

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- June 20, Sunday.—Fourth Sunday after Pentecost.
 " 21, Monday.—St. Aloysius Gonzaga, Confessor.
 " 22, Tuesday.—St. Paulinus, Bishop and Confessor.
 " 23, Wednesday.—Vigil of St. John the Baptist.
 " 24, Thursday.—Nativity of St. John the Baptist.
 " 25, Friday.—St. William, Abbot.
 " 26, Saturday.—SS John and Paul, Martyrs.

St. Aloysius Gonzaga.

St. Aloysius Gonzaga was born in the Castle of Castiglione on March 9, 1568, and died on June 21, 1591. At Brescia, when he was 12, he came under the spiritual guidance of St. Charles Borromeo, and from him received First Communion. In 1581 he went with his father to Spain, and he and his brother were made pages to James, the son of Philip II. While there he formed the resolution of becoming a Jesuit, though he first thought of joining the Discalced Carmelites. In 1591, when in his fourth year of theology, a famine and pestilence broke out in Italy. Though in delicate health, he devoted himself to the care of the sick, but fell ill and died. He was beatified by Gregory XV, in 1621 and canonised by Benedict XIII. in 1726.

St. Paulinus, Bishop and Confessor.

St. Paulinus was born in the year 353 at Bordeaux, of a wealthy and ancient senatorial family. His acquaintance with SS. Ambrose, Augustine, and Jerome, induced him to give up all his dignities and retire from the world. In 409 he became Bishop of Nola, in Campania. Many of the works of this distinguished Father are lost. Letters written to friends such as Sulpicius Severus, St. Augustine, St. Jerome, and other distinguished contemporaries, together with poems, alone remain. He died in the year 431.

GRAINS OF GOLD

INVOCATION.

[The following poem was written by Eamon de Valera, Commandant, Irish Republican Army, commanding the Boland's Mill area, on Sunday, May 28, 1916, after hearing Mass in the barrack square, Richmond Barracks. Commandant de Valera was the only Dublin Commandant who was not executed.]

O Sacred Heart! our hearts are wholly Thine,
 Although we come not now before Thy shrine.
 Here under Heaven's blue vault we kneel and pray.
 From kindred, home, and friendship far away.
 Thou, Sacred Heart, hast known the prison cell,
 The pangs of hunger Thou hast felt as well.
 The soldiers' rude assault has torn Thy frame,
 Their ribald speech blasphemed Thy hold name,
 The judges' sentence has been Thine like ours—
 The wanton exercise of brutal powers—
 The doom of death has passed upon Thy heart,
 A Mother's tears were shed, as ye did part.
 O, Mother, for the love of thy dear Son,
 Be with us till our day of life is done;
 Bring us in love and mercy to His feet,
 To sing his praise and thine in accents sweet.
 O Sacred Heart, grant us Thy pains to share,
 By penance for our sins to make repair;
 Help us in patience to embrace Thy will,
 And follow in Thy footsteps to the Hill.—Amen.

We cannot add to God's brightness, but we may act as reflectors, which though they have no light of their own, yet when the sun shines upon them reflect His beams.

The Storyteller

WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

CHAPTER XXIV.—(Continued.)

"Gentlemen of the jury, let me ask you what has been the state and condition of this unhappy and distracted country? I have mentioned two opposing creeds, and consequently two opposing parties, and I have also mentioned persecution; but let me also ask you again, on which side has the persecution existed. Look at your Roman Catholic fellow-subjects—and ask yourselves, to what terrible outbursts of political and religious vengeance have they not been subjected. But, it is said, they are not faithful and loyal subjects, and that they detest the laws. Well, let us consider this; let us take a cursory view of all that the spirit and operation of the laws have left them to be thankful for—have brought to bear upon them for the purpose, we must suppose, of securing their attachment and their loyalty. Let us, gentlemen, calmly and solemnly and in a Christian spirit, take a brief glance at the advantages which the free and glorious spirit of the British constitution has held out to them, in order to secure their allegiance. In the first place, their nobles and their gentry have been deprived of their property, and the right of tenure has been denied even to the people. Ah, my lord, and gentlemen of the jury, what ungrateful and disloyal miscreant could avoid loving a constitution, and hugging to his grateful heart laws which showered down such blessings upon him, and upon all those who belonged to a creed so favored. But it would seem to have been felt that these laws had still a stronger claim upon their affections. They would protect their religion as they did their property, and in order to attach them still more strongly, they shut up their places of worship—they proscribed, and banished, and hung their clergy; they hung or shot the unfortunate people who fled to worship God in the desert—in mountain fastnesses and in caves—and threw their dead bodies to find a tomb in the entrails of the birds of the air, or the dogs which even persecution had made mad with hunger. But again—for this pleasing panorama is not yet closed—the happy Catholics, who must have danced with delight under the privileges of such a constitution, were deprived of the right to occupy and possess all civil offices—their enterprise was crushed—their industry made subservient to the rapacity of their enemies, and not to their own prosperity. But this is far from being all. The sources of knowledge—of knowledge which only can enlighten and civilise the mind, prevent crime and promote the progress of human society—these sources of knowledge, I say, were sealed against them; they were consequently left to ignorance, and its inseparable associate, vice. All those noble principles which result from education, and which lead youth into those moral footsteps in which they should tread, were made criminal in the Catholic to pursue, and impossible to attain; and having thus been reduced by ignorance to the perpetration of those crimes which it uniformly produces—the people were punished for that which oppressive laws had generated, and the ignorance which was forced upon them was turned into a penalty and a persecution. They were first made ignorant by one Act of Parliament, and then punished by another for those crimes which ignorance produces."

"And now, my lord, and gentlemen of the jury, it remains for me to take another view of the state and condition of this wretched country. Perhaps there is

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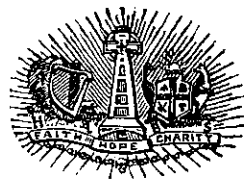
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not in the world so hideously penal a code of laws, as that which appertains to the civil and religious rights of our unfortunate Roman Catholic countrymen. It is not that this code is fierce, inhuman, unchristian, barbarous, and Draconic, and conceived in a spirit of blood—because it might be all this, and yet, through the liberality and benevolence of those into whose hands it ought to be intrusted for administration, much of its dreadful principles might be mitigated. And I am bound to say that a large and important class of the Protestant community look upon such a code nearly with as much horror as the Catholics themselves. Unfortunately, however, in every state of society and of law analogous to ours, a certain class of men, say rather of monsters, is sure to spring up, as it were, from hell, their throats still parched and heated with that insatiable thirst which the guilty glutton felt before them and which they now are determined to slake with blood. For some of these men the apology of selfishness and anxiety to raise themselves out of the struggles of genteel poverty, and a wolfish wish to earn the wages of oppression, might be pleaded; although Heaven knows it is at best but a desperate and cowardly apology. On the other hand, there are men, not merely independent, but wealthy, who, imbued with a fierce and unreasoning bigotry, and stained by a black and unscrupulous ambition, start up into the first rank of persecution, and carry fire, and death, and murder as they go along, and all this for the sake of adding to their reprobate names a title—a title earned by the shedding of innocent blood—a title earned by the oppression and persecution of their unresisting fellow subjects—a title, perhaps that of a *baronet*: if I am mistaken in this, the individual who stands before you in that dock could, for he might, set me right.

"In fact, who are those who have lent themselves with such delight to the execution of bad laws? of laws that, for the sake of religion and Christianity, never ought to have been enacted? are they men of moral and Christian lives? men whose walk has been edifying in the sight of their fellows? are they men to whom society could look up as examples of private virtue and the decorous influence of religion? are they men who, on the Sabbath of God, repair with their wives and families, to His holy worship? Alas! no. These heroic persecutors, who hunt and punish a set of unarmed men, are, in point of fact, not only a disgrace to that religion in whose name they are persecutors, and on whose merciful precepts they trample, but to all religion, in whatever light true religion is contemplated. Vicious, ignorant, profligate, licentious, but cunning, cruel, bigoted, and selfish, they make the spirit of oppressive laws, and the miserable state of the country the harvest of their gain. Look more closely at the picture, gentlemen of the jury, and make, as I am sure you will, the dismal and terrible circumstances which I will lay before you, your own. Imagine for a moment that those who are now, or at least have been, the objects of hot and blood-scenting persecution had, by some political revolution, got the power of the State and the laws into their own hands; suppose, for it is easily supposed, that they had stripped you of your property, deprived you of your civil rights, disarmed you of the means of self-defence, persecuted yourselves and proscribed your religion, or, *vice versa*, proscribed yourselves and persecuted your religion, or, to come at once to the truth, proscribed and persecuted both: suppose your churches shut up, your pious clergy banished, and that when on the bed of sickness or of death some of your family, hearing your cries for the consolations of religion, ventured out, under the clouds of the night, pale with sorrow and trembling with apprehension to *steal* for you, at the risk of life, that comfort which none but a minister of God can effectually bestow upon the parting spirit; suppose this, and suppose that your house is instantly surrounded by some cruel and plausible Sir Robert Whitecraft, or some drunken and ruffianly Captain Smellpriest, who surrounded and supported by armed ruffians, not only breaks open

that house, but violates the awful sancity of the death-bed itself, drags out the minister of Christ from his work of mercy, and leaves him a bloody corpse at your threshold. I say, change places, gentlemen of the jury, and suppose in your own imaginations that all those monstrous persecutions, all those murderous and flagitious outrages, had been inflicted upon yourselves, with others of an equally nefarious character; suppose all this, and you may easily do so, for you have seen it all perpetrated in the name of God and the law, that is to say, in the blasphemous union of money and murder; suppose all this, and you will feel what such men as he who stands in the dock deserves from humanity and natural justice; for, alas! I cannot say, from the laws of his country, under the protection of which, and in the name of which, he and those who resemble him have deluged that country with innocent blood, laid waste the cabin of the widow and the orphan, and carried death and desolation wherever they went. But, gentlemen, I shall stop here, as I do not wish to inflict unnecessary pain upon you, even by this mitigated view of atrocities which have taken place before you own eyes; yet I cannot close this portion of my address without referring to so large a number of our fellow-Protestants with pride, as I am sure their Roman Catholic friends do with gratitude. Who were those who, among the Protestant party threw the shield of their name and influence over their Catholic neighbors and friends? Who need I ask? The pious, the humane, the charitable, the liberal, the benevolent, and the enlightened. Those were they, who, overlooking the mere theological distinctions of particular doctrines, united in a great and universal creed of charity, held by them as a common principle on which they might meet and understand and love each other. And indeed, gentlemen of the jury, there cannot be a greater proof of the oppressive spirit which animated this penal and inhuman code than the fact, that so many of these, for whose benefit it was enacted, resisted its influence on behalf of their Catholic fellow-subjects, as far as they could, and left nothing undone to support the laws of humanity against those of injustice and oppression. When the persecuted Catholic could not invest his capital in the purchase of property, the generous Protestant came forward, purchased the property in his own name, became the *bona fide* proprietor, and then transferred its use and advantages to his Catholic friend. And again, under what roof did the hunted Catholic priest first take refuge from those blood-hounds of persecution? In most cases under that of his charitable and Christian brother, the Protestant clergyman. Gentlemen, could there be a bitterer libel upon the penal laws than the notorious facts which I have the honor of stating to you?

"The facts which have placed the prisoner at the bar before you are these, and in detailing them I feel myself placed in circumstances of great difficulty, and also of peculiar delicacy. The discharge, however, of a public duty, which devolves upon me as leading law officer of the Crown, forces me into a course which I cannot avoid, unless I should shrink from promoting and accomplishing the ends of public justice. In my position, and in the discharge of my solemn duties here to-day I can recognise no man's rank, no man's wealth, nor the prestige of any man's name. So long as he stands at that bar, charged with great and heinous crimes, I feel it my duty to strip him of all the advantages of his birth and rank, and consider him a mere subject of the realm.

"In order to show you, gentlemen of the jury, the *animus* under which the prisoner at the bar acted, in the case before us, I must go back a little—a period of some months. At that time, a highly respectable gentleman, of an ancient and honored family in this country, was one evening on his way home from this town, attended, as usual, by his servant. At a lonely place on a remote and antiquated road, which they took as a short cut home, it so happened, that in consequence of a sudden mist peculiar to those wild moors, they lost their way, and found themselves in circumstances of

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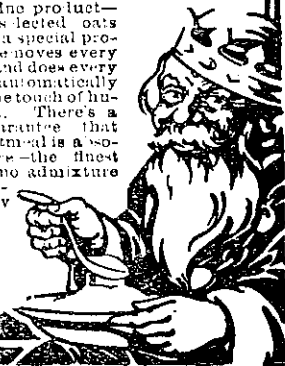
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danger and distress. The servant, however, whistled, and his whistle was answered; a party of men, of free-booters, of robbers, headed by a person called the Red Rapparee, who has been convicted at the Assizes, and who has been the scourge of the country for years, came up to them, and as the Rapparee had borne this respectable gentleman a deadly and implacable enmity for some time past, he was about to murder both master and man, and actually had his musket levelled at him, as others of his gang had at his aged servant, when a person, a gentleman named Reilly—[here there was a loud cheer throughout the court, which, however, was soon repressed and the Attorney-General proceeded]—this person started out from an old ruin, met the robber face to face, and, in short, not only saved the lives of the gentleman and his servant, but conducted them safely home. This act of courage and humanity, by a Roman Catholic to a Protestant, had such an effect upon the old gentleman's daughter, a lady whose name has gone far and wide for her many virtues and wonderful beauty, that an attachment was formed between the young gentleman and her. The prisoner at the bar, gentleman, was a suitor for her hand; but as the young and amiable lady was acquainted with his character as a priest-hunter and persecutor, she, though herself a Protestant, could look upon him only with abhorrence. At all events, after the rescue of her father's life, and her acquaintance with Mr. Reilly, the prisoner at the bar was rejected with disdain, as he would have been, it seems, if Reilly never had existed. Now, gentlemen of the jury, observe that Reilly was a Catholic, which was bad enough in the eyes of the prisoner at the bar; but he was more, he was a rival, and were it not for the state of the law, would, it appears, for there is no doubt of it now, have been a successful one. From henceforth, the prisoner at the bar marked Mr. Reilly for vengeance, for destruction, for death. At this time he was in the full exercise of irresponsible authority; he could burn, hang, shoot, without being called to account; and as it will appear before you, gentlemen, this consciousness of impunity stimulated him to the perpetration of such outrages as in civil life, and in a country free from civil war, are unparalleled in the annals of crime and cruelty.

"But, gentlemen, what did this man do; this man, so anxious to preserve the peace of the country; this man, the terror of the surrounding districts: what did he do, I ask? Why, he took the most notorious robber of his day, the fierce and guilty Rapparee—he took him into his counsels, in order that he might enable him to trace the object of his vengeance, Reilly, in the first place, and to lead him to the hiding-place of such unfortunate Catholic priests as had taken refuge in the caves and fastnesses of the mountains. Instead of punishing this notorious malefactor, he took him into his own house, made him, as he was proud to call them, one of his *priest-hounds*, and induced him to believe that he had procured him a pardon from Government. Reilly's name he had, by his foul misrepresentations, got into the *Hue-and-Cry*, and subsequently had him gazetted as an outlaw; and all this upon his own irresponsible authority. I mention nothing, gentlemen, in connection with this trial which we are not in a capacity to prove.

"Having forced Reilly into a variety of disguises, and hunted him like a mad dog through the country, having searched every lurking-place in which he thought he might find him, he at length resolved on the only course of vengeance he could pursue. He surrounded his habitation, and after searching for Reilly himself, he openly robbed him of all that was valuable of that gentleman's furniture, then set fire to his house, and in the clouds of the night reduced that and every out-office he had to ashes—a capital felony. It so happens, however, that the house and offices were in point of fact, not the property of Reilly at all, but of a most respectable Protestant gentleman and magistrate, Mr. Hastings, with whose admirable character I have no doubt you are all acquainted; and all that

remains for me to say is that he is the prosecutor in this case.

"And now, gentlemen, we expect a calm, deliberate, and unbiassed verdict from you. Look upon the prisoner at the bar as an innocent man until you can with a clear conscience find him guilty of the charges which we are in the conditions to prove against him; but if there be any doubt upon your minds, I hope you will give him the benefit of it."

(To be continued.)

THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER LIII.—(Continued.)

For two hundred years of history we shall find that "colonised" province, and the "colonists" generally, endowed, nursed, petted, protected, privileged—the especial care of the English Government—whilst the hapless native population were, during the same period, proscribed, "dead in law," forbidden to trade, forbidden to educate, forbidden to own property; for each which prohibition, and many besides to a like intent, Acts of Parliament, with "day and date, word and letter," may be cited.

So great was the excitement created amongst the needy and greedy of all classes in England by the profuse dispensations of splendid estates, rich, fertile, and almost at their own doors, that the millions of acres in Ulster were soon all gone; and still there were crowds of hungry adventurers yelling for "more, more." James soon found a way for providing "more." He constituted a roving commission of inquiry into "defective titles," as he was pleased to phrase it—a peripatetic inquisition on the hunt for spoil. The commissioners soon reported 385,000 acres in Leinster as "discovered," inasmuch as the "titles" were not such as ought (in their judgment) to stand in the way of his Majesty's designs. The working of this commission need scarcely be described. Even the historian, Leland, who would have been its apologist if he could, tells us there were not wanting "proofs of the most iniquitous practices, of hardened cruelty, of vile perjury, and scandalous subornation, employed to despoil the unfortunate proprietor of his inheritance." Old and obsolete claims, we are told, some of them dating as far back as Henry the Second, were revived, and advantage was taken of the most trivial flaws and minute informalities. In the midst of his plundering and colonising James died, March 27, 1625, and was succeeded by his son, Charles. Bitterly as the Irish Catholics had been undecieved as to James's friendly dispositions, they gave themselves up more warmly than ever to the belief that the young prince now just come to the throne would afford them justice, tolerance, and protection. And here we have to trace a chapter of cruellest deceit, fraud, and betrayal of a too confiding people. The king and his favorite Ministers secretly encouraged these expectations. Charles needed money sorely, and his Irish representative, Lord Faulkland, told the Catholic lords that if they would present to his Majesty, as a voluntary subsidy, a good round sum of money, he would grant them certain protections or immunities, called "royal graces," in the records of the time. "The more important were those which provided that recusants should be allowed to practise in the courts of law, and to sue out the livery of their lands on taking an oath of civil allegiance in lieu of the oath of supremacy; that the undertakers in the several plantations should have time allowed them to fulfil the condition of their tenures; that the claims of the crown should be limited to the last 60 years; and that the inhabitants of Connacht should be permitted to make a new enrolment of their estates." The contract was duly ratified by a royal proclamation, in which the concessions were accompanied by a promise that a parliament should be held

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to confirm them. The first instalment of the money was paid, and the Irish agents returned home, but only to learn that an order had been issued against 'the Popish regular clergy,' and that the royal promise was to be evaded in the most shameful manner. When the Catholics pressed for the fulfilment of the compact, the essential formalities for calling an Irish parliament were found to have been omitted by the officials, and thus the matter fell to the ground for the present."

In other words, the Irish Catholics were royally swindled. The miserable Charles pocketed the money, and then pleaded that certain of the "graces" were very "unreasonable." He found that already the mere suspicion of an inclination on his part to arrest the progress of persecution and plunder, was arousing and inflaming against him the fanatical Calvinistic section of English Protestantism, while his high-handed assertions of royal prerogative were daily bringing him into more dangerous conflict with his English parliament. To complete the complications surrounding him, the attempts to force Episcopalian Protestantism on the Calvinistic Scots led to open revolt. A Scottish rebel army took the field, demanding that the attempt to extend Episcopacy into Scotland should be given up, and that Calvinistic Presbyterianism should be acknowledged as the established religion of that kingdom. Charles marshalled an army to march against them. The parliament would not vote him supplies—indeed the now dominant party in parliament sympathised with and encouraged the rebels; but Charles, raising money as best he could, proceeded northward. Nevertheless, he appears to have recoiled from the idea of spilling the blood of his countrymen for a consideration of spiritual supremacy. He came to an arrangement with the rebel "Covenanters" granting to them the liberty of conscience—nay, religious supremacy—which they demanded, and even paying their army for a portion of the time it was under service in the rebellion.

