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GLEANINGS FOR NEXT WEEK'S CALENDAR.

- March 4, Sunday.—Third Sunday in Lent.
 „ 5, Monday.—Of the Feria.
 „ 6, Tuesday.—SS. Perpetua and Felicitas, Martyrs.
 „ 7, Wednesday.—St. Thomas of Aquin, Confessor and Doctor.
 „ 8, Thursday.—St. John of God, Confessor.
 „ 9, Friday.—St. Frances of Rome, Widow.
 „ 10, Saturday.—Feast of the Forty Martyrs.
 SS. Perpetua and Felicitas, Martyrs.

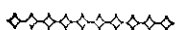
SS. Perpetua and Felicitas, together with three companions, suffered martyrdom for the faith at Carthage, in the year 203.

St. Frances of Rome, Widow.

St. Frances, a native of Rome, exhibited from her childhood a remarkable love of solitude and prayer. As she grew up these qualities became more marked, though she never, under the pretext of engaging in private devotions, neglected the duties of her state of life, her motto being: "A married woman must, when called upon, quit her devotions to God at the altar to find Him in her household affairs." After the death of her husband, St. Frances entered an Order of nuns which she herself founded. She died in 1440, being then in the 56th year of her age.

Feast of the Forty Martyrs.

The Forty Martyrs were a party of soldiers who suffered a cruel death for their faith, near Sebaste, in Lesser Armenia, victims of the persecution of Licinius, who, after the year 316, persecuted the Christians of the East. The earliest account of their martyrdom is given by St. Basil, Bishop of Caesarea (370-379), in a homily delivered on the Feast of the Holy Martyrs. The feast is consequently more ancient than the episcopate of Basil, whose eulogy on them was pronounced only 50 or 60 years after their martyrdom, which is thus historic beyond a doubt. According to St. Basil, 40 soldiers, who had openly confessed themselves Christians, were condemned by the prefect to be exposed naked upon a frozen pond near Sebaste on a bitterly cold night, that they might freeze to death. Among the confessors, one yielded and, leaving his companions, sought the warm baths near the lake, which had been prepared for any who might prove inconstant. One of the guards set to keep watch over the martyrs beheld at this moment a supernatural brilliancy overshadowing them, and at once proclaimed himself a Christian, threw off his garments, and placed himself beside the 39 soldiers of Christ. Thus the number of 40 remained complete.



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JESUS.

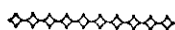
Jesus, to Thee from ways of sin and sadness,
 Trusting we turn for rest amid the strife;
 Thou, Thou, alone canst give true peace and gladness,
 Thou art alone the Way, the Truth, the Life.

Thou art the Way, dear Lord, to Thee for guidance
 From ways of sorrow and of death we flee;
 Seeking the Father, vainly shall we seek Him,
 Unless our steps are guided on by Thee.

Thou art the Truth, dear Lord, Thy teaching only
 True light and wisdom can to us impart;
 Thou, only Thou, canst keep the mind from error,
 Strengthen the will, and gently sway the heart.

Lord, be to us all that Thou hast promised;
 Be Thou our guide to shun the paths of sin;
 Sow in our souls Thy sweet and saving lessons,
 Fill us with strength eternal life to win.

—JOHN G. HACKER, S.J



REFLECTIONS.

Give us not years but souls.—St. Francis of Assisi.
 O could we only pronounce the Holy Name of Jesus
 from our hearts, what sweetness would it diffuse to our
 souls.—St. Francis of Sales.



The Storyteller

Knocknagow

OR

The Homes of Tipperary

(By C. J. KICKHAM.)

CHAPTER II.—"MY ELDEST DAUGHTER, SIR."

Mr. Lowe judged from the hearty "I wish you a merry Christmas, sir," which greeted his host so frequently on the way homeward, that Mr. Kearney was on excellent terms with his neighbors. They did not wait for the procession; and, after a brisk drive of twenty minutes, the young gentleman again found himself in front of the crackling wood fire. While looking out on the snow-covered landscape, his attention was attracted by the extraordinary gait of a person approaching the house, swinging his legs and arms about in a manner impossible to be described. As he came nearer, the size and shape of the feet were particularly noticeable. And as the figure was passing the window, the fact flashed upon Mr. Henry Lowe, as if by inspiration, that after all Barney Brodherick was Wat-tletoes.

He had the curiosity to raise one of the windows to see what Barney meant by stopping suddenly opposite the hall-door, and holding out his hand with a coaxing wink of his little grey eyes.

Maurice Kearney's youngest son, a fat, innocent-looking boy, stood, with his shoulder leaning against the jamb of the door, picking the raisins out of a great slice of plum-cake.

"I'll bring you to hunt the wren," said Barney.

"I can go with Tom Maher," the boy replied.

"I'll give you a ride on Bobby," Barney continued, in a still more insinuating voice.

But the boy continued picking the raisins out of his plum-cake.

"Be gob, Mr. Willie, I'll—I'll show you a thrush's nest!" exclaimed Barney, in a sort of stage whisper.

The boy looked from the cake to the tempter, and hesitated.

"With five young wans in id," continued Barney, pressing the advantage he saw he had gained, "feathered an' all—ready to fly."

This was too much. The thrush's nest carried the day; and Barney was in the act of taking a bite out of the plum-cake as he repassed the parlor window on his way round to the kitchen. But the promise of a thrush's nest, with five young ones in it, on a Christmas morning in our latitude, impressed Mr. Lowe with a high opinion of Barney Brodherick's powers as a diplomatist.

"Come, Mr. Lowe," said his host, as he placed a chair for him at the breakfast table, "you ought to have a good appetite by this time. I'm sorry you would not take something before you went out this morning."

"Oh, thank you," he replied, "but I'm all the better able to do justice to your viands now."

As the young gentleman was sitting down, Mrs. Kearney's portly figure caught his eye in the doorway. She at once walked up to him, holding out her hand, and apologised for not having been prepared to receive him properly on his arrival. "But indeed," she added, "we had not the least notion that any one was coming.—Why did you not write to say that Mr. Lowe would be with you?" she asked, turning to her husband.

"Where was the use of writing, when I knew I'd be home myself before the letter," was the reply, in a rather brusque manner, which was peculiar to Maurice Kearney.

"The time," said Mr. Lowe, "is very unusual for such a visit; but you know I am a homeless wanderer at present."

"My eldest daughter, sir," said Mr. Kearney, waving his hand towards the door, near which the young lady had stopped hesitatingly for a moment.

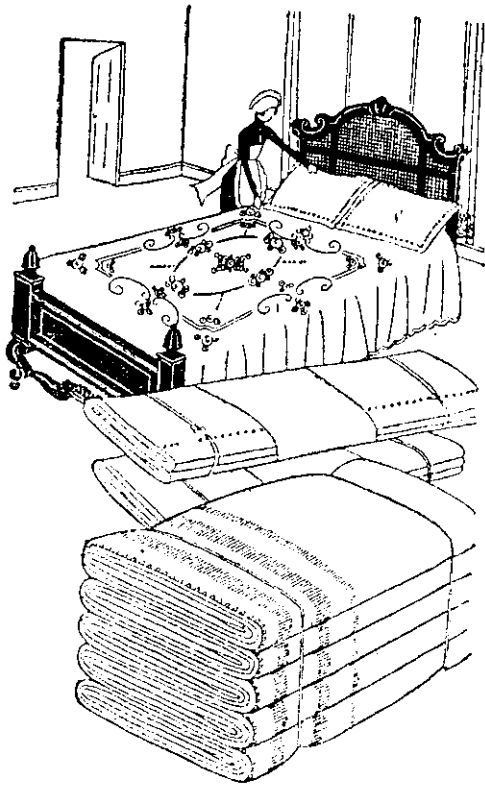
Mrs. Kearney took her portly person out of the way; and her face beamed with pride and fondness as she surveyed the lovely girl, who, after curtesying gracefully, advanced, and, with a half-bashful smile, gave her hand to her father's guest.

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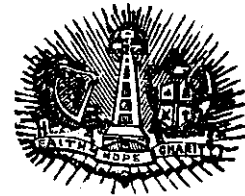
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"Breathes there a man with soul so dead,
Who never to himself has said,
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The young gentleman was taken completely by surprise. He had felt some curiosity to know what sort was the face hidden by the thick veil next him in the chapel. He thought it would be rather a pleasant discovery to find that the face was a handsome one; and was quite prepared for a blooming country girl in the person of his burly host's daughter. But the lady who now stood before him would have arrested his attention anywhere. She was tall, though not of the tallest. The driven snow was not whiter than her neck and brow. A faint blush at that moment tinged her usually pale cheek, which, together with a pair of ripe, rosy lips, and eyes of heavenly blue, imparted a warmth to what otherwise might be considered the marble coldness of her almost too ideal beauty.

Mr. Henry Lowe, for once in his life, felt at a loss for something to say; but the entrance of two young girls spared him the necessity of making a speech. The taller of the two moved timidly behind her father's chair without venturing even to glance at the stranger; while the other surveyed him from head to foot, and then turned to Miss Kearney with a look of surprise if not reproach. Miss Kearney understood the look, and said with a smile:

"Mr. Lowe, let me introduce you to my friend, Miss Gracie Kiely."

"Miss Grace Kiely," said the little lady, drawing herself up to her full height, and bowing with great dignity.

She was moving away, with an air of studied gravity, when Mr. Kearney said:

"Come, Grace, sit here near me. 'Tis a long time since you and I had a talk together."

Her face lighted up at once, and, forgetting all her womanly dignity, she ran with child-like glee to the chair which he had drawn close to his own. She resumed her serious look again; but her keen sense of the ludicrous was too much for it, and one of Maurice Kearney's characteristic observations had even the effect of making our dignified young lady laugh into her cup, and spill so much of the tea that Mrs. Kearney insisted upon filling her cup again.

"How did you like the sermon, Mr. Lowe?" Miss Kearney asked.

"It was so unlike anything I ever heard before," he replied, "that I really cannot venture to give an opinion. But he certainly moved his hearers as I have never seen an audience moved by a preacher. Some passages were quite poetical; and these, I was surprised to find, produced the greatest effect. It is very strange."

"I believe," said Miss Kearney, "we Irish are a poetical people."

"I particularly admired that passage," Grace observed, with her serious look, "beginning 'From the ripple of the rill to the rolling of the ocean; from the lily of the valley to the cedar on the mountain.' That passage was very beautiful."

"Yes, I remember that," said Mr. Lowe, with a nod and a smile, which so flattered Miss Grace's vanity that she could only preserve her look of gravity by dropping her eyelids and almost frowning. But, in spite of her efforts, a glance shot from the corner of her eye which plainly showed how gratified she was.

"She could preach the whole sermon to you," said Mr. Kearney, in his emphatic way. And then, after a pause, he added, still more emphatically: "I'd rather have her in the house than a piper."

This was too much for Grace; and Miss Kearney and her mother joined in her ringing laugh, while Mr. Lowe looked quite as much puzzled as amused, as he turned full round and stared at his host, apparently expecting some explanation of this extraordinary testimony to Miss Grace's powers of pleasing.

Mr. Kearney, however, rubbed his whiskers, contemplatively, to all seeming quite unconscious of their mirth, and added, with a jerk of his head:

"Wait till you hear her play 'The Foxhunter's Jig.' Miss Butler is a fine girl," he observed, abruptly changing the subject.

All eyes were turned upon Mr. Lowe, and he felt called upon to say something. So he said:

"Indeed yes, a very fine girl."

But the young gentleman felt that a certain opinion which he had always held regarding the respective merits

of black and blue eyes, was considerably modified during the past half-hour.

"She plays the harp," said Mr. Kearney confidentially to Grace, who nodded, and evinced by her look that the concerns of great people possessed a great interest for her.

"And the guitar," he added. "Though the devil a much I'd give for that, only for the singing. She has a fine voice," he remarked, turning to Mr. Lowe.

"Does Miss Kiely sing?"

"She does, she does," his host replied, rather impatiently.

"But I'm talking of your cousin, Miss Butler."

"Oh, she sings very well," said Mr. Lowe.

"I never heard 'Savourneen Dheclish' or the 'Coulin' played better. She brought the tears to my eyes."

"She is quite an enthusiast about Irish music," said Mr. Lowe.

"Kind father for her," put in Mrs. Kearney. "He and my Uncle Dan used to spend whole days and nights together playing Irish airs. My Uncle Dan played the fid-violin," said Mrs. Kearney, correcting herself, for she liked to call things by their grandest names, particularly when they happened to be connected with her Uncle Dan, or, indeed, with any of the great O'Carrol's of Ballydunmore. "Mr. Butler," she continued, "used to play the flute." He made some beautiful songs about Annie Cleary before they were married. He was not Sir Garrett then, for it was in Sir Thomas's time. My Uncle Dan, too, had a great turn for poetry, and he used to help Mr. Butler to arrange the music for the songs. 'Twas my Uncle Dan," she added, turning to her husband, as if she were imparting a piece of information he had never heard before, "'twas my Uncle Dan that translated the 'Coravoih' into English."

"I know, I know," said her husband, rubbing the side of his head uneasily—knowing from sad experience that when his portly better half once set off upon her hobby it was no easy matter to pull her up.

"My Uncle Dan," she proceeded, "was the most talented of the family, though the Counsellor had the name."

Mrs. Kearney closed her lips after uttering the word "Counsellor," and then opened them with a kind of smack, followed by a gentle sigh, as she bent her head languidly to one side, and rested her folded hands upon her knees. Her husband rubbed his head more and more frantically; for these were infallible signs that the good lady was settling down steadily to her work. But fortunately Mr. Lowe, whose curiosity was really excited, averted the threatened infliction.

"Did Sir Garrett," he asked, "really make verses?"

"Oh, yes," Mrs. Kearney, replied; "'Father Ned's Sweet Niece,' and 'Over the Hills,' and several others."

"I knew his marriage was a romantic business," said Mr. Lowe. "But I was not aware that my uncle was a poet. He was greatly blamed by his family, but Sir Thomas's conduct was quite unjustifiable. There was nothing so extraordinary in such a marriage, after all."

While Mr. Lowe was speaking, a robin flew round the room, and dashed itself against the window. Miss Kearney, leaning back in her chair and shading her eyes from the light with her hand, looked up at the bird as it fluttered against the glass. And the picture thus presented had, we suspect, something to do with Mr. Henry Lowe's inability to see anything extraordinary in his uncle's marriage. She stood up to let the robin escape, and her father and Mr. Lowe also left the breakfast table. The latter, with an air of easy good breeding, put back the bolt and drew up the window; while the graceful girl gently took the robin in her hand, and, after looking for a moment into the bold, bright little eyes with a smile that made Mr. Henry Lowe swear mentally that eyes of bird or man never beheld anything more lovely, let him fly out into the sunshine.

"As ready as he is to come in," she said, as she followed the released prisoner with a melancholy gaze, which in the difference her companion thought was even more killing than the smile it succeeded—"as ready as he is to come in, he is always impatient to get away. I believe no bird loves liberty so well."

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"I'd wish to do so—that is, if I had made any, of which I am unconscious."

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She felt conscious, however, of the young gentleman's disposition to be more openly complimentary than she thought quite agreeable, and to divert his attention to something else, she said:

"I fear you will find our neighborhood very dull. But my brothers will be home to-day, and I hope they may be able to find some amusement for you."

This speech was calculated to have the very opposite effect of what she intended; but her father unintentionally came to her relief.

"You have good snipe shooting in the bog," he said abruptly, "and if we have a thaw, the hounds will be out."

"I am most anxious," said Mr. Lowe, "to have a day with the Tipperary hounds."

"I can mount you well," said Mr. Kearney. "Come and I'll show him to you. Tell Wattletoes," he continued, turning to the servant who had come in to replenish the fire, "to lead out Mr. Hugh's horse."

"He's gone to hunt the wren, sir," she replied.

Mr. Lowe saved Barney from a storm of abuse by remarking that as often as he had heard of hunting the wren he had never seen it.

"Let us walk over toward the fort," said his host, "and you'll see enough of it."

"We'll go too, Mary," exclaimed Grace, leaping from the sofa upon which she had been reclining in a graceful attitude, and in what she persuaded herself was a dreamily sentimental mood.

Miss Kearney held up her hand warningly, but her father turned round before he had reached the door and said:

"Yes, Grace, let you and Mary come with us."

"Of course you will come too, Ellie," said Miss Kearney to her young sister, who was reading a book near the fire, and apparently afraid of attracting attention.

"Oh, no," she replied with a start, "mamma will want me."

(To be continued.)

Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER IX.—(Continued.)

Before daybreak one winter morning, I woke to find a man crawling by the side of my bed in the dark. It was the Protestant turnkey specially set over me, who had silently unlocked the door of the cell, and creeping on his hands and knees had got possession of my clothes, and substituted a blue hospital suit before my cry could reach him as he stole away. Like Hohenlinden "it was a famous victory," and Captain Petherstonebaugh, who arrived at daybreak with his burglar turnkey, with the order that I must get up and dress, was piteously astonished to find that there was anything left of the battle except the shouting. I declined to leave the bed until my clothing was restored to me, and the Governor departed with a groan to communicate with Dublin Castle for further orders. Again, day followed day, the prisoner nailed to his bed. Dr. Moorhead and redoubled swarms of Cork magistrates flocking to his bedside, the pressmen raising to a fever height the public excitement as to the upshot of the uneven struggle, and the author and ministers of the blood-and-iron programme of the Clonds conversation, standing in a condition of miserable uncertainty, neither boldly taking action nor honestly abandoning it.*

* During the endless weeks while the duel within the prison walls was proceeding, popular anxiety as to the result reached a pitch of positive agony which perhaps can best be understood from the verses published in *United Ireland* at the time from the pen of Miss Charlotte G. O'Brien, the golden-hearted daughter of William Smith O'Brien, who was the most luckless of insurrectionary leaders and the most chivalrous type of Irish gentleman of his time, and perhaps of all times:

WHAT THE PEOPLE SAY.

Ah, poor Willie! ah, poor fellow! as ye sit within your cell,
Do you hear the people praying, them you loved so true
and well?

Do you hear the talk they're talking as they meet upon
the road?

Their minds were made up for them in an unexpected manner. Harrington despatched an old Fenian friend of us both in Tralee, John Kelly, to arrange for the smuggling of a new suit of civilian clothes into the prison, and, if it should be necessary, for my escape. Kelly, one of the most insinuating of diplomatists, succeeded in enlisting the co-operation of two prison officials—Mr. Geoghegan, the Clerk at the Gate, and a young warder named Forde. The plan was that Forde should be enabled to penetrate to my room in the hospital buildings during the hours from the evening locking up to the final round of visits at nine o'clock, the staff being dismissed from duty during these hours, and the keys collected in the Clerk's office at the front gate. The plan went within an ace of a disastrous defeat. While Warder Forde, with the bunch of keys in his possession, was delivering his contraband parcel to me, a knock came at the front gate. Looking out through the judas-hole for inspecting callers, the Clerk was horrified to see a local Orange Visiting Justice named T—who was in the habit of calling up in the evenings for a gossip and a glass of grog with the Governor. There was no key with which to open the gate! Geoghegan's presence of mind saved us from an immediate discovery of the plot and a certain sentence of penal servitude for himself and Warder Forde. He reported to the Governor, snug at his own fireside: "Mr. T—is outside, sir, and wants to see you. But he's very drunk" (a condition, fortunately, habitual enough

"Ah, poor Willie! ah, poor fellow! but he's in the hands of God!"

"God be with him!" so they're saying, "for he felt our cruel wrong,

Felt for every pain we're feeling, struck for us—and he was strong.

Not that he was rich, poor fellow!—only rich in truth and love,

Strong in justice, rich in faith, and great in trusting God above!"

"If ye suffer in the prison—did not Jesus suffer, too!

If ye die, sure He that loved you died for love of us and you.

Ye may die—and so can we—and so our fathers died before
But the great God has ye safely, if ye live or die, ashore!"

Ah, poor Willie, ah, poor fellow! ye must bear a bitter lot!
Though the tyrants took you from us, never fear that ye're forgot

No, we're talking, always talking, as we meet on every road—

"Ah, poor Willie! ah, poor fellow! sure he's in the hands of God."

—CHARLOTTE GRACE O'BRIEN.

Nov. 19, 1887.

One other sample of how the Irish Nation can feel in such emergencies may be forgiven. It was one of thousands of letters I received after my release, and came from one of the most eminent ecclesiastics in the South:

Youghal, Jan. 22, '88.

My dear Mr. O'Brien,

I could not approach you before now. I was occupied watching the surge of universal sentiment.

Delivered and deliverer, all hail! Welcome back from your life in the catacombs—but how long shall you be permitted to breathe the air of liberty? Balfour and you cannot co-exist in Ireland—that much is pretty clear. They will kill you if they can with any show of formality. O'Brien is wanted to live. Don't let them kill you. I confess I at one time had given up all hope of ever seeing you again in this world. The good God has saved you, and the prayers of the innocent little children. Four thousand Hail Marys a day were offered by my dear little ones of our convent school. "Mother, you did not ask us to-day whether we said the Hail Marys for Mr. O'Brien," said they to the nun. "No, my children, for I knew you said them," was the reply. The clouds are growing darker and thicker—it is the last desperate effort of Ireland's secular foes. Live if you can that you may see the victory. *An veoir* at Mallow. Of course you are not to reply.

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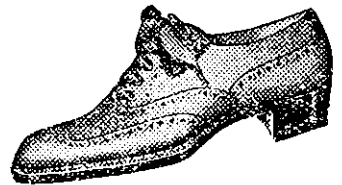
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with Mr. T— to command the ready belief of the Governor). Life or death hung upon the answer. The good luck was ours. "Oh! for God's sake tell him I'm out," cried the Governor in alarm. Mr. T—toddled away, and there was no longer any need for the missing key.

While this little tragi-comedy was enacting at the front gate, Warder Forde, armed with his bunch of keys, was unlocking my room, and to my amaze (for I had been kept entirely uninformed of the design), groping his way to my bedside in the dark with the bundle of clothing which was to decide the fortunes of Mr. Balfour's famous prison policy. The parcel contained an outfit complete from head to foot, a suit of Blarney tweed, with shirt, collar, handkerchief, boots and soft hat, even to a green silk necktie, to which no doubt some tender feminine hand had attached a scrap of paper bearing the one word, "Courage!"* The operation, which Mr. T—'s alcoholic reputation alone saved from a catastrophic ending, was completed without interruption. When at unlocking hour the next morning the turnkey, who had had his own moment of humble victory as a clothes-snatcher, beheld his prisoner sitting on the bed, clad in mysterious habiliments to him as unaccountable as a suit of supernatural armor, he literally took to his heels, without a word, as though he had seen an apparition, leaving the door wide open. He returned a few minutes afterwards in the wake of ill-starred Captain Fetherstonchaugh, whose bedraggled condition would have irresistibly forced a smile, only that the pathos of the unhappy man's situation was more moving still. He raised his eyes in a desperate effort to get these two organs to concentrate their united energies in an attempt to make sure that they were not playing some diabolical trick on him, shook his head several times with the air of one for whom misfortune had done its last turn, and without uttering a word quitted the room, the turnkey having this time recovered sufficient presence of mind to shoot the lock behind him.

The next day the country to its remotest recesses was ringing with the news from Tullamore. The depth of the emotion, unimaginable now, was not altogether without its justification, for it was felt, in England as well as in Ireland, that the prison policy, on which Mr. Balfour had built his hopes, had received a blow from which it never could recover.

* It was one of the curiosities of those extraordinary times that the Blarney tweed (although a dismally inartistic specimen of the products of the famous Blarney factory, being of a thick material, cut up into ugly squares, and of a color that might be anything from drab to purple) for years set the glass of fashion for young Nationalists, and created a demand which it required the increase of the factory staff by several hundreds to supply.

(To be continued.)

Who are the Fascisti?

(By THOMAS O'HAGAN, in America.)

We think of Italy, even to-day, in terms of the Roman Empire, if we do not think of it in terms of the Middle Ages and the Renaissance. Sometimes it is difficult, it is true, to establish the kinship of the practical Roman, the law-giving Roman, the colony-planting Roman of the days of the Caesars with the Italian of the Renaissance, with the Italian of the "tumultuous splendid yesterdays" of the city-States of Venice and Florence, ruled by despots and rocked by strife, yet producing an art and a literature never surpassed, perhaps, in any other age or country. But when we step down from the height of the Italian Renaissance of the Medici, the Italian Renaissance of a Raphael, a Michelangelo and a Da Vinci, the problem of tracing this kinship, this lineage with the Italian of to-day becomes still more difficult.

What has remained, however, as a constant factor, in a people whose ancestors planted the Roman eagle on the shores of three continents is the element of strife and civil tumult which marked the Roman of the days of the ancient Empire and the Florentine of the days of the Republic, as it marks the Italian of the present-day regime. It should be noted here, however, that much of the civil strife that has troubled Italy, through the centuries, has been an importation. As a writer points out, it has been

the recurrent tragedy of Italy's history that there have always been exterior forces interested in her disruption. Let us but put the finger of memory upon the page of history, and instantly an army of facts march to our support. Now France, now Germany, now Spain send their mercenaries into Italy, sometimes at the invitation of some Italian prince or despot, it is true. Is it not a fact that the poet Dante whom the Italians wrongly hail to-day as the great patriot and prophet of a united Italy, summoned Henry of Luxembourg as the anointed of God? And did not Savonarola hail Charles VIII. as the redeemer of Italy? And coming to our own days, we find that in the Great War the disaster of Caporetto, which occurred in the spring of 1918, was due to an intensive German propaganda which had its headquarters in Switzerland, the purpose of which was to inspire and subsidise a revolution that would take Italy out of the war. It is true that this propaganda was aided by responsible Italians. But the sublime and hallowed spectacle of the Piave followed the disaster of Caporetto. This rally at the Piave was practically the seedling from which sprang and took form the Fascisti movement, the character and purpose of which we aim to discuss in this paper. The true origin, then, of this movement known as the *Fascio* or *Fascino* can be traced in its beginnings to loyalty to Italy. In the army on the Piave it counteracted disloyalty and dishonor; in the streets of Florence and other Italian cities it counteracted Communism and Bolshevism. It seized the tiger of disorder and anarchy by the throat and not only clipped its claws, but removed its menace from the highways of the nation.

In forming this organisation which exerts an influence to-day in Italy out of all proportion to its numbers, its promoters went back to ancient Rome for a title or name; for the designation *Fascio* is derived from the Latin *fascies*, which, when carried by the lictor, in Roman days, symbolised authority and the execution of authority. When we say that *Fascio* had its origin in the great victory won on the Piave, we do not desire the reader to understand by this that thence the *Fascio* took their corporate form, but rather that it was the spirit that prevailed on the Piave that led to the *Fascio* as an organisation.

