Freezing buyers operated to a considerable extent. Extra prime wethers brought from 45s 6d to 53s, prime 37s 3d to 44s 9d, medium 31s 3d to 36s 9d, lighter 28s 9d to 30s 9d, extra prime ewes to 46s, prime 35s 6d to 43s 6d, medium 31s to 35s, lighter 23s to 30s 6d. Fat cattle: 355 yarded, against 425 on the previous week. There was a distinct drop in anything but prime stuff, and the market was also much easier for best breeding animals. Freezing buyers were present. Extra prime steers brought up to £24 7s 6d, prime £17 15s to £23, medium £13 15s to £16 10s, lighter £10 2s 6d to £13, prime heifers £12 10s to £18, ordinary £7 to £12, prime cows £12 10s to £17, ordinary £7 12s 6d to £11 15s. Fat pigs: Choppers to £9, heavy baconers to £8 10s (average price per lb 10½d to 10½d), heavy porkers to £5 5s (average price per lb 1s).

THE GERMINATION OF SEEDS.

It has been demonstrated that seeds cannot germinate in the soil unless there is a sufficiency of moisture in the soil for the seed to attract what it requires.

The soil will give to the seed the necessary supply, but only on the condition that it has some to spare; if not, it will refuse to yield any, and in consequence the seed cannot germinate; in fact, the soil will draw from the seed the small reservoir of moisture it possesses. It is this fact that makes the presence of organic matter, as supplied in farmyard manure, so important in the soil. It retains sufficient moisture to supply the seed with the requisite proportion.

THE SOIL.

Scientists have viewed the properties of the soil from many standpoints. At one time it was thought that the solution of the fertilising problem would be found by the return to the soil of the principal fertilising ingredients extracted by the crop. This seemed simple enough, but unfortunately had to be abandoned as unsatisfactory, as it left out of account the complex nature of the soil and the chemical, biological, and physical agencies, which all exert influence of a more or less important character.

Of late years these obscure agencies have received more attention, and the importance of further investigation seems to be well warranted. Their study has become an established and well recognised part of the soil problem.

Bacterial activities have, under the light of modern science, been shown to exert a great influence in soil productiveness, the kinds and abundance of the bacteria carrying on the functions of fertility according to the

suitability of their environment in the soil. Their activity is thus influenced by methods of cultivation and the employment of organic and mineral fertilisers.

ORCHARDS SHOULD BE FERTILISED.

"You might just as well hope to always have money in bank by repeatedly drawing cheques on your account without making deposits, as to hope for annual yields from your orchards without fertilisation," says Professor J. P. Stewart.

He considers that soil exhaustion is the most potent cause of orchard deterioration. When the food account in an orchard has been overdrawn, a very simple experiment will evidence the depleted condition. Plant a young tree in the place of an old one, and it dies or suffers from starvation. He said:—

"By a thorough and impartial investigation of fruit-growing districts, it has been found to be the exception where an orchard has been given the care usually apportioned other cultivated plants."

LIMING--ESPECIALLY NECESSARY.

Liming the soil periodically was a general practice half a century ago, but its use has gradually become less general (says a writer in an English journal). Agricultural experts are of opinion that there is evidence in many parts that applications of lime are becoming essential, and although it may not be necessary to revert to the old practice of such heavy dressings as six or eight tons to the acre, smaller dressings on soils not naturally rich in lime, of about a ton, or even half a ton, of quicklime to the acre, applied once in the course of the rotation, would be attended with good results. Lime, by its chemical action, disintegrates the soil, and thus helps to render available the natural stock of soil-potash, which, unless stimulated by the chemical action of the lime, would remain inert. This is a consideration worth attention.

The Kinds of Lime.

Quicklime and Slaked Lime.—The most common form of lime is that known as burnt lime, lime shells, quicklime, or caustic lime. It absorbs water very rapidly, becoming then slaked lime; it also takes up carbonic acid gas from the atmosphere, forming then carbonate of lime, similar to chalk or limestone. It should contain 85 per cent of quicklime, and farmers should insist on a definite guarantee.

Ground lime is the burnt lime ground to a fine powder, which is more convenient to apply and recommended as more commercial to use.

Ground limestone is coming more into use, especially for meadows and pastures. It is easy to handle, and is cheap. It should contain 90 to 95 per cent. of carbonate of lime, and 1½ tons is equivalent to a ton of burnt lime.