All this could not fail to attract the deepest attention of the Irish Catholic nobility and gentry, who found themselves in far worse plight than that which had moved the Calvinistic Scots to successful rebellion. Much less indeed than had been conceded to the rebel Covenanters would satisfy them. They did not demand that the Catholic religion should be set up as the established creed in Ireland; they merely asked that the sword of persecution should not be bared against it; and for themselves they sought nothing beyond protection as good citizens in person and property, and simple equality of civil rights. Wentworth, Charles's representative in Ireland, had been pursuing against them a course of the most scandalous and heartless robbery, pushing on the operations of the commission of inquiry into defective titles. "He commenced the work of plunder with Roscommon, and as a preliminary step, directed the sheriff to select such jurors as might be made amenable, 'in case they should prevaricate'; or, in other words, they might be ruined by enormous fines, if they refused to find a verdict for the king. The jurors were told that the object of the commission was to find 'a clear and undoubted title in the crown to the province of Connaught,' and to make them 'a civil and rich people' by means of a plantation: for which purpose his Majesty should, of course, have the lands in his own hands to distribute to fit and proper persons. Under threats which could not be misunderstood, the jury found for the king, whereupon Wentworth commended the foreman, Sir Lucas Dillon, to his Majesty, that 'he might be remembered upon the dividing of the lands,' and also obtained a competent reward for the judges.

"Similar means had a like success in Mayo and Sligo; but when it came to the turn of the more wealthy and populous county of Galway, the jury refused to sanction the nefarious robbery by their verdict. Wentworth was furious at this rebuff, and the unhappy jurors were punished without mercy for

their 'contumacy.' They were compelled to appear in the castle chamber, where each of them was fined £4000, and their estates were seized and they themselves imprisoned until these fines should be paid, while the sheriff was fined £4000, and, being unable to pay that sum, died in prison. Wentworth proposed to seize the lands, not only of the jurors, but of all the gentry who neglected 'to lay hold on his Majesty's grace'; he called for an increase of the army 'until the intended plantation should be settled,' and recommended that the counsel who argued the cases against the king before the commissioners should be silenced until they took the oath of supremacy, which was accordingly done. 'The gentlemen of Connaught,' says Carte (*Life of Ormond*, vol. i.), 'labored under a particular hardship on this occasion; for their not having enrolled their patents and surrenders of the 13th Jacobi (which was what alone rendered their titles defective) was not their fault, but the neglect of a clerk entrusted by them. For they had paid near £3000 to the officers in Dublin for the enrolment of these surrenders and patents, which was never made.'

(To be continued.)

THE EARLY CHURCH

(A Series of Lectures by REV. P. J. SHEEHY,
Manly College.)

THE DOCTRINE OF THE BLESSED EUCHARIST IN THE EARLY CHURCH.

The early Fathers of the Church, in their extant writings, speak of the Blessed Eucharist in the same words as do the Sacred Scriptures. At a later period, from the fourth century on to the time of the Scholastics there was much speculation concerning the inmost nature of this Sacrament. We confine our lecture to the patristics of the first three centuries. And though the Christian literature of the period is comparatively small, still it is not possible to cite a tenth part of the Eucharistic texts as we find them in the text-books of Cardinals Bellarmine and Franzelin. We must make a selection.

I have already in my lectures cited the testimony of Ignatius, Bishop of Antioch, in the opening years of the second century. Warning the Smyrnians against the Gnostic teaching that Christ had no real, but only an apparent body, he writes thus:

"They (the Gnostics) abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of Our Saviour, which (flesh) suffered for our sins, and which the Father raised up in his goodness." (Smyrn, 7. 1).

The argument is clear. The point is stressed that the flesh of the Lord is real, human flesh; a denial of this logically involves a denial and a refusal of the Eucharist. Hence in the martyr's mind the Eucharist is really the flesh of Christ. If the Eucharist were, as some Protestants say, merely a symbol or bare figure of the Body of the Lord, it could not be adduced as a proof of the reality of Christ's Body. There are other Eucharistic passages in his letters, but they are not so cogent and realistic as this one given. He writes thus to the Romans (7. 3):

"I desire the bread of God which is the flesh of Jesus Christ, who was of the seed of David; and I desire to drink His Blood which is incorruptible love."

The next witness we will cite is St. Justin the Martyr. A native of Palestine, a philosopher and public debater, he became a Christian. He travelled and everywhere disputed with the Jews and pagans concerning the Faith. In his first apology for Christianity addressed to the Roman Emperor (130-161 A.D.) he gives the earliest extant description of the Liturgy of Holy Mass. I cannot give the whole passage, interesting though it is. Suffice it to say that

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his description of the ceremony of Holy Mass would describe High Mass at St. Mary's Cathedral any Sunday of the year. I give that part that concerns the Real Presence.

"And this food is called by us the Eucharist, of which no one else may have a share except he who believes that our teaching is true, and has been cleansed by the washing for the forgiveness of sins and regeneration, and so lives as Christ taught. For we do not receive these things as common bread or common drink; but as Jesus Christ our Saviour, having been made flesh by a word of God, had flesh and blood for our salvation, so we have learned that the food, made a Eucharist by a word of prayer that comes from Him, . . . by change is the Flesh and Blood of that Jesus who was made flesh. For the Apostles in the commentaries made by them, which are called Gospels, have handed down that it was taught to them so." (c. 66).

"And after the presiding priest has made the Eucharist, and all the people have cried out (amen), those who are called by us deacons give to each one present a share of the Eucharist bread and wine and water, and carry them to those not present." (c. 65).

These passages, though long and a bit involved, clearly presuppose an identity, miraculously produced by Christ, between the consecrated elements and Christ's own flesh and blood.

A no less important witness to the Real Presence is St. Irenaeus, Bishop of Lyons in the latter part of the second century. Like St. Justin, he too has many allusions to the liturgy of Holy Mass. He refers to the Scripture lessons read, to the offertory of bread and wine, to the consecration by the words of institution, to the Eucharist being sent to some of those who are absent, to hymns, and to the bishop's sermon.

He argues that the Gnostics from the generally-admitted doctrine of the Eucharist. If, as the heretics said, Jesus is not the Son of the Creator of the world, and so has no power over the elements of created nature, "how can they believe that this bread, over which the Eucharistic prayer has been said, is the Body of their Lord, and that the chalice contains His Blood?" (Adv. Hereses L iv: c. 18: p. 4).

Again, since the Gnostics denied the resurrection of the body Irenaeus affirms that in receiving the Eucharist, we receive that which will give everlasting life even to our bodies:

"How can they assert that our flesh, which is nourished with the body of the Lord and with His Blood, becomes corrupted, and does not partake of life?" (ibid.).

In another passage of the same work (v. 2, 2-3). Irenaeus says that Christ declared the chalice to be His own blood, and the bread His own body, and that our flesh is nourished by the body and blood of the Lord. If the Gnostics are right, then, says Irenaeus: "The Eucharistic chalice is not His blood; nor the bread which we break, the communion of His body. For blood can only come from veins and flesh, and whatever else makes up the substance of man, such as the Word of God, was actually made." (v. 2.2.)

From Tertullian, the great African apologist of the same period, we have testimony to the Real Presence equally unequivocal. He makes bold to write that—

"The flesh [of man] feeds on the body and blood of Christ." (de Resurre, Carnis 8.)

In another passage he writes of some Christians who, though engaged in the unlawful trade of manufacturing idols, yet presume to approach the Holy Communion.

"It is a deplorable outrage for a Christian to come away from idols into the Church. . . . to apply to the Lord's Body those same hands which construct bodies for the demons. . . . O wickedness! The Jews laid hands on Christ once; these mangle His body daily. Such hands as these should be cut off." (De Idolol. 7.)

Again he says:

"We reverently take care lest any particle of our bread or wine should fall to the ground." (De Cor. Militis 3.)

The great Alexandrian writers of the latter second and early third centuries—Clement and Origen, are equally explicit in many passages of their writings. Both writers in innumerable places testify to the ordinary and universal belief of the Church that the Lord offers us, in the Eucharist, His body to eat and His blood to drink, and that this nourishment ensures immortality. Clement in various places describes the divine Liturgy of the Mass; he speaks of the Eucharist as "a praiseworthy and glorious gift of grace by which those who partake of it with faith are sanctified both in body and soul." (Paed. ii., 2.)

"He [Christ] pours into our wounded souls wine, the blood of David's vine." (Quis dives c. 29.)

"The Word of God is all things to the child, both father and mother and pedagogue and nourisher. 'Eat My flesh,' He saith, and 'drink My blood.' The Lord supplies us with these befitting foods, and gives flesh and pours forth blood; and nothing is wanting for the child's growth. Oh, incredible mystery! He orders us to put aside the old carnal corruption, as well as the old food: but being made partakers of the other new food of Christ, receiving Him, if possible, to place Him within ourselves, and to have the Saviour in our breasts, in order that we may reduce to their proper place the affections of our flesh." (Paed. 1. 6.)

Origen, the great Alexandrian scholar of the early third century, is equally emphatic on the doctrine of the Real Presence. In one of his sermons exhorting people to hear God's Word, he writes:

"You who have been accustomed to be present at the divine mysteries know that when you receive the body of the Lord, you take care with all caution and veneration, lest any part thereof, however small, should fall, lest any portion of the consecrated gift be lost. For, if any part of it should fall through your negligence, you think yourself guilty; and you think rightly. If then you use so much caution, and rightly so, as regards the preserving the body, is it a lesser sin to have neglected the Word of God than the body of God?"

Writing against Celsus (n. 33, Book viii.) he writes:

"Let Celsus, being ignorant of God, offer Eucharistic gifts to demons. But we, giving thanks to the Maker of the universe, do also eat the loaves that have been offered with thanksgiving and prayer made over them. Then these gifts become a certain holy body which makes holy those who use it well."

There was no need for the apologist to say whose body it was. It is enough that in the Eucharist the bread "becomes" the Body.

The Eucharistic doctrine of Cyprian, the Carthaginian Bishop of the middle of the third century, is so abundant and clear as to embarrass one who wishes to cite it. Again and again he affirms that the body and blood of Christ are present in the Eucharist, and that the Eucharist is the Sacrifice of the Lord's Passion. A few phrases must suffice. To give the Eucharist to unrepentant apostates is, he says, "to profane the holy body of the Lord." (Epist. ix.) Again, writing to Pope Cornelius, epistle L. iv., he says that the faithful must be prepared and strengthened for the coming trials of martyrdom. They must be fortified with "the protection of the body and blood of Christ.

"And since the Eucharist is ordained for this, to be a safeguard for those who receive it, let us arm those who we wish to be safe against the enemy, with the defence of the fulness of the Lord. How can we teach or urge the people to shed their blood for the Name, if on the eve of combat we refuse them the blood of Christ?"

In his treatise on the Lord's Prayer, he says that we Christians come in contact with the Lord's body, and therefore in perfect truth we may call Him "

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"our bread" in this prayer. "And therefore do we pray that our bread, namely Christ, be given to us day by day, so that abiding and living in Christ we may not draw back from His sanctification and His body." (Deorat. Dom.)

Pope Cornelius, of the same period, in one of his letters addressed to the Bishop of Antioch, speaks of the efforts of the Anti-Pope Novatian to get disciples:

"When he [Novatian] has offered the Sacrifice, and is distributing a portion to each, instead of the blessing he seizes with both hands the hands of the communicant, and does not leave off till each one pronounces this oath. These are his very words: 'Swear to me by the body and blood of Our Lord Jesus Christ, never to desert me, or to return to Cornelius.'"

In connection with these writers of the second and third centuries it must be remembered that they wrote at a time when paganism was still very strong and when there was observed in the Church a certain reticence or economy of speech called 'the discipline of the secret.' It consisted either in an absolute silence or a veiled form of speech employed in dealing with the more recondite and sacred Christian mysteries lest the pagans should find occasion to blaspheme doctrines and ordinances so far transcending mere natural wisdom and experience. When, however, the clouds rolled by and Christianity became the recognised religion of the Roman Empire, this discipline was relaxed and the language of the writers of the Church becomes bolder, clearer, and more open. Let one quotation from the catechetical sermons of St. Cyril, Bishop of Jerusalem, in the middle of the fourth century, suffice to make this clear. He says:

"He himself, therefore, having declared and said concerning the bread 'this is My body,' who shall dare henceforward to doubt it? And He Himself having settled the matter, and said 'this is My blood,' who shall ever doubt saying, this is not His blood? He once at Cana of Galilee turned water into wine . . . and is He undeserving of belief when He turned wine into blood? . . . Wherefore with the fullest assurance let us partake of Christ's body and blood: for in the type of bread is given to thee the body, and in the type of wine is given to thee the blood, in order that having partaken thereof, thou mightest become one in body and one in blood with Him. For thus do we become Christ-bearers. . . . Wherefore do not contemplate the bread and the wine as bare elements, for they are according to the Lord's declaration Christ's body and blood. And even though sense suggest this to thee, yet let the faith stablish thee. Judge not the thing from the taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed Christ's body and blood."

And now I come to say a word about the early Eucharistic liturgies. The essence of the Eucharistic Sacrifice is of course the Consecration. But this essential part has ever been set in a liturgy or rite. In the Last Supper it was set in the Jewish rite of the Pasch, and the Christian Eucharist was set in a rite much similar in all subsequent ages. Regarding the precise character of this surrounding rite there was much freedom granted to individual Churches in the early Church. At first these rites were fluid and undetermined, but gradually they became fixed and permanent and were written down in the early fourth century. From this early fluid period three great parent Eucharistic rites or liturgies emerged in the fourth century—those of Antioch, Rome, Alexandria. All other liturgies are but modifications of these. And though they differ accidentally they are all true to one type. Every liturgy is ultimately resolved into an introductory part consisting of readings from the Scriptures and a sermon by the Bishop, an offering of bread and wine, the Preface, the Canon of the Mass, the Consecration, and the Communion. Now in all these derived rites the same doctrine is taught with a unanimity which is most striking. Whether built up in the East or in the West they all teach

that the Eucharist is the Sacrifice of Christ in the New Law, and that it is His Body and Blood the food of immortality for man. A few quotations will bring this out:—

From the Liturgy of St. James (Renaudot, tom. ii.)—"Priest: O God the Father who through Thy great and ineffable love for men didst send Thy Son into the world to bring back the wandering sheep, turn not Thy face from us, whilst we celebrate this spiritual and unbloody Sacrifice." "Wherefore we offer Thee, O Lord, this tremendous and unbloody Sacrifice . . . send down Thy most Holy Spirit upon us and upon those gifts set before Thee . . . that He may sanctify and make this bread the holy body of thy Christ, and this chalice, the precious blood of thy Christ."

The Alexandrian Liturgy calls the Mass "His rational and unbloody worship which all nations from the rising to the setting of the sun, from the North to the South, offer Thee."

In the Liturgy of Constantinople, the deacon says to the priest celebrating: "Consecrate the holy bread." Then the priest uses the words of institution, and prays God through the Holy Ghost to "make this bread the precious body of thy Christ . . . and what is in this chalice, the precious blood of Thy Christ, changing them by Thy Holy Spirit." At the Communion, the priest says to the deacon:

"Deacon, draw near." The deacon replies: "Behold I draw near to the immortal King, and I believe, Lord, and confess that Thou art the Christ, the Son of the Living God." . . . The priest says: "Thou, deacon, servant of God, receive the precious and holy body and blood of Our Lord and Saviour Jesus Christ, for the remission of sins and life eternal."

Another derived Liturgy, that of the Coptic "O Lover of mankind, look down on this bread and on this chalice, which we have placed on this, Thy sacerdotal altar: bless them, sanctify them, consecrate them, and change them; so that this bread may in truth become Thy holy body, and this mixture in this chalice Thy precious blood. And may they be to us all a safeguard, a medicine, the salvation of our souls and bodies."

The great Roman Liturgy, which comes to us unchanged in the slightest point from the sixth century, though in its main lines it may be traced in the pages of St. Justin of the second century, is known to you through your prayer-books, and I need not quote its witness to the Eucharistic doctrine.

Now these ancient liturgies show the consent of all the Christian Churches in the world, no matter how distant from each other, to the doctrine of the Holy Eucharist and the Sacrifice of the Mass. They agree in the general type of worship, almost in the same words, and certainly in the same sense. They sum up the worship offered by the early Christian peoples of all parts of the world, and they breathe one mighty spirit of reverential Sacrifice and adoration in the Holy Mass. Another class of evidence for the Eucharist, to which I must refer for a short time, is that provided in the art treasures and Christian monuments unearthed by archaeologists. In the Roman Catacombs Eucharistic inscriptions are rare, but there is much wealth in paintings and in sculptures. Naturally, painting takes a prominent place in these productions.

According to De Rossi the oldest symbolical painting of the Eucharist is that in the Crypt of Lucia (Rome). It presents to us two symmetrical groups, showing a fish on a green ground, bearing on his back a basket of bread, and through the wicker-work of the basket there appears a flask of red wine in the middle thereof. The allusion is, of course, to the multiplication of loaves and fishes, but the introduction of the wine renders necessary a Eucharistic application. From the second century onwards the Fish was undoubtedly a symbol of the Saviour. The celebrated acrostic "*Ichthus*"—the Greek for 'fish'—is composed of the initial letters of the Greek words

(Concluded on page 33.)

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Current Topics

The Children Whom We Starved

We starved the women and children of Central Europe by the most inhuman blockade in history. We had what might be called a Hunnish excuse for doing so in violation of international law during the war, but we had no excuse except the promptings of Brithun devilry for keeping up the massacre of the innocents when the war was over. We have sinned and sinned grievously against the women and children, whose sufferings and deaths are the best reply to all our pitiful, hypocritical whining about right and justice and humanity during the war—as if we cared one straw for right or justice, whether in Europe or in Ireland. We are pleased to know that some effort is now being made to raise funds for the relief of the victims of the chivalrous British blockade. The Catholics are responding nobly. Up to the moment of writing over £700 has been subscribed in Auckland alone. We are pleased to see that the oppressed people in Ireland are also remembered in Auckland.

Roman Fablegrams

A short time ago we were regaled and refreshed by a fablegram that told the enlightened and cultured readers of our press that the Pope was to consecrate the Sinn Fein movement by canonising Count Plunket, the prominent Sinn Feiner. Needless to say there were galoots *go leor* who believed the rot and accepted it as truth. Doubtless the same dear people will also accept with gratitude on the authority of the unimpeachable *Sunday Times* that the Pope has condemned the tactics of Sinn Fein and approved of the oppression of Ireland by the gang of plunderers who made with Italy a scandalous compact that they would prolong the war and continue the slaughter rather than allow the Roman Pope to make any terms of peace. One of these days we will hear that Mr Massey has been made a Cardinal and that Limavaddy is a place of pious pilgrimage instead of a centre of Orange damnations for Popes and papists. While the Day Lies tell us such stories, we beg to submit that we have it on the authority of an Irish bishop that the Dublin Castle Government is at present organising the murders of prominent Sinn Feiners, such as the late Lord Mayor of Cork. Indeed, Arthur Griffiths openly stated at a public meeting in London that the police had received orders to shoot certain leaders of the movement for self-determination. Most Englishmen now seem to have forgotten that a war was fought for the right of self-determination only a few years ago. They seem to think that it is quite right for them to hold by the principle that might is right, and of course the fact that they condemned Germany for the same thing ought not to be remembered against them at all. Their frank argument is that Ireland is useful to England, and that such questions as right and justice are all moonshine. That is thoroughly English, and ten times more in keeping with the cruel traditions of a nation built up by the pirate Drake and the murderer Cromwell than the recent hypocritical whining about atrocities and crimes in Belgium which Colthurst and Muckpherson were surpassing in Ireland. Imagine the gullibility and stupidity of a press that prints Vatican news derived from the *Sunday Times*! One might as well expect to get the truth regarding Rome in Knox Church about the Twelfth of July.

Ireland

We mentioned that a bishop told us that the murders were the work of the foreign government in Ireland. He also told us another thing: that although life and property are not safe from the Brithuns, and though children and women are not spared by the English heroes, the heart of the Irish people is as firm as the heart of a lion and there is no thought at all of surrendering to the tyrants. He says that all

things—even the confusion and turmoil—are working out well for ultimate victory for the Irish cause. Apropos of the strike of the Irish railwaymen, who refused to carry guns to shoot down their brothers, we note once more the hypocritical and cowardly tactics of English Labor. English Labor betrayed Russia and Ireland during the war, and now wants to play into the hands of the Brithuns. "Go on working and let us consider what is best," says Mr Thomas. In other words when you have done the harm and carried the guns and the bullets, perhaps we will say you were wrong, but we will say nothing until the job has been done for our friend Lloyd George. Mr Thomas also weeps crocodile tears for the police, but he has nothing to say about the tears of Mrs McCurtain, or of Mrs. Skeffington, or of Mrs. Clarke. Oh no! English Labor does not see its way to help Ireland by embarrassing Mr. George, and the Irishman who expected it would be a fool. Sinn Fein is the motto for Ireland. Self-reliance alone can win the victory, and by adhering to that principle Ireland is winning. If we had no other proof of it, the contradictory and silly cables that fill the press nowadays, in clear proof of the panic among the Brithun champions of small nations, are proof enough. Ireland is asking for what England said she fought for in the war. The whole world knows that England only pretended to be concerned about right and justice and now the whole world sees Ireland proving what a liar and a hypocrite John Cow is. John cannot hold out. He is a beggarman and a bankrupt, and as Ginger Mick would say his name is mud among the nations. Ireland has nothing to lose and can hold out as long as the women and children are not killed as well as the men. And Ireland will hold out and will win, no matter how many more Lord Mayors are killed.