Following the armistice, Lenin sent his emissaries into Italy. The left wing of the Socialist party, and the Socialists who have been till recently the strongest party in Italy, espoused Communism; and this, too, in face of the report of the Italian Socialist delegation sent to Russia in the spring of 1920, whose indictment of Bolshevist rule was neither palliative nor equivocal.

As to the character and aims of the Fascisti groups throughout Italy, these may vary somewhat regionally; but, while loosely held together, they are all united in one aim, the crushing out of Communism and Bolshevism. And in this the Fascisti have succeeded. So that whatever may be the future aims or work of this organisation, they have, at least, rendered Italy patriotic service during the past two critical years.

The Fascisti groups at first consisted largely of young men of the upper middle classes, with a few of the nobility. The chief groups were composed of students, ex-officers, and demobilized Arditi. But the complexion of the members has considerably changed during the past year. Now, there will be found amongst them a considerable number of workers and of the sons of peasants and small shopkeepers. Indeed, in some cases, groups of Socialists have joined them and here in Florence a band of railway workers have gone over to them. It may be that in the transition state, in which Italy now finds itself, these Fascisti will prove to be something more than a political or social phenomenon. Italy to-day is threatened with an industrial and agrarian upheaval. It is true that Italy has passed through what might be termed the revolution of September, 1920; but its embers are still smouldering.

One thing is quite certain: that a Soviet Government such as exists in Russia can never be established in Italy. As George Herron says in his work, *The Revival of Italy*, Lenin would not last 24 hours in Italy. If we mistake not, the Fascisti have a great part to play in the Italy of to-day. They are young men of courage and, with few exceptions, motivated by a genuine patriotism. If they will but look before and after and choose the wise course! But they must not meet violence with violence. If they would serve Italy sanely they must, as Herron says, stand as

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strongly for social conciliation, for an inclusive civil freedom as they have stood against the terrorisation of the nation by a single class.

Upon the Fascisti, too, rests a great responsibility. They have put down anarchy and won a great victory, but their greater victory is yet to be won. They must not be a party themselves to the terrorisation of even the Social—otherwise Italy may be lost.

Peace Efforts in Ireland

MR. COSGRAVE OUTLINES VITAL CONDITIONS.

President Cosgrave has communicated to the editor of the *Manchester Guardian*, and through him to the English people, the following new year message:—

On this the first New Year's Day of her freedom the Irish Free State sends greeting to her many friends in England. In the past our countries have been sundered by the strife of centuries, but, thank God, this strife is now ended, and we are free to promote that friendship between us which the common people of both countries have always desired.

But while our relations with our neighbors are of the happiest we at home have not yet succeeded in shaking ourselves quite free from the unrest which is, perhaps, a natural relic of the bitterness of the past, and which is common to all countries just emerging from conditions of war. A handful of our people took it upon themselves to oppose by force the will of the nation. But all their desperate efforts to throw us again into war with Britain have been countered, and with returning stability it is now possible to view our troubles in their true perspective and to look optimistically and with calm confidence to the future.

In the new year we hope to reap the full fruit of the Treaty, in honoring which we have lost two beloved leaders and many of our noblest sons. We hope to secure the unity of our nation by justice and toleration and to restore to our country a condition of lasting peace and prosperity.

To you and to our many friends in England who have supported us so whole-heartedly in the past, and to the many exiled children of our own race who so willingly shared in the sacrifices of their motherland, we send our heartfelt greetings for a happy new year.

Mr. George Russell ("A.E.") has addressed an "open letter to Irish Republicans" appealing to them for peace and to allow the democratic solution to have its way, and that it is a better way than the way of force.

The same idea is expressed by Mr. Cosgrave in a statement in which he lays it down as a fundamental condition of peace that Parliament, as representing the people, must be the sole sovereign authority. Peace on any other basis would be a false peace endangering the whole future of the country.

Mr. Thomas Johnson, secretary of the Irish Labor party, in reply to a resolution of Kildare workers calling upon Labor to withdraw from the Dail as a protest against the Government's policy of dealing with the Republican rebels, says:—"We have decided to use Parliamentary machinery for carrying out the will of the people. If after trial, this machinery proves a failure, then will be the time to talk of withdrawing from Parliament."

Mr. de Valera and other prominent Republicans attended a meeting of the "Second Dail" in Dublin. There was no interference by military or police.

The threatened strike on the railways has been averted and negotiations are continuing. The Great Southern and Western Railway Company is to come under Government control as the result of the intervention of the Free State Government in the railway wages dispute. The men have now been asked to accept a wage reduction of 2s per week.

IRREGULARS MUST YIELD.

The opening of the new year finds peace movements making appearance here and there in Ireland (writes a special correspondent in Dublin, of the *Manchester Guardian*). Mr. George Russell's recent appeal does not stand alone. Various bodies of men who belonged to the old Republican army which fought against the "Black-and-Tans" are banded together in organisations which have been neutral in the struggle between the Free State and the Irregulars. They are now urging both sides to come to some understanding.

Only a few days ago a body of this sort in Dublin asked for peace, and now there comes a letter to President Cosgrave from a similar body in Mid-Tipperary. The resolution these men have passed reads as follows:—

Ex-officers of the Mid-Tipperary Brigade hereby call upon the Government and the Republican leaders to meet together in conference with a view to ending the internecine warfare that is now going on in Ireland, and that is bringing so much ruin and loss of many valuable lives to Ireland. We also call upon all neutral officers all over the country who so bravely fought the battle for Irish freedom against England to take joint action, and we feel confident that in doing so they will be voicing the genuine feelings of the Irish people, and that such action will have the effect of bringing about a happy and lasting peace. We also appeal to the Government to cease carrying out executions pending the holding of the conference.

President Cosgrave's answer is worth giving fully:—

Before you go any further in your endeavors to secure peace it is well that you should understand the position clearly. The basis for peace must be—

"That the treaty shall stand without abrogation, explicit or implied, of any part of it; that the Oireachtas established under the Treaty and Constitution shall be the sole sovereign authority within the jurisdiction assigned to it in those instruments; that there shall be no armed force or military organisation and no carrying or keeping of arms or material of war except such as the same authority shall authorise or permit. That there shall be no claim on the part of any person or persons coming under a proposed peace to exercise powers of government or to act so as to threaten or endanger life or property or livelihood without or contrary to the same authority; that there shall be no interference with elections."

Without these fundamental conditions any so-called peace can only be a false peace endangering the whole future of Ireland and removing the hope of national unity.

Hopeful Signs.

Among the Irregulars themselves, despite the non-possimus attitude of Mr. de Valera, the seeking for a way of peace is gaining ground. One is speaking, of course, not of the wanton plunderers and destroyers but of the men among the Irregulars who are ensnared neither by love of disorder nor by Mr. de Valera's tenuous net of verbiage. It would be false and foolish to pretend that these Irregulars could at the moment make a peace within the letter and spirit of Mr. Cosgrave's communication given above.

But it is hopeful to note that they want peace and that they are definitely seeking a way to it. Thus, although there is no sign of a diminution of sporadic outrage, and though both sides put publicly on the armor of an unshakable resolve, the new year brings a hopeful reaching out from this side and that for a more reasonable way. And until that is found there can be no health in the Irish State. The Cabinet must remain prisoners in a fortress, the Parliament must be a rump, its decrees must not only lack the consent but must encounter the hostility of a considerable and determined section of the community.

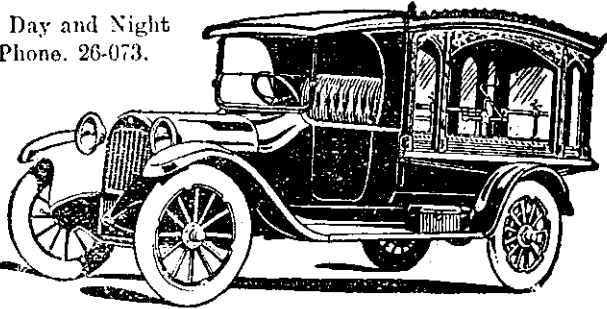
St. Mary's Collegiate School, Christchurch

The following pupils of St. Mary's Collegiate School, Colombo Street North, were successful in passing the examinations held recently:—Teachers' C Examination Partial—1 candidate; D Full, 1 candidate; D Partial in two groups, 1 candidate. Matriculation—Stella Muhleisen, partial pass. Intermediate and Senior Free Place—Stella Muhleisen (credit pass). Public Service shorthand writers and typists, senior division, Ellen W. Ives; junior division, Lily Stewart, Veronica McDonough. Pitman's shorthand speed (100 words a minute), Maxine McGill, Honor McDonough, Vera McDonough, Lily Stewart. Diploma Bookkeeping—Zillah Campbell, Veronica McDonough, Honor McDonough, Myrtle O'Connor, Lily Stewart, Evelyn Vaughan. Intermediate Bookkeeping—Beatrice Mason, Mary Fogarty, Myrtle Cree, Alma Dalton, Edna Ewing; advanced bookkeeping, Evelyn Vaughan. Advanced shorthand—Beatrice Mason, Myrtle Cree, Alma Dalton, Edna Ewing, Evelyn Vaughan. Intermediate Typewriting—Myrtle Cree, Mary Fogarty, Evelyn Vaughan, Alma Dalton, Edna Ewing, Beatrice Mason. Royal Academy, advanced grade singing, Moya McManaway. Sixth Standard—37 presented; proficiency 31, competency 6.

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The Holy Father has issued an Encyclical "On Seeking the Peace of Christ in the Kingdom of Christ," dated December 23, of which the following is a translation:—

The Pope's Fatherly Desire to Speak.

"When by the inscrutable design of God We, who had certainly no merit of Our own to commend Us, were raised to this seat both of truth and of charity, We intended, Venerable Brethren, at the first opportunity to address you and all our beloved children of whom you have the government and immediate care.

The Blessing from St. Peter's Recalled.

"This was the desire which inspired the solemn blessing to Rome and the world which, immediately after Our election, We imparted from the Vatican Basilica to an immense multitude of people: a blessing which all of you in every part of the world, uniting yourselves with the Sacred College of Cardinals, received with manifestations of grateful joy; a fact which was for Us, in undertaking the unexpected burden of Our office, the most consoling of comforts.

A Christmas Present.

"Now Our word comes to you as the Day of Our Saviour's Birth approaches, and at the beginning of the New Year, as a festive gift and augury which the Father sends to all his children.

Reasons for Delay in the Encyclical.

"Manifold reasons prevented Us from earlier satisfying Our desire. There was first the emulation of filial piety in which from all parts the salutations of brethren and children reached Us, welcoming Us and presenting their first devout homage to the new Successor of St. Peter.

"There was soon added the first personal experience of what St. Paul called the 'daily burden, the care of the Churches.' And along with the ordinary, there came extraordinary cares; those of the most weighty affairs, which We found already well advanced, and which We had to continue, regarding the Holy Places and the conditions of Christian communities and of Churches among the most conspicuous in the Catholic world; conventions and negotiations which touched the fate of peoples and nations, where, faithful to the ministry of conciliation and peace confided to Us by God, We sought to make heard the word of charity along with that of justice, and to secure due consideration for those values and those interests which are not, for being spiritual, less great or less important—in fact, have a greatness and importance above all others: the untold sufferings of distant peoples, cut down by hunger and by every kind of calamity, for whom, while We hasten to send the greatest help possible to Us in Our present straitened condition, We called at the same time for the help of the entire world; and, finally, the competitions and violence which broke out in the breast of the same beloved people from whom We were born, and in the midst of whom the hand of God placed the Chair of Peter: competitions of violence which seemed to imperil the very destinies of the country, and which We neglected no means to appease.

Consoling Events.

"There were not lacking, however, extraordinary events which brought Us the greatest consolation: the 26th International Eucharistic Congress and the Tercentenary of the Propaganda." The Holy Father dwells on the consolation he experienced in these solemn events at the commencement of his pontificate, in conversing with the members of the Sacred College and with the hundreds of bishops come from all parts of the world, and in addressing thousands of the Faithful "from every tribe and tongue and people and nation."

He refers to the impressive character of the manifestations during the Eucharistic Congress, when "we saw the Divine Redeemer under the Eucharistic veil take again His place as King of men, cities, and peoples," and carried in triumphal procession, amid throngs of worshippers from every land, along the streets of Rome. He dwells likewise on the solemn celebrations of Pentecost, when the spirit of

prayer and Apostolic zeal was enkindled in the hearts of priests and people.

Mary and Loreto.

The Blessed Virgin, too—who had already smiled on him from the sanctuaries of Czentochowa and Ostrabrama, from the miraculous Grotto of Lourdes, the lofty pinnacle of his own Milan, and the pious sanctuary—designed to bless the opening year of his pontificate with the acceptance of the new image for Loreto, and with the warm manifestations of devotion which marked its journey from Rome.

The Lack of Real Peace.

In the meantime the thought which claimed his first and most solicitous care was ever becoming clearer in his mind.

Real peace has not yet been reached after the terrible war. "To recognise the reality and the gravity of such an evil and to investigate its causes" is necessary to meet it effectively, and is specially incumbent on him, conscious as he is of the responsibilities of his Apostolic ministry.

Benedict XV.

The same sad conditions still afflict the world as afflicted it during the pontificate of Benedict XV. Pius XI. makes his own the thoughts and intentions of his predecessor, in the hope that they may become the thoughts and intentions of all.

To our age may be applied the words of the prophets: "We waited for peace and there was no good; the time of healing, and, behold, terror; the time of caring, and, behold, disturbance." "We have waited for light and, behold, darkness . . . We waited for justice, and it is not; salvation, and it has departed away from us."

However Dissimulated, the Horrors of War Remain.

Arms are, indeed, laid aside by the belligerents, but in the Near East we have "new horrors and new fears of wars," and in a great part of these regions the agony of famine and all that follows in its wake. "On the whole theatre, it can be with good reason be said, of the world war the jealousies and struggles continue, even if dissimulated in the manoeuvres of politics and shrouded in the fluctuation of finance, ostentatiously displayed in the press," and "dissimulated poorly or not at all in the fields, in themselves so naturally serene and peaceful, of studies, science, and art."

A Cloud of Hatred and Distrust.

Hence the public life of the peoples still involved in a cloud of hatred and distrust. The vanquished suffer most, but the victors do not escape. The smaller complain of being bullied by the greater, the greater of being ambushed by the smaller. Even the neutrals suffer from the effects of the war. The efforts of politicians to remedy matters have done no good—if, indeed, by their very failure they have not done positive harm. "Hence ever more the anguish of the peoples is kept fresh by the threat, ever strong stronger, of new wars, which, alas! cannot but be more awful and desolating than those of the past; hence the living in perpetual anxiety and the continuance in this baneful condition of armed peace, which is almost a footing of war, which bleeds the finances of the peoples, wastes the flower of youth, and poisons and troubles the choicest springs of physical, intellectual, religious, and moral life."

Social Strife.

Continuing, the Pope turns to another evil—"the loosening of the social fabric itself, threatened and shaken not only by the arms of external enemies, but still more from the inside by subversive men and parties."

In the first place we have class war, "injuring labor, industry, commerce, all the elements of public and private prosperity." This is aggravated by the greed for and selfish tenacity of worldly goods giving rise to voluntary or involuntary stoppage of work, revolution, and reaction, universal discontent and loss.

The Strife of Parties.

"To this are added party quarrels, not generally caused by a sincere difference of opinion with regard to the common good, but serving particular interests to the detriment of others. Hence we see the increase of conspiracies, of insidious attacks and robberies committed against citizens and even public officials, threats of violence, and even open seditions, and other events of the kind. These things, too, are all the more serious the more the people, as in modern representative government, participates in the



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ruling of the State. This order of things, though—like other just and reasonable forms of government—not essentially contrary to the doctrine of the Church, may, as is clear, easily lie open to the subversive action of factions.

The Family.

"And it is greatly to be deplored that this plague has penetrated deep down to the very roots of human society, to the domestic circle, the ruin of which, already begun, was greatly increased by the calamity of the Great War, scattering afar fathers and sons, and increasing in manifold ways the corruption of morals. Thus neither the father's power is honored nor the ties of blood esteemed, master and men are enemies one to another, conjugal faith itself is but too frequently neglected, and the sacred duties of husband and wife towards God and civil society are neglected."

The Effects of the General Evils.

The evils of society are felt likewise in their effect on the individual—as we see, for instance, in the increasing immodesty of dress, conversation, and dances, and in the open mocking at the misery of others, especially noticeable in those whom "sudden gains have made richer but not better"—a practice which provokes the victims to swell the ranks of the subverters of public and private order.

Everywhere we find unrest, uncertainty, lack of employment and idleness, impeding commercial, scientific, and artistic progress, and marking a mournful decadence for Christian civilisation and for the human race.

Spiritual Loss.

The Encyclical goes on, finally, to refer to the loss caused in the supernatural sphere, less generally apparent than the foregoing, but infinitely more terrible, and even more difficult to repair. His Holiness refers especially to the loss to the Missions. The loss was indeed partly compensated by the demonstration given during recent years of "how high and pure and generous burned the flame of charity towards Fatherland in the hearts consecrated to God," and by the good done to souls upon the fields of battle, but for this we are indebted solely to "the goodness and wisdom of God, Who even from evil can draw good."

The Causes.

"All these evils," in the words of the Gospel, "come from the interior."

The Brutal Prevalence of Force and Number.

The "fictitious peace, placed on paper," has brought no peace in men's hearts—in fact, "has made harsher, and almost made legitimate, the contrary spirit of rancor and revenge." Hence "the sense of personal dignity and the value of the human person itself has been lost sight of in the brutal prevalence of force and number" intended "to exploit others for the sole end of the better and in the greater measure enjoying the goods of this life." The great evil lies in the inordinate pursuit of material goods, to the neglect of those which are spiritual and eternal, in the "concupiscence of the flesh," the "concupiscence of the eyes" and the "pride of life." Herein lies the fount of social and international injustice, presented though it be in the guise of "superior State considerations or regard for the public good."

Christian patriotism is an incentive to many, and indeed heroic, acts of virtue, but immoderate nationalism may lead peoples to forget the brotherhood of the great human family, and its apparent victories are but fragile triumphs, the sources of continual unrest and fear.

A Deeper Cause.

There is a deeper cause, the working of which was to be seen even before the Great War. "Those who forsook the Lord will be consumed": "without Me you can do nothing": and, again: "He that gathereth not with Me scattereth"—hence the evils, and hence the sterility of the efforts to remedy them. When God is set aside the basis of all Authority is gone.

In regard to the family, we see matrimony, raised by Christ to be a "great Sacrament," looked on as a mere civil contract. From the school likewise Jesus Christ and His doctrine are banished. With the banishment of God from the law, from the family, and from the school, materialism could not but enter, to poison international, social, domestic, and individual life.

The Remedies.

The gravity and extent of the evils must not make us

despair of finding remedies—remedies already suggested by a consideration of the ills themselves.

The Peace of Christ.

We must find a peace which is not a mere form, and this is to be found only in the peace of Christ, "and the peace of Christ will exult in your hearts," the peace given by Him Who sees the heart and therein has His kingdom, Whose special precept is that of love, one for another.

The peace of Christ must be a just peace—"peace is the work of justice"—for He is the God Who judges justice itself; but it cannot consist in hard and inflexible justice alone. It must have in it at least an equal share of charity leading to sincere reconciliation. Thus it is that the redeeming work of Christ, which none the less is a work of Divine justice, is seen by the Apostle as a work of reconciliation and charity. The Angel of the Schools has taught that peace, true peace, is a thing of charity more than justice. Justice comes but to remove the impediments to peace. Peace itself is a proper and specific act of charity.

The peace of Christ is nourished, not by material goods, but by those which are spiritual and celestial. "Fear not those," He said, "who kill the body, but cannot kill the soul, but rather fear Him Who can cast both body and soul into hell." Not that the peace of Christ must necessarily give up earthly goods, but that blind cupidity must be dominated by the peace of God: "Seek first the Kingdom of God, and all these things will be added unto you."

The Human Person.

Things being thus set in their proper place, on the peace of Christ follows the elevation of the human person, ennobled by the brotherhood of the Saviour, and all the glorious prerogatives following therefrom.

The Reign of Order.

The peace of Christ is the peace of God, which is the reign of order. "There is much peace to those who love Thy law." "And Jesus Himself more expressly teaches: 'Render to Caesar the things that are Caesar's, and even in Pilate recognises the social authority which comes from on high,' recognises even the authority of the degenerate successors of Moses, subjects Himself to the domestic authority of Mary and Joseph, and entrusts the same principles to the preaching of the Apostles."

The Part of the Catholic Church.

All this wealth of sacred teaching was confided by Christ to the care of the Church alone. Hence the part of the Catholic Church in bringing a remedy to the evils which afflict the world. This, indeed, she alone can do to the full, penetrating to the consciences of both citizens and rulers. She can thus not only bring about peace in the present, but secure it likewise for the future.

When Governments and peoples follow in their collective acts the dictates of conscience, guided by the teaching of Christ, only then can they trust one another and have faith in the peaceful solution of their difficulties.

Some effort has been made in this direction, but with little result—especially as regards the questions which most divide the peoples. "There is no human institution which can provide for the nations an international code, answering modern conditions, such as belonged in the Middle Ages to that real society of nations, Christendom"—a code, indeed, only too often violated in practice, but which always stood there, a norm by which actions might be judged.

But there is an institution which can guard the sanctity of the "*Jus gentium*"—an institution belonging to all nations, yet exalted above them—the universal Church of Christ. For true peace, therefore, the Church must enjoy the free exercise of her ministry.

The Reign of Christ.

Christ must reign in the individual life—in the mind by His doctrine, in the heart by His charity, in the outward life by the observance of His law and the following of His example. He must reign in the family by respect for the sanctity of matrimony and for parental authority, and in society by the recognition of the supreme authority of God, and of the juridical position of the Church. The true peace of Christ can be had only in the reign of Christ—"*Pax Christi in Regno Christi*."


Pius X. and Benedict XV.

Pius X., by resolving "to restore all things in Christ," laid, therefore, the foundations of the work of peacemaking,

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which was to be the occupation of Benedict XV. The work of both, by a natural development, is blended into one for his present Holiness, responsible as he is for the flock confided to him through Peter.

The Part of the Bishops.

The bishops are the magnates, the masters, and the fathers, in all lands the true salt of the earth, living in immediate and continual contact with their people, the light of the world lit in every region, the dispensers of the word of reconciliation, the ministers of peace. The work of restoration and peace making must, therefore, depend in great part on them, working assiduously in the charity of God and of souls and in fraternal union with the Apostolic See.

Of all this his Holiness had personal experience in the Eucharistic Congress and the Propaganda celebrations. And now with the drawing near of the Holy Year he is looking forward to equal help and consolation from another similar gathering of the episcopate.

The Question of Continuing the Vatican Council.

He does not venture to include expressly in his programme the continuance of the General Council of Pius IX., the Pontiff of his youth, but he waits in prayer for a clearer sign of the Divine Will.

Though knowing that the bishops' zeal calls for praise rather than fresh exhortation, in the consciousness of his Apostolic office he recommends to their special care the priesthood and the Catholic laity.

He praises the various initiatives for extending a more accurate knowledge of religion, and for the sanctification of souls, the works for the benefit of youth, and the solemn Eucharistic celebrations; the spread of the Apostolic spirit in regard to prayer, good literature, good example, and manifold charity, and the sacred battles fought for the family and the school by organised Catholic action.

All these things require new efforts of self-denial, and these efforts will bear fruit for the restoration of the Kingdom of Christ.

There is no need, he says, to say how much he counts for the success of this work on the regular clergy. Their life of sacrifice is praised in all its manifestations, from the quiet of the cloister to the battlefields of the missions.

Lay Co-operation.

He praises likewise the co-operation of the laity with the priesthood, and wishes the bishops to tell their flocks of his feelings in this regard.

Catholic Doctrine.

However, the social conditions which increased the necessity of lay co-operation placed at the same time new difficulties in the way of its success. Many are those who profess to hold the Catholic doctrine on social authority, capital and labor, the rights of property, the rights of laborers on the land and in factories, Church and State, religion and fatherland, class relations, international relations, the rights of the Holy See and the episcopate, and even the rights in society of Christ Himself, and yet speak and, what is more, act in ways not reconcilable with that doctrine as expressed especially by Leo XIII., Pius X., and Benedict XV. The doctrines must be recalled, to re-awaken in all the spirit of faith and charity.

Non-Catholics.

Then the masses—numerous, alas!—who know not the Church, must be sought for with loving care, that there may be one fold and one pastor.

The Church and Worldly Affairs.

He notes as a consoling sign the increased desire of States to have diplomatic relations with the Holy See.

"The Church does not wish, and ought not, without just cause, to interfere in the direction of purely human things," but must not, on the other hand, allow the political power to injure with impunity her spiritual rights. In this he adopts the position of Benedict XV. in the Consistory of November 21 of the past year.

Italy.

"It is hardly necessary to say with what grief and with what special sorrow we see Italy, our own fatherland, absent from the friendly gatherings of so many States—that land where the hand of God, which rules the course of history, placed and fixed the See of His Vicar on earth, in this city of Rome, from the capital of the marvellous, yet

restricted, Roman Empire, made by Him capital of the entire world, because the seat of a sovereignty which, exceeding all bounds of nationalities and of States, takes in all peoples, like the sovereignty of Christ, which it represents and the place of which it takes."

Such a sovereignty must be independent of all human law and authority, even of a law announcing guarantees. The guarantees provided by God—to the great benefit of Italy herself—are at present violated—a condition of things which is a permanent source of sorrow and trouble to the Catholics of Italy and of the entire world. Pius XI. protests, like his predecessors, against such a condition of things, mindful of his duty, and not for vain and worldly ambition. Italy has nothing to fear from the Holy See, whose thoughts are those of peace, of true peace, not separated from justice.

Praying fervently for this peace, the Pope invokes the Apostolic Blessing on the bishops and their flocks.