Gas lime is a by-product in the manufacture of coal gas. When obtainable at a very low price near the factory it is worth buying for application to heavy clay lands, which it helps to break up. As it contains some poisonous substances, it should be spread on the land some weeks before ploughing.

Advantages of Lime.

The benefits to be derived from applications of lime to the soil are well known, and may be summarised as follows:—

1. It acts directly as plant food.
2. It cures sour land, and by so doing improves the herbage when applied to grass land.
3. It prepares the locked-up vegetable matter of the soil for plant food by liberating the nitrogen which it contains.
4. It decomposes the dormant mineral food of the soil by splitting up the silicates and liberating the potash.
5. It improves the physical condition of heavy clay land.

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WHERE ARE THEY?

Where are the lads of yesterday,
The comrades of our youth?
Who vowed that they would never stray,
Far from the path of truth;
A few we meet with now and then,
When on our way to church;
But others, ah, we ask again,
Where shall we turn to search?

Some more are sleeping 'neath the sod,
Their dream of youth is o'er;
We hope their spirits are with God,
At peace forevermore;
The mirror of the soul reflects
The bitterness and strife
Of those who are the derelicts
Upon the sea of life.

They are the sheep the Shepherd wants
Who wandered far away;
Go bring them from their gloomy haunts
Into the light of day;
To hear again the Shepherd's call,
Just as in days of yore;
And let Him lead them one and all
Into His fold once more.

—L. G. OBER.

WHEN DOES HUMAN LIFE END?

Catholics will do well to consider for a moment the matter of death, which sooner or later will confront us all. The suddenness of death is the feature for which we should be prepared. Usually in such cases where death has come suddenly the impression prevails that it is useless to send for the priest to administer the Last Sacraments. To prevent serious mistakes being made in such a crisis, read what Dr. Austin O'Malley, a prominent Catholic physician, and a recognised authority on medical practice from a sacramental standpoint, has to say on the question as to "When Does Human Life End?"

"In recording a death we commonly say that the person died at just a certain number of minutes before or after some hour, but there is no method known to science which exactly determines the moment that the soul leaves the body. It is extremely probable that no one dies at the exact moment of apparent death; the heart may beat a half-hour after all palpable pulse beat has stopped. Daily throughout the world the priest reaches a person who has just died, the heart and lungs are still, and every one thinks there is no chance to administer the Sacraments; nevertheless the man may be alive. The probability that we do not die as soon as consciousness, respiration, and palpable pulsation of the blood cease, is so strong that all moralists now maintain that the last Sacraments should be given conditionally up to at least an hour after apparent death.

"The important fact is that in any case of death the exact moment in which the soul leaves the body is not knowable, and where there is question of administering the Sacraments the person apparently dead should have the benefit of the doubt. He is to receive conditional Baptism, Absolution, or Extreme Unction, if these Sacraments are required. The human respiratory system can survive anæmia for 30 to 50 minutes. How long after an hour a priest may administer the Sacraments is not known, but the second hour, or even a third are not unreasonable intervals of time during which the Sacraments may be administered conditionally. The Sacraments are for man; and there is no irreverence if they are administered conditionally."

MAN IS A FAILURE

When he values success more than character and self-respect.

When he does not try to make his work a little better each day.

When he becomes so absorbed in his work that he cannot see that life is greater than work.

When he lets a day go by without making someone happier and more comfortable.

When he tries to rule others by bullying instead of example.

When he loves his own plans and interests better than humanity.

When his friends like him for what he has more than for what he is.

When he envies others because they have more ability, talent, or wealth than he has.

When he does not care what happens to his neighbors or to his friends, so long as he is prosperous.

When he is so busy that he has not time for smiles and cheering words.

INGRATITUDE.

When sister left her hat and muff upon the bed one day,
We planned a nice surprise to please her while she was away.

We gave her muff a bath, just like Toby dog, you know,
And watered all the flowers on her hat to make them grow.

But when our sister came she gave us such a dreadful look,
And never thanked us once for all the trouble that we took.

SHAKESPERE ON THE AUTO.

"I like the new tyre."—*Much Ado About Nothing*.
"As horns are odious they are necessary."—*As You Like It*.

"I show thee the best springs."—*The Tempest*.
"As one would set up a top."—*Coriolanus*.

"Marks upon his battered shield."—*Titus Andronicus*.