The Recent Canonisations

The English killed Joan of Arc and Oliver Plunket who are now declared saints of the universal Church. Joan of Arc was burned with incredible brutality at Rheims and Oliver Plunket was martyred on a gibbet at Tyburn. In these days, after a war that revived the Christian faith among the masses of the French people, the tidings of the great honor paid to the Maid of Orleans, who was their inspiration during the weary years when only the indomitable spirit of Catholic France saved Western Europe, will bring comfort and joy to the men and women whose forefathers, in the far-off years, Joan led to victory against their English foes. Joan was not only burned to death, but, as is England's way with Catholics even now, she was calumniated and blackened with a lack of chivalry and honor not yet altogether forgotten in France. But Joan has triumphed. Her cause triumphed long ago when the last of the English were driven from the soil of her native land, and now her fair name and her honor are vindicated in the grandest and most striking manner possible. Joan saved France in bygone years, and may she in our time save her people from the more terrible spiritual foes that surround them. As Joan was the victim of English cruelty and treachery so too was the great Archbishop of Armagh whom bigoted, persecuting, Protestant England killed and calumniated. To the Irish Catholics, now crushed under the armed heel of that same bigoted, persecuting, Protestant England, not many joys come at present. They have apart from their religion but little to support and comfort them; but the religion they clung to in spite of fire and sword when England tamely turned her coat at the behest of a Henry or an Elizabeth is a source of comfort and strength such as they alone know. Therefore, the news of the canonisation of Oliver Plunket will be an inspiration and a joy for them in the present dark days, as it will also be a promise that even as Oliver triumphed over his tyrants so too will long-suffering Erin. To students of the Irish College at Rome the canonisation of an old alumnus of the common alma mater will be a source of legitimate pride, and all over the world, wherever they are scat-

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tered, their thoughts will go back with deep gratitude to the old halls where they were encouraged to walk in the footsteps of the martyred patriot prelate who brings such glory to the Irish College now. We are happy to know that the present superiors of our old college are just the men to train young Irish levites on the lines on which Oliver Plunket was trained in bygone days. It will not be their fault if the clergy who go forth from those historic walls will not be Irishmen as well as priests.

Christian Womanhood

The French atheists aimed at undermining the foundation of religion and morality in France. They captured the schools and they banished God from them, with the result that even professed secularists confessed that the nation was on the road to destruction and that only a religious training for the young could save it. That the atheists and the immoralists did not utterly corrupt France was due to the fact that they were not able to corrupt the women of the country. In spite of bad schools, bad laws, bad literature, and bad example, the women of France were true to the old traditions of the land that gave us Blanche and Jeanne; and because they were true France found a Foch and a Castelnau to save her when the rotten reed of Freemasonry broke under the stress of the war. As long as the women remain pure and good and true a nation cannot be lost; but if once womanhood loses its virtue the end is decay and ruin, as sure and as swift as was the corruption of old Rome and old Greece. To put the matter in another way: the morals of men are what women make them. Men will respect pure women, and a modest, retiring girl needs no other defence in her walk through life. Forward, unmaidenly girls lead men into temptation, and if men fall, more often than not the first step is due to the woman. Therefore, the best defence of a nation is the purity of its women, and its greatest bane is laxity of moral fibre and loss of modesty among its daughters. In a country like ours, where moral depravity is so widespread and where vice is so naked and unashamed, only two safeguards against ruin are left. Religious education that will teach the young people to fear and love God is the first essential, and next to it comes the influence of a good home, with its Christian atmosphere and the watchful eye of a conscientious mother. Both must work together. Even the best school will not save girls whose parents will allow them to go with whom they will and to keep late hours and come and go as they please. And on the other hand home influence will not avail much unless deep in the young heart are formed Christian principles that will raise a rampart against sin and be a bulwark against temptation in the hour of danger, which will come for all. Therefore, while we are doing our best to provide good schools, and while our devoted teachers are spending themselves day by day in the cause of Christian education, we have a right to expect that fathers and mothers will do their part at home to complete what is begun in the school. The father and mother who neglect to watch over their children will have a terrible reckoning one day, for they will go before a Judge who will demand of them not only an account of their own souls, but also an account of the souls of the children to whom they were stumbling-blocks instead of guardians and protectors. Over young girls especially parents are bound to watch. What the girls are now the future mothers will be, and it is their hands that will have the moulding of the destinies of the people in after years. A modest, pure, retiring girlhood in the country will mean a healthy promise for the future; and a forward, shameless, corrupt girlhood will mean a harvest of rottenness.

The Murder in Cork

Roger Casement said that his valet was bribed by Britain to kill him. Arthur Griffith told the people

of London that the Government had instructed its tools to shoot prominent Sinn Feiners. Irish juries have found policemen and soldiers guilty of wilful murder and in no instance were the murderers punished. Even against French and Lloyd George verdicts of murder have been brought in; and even English papers throw on them all the guilt for all the blood that is spilled in Ireland. It is not the way of the British Government to punish its hired criminals: even after exposure the notorious Sheridan was let go scott free. Rather is it the way of British chivalry and fair play to try to throw upon others the guilt which is all its own. Thus the unspeakable brute who is Lord Lieutenant of Ireland—like a lordly liar—told some newspaper person that the Lord Mayor of Cork was killed by Sinn Feiners. It was a lie, and French knew it was a lie. But nobody expects anything honest, as nobody expects anything decent from French. Thomas McCurtain was killed by policemen. Mr. McVeagh had the courage to assert this in the English Parliament, and there is abundant evidence that he was right. At the inquiry into the murder, the counsel for the next-of-kin marshalled the following facts before the public, leaving no doubt in the public mind as to who were the murderers:

(1) The murder was committed by about 20 men, six of whom entered the house, the others being stationed outside.

(2) The men were tall men who wore civilian overcoats and caps and carried rifles with straps, such as those served out to the police.

(3) A short time after the murder was committed several civilians saw tall men in civilian dress pass through some of the back streets from the direction of the Lord Mayor's residence carrying rifles with straps. The men were followed and seen to enter the King Street Barracks.

(4) A little later policemen in uniform but wearing civilian overcoats and caps came from the same direction and also entered King Street Barracks. They also carried rifles.

(5) The Lord Mayor's house is only forty yards from the Blackpool Barracks, a principal police barracks. Rifles fired outside and revolvers inside the house could not fail to attract the attention of the police in the barracks.

(6) The attention of the police was not attracted. They rendered no assistance and did not visit the house until eight hours afterward.

(7) Military raided the house an hour after the murder and asked no questions as to how the Lord Mayor was killed or expressed no surprise at seeing him dead.

(8) With the military were police from the neighboring Blackpool Barracks. These did not enter the house. But if it were not already known to them that the Lord Mayor had been murdered, the information must have been communicated to them by the military with whom they withdrew after the raid at 2 a.m. Yet no police visited the house until 9 a.m.

(9) The men who murdered the Lord Mayor knew the interior of the house perfectly.

(10) Police had raided the house over twenty times in four years and several times within the last two months.

(11) On the morning after the crime bullets were found outside the Lord Mayor's residence which were of the latest police pattern.

(12) Immediately outside the door of the murdered Lord Mayor's residence was found a policeman's button.

Some earnest enthusiasm of life is the effectual cure for all disquiet. There will always be minor cares and troubles for those who are at leisure to attend to them; nor can we be rescued from these except by interests and pursuits that take us out of their region.

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THE BURDEN OF CIVILISATION

(By RICHARD SYKES, S.J., in the *Catholic Magazine*.)

The cynic and the satirist ought to be driving a thriving trade in these times. There is a vast amount of business to occupy them. But the satirist seems dead and the voice of the cynic is no more heard in the land. For example there is "profiteering," and the "patriotism" that makes its untold and unholy millions to the accompaniment of the groans on the battle-field and the sobs of the widowed and the bereaved. If ever there was a time for the chuckle of the cynic and the laugh of the satirist, assuredly this is the time. But, though one might try his prentice hand at the pillory, it is perhaps best to leave the office to someone else, so I shall abstain (rather reluctantly, let me own) from such a tempting role and pass on, after one or two remarks which I feel constrained to make.

There are two clap-trap phrases, which, in these days of clap-trap, always arouse the cynic within me. One is "the Dignity of Labor" (with a very big D indeed), and the other "The Burden of Civilisation" (with an enormous B).

Ah! the dignity of Labor! How often have I not heard this touching gospel preached by the white to the black man! And the white man has such an overwhelming sense of the dignity of labor, that he completely abstains from it and leaves all the hard physical work to the black man, and in return calls him "a lazy nigger"! And then the white man is borne down almost to the earth with his civilising burden, and he says, "Let the nigger work—make him increase his wants and then he'll need to buy of us." And so according to this commercial gospel, the black man is to be civilised by the shuttles of Manchester, the loom of Bradford, and the lasts of Northampton. What a stroke of genius!

Softgoods and shoe-leather are to introduce the poor benighted native to this Paradise of the truly civilised, and are to be his passport to a new heaven upon earth!

And as the cynic thinks of that blessed phrase, "the Burden of Civilisation"; as he looks abroad and sees how civilisation is bearing its burden, he may perhaps be pardoned a heartless chuckle. The civilised nations of the world have been carrying their burdens by cutting each other's throats for the last four or five years, and are now engaged in sowing the wild oats of future wars. Meanwhile the burden which civilisation has got to bear is a very heavy one indeed—debts of innumerable amounts, taxation so intolerable as to be literally a crushing load, from which men are flying for refuge to remote parts of the earth, a collapse

of law and order, as though the demon of anarchy had possessed the nations, the spectacle of world-wide bankruptcy.

Is there any exaggeration in this picture? It is all enough to melt the heart of the cynic within us, for very pity, and to make us weep for the awful futility which ever seems to visit the doings of men. Is there really any purpose with the suns? Is mankind really striving for a higher goal? Or is it merely groping about in utter darkness, turning away from the light? Its purpose seems so aimless; its doings so futile; its striving to climb higher so feeble, that good men may well begin to despair and wonder whether all their endeavors to make the world better and happier are not utterly useless and a vain beating of the air.

And so I throw aside my cynicism, which indeed was only assumed, and I come to consider with a less pitiless frame of mind the subject of this article.

Civilisation needs all the help it can get to prevent its burden from being too much for it. It has unfortunately gone astray. It is abandoning the pure springs of Christianity for the muddy cisterns of paganism. It is getting away from the ethos of Christian ideals and Christian morality and is adopting pagan ideals. Greed and an unscrupulous conscience are the governing forces of the present day. The great Christian maxim of doing unto others as you would have others do unto yourself is an antiquated and outworn creed. This is what makes it so seemingly impossible to right the present state of things.

The ship of civilisation is indeed laboring in a stormy sea. It has got a heavy list and is in danger of foundering. It is beaten back; it is often on the sands, often near the rocks; it hardly knows for what harbor it is making. Civilisation is adrift.

Then, too, the machinery of civilisation is becoming every day more intricate and complex. It is getting so very elaborate as to become unmanageable. Modern life is a Sindbad, which is allowing so many old men of the sea to mount its shoulders, that it is in danger of breaking its back and coming down into the dust. Man is going to be throttled by his own inventions,—by being too clever.

What we are pleased to call civilisation is de-christianising itself. If this statement appears too bold and incapable of truth, let me specify secular education, and divorce. The State is heading for Caesarism,—the usurpation by itself of duties and responsibilities which do not belong to it, but to the religious authority. We have sown the wind and are now reaping the whirlwind. Godless education in all State schools and godless divorce in every country which calls itself civilised can lead but to one fate, and that is practical paganism.

This is what is wrong with civilisation, as it is easy to see. But who can see, and who will apply a

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remedy? Who will lift the load from those overburdened shoulders?

"Therein the physician must minister to himself." Civilisation must itself apply the remedy. I have said that the two ruling forces at the present time are greed and a want of conscience. Surely this is patent to all men. Is it really futile to hope for moderation where now an all-grasping spirit prevails, and for the revival of the individual and national conscience? Surely it is not the highest happiness to heap up colossal fortunes *per fas et nefas*. And yet this seems to be the be-all and the end-all of life in this age of savage greed. Even the pagans knew better than this, and their poets sang of happiness as the result of contentment with moderate wealth. So-called Christian morality is in this respect falling below that of the pagans.

The late war reveals the fact that every one who was in a position to do so was making huge profits without any very great scruple as to the means. War generally debases the commercial conscience, and it has done so in this case on a world-wide scale. You may set up every possible kind of legal machinery, but it will all be of no avail unless the individual conscience is sensitive and is ruled by a sense of religion. Conscience as we too well know, is not a sufficient safeguard where the sanctions of religion are lacking.

One huge load which is going to break the backs of the civilised nations is the portent of trusts, combines, "rings," and monopolies. As the dollar is omnipotent, so are these capitalistic societies threatening to become more powerful than the governments themselves. All small enterprise is crushed out. Trade and commerce are to be in the hands of these financial magnates who administer untold millions, and whose power is becoming in several countries almost uncontrollable. No wonder that President Wilson should say, that if the Government of the United States cannot control these Trusts, the Trusts will control the Government.

It will be said that all this is true, but that no remedy as yet has been suggested. As a matter of fact the suggested remedy runs right through the argument. It is that the nations which call themselves civilised should get back to the ethics of Christianity. But do they know what Christian morality and Christian principles are? Is Christianity and its teaching very conspicuous in the Peace Treaty, which has lately been signed? If the Pope had been allowed a representative there, we might have had a more Christian note predominating. But the Father of the Faithful was not allowed to speak in that document, though his voice has not been silent, but has often spoken to the different nations on the great virtues of justice, fair dealing, and charity.

But how, I ask, are we going to get back to the teaching of Our Lord, when so large a proportion of the population does not even know what that teaching is? Let me take England. If one could summon all the youthful non-Catholic population of 18 years of age, what proportion has had religious instruction during school hours? What proportion goes to Sunday School? No doubt a good many can say the Lord's Prayer. But how many have studied the life and teaching of Our Lord? How many even know the Sermon on the Mount? How many even see the inside of a church on a Sunday? How many have drunk in the Spirit of Christ?

You certainly are not going to instil into a nation the principles of the Sermon on the Mount by neglecting to teach it Christianity when its youth is at school. And I have not selected England because I think it has less religion than other countries, but because it is the most appropriate example.

To my mind it is here where civilisation has gone wrong: in its civil schools its education is either godless or a diluted Christianity, which is not worthy of the name. All this must be altered if our boasted civilisation is to be de-paganised.

No one who knows anything of the spirit of the age can help being saddened and even alarmed at its materialism and semi-paganism. Men's hearts are set upon luxury, material comforts, "and the Pride of life," and they worship the shadows of a day. We boast of our inventions of science—which in truth are wonderful enough—and everyone seems to be bent upon speed, upon road—and air—locomotion. But "not by bread alone doth man live." It is not in these things but in the things of the spirit, in which the soul of man should find rest. But he has no time for this, scarcely time for a thought of God, even on the day which has been appointed for His worship. God is being neglected in His own creation.

And there is one result of all this pursuit of the things of sense of which it is not everybody that thinks. It all results in *heartlessness*. If any one asks for an explanation, I will set before him two examples.

The Prophet of God said to Jerusalem: "Great as the sea is thy sorrow." It is not long since this might have been said of the whole world almost, for the gentlest of our kind everywhere mourned their beloved, who were never to return. Even now, if you listen, you may hear faintly rolling upon the shore of that sea of sorrow the sobbing echoes of those fruitless tears and the agony of broken hearts.

To-day yet another cry reaches us. The same great Prophet said "My eyes have failed with weeping, when the children and the suckling fainted away in the streets of the city; when they breathed out their souls in the bosoms of their mothers." Now in stricken countries of Europe the babes and the sucklings are dying in scores of thousands, of starvation. Is there a man, who has a heart to feel, who is, not strongly, even terribly, moved by this awful spectacle? Assuredly, if ever a cry rose to Heaven, there to appeal to God's dread justice, it is the cry of these helpless victims slain by man's lust for war. It makes one ashamed of one's kind, that inhumanity of such an abhorrent nature should exist under heaven.

And London—and Paris, too, of course—was never so gay, so frivolous, so light-hearted,—and, let me add, so pagan and so godless. How heartless, how horrible is our civilisation, if *this* is civilisation!

The oldest recorded prayer addressed to the true God is an invocation dictated by Jehovah himself as the form of blessing which Moses and Aaron were to impart to the children of Israel. "The Lord bless thee and keep thee. The Lord show His face to thee and have mercy upon thee. The Lord turn his countenance to thee and give thee peace." Is mankind turning its back upon its Creator and is God turning away His face from his creation? Is the world going to live without God? The flounderings of poor humanity amid banks of quicksand and quagmires, as it tries aimlessly to reach its goal, its going after shadows and overtaking only the mirage of illusion wherein is no substance, would seem to point to the lack of God's guidance and blessing. Whither is civilisation going and who are its leaders? Will it be able to retrace its steps and get back to the solid ground and straight path, which it has almost forsaken? Meanwhile it is adding burden after burden to its back, but the greatest of these is paganism.

Mr Philip Snowden says: "There was a time when the English newspaper was a model of fairness and probity. That day has passed, and with few exceptions the British daily newspaper is an unscrupulous and blackguardly instrument for misleading the public in the interests of financial and political schemes. There are no means by which its propaganda can be effectively counteracted. It publishes concoctions of what purports to be news which is known to be false. It introduces its own interpolations into official documents. It refuses to publish contradictions from people who are misrepresented, and letters which expose the falsity of its statements."

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 12.

A meeting took place last Wednesday evening, at the Catholic Federation Rooms, for the purpose of discussing ways and means of acquiring property on which to erect a Catholic Hall, a much felt want in this city. It was decided to appoint a committee of three to inspect several sites and furnish an estimate of the amount required to finance the scheme.

Rev. Father Kimbell, S.M., of Island Bay, who has been stationed in Wellington for some years, has been transferred to Temuka, to take charge of the Marist Mission House, and Parish of Temuka. He will be farewelled on Sunday evening.

Good progress has been made by the Irish Pipe Band, which was started before the war, but had to be abandoned owing to the members being called up for active service. It has since been resuscitated, and an energetic committee, with Mr. O. Krohn as secretary, has advanced the formation of the band so far that the members are practising assiduously, and are expecting to make their first public appearance on Labor Day.

Everything augurs well for the annual schools' social, which is to take place on Wednesday, June 23. The social is being organised by the combined city parishes, and is an event that is looked forward to annually. The financial returns will be devoted to the Education Fund.

The local M.B.O.B. football teams, both Rugby and "Soccer," had a good "day out" last Saturday. In all eight matches were played, six being won, one drawn, and one lost. The junior Rugby team defeated Berhampore by 15 points to 8; the thirds, playing against Porirua, won by 16-8; the fourths just being defeated by Berhampore by 10-3. In the "Soccer" competitions the senior team provided the surprise of the week end by defeating the Y.M.C.A. "Digger" team by 2 to nil. The juniors accounted for Swifts by 5 to nil; the thirds drew with Institute, 2 all; the fourths drew a bye, and the two fifth class teams, A and B, defeated Johnsonville and Diamond in their respective grades.

The M.B.O.B. weekly social will not be postponed on June 23, when the schools' social will be held in the Town Hall, but the net proceeds shall be added to the takings at the big function to be handed to the Education Fund.

The death occurred last Wednesday at the Wellington Hospital of Miss E. O'Grady, of Hawkestone Street, and late of Kumara, West Coast. The deceased was taken ill only a few days previously, and her unexpected death was a great shock to her relatives and friends. Miss O'Grady, who was only 25 years of age, was well known in Wellington and the West Coast, and during her short period of life was held in the highest esteem by the many friends she made through reason of her unassuming and kindly manner. Two sisters (Misses B. and K. O'Grady) and two brothers (Messrs. J. and W. O'Grady), all of Wellington, have the deepest sympathy of a wide circle of friends in their sad bereavement. The funeral took place on Friday afternoon at Karori Cemetery, and was largely attended. Rev. Father Smyth, S.M., of Thorndon, officiated at the graveside—R.I.P.

DIOCESE OF AUCKLAND

(From our own correspondent.)

June 11.