Presentation to Mr. and Mrs. W. O'Boyle, Doyleston

Our good deeds often live after us, but in the majority of cases full recognition of public service and generous giving is not forthcoming until the Reaper has passed, and we go beyond the vale (says the *Bllesmere Guardian*). Happily, however, in some instances, favorable opportunities are taken of showing in some practical way that unselfishness, devotion to duty and well-cloaked generosity do not always escape notice, even in this frantic money-grabbing and pleasure-seeking era. At any rate, so thought the parishioners of Leeston Catholic Church when they arranged a social function in honor of Mr. and Mrs. W. O'Boyle (Doyleston), who have but lately entered into the bonds of matrimony. The social was held in the Parish Hall, and despite the fact that harvesting operations are keeping farmers and others busy for sixteen hours out of the twenty-four, a very good assemblage, there was, and a most enjoyable time was spent. Songs which were greatly appreciated were sung by Miss Kilbride, Messrs Eeleton and H. D. Jones; and a duet by Messrs. Mercer and Jones. The accompaniments were played by Mrs. R. Marshall, Miss Kilbride and Mrs. Winter. Mr. C. Mercer and Mrs. Marshall supplied the music for the social. Mr. P. J. Eeleton, in a happy speech, referred to the good qualities of Mr. O'Boyle. Probably there was not a more popular young man in the Leeston parish. They know of very many instances where the sterling qualities of their guest were apparent, but there were also many acts of kindness which were performed surreptitiously—kindnesses which conferred lasting benefits upon those concerned. In wishing Mr. and Mrs. O'Boyle long life, wealth and prosperity, he was surely voicing the sentiments not only of the Catholic congregation, but of the residents of the whole county. The wish of the people was that they would have their guests of that evening with them for many years to come, and he was certain they would always be a credit and asset to the parish and district. Rev. Father Pinnerty, who presided over the function, heartily endorsed the good opinions already expressed, and in wishing the guests every happiness, presented Mrs. O'Boyle with a beautiful silver sake stand, and Mr. O'Boyle with a handsome eight-day clock. Mr. O'Boyle suitably replied on behalf of his wife and himself. A dainty supper was provided by the ladies, and the singing of "Auld Lang Syne" brought to a close one of the most enjoyable socials held in the Parish Hall.

Levin

An esteemed correspondent writes under date February 19:—The Sacrament of Confirmation was administered by his Grace Archbishop O'Shea on Sunday, the 11th inst., after the 10.30 Mass at St. Andrew's Church; 45 candidates being confirmed, including adults and children. At the evening devotions his Grace delivered a most interesting discourse on the Eucharistic Congress, at which he had the privilege of being present, also his visit to Lourdes.

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Current Topics

After Long Years

In the beginning of the nineteenth century a corrupt Irish Parliament voted away its rights, which it had no constitutional warrant for doing. Grattan's fierce eloquence when his aged voice was lifted in protest still rings down the ages after four generations have passed away. Again there is an Irish Parliament, and it is remarkable that its first Act was moved by Grattan's great-grandson (Sir Thomas Esmonde), after 123 years of slavery. Commenting on this historic event, the *Manchester Guardian* says:

AFTER 123 YEARS.

The new Ireland is setting up its milestones. On Monday the Parliament at Westminster gave its final sanction, and already a Governor General is in office; the English troops are gone, and now the Irish Parliament has passed its first Act—the first Act of an Irish Parliament for 123 years. It is a quieter scene, and yet not less weighty in the scale of history than that historic session of 1800, when a corrupted Parliament voted away the liberties of Ireland. That was the session in which Grattan, worn and shattered by illness until he had the appearance, as an eye-witness reported, of a spectre, made a dramatic entry into the House and confounded his opponents in a series of powerful speeches: in which the "dining clubs," whose members spent night and day on the premises, were followed by Castlereagh's "duelling club," and Grattan fought and shot his man in Phoenix Park, but in which no eloquence availed against the votes corruptly secured by the Government, and the Irish Parliament passed away with the Speaker's terse "As many as are of opinion that this Bill do pass, say aye," and "The ayes have it." That Parliament closed, as the new one opens, in an atmosphere of violence, but the passing of the first Act of the Irish Parliament (on the motion, by the way, of Grattan's great-grandson, Sir Thomas Esmonde) is one of those symbols which to most of the Irish people must announce that the day of violence is over and the day of peaceful regeneration come. There is this difference, that whereas Grattan's last fight was made against bitter and unrelenting enemies in England, his successors can count upon the sympathy of almost all Englishmen to-day in the hard task laid upon them.

War on Children

Some time ago Sean McGarry declared that de Valera was among the men who killed Michael Collins. Since then McGarry's house was burned down and his wife and her sister driven forth and threatened with murder by men armed with revolvers. These heroes did worse than murder the unarmed women. They deserted in the blazing house some little children. Mrs. McGarry told them the children were upstairs but they took no heed: murder of children was little to them. As the wretches set fire to the stairs the women had no hope of getting up to where the children were sleeping, and if they had a hope they were so badly stifled and burned themselves that they were physically unable. A brave policeman and a priest got in through the roof from a neighboring house and brought out a little cripple boy of seven who was very badly burned. Five days later, the crippled boy, Emmet McGarry, aged seven, died in hospital as a result of the injuries inflicted on him by the noble warriors. At the inquest Mr. Taylor said he did not think it had ever been his misfortune to have investigated a more callous or brutal murder. In view of the evidence they could only bring in a verdict of wilful murder. It was a terrible illustration of the depths of degradation to which the country had sunk when any body of men thought it necessary to make a burnt-offering of little children for any political ideals. Mr. Corrigan said it was appalling to think that there were in Ireland now men low enough to set fire to a house in which little children

were sleeping. The Coroner said the evidence was perfectly clear and that the men must have known that the children were in the house. He did not think there could be any hesitation about bringing in a verdict of wilful murder. Ireland is indeed in a sad condition when such crimes are possible. And still we have critics who blame the Bishops for condemning such tactics and the men who are responsible for them. De Valera has led Ireland a pretty dance since the day when he made one of his solemn assertions to the effect that he was not going to play the enemies' game or to use force against the people. Since then, Michael Collins and a score of his old friends have lost their lives because of his refusal to obey the will of the Irish people. Mrs. Griffith has told us that it was not England, but de Valera—the man whom he made—that broke her husband's heart. And from the misguided man there has never come a word of repudiation of even the murder of children, as there never came a word of condolence for the deaths of Griffith or Collins. At present the methods of his followers rival those of the Turk and most Irish people would as soon be ruled by the Turk as by persons who turn deaf ears to the voice of religion, to the appeals of their country, and even to the dying cries of murdered children. A man with a spark of Christianity in him would rather see Ireland in chains for ever than freed by such crimes. And the worst of the crimes is the moral degradation of which they are the fruit. We can build railways and houses but we cannot build up again the moral character of a nation once it has been destroyed.

For Ireland

One might have flattered oneself that the position of the *Tablet* in regard to the present situation in Ireland is clear; but a correspondent invites us to make it plain to him where we stand. We can only say again what we have said before. We stand for Ireland. Ireland is above men and parties. What the Irish people want we want: whether it is best or not is their concern not ours: there is no other principle for us to follow than that we must support the majority of the Irish people. So far so good. We may be asked how do we know what the majority of the Irish people want. Our answer is, we know by the only means at our disposal—that is by sifting such evidence as we have access to. And we do not think we are wrong in saying that we have more evidence than most people in this country. But, to mention but one source, let us say that we have de Valera's own admission that the Irish people are against him. Now it is to us quite clear that he is right in that. The people are against his tactics. The people object to be ridden by terror, to be robbed, to be fired on when travelling in trains, to have their money stolen from banks, to have their children burned to death, to have their sons shot on the streets. But that the people are against a Republic is quite another matter. It is plain that they are against de Valera's lawless way of trying to have a Republic, but it is quite conceivable that had he taken the sane and constitutional way they would have been with him. However, he did not take it, and the fact remains that they are not with him on the way he goes. He admits it himself, and he ought to know. We might also add that that eminent body of learned, thoughtful, and patriotic prelates, the Irish Bishops, also tell us that the people are against de Valera as he stands to-day. And, with all due respect to sundry theologasters and amateur theologians, of the stamp of Francis Gallagher, who tries to chop theology with the Archbishop of Dublin, whom in one line he calls "Your Grace" and in the next "Your Lordship," we assert that the Irish Bishops are better judges than any other body of men on earth, that they are better theologians than any other body of Bishops we know of, and that they have the welfare of Ireland—not of parties, but of Ireland—more at heart than you or I or de Valera or Cosgrave. Only recently we met with a critic of the Bishops who knew so much about the facts on which he pronounced dogmatically that he asserted that Irishmen had now to take an oath of allegiance to the King, and that this was what de Valera objected to! One cannot argue with a man

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who does not know the first thing about the subject; and there are many such. For better or worse the Dail ratified the Treaty which Griffith and Collins signed as a pledge to recommend it. What the Dail ratified, we believe the people almost unanimously stand for now. And believing that we cannot have and never had any hesitation about our duty in the matter. It is, as we said before, to support the Irish people. But, somebody will say, they were not free! Our opinion is also the opinion of the best and staunchest Republican we know. Until the English were beaten out of Ireland, threat or no threat, war had to be faced; and the threat did not matter two pins as far as the Dail was concerned, for Mulcahy and Collins knew, and they knew best, that to beat out the English was precisely the task that they had failed to accomplish. But, it may be said again, the English would have yielded. Do you know better than Arthur Griffith and Collins knew? And would you be ready, if you were in their shoes, to sacrifice Ireland for the possibility that your guess might prove right? They were not ready to do it, and the reason was that they loved Ireland and her people too much to take such risks with them. Perhaps they were wrong, but there is no doubt that they did right in taking no risks that might mean the end of the Irish nation. Even de Valera (who had not one word of condolence for their friends when they lay dead) said they did a brave thing when they signed. As far as our reason goes we add that they also did a wise one.

Eastern Clouds

Lausanne revealed the fact that Russia was not only alive but also conscious of its vitality. The Turk, whom the war was supposed to have prostrated, has proved that he is practically master in Europe today and has thrown to the other States a gauntlet which they were either too weak or too cowardly to take up. There is danger from the Turk in the East but there is also danger from Russia; and the combination of both does not afford to European politicians a very pleasing prospect for the future. It is worth remembering also that with Russia's growing power there is a deep-rooted and not unreasonable hatred of England and the whole British Empire. The reason of this hatred is not far to seek. What England did to her former ally when the latter had collapsed is not nice reading nowadays. Regarding the Russian menace Mr. Frank Simonds says:

"It is not a repetition of Turkish conquest which Europe has now to fear, but rather the onset of the Russian. Slowly but still visibly a reintegration is taking place within the vast Slav empire. With all its troubles Russia can still look to a more promising future than any other Continental State and it has the smallest reasons to cherish friendly feelings for any.

"Ten years from now, if Europe continues to disintegrate and the vast Russian State is able to get to its feet, what will prevent it from imposing its will on a disorganised and shattered Europe? . . .

"The Russian and the Turk saw that we would submit to the massacre and expulsion of those who were in every real sense our wards, that we would abandon territory and surrender lives while we argued solemnly over principles and insisted passionately on abstractions. That is the fact that is now being proclaimed in every bazaar from one end of Asia to the other. That is what Russians are being told from Odessa to Archangel. That is the fact of Lausanne contrasted with pleasant diplomatic fiction!

"And this, as I see it, is the largest fact in the situation at the turn of the year. . . . While at the frontiers of Europe, both among the Russians and the Mohammedans, reintegration is taking place, chaos and anarchy are expanding in the great countries which represent the western civilisation.

"And unless every sign fails the new year is to be critical in the extreme. If the process of decay is not arrested, if disintegration, political anarchy and economic paralysis continue to extend, no man can safely foretell the future. The situation is, of course,

far from hopeless, yet we have at last reached a point whence it is possible to see close at hand possibilities which at least seem fatal."

Germany

The strained relations between Germany and France are being watched by all who dread another European war in the near future. In spite of the fact that the terms of the Versailles Treaty are acknowledged to be the violation of the solemn pledges made to Germany, and in spite of the explosion of the old lie that Germany was the sole cause of the war, France insists on treating Germany as if no pledges were given and as if Germany alone were guilty. Reason suggests that Germany has too much pride to stand this treatment if she is able to resent it, and the problem becomes whether or no she is able. The London *Daily Mail* publishes a memorandum "by a person in close touch with the best informed German circles in Berlin and Munich," according to which the Germans are said to be planning actively for a war of revenge, mainly against France, and for this purpose they are said to have concluded a secret military agreement with Russia. The *Daily Mail* maintains that the information of the memorandum is supported by corroborative information secured by the paper in Germany, London, and Paris. As summarised in the press, the *Daily Mail's* memorandum makes specific statements on—

"Alleged arrangements to enable Germany to utilise Russia's resources, including internal reorganisation, which will make Russia capable of supporting both herself and Germany, so that Germany may ignore any sea blockade.

"It says that German armament firms will establish factories in Russia, whose armies will be equipped thereby, and submarines and mine-layers will be built in Russia under German guidance and manned by Russian crews under German officers.

"Poland is to be crushed and annexed by Russia to give Russia and Germany a common frontier.

"It claims that its inquiries regarding the memorandum have elicited the fact that 500 German officers are in Moscow carrying out the conditions of the agreement; that many engineers from Krupps have begun the reorganisation of Russian munition works, while German engineers are reconditioning the Russian railroads to the Polish front.

"Proof, says the *Daily Mail*, has been obtained by the Allies that the Germans are delivering airplanes to Russia, one firm dispatching commercial airplanes to Smolensk, where they are converted into military machines.

"Further statements deal with alleged constant and surreptitious military training of German youths."

London writers also say that the peace of the Near East is hanging in the balance, and that Russian support of Turkey is the pivot of that balance. In the end of last November a *New York Herald* correspondent at Moscow wrote that in Eastern Europe the position was regarded as very unstable and liable to end in war. According to his information the Poles, realising that they stand in the way of a common Russian and German frontier, are fearing that they may bear the brunt of the first onslaught. It is therefore more than a possibility that a war may break out in which Turkey, Germany, and Russia may be arrayed against the rest of Europe. But little imagination is needed to draw a picture of what that would mean to the world, and what possibilities it contains. From the consideration of all these imminent dangers the one lesson to be learned is that of the futility of governments by secret diplomatists and by the pimps of Capitalists. The last war was brought on the various peoples by such persons. The present chaos is a result of their unprincipled scheming at Versailles and elsewhere. And there will be danger to the world as long as the people are satisfied to be governed as slaves by the men whom they return to Parliament. The people who pay in blood do not want wars. People who profit by wars want them. The remedy rests with the people.

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Liberty in Danger Under Democracy

(By ARCHBISHOP REDWOOD.)

No doubt individual freedom is a precious boon to be guarded with unflagging perseverance, watching every threatened encroachment. Many unenlightened citizens fancy they possess it wholly and securely, by the very fact that their Government is a democracy. But they forget, what is amply and repeatedly proved by history, that democracy can be, and has been, as tyrannical as any other form of government, when not efficiently checked and controlled.

Now, the real acid test of freedom, at any time, in any place, is the amount of liberty guaranteed to minorities by established law, in a code of legislation immune from the vagaries and passions of the powerful, in the shape of a headless mob, or calculated despotism. That wise and far-seeing genius of yore, Solon, puts the essence of democracy in this: man must obey no master but the law; supposing, of course, the law to be just, that is, in accordance with right reason. If the bulk of men were wise, they would cherish everybody's liberty as much as their own. Why? For the simple reason, among others, of selfish expediency, because the situation might at any time be reversed. The real reason, of course, should be because freedom is a gift of God, who hallowed it by imparting to us free will. Hence the truth that liberty is as old as the world, whereas despotism is a wicked upstart.

Now, we have to-day before us, a timely and most instructive example in the United States of America, of how it is possible for a free country to become a tyrant. There, at this very hour, the path of freedom is sorely beset with sharp thorns, and slavery, downright slavery, looms large in the near future. Under pain of the total loss eventually of liberty and justice, a free people must uphold the reign of law, just law. Look at the United States, in this year of Our Lord, 1923. What a formidable instance of the incipient decay of democracy! Take Volstead: he, upheld by the evangelical Churches which have reduced the Ten Commandments to one supreme and mad effort to abolish the drink evil, makes it a sheer impossibility to get a drink of alcoholic beverage legally, even on the high seas, at least under the Stars and Stripes. Go on, go on recklessly, disturb the peace of the community, openly flaunt the laws, imperil international amity and the American maritime future—what matter? let intolerant sumptuary legislation prevail to the verge of the country's ruin.

Another bright luminary, a Mr. McSparrow, late candidate for the governorship of the largest State but one in the Union, would make it impossible to smoke a cigar, or even grow tobacco! Maine prohibits by law the use of ice in beverages, even with water! The killjoy and sour legislation of many States makes it a high crime and misdemeanor to indulge in innocent outdoor athletics on Sunday. Nay, a late President of the Republic strove, might and main, in a solemn State document, to control not only men's actions but their very thoughts, urging them to be neutral and nothing else. Again, the Attorney-General of the Union denied the right of free assembly, and controlled the right of free speech—a disastrous policy quickly followed in many States, as the occasion of lamentable labor disturbances. In a number of southern States the right of trial by jury is flagrantly violated, and lynching replaces the circus as a popular entertainment. The three prevailing amusements in America have each set up a dictator with powers as drastic as anything antiquity can show in practical politics. The large advertisers in the States practically control a vast amount of the public press, the public magazines, and the news agencies in the land. The State of Oregon has lately invaded the sacred realm of conscience, and prohibits parents to educate their children in accordance with their conscience. The State of Michigan forbids the teaching of catechism and Bible history in the parish schools of that State, and, all through many other sections of the country, strolling birth-controllers, amid the stupid plaudits of the crowd, are daily haranguing the people to make it impossible for future citizens to be born.

What tattered rags of liberty are left in the boastful land of liberty, so-called free America!!!

Let New Zealand look seriously at this picture and take a lesson for both its past and future legislation. Such absolutism of democracy as we have just described stands in direct opposition to Christ's famous saying, three days before His death. He thus divinely inaugurated the real freedom of mankind, when He gave to the civil power a vaster empire than it had ever possessed: "Render to Caesar the things that are Caesar's, and to God the things that are God's." Magnificent words! surrounding earthly governments with a halo of sanctity lifting them to the highest pinnacle of reverence. But, at the same time, He plainly bade them mind their own business and not interfere with the affairs of conscience. He taught the salutary and sublime doctrine that the civil power requires to be restrained within definite limits. Democracy, even in America, not to speak of New Zealand, must return to the high teaching of Christ, if it is not to degenerate into odious tyranny.

Cardinal's Hopes for "a New Light and a New Spirit"

A CHRISTMAS MESSAGE.

The following fine Christmas Message was issued to the people of the Archdiocese of Boston (mostly of Irish birth or descent) by his Eminence Cardinal O'Connell:—

"The angelic hosts heralded the advent of the Christ Child by intoning on Bethlehem's sacred heights the most glorious anthem that has ever fallen on the ears of man: 'Glory to God in the highest and on earth peace to men of good will.' It was the battle cry of Christianity. It gathered under the aegis of the Most High all men of good will and has not ceased through the intervening centuries to thrill mankind and enlist in the holy cause of religion the marching millions of every era since that happy morn.

"'To-day is born to you a Saviour.' His regal splendour was not in the passing glory of this world, but in the majestic beauty of the Godhead. He came to rule the souls of men, not through fear, but through faith and hope and love, that blessed trinity of virtues whose very fulfilment has restored to mankind a lost dignity, and brought to yearning hearts a new confidence and a new inspiration.

"To re-consecrate the world to the law of love; to renew all things in Christ; to reconcile brother to brother, state to state, nation to nation; to make the whole world glow with the warmth of heavenly love, 'The Word was made flesh and dwelt amongst us.'

"His first coming banished hatred and brought the dawn of a better era. May this coming Christmas morn bring a new light and a new spirit into this darksome world, that will reconcile individuals and nations and, leading mankind back to the glories of faith, give it new life and inspire it with new hope in the years that lie before us."

Additions to Westminster Cathedral

With the new organ now in position and the walls of the choir apse of Westminster Cathedral covered with precious marbles, work is being started on the stalls in the choir and the completion of the central doors at the back of the apse.

Work on these improvements to the metropolitan Cathedral has been held up, not for lack of funds, but for a reason not usually associated with cathedrals in England—that is, that the high altar is in such frequent use that it is difficult to get an uninterrupted period for prolonged work of a structural nature.

But now that the great festivals of the Christmas season are over the workmen are being put on, and with the choir organ divided there will be exposed to view the central doors of the apse, which rise high in the tribune back of the high altar.

The most perfect prayers are those of saints and of little children.

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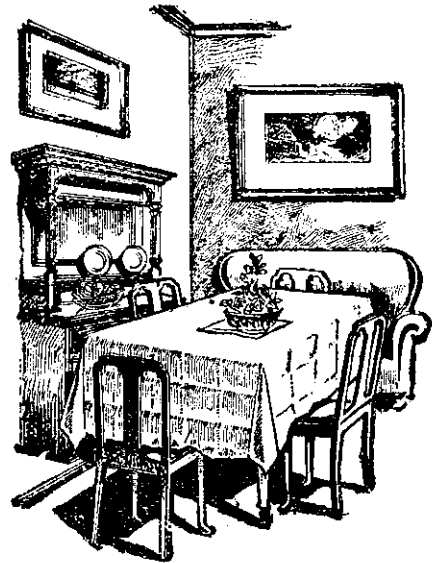
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A.E.'S APPEAL TO REPUBLICANS

Reasons for Ending "A Civil Conflict whose Continuance Would be Disastrous to the Nation."

"A.E." (Mr. George Russell), the distinguished Irish author and publicist, has written "An Open Letter to the Irish Republicans," in which he describes the results of the campaign of resistance to the National Government, and makes a powerful appeal to Mr. de Valera and his followers to accept the democratic principle of majority rule as the solution for our national difference. "A.E." writes:

"If I intervene in a conflict my natural desire is to take part with the underman. If I do not do so now, it is because you are where you are only by reason of a mentality which may be changed. You are not like the poor in their slums held there by inexorable pressure from a social order not yet beneficent enough to secure comfort for all in the national household. You have only to speak a word and active hostility against you is ended. Can you say that word without dishonor? I believe you can.

"My friends among you defend to me your warfare on the Free State on spiritual grounds, asserting the natural right of our people to complete independence, and that they had no freedom of choice in taking the decision they did, being under threat of a war to extermination if the Treaty terms were not accepted. I do not deny the right asserted. I could not without self-contempt condemn those who desire full independence for their country any more than I could blame those who would bring about a revolutionary change in the economic system so that none might be neglected or starved in mind or body.

Ideals and Actions.

"But there may be discussion over the means to those ends. I think with your employment of force the ideal you stand for tends to recede and become more and more remote in the affections of your countrymen. They cannot dissociate the ideal from the acts of those who uphold it and the ruinous consequences of those acts.

"Now the certitude of the soul that its ideal is right too often begets a moral blindness with regard to conduct and its purity of motive is taken as absolution for its sins. Ideals descend on us from a timeless world, but they must be related to time, for this world has its own good and if we do not render to it its lawful right neither will it receive our message, and Heaven and Earth are divorced and both are wronged.

"There is much may be said in defence of a small nation contending for freedom with a great empire when it adopts the method of guerilla warfare. It is dangerous, for only an internal light hard to keep prevents degeneration into the methods of the assassin. Yet a nation may only have that choice or complete submission.

"But you continue the same methods of warfare against your own countrymen, though by doing so you admit you are outnumbered in relation to those you attack, as the nation was against the empire and your moral authority to act as you do is thereby diminished.

The Greater Horror.

"Some of you assert the conflict was begun by the Free State, though it has seemed to many onlookers it began with those who without authority seized public buildings, filled them with armed men, and interrupted national services. But the country has come to such unhappiness that it is not judgment on the past which is imperative, but consideration of the future.

"The wisdom of the world is not great enough always to secure a peaceable settlement of disputes between nations. But the most highly evolved have found a means of preventing the greater horror of civil war among their citizens by their common assent to the principle that questions at issue between them must be decided by majorities.

"It is admitted that majorities may be, and often are,

in the wrong. They may err because of ignorance, or decide because of fear, as you assert the majority has done in accepting the Treaty. If there was fear on the people, I cannot think it was therefore justifiable for you to work on that fear and hold a terror over your countrymen to force them to yield to your policy.

The Democratic Solution.

"Some of you argue that it is only by suffering and sacrifice a people can come to the highest in them. But that crown comes to those whose sacrifice is willing, not to those on whom suffering is forced. They feel only the wrong that is done to them, and lose, too often, belief in any ideal, and I think this country, through civil warfare, is lapsing into a bitter materialism, and at another election it may be those disillusioned who will have power to make Ireland in their own image.

"I believe in the democratic solution of national differences, and think it is better to wait for recognition of the error and the righting of the wrong later by a democracy persuaded thereto by reason and experience, rather than bring the most morally ruinous of all conflicts on a country. In civil war more hateful passions are let loose because greater natural affections have first to be overcome. The effects of the conflict cannot be confined to the organism of the State which is assailed, any more than a fever can be confined to one limb in the body.

Poison of Civil Strife.

"The whole body politic suffers, the people far more than the State, which can only topple when the ruin of the people is complete or their mood is changed with regard to it. But in this conflict I think the majority regard you, not the Government of the Free State, as the cause of their suffering; and while they may be turned from it because they think some of its acts harsh or unwise, they are not therefore moved to support your policy.

"In sickness the germs which cause the illness multiply and run riot over the whole body. So when violence is relied on rather than reason, the impulse to violence is intensified on all sides, the most powerful mood evoking its likeness in characters with any affinity to it. Those who are normally restrained from violence in a settled order break out, and we have violence everywhere.

"It is not you and the Free State troops alone who employ force, but every rascal in the country, and many, alas! who were not rascals, but merely morally weak, and who are impelled thereto by the prevalent mood.

Leaders' Responsibility.

"The bandit, the bully, the lecherous, all use violence; and they do their deeds under the aegis of your ideal, and you cannot, while employing force in guerilla warfare, evade popular attribution to you of responsibility for many of their acts. For some of the most terrible deeds done, whether your leaders approved or not, they must accept responsibility, for in this guerilla warfare men are split up into small groups acting on their own initiative.

"If the power of death dealing is given to hunted and passionate men, not disciplined by long training as the armies of States usually are, this leads to assassinations and in the minds of such men personal hatred tends to become indistinguishable from political antagonism.

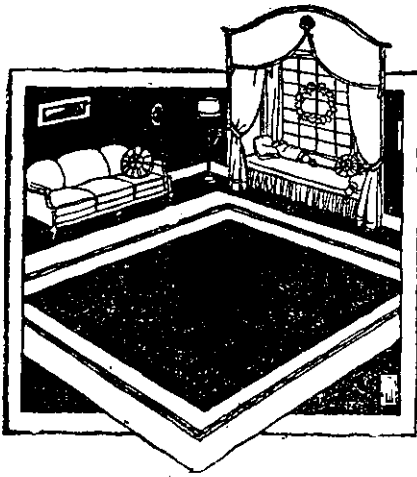
"And, still more, because of this warfare of the nation are led into a violence equal to your own and a harshness of policy, and so the whole national being is degraded in its imagination of itself and in the regard of other nations.