"Had it been all the worth of his car."—*Cymbeline*.

"And you, sir, for this chain arrested me."—*Comedy of Errors*.

"Humbleness may drive unto a fine."—*Merchant of Venice*.

"How quickly should you speed?"—*Hamlet*.

"Our lamp is spent, it's out."—*Antony and Cleopatra*.

"I have Ford enough; I have my belly full of Ford."—*Merry Wives of Windsor*.

QUITE CONVINCING.

"Well, John," asked the colonel, on a morning visit to his stables, "and what do you think of my new mare?"

"She's certainly a fine-looking 'oss, sir," responded the groom; "but I'm afraid her temper's a trifle touchy."

"What makes you think that, my man?" asked the colonel.

"Well, she don't appear to take kindly to nobody, sir. She don't even like me to go into the box to feed her."

"Oh, she'll settle down in a day or two! The surroundings are strange, you know. I don't think there can be anything wrong with her temper."

"Nor didn't I at first, sir," said John; "but, you see, she kicked me out o' the box twice, and, when you comes to think about it—well, that's a sort o' hint like!"

HARK, THE PISTOL!

"Now, Jenkins," said the stage manager to a keen and ardent young amateur, "do you think you could manage to take on the part of the village constable? The man is supposed to be a dull and stupid idiot, so the role will suit you down to the ground. All you have to say when the pistol is fired by the villain is, 'Hark, 'tis the pistol!' You have no other words at all. Think you can manage it?"

Jenkins thought he could, so home he went, and for some weeks he was rehearsing the tragic words to himself, "Hark, 'tis the pistol!" He dreamt of them and sometimes woke up screaming, thinking a pistol had really gone off. He attended rehearsals most religiously, but the pistol was never actually fired. A sharp rap in the wings sufficed, and then he would shout out his "lines."

The night of the production came. Jenkins stood in the wings petrified with stage fright. Then he entered at his cue. The sharp and constrained crash of the pistol smote upon his ears.

"Good heavens!" he cried, rushing on the stage, "what's that?"

THE RETORT COURTEOUS.

Professor Knowell, M.A., S.P.Q.R., stood upon the platform, explaining to the audience in that brilliant style of his the thousand and one miracles of the world of natural history.

At the conclusion of his lecture, beaming down upon his listeners, he condescendingly remarked:—

"Now, if there is any scientific question that my friends would like to ask, I beg of them not to hesitate. I shall be only too happy to answer any inquiry in my power."

A dear old lady in spectacles at once rose, and said:—
"Why do wet tea-leaves kill cockroaches?"

The scientist didn't know they did, let alone the cause of the phenomenon. But his reputation was at stake.

"Because, madam," he replied, "when a cockroach comes across a wet tea-leaf, he says, 'Hallo! Here's a blanket!' and wraps himself up in it, catches cold, and dies."

HE'D HAD ENOUGH.

The most important match of the season was being played upon the local football ground. The Publicans were opposed to the Butchers, and the Butchers, as the result of rather unorthodox, if characteristic, football, were having decidedly the better of the argument.

Thrice had the portly Publican custodian endeavored to withstand their terrific onslaught, and thrice had he ruefully picked himself up out of the mud. Then, once again, the Butchers swept down the field, and, after a brief scrum, goalkeeper and ball were once more lying intermingled in the net.

This was more than flesh and blood could stand, and the "keeper," gathering himself together, strode from the field.

"Hi!" cried his captain. "Where are you off to?"

"Home!" came the curt reply.

"But you can't play us a trick like that!" expostulated the captain. "You must go on till time's up."

"Yes," scornfully retorted the offender, "and I'm a-thinkin' if I stay here much longer, my time will be up! I'm off!"

SMILE RAISERS.

Jiggs: "I'm just burning my tailor's bills."

Griggs: "Ah, you believe in making light of your troubles!"

Caller: "Is your mistress in?"

Maid: "Did you see her at the window as you came up the walk, ma'am?"

Caller: "No."

Maid: "Well, she said if you hadn't seen her to say she was out."

A young and virtuous curate met some ladies of his flock on his way to the station as he returned from a party.

"How did you enjoy yourself?" asked one of the maidens.

"Oh! I have had *such* a time. Do you know, I feel perfectly abandoned. I feel ready to go to any length. I feel so reckless that I'm going home in a smoking carriage!"