Heartiest congratulations are tendered to the Sisters of St. Joseph on the final approval being given to their Order by the Holy Father. Archbishop Cer-

retti sent the good tidings, and in a covering letter to the Mother General, Mount Street, North Sydney, sent his personal congratulations and good wishes, and thanked God for the triumph of the life and labors of the venerable and saintly foundress, Mother Mary of the Cross. The event was suitably celebrated in Auckland by Solemn High Mass and Exposition of the Blessed Sacrament in St. Benedict's Church, on Sunday last, when Right Rev. Mgr. Gillan, V.G., preached the occasional discourse.

His Lordship the Bishop has made the following temporary changes amongst the clergy: Rev. Father Brennan in charge of Thames parish during the absence of Father Dignan, who leaves by the Remuera on the 17th inst. on a twelve months' holiday. Father Kelly takes charge of Takapuna-Northcote parish; Father J. Murphy has been transferred from St. Benedict's as assistant to Father Doyle at Remuera; Father Finn will be assistant in the Ponsonby parish, and Father O'Flynn in charge of Te Kuiti parish.

A meeting of the clergy and laity of the city and suburban parishes has been called by the Bishop, to take place in St. Benedict's Hall on Sunday, June 20, at 3 p.m. The object of the meeting is to arrange a fitting welcome and reception to the Coadjutor-Bishop, the Right Rev. Dr. Liston.

His Lordship the Bishop visited St. Joseph's parish, Grey Lynn, on Sunday, May 30, and administered the Sacrament of Confirmation to 121 children and adults. He was assisted by Fathers Mangan and Hannigan, C.S.S.R., and Very Rev. Chancellor Holbrook.

The Forty Hours' Adoration commenced in the Cathedral on Sunday at the last Mass. His Lordship the Bishop presided at the High Mass and carried the Blessed Sacrament in the Procession. Rev. Father Bradley was Celebrant of the Mass, assisted by Fathers Kelly and Finn, as Deacon and Subdeacon respectively. Rev. Father Forde, Adm., was Master of Ceremonies. Very Rev. Chancellor Holbrook preached to a crowded congregation after Vespers on Sunday evening, and Father Forde on Monday evening. The Mass of Deposition took place on Tuesday morning, and the celebrant and deacons were the same as on Sunday.

Missions are being conducted this week at the Sacred Heart Church, Ponsonby, by the Redemptorist Fathers; and at St. Benedict's by the Marist Fathers.

A farewell dinner, prior to his departure, was tendered to the Rev. Father Dignan, the popular pastor of the Thames, in the Cathedral Presbytery, on Thursday last. The Bishop and a large number of the clergy were present. His Lordship, in a happy speech, referred to the many good qualities of the guest, wished him *bon voyage*, a pleasant holiday in the Old Country, and safe return to the diocese, wherein Father Dignan has labored so successfully for 16 years. A presentation was made to him by the clergy.

His Holiness the Pope's appeal for the starving children of Central Europe is meeting with a generous response throughout the diocese. Thanks to the zeal and energy of the revered pastor, Very Rev. Dean Lightheart, Rotorua parish alone has contributed over £200 towards the deserving cause.

His many friends will learn with regret that the Rev. Father Edge, of Te Awamutu, is at present a patient in the Mater Hospital. The illness is not of a serious nature, and it is confidently anticipated that he will soon be able to resume his duties. Father Dore supplied for Father Edge last Sunday.

Rev. Father Hannigan addressed members of the Men's Confraternity of the Holy Family, in St. Patrick's Cathedral on Tuesday last. The lecturer took for his subject the "Beatification of Oliver Plunket." The Confraternity was present in full strength.

A mission is shortly to be opened in Matamata by the Rev. Father McCarthy, Marist Missioner.

A eucharic social is to be held in St. Benedict's Hall, East street, on Thursday, June 24. It is to be tendered to the Vermont Street Marist Brothers, and is under the auspices of St. Benedict's Club. Valu-



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able prizes are to be given, and Morrow's Orchestra is to supply the music.

A wedding of unusual interest was solemnised in St. Benedict's Church, Newton, when Mr. Patrick Sheehan, eldest son of the late Michael Sheehan, and Miss Elizabeth Neville, youngest daughter of the late James Neville, Grey Lynn, were united in the bonds of Holy Matrimony. The Nuptial Mass was celebrated by Rev. Father O'Malley. The bride, who was given away by her brother, was attired in a dainty frock of ivory crepe de Chine, wreath, and veil and carried a beautiful bouquet. She was attended by her sister, Miss Mollie Neville, who wore a Shantung costume and pretty Leghorn hat, and carried a bouquet of dahlias and mauve asters. During the ceremony Mr. Harry Hiscocks played selections and the "Wedding March," and Miss Stitt devotionally sang Mercadante's "Ave Maria." Mr J. O'Brien was the groomsman. About 60 guests were present at the wedding breakfast. Very Rev. Dean Cahill, who proposed the toast of the newly wedded couple, made eulogistic references to their excellent qualities. The bride's travelling costume was a grey tailored one and a becoming Leghorn hat. The honeymoon was spent at Hamilton, and Mr. and Mrs. Sheehan are now residing at Matamata.

Opunake

(From our special correspondent.)

Opunake, like the rest of Taranaki, basks in the shadow of the mountain—the mountain of all mountains for Taranaki people. Opunake has also something to be proud of in that sheltered level beach, with its broad floor of golden sands, the safest and best bathing place in New Zealand. Opunake has perhaps a world's record for her fires, which in past days were almost welcome as a break in the monotony of a too serene existence: they may have been welcome for other reasons as well, but that is as may be and does not concern you or me at all. Opunake is also famous for a railway that is on the way. Somewhere back in the dim political twilight the line started from Eltham and went asleep after travelling a few miles. It is asleep still, and Opunake holds high hopes that some day a Prince Charming will come and awaken the slumbers of the blessed old thing.

But Opunake has a new glory and a set of entirely new records to her credit. They are not gramophone records, but real solid financial records that will make New Zealand sit up and think. The energetic our popular pastor organised a carnival in aid of the church and school some time ago. As silently and as efficiently as that fleet that we used to read about when we were fighting for small nations, he went forward on the arduous path that leads to victory, never discouraged and never losing hope that Opunake would rise to the occasion and do itself proud once and for all. There were days when all roads seemed to lead to Opunake, so great was the throng that hurried to the gymkhana or to the horse-jumping competitions; there were moonlight nights when people asked was there a ball on for a visiting Prince, so numerous were the motor cars and the various types of family shandrydians that sped with burning wheels to some grand social for one of the queens; there were occasions when you would think you were at an Irish race meeting, so noisy were the cries of the man with the bran-tub, of the man with the arrows, of the man with the feather, crown, and anchor. And it all told in the end.

What was the result? Opunake has broken several records, as we remarked already. Opunake has raised more money for her carnival than any country parish ever raised before in any part of the world. Opunake has raised more money than Auckland ever raised—more, we believe, than was ever raised outside of the large towns, all of which have large Catholic populations compared with the scattered flock between Oeo and Okato. Opunake has raised—per head of

the population—the largest amount yet raised in New Zealand. One of these days she will raise a new school, and then a new church, that will make the rest of Taranaki green with envy; and pastor and people will say with legitimate pride: "We have done our bit; go you and do likewise." The carnival is over and the result known at last. The Pihama queen finished first; the Convent queen was second; the Oanui queen third; and the Pungarehu queen fourth, after an exciting contest. The total was great and the expenses were small. Opunake's fine record is £3200. And Father Doolaghty wears the smile that won't come off. Why not? "Alone he did it."

DIocese OF CHRISTCHURCH

(From our own correspondent.)

June 14.

The St. Patrick's Sports' Association intends holding a reunion of members and friends in the Hibernian Hall on July 14. A good working committee has the function in hand, and patrons can look forward to an enjoyable evening.

The devotion of the Forty Hours' Adoration at the Cathedral was brought to a close on Tuesday evening by a procession of the Blessed Sacrament. The Mass on Monday morning was celebrated by Rev. Father Cashman, and Rev. Father O'Connor (Addington), preached an instructive and impressive sermon on the Holy Eucharist. Rev. Father Finnerty (Addington) celebrated the Mass on Tuesday, Rev. Father Fogarty (Rangiora) preaching in the evening. In spite of unfavorable weather conditions the attendances throughout were excellent.

The sodality of the Children of Mary, with the object of acquiring a library, organised a social, which took place in the Hibernian Hall, on Wednesday evening. The function was well attended and capably carried out.

The M.B.O.B. Association Football Club records the loss of a respected comrade and fine player in the death of Mr. J. Francis Fahey, Little River. The teams, out of respect to the deceased, wore black bands during last Saturday's matches. The funeral, which took place at Little River on Sunday afternoon, was one of the most numerous attended yet seen in the district, over 50 motor cars following the hearse. Many of the old boys went out from Christchurch, as did also Very Rev. Dr. Kennedy, Father Bonetto, and Rev. Brother Phelan. Frank Fahey, who had seen active service, was stricken down with sickness in Egypt, and this was the beginning of his final illness. The remains were interred with military honors, the "Last Post" being sounded over the grave. The deceased was an exemplary Catholic, and sincere and widespread sympathy is extended to his bereaved parents and relatives.—R.I.P.

In football circles the Greens throughout New Zealand will be pleased to know that this season the M.B.O.B. teams are more than holding their own. The seniors are leading for the championship, and the juniors, though suffering defeats, are so much improved that they still have a chance. President's Cup team suffered its first defeat on Saturday against Prebbleton, and fourth and sixth grade teams are leading for honors. The following scores of the senior team may be of interest:—Against Merivale, 25 to 8; Christchurch, 46 to 3; Linwood, 6 to 3; Varsity, 17 to 5; Albion, 38 to 8; Old Boys', 14 to nil; thus winning all matches so far played. The school's senior and light weight teams will be found prominently placed at the end of the season. The older boys drew with Elmwood last week, whilst the light weights defeated Sydenham by three tries to nil.

At the ordinary fortnightly meeting of St. Mary's branch of the Hibernian Society, held on Monday evening, June 7, one new member was initiated and one candidate proposed for membership. The quarterly report of the U.F.S. Dispensary was presented by

the secretary (Bro. Johnson), and accepted as satisfactory. Bros. Ormandy and Taylor were elected to represent the branch on the Parish Committee of the Catholic Federation. Matters in connection with the side shows of the projected bazaar, of which the branch is to have control, were discussed, and much enthusiasm was shown in the enterprise.

A matter of absorbing interest to the parishioners of St. Mary's, at the present time, is the bazaar, which is to open early in August, in the King Edward Barracks. St. Mary's Soldiers' Memorial School Bazaar is the title selected, and the promoters are hoping to bring about a very successful result. The stallholders appointed are: Tea stall (Altar Society)—Mesdames McCulloch and Leaming, and Miss Keating; New Brighton—Mrs. Rundle; Papanui and Marshlands—Misses O'Connor; Choir—Miss Ward; Hornby—Mrs. Cooney; Flower stall—Mrs. Barnett; Children of Mary—Mrs. Irwin.

A euchre social was given at Ozanam Lodge on Wednesday evening, June 9, by the members of St. Mary's Sodality of the Children of Mary, in aid of their stall funds in connection with the forthcoming bazaar. The attendance was very satisfactory, and an enjoyable evening was spent. The euchre prizes were won by Miss Cosgrove and Mr. Daly.

On the previous evening, St. Mary's Choir gave a social in Ozanam Lodge, which was tastefully decorated for the occasion. The function was well attended, and proved a complete success.

The annual meeting of St. Mary's branch of the Catholic Federation was held on Sunday last. Father Seymour presiding in the absence of Very Rev. Dean Regnault. Very Rev. Dean Holley, S.M., Provincial, was present and addressed the meeting. The previous year's committee was re-elected. Mr. F. J. Doonan, diocesan secretary, gave an account of the activities of the Federation during the past year.

Rangiora

(From our own correspondent.)

June 14.

On Friday evening, June 11, a farewell social was tendered to Mrs. and Mr. J. Catherwood, at the Fernside School. The guests of the evening were presented with a beautiful tea set and a silver tray.

The influenza germ, that nerve-racking and usually aggressive visitor, has been lurking around the locality for some time past. Having taken in both young and old during his unwelcome stay, he at length, reluctantly enough, is forced to depart. It was noticed that he seemed to have taken a special liking to one or two favored individuals, and kept on holding their hands after he had bidden adieu to all the rest. At length he has disappeared, accompanied in some cases by his enemy "Ammoniated Quinine."

Mr. W. Fahey, who has been spending a few quiet days with his friends, looks real well and appears to be the happiest of mortals.

A large and representative meeting of the parishioners was held at the schoolroom after the last Mass on Sunday to elect a working committee and make arrangements for a Catholic social, to be held in the near future.

Timaru

(From our own correspondent.)

June 13.

Very Rev. Dean Regnault, S.M., of St. Mary's, Christchurch, is at present on a short visit to Timaru.

I regret to have to record the death of Mrs. M. F. Dennehy, a very highly esteemed member of the Catholic congregation, who passed away at her residence, North Street, on Wednesday, June 9. Being only in her sixty-second year, it was naturally hoped that she might be spared for many years to come; but

unfortunately a few months ago she was overtaken by a serious illness, from which she never rallied. Besides her husband, she leaves four daughters and one son, two other sons having given their lives in the Great War. Deceased was an exemplary Catholic, and the bereaved family will have the sympathy of a large circle of friends in their sad loss.—R.I.P.

In Timaru, as in the other centres where it has been established, the Catholic Girls' Hostel is filling a long-felt want. From the very beginning of the holiday season accommodation there has been taxed to the utmost, all visitors realising that a comfortable home and congenial surroundings are to be had at the hostel.

On Friday, the Feast of the Most Sacred Heart of Jesus, the old pupils held their annual reunion at the Convent of the Sacred Heart. Besides his Lordship the Bishop, there were present the Very Rev. Dean Regnault, S.M., Rev. Father Peoples, S.M., and about 50 ex-pupils. At the conclusion of a delightful musical entertainment given by present pupils, his Lordship the Bishop, in a brief but appropriate address, expressed his pleasure at seeing so many of the old pupils returning to renew the happy associations of their school-days. He reminded these present of the deep debt of gratitude that every Catholic community owes to its various Sisterhoods, members of which labor so earnestly and devotedly in the cause of Catholic education. Benediction of the Blessed Sacrament was then given in the Convent chapel, the sanctuary being beautifully adorned for the occasion. Following afternoon tea, the remaining hours were spent in social intercourse.

The mid-year Retreat for ladies is being given at the Convent of the Sacred Heart in the first week of August.

The Celtic Club is to be congratulated on its successful showing on Thursday last, when the senior team had a decisive victory over Zingari, the third grade team meeting with similar success at Temuka.

Hokitika

(From our own correspondent.)

June 11.

Our bazaar has proved a complete success. It terminated last Saturday night, and on Monday evening the treasurer (Mr. P. J. McCarthy) read the balance sheet to a large assembly of the parishioners in the club rooms. The balance sheet showed a gross profit of £785 11s 4d, contributed as follows:—No. 1 stall (Mrs. Keller), £326 0s 6d; No. 2 stall (Children of Mary), £306 13s 9d; Sweets stall (Misses Keller and Foster), £27 15s 9d; Produce stall (Messrs. McGavin, Shine, and Groufsky), £79 12s 3d; Tea rooms (Mesdames Cameron and Groufsky), £19 15s 1d; Fish pond (Miss Stevens), £25 14s. The net profit is roughly £760. The success is due largely to the whole-hearted manner in which the various stallholders and their assistants worked, and to the generosity of the parishioners generally. The stallholders are to be congratulated on their untiring and consistent work, and sincere thanks are due to the secretaries (Mesdames Heenan and McCarthy) for the capable manner in which they discharged their onerous duties, and also Mr. J. P. Ward, for his invaluable assistance. The money thus raised will go a long way to liquidating the existing church debt, and with a similar success next year the parishioners should be in a position to finish the church, which is, as yet, but the nucleus of a magnificent building.

He that loveth a book will never be without a faithful friend, a wholesome counsellor, a cheerful companion, an effectual comforter. By study, by reading, by thinking, one may innocently divert and pleasantly entertain himself, as in all weathers, as in all fortunes.—Isaac Barrow.

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THE DEPORTATION OF FATHER JERGER

The extraordinary demonstration on Moore Park, Sydney, on Sunday afternoon, when 200,000 citizens of all shades of religious and political beliefs gathered to give public expression of their disapproval of the deportation of Rev. Father Charles Jerger, C.P., was unparalleled in the annals of Australian history (says the "Catholic Press" of 3rd June). That great demonstration had a double significance. It proved that the Australian people are determined to thwart the machinations of the handful of jingoistic hypocrites who have temporarily gained control of the reins of Government, and that they are bent upon protecting the rights and liberties of all true citizens in our free and sunny land of Australia.

The story of the momentous happenings on Moore Park last Sunday is a glorious one. It was really an epoch-making event, which will play no small part in the shaping of the destiny of the young democracy of Australia. It was the most remarkable and spontaneous ebullition of public feeling on a matter of national importance that has ever been witnessed within the four shores of our island continent.

The Sydney daily press has, as usual, been at great pains to misrepresent what actually occurred at Moore Park on Sunday afternoon. Reading their biased reports, one who was not present on the occasion might be excused for imagining that the demonstration was not the wonderful success that it undoubtedly was. So herewith we give a plain and unvarnished story of the actual occurrences on the memorable afternoon of Sunday, 30th May, when the citizens of Sydney assembled in unprecedented numbers to voice their united opinion, not only of the shameful persecution of Rev. Father Charles Jerger, C.P., but of the threatened usurpation of the rights and liberties of all free Australians.

The announcement that a monster meeting to protest against the deportation of Father Charles Jerger would be held on Moore Park created tremendous interest and enthusiasm. The meeting was timed to commence at 3 p.m., but long before that hour the whole of Moore Park was one dense mass of humanity, the total number present being estimated at about 200,000. There was a scene of indescribable enthusiasm when the Lord Mayor of Sydney accompanied by Very Rev. Father Athanasius Ryan (Acting-Provincial of the Passionist Fathers), Very Rev. Father M. J. O'Reilly, C.M. (Rector St. John's College, within the University), Rev. Fathers Peter, C.P., and Joseph, C.P., the Hon. E. A. McTiernan (Attorney-General and Minister for Justice), the Hon. T. J. Ryan, M.H.R., and Mrs. Ryan, Mr. P. J. Minahan, M.L.A., Miss Jerger (sister of Father Charles, C.P.), Senator Gardiner, Alderman Davoren, Mr. J. E. Barron (Vice-Consul for Brazil), Alderman S. Davoren, Mr. W. E. O'Driscoll (Warden-General, A.I.C. Guild), Mr. Butler (High Chief Ranger, I.N.F.), Mr. McCormack (Past High Chief Ranger, I.N.F.), Mr. Shannon (District President, H.A.C.B. Society), J. J. Cahill (District Vice-President, H.A.C.B. Society), Mr. J. J. Sheehy, Mr. J. Donovan and Private Conway mounted the lorry, which served as a platform.

Eloquent and stirring addresses, which won unanimous and thunderous applause, were delivered by the Lord Mayor, Very Rev. Father M. J. O'Reilly, C.M., Mr. E. A. McTiernan, Mr. T. J. Ryan, M.H.R., Alderman Davoren, Mr. W. E. O'Driscoll, Mr. J. Cahill, and Mr. T. Boatwright.

There was a large number of returned soldiers in the crowd, and they showed unmistakably their sympathy with the objects of the meeting.

At the conclusion of their addresses, Very Rev. Father M. J. O'Reilly, Mr. E. A. McTiernan, and the Hon. Mr. J. T. Ryan left the platform, and moved

to another lorry situated on another portion of the Park, in order to address a great overflow meeting. On this platform Mr. P. J. Minahan, M.L.A., presided. Others present were Mr. C. C. Lazzarini, M.L.A., Dr. Fallon, Mr. J. J. Massey, Mr. J. Carlton, Mr. W. Ross, and two or three returned soldiers. Mr. P. J. Minahan delivered a stirring address, which was freely punctuated with ringing applause, as also were the speeches of Mr. Lazzarini and Very Rev. Father O'Reilly. Father O'Reilly finished speaking at 4 o'clock, and a show of hands was then taken of those in favour of protesting against the deportation of Father Jerger. A whole forest of hands went up, without any dissentients. After that Mr. J. J. Massey rose to propose a resolution of thanks. He had just commenced to speak when a large, rowdy lot of men, some of them wearing returned soldiers' medals, who had been holding a meeting in the near vicinity, approached, and, standing on the outskirts, commenced to count out the speaker. Then, without any provocation whatever, they suddenly dashed into the centre of the crowd, knocking women and children over, and trampling them under foot.