"No ideal, however noble in itself, can remain for long lovable or desirable in the minds of men while it is associated with deeds such as have been done in recent years in Ireland. I believe that Christ and His Kingdom would

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have been execrated by humanity if His followers had sought to impose their religion on the world by a warfare such as has been waged in the name of Irish freedom.

Spiritual Evils.

"I think the best of you existed in a dream of the high character of our people. But a true psychology of national character is impossible in a suppressed nationality. It lives by imagination of the high things its children will do once they are free. This mood begets poetry and the literature of dream, but there can be no true understanding of character until the depths are sounded as the heights are known.

"Because of this conflict a hateful illumination has taken place of the brute nature which exists among us. You must know now, if not before, where the path the nation is treading leads with the Dark Immortal as shepherd. But, you will say, it is as great a spiritual evil to swear allegiance to what the soul abhors.

"It is not demanded of you that you must swear allegiance to the Free State or the titular head of any Empire. There are few in any nation who take such vows to the State or its rulers. It is not demanded. If they kill no man, violate no woman, steal no person's goods, they are free as you would be to live their own lives, worshipping such gods, heroes, and ideals as they choose.

A Wide Field.

"I do not like to think of you that the only service you can render to Ireland is to shed blood on its behalf. Much of the best service rendered to humanity was by those who were not members of any Parliament or servants of any State. Our own cultural and economic movements made Ireland more truly respected by foreigners than our military activities, and they endeared Ireland more to its own people. Can you not find ample work in those fields where too little has been done, and win respect for your political ideals by the genius, wisdom, and energy you exhibit?

"Not the least of the disadvantages you now suffer from is the ignorance of your countrymen in regard to your capacity. To be ready to sacrifice life is not of itself evidence of statesmanship. Few know what images of an Irish civilisation are in your minds. Before a nation surrenders itself to those who would lead it on to revolution or war it requires, I think rightly, evidence of their capacity and wisdom. It asks what are their cultural ideals, their economic ideals, and the social order and civilisation they stand for. It is by these a nation justifies its existence and its struggles for freedom.

"Padraic Pearse and James Connolly, before they were chosen as leaders, gave evidence of imagination or a power of constructive thought. It is not enough for you, who ask your countrymen to risk everything under your leadership, merely to refer to the ideals of those who went before you.

"Men to be followed with devotion must themselves seem more to the nation than mere followers of a tradition. They must be known by their own thought and be deemed intellectually and morally equal to the enterprise. There may be men of that stature among you, but how are they to be known to be so?

"Most of you have come to prominence as militarists only during recent years. A man who is now dead, a man who was dear to me, Erskine Childers, had great ability, greater, I think, for peace than war; but can you, name those who, if you were all killed, would have left behind, as Pearse or Connolly or MacDonagh or Childers did, evidence of constructive thought or imagination? Which of you are architects, master craftsmen in the art of nation building?

"How do you expect your nation to answer to a horn blown by those who are unknown to it for aught but desperate courage and readiness for sacrifice? You have yet to create cultural, economic, and political ideals which the nation can brood over and take to its heart. You consider the Irish a nation because they spring from the Gaelic root and are not merely a colony established by our neighbors. It is for this Gaelic State you strive.

A Slender Tie.

"But you ought, I think, to realise that the majority in Ireland hold by the slenderest tie to a Gaelic civilisation. That character was almost obliterated by a century of alien culture imposed on us. It survived in most not as a character in the heart but as a word on the lip, and that national character must be allowed to take root again before

too great a strain is imposed on it, or the government Irishmen have so lately abjured may, in their wretchedness and ruin, seem more desirable than the unexplained future to which you would allure them. I do not ask you to give up any ideal. I think, if your cause alone is to be considered, a non-military Republicanism would win you more adherents. Your ideas would take deeper root in men's minds because they would be well considered, accepted because of their superior beauty or fitness for Irish needs. Adherence to them would not be passionate only, arising out of the antagonism between races.

"I ask you to take as companion to that principle of liberty, which you champion, the principle of brotherhood, for they are nothing apart from each other, and it is because of their severance that lamentable cry has gone over the world about liberty and the things that are done in its name. The wisdom of Hell is to divide and conquer the divine principles and its religion is to uphold one half of heavenly law so that by that lure good men may fall into the pit.

"I would not dream of seeking you out to arrange terms of settlement or surrender. I do not like to think of you as being defeated by aught except the best in yourselves, or as to be allured by offer of employment or a share in the power of government. I prefer to imagine you as retiring generously from a civil conflict whose continuance you realise would be disastrous to the nation. I would like to imagine you with no lessened love for Ireland attempting by patriotic activities of another character to make a new conquest over Irish mind.

"There is no dishonor in raising the conflict from the physical to the intellectual plane, for it is there the only victories which do not leave the spirit desolate and bankrupt can be won. If you win these, if you gain the soul you have the body also. Even one of you there by creating noble images of society may conquer millions. Until you have been worsted in that field you are still undefeated. It is only when you have failed there you can sing the Song of Defeat—

"Shaun O Dwyer, a Glanna,
We're worsted in the game."

--A. E.

Monsignor Benson's Prophecy

Of the thousands who stood in the streets of London and watched the results of the general election flashed from the electric screens, few, perhaps, realised that they were witnessing the fulfilment of a prediction made by Robert Hugh Benson some fifteen years ago (says the *Universe*). Readers of *The Dawn of All* will remember that Father Benson anticipated several scientific wonders, not the least remarkable of which was some device as the scintillating sign by means of which news of vital interest might be immediately broadcasted over important centres. The scintillating sign is now an accomplished fact, and the dream of the novelist has been realised much earlier than he predicted. His conception of the international air-mail has already been realised, though not yet in the form of his prediction—for he conceived it as an air-ship and not an aeroplane transport service.

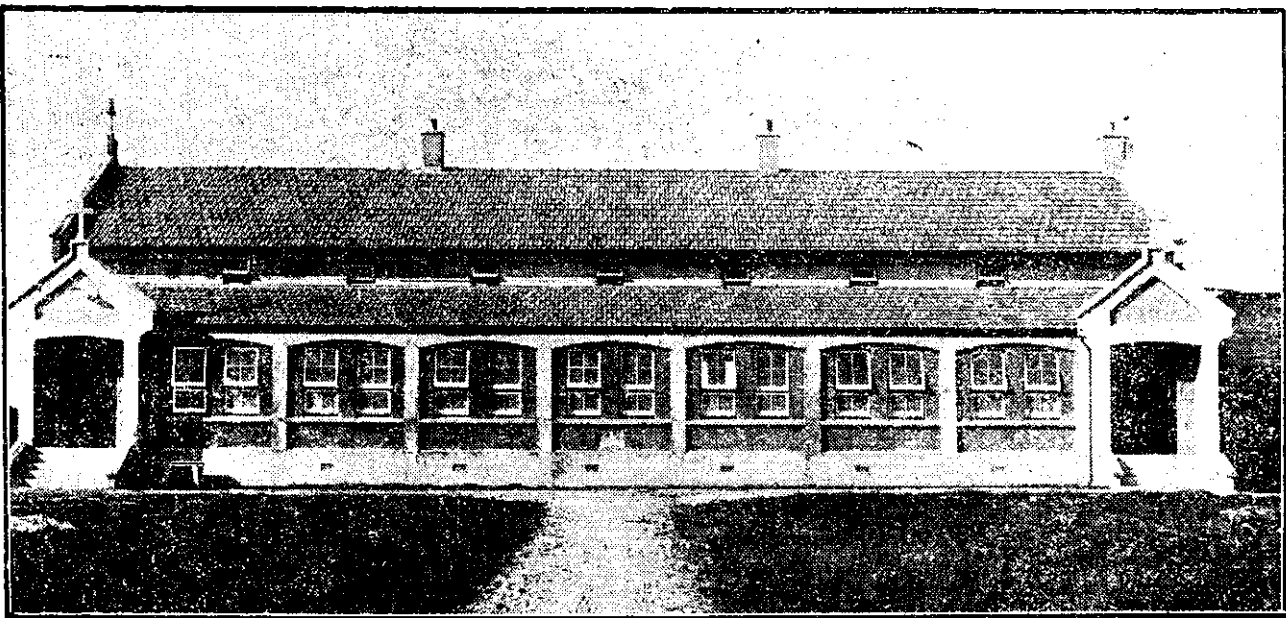
Holy Cross College, Mosgiel

In the recent degree examinations of the University of New Zealand, the following candidates from Holy Cross College, were successful:—M.A., Rev. Father McLaughlin; B.A. (pass): Latin—James Henley, J. F. McKay, G. O'Meeghan, J. Kilgour, P. Herlihy, G. Durney, F. R. Thompson, A. W. O'Reilly, B. Rodgers, H. Magill, S. Loughnan, G. Daly, J. Walls; philosophy (advanced): J. Henley, J. F. McKay, G. O'Meeghan; philosophy (pass): O. R. Marlow, J. A. McKay, P. Herlihy, G. Durney, F. R. Thompson, A. W. O'Reilly, B. Rodgers, H. Magill, S. O'Brien, A. Loughnan, G. Daly, J. Walls, A. T. O'Reilly, G. McLeod; English (pass): H. Trehey, O. R. Marlow, P. Herlihy, G. Durney, F. R. Thompson, A. W. O'Reilly, J. Walls; French (pass): J. Henley, J. F. McKay; economics (pass): J. Henley, J. F. McKay, H. Trehey, O. R. Marlow, J. A. McKay, G. O'Meeghan, J. Kilgour, A. Loughnan. In the matriculation examination the following were successful:—A. Bennett, W. Skinner, W. Herlihy, G. Britton, J. Hally, J. Cartwright, F. Terry.

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Answers to Correspondents

SEAGHAN.—The answer is: *Na bi ag magadh fum-sa*, or, if you have not any Gaedhilg: *Ne me tirez pas le jambe*. The Editor knows nothing about wireless, nor does he want to know anything about it. Thanks all the same for your offer. But what would our readers say if they came on words like radio-crypto-tele-stereography when alone at night?

READER.—See a doctor is the obvious advice. If you prefer our amateur prescription and are sure it won't kill you, we advise you to eat no cold, or salt, meat; to avoid potatoes as you would poison; also to shun apples, eggs, strong tea, black coffee, soups, sweets of all sorts, beer, sugar, cocoa, and fish. If you complain that there is nothing left, remember that you are at liberty to revel on chops, to make a beast of yourself on porridge, to exercise your jaws on steak, and to specialise on partridges, snipe, woodcock, grouse, and pheasants. Your dyspepsia will be benefited much if you also walk ten miles a day, take a swim or a cold bath every morning, sleep with the windows open, and avoid reading the exciting news in the daily papers. All this was recommended to us, with the exception of the last clause which is our own discovery.

CONSTANT READER.—(1) It is a pious custom. (2) It is not necessary. (3) It is not necessary.

F.C.—The bigots in Canada have burned down churches and convents and endangered human lives (as they did at Grey Lynn). Their record for last year is as follows:

- March 29.—St. Anne de Beaupre.
- April 14.—Sacred Heart, Montreal.
- April 19.—Notre Dame, Montreal.
- October 3.—St. Jean Hospital, Montreal.
- November 14.—University of Montreal.
- November 25.—St. Boniface College.
- November 30.—Laval Dental College.
- December 6.—St. Sulpice Rest House.
- December 22.—Notre Dame Cathedral, Quebec

The destruction of colleges and churches, some of them of priceless historical value, is congenial work for the cousins of our own P.P.A. and Orange savages. Has Protestantism begun once more to stand for barbarism?

M.M. (Wellington).—Regret your verses not passed for publication.

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 24.

The newly-erected church at Martinborough, dedicated to St. Anthony, was blessed by his Grace Archbishop O'Shea on Sunday, the 18th inst. There was a very large and representative congregation, many coming from Featherston, Masterton, Carterton, Greytown, and Wellington. The Rev. Fathers Phelan (Taranaki) and Hegarty (Carterton) assisted at the ceremony. After the blessing of the building Mass was celebrated by Father Hegarty, and his Grace the Archbishop addressed the congregation. Taking for his text, "Go ye, therefore, teach all nations," he spoke of the great work of the Catholic Church all over the world, and referred to the evils of divorce, to which the Church was so greatly opposed. His Grace appealed for contributions towards clearing the debt on the new church, and paid a tribute to Mr. T. J. McCosker (architect) for a building which (he said) would set a standard of ecclesiastical architecture for the province. The response to the appeal amounted to nearly £400. The Archbishop thanked the people who had contributed and especially the members of the Oddfellows' Lodge who had given the use of their hall to the Catholics of the town for four years, free of charge. The design of the building is Gothic built in ferro-concrete and having stained glass windows of the early English period. It has seating accommodation for over 300 people. The total cost of the building, which is not yet completed, will be about £3,300, of which £2,800 has already been expended.

The death of Mrs. Bridget Dwyer, wife of Mr. John Dwyer, of the Thorndon parish, occurred on Monday last,

after a short illness. The interment took place on Wednesday, Requiem Mass being celebrated by Rev. Father Smyth, S.M., Adm., at the Sacred Heart Basilica, relations and friends, and the school children of both the boys and girls' school attending. A choir of nuns from St. Mary's Convent rendered the music of the Mass. Rev. Father Spillane, S.M., assisted by Rev. Father O'Leary, S.M., officiated at the graveside. Much sympathy is extended to Mr. Dwyer and his family of two grown-up sons and one daughter.—R.I.P.

Donations of £10 each have been generously given by Misses Agnes and Anastasia Kennedy to the St. Patrick's Day celebration fund.

His Grace Archbishop O'Shea returned during the week after an absence of ten days. During that period he opened a convent at Levin, a school at Eltham, and the church at Martinborough. His Grace expressed himself as very pleased with the fine buildings which he officially opened.

The St. Patrick's Day Committee met last Wednesday evening under the presidency of Mr. J. J. L. Bourke. Among those present were Rev. Fathers Smyth, S.M., Adm., Cullen, Adm., and Kelly. Reports from the various sub-committees disclosed that arrangements were well in hand for a successful celebration.

New Plymouth

(From our own correspondent.)

February 22.

After devotions on Sunday evening, the 11th inst., the parishioners met Rev. Father Moran in the Rolland Hall to bid him farewell prior to his departure from New Plymouth. Mr. Bennett in a short eulogistic speech referred to the excellent work done by Father Moran in the parish, and on behalf of the congregation presented him with a small token of the esteem and respect in which he is held. Father Moran suitably replied and thanked the congregation for their kindness to him during his stay of eight months in New Plymouth.

His Grace Archbishop O'Shea and Right Rev. Mgr. McKenna visited New Plymouth during the past fortnight, proceeding thence to Opunake to the opening of the new school.

The annual election of office-bearers in connection with the local branch of the Hibernian Society, resulted as follows:—President, Bro. J. J. Powell; vice-president, Bro. P. J. O'Gorman; secretary, Bro. M. Jones (*pro tem*); warden, Bro. Sumich; guardian, Bro. Kearns; sick visitors, Bros. M. Jones and E. Whittle, jun.

It is with regret that I have to chronicle the death of Sister Mary St. Monica, who passed away recently at the New Plymouth Convent. Deceased was born in Galway, Ireland, in 1858, and shortly after her arrival in New Zealand entered the Convent of the Sisters of the Missions at Nelson. During the past forty years she had worked devotedly in the interests of the Institute at Nelson, Pukekohe, Stratford, and New Plymouth, where her deeply religious, gentle, and kind disposition won the esteem of all who knew her. Requiem Mass for the repose of the soul of deceased was celebrated in the Convent Chapel, after which the interment took place at Te Henui Cemetery.—R.I.P.

Mr. M. Jones and family who have resided in New Plymouth for the past 30 years have taken up their residence in Wellington, while regretting their departure the parishioners wish them every success and prosperity in their new home.

Death has removed another staunch Catholic from our midst in the person of the late Mr. W. T. Jennings, ex-M.P. for Waitomo. Deceased, who had been in poor health for some time past, collapsed just after the New Year, the strain of the election telling considerably on him. His removal to a private hospital in Wellington and an immediate operation could not save his life, and he passed away fortified by the rites of Holy Church. His wife predeceased him two years ago, while the Great War claimed two of his sons—Edgar who died on Gallipoli, and Harold who died in Ireland of wounds. Requiem Mass for the repose of his soul was celebrated at St. Joseph's Church, the interment taking place at Te Henui Cemetery, at which a large number of citizens, representative bodies, and M.P.'s were present.—R.I.P.

Selected Poetry

Easter, 1916

I have met them at close of day
 Coming with vivid faces
 From counter or desk among gray
 Eighteenth-century houses.
 I have passed with a nod of the head
 Or polite meaningless words,
 Or have lingered awhile and said
 Polite meaningless words,
 And thought before I had done
 Of a mocking tale or a gibe
 To please a companion
 Around the fire at the club,
 Being certain that they and I
 But lived where motley is worn:
 All changed, changed utterly:
 A terrible beauty is born.

That woman's days were spent
 In ignorant good will,
 Her nights in argument
 Until her voice grew shrill.
 What voice more sweet than hers
 When young and beautiful,
 She rode to harriers?
 This man had kept a school
 And rode our winged horse
 This other his helper and friend
 Was coming into his force;
 He might have won fame in the end,
 So sensitive his nature seemed,
 So daring and sweet his thought.
 This other man I had dreamed
 A drunken, vainglorious lout.
 He had done most bitter wrong
 To some who are near my heart,
 Yet I number him in the song;
 He, too, has resigned his part
 In the casual comedy;
 He, too, has been changed in his turn,
 Transformed utterly:
 A terrible beauty is born.

Hearts with one purpose alone
 Through summer and winter, seem
 Enchanted to a stone
 To trouble the living stream.
 The horse that comes from the road,
 The rider, the birds that range
 From cloud to tumbling cloud,
 Minute by minute change;
 A shadow of cloud on the stream
 Changes minute by minute;
 A horse-hoof slides on the brim,
 And a horse plashes within it
 Where longlegged moor-hens dive,
 And hens to moor-cocks call.
 Minute by minute they live;
 The stone's in the midst of all.

Too long a sacrifice
 Can make a stone of the heart.
 O when may it suffice?
 That is heaven's part, our part
 To murmur name upon name,
 As a mother names her child
 When sleep at last has come
 On limbs that had run wild.
 What is it but nightfall?
 No, no, not night but death;

Was it needless death after all?
 For England may keep faith
 For all that is done and said.
 We know their dream; enough
 To know they dreamed and are dead,
 And what if excess of love
 Bewildered them till they died?
 I write it out in a verse—
 MacDonagh and MacBride
 And Connolly and Pearse
 Now and in time to be,
 Wherever green is worn,
 Are changed, changed utterly:
 A terrible beauty is born.
 —W. B. YEATS, in the *New Statesman* (London).

A Poem

Seeing, it is a gladdening thing:
 White birds against a morning sky,
 Blowing poppies, nodding grasses,
 Light that grows and fades and passes,
 Young-leaved poplars shining high.

And God be thanked that gave us hearing
 For children's laughter, sweet and bold,
 For winds that whisper old hills round,
 For every intimate sweet sound
 The quiet golden evenings hold.

But oh, 'tis scent that makes immortal
 The little lives of mortal men!
 Roses with haunting sweetness riven,
 Incense, to lift men's hearts to heaven,
 Lilaes, to draw them home again.
 —MARGARET ADELAIDE WILSON, in *The Villager*.

The Shepherds' Field

From Bethlehem the way runs steep
 Through Beit Sahour, a town asleep;
 No lights within the houses keep
 A welcome for the night.
 By rocky path we reach the plain
 To lose our way. Through fragrant grain.
 Ripe barley-fields, our goal we gain,
 (May stars were ne'er so bright.)

The Arab boy who guides me there
 Sees but a field, a tree, the bare
 Stone wall—(What incense fills the air!
 Be still, my lad, be still.)
 He does not hear the chorus swell
 With strange, unearthly notes—Noel!
 He deems it but a distant bell
 That rings on Bethlehem hill.

To him the enchanted melodies
 Are but the winds in olive-trees,
 (Be still, my boy; fall on your knees,
 Look! Look! o'er Bethlehem's tower,
 A star that flames above them all:
 See, on the town it seems to fall!)
 To him 'tis but the star they call
 In Arab tongue "The Flower."

"Peace and good will." I surely hear
 Voices long hushed now singing clear;
 To-night the dead seem very near.

"Peace and good will to men."
 Not yet—forever must we wait? . . .
 (Take up your lantern, boy; 'tis late;
 The star has set. Out through the gate
 To Bethlehem again.)

—EDWARD BLISS REED, in *The Yale Review*.

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FEATURES OF THIS WEEK'S ISSUE

Leader—The Irish Situation, p. 29. Notes—Who Wrote *Hamlet*?; Charles Kickham, p. 30. Topics—After Long Years; War on Children; For Ireland; Eastern Clouds; Germany, pp. 18-19. Liberty in Danger Under Democracy (Archbishop Redwood), p. 21; The Fascisti, p. 9. First Encyclical of Pius XI, p. 13. "A.E.'s" Appeal to Republicans, p. 23.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ 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, MARCH 1, 1923.

THE IRISH SITUATION



EAMUS McMANUS has been telling his readers that, when recently visiting Ireland, he did not find the people very much demoralised, and that even among Republicans there was still great respect for the ecclesiastical authorities. We do not attach much importance to Mr. McManus's opinions, and his assertion that there was comparatively no disrespect for the Hierarchy in Republican papers proves that his investigations must have been extremely superficial. We have our own eyes to tell us how far that disrespect has gone, and we have also evidence for the fact that Republican women hissed Cardinal Logue and other bishops in Dublin. Mr. McManus notwithstanding, the demoralisation is wide-spread and deep, and it will become much worse if the leaders who are morally responsible for the deeds of those who fight under their flag do not prove that they care more for Ireland than for their own pride. In an open letter from "A.E." to de Valera and his friends, the situation is put plainly and reasonably, and the consequences to Ireland of a continuance of the civil strife are frankly outlined. George Russell carries weight, and his opinion on the problem is one that commands respect from all people with a pretence to education.

"A.E." has no quarrel with those who say that Ireland has a right to more than she got from the Treaty. His quarrel is with the methods of those who try to upset the Treaty. He points out that they are outraging the first principle of democratic government, and that their very ideals are being lowered and defiled by their own conduct, while their admission that the people are against the Republican methods lessens every moral argument for their position. He clearly has no illusions as to who began the strife: "Some of you assert that the conflict was begun by the Free State, though it has seemed to many onlookers it began with those who without authority seized public buildings, filled them with armed men, and interrupted national services." He insists on the right of the people to rule, and exposes the fallacy of the argument that suffering will bring a crown to Ireland, pointing out that suffering forced on the people by Irishmen is more likely to bring hatred of the oppressor. He speaks unmistakably

of the crimes done under the Republican flag, and reminds the leaders that the people hold them responsible when every rascal in the country, every bandit and bully, every lecherous blackguard, do their deeds under the aegis of the ideals of de Valera and his friends, and he emphasises the truth that undisciplined roving bands are too prone to murder and assassinate from personal motives. As gently as might be done, but withal firmly, he tells the leaders that for all the crimes of the miscreants who oppose the Free State and burn homes and kill children they are held responsible by the people of Ireland, who, naturally, are driven thus to hate even the ideals for which such crimes are said to be committed by the criminals. The letter argues that there are lawful and constitutional means of attaining the same ideals. We have more than once said that we believe that had de Valera taken the lawful and constitutional way he would have carried all Ireland with him for the Republican cause, where now he has only hatred and detestation from an outraged and terror-ridden people. Here, precisely, as the best Republicans we know have told us, is where de Valera failed miserably in the crisis: failed as a leader and failed as an Irish patriot. "A.E." thinks it is not too late to take the right road even now, and makes a fervent appeal to them to do so for the sake of Ireland, and for the sake of Gaelic civilisation which they are at present killing. In his gentle way he asks them candidly who are they that the people of Ireland should be expected to follow them. Pearse, Connolly, even Childers, made their names and won their spurs as men of constructive ability, as nation-builders, as men who knew what Irish civilisation meant; but they had made their names before the people took them as leaders whom to follow was reasonable. Where among the present men is there a name like theirs? Personal daring, readiness to sacrifice life for an ideal, is not enough. Any fool can have such qualities. "A.E." reminds them that if they have such great gifts they have hidden them under a bushel and the people know nothing about them. In plain language, stripped of its rhetoric, his question is: "Who are you, anyhow, that you should tell the Irish people that they ought to follow you and neglect the advice of their bishops, of men like Griffith, of Eoin MacNeill, of the vast majority of the supporters of Ireland at home and abroad?" It is a very pertinent question, and one that would have immediate results if addressed to men who retained a spark of humility.

There is little hope that they will listen to an appeal from "A.E." or from anybody. De Valera is probably an able man, though some who know him well say he is a much overrated man and a mere legend. The rest of his friends have, as "A.E." reminds them, made no name. And around them are gathered a mob of undisciplined youths of both sexes, and also those ruffians whom George Russell plainly calls bandits and lechers, the scum of Irish towns, the lawless corner-boys whose crimes are dragging in the mud the ideals of the misguided if sincere leaders. Nobody seems to believe now that de Valera has any control over them. Nevertheless, he is culpable for giving them his name, and he is morally guilty in that he has never repudiated the murders and the robberies which they commit in the name of the Republic. There he has put himself hopelessly in the wrong, and if he loves Ireland and if his pride will allow him he can still take the right and constitutional road and undo the past. "I do not ask you to give up your ideals," says "A.E." I think if your cause alone is to be considered a non-military Republicanism would win you more adherents. . . . I ask you to take as companion to that principle of liberty which you champion, the principle of brotherhood. . . . The wisdom of hell is to divide and conquer."

A Catholic Almanac

If canvassers ask you for advertisements for what they call an "Official Catholic Almanac," be sure that you see the letter from the Bishop of the diocese authorising them to say so.

NOTES

Who Wrote Hamlet?

We all know the story about the School Inspector who told the local squire (or was it the Minister of Education for New Zealand he told it to?) that having asked a small boy rather peremptorily: "Who wrote Hamlet?" the boy replied apologetically: "Please, sir, I didn't." And then the Minister of Education (or the squire) is supposed to have said: "Well, I suppose the little beggar did write it all the same." However, the following extract from the *Dublin Weekly Freeman* removes for ever all doubt on the point:

LIMERICK MAN WHO WROTE "HAMLET."