In an Irish courthouse an old man was called into the witness-box, and, being infirm and just a little near-sighted, he went too far in more than one sense. Instead of going up the stairs that led to the box, he mounted those that led to the bench. The judge good-humoredly said: "Is it a judge you want to be, my good man?"

"Ah, sure, your worship," was the reply, "I'm an old man now, and, maybe, it's all I'm fit for."

She was a professor's wife, and she was awfully proud of her hubby. One day when the Smith-Joneses came along to tea, she told them all about him.

"He's a wonder, is my husband," she said. "Just at this minute he is in the laboratory, conducting some experiments. The professor expects to go down to posterity."

B-r-r-r! Crash! Rattle! Another B-r-r-r! from the direction of the laboratory.

"I hope he hasn't gone," said one of the visitors, anxiously.

"My dear," said a man to his newly-married wife, "where did all these books on astronomy come from? They are not ours."

"A pleasant little surprise for you," responded his wife. "You know, my dear, you said this morning that we ought to study astronomy; and so I went to the book-seller's and bought everything I could on the subject."

It was some minutes before he spoke.

"My dear," he then said, slowly, his voice husky with emotion, "I never said we must study astronomy; I said we must study economy."

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SCIENCE SIFTINGS

(By "VOLX.")

Ships' Living Coats.

A very expensive item in connection with the upkeep of a ship has always been the cleaning of the outside of the hull from barnacles and other marine growths that coat the outside of a vessel after a sea voyage. The long delay in cleaning vessels is one of the difficulties now experienced at the docks.

The present method is for an army of men to scrape the hull of the ship in dry dock, a process involving much time. The dry dock charges alone may amount to about £185 a day in London, and while being cleaned the vessel is useless.

Now, by a recent invention, which has been exhaustively tested at Portsmouth and Southampton, all this is to be changed. With the help of machinery, four men can now clean the hull of a vessel while it is still in the water, in about eight hours, and the loading or unloading of the ship can go on at the same time. It is expected that when the new method comes into general use a vast amount of time and hundreds of thousands of pounds will be saved.

The apparatus consists of a frame carrying a revolving brush, worked by a submersible motor. A screw-propeller at the back of the frame forces the brush against the side of the vessel, and the barnacles are scraped off very rapidly.

Divers' Dangers.

There is, at any rate, one post-war activity in which Britons have to take a back seat.

That is as deep-sea divers in the work of salvaging vessels which have been sunk by mine or torpedo.

It is here that the Jap shows his superiority. The Japanese diver can descend to a greater depth than the British diver, and, what is more, he will remain longer under the water without apparent injury to health.

This is no mere boasting claim by the Japanese themselves; it is the rueful but truthful admission of an expert with a long association with marine salvage work. Few Japanese divers are engaged at work round the coasts of Britain, their activities in this direction being mostly confined to the Mediterranean.

The greatest depth at which a British diver can work under water without doing himself a serious injury is from 20 to 22 fathoms—that is, at the most, 130ft below the surface. Even then our divers can remain only a comparatively short time at that depth, and they are obliged to descend and ascend very slowly to prevent the blood from gushing from their bodies.

In some of the Government salvage ships what is known as a decompressing chamber is now provided, which the diver on ascending can enter and gradually become acclimatised to the natural atmosphere on the surface. A Japanese diver can work with comparative comfort at a depth of 27 or 28 fathoms, or nearly 170ft below the point where the salvage ship is moored, and as a rule he is not in such haste to give the signal to be hoisted up as his British colleague.

Eastern fatalism enters largely into the composition of these Japanese divers, and on this account the yellow men are inclined to take risks far below the surface which British divers, no less intrepid, would hesitate to take.

Unexpected danger often confronts the deep-sea diver who has located a wreck which has been sent to the bottom by a torpedo.

The pressure of the water frequently has the effect of crumpling up parts of the vessel near the spot where the torpedo has shattered the sides, and sometimes even an ordinary touch will cause part of the splintered hull to collapse. The danger in such circumstances of being enveloped by a mass of wreckage is ever present.

There's gold in the rock where the miners flock,

There's gold in the sands of the sea;

There's gold in the very air we breathe,

Could science but set it free.

There's hidden gold in the pirate's hold,

And we'll find it some day, I'm sure;

There's ease worth gold for a cough or cold,

In Woods' Great Peppermint Cure.

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