The onslaught was so cowardly and unexpected that the majority of the crowd were taken by surprise. Women and children were lying helpless on the ground in all directions, and appeared in grave danger of being trampled to death. The majority of the men, who had been listening attentively to Mr. Massey, immediately turned their attention to the rescue of the women and children, and whilst they were thus engaged the remainder did their utmost to stem the wild rush of the hooligans towards the platform. The attack was so sudden and unexpected, however, that many of them reached the edge of the platform, and attempted to lay violent hands on Very Rev. Father M. J. O'Reilly.

Father O'Reilly was more than a match for his cowardly assailants, however. With the glint of battle in his eye, and a look of determination on his usually smiling countenance, he caught up a chair, and, holding it aloft with both hands, calmly invited the howling mob to "come on."

Father O'Reilly's determined and menacing attitude discomfited his would-be assailants. They wavered, they hesitated, and finally retreated, and the business of the meeting was proceeded with. The calm was short-lived, however, for the hooligans, having again gathered their forces and plucked up their courage, charged into the centre of the meeting with a Union Jack at their head. Their obvious intention was to capture the platform and hoist the flag. And just here the hooligans who tried to break up the meeting came in for a particularly rough time. Many of them were bowled over like ninepins, and were observed to slink dejectedly away with broken heads and bloody noses. One well-known member of a Catholic Friendly Society is credited with having laid out no fewer than six of the assailants.

In the midst of this confusion a number of the returned soldiers, who had been enthusiastic members of the meeting of protest against Father Jerger's deportation leapt on to the platform with the object of protecting Father O'Reilly and his comrades. They broke the legs off a cedar table and a number of chairs, and armed with these weapons they resolved to give the disturbers of the meeting a rough time if they persisted in their lawlessness. When these reinforcements gathered on the platform, however, the crush was so great that some were accidentally pushed off. Very Rev. Father O'Reilly, Mr. E. A. McTiernan, Mr. P. J. Minahan, M.L.A., the Hon. T. J. Ryan, M.H.R., and Mr. J. Carlton were among those who could not retain their foothold, and they had perforce to give way before the crush.

At this stage the police, who had hitherto remained in the background, came on the scene. They cleared the platform and took possession, and thus ended the incident which the daily press endeavoured to make so much capital out of.

J. M. J.

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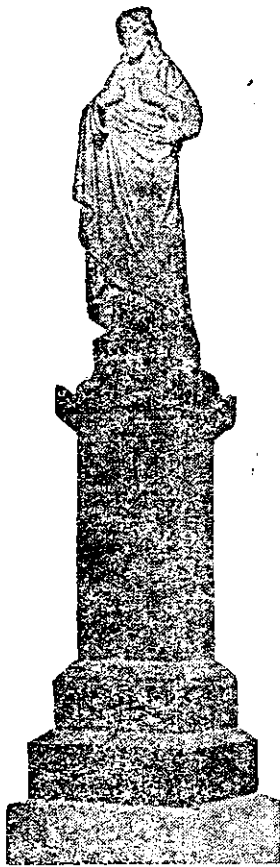
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MARRIAGE

ARNOLD—McCAFFERY.—On April 14, 1920, at the Church of the Immaculate Conception, Ellerslie, by the Rev. Father O'Byrne, Reg. James, second son of Mr. Wm. Arnold, of Springrove, Nelson, to Ivy, second daughter of Mrs. McCaffery, "Atarangi," Green Lane, Auckland.

DEATHS

DENNEHY.—Of your charity pray for the repose of the soul of Margaret Josephine, wife of Michael F. Dennehy, who died at her residence, North Street, Timaru, on June 9, 1920; in her 62nd year.—R.I.P.

DIREEN.—Of your charity pray for the repose of the soul of Richard Francis Direen, youngest son of Margaret and the late Richard Direen, who died at Oamaru on June 5, 1920.—Sacred Heart of Jesus, have mercy on him.

HERLIHY.—Of your charity pray for the repose of the soul of Patrick Jeremiah Herlihy, who died at Dannevirke on June 12, 1920, fortified by all the rites of Holy Church.—R.I.P.

SKINNER.—Of your charity pray for the repose of the soul of Annie Skinner, wife of James Skinner, commercial traveller, Dunedin, who died at 77 Maitland Street, Dunedin, on June 9, 1920.—R.I.P.

IN MEMORIAM

KEARNEY.—Of your charity pray for the soul of Patrick Kearney, who died at Derry Farm, Ranfurly, on June 15, 1917.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his wife and family.

McNEECE.—Of your charity pray for the repose of the soul of James McNeece, who died from wounds received in the Battle of Messines on June 21, 1917.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving parents, sister, and brothers.

O'DONNELL.—Of your charity pray for the repose of the soul of Denis O'Donnell, dearly beloved second son of Timothy and Margaret O'Donnell, who died in Heliopolis Hospital, Egypt, from wounds, on June 15, 1915; aged 28 years.—On his soul, sweet Jesus, have mercy.—Inserted by his loving parents, brothers, and sisters.

O'DONNELL.—Of your charity pray for the repose of the soul of Edmond O'Donnell, who died at Oamaru on June 16, 1915.—On his soul, sweet Jesus, have mercy.

REDMOND.—Of your charity pray for the repose of the soul of Sergeant William I. Redmond (12th Reinforcements), beloved son of William and Mary Redmond, late of Carterton, who was killed in France at the Battle of Messines on June 9, 1917.—May his soul rest in peace.

KANE.—In sad and loving memory of James Kane (Jim), 19th Reinforcements, who was killed in action near Messines, Belgium, on June 16, 1917.—Immaculate Heart of Mary, your prayers for him extol. O Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving parents, sister, and brothers.

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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.

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FEATURES OF THIS WEEK'S ISSUE

Leader—Our Victory, p. 25. Notes—Coleridge on Ireland; The Irish Touch; Mangan; "Dark Rosaleen," pp. 26-27. Topics—The Children Whom We Starved; Roman Fablegrams; Ireland; The Recent Canonisations; Christian Womanhood; The Murder in Cork, pp. 14-15. The Early Church (Lecture by Rev. P. J. Sheehy), p. 9. The Burden of Civilisation, p. 17. De Valera: A Study, p. 37. Opunake, p. 21. The Case of Father Jerger, p. 23.

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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, JUNE 17, 1920.

OUR VICTORY



YEAR and a half ago peace broke out over Europe. The sound of the guns was silent; the smoke lifted from the earth; the weary soldiers walked home and laid down their arms. We had peace. We have had it for over a year and a half. Its harvest has whitened; the sheaves are tied. Look well at them; look at them, all you who told the soldiers that they were fighting for an era of happiness and comfort and justice all over the world. Europe has been brought to her knees by famine, misery, disease, revolution, war, and outrage. Nation has arisen against nation, and even the Allies are now a house divided against itself. The foundations of civilisation have been sapped, and social order rocks on its basis. It would seem that the hand of God has fallen on the peoples who refused to learn from the war lessons of humility and penance. Although we have starved the women and children of Central Europe; although the name

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of England shall go down to history black and stained by the guilt of this cold-blooded crime against women and children, done after the war was over; although the world knows that Clemenceau, George, and Wilson have deceived mankind and rendered in vain all the bloodshed of the war, yet is there no sign of penance, and the death-dance of the nations goes on more merrily than ever.

*

We have killed in cold blood by the cruel weapon of starvation at least half a million women and children in Europe; we have shot down like rabbits women and children in India; we have introduced the worst features of the Penal Laws into Ireland, and we have exceeded the excesses of Cromwell and Elizabeth and Pitt and Castlereagh in our efforts to destroy a people whose crime is that Britain is unable to keep her pledges; we have in America millions of foes who will never rest and never relent in their bitter opposition against the power that is killing their kith and kin. And we have the rebel Smith—the pro-German Ulster “galloper” who ought to have been hanged four years ago for high treason—now directing the slaughter of the people of Ireland and using British troops to shoot them down for the crime for which he was made Lord Chancellor of England. We have been kicked out of Russia, where we had betrayed and attacked the nation that lost more men to save us from Germany than France and England lost altogether; and what is more, owing to the Hunnish tactics of our statesmen, we have lost every penny we had in Russia. The map of Europe is at present a document eloquent of broken pledges and bad faith. Chaos reigns everywhere. Montenegro has been sacrificed because she was weak; Ireland is martyred because she is Catholic; Austria—Catholic Austria—has been broken and dismembered, while Protestant Prussia has the support of Lloyd George against the other German States that want to be free. It does not matter that the freedom of these States would be the best way of breaking the Prussian power: nothing seems to matter now but the wishes of Lloyd George and the capitalists that run him and ruin the Empire. Look at it, then, you loud-throated Jingo, who told us that we were fighting for small nations, and for truth and justice. Look at it well, for indeed, the world will ne'er look upon the like again. Justice gone; truth gone; charity gone; chastity gone; the very foundations of hope gone; and the affairs of State in the hands of incompetent and unprincipled men; that is the harvest: that is the result of our victory.

*

In Rome, the Catholic world is saluting with joy the saints who have been canonised. Oliver Plunket and Joan of Arc were the victims of tyranny and hatred and they have conquered. England killed Oliver Plunket and England killed Joan of Arc, and now while England is down in the dust, stricken and diseased as a result of the pledge-breaking and the lies and the greed of her politicians, the martyrs have triumphed. The moral of this is that you cannot kill a spiritual thing; you cannot slay souls, whether of people or of nations. In this truth lies the sole hope for the future. Underneath the chaos the soul of religion lives still, just as underneath the jack-boot in Ireland the soul of the nation is stronger than ever. In the mysterious ways of Providence the destiny of persecuting England—that killed Oliver and Joan—is now in the hands of the most incompetent and hopeless people that ever ruined any country. The time is coming when the people of England will take into their own hands the ordering of their own affairs, and when a government of men of principle and honesty will try to set their country right before the eyes of the world by undoing as far as they can the wrongs that have been done by Mr. George, his Germans, his Jews, his Orange traitors and their satellites in some of the Colonies. At present the chaos is appalling. Read Keynes, read Chesterton, read Austin Harrison,

read Gibbs, and you will see to what a depth of despair and shame the Lloyd George gang have brought the Empire. We believe that beneath the confusion the heart of humanity is sound; we believe that the eternal principles of justice, truth, charity, and chastity will come again, like flowers pushing through the dung that hides them for a while. We believe that after her seven hundred years of torment, Ireland will come into her own, and by sheer force of Christian example and principle will lift up crushed and broken England, just as twice before in her history she restored the faith that England had lost.

NOTES

Coleridge on Ireland

In Coleridge's *Table Talk* we find the following passages which are as true to-day as when they were written:—

“Union With Ireland.”—If any modification of the Union takes place, I trust it will be a total divorce *a vinculo matrimonii*. I am sure we have lived a cat and dog life of it. Let us have no more silly saving of one crown and two legislatures; that would be preserving all the mischiefs without any of the goods, if there are any, of the Union.

I am deliberately of opinion that England, in all its institutions, has received injury from its union with Ireland.

How miserably imbecile and objectless has the English government of Ireland been for forty years past! Oh! for a great man—but one really great man,—who could feel the weight and power of a principle and put it unflinchingly into act! But truly there is no vision in the land and the people accordingly perisheth. See how triumphant in debate and action O'Connell is! Why? Because he asserts a broad principle and acts up to it, rests all his body on it, and has faith in it. Our Ministers—true Whigs in that,—have faith in nothing but expedients *de die in diem*. Indeed, what principles of government can they have, who in the space of a month recanted a life of political opinions, and now dare to threaten this or that innovation at the huzza of a mob, or in the pique of a parliamentary defeat?”

What a pity Coleridge did not know the Welsh renegade who not only sold all his friends but also put traitors and German traders into office in war-time!

The Irish Touch

Apropos of the popularity of Gaelic literature in recent years, and of the countless imitations of the real thing, a correspondent calls our attention to the following paragraph by the late Dr. Heneberry, a Gaelic scholar whose enthusiasm we knew and admired in past days:—

“The Irish were near to the vision; they enjoyed a power of vision but were not visionary. Hence the latter-day sham of the so-called Celtic Note in English literature with its purposely weird and misty indecisions, so purposely flabby and boneless of motive, so purposely void of logic, so purposely antagonistic to common-sense and all ideas of manliness, so purposely mincing and muling, and shaping at all points to be diametrically opposed to all that is big, clean, strong, manly, sensible, artistic, and Celtic, hence that gear must be denied as too widely at right angles with common scientific truth and relegated as speedily as possible to the limbo of MacPherson's *Ossian*.”

Dr. Heneberry is strong in his condemnation of the imitators of the true Celtic Note, and they were legion a few years ago. How different their stuff is from the writing of the Poets of the Easter Rising! Pearse, Plunkett, MacEntee, and their predecessors—heralds of the movement like Ethna Carbery and Moira O'Neill—struck the clear, pure Celtic Note in which was no falsetto, no thin scranneal piping, but

the pure call of the soul of Erin. Pass over the shams and go back half a century and you hear it again in Davis and in Mangan. And once you know the real Note the imitation will never deceive you.

Mangan

Just as Davis and Mitchel were the spiritual forefathers of the Sinn Fein leaders, Mangan was the precursor of the poets of the new age in Ireland. He was heart and soul with the men of 'Forty-Eight, and in his prose and verse we still can feel the beating of the great heart of an impassioned patriot poet. His life was a lonely and a sad one. In Dublin, where the past never dies, his ghost still lives. He haunts the narrow streets and the old quays, just as Dante haunts Florence to-day and always. Lovers of Mangan cannot walk through Dublin without recalling the dreamer with the song of Dark Rosaleen in his heart and the strange light of genius in his blue eyes, just as in Ravenna or Florence the lovers of the great Italian poet still almost expect to meet the gaunt figure of the man who saw hell. Like Dante, poor Mangan did see hell in his lifetime, and he knew how hard were the steps of the stairs of strangers, while he "hungered for better bread than can be made of wheat." As Lionel Johnson said of him, "Life had struck him in his affections and emotions: he could never recover from the blow, could but magnify it in memory and imagination, conceive himself marked by it, go apart from the world to hide it, go astray in the world to forget it." And yet this strange blighted, lonely man gave us our most radiant and glorious poetry, and is perhaps the very greatest of all our Irish singers, not excepting Yeats.

"Dark Rosaleen"

Mangan did much work that was not worthy of his genius, but we must not forget that a starving man cannot wait for the moment of rapture. To find him at his best and highest we must turn to *Dark Rosaleen*, that wonderful poem by which he is best known. The hearts of millions of Irish boys and girls have been thrilled and fired by hearing those imperishable verses recited in schoolroom, in hall, or by the fire-sides of Irish homes, and nobody who ever heard the glorious verses could fail to recognise that here was real genius and true poetry. It is among the very greatest of the world's lyrics. It is "one of the fairest and fiercest in its perfection of imagery and rhythm; it is the chivalry of a nation's faith struck on a sudden into the immortality of music." If Mangan had never written another verse he would be loved by Irishmen for the sake of the rapturous, flashing lines of his *Dark Rosaleen*—

All day long in unrest
To and fro do I move,
The very soul within my breast
Is wasted for you, love!
The heart in my bosom faints
To think of you, my queen,
My life of life, my saint of saints,
My Dark Rosaleen!
My own Rosaleen!

To hear your sweet and sad complaints,
My life, my love, my saint of saints,
My Dark Rosaleen!

O the Erne shall run red
With redundance of blood,
The earth shall rock beneath our tread,
And flames wrap hill and wood,
And gun-peal and slogan cry,
Wake many a glen serene,
Ere you shall fade, ere you shall die,
My Dark Rosaleen!
My own Rosaleen!

The judgment hour must first be nigh,
Ere you can fade, ere you can die,
My Dark Rosaleen!

DIOCESE OF DUNEDIN

Rev. Father Cashman, late pastor of Marton, who is returning to his own diocese of Cork, Ireland, after five years' duty in New Zealand, was a visitor to Dunedin during the week.

The euchre social given in St. Joseph's Hall on Tuesday evening, under the auspices of the Christian Brothers' Physical Culture Class, was attended by about 200 persons, and proved a very enjoyable and successful function. The euchre prizes were won by Miss. Mulholland and Mr. D. O'Connell.

On Friday last, Feast of the Sacred Heart, the various Masses at St. Joseph's Cathedral were very numerous attended, and practically the whole of the congregations approached the Holy Table. The devotions special of the Feast were held in the evening, and were very impressive.

On Saturday a good number of the St. Patrick's Harriers ran from the Sacred Heart School, North-east Valley. The club, under Captain L. Marlow, led up towards Normandy, going through some paddocks to Pine Hill, returning via Pine Hill terrace and Main North Road. The members afterwards were entertained by Messrs. Marlow, Fitzgerald, Hoare, McAllen, and Monaghan at the Garden Tea Rooms.

The Queen Coronation in connection with the Christian Brothers' Carnival is to be held in His Majesty's Theatre on the evenings of Friday and Saturday next. The first part of the programme will consist of musical and elocutionary items, and dancing. For the second half great preparations have been made to make the throne room a brilliant spectacle. The queen will be attended by the seven subject princesses, with their retinue of heralds, pages, etc. The procession will pass from the stage, down a broad staircase to the stalls, and go right round the theatre. The dresses have been specially made for the function, and a great amount of attention has been bestowed on the lighting. It is anticipated that the success of the coronation will be such as to enable the Christian Brothers' house to be opened free of debt.

The devotions of the Forty Hours Adoration at the Sacred Heart Church, North-east Valley, were largely attended throughout. On Friday evening, Feast of the Sacred Heart, the sermon was preached by Rev. Father Kaveney and on Sunday evening by Rev. Father Collins. At the 8.30 a.m. Mass on Sunday the church was completely crowded, when practically the whole congregation approached the Holy Table. Among those present were over 70 members of the Hibernian Society in regalia, representing St. Joseph's and St. Patrick's branches. The Forty Hours' Adoration was brought to a close on Sunday evening with a procession, followed by Solemn Benediction of the Blessed Sacrament. Much credit is due to the devoted ladies who were responsible for the really beautiful decoration of the altar and sanctuary, and for the illuminations during the period of Adoration.

The Association football match between Christian Brothers and Maori Hill, played at the Gardens Ground on Saturday, proved an even and well-contested one. The hill team had the advantage of the gradient of the ground in the first spell. For the Brothers Higgins, Cassidy, Mackle, and Collins stood out for fine work. The match resulted in a win for Christian Brothers by 2 goals to 1.

In the second grade matches Christian Brothers were defeated by Y.M.C.A. by 3 goals to 2.

In the fourth grade, Christian Brothers (2) defeated Old Boys (nil). Moroney and Brookes goalied for the winners.

CHRISTIAN BROTHERS' OLD BOYS' ASSOCIATION, DUNEDIN.

There was an attendance of about 100 members of the above association at the assembly room of the Christian Brothers' School, on Monday evening. The president (Rev. Brother Bowler) presided, Rev. Fathers

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Delany and Ardagh being among those present. The principal business of the gathering (as explained by the president) was the formation of a social club, to meet weekly for the purposes implied in its title. Brother Bowler stressed the point that the association did not restrict membership of the club exclusively to ex-pupils of the Christian Brothers' School, but was open to Catholic men generally. The association exacted a nominal membership fee of 2s 6d yearly, which provided associates with all the privileges of the club, but the sports and other sections of the association held the right to make their own financial arrangements. Any extraordinary expenses entailed by the club would be met by a small levy or other approved methods, including donations to a reserve fund. Mr. P. Walsh was elected club secretary and treasurer, and a representative committee, consisting of Messrs. F. Fogarty and D. Murphy (Cathedral), Messrs. J. Noonan and W. Fox (South Dunedin), Mr. J. Cassidy (North-East Valley), and Mr. B. Cantwell (Mornington and Kaikorai) was elected. The rest of the evening was devoted to the rendering of a musical programme.

H.A.C.B. SOCIETY

ST. JOSEPH'S BRANCH, DUNEDIN.

There was a large attendance of members of St. Joseph's branch of the Hibernian Society, Dunedin, at the ordinary meeting on Tuesday evening. Bro. W. Carr, B.P., presided, and Very Rev. Father Coffey, Adm. (chaplain), was among those present. A considerable amount of routine business was transacted. Two candidates for membership were initiated, and five nominations were received. A letter was read by the secretary (Bro. J. O'Connor) from SS. Peter and Paul's branch, Lower Hutt, accompanying a past president's collar, requesting St. Joseph's branch (of which he has become a member by clearance) to present same to P.P. Bro. J. Cotter, in recognition of valued service rendered to the former branch. Bro. Carr, in making the presentation, expressed the pleasure it gave him to do so in regard to such a worthy brother. He eulogised Bro. Cotter's lengthy and much appreciated connection with the society at Gore, Wellington, and Lower Hutt, and warmly welcomed him to Dunedin. Bro. O'Connor also paid tribute to the recipient's services in the interests of Hibernianism, and complimented the Lower Hutt branch in showing such a fine spirit by thus honoring its late president. Bro. Cotter expressed his gratitude to the branch with which he was recently associated for its handsome gift. It came as a great surprise to him to receive it, and he would treasure it among his most valued possessions. He thanked the officers and brothers of St. Joseph's branch for the kindly welcome accorded to him, and he would, he said, continue, to the best of his ability, to advance the interests of the society wherever he might be. Bro. T. J. Hussey was re-elected trustee to the branch, and expressed his thanks for the renewed confidence of the members. A motion was unanimously carried to the effect that the committee of management, together with the Very Rev. Father Coffey, be appointed to arrange a reception to the Right Rev. Dr. Whyte, Bishop-elect of Dunedin. The president, after expressing gratification at the fine attendance of members at the Church of the Sacred Heart, North-East Valley, on Sunday, to participate in the devotions of the Forty Hours' Adoration, intimated that it was intended to have a social gathering after the business of each branch meeting, including that evening.