"Buying books at the barrow" has always been a much-cultivated fad amongst seekers for quaint and curious "volumes of forgotten lore," writes a correspondent, and it sometimes happens that quite an interesting folio is picked up at these al fresco book-stalls on the Dublin quays. An old play-bill is to many a real treasure. The original of the following is worth its weight in gold:—

KILKENNY THEATRE ROYAL,

Saturday, May 14, 1793.

Will be performed by command of several respectable people in this learned metropolis for the benefit of Mr. Kearns,

THE TRAGEDY OF "HAMLET,"

originally written and composed by the celebrated Owen Hayes, of Limerick, and inserted in Shakespere's works. "Hamlet," by Mr. Kearns (being his first appearance in that part), who between the acts will perform several solos on the double bag-pipes, which play two tunes at the one time.

Ophelia (by Miss Prior), who will introduce several favorite airs in character—particularly the "Lass of Richmond Hill."

The parts of the King and Queen, by direction of the Rev. Father O'Callaghan, will be omitted as being too immoral for any stage.

Polonius (the comic politician), by a young gentleman, being his first appearance on the stage.

The Ghost, the Gravedigger and Laertes, by Mr. Sampson, the great London comedian.

The characters to be dressed in Roman shapes.

The whole to conclude with the farce of

"MAHOMET THE IMPOSTER."

Mahomet (by Mr. Kearns). Tickets to be had at the Sign of the "Goat's Head," Castle St.

Charles Kickham

As in deference to the wishes of many readers we have begun to publish *Knocknagow*, a brief account of its author will not be out of place in our "Notes" this week. Charles Kickham was born in the year 1825, at Mullinahone, Co. Tipperary. The river Anner flows by the little town of his birth, and over it looms the mountain of "the fair women" (Slievenamon, from the Gaelic *Sliabh na Mban Fionn*) which is so often mentioned in Kickham's books. In his youth Kickham was deeply influenced by the *Nation*, then inspired by Davis, Duffy, and Mitchel. He took an active part in the '48 movement, and was "on his keeping" for some time after Ballingarry. One day, while drying a flask of damp powder, the explosion which injured his sight occurred. Later, when his political activities conducted him to an English gaol, both sight and hearing became much worse under the hardships of prison life.

He was one of the writers for *The Irish People*, the organ of the Fenian movement. He was arrested in November, 1865, and brought to trial in Green Street, Dublin, on January 5, 1866. Judge Keogh sentenced him to penal servitude for fourteen years. As he was led away something on the ground attracted his attention. He picked it up and found that it was a little paper picture of the Mother of God. Kissing it reverently, he said to the warder: "I was accustomed

to have the likeness of the Mother of God morning and evening before my eyes since I was a child. Will you ask the governor if I may keep this?" To Miss Rose Kavanagh, whose kindness soothed his last years, we owe this touching little story.

So he went to his exile at Pentonville, whence on account of his ill health he was removed to Woking later. His wretched health, and his good character shortened considerably his term of imprisonment, and he was set at liberty in March, 1869. Asked what he missed most in gaol, he said: "Children and women, and fires." Father Russell tells us that one who knew him well said that it delighted him when the little ones tried to talk to him on their fingers, and that the children who loved him were playing about his feet when the stroke of paralysis came upon him. "There was much," says Father Russell, "of what was best in woman and in child in his nature; and it was impossible, says a devoted young friend, to know him well without feeling that he was as trustful, kindly, and sympathetic as a woman. His slender hand, too, was fashioned like a woman's. There was a great deal of silky hair in curls about his head, which was finely shaped, and he was very tall."

Of *Knocknagow*, we read: "No writer has produced more faithful pictures of Irish country life than Charles Kickham. For no other possessed a mind quicker to see, or wider to hold the best feelings of our people; none other owned head or hand more obedient to the highest impulses of the Celtic character, and his memory was filled with the traditions of our land and race. *Knocknagow* illustrates many sides of his own personality and of his ready humor, which was never cynical. In this book as in all he wrote tears and laughter are close together. . . . *Knocknagow* had always been my favorite Irish story, and when an opportunity came of meeting its author, it was an event in my life. I remember giving him the sort of information he must have had from hundreds of persons—of what a pleasure his stories and songs were, and how dear to me and my friends were Grace Kiely, and Mary Kearney, and poor Norah Leahy, whom, in spite of his nieces' entreaties, he had to let die. He bore the infliction good-humoredly, and talked about his heroines as if they had just gone out for a walk."

Besides *Knocknagow*, and *Sally Kavanagh*, he wrote a long novel, *For the Old Land*, which is full of tenderness, humor, and pathos. Among his poems, *Rory of the Hills*, and *Patrick Sheehan*, are well-known to every Irishman.

He was a most lovable character, a good friend, and also a good hater. His life was shadowed by suffering, and there was something sad in his appearance. He died at Blackrock on August 22, 1882. His body was brought to Tipperary and he was buried with his parents where his cradle had been, "beside the Anner, at the foot of Slievenamon."

Monsignor Coffey Memorial Fund

We have been notified that at a meeting held on last Sunday evening, in St. Joseph's Hall, it was decided to offer to the numerous friends of the late Monsignor Coffey an opportunity of expressing their appreciation of his work in New Zealand by opening a Memorial Fund.

In consideration of the late Monsignor's interest in Catholic education, it was considered that his memory would be perpetuated in the manner he would approve himself, were he living, if the Fund was devoted to providing Scholarships for our Primary Schools. Such a Memorial Fund would, in his name, continue after his death the grand work to which he gave so much time and labor, and it would also be for the Catholic people for generations to come a living link with the dead, more eloquent and more useful than monuments of marble or brass.

Later, we hope to notify our readers of the progress of the Fund. While leaving its organisation entirely in the hands of the Committee, we are ready to hand on to them any donations sent through the *Tablet*, and to acknowledge the same from time to time as lists may be supplied by the Treasurer.

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DIOCESE OF DUNEDIN

The programme committee in connection with the national concert in celebration of St. Patrick's Day report satisfactory progress. The services of a number of our best-known and most successful vocalists have been secured, and, in other respects also, this year's entertainment promises to be well up to the high standard now expected.

The Invercargill Hibernian Band put up a very creditable record at the contest last week of the South Island Bands' Association. In the first selection of the A Grade test, in which eight bands contested, the Hibernian Band was awarded 2nd place, being six points below the winning band, the Redfern Municipal. In the second selection the Hibernian Band was placed 5th, nine points below the Wellington Watersiders (the winning band); and secured 4th place in the aggregate. Thirteen bands participated in the Quickstep contest, the Hibernians securing first honors; and in the "town selection" competition (the concluding section of the contest) were placed 5th.

Children of Mary

ST. JOSEPH'S CATHEDRAL SODALITY, DUNEDIN.

At a recent meeting of St. Joseph's Cathedral Sodality of the Children of Mary, the following office-bearers were elected for the ensuing year:—President, Miss M. Dunn; vice-president, Miss M. Carter; first assistant, Miss E. Knott; second assistant, Miss H. McQuillan; secretary and treasurer, Miss A. McCreedy; councillors, Misses M. Lynch, A. Brady, and E. McKenzie; sacristans, Misses S. McQuillan, E. Stent, S. Metcalfe, A. Thomas, L. Holden, and K. McKenzie; librarians, Misses M. Moroney and H. Dillon. The spiritual director (Rev. J. Fenton) congratulated the members elected to office, and warmly thanked the retiring office-bearers for their assistance, especially Miss M. Carter who had so admirably carried out the duties of president of the sodality for the past few years.

The Orphans' Sewing Guild, Dunedin

The ladies of the Orphans' Sewing Guild resume their charitable activities on Thursday, March 8, when their first meeting for 1923 will be held in St. Patrick's Schoolroom, South Dunedin. At their weekly meetings these self-sacrificing ladies spend the afternoon making useful garments for the boys at Mount St. Joseph and the girls in St. Vincent's Orphanage; their work is highly appreciated by the Sisters in charge of the orphans, and daily thanks are offered by the children in fervent prayers that God may shower His best blessings upon their kind benefactors. Besides the active members, there are honorary members of the O.S. Guild—ladies who are unable to come to the meetings but who are willing to contribute 5/- a year for the purpose of procuring materials to be made up at the weekly sewing meetings by the working members. It is hoped that there will be a large increase in the membership this year.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 26.

The garden fete in aid of Nazareth House will be held at the grounds of that institution on Saturday, March 10. The various committees of ladies are energetically working and generous assistance from the public generally is anticipated as a result.

The Celtic Club held a meeting at the Hibernian Hall on Tuesday evening last with a view to reorganising and bringing the club back to its former activity. Mr. J. Ormandy presided, and there was a good attendance. A programme sub-committee was appointed and April 10 selected as the date for the first gathering of the present year.

Rev. Father Campbell, S.M., is now attached to St. Mary's parish.

Rev. Father Moran, S.M., from the Marist Fathers headquarters, who is visiting the houses of the Order in New Zealand, is at present at St. Mary's, Manchester Street.

A crowded and enthusiastic audience greeted the

"Juvenile Merrymakers" at Marshlands on last Tuesday night, when they gave one of their popular entertainments in aid of Nazareth House. A social followed. Rev. Father O'Connell, S.M., thanked Mr. Frank Maling and his talented company for their interest in the charitable work of the Sisters of Nazareth and conveyed to them the thanks and appreciation of the Sisters; and also expressed, on behalf of the audience, the pleasure afforded by the fine programme presented.

Rev. Dr. Maguire, of the Irish Mission to China, has left on his return to Australia, and Rev. Father McLean will continue the appeal in the Christchurch diocese in the interests of the mission.

DIOCESE OF AUCKLAND

(From our own correspondent.)

February 23.

The Right Rev. Dr. Liston, Coadjutor-Bishop, visited the parishes on the East Coast last week, and returned to the city on Tuesday. His Lordship will visit Hamilton next Sunday.

On Wednesday last the anniversary Mass—the 13th—for the late Bishop, Dr. Lonhan, was celebrated in the Cathedral. Right Rev. Dr. Liston was celebrant; Mgr. Cahill, assistant priest; Very Rev. Chancellor Holbrook, deacon; Father O'Connor, subdeacon; and Father Mansfield, master of ceremonies; Mgr. Ormond, Fathers Furlong, Kelly, O'Byrne, and Brennan assisted in the choir. Mr. Harry Hiscocks presided at the organ.

Arrangements for the celebration of the feast of our National Apostle, St. Patrick, are now well in hand. The programme will be carried out on the lines of preceding years, and efforts are being put forth to make the celebration worthy of the occasion. The procession through the streets to the Domain where the sports and displays will be held will take place on Saturday, the 17th, and in the evening in the Town Hall the national concert will be held. A very fine programme has been arranged.

The Marist Brothers' Juniorate, "Lavalla," Dominion Road, Tuakau, is making great progress. This year ten students are in residence, and others are expected shortly.

Amongst the patients at the Mater Hospital are Right Rev. Mgr. Hackett, of Eilerslie, and Rev. Father Edge, Te Awamutu. Both are making good progress towards recovery.

Rev. Father O'Brien left last week for Gisborne, where he will be assistant to Rev. Father Lane.

The bazaar in aid of the Good Shepherd parish, Dominion Road, will commence in St. Benedict's Hall on Tuesday, February 27.

A very important meeting, convened by circular by the Right Rev. Dr. Liston, will take place in St. Benedict's Hall on Sunday, March 4, at 3 p.m. It will mark the opening of a campaign to raise funds to finance the extensive improvements which are being effected at the boys' orphanage, Takapuna. This is the only appeal which has been made for many years in aid of our orphanage, and good results are confidently anticipated for such an excellent object.

Right Rev. Dr. Cleary, Bishop of Auckland, has been for several months past undergoing treatment at a private hospital at Hillingdon Court, Middlesex, England, and his numerous friends in New Zealand will be glad to learn that he has made quite remarkable progress under highly-skilled nursing carried out under the direction of eminent Harley Street physicians. On January 25 Bishop Cleary was to leave England *en route* for home. He will do the first part of his journey by the daily air service to Paris, and thence by easy stages *via* Toulouse, Marseilles, Genoa, Rome, Naples, Suez, and Australia. He will join the Ormuz at Naples on April 8, and before sailing from Sydney he will spend some weeks with relatives and friends in Australia.

The Famous Diggers

The "Famous Diggers" open a return season on Saturday next (March 3) at the Grand Opera House, Wellington. The "Diggers'" itinerary for March will appear in next week's issue of the *Tablet*.

MARRIAGES

- BRADLEY—RAYNE.**—On January 4, 1923, at St. Patrick's Church, Palmerston North, by the Rev. Father Fitzgibbon, of Levin, Robert William, second son of Mrs. Robert Bradley, Levin, to Margaret Rayne (nurse), daughter of Mr. J. J. Murphy, Wakari, Dunedin.
- McKEEFRY—CHURCHER.**—On November 29, 1922, at St. Joseph's Church, Te Kuiti, by the Rev. Father O'Flynn, Leo F. McKeefry, son of Senr. Sergeant and Mrs. McKeefry, of Oamaru, to Ida Winifred, youngest daughter of Mr. and Mrs. G. Churcher, Te Kuiti.
- MOYNIHAN—BUTLER.**—On February 13, 1923, at St. Joseph's Church, Shannon (with Nuptial Mass solemnised by the Rev. James Forrestal), Thomas Patrick Moynihan, youngest son of Mr. and the late Mrs. Michael Moynihan, to Mary Eileen, eldest daughter of Mr. and Mrs. W. Butler, Stout Street, Shannon.
- RYAN—FRASER.**—On February 1, 1923, at St. Michael's Church, Northcote, by Rev. Father Brady, Takapuna, Patrick James, sixth son of Mrs. and the late John Ryan, of Manaia, to Eileen Stella, only daughter of M. and Mrs. Geo. Fraser, of Northcote, Auckland.

DEATHS

- BREEN.**—Of your charity pray for the repose of the soul of Johanna, beloved wife of the late John Breen, who died at her residence, Beaconsfield Road, Stratford, on February 10, 1923; aged 56 years.—On her soul, sweet Jesus, have mercy.
- CLUNE.**—Of your charity pray for the repose of the soul of Sarah Clune, of Ferguson Street, Palmerston North, who died at Ponsonby, Auckland, on January 8, 1923.—Sacred Heart of Jesus, have mercy on her soul.
- FITZGERALD.**—Of your charity pray for the repose of the soul of David, beloved husband of Beatrice Fitzgerald, and fifth son of Ellen and the late Nicholas Fitzgerald, who died at Ashburton on February 3, 1923.—R.I.P.
- JENNINGS.**—Of your charity pray for the happy repose of the soul of William Thomas Jennings (ex-M.P. Waitoma and Egmont), who died at Wellington on February 6, 1923, in his 68th year, fortified by rites of Holy Church.—R.I.P.
- KENNEDY.**—Of your charity pray for the repose of the soul of John Kennedy, dearly beloved husband of Kate Kennedy, who died at Methven on February 4, 1923.—On his soul, sweet Jesus, have mercy.
- MOYNIHAN.**—Of your charity pray for the repose of the soul of Mary, beloved wife of Michael Moynihan, who died at her residence, "Lakeview," Anderson's Bay, on February 16, 1923; aged 65 years.—R.I.P.
- O'SULLIVAN.**—Of your charity pray for the repose of the soul of Abigail Agnes O'Sullivan, who died at Hamilton on January 4, 1923.—R.I.P.

IN MEMORIAM

- CUTTANCE.**—Of your charity pray for the repose of the soul of Joseph G. Cuttance, who died (suddenly) at Ururua on February 28, 1920.—On his soul, sweet Jesus, have mercy. Immaculate Heart of Mary, pray for him.
- McCABE.**—Of your charity pray for the repose of the soul of Julia McCabe, who died at Timaru on March 3, 1916.—On her soul, sweet Jesus, have mercy.
- O'LOUGHLIN.**—Of your charity pray for the repose of the soul of Andrew O'Loughlin, who died at St. Andrews on February 27, 1919.—On his soul, sweet Jesus, have mercy.—Inserted by his loving wife.
- SHEEHY.**—Of your charity pray for the repose of the soul of Maria Sheehy, who died at Hawera on February 28, 1920.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by her sorrowing mother.
- SHERIFFS.**—Of your charity pray for the repose of the soul of Julia Sheriffs, who died on March 1, 1922.—Sacred Heart of Jesus, have mercy on her soul.

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WANGANUI NOTES

(From our own correspondent.)

February 26.

Recently a presentation was made to Rev. Father Riordan, from his schoolmates and friends of the Aramoho parish. It took place at the "Villa Maria," Rev. Father Mahony presiding and in a nice little speech making reference to his impressions of Father Riordan as a schoolboy, later as a seminarist, and now was a priest. The presentation was made by Mr. Luxford, and consisted of a good leather Gladstone bag, a similar Brief bag, a set of Military brushes and a cheque. Rev. Father McGrath was also present, and Brother Francis who was visiting here at the time, and a number of Wanganui and Aramoho Vincent de Paul members. A presentation was also made to Rev. Father Boyle from his school-friends, their gift being a cheque, and they too had a little function to top things off. In passing, I mention that we in Wanganui never do things quite as other people do them. We either do things, not at all, or "in triplicate," like the British Army of Bainsfather fame. Our War Memorial is a striking example of that. First, and for a long time, we had none, and then we quarrelled horribly about a site. Now we have two memorials, in the making, and neither of them of any use to the living or the dead.

The Children of Mary held their first meeting of the year on a Sunday lately, and there was a most encouraging attendance. Quite a lot of new girls have joined up with the old veterans, and more have promised, so that everything points to a good fresh start for 1923.

Died at the Hospital on Thursday, February 15, after a long and very painful illness, Mrs. Eugene Provost of Aramoho, at the early age of thirty-four. The late Mrs. Provost who was the eldest daughter of Mr. Dowling of Aramoho, was overtaken by serious illness some months ago, and there seemed but little hope of recovery from the first, but the poor sufferer lingered on surprisingly, death coming finally as a happy release. Requiem Mass was celebrated at St. Mary's on Saturday morning by Rev. Father Dowling, Christchurch (brother), Fathers McGrath, Riordan, and Gimisty being in the sanctuary, and Mr. Maurice Dowling (Greenmeadows) another brother, the burial taking place immediately after. Our sincere sympathy is extended to Mr. Provost and his little son, also to members of the Dowling family.—R.I.P.

The tragic death of Mr. Cecil Howard was a great shock to all as the deceased was so well-known about town. Only a week or two I mentioned in my notes that the Cabs had gone off the stand at the end of January, and Mr. Howard, whose death we now recorded was one of the men concerned. After giving up the work he had been doing for most of his life—he was about forty years of age—Mr. Howard took up employment at the Castleliff wharf, going practically straight to his death. A widow is left and four young children for whom much sympathy is felt.—R.I.P.

And Mr. Timothy O'Neill, Wilson Street, died too during the week. Well-known among the settlers on the West Coast of the South Island Mr. O'Neill had lived in Taranaki, Oroua and in the Wanganui district for many years. Mrs. O'Neill died some four or five years ago, and a grown-up family of four sons and three daughters are left.—R.I.P.

Spent a few days in Wanganui recently Mr. and Mrs. Frank Kennedy (Greymouth) and Miss Kennedy. They had all been holidaying up this way, having a final look round before Mr. and Mrs. Kennedy return to their home in New York. Well-known in the "Gas World," the Kennedy family have lots of old friends in this Island who were interested to hear of doings at the other side of the world. Mr. and Mrs. Kennedy, accompanied I believe, by Very Rev. Dr. J. Kennedy leave by the Niagara early in March. A pleasant trip to them all.

Smart Spelling

Three Catholic school boys and one Catholic school girl sat in the selected seats recently and were decorated and photographed as the champion spellers out of 200 contestants, representing 15 schools in the town of Cicero, near Chicago, Ill. Two of the schools that entered pupils in the town's annual spelling test were Catholic parochial schools, and the other 13 public schools.

WEDDING BELLS

BRADLEY—MURPHY.

The wedding was solemnised with Nuptial Mass at St. Patrick's Church, Palmerston North, by Rev. Father Fitzgibbon (Levin) on January 4, of Robert William, second son of Mr. Robert Bradley, of Levin, and Margaret Rayne (Nurse), daughter of Mr. J. J. Murphy, of Wakari, Dunedin. The bride, who entered the church on the arm of her brother (Mr. M. Murphy, of Palmerston North), was attended by her niece (Miss Ngarita Murphy) as bridesmaid. Mr. R. W. Cassidy, of Napier (cousin of the bride) was best man. The "Wedding March" was played as the newly-wedded couple left the church. Wedding breakfast was served at the Balmoral tea rooms, Mrs. M. Murphy acting as hostess. Mr. and Mrs. Bradley are at present residing at Levin.

RYAN—FRASER.

The wedding was solemnised on February 1, at St. Michael's Church, Northcote, Auckland, by Rev. Father Brady (who also celebrated a Nuptial Mass), of Patrick James, sixth son of Mrs. Ryan, of Manaiia and the late John Ryan, and Aileen Stella, only daughter of Mr. and Mrs. George Fraser, of Northcote. The bride, who entered the church on the arm of her father, wore a simple frock of white satin with over-dress of georgette embroidered in pearls. The veil was held in place by a coronet of orange blossoms, and she carried a beautiful bouquet of white flowers. The bridesmaids (Misses Gwen Symmans and Mary Ryan) wore pale green satin frocks with over dress of silver tulle. They also wore black hats, and carried bouquets of white and pink flowers. Mr. R. Tyrer was best man and Mr. C. Symmans groomsman. After the ceremony a reception was held at the residence of the bride's parents, the guests being received by Mrs. Fraser. The newly-wedded couple left later for the South.

McKEEFRY—CHURCHER.

A wedding of considerable local interest was solemnised at the Church of St. Joseph, Te Kuiti, on November 29, the contracting parties being Leo Francis Michael McKeefry, son of Senior-Sergeant and Mrs. McKeefry, of Oamaru, and Ida Winfred Churcher, youngest daughter of Mr. and Mrs. G. Churcher, of Te Kuiti. Rev. Father O'Flynn officiated and celebrated a Nuptial Mass. The bride, who entered the church on the arm of her father, was gowned in white satin, together with the conventional wreath of orange blossoms and veil, and carried a bouquet of white carnations and lilies interwoven with maiden-hair fern. The bridesmaids were Misses Lorna Oliver, of Te Kuiti, and Gladys Smith, of St. Heliers Bay, Auckland. Miss Oliver was daintily frocked in lemon crepe-de-Chine and georgette, and carried a bouquet of lemon roses. Miss Smith's frock was of amethyst crepe-de-Chine with a lace overdress of pale helio. She carried a bouquet of helio sweet peas. Mr. James E. A. McKeefry (brother of the bridegroom) was best man, and Mr. Thomas Were groomsman. As the newly-wedded couple were leaving the church the "Wedding March" was tastefully rendered by the organist, Miss Frances Sheehan. The reception was held at the residence of the bride's parents, where a dainty breakfast was laid out on tables charmingly decorated with Canterbury bells, arum lilies, and bride's blossom. Rev. Father O'Flynn, who presided, proposed the health of the bride and bridegroom, after which, the other customary toasts being honored, the newly-wedded couple left by the 9.40 train for Auckland en route to Whangarei. The bride's travelling costume was of slate-grey gaberdine with toque and shoes to match. The presents were numerous and handsome, and included several cheques. The presents to the bridesmaids were a gold pendant and chain set with amethysts, and a gold brooch set with rubies and pearls.

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PERIOD FROM FEBRUARY 19 TO 24, 1923.

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H. C. P. O., Palmerston Nth., —; Mrs. C., Scarborough, 15/2/24; J. A. S., Freeling Street, Island Bay, 15/2/24; A. A., Nelson St., Petone, 8/6/23; D. R. L., Roxburgh St., Wgton., 15/1/24; Mrs. R., Featherston, 28/2/24; R. W. B., Levin, 15/11/23; Mr. S., Saddler, Pahiatua, 15/2/24; M. O'H., Windsor House, Wanganui, 23/2/24; M. F., Union St., Hawera, 23/1/24; J. A. R., Baker, Shannon, 8/2/23; W. J. J., Aramoho, W.G., 15/2/24; H. D., Denbigh Hotel, Feilding, 15/10/23; Rev. Dr. O'S., Laureston St., Wgton., 15/9/23; M. D. F., Waikanae, 8/1/24; M. A. S., Collins St., Hawera, 15/2/24; J. P., draper, Eltham, 8/12/23; J. L., Clarendon Hotel, Waverley, 30/10/23; S. M., Surrey St., Hawera, 8/5/23; Mr. L., Clyde St., Island Bay, 15/11/23; F. J., Mills Rd., Vogelstown, 8/8/23; M. S., Allen St., Palm. Nth., 30/9/23; J. C. McC., Duntoc Farm, Mataroa, 23/11/23; J. Q., Gretna Hotel, Taihape, 15/10/23; C. N. O'L., c/o H. F. McL., Eketahuna, —; T. B., Campbell St., Hawera, 30/10/23; W. L., Aramoho, W.G., 30/11/23; I. O'H., Bunythorpe, 8/2/24; M. C., Taikorea, 23/11/24; J. P., Palm. Nth., 15/10/23; J. C. H., Railway Hotel, Hawera, 23/2/24; Mrs. Q., Mangaonoho, 15/11/23; J. A. McK., General Merchant, Patea, 15/2/24; J. McP., Hotel Cecil, Wgton., 15/1/24; D. D., Linton St., Palm. Nth., 15/6/23; A. McC., Raukawa, 30/9/23; P. O'S., Okato, 8/12/23; T. & Son, Karori, Wgton., 30/12/24; F. T. O'N., Johnsonville, 15/8/23; W. H. S., Rongomai, 15/2/24; J. H., Whakamara, via Hawera, 15/12/23; J. J., Victoria St., Hawera, 8/10/23; J. O'S., Ohangai, 30/10/23; Mr. L., Kaupokomui, 28/2/24; J. W. K., Young St., New Plymouth, 15/12/23; Rev. M., Convent, Patea, 23/2/24; F. W. O., Waverley, 30/10/23; Rev. Fr. M., Otaki, 30/1/25; J. F., Adelaide Rd., Wgton., 30/12/23; J. McA., Luxford St., Wgton., 15/12/23; M. Bros., Hakawai, Pahiatua, 30/9/23; J. G., Ellice Street, Wgton., 30/9/23; P. F., Eltham Rd., Eltham, 30/5/23; Rev. Fr. McM., Palm. Nth., 30/9/23; Mrs. F., Otaki Rly., Otaki, 8/9/23; M. A., The Grange, Pahautanui, 30/9/23; Mrs. C., Devon St. W., New Plym., 23/5/23; Rev. M., Convent, New Plym., 30/2/24; Mr. H., Tailor, New Plym., 30/9/23; T. O'N., Urenui, 15/4/23; M. J. M., Opunake, 23/11/23; E. H., Pahiatua, 8/10/23; H. E. D., Patea, 15/12/23; C. B., Buckle St., Wgton., 28/8/23.