The Scottish national pilgrimage to Lourdes has been fixed for July of this year. It is now some eight years since the last pilgrimage of the kind took place.

CATHOLICITY IN SCOTLAND.

A certain Bishop, long since gone to a good reward I am sure, once said, that the Catholics would never convert the Scotch but would eventually, flood them out (writes a correspondent to the *Catholic Herald of India*). His words were very prophetic. The fact is being accomplished, and from where I now write I can see it every day. Forty years ago this parish did not exist, and a Catholic was as rare as a Brontosaurus. To-day we have one of the finest churches in Scotland, an immense school, parochial halls, and 5000 excellent Catholics, all of Irish stock. The neighboring parish is estimated at 10,000. *Prosit*. This has brought about a remarkable change of attitude, and now it is no longer asserted that Catholics eat babies, pay for the forgiveness of sins, and worship idols wholesale. We are not such terrible people after all. Our social status is splendid, and fair play is more in evidence, for unity is force, and in Glasgow the unit is no less than 459,000 . . . a terrifying figure for the agitationist to gaze upon. And such Catholics too. Last year in this parish of mine, the Communion was 95,000 for 5000 faithful. Truly a wonderful people.

Our losses in priests have been heavy in recent times, and we can ill afford to lose any. Our Coadjutor-Archbishop, the Very Rev. D. A. Mackintosh, died after a long and weary illness and left us sorrowing orphans. He was indeed one of the truest of "Heather Priests." Undaunted and fearless, he built up the very finest parish in all Scotland. At the outset, he was indeed a despised and rejected man. Bigotry was rampant in those days and every step had to be fought. He carried the truth and the truth won, bitter and all as it ever is to the antagonist. Three of his old colleagues died about the same time, and the old school of Apostles now numbers but a few. They were wonderful men, those who endured the hardships of scorn and bigotry, deceit and cunning.

Their humility makes them silent, but the very buildings cry out in praise of them. Their work was no small one, and the coming generations will be ever taught to revere their holy memory.

AUSTRALIAN SEAMEN AND DEPORTATIONS.

Deportations from Australia were discussed at a meeting of the Sydney branch of the Federated Seamen's Union, held on Monday night (says the *Advocate*, Melbourne, under date June 3). The following resolution was unanimously passed:—"That this meeting of seamen emphatically protests against the deportation of any person or persons from this country without a trial; and, further, we take this opportunity of giving the Government of this country to understand that, as far as the seamen of New South Wales are concerned, we unconditionally refuse to man any ship which may be used for the deportation of any person or persons from this country."

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A NEW FATHER DAMIEN.

On February 25 Rev. Father Peter Vigano, S.J., sailed from Manila for the leper island, Cullion, which is in charge of the Jesuit Fathers. This simple statement covers the record of a remarkable man, who, with apostolic humility and zeal, has taken off the episcopal cross of a bishop to end his life ministering to lepers.

Father Vigano was born in the diocese of Milan, Italy. In early youth he entered the seminary for foreign missions of his native city. In 1880 he went as a missionary to India, where on January 23, 1897, he was consecrated Bishop of Hyderabad. After 10 years of pastoral work he returned to Italy, at the request of the Holy Father, Pius X., to take charge of the Society for Foreign Missions in Milan. On the death of the Pope, Monsignor Vigano began to long for a life of more active work for his Divine Master, and at last he was permitted to relinquish his episcopal charge.

He entered the Society of Jesus on June 20, 1917, being then in his 60th year. After his noviceship, which he went through with the exactness of the youngest novice, he was sent at his own earnest entreaty, to the leper island of Cullion, in the Philippines. There he will be able to find an outlet for his ardent zeal.

There are about 4000 people infected with the plague in this little island of sorrows, longing for the spiritual assistance of the Catholic missionary. In Cullion the heroic Father Vigano will have to undertake the study of two new Philippino languages; but he is healthy enough and not to be daunted by earthly difficulty. The unhappy lepers will be able to receive at his hands the spiritual consolations of their religion. The whole world, however, will admire the heroic example of a follower of Christ, who so nobly gives up all the honors and pleasures of this life to follow more faithfully his Lord and Master, and bring comfort to his afflicted brethren.

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COMMONWEALTH NOTES

NEW SOUTH WALES.

The General Chapter of the Missionaries of the Sacred Heart will assemble in Rome on August 15. The Australian delegates, Very Rev. Fathers A. Perkins (Provincial), Rev. Fathers M. D. Forrest and M. Smith, left recently by the *Naldera*. Father Perkins and his fellow-delegates are Australians, and were educated at the Sacred Heart College, Kensington.

The Hon. E. A. McTiernan, M.L.A. (Attorney-General, N.S.W.), is an old boy of the Christian Brothers' High School, Lewisham. Speaking at the ceremony of blessing additions to that school by the Very Rev. M. J. O'Reilly, C.M., recently, the Minister said he was pleased that his first appearance in public life since his elevation to the Ministry was under the shadow of the great school in which he spent many happy hours of his youthful days, and in the presence of so many of his old schoolmates. The present school at Lewisham was equal to the best secondary school in the State, and was merely the base of the great superstructure that was to follow. "I strongly protest at this my first public appearance," continued the Attorney-General, "against the martial law that is being so rigorously enforced in Ireland to-day. No democracy will allow itself to be bludgeoned into submission by martial law. Take the soldiers out of Ireland, and a speedy settlement would follow."

VICTORIA.

It is time someone started a Society for the Prevention of Cruelty to Princes (says the *Freeman's Journal*). The young scion of nobility now resting his weary limbs in Victoria presents a pathetic figure of a persecuted race. From all accounts the young man seems anxious to carry out his royal part, but he has found the Melbourne saturnalia too much of a good thing, even if he can shelter himself behind the British bulwark—whatever that is. Young Edward pleaded to the pressmen to appeal to the public not to put him in the front row of the scam—or words to that effect. He has two hands, it is true, but they have been pumped more these last weeks than the parochial pump. One is out of action, and the left threatens to strike in sympathy. It is a pity Mr. Hughes cannot bring his loved War Precautions Act into operation and safeguard the young Prince.

Rarely have circumstances painted such a contrast as that witnessed in the public attitude towards two men, directly opposed for several years, and both appearing in the public arena within the same few days (says the *Melbourne Tribune*). The one held the press and parliament and the wealth of the nation behind him, and mightily did he use them. His bitter tongue, his War Precautions Act, his scurrilous election literature, his prisons and fines and internments, his intolerance of opposition or of contradiction—what a course did they not run! The other played a lone, solitary hand, unaided and condemned and attacked by a combined press. Yet his fearless criticism, his clear, logical words, his unperurbed good humor, and biting home-thrusts won for him admirers where he could not hope for openly declared friends. He leaves the city with the farewells of hundreds of thousands, many weeping and refusing to let him go. The political trickster, in a setting of his own, with royalty his favorite game and loyalty his trump card to help him, is overwhelmed with confusion and derision. To be publicly hooted in a car following immediately after the Prince of Wales in a royal progress through an Australian city is certainly a rare performance that will probably not be eclipsed in a hundred centuries. In this, Mr. Hughes has achieved a transcendent performance, but one which probably he did not aspire to. The performance is all the more unique because the air still holds the echoes of the cheering throngs that tried to prevent

the temporary departure of the valiant prelate, who sought only freedom of speech and thought for all Australians.

QUEENSLAND.

The Executive of the Southern Queensland District of the Hibernian-Australasian Benefit Society entertained the deputies to the National Quadrennial Conference of the Society to dinner on Thursday night, May 27. The chair was occupied by the Hon. J. F. Donovan, M.L.C. (District President), and he was supported at the principal table by (among others) his Grace the Archbishop of Brisbane, Right Rev. Mgr. O'Haran (Sydney), and Rev. M. Lane (Adm. St. Stephen's Cathedral). In responding to the toast of "The Archbishop and Clergy," his Grace Archbishop Duhig, who received an ovation on rising, said he felt deeply grateful to them. He had been away from home for a fortnight, and had to leave again that night for Rockhampton, where, on Sunday, he would lay the foundation stone of what would be probably the finest school in Queensland. His regret was that he had not been able to show the deputies around Brisbane, as he would like to have done. He was very proud of Brisbane and its Catholic institutions, and he hoped that on the next occasion when they visited Brisbane he would be able to show them around. They had finished the important part of their business, but he would like to say that the Hibernian Society should be much more than a benefit society. The society was one of the bulwarks of the Church, and the heart and soul of the St. Patrick's Day celebrations in every State. He would like to see in connection with it a literary society, so that they might have a revival of some of the grand old Irish and religious plays in their midst; and he thought the folk lore of Ireland should become one of the objects of their society. They should foster the study of Irish folk lore. One of the objects should be to transplant to this country some of the best traditions and customs of their race. They had behind them a history of which they could be really proud. Australia was a young country that had not any traditions of her own, and she had to look to the land of the fathers of her pioneers to get the best that was in political and religious life. Australia would be the better for more Irish culture and more Irish customs and life, because they blended well with Australian life. The Hibernians could do a great deal in the direction he had indicated. He regretted very much having to leave them so early, but he had to go. He was glad that the delegates had enjoyed themselves so well, and he wished their great society every success.

TASMANIA.

The Chancellor of the Tasmanian University (Hon. Tolley Grant, M.L.C.), during the course of his address at the celebration of the annual commemoration of the University, recently, paid a graceful and glowing tribute to Father Thomas Kelsh, P.P., of Westbury. He said: "I mention with deepest regret the retirement from the council, through failing health, of our valued friend and adviser, the Rev. Father Kelsh. He was the only member of the original council of 1890 who still retained his seat in 1919. He had been a member of the Council of Education, the functions of which the University assumed. His name is identified with culture, liberal thought, and kindness. The progress of education has been a source of great happiness to him, and we trust that he will long be spared to watch its continuance."

The Catholic Women's League of England is doing notable work in improving the social and moral conditions of the nation, according to the latest reports from its various branches. The total membership is now in the vicinity of 13,000; the branches number 29, and there are 25 sections.

IRISH NEWS

GENERAL.

England now openly claimed the right to form and mould the character of the Irish child, said Archdeacon Keown, P.P., V.G., at Carrickmacross. All her efforts to subdue the spirit of the people of Ireland having failed, she now undertakes the slower but to her mind the more efficacious means of capturing the children. It was the duty of the Church to see that the education of her children was imparted strictly in accordance with sound Catholic principles. That their aim in the new Education Bill was to denationalize and rob of its Catholic character education in this country no one acquainted with English methods in Ireland for 700 years could reasonably doubt. Everything distinctly national and Catholic would be excluded from the curriculum of studies, children would be taught the glories of England, the expansion of the British Empire, whilst the history of their own country would be rigorously excluded. The Irish language in a very short time would be excluded from the schools, and the sun of Ireland's glory—her faith and nationality—would soon set. St. Patrick, who has safeguarded faith and nationality for 1500 years, would not abandon them now, and to him they appealed in confidence.

Sir Gordon Hewart, the Attorney-General for England, declared some time ago in Parliament that no such offence as contingent treason is known to the law. That was when Sir Edward Carson was accused of having used threats which were to be carried out if certain events occurred. Apparently there is one law for the Carsonites and another for the Sinn Feiners. Mr. R. C. Barton, M.P., has been tried by court martial in Dublin, and the public are informed that he was found guilty of having stated in a speech that reprisals would be taken on Lord French if a certain prisoner died in gaol or if his health were injured. For this alleged contingent threat he received the heavy sentence of three years' penal servitude, the plea which saved Carson being evidently overlooked or set aside. Mr. Barton, whose sentence is considered by the majority of his countrymen as a brutally severe one, has been deported to serve it.

The Lord Mayor of Cork referred, at a meeting of Cork Harbor Board, to the appointment by Lord French of Sir John Harley Scott, as High Sheriff of the city. His Lordship said the Corporation had not nominated any person for the Sheriffalty. Any person that accepted office now held it purely as an office under the military dictator of Ireland, Lord French, and would only sit as a representative of Lord French, and not as a representative of the people. He (the Lord Mayor) would object to receive the sheriff. The office of sheriff was purely a military one, and one that the people of Ireland repudiated.

"ARRANT HYPOCRISY." MR JUSTICE COHALAN HITS OUT.

Characterising as "arrant hypocrisy and middle-class English impertinence" the declarations of Sir Auckland C. Geddes, new British Ambassador, on his arrival in this country (says *The News*, New York, under date April 21), Supreme Court Justice Daniel C. Cohalan, one of the leaders of the Irish in America, in a statement last night declared that Ireland and England are at war and that the United States will continue to be interested in the cause of Irish independence until "the world is freed from the overwhelming peril of navalism."

Justice Cohalan's statement, in full, follows:

"His (Sir Auckland Geddes's) statement is a tissue of arrant hypocrisy and English middle-class impertinence. Within three days after a coroner's jury in Cork has held the British Premier and the two chief English officers in Ireland guilty of assassinating the Mayor of Cork, Sir Auckland Geddes says there

is no quarrel between England and Ireland in this generation.

"The truth is the two countries are at war, and will continue until England withdraws her army of occupation and leaves the Irish to rule their own country in their own way.

"In face of conditions in India and Egypt, he can only speak of these countries on the theory that he has come here, like the proverbial diplomat, to lie for his country.

America is interested in Irish independence, and will continue until the end, so that there will be freedom of the seas and the end of all wars, which can only come when the world is free from the overmastering peril of navalism.

"Sir Auckland is running true to form, and it might be well for him at least to set foot on our shores before he begins to lecture the people of America.

"If he wants friendly relations between America and England let him advise the ruling class in England to take their armies out of Ireland, India, and Egypt and to bring about those reforms in England which are so badly needed by the great mass of the English people.

"The British Ambassador is evidently very new in the field of diplomacy. It might be well for him to recognise the fact that we Americans need neither advice nor assistance from him in running our country."

ARE YOU FOR PRISON WHEN DORA DECIDES TO CALL UPON YOU?

"After much fine-drawn argument, the Executive scored a famous victory in a case that is a good deal more simple than it might look at first sight" (says a *Manchester Guardian* editorial). "A British subject may still be imprisoned without trial, and for as long as the competent agents of his Government think fit. D.O.R.A. was born of the war, but it appears to have been the kind of struggle that the preacher had in mind when he observed that 'there is no discharge in that war.' However, juries and indictments are not universally obsolete. In order to remove yourself effectively from their operation, it is, as a matter of fact, necessary that you should be an Irishman, or at least resident in Ireland.

"Once that preliminary has been observed it is now decided on the highest authority that the Crown is certainly at liberty to intern you for as long as it likes and without any troublesome obligation to prefer a definite charge against you. In the instance with which recent arguments were concerned there appears to be good ground for believing that Mr. Patrick Foy, who has been in prison since the middle of January, has never had anything at all to do with the Sinn Fein movement. This, however, is rather an empty and academic consideration—if a case is not going to be tried, the question whether it exists at all is hardly worth bothering about.

"And there is no doubt at all that he is not going to be tried. Proclamations issued after the Dublin rising in 1916 relieved the Government from any such objectionable necessity, and the court agreed with the Attorney-General that there were 'ample grounds' for holding that the emergency that was then recognised 'had not yet ceased.' It gives the Dublin rising an interesting standing as the most protracted revolution that was ever promptly suppressed. As long as the alleged emergency is treated on the lines of that decision, we do not see why it should ever be removed from our politics."

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(Concluded from page 13.)

I
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S

which stand for "Jesus Christ, Son of God, Saviour." This famous symbol was known to Christians everywhere, and was in constant use. It meant to the early Christians all that the Cross means to-day: the use of the Cross would betray them to the persecutors; the fish symbol was free of danger and yet full of meaning. It was used in the form of ornaments worn round the neck, as adornment in paintings, on glass utensils, on sepulchral monuments. It is found mentioned in Patristic literature frequently. St. Paulinus calls the body of Christ in the Eucharist "*panis verus et aquae vivae piscis*"—"true bread and the fish of living water." Tertullian wrote "*Nos pisciculi secundum ichthum nostrum Jesum Christum in aqua nascimur*"—"we little fishes, after the model of our fish Jesus Christ, are born in water."—Now in paintings like the one we refer to, and in other representations on the graves of the Catacombs, we find the fish associated with bread. Sometimes the bread is in loaves in a basket, sometimes it is in the form of round flat cakes, marked with niches so that they could easily be broken, and the symbol represents the permeation of the consecrated species by Jesus Christ Himself.

Another Catacombic picture of the same kind is that known as "the breaking of bread," discovered in 1896 in the Roman cemetery of St. Priscilla. The fresco goes back to the age of St. Justin, in the middle of the second century, according to the testimony of archaeological experts, and is certainly Eucharistic in its meaning. In the Catacombic Chapel of the Sacraments at St. Callixtus we find paintings of a tripod symbolising an altar, upon which are laid a loaf and a fish. A priest stands by with his hands extended over these elements, apparently in the very act of consecration, and near by stands a figure with hands extended in prayer, representing probably the Church adoring the Eucharist.

But we cannot now go more fully into this vast subject. What we have said is perhaps enough to point to the great historical phenomenon of the complete agreement between the Catholic creed of to-day and that witnessed to by these early Eucharistic texts and symbols.

GOODNESS.

Dream not that anything more strong can be
Than simple goodness, but consider well
The nature of the thing, how in a hell
Of blazing wickedness and misery
It shines more fierce than fierce iniquity.
Oh, heed you not those lying mouths which tell
God's burning zeal of love most terrible
To lie in pools of passive piety.
For goodness is a passion in the soul
More fierce than earthly passion, and its peace
Is pinnacled on violence. Desire
Burns there in blossom of white ecstasies.
Mighty as thunder hear God's message roll:
"Whoso is near to Me is near the fire."

F. W. HARVEY, in the *Literary Digest*.

"Sinn Fein refuses to rebel. It has organised itself as a national government, but it will not rebel. Though there have been some deplorable political outrages, they have not been the work of Sinn Fein, and even to-day, when the right of the English Government to rule is categorically denied, Ireland is still freer from crime than any other part of the British Isles. The temptation to acts of violence has been tremendous; the response has been insignificant; and of violence directed by the Sinn Feiners there has been none."—G. K. Chesterton.

W H Y ?

On the first page of the present issue of *The Church Progress* readers will find an account covering the results in St. Louis of the nation-wide essay contest held by the Federal (U.S.A.) Government among the primary and high-school pupils of the country (comments that journal of recent date).

Only one secular paper in the city has given space to the information. Why? Was it because the responsible source for the distribution of the important information failed to send it to the others? Or in the absence of this surmise, was it because the others failed to appreciate the news importance of the matter and discarded it?

Discrimination in the distribution doesn't seem like a fair conclusion. Inappreciation of news value is of the same character. And nothing more substantial than suspicion supports the inference that the striking victory of the Catholic schools over the schools of the State prompted the exclusion.

However, failure of the fact to get the important publicity due it that five of the six—and the first five prizes offered by the St. Louis Chamber of Commerce were won by pupils of Catholic schools is not so important as the fact itself. Except in this: that it deprived the thinking public of information which would necessarily start a series of Whys.

For instance: Why this surprising result? Why this evident excelling of the Catholic pupil? Why this undeniable superior efficiency of the Catholic school? Remembering the essay subject—"The Benefits of Enlistment in the Army"—why the constantly recurring falsehood that these schools are proficient only in the teaching of religion? Why the multiplying attempts to destroy them by Federal control of education, by fanatical State enactments, and by kindred schemes of inimical intent?

Are they not doing more—and doing it better—for God and Country than the schools of the State, in spite of the extravagant sums lavished on these latter? What a compliment they are, then, to Christianity! What a support to the nation! What a solace to the sacrificing Catholic people who sustain them! Read the first page story about the local essay contest. Take counsel of yourself concerning it. Draw the unavoidable conclusions.

The sun has gone my darling one,
The gentle night has come;
The mother sings her lullaby—
"Tra-la-la-rum-tum-tum."
No danger threatens you, sweet one,
You're tucked in quite secure;
And on the nursery mantelpiece
Is Woods' Great Peppermint Cure.