OTAGO AND SOUTHLAND.

Mrs. P., Caledonian Hotel, Alexandra, 15/2/24; Mrs. N., Begg Street, Musselburgh, 23/7/23; P. R., Wright's Bush, 30/1/24; Mrs. C., Arthurton, 8/2/24; Mr. S., Hotel Dun., 15/5/25; Mrs. McD., Main St. Rd., Caversham, 8/6/23; Miss W., Enfield, 15/5/23; M. H., Oldham St., Gore, 23/2/24; J. S., cr. Tweed and Ness Sts., Ingill, 15/8/23; F. K., Nightcaps, 30/1/24; J. F., Princes St.,

Ingill, 30/8/23; J. C., Otautau, 28/2/24; P. W., Rural Box, Pukemaori, 28/2/24; Rev. M., Convent of Mercy, Riverton, 30/3/24; C. McG., Rongahere, 8/1/25; J. McD., Waikaia, 15/2/24; J. W., Venus St., Georgetown, 15/3/24; C. W. C., P. M. Balfour, 15/4/23; J. D., Nelson St., E. Gore, 15/7/23.

CANTERBURY AND WEST COAST.

M. G., Police Stn., Coalgate, 30/10/23; S. H. H. S., c/o Convent, Nelson, 15/10/23; J. J. L., P. O. Leeston, 8/10/23; J. K., Loburn, Rangiora, 23/2/24; H. G., Albury, 8/12/23; M. B., Chamberlain, Albury, 23/1/24; Mrs. M., Glenross, Rangiora, 8/1/24; J. L., Kaikoura, 15/10/23; H. H. N., Francis Av., St. Albans, 30/3/23; J. C., Karama, 8/10/23; J. C., Devon St., Picton, 15/2/24; J. L., Esplanade, Westport, 30/9/23; Rev. M., Convent, Rangiora, 15/11/23; L. J. F., Tasman St., Nelson, 30/12/23; R. E. T., c/o T. M., Morven, 30/11/23; J. A., Harper St., Nelson, 15/10/23; G. A., Waima West, 23/10/23; C. B., Ross, 30/9/23; N. L., Weld St., Blenheim, 15/11/23; G. M., Box 20, Greymouth, 28/2/24; M. K., Otaio, 15/12/23; H. C., Sunny Hill, Albury, 30/12/23; W. H., King St., Temuka, 30/6/24; J. O'C., Chertsey, 15/2/24; L. K., Awatuna, 8/4/23; J. H., Greymouth, 8/1/24; W. P., Kaikoura, 23/8/24; H. McK., Box 156, Greymouth, 15/11/23; P. O'D., Empire Hotel, Waiuia, 15/11/23; A. O'N., Grove St., Nelson, 23/10/23; K. C., Bridge St., Nelson, 28/8/23; T. T., Southbrook, 8/7/23; J. C., Cashel St., Ch.ch., 23/2/24; W. O'B., Doyleston, 23/1/24; Mrs. P., Harper St., Sydenham, 15/2/23; A. M., Coleridge St., Sydenham, 23/1/24; J. S., Barbadoes St., Sydenham, 15/10/23; W. P., Selwyn St., Spreydon, 8/11/23; H. G. T., Barrington St., Spreydon, 8/5/23; M. L., Park Rd., Addington, 23/8/23; W. S., Durham St., Ch.ch., 23/7/23; P. McN., Suffolk St., Linwood, 23/10/23; C. M. B., North Avon Rd., Ch.ch., 30/7/23; H. S., Medway St., Richmond, 30/7/23; J. M., Fitzgerald Av., Ch.ch., 15/8/23; E. O'L., Hawdon St., Sydenham, 15/1/23; E. C., Tuam St., Ch.ch., 23/7/23; T. H., St. Andrews, 23/2/24; L. B., Hamama, Takaka, 28/2/24; T. G., Spencerville Rd., Ouruhia, Ch.ch., 23/5/23; E. G., Halket Town, 23/12/23; C. S., Riverlands, Blenheim, 30/10/23; J. M., Middle Lincoln Rd., Halswell, 23/1/24; Rev. M., Convent, Picton, 15/2/24; N. O'D., Salisbury, Timaru, 15/2/24; Miss C., Elsnore, Kaikoura, 23/7/23.

AUCKLAND, HAWKE'S BAY, AND FOREIGN.

P. B. D., New St., Ponsonby, 23/10/23; E. F., Wakefield St., Auckland, 15/8/23; W. G., Leslie St., Mt. Albert, 30/5/23; Mr. F., Awapuni Rd., Gisborne, 30/7/23; J. D., Tangiwai, 15/2/24; Rev. M., Convent, Napier, 23/3/24; P. V., Nelson Cres., Napier, 30/10/23; J. K., Rua Roa, Dannevirke, 30/1/24; N. O'D., Beach Rd., Rushenters Bay, Sydney, 15/8/23; M. Bros., Suva, Fiji, 30/12/23; T. B., Carlyle St., Napier, 30/7/23; J. V. K., P.O., Dannevirke, 8/2/24; J. C., Kings Rd., Makauri, 8/8/23; J. O'C., Herbert Rd., Gisborne, 28/8/23; J. B. A., Nelson Cres., Napier, 15/10/23; T. F., Albany, 8/1/24.

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Commonwealth Notes

NEW SOUTH WALES.

His Lordship the Bishop of Dunedin (Right Rev. Dr. Whyte) arrived in Sydney on Tuesday by the Ulimarua (says the *Catholic Press* for February 15), Dr. Whyte is about to pay his first visit to the Holy Father, and will leave for San Francisco by the Ventura on Wednesday next. He will be accompanied by the Very Rev. Father J.P. Dunne, P.P., V.F., of Wollongong, and the Rev. Father T. Barry, of Chatswood. They will make a brief stay in the United States.

The Provincial of the Vincentian Order (Very Rev. Father Bennett, C.M.), is now visiting the houses of the Order in Australia. Until recently he was the guest of the Very Rev. Father Richard Ryan, C.M., Superior of the Vincentian Fathers, St. Joseph's, Malvern, Victoria, and left for Ashfield, Sydney, some days ago. Father Bennett, before returning to Dublin, will visit the distant mission fields of the Far East, where the Vincentian Fathers have charge of a Vicariate in Central China, where their labors are meeting with great success.

There was much regret expressed in the Bathurst diocese, and particularly in and around Dubbo, when word was received from the Bishop of Bathurst (Right Rev. Dr. M. O'Farrell) of the death of the revered Right Rev. Mgr. Brophy, D.D., LL.B., one of the cultured and zealous priests of the west. It appears that Mgr. Brophy died suddenly in Ireland. For a year or two Mgr. Brophy had not enjoyed good health, and about three months ago it was deemed necessary that he should take a long sea voyage, and he made arrangements to visit his native land. He was not at all well when he left. In recent letters to his Lordship, the Monsignor said that London specialists had stated that his health was practically normal again, and that he would be able to return to this State. He was to have left by the Orvieto on February 3. In the last letter he stated that he had a little bronchial trouble, and it is considered likely that it developed into pneumonia.

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VICTORIA.

His Grace the Archbishop delivered an interesting discourse on the significance and practice of Lent, at Holy Trinity Church, Queenscliff, on Sunday morning (says the *Melbourne Tribune* for February 15). His Grace said that Lent was a means provided by the Church of enabling the ordinary Christian to do something to make up for his shortcomings during the year. It was a mortal sin for those bound by the regulations to fail to keep those relating either to fast or abstinence. But there was another side to the Lenten fasts which he thought was of special importance to Australians who were perhaps a little inclined to eat more than was good for them, and that was the fact that the Catholic restrictions on food during Lent were such as would be pronounced highly beneficial to the ordinary person by that person's medical adviser. A little discipline in this way undoubtedly did the body good as well as the soul. The Lenten regulations, his Grace continued, were not very oppressive. There were so many dispensations in respect to people doing fatiguing work and to those of delicate health, that the number of people who were bound to fast during Lent in Australia was very small. But even those who were exempted from fasting could do something to observe Lent. They could and should practise many voluntary mortifications of their own—little acts that nobody need know anything about but God and themselves. The exercise of will power involved in these acts of mortifications, which though small in themselves were precious in the sight of God, taught the lesson of self-control, and self-control was one of the greatest of all social attributes. His Grace finally impressed on the congregation the importance of observing the Lenten Regulations cheerfully. Too many people were inclined to grumble and sulk about the Lenten observance. They should learn to obey the Church cheerfully.

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WEST AUSTRALIA.

The project of reconstructing the Cathedral of the Immaculate Conception, Perth, is now fully on the way of

preparation. His Grace Archbishop Clune commenced the task of making the appeal in the Cathedral itself on a recent Sunday.

It is announced that the Catholic journal, the *W.A. Record*, has passed from the proprietorship of Mr. Patrick Bryan, Perth, and is now the property of his Grace Archbishop Clune. It will in future be printed and published as the official organ of the Archdiocese of Perth in its new premises, 450 Hay Street, Perth.

The Melbourne correspondent of the *Freeman's Journal* writes: Priests and people are much gratified at the appointment of the Very Rev. Father Richard Ryan, C.M. (Superior at Malvern), to the Bishopric of Geraldton. He has spent two years at Malvern, succeeding the late Very Rev. Father Flynn, C.M. The Bishop-elect has many endearing characteristics. Despite his retiring disposition, one easily discerns the ripe scholar and his suppressed force. Among his many fruitful and administrative acts at St. Joseph's, may be mentioned the beautifying of that lovely temple and additions thereto. St. Joseph's is allowed to be one of the most devotional of the suburban churches. The grounds have also been made ideal for the holding of religious outdoor functions, including that of Corpus Christi. In this case Geraldton's gain is certainly Malvern's loss. Father Ryan is in the prime of life and especially fitted to cope with his great responsibility.

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Charitable Bequests: Auckland Solicitor's Will

Valuable bequests to the Catholic diocese of Auckland are revealed in the will of Charles Frederick Reid, solicitor, of Whakatane, but latterly of 5 MacMurray Road, Auckland, who died in December last. The estate has been valued at £50,000. Under the original will, made in 1916, the net income from the testator's residuary estate is to be paid to his widow, subject to the following legacies:—£700 to John Henry Glynn, formerly of Opotiki, now of London; £1000 to John Hunter Pile, of Opotiki; and £150 each to Binney Hamilton Somervall, of Opotiki, and Leonard Sissam, settler, Whakatane. Upon the death of the widow the trustees are directed to pay and transfer to the Catholic Bishop of Auckland the whole of the residuary estate, to be employed by him in and for such charitable (including therein religious and administrative) purposes in the diocese as in his sole uncontrolled and absolute discretion he thinks proper and expedient. By codicil, dated February, 1920, the testator made a number of other personal bequests, including £2000 to his sister Clare and £200 to the Very Rev. Dean Cahill, of Parnell. A sum of £1000 was also bequeathed to the Superioress of the Home of the Little Sisters of the Poor, at Auckland, for the purposes of the institution. In a codicil dated October, 1916, the testator gave £1000 to his sister Edith and £1000 each to his brothers, Francis Walter Reid and Alfred Austin Reid. The sum of £5000 was also willed to the Catholic Bishop to be used for orphan children in any orphanage or institution under his care or supervision. A further sum of £500 was bequeathed to the Bishop for the erection in non-combustible material of a church at Remuera available for the whole of the Catholic community of that place, such church to cost not less than £12,000. Payment of legacies under the 1916 codicil are payable during the widow's life only with her written consent.

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Helping War in Ireland

Apropos the alleged Irish news appearing in the papers of Canada and the United States, a story is told illustrating its reliability and how largely it is fabricated (says the *Register and Extension*, Toronto). A London editor, hearing that there had been a riot in a small Irish town, wired to his correspondent: "Send three hundred words riot." The correspondent telegraphed back: "No riot, but will arrange one this afternoon." That correspondent would have made a good historian of Irish events, as Irish history is written in our daily press.

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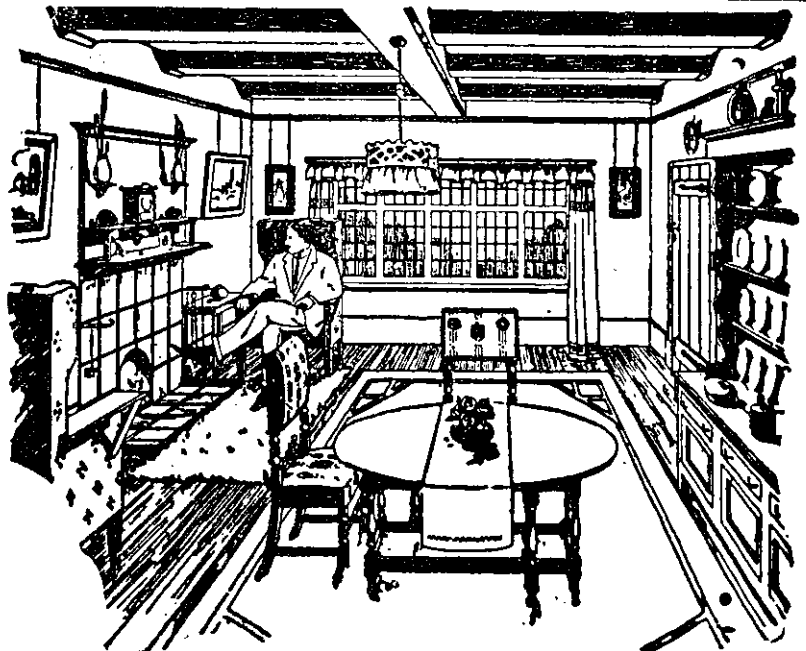
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Here and There

While the present Pope was still Father Achille Ratti he won distinction as a fearless Alpine climber. It was his custom to contribute accounts of his adventures amongst the highest peaks of the Alps to the journal of the Italian Alpine Club, of which he was a member. These articles have now been collected and they will be published in England in one volume. The book will include accounts of his first Italian traverse of Dufour Peak from Maingnaga to Zermatt, an ascent of Monte Rosa from Maingnaga, and the first traverse of Colle Guntstein. Further, the Pope writes on his ascent of the Matterhorn direct from Zermatt and of Mont Blanc *via* the Rocher, with descent by the Dome Glacier, and an article on an accident to Prince Emanuele Gonzaga of Milan and his guide, Giuseppe of Gommazine.

Fifty years of unbroken service as an altar server is the record of Mr. Edward Regan, a London Irishman, who has served the altar through the pontificates of five Popes, and seen three Cardinal Archbishops occupy the Metropolitan Throne of Westminster. The record of this venerable jubilarian was brought to the attention of the reigning Pontiff, and the Holy Father has bestowed on him the Papal medal *Bene merenti* as an Apostolic recognition of his fifty years of faithful service. At a public ceremonial held in London Mr. Regan was presented with the Papal medal and the diploma that goes with it by his compatriot and co-religionist Dr. O'Sullivan. Cardinal Bourne added his tribute with an autograph letter of congratulation; while the fellow altar servers of the jubilarian, not to be outdone, subscribed for an engraved gold watch.

The high offices of State to which Mr. T. M. Healy and Lord Glenavy have simultaneously attained will recall to the minds of many the occasions when the brilliant gifts of each were pitted against the other in the Four Courts. For more than a decade the forensic rivalry of the two continued to lend a special piquancy to the otherwise dull and dry proceedings of Nisi Prius and the King's Bench, and gave jurors some compensation for their service. Then there were the famous trials now and then in which the two great advocates were briefed by the contending parties, and when the public galleries were packed as at a first night's performance. One recalls at random the famous Dublin divorce case of several years ago in which Mr. James H. Campbell, K.C. (as Lord Glenavy then was) declared in his opening address that when he read the painful details of the case on his brief, tears came to his eyes. Mr. Healy came within an ace of having the court cleared by his biting retort that no such miracle as that had happened since Moses struck the rock.

In a contemporary article by Sir Henry Lucy and Frank Burnand, the late editor of *Punch*, who was a Catholic, a letter by the latter is quoted correcting a statement made by John Oliver Hobbes in one of her books that Benjamin Disraeli, the Jew, who became Prime Minister of England, was received, on his death-bed, into the Catholic Church. Burnand says in his letter that he had it on good authority that Disraeli occasionally went to the Catholic Church in Farm Street, and that at the last he sent for a certain priest who was one of the Fathers in residence. The priest was out; the servant at Farm Street did not know from whom the messenger came, nor that it was a case of an urgent "sick call," and did not mention the matter to the priest until it was too late. Readers of Disraeli's novels will remember how he always defended his own race against Christian attack by arguing that the Jews were the founders of Christianity; nor can they fail to notice in them a distinct leaning towards the Catholic Church. He developed these ideas especially in *Coningsby*, perhaps the best known of his books, and afterwards in *Tancred*.

During the past week or two death has taken heavy toll amongst us (writes the London *Universe* for December 15). The irreparable loss of Mrs. Meynell has been quickly followed by the death of Sir Norman Moore, Mr. Raikes Bromage, and Mr. Taprell Holland. The last-named stands out as one of those model Catholic laymen to whom the

possession of large means is a sacred trust; the noble church at Waterford is not his only memorial; his memory is enshrined in countless hearts among God's poor. Mr. Raikes Bromage was not less zealous in personal service, as his fellow convert clergymen, to whose cause he devoted such unremitting toil, can well testify. Of Sir Norman Moore—truly a "beloved physician," as well as a great scholar, a compelling personality and the trusted leader of a noble profession—there should be no need to speak. A curious lapse in the principal paper of the day did injustice to his services to the world of scholarship, but the unanimous testimony of that world has corrected the error. As the *British Medical Journal* testifies, "it is doubtful if we shall see again a man endowed so bountifully with varied learning as Sir Norman Moore." And his learning meant not mere faculty but work. For his 459 medical and other lives in the Dictionary of National Biography, he read everything each of the subjects had published—truly a loyalty to the counsels of perfection. May these whom we have lost so lately rest in peace!

The Chalice of Ardagh, one of the three great glories of Celtic art in metal work—a beautiful replica of which has been presented to Dr. Cox—was dug up by accident from the edge of the old rath of Reerasta, close to the village of Ardagh, Co. Limerick. Other sacred treasures, including smaller cups of gold, were discovered on the same occasion by a young farmer, who was levelling out the sides of the fort for the purpose of tillage. Antiquaries are at one in classing the Chalice of Ardagh with the Tara Brooch (found in 1850 on the strand beyond Balbriggan), and the Cross of Cong as the highest effort, each in its own way, of the mediæval Celtic metal-worker's art. It is a two-handled chalice, seven inches high and nine one-half inches across the mouth; the bowl is four inches deep, and was capable of holding about three pints. The cup is composed of gold, silver, bronze, copper, and lead. The upper rim is of brass, much decayed and slightly damaged, but the bowl itself is of silver, with a beautiful band running round it, containing the names of the Twelve Apostles. An idea of the marvellous artistic skill of the now unknown metal-worker who made it may be derived from the fact that the sacred vessel is comprised of no less than 354 different pieces, put together with the nicest ingenuity, and exhibiting every variety of Celtic ornamentation.

The 90th anniversary occurred the other week of the death of the most interesting signatory, to Irishmen, of the American Declaration of Independence, Charles Carroll, of Carrollton, Maryland, the only Catholic whose name is to that historic document, and, of course, of Irish descent, as his name indicates. But this was not his only distinction in that connection. Although he was born years before quite a number of his 55 co-signatories, he survived the last of them by six years. It is not generally known in Ireland that when Adams and Jefferson died in 1826, the Government of New York city sent a committee to him for the purpose of getting his signature anew to a copy of the Declaration, to deposit in the City Hall. The veteran complied with the request, and added the following supplemental declaration:—"Grateful to Almighty God for the blessings which, through Jesus Christ Our Lord, he has conferred on my beloved country in her emancipation, and on myself in permitting me, under circumstances of mercy, to live to the age of 89 years, and to survive the 50th year of American Independence, and certify by my present signature my approbation of the Declaration of Independence adopted by Congress on July 4, 1776, which I originally subscribed on August 2 of the same year, and of which I am now the sole surviving signer; I do hereby recommend to the present and future generations the principles of that important document as the best earthly inheritance their ancestors could bequeath to them, and pray that the civil and religious liberties they have secured to my country may be perpetuated to remotest posterity and extended to the whole family of man."

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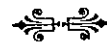
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The Little People's Page

Conducted by Anne

My Dear Little Folk,—

Among our letters of to-day you will see one from a correspondent at the Chatham Islands, and if you will look at your atlases you will see what a long way our new friend's letter has come. Now, isn't it cheerful to find that the *Tablet* has readers all over the place like that? Some day we may perhaps get letters from Ireland, China, and India, who knows?

Talking of far-off countries. Do you ever think, I wonder, of the poor children who are starving in Russia? Out here in New Zealand we do not know what it feels like to be starving, as most of us only get hungry enough to enjoy the good meal waiting for us. Did anyone tell you or did you read anywhere that our Holy Father the Pope has given a big sum of money to help buy food for those poor children, boys and girls like yourselves, who are starving and suffering. What can we do to help them? Nothing perhaps, or at best very little, but children we can try to keep our hearts kind and help suffering whenever we meet it. There are not many starving children in this country to help and some of us may never, never see one. There are however, many sick children whose mothers and fathers cannot buy them the nice things we get so easily, or even perhaps, the things they need, so, try always to save something for those in distress. You'll be surprised if you once start, in how many ways you can help, and surprised too to find out what a lot of things you can learn to do without.

What a busy time we are having with competitions and things. The Irish history essay competition is just finished, and we are all waiting for results. The Christmas story competition is finished too, and now most of you are trying in Auntie Oona's competition. You will not get time to become rusty, and it looks as if we are going to have a bright and busy winter.

—ANNE.

Dear Anne,—It is my second letter I have wrote that I will tell you a little more. I might be going to the fishing camps to-day in our own gig with my two sisters—Mary and Katie. We will soon be starting school. My two brothers will be leaving this year if they get their proficiency and another boy will to. One of my brothers is 11 years old and the other is 13 years old, the other little boy is 11 or 12. Well, dear Anne, I will close now.

—Lennie Knowler, Te Wae Wae.

(Glad to hear from you again Lennie. Did you go to the fishing camps after all? Now the holidays are over and you are back at school working hard at your lessons?)

Dear Anne,—I am pleased to see in the *Tablet* that your number of correspondents is increasing. All my brothers and sisters and I have our holidays now as it is harvest time. I shall be glad to get back to school again as there is too much work during harvest. I am 12 years old and am in the 6th std. Last year I missed being top in my class by $\frac{1}{2}$ of a mark, as my average was 365 $\frac{1}{2}$ marks, while the top girl's marks were 366. Lately we have had two terrific "nor-westers" from the Rakaia Gorge. Now I must close my letter as I have no more to say. Hoping your health is good.—Frank McNeill, Lauriston.

(You are back at school now Frank and the harvest days are almost forgotten. That 366 girl must have thought it was Leap Year and worked out a mark for each day, while you took just one half-holiday. Better luck next time!—Anne.)

My dear Anne,—I am 11 years old, and I go to St. Joseph's School. I am in standard V. Last year I went for the junior examination in music and I gained 73 marks. My father has a motor garage business in Temuka and my two eldest brothers work for him. I have four brothers and two sisters, and I am the youngest girl although I have one brother younger than myself. Am I the first little girl to write from Temuka? Good-bye for the present, with love from your new friend, Eileen McGarva, Temuka. (Yes Eileen, you are my first correspondent from Temuka. Did you have lots of car rides during the holidays and did you help at the garage?—Anne.)

Dear Anne,—I am glad we have a page in the *Tablet*. I live a long way from you and we don't have a mail very often. I am seven years old and am in standard I. My daddy is in New Zealand, and I would like to give him a surprise with my letter. We have a pet lamb, called Tommy Tucker. There are eleven fishing launches here, and a freezer. I have three little brothers. I learn my Catechism, but I have never seen a priest. Last Christmas

we had a little Crib. We have a garden with cabbages, peas, carrots, potatoes, lettuces, turnips, pumpkins, parsnips, cauliflower, beans, beet, and some flowers too. Good-bye with love. Your little friend.—Edward John Prendeville, Owenga, Chatham Islands.

(Dear little Edward John. Have you given up all hope of ever getting a letter from me? If you have been reading the *Tablet* every week you will understand why it has taken me such a long time to answer you. Your letter has come the longest way of any to me. What is it like at the Chatham Islands and is your Daddy still in New Zealand? Write to me again and tell me some more about the Islands and how you spend your time. Do you ever come to New Zealand?—Anne.)

Dear Anne,—I may be rather late in starting to write to you, but I read in last week's *Tablet* that you were always glad to get more letters. I think it is so kind of you to let us, one and all unite by way of distant but near friendship. I am going to try for the sixth standard this year, I do hope I will get it. I am making a novena to the "Little Flower" for help. We have such a pretty little farmlet in Howick, we have five cows, two horses, and a little brown and black pig. Well now Dear Anne I must go and help Mother.—Milly, (Clarice), Howick.

(Dear Milly. I hope the Little Flower helped you into Std. VI., but if she didn't it was all for the best I am sure. Always glad to hear from you.—Anne.)

Dear Anne, I was so pleased to see my last letter in the *Tablet*. The baby has a box of blocks and she is so fond of them. Me and my sister Ellen, are learning music, at the present. My cold is better now but I am often in bed sick. I am taking medicine. I was at the beach last Sunday week and I was in for a bath and I got my photo taken. Dear Anne I must close.—Doreen Knowler, Te Wae Wae.

(Hope you are better now, Doreen dear, and that you will not be sick very often this year. How is the baby, has she still got the blocks?—Anne.)

THE CHILD JESUS.

[From *Pearls From Holy Scripture for our Little Ones* by M. J. WATSON, S.J. Dedicated to the Children of the Catholic Schools.]

"Be ye holy."