Except Basque, Irish is the most ancient language in Europe. Until the Cromwellian settlement, it was practically the only language spoken in Ireland.

O H A K U N E

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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 June 9 to 12.

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

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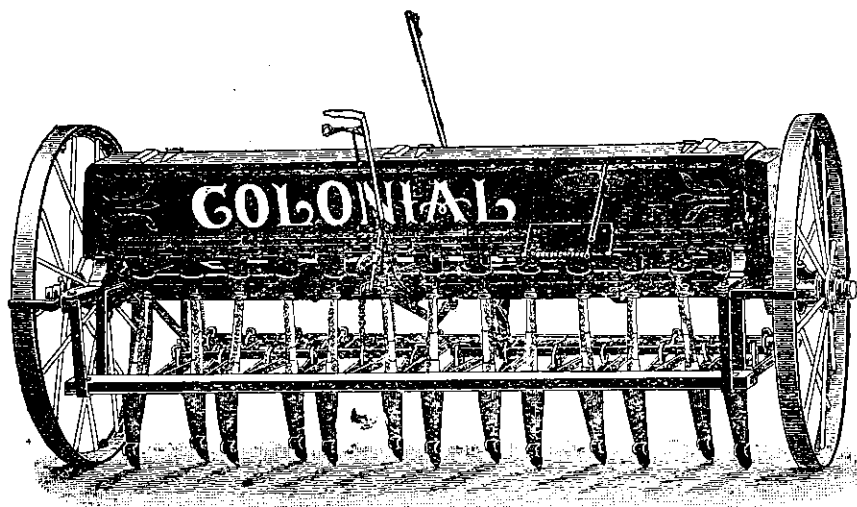
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RETURNING TO THE FOLD

Rev. Lawrence Frederick Harvey, B.A., of Exeter College, Oxford, who was received into the Church at St. Philip Priory, Begbroke, lately gave up the head-mastership of a well-known Protestant school for this purpose.

A special message to the London *Universe*, received from Prague early in February, announces that Colonel Cousin, the Chief of the British Mission in Prague, and his aide-de-camp, Mr. Arthur Dilley, had just been received into the Church.

Rev. Harry Malvin Ovington, until December 28 last curate-in-charge of All Saints', Stechford, Birmingham, England, has been received into the Catholic Church by the Rev. Wenceslaus Memnagh, at St. Vincent's Church, Ashted Row, Birmingham.

A great sensation has been caused in Anglican circles in London by a wholesale conversion at a well-known London church, not far from Westminster Cathedral (says an exchange). Two or more of the clergy and several members of the congregation have been received into the Church.

Miss Benson, daughter of a former Archbishop of Canterbury, who visited Dublin shortly before he died, was recently received into the Catholic Church at Seaton, Devonshire, by Rev. P. O'Toole, P.P., St. Mary's, Brewood, Staffs. She is a sister of the late Monsignor R. H. Benson, of Mr. E. F. Benson, the novelist, and of Mr. A. C. Benson, Master of Magdalene College, Cambridge.

Mrs. Hewins, wife of Mr. W. A. S. Hewins, late Under-Secretary of State for the Colonies, was received into the Church by the Rev. J. Lionel Dove, in the Lady Chapel, Westminster Cathedral, London, on the Feast of the Purification of the Blessed Virgin Mary. She was confirmed the following morning by his Eminence the Cardinal Archbishop of Westminster in his private oratory at Archbishop's House.

On a Sunday afternoon a few months ago the Right Rev. Dr. Grey Graham, Edinburgh, administered the Sacrament of Confirmation to close on 400 persons in St. Mary's, Star of the Sea. During the course of a practical address to those about to be confirmed, his Lordship made special allusion to the adults who were coming forward to receive the Sacrament. There were over 60 of them—nearly all recent converts to our holy Faith. He congratulated them on having found the way to truth in spite of obvious difficulties.

Among the many converts recently baptised at Washington, U.S.A., was Major William Heimke, U.S.A. (retired). He was born in 1847 and was educated in France and Germany at army schools and at the West Point Military Academy. He graduated from the last named institution in 1875. He served in various capacities in the army from 1862 to 1880. He was appointed in 1887 U.S. Vice-Consul at Chihuahua, Mexico, and was in charge of the Consulate from May, 1887, until his appointment as Consul in 1892. He was Second Secretary of the U.S. Legation at Mexico in 1897, and Charge d'Affaires at various times; Secretary of Legation at Bogota, 1906; Charge d'Affaires, 1906-1907; U.S. Minister to Guatemala, 1908-9, and to Salvador, 1909-1915. In 1915 he retired as Chief of the Division of Latin-American Affairs, Department of State. His wife and family are Catholics.

Most Rev. Austin Dowling, D.D., Archbishop of Saint Paul, U.S.A., confirmed a large class recently in the Church of St. John the Baptist at Darwin, Minn. Among those confirmed was Joseph Plumadore, a convert 92 years of age, probably the oldest Catholic convert in the world. He is the father of nine children, all of whom have been received into the Church. This senior of the convert class has a unique history. He has lived under 19 Presidents of the United States. He was born in Pennsylvania when President Tyler,

the tenth successor of George Washington, died. Incidentally four other converts were received into the Church with Mr. Plumadore, whose combined ages totalled 378 years—a most remarkable incident.

Among the recent converts to the Catholic Church in America are Dr. Carlton J. Hayes, of Columbia University, and Henry J. Ford, of Princeton University. Dr. Hayes has been Professor of History at Columbia for many years. He is the author of *British Social Politics*, *The History of Modern Europe*, and other historical works. Dr. Hayes has begun his active Catholic life by becoming secretary of the newly-founded Catholic Historical Society. Professor Henry J. Ford was received into the Church by the Jesuit Fathers of New York. He is a former newspaper man, having been engaged on many of the leading metropolitan newspapers. From 1906-1907 Mr. Ford was lecturer on Political Science in John Hopkins University, and since 1918 has been Professor of Political Science and Government in Princeton University. Professor Ford is the author of *The Rise and Growth of American Politics* (1898); *The Cost of Our National Government* (1909); *The Scotch-Irish in America* (1905); *The Natural History of the State*, and *The Cleveland Era*.

THE LATE MGR. O'RIORDAN.

One of the finest tributes paid to the late Mgr. O'Riordan—who was, by the way, a relative of the Rev. Father T. W. O'Collins, of Melbourne—came from Mgr. Charles Salotti, a prelate well known to Australian students in Rome for his brilliant eloquence and his gracious personality (says the Melbourne *Advocate*). He concluded a stirring panegyric of the Irish Rector by a slight adaptation of Pere Lacordaire's pronouncement over the tomb of Montalembert: "Before leaving the presence of this catafalque, I feel I must pause beside it a little longer, and as I pause I seem to hear the voice of the venerated Rector, '*Cecidi, sed resurgam*'—'I have fallen, but I shall rise again on that day on which you, my dear students, shall have become the apostles and champions of the faith and the rights of your country. I have fallen, but I shall rise again on that day when the Pontiff of Christendom shall place on the heads of our national heroes the aureola due to such glorious champions of the faith. I have fallen, but I shall rise again on that day on which Ireland, my country, shall have burst every bond of slavery and oppression and shall at last salute the sunrise of that liberty which for centuries the clouds of foreign rule have hidden from us. I have fallen, but I shall rise again on that day on which the peoples of the world, gathered closely round the Papacy, shall seek from it, and from it alone, the light of truth, and the word which shall repair all human injustices.' With my best wishes and most fervent prayers," concluded the orator, "I too, look forward to the near approach of this resurrection."

FROM THE HILLS.

To-day the hills seemed strangely still, all day
The pines on Cruagh slept: but, evening falling,
A little timid wind crept from the grey
Above Glenree, and calling, calling,
Across old sheep-tracks in the untrodden heights,
Dropt through a deepening-colored dusk at last,
Purple to green, down darkling roads to lights
Set in white cottage window-sills, and passed.

Wind from the hills! it's little peace you bring
Out of that quiet distance: memories
Wakened in far-off woods at evening,
Where, strewn by older autumns, 'neath still trees,
The very leaves were all lost days, it seemed,
Brushing about the head of one who dreamed!

W. M. GIBBON, in *Studies*.

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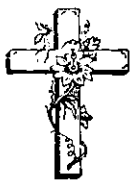
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DE VALERA: A STUDY

Eamon de Valera, whose career reads stranger than fiction, was born in New York City 38 years ago. His mother was Irish and his father Spanish, so that the blood of the two great branches of the Celtic race flows in his veins. His father died when he was three years of age, after which time his mother took him to Ireland, where he received an excellent education. At the age of 15 he possessed a good knowledge of the Irish language, and before he was 20 his mind was thoroughly saturated with the Gaelic spirit.

He was a professor of science at the age of 30. He is now acknowledged as one of the three greatest mathematicians in Europe. Five years ago he was practically unknown to the Irish public; to-day he is recognised the world over as the elected representative of the Irish people.

In the Irish Rebellion of 1916, de Valera played a prominent part, and exhibited military talents of a high order, which won the confidence and admiration of every man under his command. Padraic Pearse's order to surrender was brought to him by his heroic wife on the seventh day of the rising. De Valera gave up his sword in proper military fashion, saying to the British officer: "You may shoot me, but my men must be unmolested when surrendered." A few days later he was on trial for his life.

Since that memorable Sunday afternoon de Valera has spent most of his time in English prisons. While in gaol he was triumphantly elected member for Clare, and when the Dail Eireann assembled on January 21, 1919, he was unanimously elected President of the Republic of Ireland, on the motion of Arthur Griffith, who referred to him as a "soldier and a statesman."

President de Valera arrived in this country nine months ago, and since then he has been twice across the continent. He has spoken to great audiences in every city he visited, from New York to San Francisco, and from Portland, Me., to Portland, Ore. He has received the freedom of the principal cities in the United States. No European since Lafayette visited this country in 1824 has ever received such ovations and aroused such enthusiasm.

De Valera is not a great orator, but he is a philosopher and logician. When before an audience he is always master of his subject. His style of oratory is conversational. He appeals to the intellect rather than to the emotions. He can hold his audience spellbound by his evident sincerity and earnestness, which are the essence of real eloquence. Like Newman, he uses plain, simple English. He prefers plain facts expressed in the plainest language.

Emerson says: "There is no true eloquence unless the man is behind the speech." De Valera is listened to with respect and attention because his audience know and feel instinctively that the man is behind the speech.

He is a close student of men and measures, and yet he has proved himself a man of action and the soul of honor. There is no line long enough or broad enough to shut out his sympathies from suffering humanity or to prevent him from espousing the cause of human liberty in every land beneath the stars.

De Valera is in many respects the "Lincoln of Ireland." He is not only a soldier and a statesman, but a profound thinker and a born leader of men. He commands the confidence, devotion, and support of fully 80 per cent. of the people of Ireland. He is to-day recognised everywhere as the sole and undisputed leader and spokesman of the Irish race at home and abroad.

President de Valera disdains the tricks of the typical politician who is usually all things to all men. While politics is supposed to be the science of government and statesmanship the art of government, there is as much difference between a politician and a statesman as there is between a stonemason and an architect.

The principal object de Valera had in coming to this country was to get recognition for the Republic of Ireland, and the secondary object was to raise 10,000,000 dollars in Irish Bond Certificates for national reconstruction purposes.

That is now a supreme crisis in the history of Ireland. The Irish people understand the conditions that confront them, much better than we can 3000 miles away. During the past four years they have waged a war of passive resistance with marvellous skill, against all the power and resources of the British Government. They have elected their representatives to the Dail Eireann and have laid down a constructive programme and national policy with marvellous unanimity. They have appealed through their chosen representative, to their kindred in America and elsewhere for moral and material support.

No man or group of men in this country has any right to dictate to the people in Ireland or their elected representatives the policy they should pursue. The motto of the Irish in America who sympathise with Ireland now should be "Harmony and Co-operation," instead of carping criticism.

President de Valera is the man of the hour. He has all the essential elements for leadership. He possesses the Spartan patriotism of Wolfe Tone, the Celtic versatility of Thomas Davis, and the principles and ideals of John Mitchel. Such a man ought to command the sympathy and support of every liberty-loving American regardless of race, creed, or political affiliation.—Thomas S. Lonergan, in an American exchange.

CATALOGUE OF LOVELY THINGS.

I would make a list against the evil days
Of lovely things to hold in memory:
First, I set down my lady's lovely face,
For earth hath no such lovely thing as she;
And next I add, to bear her company,
The great-eyed virgin star that morning brings;
Then the wild rose upon its little tree—
So runs my catalogue of lovely things.

The enchanted dogwood, with its ivory trays;
The water-lily in its sanctuary
Of reeded pools; and dew-drenched lilac sprays:
For these, of all fair flowers, the fairest be.
Next write I down the great name of the sea,
Lonely in greatness as the names of kings;
Then the young moon that hath us all in fee—
So runs my catalogue of lovely things.

Imperial sunsets that in crimson blaze
Along the hills, and, fairer still to me,
The fireflies dancing in a netted maze
Woven of twilight and tranquillity;
Shakespeare and Virgil—their high poesy,
And a great ship splendid with snowy wings,
Voyaging on into Eternity—
So runs my catalogue of lovely things.

ENVOI.

Prince, not the gold bars of thy treasury,
Not all thy jewelled sceptres, crowns, and rings,
Are worth the honeycomb of the wild bee—
So runs my catalogue of lovely things.
RICHARD LE GALLIENNE, in *Harper's Magazine*.

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ANSWERS TO CORRESPONDENTS

- S.M.A.—The Irish for "sister" is *deirbhriur*—pronounced dar-av-vrau-her.
- F.L.—Lady Butler was a Miss Thompson. Her sister married Wilfrid Meynell, and is a distinguished poet and essayist.
- J.G.S.—Thanks for clipping. It is very interesting, but we would be slow to believe that a man of the standing of Keynes should be so rash in his assertions as M. Montoux implies.
- N.H. (Havelock).—We already acknowledged receipt, but as there are three places called Havelock, and as you did not specify which, it is presumable that our communication never reached you.
- P.K.—We regret that it is unusual to publish in our columns a correspondence originally intended for other papers.
- A.B.C.—No letters published over *noms de plume* in this paper, except when the topic is absolutely non-controversial. Besides yours is at least ten times too verbose.
- B.E.—Thanks for calling our attention to the omniscient Stout's latest guess. Have you read Windle on the *Church and Science*? We had the book but we have it no longer, nor have we any recollection of where to seek it.
- JUSTICE.—In three places in New Zealand Catholic teachers put themselves to great inconvenience to go out to teach instead of bringing children to the centre in which the convents are situated. Thus while free passes are granted over a few miles to three or four teachers, free passes for scores of children are saved to the Railway authorities. This is what the P.P.Ass. makes such a row about. The concession, recommended by common sense, was granted by a Minister of Education who was not afraid to have common sense, and at a time when Cabinet Ministers were presumed to have common sense. We have heard that Greymouth children who won scholarships have not been permitted this year to take them out in the convent High School. As the High School is far and away the best school on the Coast, it is quite likely that the report is true. The same game was tried in Dunedin last year. The Adm. took up the cudgels and exposed the trickery of the Minister and his satellites, and made them look very ridiculous.

THE CATHOLIC PRESS.

The functions of the Catholic Press (wrote an American Bishop in a recent Pastoral) are of special value to the Church in our country. To widen the interest of our people by acquainting them with the progress of religion throughout the world, to correct false or misleading statements regarding our belief and practise, and, as occasion offers, to present our doctrine in popular form—these are among the excellent aims of Catholic journalism. As a means of forming sound public opinion, it is indispensable. The vital issues affecting the nation's welfare usually turn upon moral principles. Sooner or later, discussion brings forward the question of right and wrong. The treatment of such subjects from the Catholic point of view, is helpful to all our people. It enables them to look at current events and problems in the light of experience which the Church has gathered through centuries, and it points the surest way to solution that will advance our common interests.

The unselfish zeal displayed by Catholic journalists entitles them to a more active support than hitherto has been given. By its very nature the scope of their work is specialised; and, within the limitation thus imposed, they are doing what no other agency could accomplish or attempt, in behalf of our homes, societies, and schools.

N.Z. CATHOLIC FEDERATION

(Contributed.)

Wellington.—Members are reminded that the annual meeting of the Diocesan Council will be held at the Federation Chambers, 4 Willis Street (top floor), on Thursday, July 15. The arrangements for the Mass and sermon will be announced later. At this meeting the election of officers, and of the new Executive Committee, will take place, and a large and representative attendance is looked for. Delegates have received the usual concessions, and the necessary warrants will be sent out in ample time. The committee appeals once more to parish committees to remit amounts due without delay so that the returns may be included in the annual statement. Committees are reminded that the last day for receiving remits is June 26. Any remits coming to hand after that date will not be placed upon the agenda paper, but will have to take their chance under the head of "New Business." The secretary would be greatly obliged if the names of the delegates were forwarded by the 26th inst., also, in order that the roll might be prepared and an estimate arrived at of the probable attendance.

Christchurch.—Committees are reminded that the annual meeting of the Diocesan Council, or annual conference of delegates from parish committees, will take place on Tuesday, July 20, in the city, and all committees should deem it a duty to be represented. Delegates should be elected at the annual parish meeting.

General.—The annual meeting of the Dominion Council will be held at Auckland on August 25. The delegates from the diocesan councils will be elected at their annual meetings. Committees are requested to make early application to the general secretary, Box 958, Wellington, for membership enrolment receipt books.

Federation Sunday falls on July 4, and committees are earnestly requested to make immediate arrangements for the enrolment of all parishioners.

THE COMMANDANT AT FIUME.

[The Commandant at Fiume sends a protest to Sir Eric Drummond denying that the League of Nations had a right to interfere in the Adriatic question. The protest added: "It is now clear that the League is nothing but the representatives of the Great Powers wishing to impose hegemony on the rest of the world." The Commandant sends greetings, on their solidarity to Ireland, India, and Egypt.—A. and N.Z. cable.]

O soldier! a-dream by a classic sea,
 You have seen through the weft of things,
 And the hurricane words of hypocrisy
 From premiers, scribes, and kings;
 You scoff at the league of false-pretence—
 An imperial bandit scheme!
 Oh deep have you plumbed in the wells of sense
 That feed the imperial dream.

O soldier! a-dream by a classic sea,
 What greetings intense and grave!
 Flung out from a centre of storm to be
 Flame-words for the young and brave.
 What matter at all whoever you war—
 You saw, and have spoken true
 To the girded folk who embattled are
 For a dream that fills me and you.

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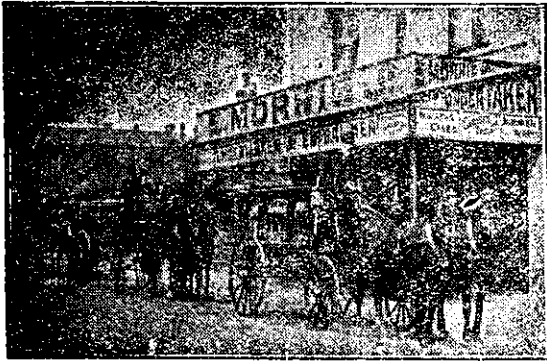
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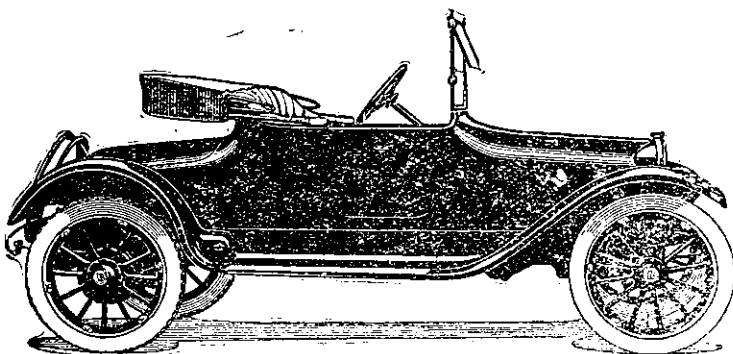
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DOMESTIC

(BY MAUREEN.)

Bread and Cheese Pudding.

Put a breakfast cup of milk into a saucepan with a piece of butter size of a large egg, let it remain until the butter is melted, then pour it over three-fourths of a pound of bread crumbs and one-half a pound of grated cheese; let these soak for 20 minutes and then add a pinch of salt and four eggs well beaten; pour the mixture into a well buttered dish and bake in a quick oven; this is a good way to finish up rather dry crust of cheese. Time to bake, three-quarters of an hour.

Apple Marmalade.