The splendor of a soul that is holy is greater in God's eyes than is the brightness of the sun in ours, and its beauty far surpasses any loveliness we can see on earth; for holiness, by making one like to God, gives the soul a share in the Divine beauty. Hence, it is said: "Be ye holy, because I the Lord your God am holy."

The great Apostle St. Paul declared, when writing to the Hebrews, that without holiness no man should see God (Heb. xii. 14). By these words he meant that all must be free from grievous sin and must have sanctifying grace when they are dying. You see, then, how necessary is holiness; we cannot do without it, if we are to enter heaven.

The holiest being who ever walked on this earth of ours was the Child Jesus, our Brother and Saviour. Whatever is your age at this moment, eight, or eleven, or thirteen, Jesus was, also, that age; and as He spoke and acted when just as old as you are, so you now should try to act and speak. He was kind and gentle and cheerful and unselfish, and He loved everyone, even those who were rude and who hurt Him. If you saw Him, you could not help giving Him your heart and wishing you were as good as He was. Should you find it hard to be patient and truthful, quiet and obedient, ask Him to make you so and He will do it. Day by day as you grow in age, you will then imitate the example of the holy Child Jesus, Who will show Himself to be at all times your most loving Comrade and Brother. For does not He belong wholly to you and guard you with an infinitely tender affection?

It is related in the *Life of St. Teresa* that, as she was passing one day through a corridor in her convent, she beheld a child of extraordinary beauty and attractiveness standing before her. "What is thy name?" she asked. "What is thine?" said the child; and she replied, "I am Teresa of Jesus." Then he answered, "And I am Teresa's Jesus" and vanished. Jesus is, indeed, our very own, and we may go to Him with all confidence, knowing that when we pray and try to be like Him, He will give us the most precious graces, and at last will take us to be happy with Himself for ever in heaven.

◆◆◆◆◆

PRAYER.

O Sacred Heart of Jesus, I put my trust in Thee.

A MORNING HYMN.

Now swift the shades of night depart,
And rosy dawn is glowing,
Pray we the Lord with suppliant heart,
And Hymn-notes sweetly flowing:
That He in ruth may sinners spare,
All bonds of anguish sever,
Preserve our soul from deadly snare,
And grant us peace for ever.

Amen.

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Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

26. The feast of Easter, or of the resurrection of Jesus Christ, is the greatest solemnity of the year. In the Old Law also the *Pasch* was the greatest feast amongst the Jews. It was called the *Pasch*, or *Passover*, (1) because of the passage of the exterminating angel, who smote with death all the first-born of the Egyptians, but spared the houses of the Hebrews, which were marked with the blood of the lamb which they had immolated; (2) because by the Passover God released His people from a long and cruel captivity, and established them in a happy and prosperous freedom.

In the New Law the feast of the Resurrection of our Saviour is likewise called *Pasch*, or *Passover*, (1) because of the passage which Jesus Christ made on this day from death to life; (2) because by His resurrection He has made us pass from the death of sin to the life of grace; (3) because this feast should be the period of the Christian's passage to a new and more perfect life.

The resurrection of Jesus Christ is, (1) foundation of our faith, because it proves the divinity of Jesus Christ, and consequently the truth of our religion; (2) the motive of our hope, because it is the pledge and model of the future resurrection of our bodies, when the members are to be reunited to their head, and our bodies to become conformable to the glorious Body of Jesus Christ.

27. The Rogations are public prayers, accompanied by processions, which take place on the three days before the feast of the Ascension. The Church prescribes abstinence from flesh-meat on these days. The rogation days are instituted, (1) to appease the anger of God by our prayers and our penances, and to avert His chastisements; (2) to draw down the blessing of God on the fruits of the earth, which at this time are exposed to various accidents; (3) to implore the divine help in the various wants of the Church and State.

28. The feast of the Ascension celebrates the glorious mystery of our Saviour's ascending up into heaven, after having, from the time of His resurrection, spent forty days on the earth, conversing with the Apostles and speaking to them of the kingdom of God. Our Lord ascended into heaven, (1) to give to His sacred humanity the throne of glory which it had merited by its humiliation and death; (2) to prepare a place for His elect, and to inflame them with the desire of being reunited to Him in heaven; (3) that He might be their advocate and mediator before God the Father; (4) in order to send down the Holy Ghost from heaven upon His Apostles.

29. In the Old Testament Pentecost was celebrated in memory of the law given to Moses, and promulgated on Mount Sinai fifty days after the exodus from Egypt.

In the New Testament the feast of Pentecost is meant to honor the descent of the Holy Ghost on the Apostles and on the Church, fifty days after our Lord's resurrection.

30. All days of the year, but especially Sundays, are consecrated to the Blessed Trinity. The Church deemed it meet to establish, in addition, a special feast for the celebration of this mystery on the first Sunday after Pentecost. This feast is meant to remind us vividly of the greatest of our mysteries, which is at the same time the foundation and epitome of our religion and the source of our justification. (1) The faithful should call to mind on Trinity Sunday that they have been baptised, confirmed, and sanctified in every way, in the name of the Father, the Son, and the Holy Ghost; that is to say, by virtue of the Blessed Trinity, that they have become living temples of the Blessed Trinity, and have been wholly consecrated to it. (2) They should renew this consecration of themselves to the honor and service of the Blessed Trinity. (3) They should, in union with the Church, adore and glorify the Divine Trinity, by devoutly making the sign of the Cross, and often repeating the doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost."

31. As on Maundy Thursday the Church is chiefly occupied in mourning over her Divine Spouse, she can but imperfectly celebrate the feast of the Blessed Sacrament; therefore she has set apart another Thursday, that following Trinity Sunday, to honor the mystery of the Eucharist with all fitting solemnity. The day is rendered more marked by

a solemn procession, in which the God of the Eucharist is carried in triumph, to receive our homage and praise, with all the splendor with which we can enhance them. The feast of Corpus Christi was instituted in 1264.

32. As the feast of the Sacred Heart is a completion of Corpus Christi, it is celebrated on the Friday which immediately follows the octave of the latter feast. The object of this feast is to kindle the love of our Lord Jesus Christ in the breasts of men, and to make reparation for the outrages which are committed against Him.

33. The feast of the Visitation is established in memory of the visit paid by the Blessed Virgin to her cousin, St. Elizabeth, a visit which sanctified the house of Elizabeth, and called forth the wonderful words of Mary, in what is called the hymn of humility: "My soul doth magnify the Lord!"

34. We celebrate on the Assumption the glorious entrance of the Blessed Virgin into heaven, whither, according to common tradition and the pious belief of the Church, she was transported, both in body and soul. In order to enter into the spirit of this feast we must rejoice in the happiness of the Blessed Mother of God, excite in our souls great confidence in her powerful aid, and beg of her to obtain for us the grace to glorify her for all eternity.

35. The Church celebrates also the Nativity, or birth, of the Blessed Virgin by a special feast, (1) because this privileged creature came into the world not only exempt from sin, but already full of grace; (2) because as the dawn heralds the rising of the sun, so did the birth of Mary herald the near approach of the Redeemer.

The Blessed Virgin's parents were St. Joachim and St. Anne, who were descendants of the family of David and the kings of Israel.

36. Feasts of St. Michael and the Holy Angel Guardians.—The Archangel Michael, the chief of the hierarchy of blessed spirits, remarkable for his zeal for the glory of God against Lucifer and his wicked angels, is the special protector of the Church; it is he who conducts pure souls, who have left this life, into eternal light. Faith teaches that each one of us has an angel guardian, who prays for us, offers our prayers and actions to God, turns us away from evil, and excites us to good; who protects us in danger of body and soul, and who helps us particularly at the hour of death.

37. On the first Sunday of October we celebrate the feast of the Holy Rosary. The Rosary is a prayer in honor of the Blessed Virgin. It is composed of the Creed, followed by one Our Father, three Hail Marys, and one Glory be to the Father; and then of fifteen decades of Hail Marys, each decade preceded by an Our Father, and terminated by a Glory be to the Father, etc.

We honor the Blessed Virgin by reciting the Rosary and meditating, during the recitation of the fifteen decades, on the fifteen mysteries relating to her own life, or those of her Divine Son, connected with it. These mysteries are divided into three groups: the five joyful mysteries, the five sorrowful mysteries, and the five glorious mysteries. The chaplet, which is composed of five decades, represents five of these mysteries.

38. The Church has instituted the feast of All Saints, (1) to honor together in one solemnity all the saints and elect who are in heaven, the greater number of whom are unknown to us; (2) to excite us powerfully to virtue by so many examples; (3) to obtain for us more graces, by giving us a greater number of intercessors; (4) to help us to supply by this general feast for all our shortcomings in the honor we have rendered to the saints.

39. The Church has chosen the day following the feast of All Saints for the commemoration of the dead. On this day she offers solemn prayers to God for all the souls in purgatory, thus showing that the Church triumphant, the Church suffering, and the Church militant are united by the closest bonds of charity, and go to form but the one Church of Jesus Christ. In order to enter into the spirit of this day we must, (1) pray and obtain prayers, practice good works, and, above all, cause the Holy Sacrifice to be celebrated for the faithful departed; (2) we must conceive a great horror of venial sin, which is punished so rigorously in the next life; (3) we must try to make satisfaction in this world to the justice of an offended God.

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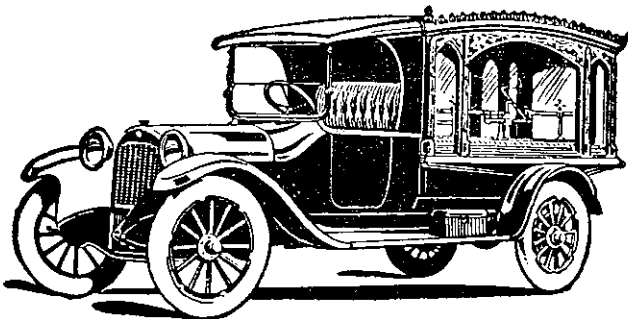
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IRISH NEWS

THE NEW HORROR.

The campaign against the Free State is developing along new lines. Revolver bullets were used to murder Sean Hales. On a recent Sunday night the gangs displayed their prowess with petrol and incendiary bombs. Attacks were made on the houses of the Postmaster-General, of Mrs. Wyse-Power, who was elected to the Senate the other week; of Mr. Sean McGarry, T.D., and of Mr. McDunphy, Acting-Secretary of the Cabinet. The selection of a Minister, a Senator, a Deputy, and a Civil Servant would seem to have been made deliberately. Nor is the vendetta to be confined to representatives of the people and to public servants. Their wives and children are also to serve as targets for attack. One of the propaganda-sheets of the Irregulars boasted on that Sunday of their "clean and chivalrous fight." Since he has the burning of innocent children become part of the tactics of clean fighters? These things may be done by men with the catch-words of idealism upon their lips; but they know in their hearts that this is not war but savagery. Not only do they disgrace the cause which they profess to serve: they disgrace Ireland's name in the eyes of the civilised world. Is it idle to appeal to the leaders who have loosed this horror? Unless blind hatred has stifled every prompting of humanity they must be appalled by the results of their handiwork.

DERRY'S PROTEST: THE ORANGE ASCENDANCY YOKE.

At a recent meeting of Derry Corporation, the Mayor (Ald. Hugh O'Doherty) presiding, Ald. R. Doherty proposed the following resolution:—

"We, the Corporation of the County and the City of Derry, representing the majority of the inhabitants of said city, hereby reiterate our protest against the partition of Ireland and the setting up of a Parliament for six counties thereof in Belfast.

"We further protest against the arrangement of the wards in this city, made by the Belfast Parliament for the purpose of depriving the majority of the citizens of their just rights; and, further, we protest against the imposition of tests by the Belfast Parliament, enacted for the purpose of excluding those of the Six Counties from public bodies who cannot pledge allegiance to the Northern Parliament.

"We also request the members of this Council opposed to partition to assist any local committee set up for the purpose of putting forward the right of this city to be included in the portion of Ireland known as Southern Ireland by reason of the wishes of the people, its economic interests and geographical position."

Ald. Bonner, seconding the resolution, said it was downright hypocrisy for Sir James Craig to suggest that the Catholics in the Six Counties were gaining confidence in the impartiality of the Belfast Government.

Ald. Cahal Bradley said he was convinced that the majority of the people of Derry would not ask any representative to submit himself to the imposition of a penalty of £25, the humiliation of a test, and the degradation of sitting in the minority in a Council in which he would represent the majority of the citizens.

Councillor Mrs. Morris said the whole disaster lay in the signing of the Treaty, but the majority would, please God, come back again.

During Mrs. Morris' speech the Unionist members left the Council Chamber.

The Mayor said that just like every other act done by England, the Treaty giving great and large Dominion powers was defective, inasmuch as it recognised the right of a small Ascendancy party in the North-East to vote out. No more fatuous act ever was done, because the people of Ireland were no less opposed to partition than they were determined to get independence. (Hear, hear.)

The voting out by the "Northern" Parliament did not end the matter, because Sir James Craig was now faced with the Commission, and even supposing that the conspiracy which seemed to have been entered into between the British Prime Minister and himself to defeat the Treaty succeeded, he would be no further forward, because he would then have to deal with the people of Southern Ireland in regard to Customs and Excise, railways and ports, and the hundred other matters that would call for his attention.

Having deprived the minority of their civil rights, Sir James Craig invited them to come and partake of all the good things he had provided. It reminded him of the story of the fox and the stork, but he would never dip his beak in Sir James's dish or feed out of his hand. (Applause.) He was as determined to work for a united Ireland as when he entered that chair three years ago. (Applause.)

The resolution was passed.

A UNITED APPEAL: WEXFORD MEETING IN FAVOR OF PEACE.

A conference representative of North and South Wexford Sinn Fein Clubs, Co. Wexford Farmers' Union, Transport Workers' Union, G.A.A., and kindred organisations at a public meeting in Wexford confirmed the following resolution passed at a previous meeting:—

"We, the representatives of the Sinn Fein Executive of North and South Wexford, of the Farmers' Union, and of the Transport Union of the Co. Wexford, earnestly implore all parties to the present lamentable war in Ireland to pause and consider the position of our country. We are convinced that the continuation of hostilities and of bloodshed is depriving Ireland of her ablest sons, and must inevitably result in national destruction. We stress unhesitatingly the vital and essential importance of an immediate armistice, pending the opening up of discussions. Upon the leaders of the people we urge that the best interests of the nation will be served by finding a basis for settlement before Christmas. To all Irishmen and Irishwomen, to all public and private bodies in our own and other countries, we appeal for the adoption of this resolution, and for their untiring support and co-operation in the quest for peace."

Rev. J. F. Sweetman, O.S.B., Mount St. Benedict's, expressed approval of everything which had been put forward by the speakers. There was no one in the country more anxious for peace than he was. That meeting, he suggested, should insist on free speech and a free press. He did not make that suggestion in any contentious spirit, but there would not be any progress made without insisting on free speech and a free press, to which he would add and a general election shortly after a truce was declared. As they had not a free press, the opinions of the average person were not being given a fair chance.

Ald. Corish, T.D., said those who initiated the peace movement in Co. Wexford deserved the thanks of the people. The people whom he represented in Dail Eireann were anxious for peace. The people who were governing Ireland claimed that they were acting in accordance with the will of the people, but he said they were not doing any such thing. To his mind what was responsible for the happenings in Ireland to-day was secret diplomacy. They had had two parties sitting for six months in secret conclave squabbling and fighting about positions in the country while the people were left in ignorance of the deliberations. The time had arrived when these deliberations should be placed before the people in order that they might see what the squabbling was about. If the country was to live and the people were to survive as Christians this war would have to be stopped. It could never stop until there was created a spirit of peace amongst the people. Labor had adopted a certain course when an attempt was made to enforce conscription on Ireland, and Labor was also now in a position to bring the conflicting elements to their senses.

Messrs. J. J. O'Byrne, M.C.C., and Ald. N. Connolly also supported the resolution, which was adopted.

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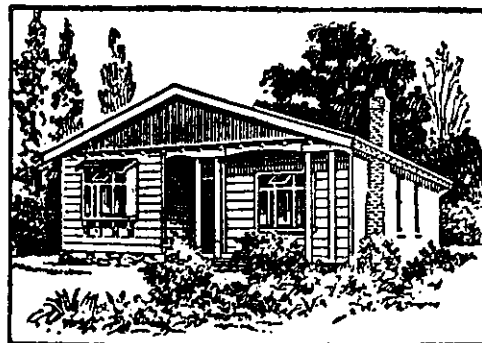
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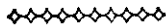
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Obituary

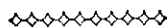
MISS A. A. O'SULLIVAN, HAMILTON.

There passed away on January 4 Miss Abigail Agnes O'Sullivan. She was born at Listry, Co. Kerry, Ireland. Always a devout and zealous Catholic, she was attended during her illness by Rev. Father Dore, and the Sisters of the Missions frequently visited her. The funeral took place from St. Mary's Church, Hamilton, where a Requiem Mass had been celebrated for the repose of her soul. The late Miss O'Sullivan leaves three sisters in New Zealand—Mrs. Sutton (Hawera), Mrs. T. McGloin (Hamilton), and Mrs. Hall (Palmerston North)—to mourn their loss.—R.I.P.



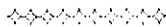
MRS MARY MOYNIHAN, ANDERSON'S BAY,
DUNEDIN.

With regret the death is recorded of Mrs. Mary Moynihan, wife of Mr. Michael Moynihan, of Anderson's Bay, Dunedin, who passed away at her residence, "Lake View," on the 16th ult., at the age of 65 years. The late Mrs. Moynihan arrived in Otago in the early 'seventies, and was married in 1892 at St. Joseph's Cathedral by Rev. Father Lynch. Mr. and Mrs. Moynihan subsequently resided on their farm at Sutton, Otago Central, for a period of 22 years. Retiring about nine years ago they then came to reside at Anderson's Bay. The deceased, being of a kindly and hospitable nature, made many genuine friends in Strath Taieri who will learn with regret of her death. She is survived by her husband and one son who resides in Wellington. The late Mrs. Moynihan was attended during her illness by Rev. Father Rooney, of South Dunedin, and, while a patient at the "Chalet" Hospital, by Rev. Father Foley, Adm. of St. Joseph's Cathedral. The funeral from St. Patrick's Basilica was very largely attended, thus testifying to the esteem in which the deceased was held. Rev. Father Rooney officiated at the interment in the Anderson's Bay Cemetery.—R.I.P.



MR. DAVID FITZGERALD, ASHBURTON.

There passed away at Ashburton on February 3, at the age of 36 years, David, fifth son of Ellen and the late Nicholas Fitzgerald. Deceased, who leaves a wife and young son, was born at Seaview, Ashburton, and had been in business in Ashburton for some years with his brothers. Leaving for the Great War with the 18th Reinforcements in 1916, he was badly wounded, and was invalided home in 1919. He never fully recovered, and an operation for appendicitis caused his somewhat sudden death. He was attended in his last illness by the Very Rev. Dean O'Donnell, and bore his sufferings with great fortitude. The funeral, which was a military one, took place at the Church of the Holy Name on Tuesday, February 6, Requiem Mass for the repose of the soul of deceased being celebrated by Rev. Father O'Doherty. Members of the Hibernian Society and Returned Soldiers' Association, of which the late Mr. Fitzgerald had been connected, were represented in the cortege, which was a large one, and was headed by the First Canterbury Mounted Rifles Band. The pall-bearers were members of the Hibernian Society. Very Rev. Dean O'Donnell officiated at the graveside.—R.I.P.



MRS. SARAH CLUNE, PALMERSTON NORTH.

There passed away at the Home of the Little Sisters of the Poor, Ponsoby, Auckland, on January 8, an old and respected resident of the Palmerston North district, in the person of Mrs. Sarah Clune. Deceased, who was a member of an old, respected, and well-known family in Co. Tyrone, Ireland, came with her sister to New Zealand 45 years ago, and settled in Christchurch. On her marriage to the late Thomas Clune at Foxton, she and her husband came to Himatangi, and conducted the post office store in connection with their farm. On the death of her husband 20 years ago, she and her sister came to Palmerston North, and took up their residence in Ferguson Street, where her sister died ten years ago, and the late Mrs. Clune continued to reside there until about twelve months ago. Rev. Father Buckley (chaplain of the Home) imparted the last rites of Holy Church. After Requiem Mass in the chapel the remains were conveyed to Palmerston

North for interment. Requiem Mass was celebrated by Rev. Father Doherty, and Rev. Father McManus officiated at the graveside alongside that of her husband, many old friends attending the funeral. The late Mrs. Clune had no family, but leaves a niece (Miss A. M. Marlow, Palmerston North) and a nephew (Mr. J. J. Marlow, Whangarei) to mourn their loss.—R.I.P.



VALEDICTORY

SOCIAL AND PRESENTATION TO
FATHER SAUNDERSON.

The kindness and sympathy of non-Catholic members of the community during his recent illness was referred to by Rev. Father Saunderson last evening in grateful terms (says the *Pahiatua Herald* for February 13). His own congregation had been most solicitous and kind in their attention and he thanked them. Residents throughout Pahiatua, Woodville, and Pongaroa had been constant in their inquiries after his health and full of sympathy with him in his illness, and he deeply appreciated their many kindnesses. "There are many non-Catholics here to-night," said Father Saunderson, addressing the people who filled the Foresters Hall last night, "and we welcome them to our gathering." The members of the Catholic Church appreciated the honor and the expression of good-will towards him.

A large representative gathering of members and friends of the local Catholic Church, including a number from Woodville, said farewell to Father Saunderson (who has been in charge of this parish for the last three years) and also to Father Sweeney who has been here for about six months.

Mr. H. McSherry presided. He referred to the many changes since Dean McKenna—affectionately known as Father Tom—left the parish. They had gathered that night to say farewell to Father Saunderson and Father Sweeney. Father Tom, as they all knew, was at present laid aside and Father Saunderson had been ordered to take a holiday after his severe illness. Father Saunderson had been their parish priest for three years and Mr. McSherry referred to the highly satisfactory way he had carried out those arduous duties. The people hoped Father Saunderson would enjoy his trip to Britain and return completely restored to health. As a token of esteem the parishioners asked him to accept a cheque for a substantial amount. The members of the Children of Mary Sodality were anxious to show their appreciation and on their behalf he handed Father Saunderson a wallet. To Father Sweeney, who had stepped into the breach, the committee expressed thanks. His work had been hard but it had been done well and his ministrations had been appreciated. He was leaving now for the West Coast and they wished him every success and asked him also to accept a cheque.

The chairman apologised for the absence of Rev. R. Welsh, who had to attend another engagement at Masterton. Mr. Welsh had been a personal friend of Father Saunderson. The people of this district pulled together and there was no sectarian bitterness.

Father Saunderson who was received with hearty prolonged applause returned thanks. He hoped to return to the Dominion as strong as ever. (Applause.) They hoped Father Tom would soon be restored. (Applause.) He would leave on February 23, and arrive in the Old Country in Easter Week. He hoped things would be more settled in Ireland by then. He thanked them all for their many kindnesses and gift. His work for the Children of Mary had been a labor of love. He would not say good-bye but *au revoir*, and when he returned at Christmas time the first place he would make for was Pahiatua. (Applause.)

Father Sweeney also returned thanks. He was going to the district of coal and gold, but one of his most valuable treasures would be the appreciation and kindness of the good people of the Pahiatua parish. He thanked the members of the committee for the way they assisted him in his work.

A short concert programme was rendered, items being capably contributed by Burt's Family Orchestra, Misses Horrax and Hislop, Mr. F. G. Bourke and Master McSherry.

A dainty supper was provided by the ladies, after which a social was held.

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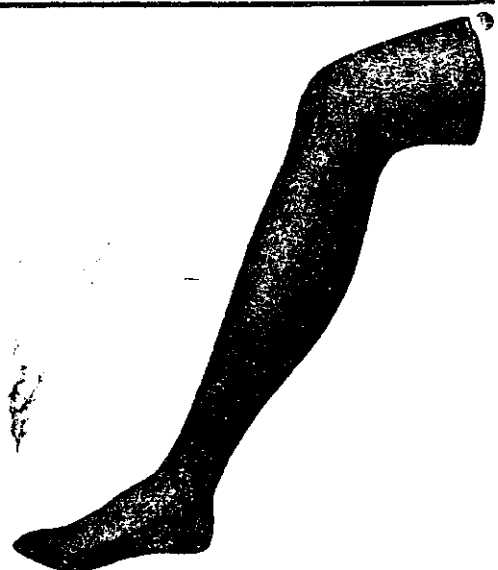
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Catholic World

FATHER VAUGHAN MEMORIAL.

After some consideration (says *Catholic News Service*, London) it has been decided that the East End memorial to the late Father Bernard Vaughan shall take the form of a central school for higher education. The school will, accordingly, be founded in the East End close to the great Irish church in the Commercial Road at Stepney, where Father Vaughan spent several nights each week in ministering to the poor. Boys and girls from 11 Catholic parishes will be eligible for the scholarships at the school.

Very many of the Catholics in this part of London are either Irish by birth or descent, and so the Irish interest enters largely into the scheme. His Excellency the Governor-General of the Free State (Mr. T. M. Healy) is one of the patrons and subscribers, and with him are associated the last Viceroy, Lord FitzAlan, and Cardinal Bourne, who although a Londoner by birth is Irish on his mother's side.

MASS QUEUES AT CHRISTMAS.

For the first time in history the Mass queue made its appearance in Great Britain at Christmas, when in many of the great towns in England and Scotland the faithful were found lined up seeking admission to the Midnight Masses.

The war made the ration queue familiar; but it has remained for these days when Christianity is commonly supposed to have failed, for the attendance at Mass to be so great that the faithful have been obliged to line up to take their turn at getting into the churches.

Sunderland is one of the cities where the crowds lined up for the Midnight Mass; and at one church in the city so great was the crowd that the church doors had to be closed some time before the Mass was announced to begin, and hundreds waited outside on the pavement while Mass was celebrated. 2005 Communion are estimated to have been made at the Midnight Masses in this city.

In Glasgow, which has an enormous Catholic population, the pressure of the crowds for the Midnight Masses was even greater. The rain came down in torrents, and a fierce gale was blowing up the Clyde. Yet for all that, crowds some hundreds of yards long, waited patiently at the doors of the many churches in the city, hoping to secure standing room at the least for the Midnight Mass.

Westminster Cathedral was built to accommodate vast crowds, and although the queue did not show itself there, the spacious nave and long aisles were barely sufficient to house the great crowd that came to assist at the Midnight Mass—even the great galleries around the whole length of the Cathedral accommodated as many as the floor space would permit.

A PLAIN TALE OF THE SEA.