Peel and cut 30 apples in slices, taking out the cores, and if for preserving, to every pound of fruit put three-quarters of a pound of sugar (but if for immediate use half a pound would be quite sufficient), place the whole into a large preserving pan, with half a spoonful of powdered cinnamon and the rind of a lemon chopped very fine, set the pan over a sharp fire, stirring it occasionally until boiling, when keep stirring until becoming rather thick: it is then done: if for immediate use, a smaller quantity would be sufficient, which put by in a basin until cold, but if to keep any time put it in jars, which cover over with paper, and tie down until wanted.

Chocolate Sponge Roll.

Ingredients: Two eggs, 1lb flour, 2oz castor sugar, 1/2lb butter, 2oz chocolate, 1 tablespoonful of water, vanilla flavoring, half teaspoonful baking powder. Method: Cream the butter and sugar, then add 1 egg and a little of the flour, sieved: beat well and add the other egg and the rest of the flour. The lightness of the roll depends upon the mixture being well beaten. Flavor to taste, and add the baking powder last. Spread the mixture on a flat tin of an oblong shape that has been lined with paper. (The mixture should not be more than a quarter of an inch thick or it will not roll when baked.) Bake in a quick oven until nicely browned and firm to the touch. Have ready a sheet of paper sprinkled with sugar, and turn the baked sponge on to it. Trim the edges with a sharp knife and spread quickly with the chocolate mixture, which should have been prepared thus:—Grate or shred the chocolate and melt it slowly in the water without allowing it to boil. Having spread the chocolate, take hold of one end of the paper and roll up quickly. Place on a wire stand or sieve to cool.

Yorkshire Pudding.

Two breakfast cupfuls of milk, two and a half cupfuls of flour, one teaspoonful of baking powder, a quarter of a teaspoonful of salt, and four eggs. Beat the eggs well, add the milk, sift in the flour and baking powder gradually, beating all the time adding the salt, continue beating for eight minutes. The mixture should be perfectly smooth. Half an hour before the roast is done, pour this mixture into a buttered baking-pan and bake until a golden color.

Onions as Disinfectants.

Onions, when cut, quickly absorb impurities in the air, and therefore they act as disinfectants. But—and this should be remembered—the impurities they take up make them unfit for food, so a cut onion should be used at once or thrown away; never saved for flavoring something to-morrow.

COLLECT OLD STAMPS

St. Patrick's,
Poona, India,

September 1, 1919.

Very Dear Friend,—Our missions have been hard hit by war, famine, and disease. The distress and poverty existing in some of our missions is great. As cash is hard to get, we ask charitable persons all over to gather and send us all the cancelled stamps they can. One may be too poor, sick, etc., to send money, but even children may thus help. For who is too poor or too small a child to gather old stamps. By doing this, you will help the missions substantially. We only ask the crumbs that fall from the table. The stamps thrown away daily in a large city would keep a mission for a whole year!

Sincerely in Christ,

(Rev.) HENRY WESTROPP, S.J.

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MOST RELIABLE PLAIN RINGS.

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LAUNDRY HELP**

8 or 9 Weeks' Washing for 1/-
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GREEN SEAL—Bulk Packets for 9 Washings.
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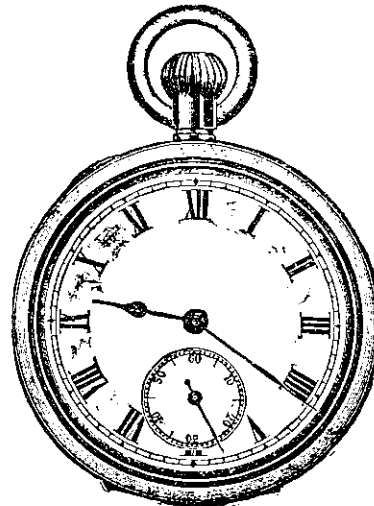
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Marked at prices which will give quick response to this advertisement.

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An absolutely honest and reliable time-keeper specially non-magnetic, being adjusted to stand any heat or cold and suitable for any class of wear. Price, 32s 6d; with extra jewels 35s.

Post free on receipt of cash

Also the same line in a specially dust proof case, at 40s.

I strongly recommend this for farmers or miners and working men generally. I can also supply the same line with first-class radium dial, a special boon to those working at night. Price, 45s.

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ON THE LAND

At Burnside last week the yarding of fat cattle consisted of 181 head, the quality being fair. The sale opened at an advance of 20s to 25s per head on previous week's rates, but towards the finish prices eased back fully 20s per head. Prime bullocks made from £19 to £22 10s; extra, to £26 10s; medium, £15 to £17 10s; light, from £12; prime heifers, £18 12s 6d; medium cows and heifers, £12 to £14 10s; light from £8 10s. Fat Sheep: 2419 yarded, the quality being fair. Prices were steady throughout the sale at the previous week's rates. Prime heavy wethers 53s 3d to 57s 6d, prime 43s 6d to 49s 3d, medium 33s 9d to 38s 3d; light from 28s, prime heavy ewes to 53s 6d, prime 37s to 41s 9d, medium 32s to 35s 6d, others from 26s. Lambs: 1567 lambs of good quality were yarded. Freezing buyers were operating freely for all lines suitable for export, a good sale resulting at prices slightly in advance of the previous week's rates. Prime heavy made from 33s 3d to 36s, prime, 29s to 32s 3d, medium 26s to 28s 3d, others from 21s. Pigs: A small yarding, and as a much larger number could have been disposed of, higher prices to the extent of from 7s 6d to 10s per head were obtained. Best baconers realised from 10d to 11d per lb, and best porkers from 10½d to 11½d per lb.

At the Addington market last week there was a big yarding of fat stock, and an average one of stores. There was an improvement in the store sheep market, the mutton market being very firm, whilst the overflow yarding of fat beef met with a much easier sale. Fat Lambs: A yarding of 2600 of indifferent quality. An average demand, freezing buyers securing the bulk. Extra prime lambs to 38s, prime 27s 6d to 32s 1d, medium 24s 9d to 26s 9d, lighter 20s to 24s 6d. Fat Sheep: A big yarding, with many lines of very prime, both ewes and wethers. A firm tone was displayed throughout. Freezing buyers secured about half the yarding, and were operating more freely than usual. Quotations: Extra prime wethers 48s to 60s, prime 39s to 44s, medium 34s 6d to 38s 6d, lighter 29s to 34s, extra prime ewes 45s to 49s 7d, prime 38s to 42s, medium 32s to 37s, lighter 25s to 31s 6d. Fat Cattle: The penning being much more than butchers' requirements, and the freezing buyers not operating, there was a drop in prices, particularly for secondary stuff, which chiefly comprised the entry. Extra prime steers brought up to £29, prime, £19 to £24 15s, medium £15 to £18, lighter, £8 15s to £14 12s 6d, prime heifers £13 to £16 12s 6d, ordinary, £8 10s to £12 17s 6d, extra prime cows to £18 15s, prime £12 15s to £15, ordinary £8 to £12 10s. Pigs: Choppers to £9 10s, light baconers £6 15s, and heavy to £8 (average price per lb 10d to 10½d); heavy porkers, to £5 5s (average per lb, 1s to 1s 0½d).

A WONDERFUL GRASS.

The Gundagai *Times* says:—Mr D. Nicholls, a former Gundagai resident, has obtained remarkable results this season from Sudan grass, under irrigation on the Lachlan. On less than 400 acres of unirrigated land Mr Nicholls has this season carried 1600 sheep, 30 horses and a few dairy cattle. Amongst other crops he has grown 28 acres of Sudan grass under irrigation. From this he has fed all his sheep since November, and enough of the last cut remains to keep them going for another month. Besides, he made 40 tons of hay. From a measured acre Mr Nicholls states that he made seven tons of hay from a second cut of six weeks' growth.

HINTS ON PRUNING.

If the work of pruning is pushed through early, the winter ploughing can be proceeded with in good time, and it will be possible to pay full attention to the early spring spraying (says the *Freeman's Journal*,

Sydney, quoting the Agricultural Department's Fruit Expert).

When pruning the peach it should be remembered that it chiefly crops on the previous year's laterals, and not on old spurs; thus it is necessary to keep up a yearly supply of young laterals. This can be done if the old laterals are taken out regularly each winter pruning; young laterals will then start from the dormant buds at their bases. Care should be taken when cutting out the old laterals not to cut close enough to damage the dormant buds. In a season when there is a bad showing of fruit buds, it will be necessary to leave some of the two-year-old laterals that are carrying sub-laterals, or temporary spurs showing such buds, but this is to be avoided as much as possible for the longer the laterals are allowed to remain after the second year the harder it is for the dormant buds at the base to start into growth. If the trees have been topped the previous pruning it will probably be necessary for a number of leaders to be thinned out this season, for if the top is allowed to become too thick the trees will not readily furnish fresh laterals along the main branches. It has also been found that in very vigorous trees that have their shape well established, it is well only to thin the leaders out and not to top them back for a season. This non-topping also encourages the furnishing of laterals below.

The apricot crops both on the previous year's laterals and on older spurs, but on most varieties the tendency is for these spurs to die out after two or three seasons, starting from the base of the lateral; consequently the laterals soon only produce fruit towards their tips. This may be avoided by following a system of renewal very similar to that described for the peach. Plums, on the other hand, mostly develop permanent fruiting spurs. These can generally be obtained by leaving the laterals long in the trees, and shortening them back in later years when the spurs are established and the trees are making less growth. In older trees where spurs have multiplied too numerous they should be thinned out in order to prevent over-setting and consequent small fruit; exhausted spurs should also be removed to encourage the growth of new spurs or laterals which will subsequently form fresh spurs.

The blow-fly poised on vibrant wing,
That drones his welcome to the spring,
Is housewife's most detested pest,
And always an unwelcome guest.
But not a more abhorrent foe
Than many other pests we know,
Those coughs and colds we'd ne'er endure,
Had we no Woods' Great Peppermint Cure.

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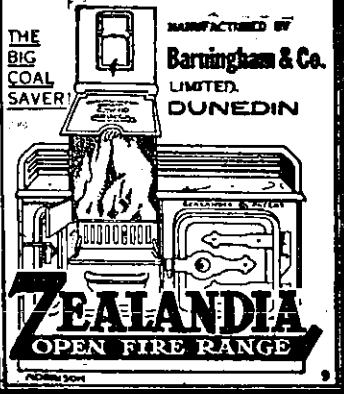


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The Man Called Pearse. By Desmond Ryan. Price 6/9 post free.

When your Motor Engine "Goes Back" on you.

Can you find out the cause? Can you take it to pieces and assemble the parts correctly? Can you do your own repairs? As yourself these questions. **OUR CORRESPONDENCE COURSE OF MOTOR MECHANICS** Deals with MOTORS from A to Z. Benefit by this fine Course of spare-time study. The fee is moderate, and the knowledge gained invaluable to car owners. Send for Free Booklet now to **CORRESPONDENCE SCHOOL OF MOTOR MECHANICS,** P.O. Box 816, CHRISTCHURCH.

The Unique Vulcanizer

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Don't Bother with Patches!

When you have a puncture in Tube or Tyre, vulcanise it right away and make a Permanent Job. Anyone can do it, anywhere, at any time,—the method is simplicity itself! Many Farmers and Business Men find the "UNIQUE" VULCANISER indispensable. It saves time and cuts down the Repair Bill. Complete Outfit in Box. **Price, 27s 6d. Post Free.**

Send your Orders direct to the Manufacturers.
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The Family Circle

WHAT HAVE YOU DONE?

You are going to do great things, you say—
But what have you done?
You are going to win in a splendid way,
As others have won;
You have plans that when they are put in force
Will make you sublime;
You have mapped out a glorious upward course—
But why don't you climb?

You're not quite ready to start, you say;
If you hope to win,
The time to be starting is now—to-day—
Don't dally, begin!
No man has ever been ready as yet,
Nor ever will be;
You may fall ere you reach where your hopes are set—
But try it and see.

You are going to do great things you say,
You have splendid plans;
Your dreams are of heights that are far away—
They're a hopeful man's;
But the world, when it judges the case for you,
At the end, my son,
Will think not of what you were going to do,
But of what you've done.

BOYS THAT SUCCEED.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will be out of the office in less than a week."

"What makes you think so?" inquired his wife.

"Because the very first thing that he wanted to know was just exactly how much he was expected to do."

"Perhaps you will yet change your mind about him."

"Perhaps I shall," replied the merchant, "but I do not think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned two or three days ago. Well, he is the best boy who ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began to work he performed very faithfully and systematically the exact duties assigned to him, which he had been so careful to have explained to him. When he had finished he came to me and said: 'Mr. —, I have finished all the work. Now what can I do?'"

"I was a little surprised, but I gave him a little job of work and forgot all about him until he came into my room with the question: 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned to him. I predict a successful career for that boy as a business man."

PRECEPTS FOR BOYS.

A very successful teacher of boys gave six "re-members" to his pupils:

First—That a quiet voice, courtesy, and kind acts are as essential to the part in the world of a gentleman as of a gentlewoman.

Second—That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous men have usually been the most gentle.

Third—That muscular strength is not health.

Fourth—That a brain crammed only with facts is not necessarily a wise one.

Fifth—That the labor impossible to the boy of 14 will be easy to the man of 20.

Sixth—That the best capital for a boy is not money, but a love for work, simple tastes, and a heart loyal to his friends and his God.

DEFINITIONS OF "HOME."

The golden setting in which the brightest jewel is "mother."

A world of strife shut out, a world of love shut in. An arbor which shades when the sunshine of prosperity becomes too dazzling; a harbor where the human back finds shelter in the time of storm.

Home is the blossom of which Heaven is the fruit. Home is a person's estate obtained without injustice, kept without disquietude; a place where time is spent without repentance and which is ruled by justice, mercy, and love.

A hive in which, like the industrious bee, youth garners the sweets and memories of life for age to meditate and feed upon.

The best place for a married man after business hours.

Home is the cosiest, kindest, sweetest place in all the world, the scene of our purest earthly joys and our deepest sorrows.

The place where the great are sometimes small and the small often great.

The father's kingdom, the children's paradise, the mother's world.

The jewel casket containing the most precious of all jewels—domestic happiness.

PROOF READING.

The proof reader often has to make corrections of a mechanical kind, in all but the very best of copy. (says *Printers' Exchange*). Sometimes, however, he trips up. The following instance, which is absolutely authentic, is probably the worst in history, because it not only changed the meaning of the sentence in which it stood, but of the entire article in which it appeared.

Rev. Washington Gladden, several years ago wrote an article in one of our most firstly first-class magazines, "Nameless here Forevermore!" in an effort to reconcile certain differences between the Catholic Church and the Protestants. It was a very delicate subject, and was treated with the greatest care. In conclusion, Dr. Gladden wrote somewhat as follows:

"It is hoped the preceding irenical remarks will serve to somewhat clear the situation."

The proof reader changed "irenical" to "ironical," and so it appeared in the magazine. The unfortunate result of this change can be better imagined than described.

RULES FOR PEDESTRIANS.

The Assistant-Secretary of State for Oregon, U.S.A., received the following from some wag, who suggested that it be enacted into law:—

Pedestrians crossing streets at night shall wear a white light in front and a red light in the rear.

Before turning to the right or left, they shall give three short blasts on a horn at least three inches in diameter.

When an inexperienced automobile driver is made nervous by a pedestrian, he shall indicate the same, and the pedestrian shall hide behind a tree until the automobile has passed.

Pedestrians shall not carry in their pockets any sharp instrument which may cut automobile tyres.

In dodging automobiles, pedestrians shall not run more than seven miles an hour.

Pedestrians must register at the beginning of each year and pay a license fee of five dollars for the privilege of living. There shall be no rebate if they do not live the entire year.

Each pedestrian before receiving his license to walk upon the streets must demonstrate before an examining board his skill in dodging, leaping, crawling, and extricating himself from machinery.

Pedestrians will be held responsible for all damages done to automobiles or their occupants by collisions.

THE LUNCHING TEAM.

For many seasons now the Slocum Militia Football Team had been beaten by the lads from the rival regiment at Punkville.

So the Slocum manager did a bit of thinking, with the result that on the day of the match, when Punkville came to lunch as usual with Slocum, they found a splendid repast awaiting them, with wines and all sorts of good things to eat but bad for football.

The visitors did themselves well, while the home team held back quietly, and the manager began to rub his hands at the thought of an easy victory.

Presently they all filed out to the ground for the contest. The Slocum's manager was startled to find there a team of fresh, keen-looking lads, ready for the fray.

"Who are these?" he asked the lunchers suspiciously.

"Those? Oh, they are the playing team; we are only the lunching team, you know!"

SMILE RAISERS.

Judge: "Have you anything to offer the court before sentence is passed on you?"

Prisoner: "No, your Honor, my lawyer took my last pound."

"Special pains given to beginners," is a statement in an ad. of a music-teacher. Few advertisers are that frank.

"My boy," said the millionaire, lecturing his son on the importance of economy, "when I was your age I carried water for a gang of bricklayers."

"I'm proud of you, father," answered his offspring; "if it hadn't been for your pluck and perseverance, I might have had to do something of that sort myself."

A chimney sweep who was complainant in a case in Edinburgh gave his name as Jamie Gregory, LL.D.

"Where on earth did you get that distinction?" asked the attorney.

"It was a fellow frae an American University," answered Jamie. "I sweepit his chimney three times. 'I canna pay ye cash, Jamie Gregory,' he says, 'but I'll mak' ye LL.D. an' we'll ca' it quits.' An' he did, sir."

They passed a magnificent mansion: "That's a fine house," said Brown, "and yet I can't bear to look at it."

"Why not?" asked Jenks.

"Because it is built out of the blood, the aches, the groans of human beings, out of the grief of children, and the wails of women."

"Why, is the owner a money-lender?"

It was at a charity dinner that a careless waiter spilled a plate of soup over one of the clergymen present. "What——" he commenced. Then remembering himself, he turned to his neighbor and asked, "Will some layman kindly say a few words appropriate to the occasion?"

PILES

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

SCIENCE SIFTINGS

(By "VOLR.")

Ancient and Modern Breadmaking.

It is not generally known where and when loaf-bread originated, but some believe that credit is due to the Chaldeans. Previous to their captivity, the Israelites made unleavened cakes, but later they learned from the Egyptians the art of leavening dough and baking bread. The Romans gained their knowledge of bread-making from the Greeks and spread the art throughout the countries they conquered.

When the Romans went to Scotland they found the natives baking their bread on a ring of flat stones about a fire, which the conquerors called "grerdial," meaning girdle. About 50 years ago in some old Welsh farmhouses there might be found flat, circular iron plates or bake-stones, which were somewhat similar to the Scottish girdle. It is probable that England learned its bread-making from the Romans, but for many centuries there were practically no public bakers. Also, bread made from wheat was a luxury, and the poor were forced to utilise rye or barley, and sometimes peas, beans, or oats.

In 1596 Thomas Cozan published a book called *The Haven of Health*, a part of which dealt with bread-making. Mr Cozan claimed for good bread qualities upon which we insist to-day. Light bread was then accomplished by much working of the flour and leaving the paste in a warm place for fermentation. Yeast came into use in 1634 and caused considerable opposition at first, as it was thought to be detrimental to health.

The Passing of Petrol.

Professor Harold B. Dixon, F.R.S., who is a member of the Inter-Departmental Committee on Alcohol Motor Fuel, and is in charge at the Manchester University of all research and experiments in connection with the discovery of a suitable alternative fuel to petrol, claims some very real progress as a result of his investigations.

Professor Dixon is still conducting inquiries into the different values of ordinary alcohol, ether, benzole, and various mixtures of all three. In his opinion, according to the Manchester motoring correspondent of the *Daily Mail*, we "can rid ourselves permanently of the petrol incubus and more than fill the enormous demands of motor transport all over the Empire by taking sun-power as it comes and not by draining away the limited store of old sun-products still available."

"My researches so far," said Professor Dixon to the correspondent, "have convinced me that we can get all the motor fuel we need from a single tree or other form of vegetation. I say 'tree,' because I believe the mahua tree, which grows freely in India, yields a large proportion of alcohol from its flowers when they are treated. But a good yield is also obtained from molasses, of which there is a huge supply in the West Indies and other accessible parts of the Empire.

"Pure alcohol, as you know, needs a higher compression in the ordinary motor-engine than we use to-day. It is also difficult to start up from cold. But mixed with either benzole or, what I regard as infinitely more practical, ether, it becomes as tractable a fuel as any we have now. Ether is produced, of course, from the alcohol itself.

"I am still experimenting with compressions to find out exactly at what point different strengths of the alcohol mixtures are most efficient all round."

"How long would it be before such a supply of fuel could begin?" Professor Dixon was asked.

"That does not worry me at all," he replied. "From the moment the Government sanction its manufacture and when the raw material and plant is available, it is only a question of ordinary chemical process to extract the stuff. A few weeks. It does not take long to make."