During a recent visit to the ships in the Rathesay Docks the ship-visitors of the Apostleship of the Sea were approached by a Chinese seaman, one Han San Chow, a native of Canton, who desired to become a Catholic. And thereby hangs a tale of wonder and of piety.

For on examination the members of the Apostleship discovered that the Chinaman had been instructed and persuaded thereunto by a Goanese shipmate, who had labored at his conversion during the voyage. The neophyte was taken to the chaplain of the local branch of the Apostleship, who found to his surprise that this pagan Chinaman had been so thoroughly instructed by his shipmate that he was ready for instant baptism.

So on the following day Francis Xavier Coutinho, of Goa, stood as sponsor at the font for his Chinese brother in the Faith, and at the altar was a communicant with him.

It is not known whether all the Goanese seamen in the British mercantile service are as ardent apostles as Francis Xavier Coutinho; but there are some 10,000 Goanese in the mercantile marine, and the visitors of the Apostleship report that all they have met are fervent Catholics. On the octave day of St. Francis Xavier, to whom the Goanese

have a special devotion, St. Patrick's Church in Glasgow was thronged with seamen from Goa, at whose request a High Mass was celebrated.

THE HOLY FATHER RECEIVES DIPLOMATS.

The entry of the New Year was observed in the Pauline Chapel by a solemn "Te Deum," and on the morning of the Feast of the Circumcision the "Veni Creator" was intoned before the Mass. His Holiness celebrated Mass in his private chapel, at which fifty persons were present receiving Holy Communion at the hands of the Pontiff.

The formal audience of the day was that accorded by Pius XI. to the diplomatic representatives, when the Ministers of Hungary, Rumania, Monaco, Austria, Poland, and Czechoslovakia, with the Charges des Affaires of Peru, France, and Colombia, offered to his Holiness their congratulations and those of their Governments. For the moment Great Britain is not represented, as the new British Minister has not yet arrived from Switzerland, and thus his credentials have not been personally received by the Pope. With the Ministers in audience were representatives of the Sovereign and Military Order of the Knights of Malta.

The President of the Italian Catholic Young Men's Association has been created a Knight Grand Cross of the Order of St. Gregory. In transmitting the insignia to the new Grand Cross, Cardinal Gasparri took occasion to express the Holy Father's appreciation of the new Knight's great work for the Catholic cause in Italy.

Among those received in private audience on New Year's day were the former President of Brazil, Sir. Epitacio Pessoa, and his wife, who spoke to them for half an hour in his private library.

The 400 Armenian orphans, to whom the Pope has offered a home in the Papal Villa at Castelgandolfo, have proved too much for the accommodation of the establishment, so a rearrangement has had to be made. Two hundred of these victims of Turkish brutality are staying on at the Papal Villa, and the others are being housed in the summer villa belonging to the College of Propaganda. However, the maintenance of all the orphans is still the charge of the Holy Father, who has adopted them, and placed them in the care of the Armenian nuns of the Sacred Heart.

THE CHURCH IN ENGLAND: OVER 4,000,000 CATHOLICS IN THE EMPIRE.

The Catholic Directory for Great Britain, just published for the year 1923, contains some interesting statistics regarding the Catholic Church in Great Britain. The estimated Catholic population of England and Wales (in 1921) was something just short of two millions, the actual figure being 1,965,787. For Scotland the return was 601,304; for Ireland, 3,242,670. Gibraltar and Cyprus give something over 16,000, and Malta 215,864, so that in Europe the Catholic population in the British Commonwealth territories exceeded six millions. In Asia the return gives 2,682,397; in British possessions in Africa 699,083, and in the British possessions on the American Continent, including Canada, 3,842,660. Australia has a Catholic population of something over one million, the exact estimate being 1,174,154, so that the total number of Catholics in the British Commonwealth is estimated at 14,439,941. In America and its English-speaking dependencies the return is something over twenty-nine millions, so that in English-speaking countries the present strength of the Catholic population is 43,455,715.

Among the Catholic Dioceses in England, Liverpool comes first with an estimated Catholic population of 390,713. Salford follows with 293,400. Westminster comes third with 260,000, and Hexham and Newcastle follows with 227,807. The other English dioceses according to population include Southwark, Leeds, Birmingham (all these being over 100,000), Cardiff, Shrewsbury, Middlesbrough (which have between 50,000 and 80,000 each). The smallest diocese is Menevia with 9784 Catholics.

The Catholic baptisms in England and Wales during 1921 numbered 73,322. There were 20,866 marriages and 11,621 conversions. The Catholic clergy numbered 2491 secular priests and 1444 members of Religious Orders. There were 1195 Catholic elementary schools in England and Wales with 319,308 pupils enrolled, and 432 secondary schools having 46,882 enrolments.

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Take some plain boiled rice, put it into a saucepan with a lump of butter, add as much tomato sauce as the rice will absorb, and plenty of grated cheese. Mix well, and keep stirring over the fire till quite hot. Serve piled on a hot dish.

Fig and Apple Pudding.

4oz of breadcrumbs, 1oz of flour, 2oz of sugar, $\frac{1}{2}$ teaspoonful of carbonate of soda, 4 figs, 2 apples, a flavoring of nutmeg, 1 egg, and a pinch of salt. Chop the figs and apples together. Mix the fruit with the other ingredients, put the mixture in a basin, and boil the pudding for three hours. This is delicious.

Shortbread Biscuits.

Half a pound of flour, 5oz of butter, 5oz of castor sugar, 1 small egg. Rub the butter into the flour and sugar, mix it into a stiff paste with the egg, roll it out into a quarter of an inch thick, cut into pounds, and lay small pieces of crystallised cherry on each piece. Bake for 20 minutes.

Scrambled Eggs.

One egg for every person, a little butter, parsley (chopped finely), pinch of salt. Put butter and salt into enamelled saucepan, break the eggs into this, and stir with a spoon until light and creamy. Place a portion of this on rounds of hot toast, sprinkling a little chopped parsley on the top.

Mint Sauce.

Take a small handful of well-washed mint leaves and chop them as finely as possible. Put them into a breakfastcup and add a tablespoonful of sugar. Then pour in about one-third of a cupful of boiling water. Stir well. Put a saucer over the cup and let it stand until cold. Then fill up the cup with vinegar. If too sweet or not sweet enough, the quantity of sugar should be varied to taste.

Drop Scones.

One egg, 1 scant cupful flour, $\frac{1}{2}$ small cupful milk, 2 ounces sugar, 1 teaspoonful cream of tartar, $\frac{1}{2}$ teaspoonful bicarbonate of soda. Beat the egg well with the sugar, add the milk, then stir in the flour, which has been sifted with the soda and cream of tartar. Drop the batter in teaspoonsful on a well greased hot pan. When firm bubbles cover the top of each scone, turn it with a knife. Only moderate heat is required, as the scones burn easily.

Spiced Bread Pudding.

Half a pound of scraps of bread, 3oz of currants, 3oz of suet, 1 teaspoonful of ground ginger, 1 teaspoonful of mixed spice, 3oz sugar, 1oz of peel, milk if needed, $\frac{1}{4}$ of a teaspoonful of bicarbonate of soda. Soak the bread in cold water, then squeeze it as dry as possible. Beat with a fork till the bread is light and crumbly. Chop the suet finely, and mix all the dry ingredients. Add a little milk if necessary, and turn all into a greased basin. Cover with a well-greased paper, and steam for two hours. Serve with a sweet jam or syrup sauce. Take care not to make the mixture too wet, and do not over-spice it.

Household Hints.

Candle ends should be saved, placed in a jar, melted down, and mixed with enough turpentine to make a soft paste. This will make an excellent polish for linoleum.

When putting away a silver teapot or one that is not in general use, place a little stick across the top under the cover. This allows fresh air to get in, and prevents mustiness.

The unpleasant rasping sound which comes from a piano is nearly always caused by the vibration of a photograph frame or a vase resting on the top of the instrument. A similar noise can also be caused by one or both of the candle sconces being loose.

Wash some freshly-gathered parsley and put it into a saucepan of boiling salted water. Boil it for two or three minutes—not longer. Drain and dry the parsley on a sieve in front of a fire, and store it in well-corked bottles in a dry place. When required for use, place it in warm water for five minutes.

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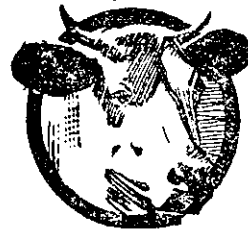
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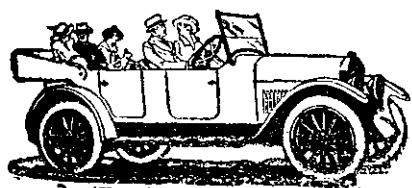
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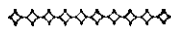
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ON THE LAND

MARKET REPORTS.

At Burnside last week 291 head of fat cattle were yarded, including several pens of prime bullocks. Owing to outside competition prices were from 15s to 20s per head better than those of the previous week. Best bullocks realised from £11 10s to £14 10s, good from £8 10s to £10 10s, medium from £7 10s to £8 10s, best heifers from £7 to £9, medium from £5 to £6. Fat Sheep.—3229 head were yarded. The sale opened about 1s lower than the preceding week's rates for wethers and about 2s lower for ewes, but as the sale progressed prices showed a further drop of from 6d to 1s per head. Quotations: Best wethers realised from 39s to 46s 3d, good from 31s to 37s, best ewes (extra heavy) 43s, good 32s to 37s, medium 24s to 26s. Fat Lambs.—1494 head were yarded. Freezing buyers operated freely, and prices were, if anything, better than those ruling on the previous week. Quotations—Extra heavy lambs to 40s, good from 32s 6d to 36s, lighter from 26s to 28s 6d. Fat Pigs.—There was a full entry of pigs. Competition was exceptionally keen, there being a brisk demand for prime baconers. Higher prices were realised for baconers and porkers. Prime baconers realised from 6½d to 7½d, and prime porkers from 7½d to 8d per lb.

At Addington market last week breeding ewes were offered from the North Island, Nelson, Marlborough, West Coast, and southern districts. The total sheep yarding was in the vicinity of 30,000 head. There was also a larger beef and mutton entry. Fat Lambs.—Slightly over 4100 were penned. A good sale. Values were the same as on the preceding week—firs 10d to 10½d, seconds 9½d. Extra prime 33s to 36s, a few special 38s, prime 30s to 32s 9d, medium 27s 3d to 29s 9d, light and unfinished 23s 6d to 27s. Fat Sheep.—A bigger yarding and a drop of 2s to 3s. Butchers' wethers made up to 6½d. Exporters' prices were a shade less and ewes 5d to 5½d. There were some passings. Extra prime wethers, 36s to 38s, a few special 42s, prime 32s 6d to 35s, medium 29s 9d to 32s 3d, light 27s to 29s 6d, extra prime ewes 31s 6d to 34s 6d, a few special 36s, prime 28s to 31s, medium 25s 3d to 27s 6d, light 23s to 25s, old 20s to 22s 6d. Fat Cattle.—A yarding of 440 head. Prime beef was worth from 30s to 33s, secondary 25s to 29s. A few passings. Extra prime steers £14 10s to £15 17s 6d, prime £11 15s to £14, medium £9 10s to £11 12s 6d, light £7 to £9 7s 6d, extra prime heifers to £11 2s 6d, prime £8 to £9 15s, ordinary £4 10s to £7 10s, extra prime cows to £9 17s 6d, prime £7 to £9, ordinary £4 17s 6d to £6 15s, old £3 10s to £4 15s. Vealers.—The demand was good, and late rates were maintained. Good runners £4 12s 6d, ordinary vealers £3 to £4 5s, small calves from 6s upwards. Fat Pigs.—The demand was good, and prices improved. Choppers £2 10s to £5, light baconers £3 12s to £4, heavy £4 5s to £4 8s, extra heavy £4 10s to £5 (average price per lb 6d to 6½d), light porkers £2 7s to £2 14s, heavy £2 17s to £3 2s (average price per lb 7½d to 8½d).



SIDE LINES IN PROFITABLE PRODUCTION: AVENUES OF REVENUE.

The farmer of to-day is having a big pull to keep going (says an exchange). This applies to all countries, and the following article from the *Farmer and Stock Breeder* is of interest to all who wish to increase their income:—"It is quite obvious that if agriculturists are to keep their heads above water some new methods will have to be adopted which will help to find the wherewithal to meet rent, labor and other expenses. Under the present system, and at prevailing prices, it is impossible to realise sufficient to pay labor out of such produce as is customarily grown. A point worthy of consideration is whether farmers will not be obliged to specialise more in stock breeding and run more side lines.

Market Gardening.

Some advocate an extension of market gardening and the growth of Brussels sprouts, cauliflowers and other

vegetables, but it must be confessed as a side line the growth of such crops gives no encouragement in these days when there are so many small holders who all grow more than enough of these vegetables for their own requirements. These crops will grow well in the strongest of soils, but the expense of marketing at any long distance from a large town puts culture of this kind out of the question.

Production of Honey and Eggs.

More orchards would lead up to more extensive bee keeping and the production of honey, an article which is always saleable and often difficult to obtain. Everyone likes honey if they can get it, but bee keeping is one of those small things which farmers have deemed beneath notice. It is going to be the small things, however, that will count in the future.

Then, as regards poultry keeping, it is one of the most extraordinary things in regard to the prices of agricultural produce that eggs still continue to sell at almost war rates, and yet nearly every villager and many townsmen who have a bit of allotment or a back yard are keeping fowls. Of course, farm house poultry keeping as usually conducted is certainly not the most profitable method, but there is a vast improvement on the old systems of management, and egg production is being now taken up seriously on a great many farms, and there is no doubt that there is much poor land about which could be more profitably devoted to poultry keeping than anything else. There is still much to be learnt on the average farm in regard to the most economic methods of rearing and feeding but, all the same, poultry can be maintained at less expense on a farm than anywhere else, as from harvest time to the edge of winter they will pick up a living on the stubbles and round the rickyards. Of course, systematic egg production is like milk production in so far that there must be a proper system of feeding in order to obtain profitable results. A hen won't lay on nothing any more than a cow will milk on nothing.

Pure-Bred Stock.

It is many little ones which make a mickle, and it is obvious that more attention will have to be paid to "petite culture" to help us along in these times. It is very notable too, that those who specialise in the breeding of some class of pure-bred stock or others are feeling the pinch much less severely than those who just carry on in the ordinary way. Those who specialise in milk production and the breeding of pedigree or milk recorded cattle are having a good time. The price they make for their animals helps to make up any deficit they may have to complain of in regard to the price they get for their milk. The one helps the other out. There were some who thought Clydesdale horse breeding was played out, but there is another profitable side line and one which always has helped to pay the rent.

Buoyancy of Pig Trade.

Nothing is more remarkable than the way in which pedigree pigs keep up their price. Those who are now specialising in pedigree pig breeding are reaping the reward of their foresight. Pedigree pig breeding can be taken up by any farmer in however small a way he may be, and the returns are quick. Old-fashioned methods are slow, and there has always been a great reluctance to embark on any new project, but stern necessity will compel us to adopt new methods, and to take up anything which will bring grist to the mill. In the extension of "petite culture" co-operative methods of sale are essential to ensure a proper market.

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God make my life a little light,
 Within the world to glow—
 A little flame that burneth bright,
 Wherever I may go.

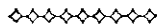
God make my life a little flower,
 That giveth joy to all—
 Content to bloom in native bower
 Although its place be small.

God make my life a little song,
 That comforteth the sad;
 That helpeth others to be strong,
 And makes the singer glad.

God make my life a little staff
 Whereon the weak may rest—
 That so what health and strength I have
 May serve my neighbor best

God make my life a little hymn
 Of tenderness and praise—
 Of faith, that never waxeth dim,
 In all His wondrous ways.

—MATILDA B. EDWARDS.



A MARCH SAINT.

St. Thomas Aquinas (March 7) is looked upon as the most profound philosopher and theologian whom Almighty God has raised up in His Church, since revealed truth became under her guidance the subject of methodical study. His works and, in an especial manner, his *Summa* or Compendium of Divinity are so sure in the conclusions they advance, that the Holy See insists on their being used as textbooks in Divinity Schools or, if others are substituted for them, that these should be identical with them in principles and in mode of development. The grasp of intellect bestowed on St. Thomas was so vast as to appear superhuman: thence his title "The Angelic Doctor," in allusion to his own teaching that the mind of an angel has a compass immensely wider than that of a man. St. Thomas was born in Italy in 1225. By embracing the religious life in the Dominican Order, he added fresh lustre to that then newly-founded Institute, already prolific of saints. Appointed to the chair of divinity in the University of Paris, at that time the most frequented in Christendom, he lectured to literally thousands of enthusiastic students. He died at Toulouse in the South of France in 1274. Our Benediction hymns, *O Salutaris* and *Tantum Ergo*, with the rest of the Liturgical Office of the Blessed Sacrament, are from the pen of St. Thomas Aquinas.



THE CHRISTIAN FAMILY.

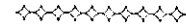
In analysing the present social unrest, the direct aftermath of the war, we ask ourselves (says an American exchange) if much of this is not caused by the strange social setting in which the country finds itself. At present it is swept by far-off economic fads and educational fashions, and much that is fundamental seems to be completely forgotten.

Statesmen are beginning to be alarmed at the breaking down of the frontiers of State's rights, and the same alarm might well be felt at the breaking down of the frontiers of the family. There is need just now of a strong defensive to protect the fundamental unit of society, the family, from those who would infringe upon its privacy and tamper with the social morality which has been its greatest strength and protection.

In our age of change and unrest, the greatest bulwark in defending a healthy family life is the Catholic Church. She alone is holding to the fundamental principles which centuries have proved as tried and true. She teaches that the family must take God into partnership to safeguard itself from the alienation of its rights and its safeguards by 20th century philosophy.

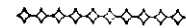
The Christian family must rest upon the doctrines laid down by the founder of Christianity. In the midst of unrest and theories that are destructive, she stands for her sacred rights and waits until the dangerous conditions and theories have run their course.

A noted Bostonian, some years ago, after an unsuccessful attempt to clean up Boston, said: "There is a difference between Parker and God—God can wait."



AN EXAMPLE OF HONESTY.

The following incident was made public by Archbishop Delany when preaching in the Hobart Cathedral on Christmas evening: "When I returned into the sacristy after the 8.30 Mass, a young man of about 20 followed me in and quite simply handed me a £10 bank note with the remark that he had picked it up in the Church, where some one must have dropped it. We found later on the owner of that £10 bank note. But just consider the circumstances. A bank note tells no tales. It is always negotiable to the bearer. That young man was perfectly well aware that if he applied the money to his personal use enjoying a good time, let us say, he would be entirely outside detection. He was a smart well-dressed young man, just the sort who would be expected to know how to make use of it. But I am sure, he had been amongst those who that morning either had received his Divine Lord or was about to receive Him, and that with a true knowledge and belief in the omnipotence and the sanctity of his Divine Guest, and in that union of the human spirit with the Divine Spirit there was no room for cheating or false brotherhood. The heart that harbors God must be in all things sincere and true. This is the secret of the Christian conscience, and the Christian conscience is the source of spiritual and moral power which reinforces the greatest of social securities, to wit, a sound public opinion."

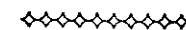


WHAT THE CATHOLIC WOMEN OF URUGUAY ACCOMPLISHED.

In 1906, when the civil authorities ordered that the Crucifix should be removed from schools and hospitals, the Catholic women of Uruguay thought it high time to combine to defend their common faith. At a mass meeting they resolved to wear, easily visible on their dress, a small image of the crucified Saviour, in reparation for this sacrilegious banishment. Under the presidency of Mgr. Soler, the first Archbishop of Montevideo, they formed the "League of Catholic Women," modelled on the "Ligue Patriotique des Francaises."

Three weeks after the launching of this movement, 19 branches had been formed. The Uruguayan women had not been used to taking part in public organisations, and many were at first chary of joining. The insistence of the Archbishop, however, overcame their reluctance, and the League went ahead by leaps and bounds. One very effective department of their work was the prevention of merely civil marriages.

Only secular instruction was given in the schools of the State. What could be done to give the children attending those schools some idea of religion? With great energy they established 90 schools for religious instruction in the vicinity of as many State schools. In these a volunteer staff imparted a good knowledge of the catechism and of Church history. Then they formed a guild to give instruction to girls and women in needlework, and to help the sale of their products. The diffusion of the Catholic press was so important in their estimation that they became canvassers for subscribers, thus helping the papers and also the Church. A sub-committee was appointed to consider the best means of combating the immoral play and moving picture. The result of their labors was a classified list of 6500 plays and films for the guidance of those who did not wish the recreation of their children to be an occasion of corruption. A grand circulating library is at the service of members, and according to the latest report of the League, it is maintaining three convents. The number of branches is now 400.



WHAT MEN MAKE THEM.

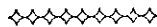
Cities are what men make them,
 Wherever the cities may be:
 Whether out on the desolate desert,
 Or set by the surging sea.

Tho' they cleave to the breasts of the mountains
Or nestle by rivers broad,
Cities are what men make them
On the land that is given of God.

Cities are what men make them,
What men demand they shall be—
Slothful, sloven, and sleeping,
Progressive, beautiful, free.
If the hearts of the builders are noble
In one with the day and the need,
They build into grandeur and greatness,
For so it was ever decreed.

So take up your task as you find it,
Nor grumble at what you have not;
Be one of the men to make greater
The place where you've cast your lot.
If the ocean shall threaten to overwhelm you,
Build a dyke that will laugh at its might;
Cities are what men make them
Who are willing to labor and fight.

—D.L.



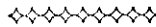
WHY HE STOOD UP.

"Now," thundered the school teacher on a morning of unusual density on the part of his scholars, "you are all blockheads, but there must be one among you who excels in something, even if only in crass ignorance. Let the biggest dunce in the school stand up."

The invitation was more in the nature of "bluff" than anything else; but, to the teacher's surprise, one stolid-visaged lad rose to his feet.

"Oh," purred the master, "I am glad to see that one of you has the honesty to admit his ignorance."

"'Tisn't that, sir," said the youthful satirist; "but I 'adn't the 'eart to see you standin' there by yourself!"



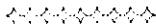
WILD AT ONE END.

Bill Brewer had just purchased a mule, but he did not like his bargain. So he wended his way back to the horse-dealer.

"You said the mule was quite tame," he said to the dealer.

"And he is tame, isn't he?" replied the dealer, in aggrieved tones.

"Not altogether—only partially so," the disconsolate Bill replied. "He is tame in front, I dare say, but he is desperately wild behind!"



SMILE-RAISERS.

"Is it true that the picture you just sold is a genuine work of art?" "No, my friend, but the story I told about it was."

"Some men ain't worth tuppence," was the considered opinion of the assistant charlady.

"And I wouldn't marry a man who wasn't worth tuppence," said Mrs. 'Opkins, emphatically; "not if 'e was a millionaire!"

Old Scotch Woman: "The last steak I got frae ye I could hae soled ma boots wi' it."

Butcher: "And why did ye no dae it?"

Woman: "So I wid if I could hae got the pegs tae gang through it."

Husband (to wife): "Do you believe in the theory that the greatness of a father often proves a stumbling-block to the advancement of his son?"

Wife: "I do. But I am thankful, John, that our boy will never be handicapped in that way."

THE MOST OBSTINATE

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SCIENCE SIFTINGS

By "VOLT"

Obesity: A Physician's Views.

Apart from some rare conditions, it can hardly be doubted that ordinary obesity of middle life is due to a disproportion between the intake of energy in the form of food and its output in the form of muscular work. This disproportion may be caused by excessive consumption of food. But many stout persons are moderate eaters, and in these cases the disproportion arises from inadequate oxidation of the food, associated with excessive absorption of those materials which produce fat.

So long as fatness is compatible with good health its reduction is not really called for. In any case, rapid reduction is seldom advisable, and by no means free from danger. One pound weight per week for the first month and subsequently a pound per month until the normal is reached is what should be aimed at.

Adherence to a few simple rules is usually sufficient.

The output should be increased by taking more exercise, and the intake limited by dieting.

Sugar, honey, jams, and pastry are forbidden, and bread should be reduced to two ounces daily. Green vegetables are beneficial, but potatoes, carrots, artichokes, and beetroot should not be taken.

Fats, especially cream, are forbidden, and very little butter is allowed.

It is usual to forbid drinking with meals, and, as few people relish dry meals, this has the effect of reducing the quantity of food eaten.

Don't Be Afraid of Fatigue.

"That tired feeling" which so often holds us back from our best efforts is largely due to an incorrect conception of fatigue.

True fatigue is a chemical affair and is the result of recent effort, either physical, mental, or emotional. It is the sum of sensations arising from the presence of waste materials in the muscles and blood.

Most of these waste products are carried away by the human machine as soon as they are made, and any slight lagging behind is made good in the hours of sleep.

In health the body never gets far behind, and there is no accumulation of waste products from day to day. A man who had not eliminated the poisons of a month-old effort would probably not be tired but dead. Fatigue is not lasting; it either kills or cures itself.

Rightly regarded, fatigue is Nature's safety valve to keep us within safe limits, but as a rule it makes us stop long before the danger-point is reached. There is, therefore, a constant tendency for us to become too sensitive to fatigue, more especially when the task is monotonous and lacking in interest. Once we fall into this habit of looking out for the first signs of fatigue these become so insistent as to monopolise our attention. Attention increases any sensation, especially if colored by fear. We think we are tired and become discouraged; when we become discouraged we feel more tired. In any work what tells is the feeling sorry for oneself because one has a hard job. Sense of power comes from the simple belief that we are equal to the task. If you are chronically tired and feel fatigue more easily than others there may be a physical reason, but if you are passed fit then your trouble is "merely nervous."

The cure lies in taking fatigue philosophically, as a natural and harmless phenomenon which will soon disappear if ignored. Given decent hygienic surroundings—eight hours' sleep, three square meals a day, and a proper amount of fresh air and exercise—we can stand almost any amount of work provided we do not complicate it with worry. Do not be afraid of fatigue.

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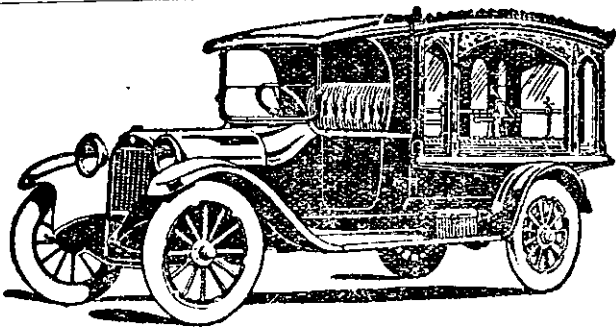
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