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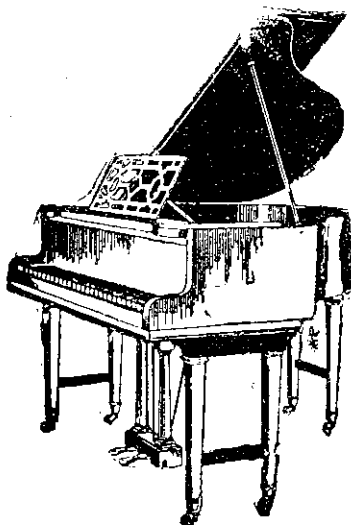
VOL. L
No. 16

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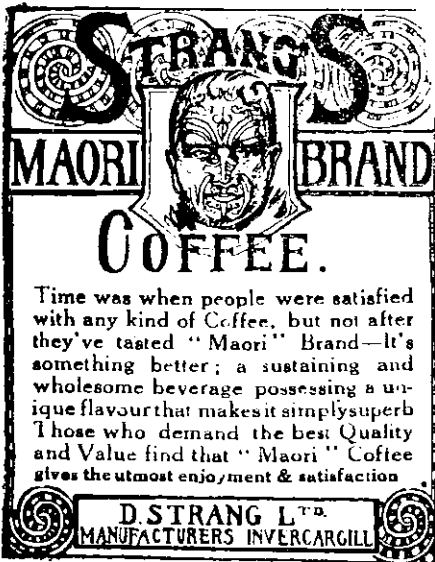
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GLEANINGS FOR NEXT WEEK'S CALENDAR.

- April 29, Sunday.—Fourth Sunday after Easter.
 „ 30, Monday.—St. Catherine of Siena, Virgin.
 May 1, Tuesday.—SS. Philip and James, Apostles.
 „ 2, Wednesday.—St. Athanasius, Bishop, Confessor,
 and Doctor.
 „ 3, Thursday.—Finding of the Holy Cross.
 „ 4, Friday.—St. Monica, Widow.
 „ 5, Saturday.—St. Pius V., Pope and Confessor.

St. Catherine of Siena, Virgin.

Siena, in Italy, has the honor of having been the birthplace of this great saint. From her earliest years St. Catherine cultivated the spirit of perfect union with God, and even when engaged in the most distracting occupations succeeded in keeping herself no less sensible of His presence than if she had no exterior employment. She was indefatigable in her efforts to bring souls to God, and her words and example, and even the very sight of her emaciated but saintly countenance, were the cause of many conversions. She seemed to have a special grace for effecting the reconciliation of enemies. Her powerful influence in this direction was exercised, not only in the case of private individuals, but also in reconciling States that were at variance, and in obtaining the submission and pardon of rebellious cities which had incurred the censures of the Holy See. But the most important service she rendered to the Church was the restoration of the Sovereign Pontiff to his episcopal city after a residence of nearly 70 years at Avignon, in France, an end being thus put to the innumerable evils resulting to the Church from the prolonged absence of the Vicar of Christ from Rome. St. Catherine died in 1380, at the age of 47, and was buried in Rome, in the Church of the Minerva, where her remains are still preserved.

SS. Philip and James, Apostles.

St. Philip was a native of Bethsaida in Galilee, and was called to the Apostolate on the day after the vocation of St. Peter. From several facts mentioned in the Gospels, he appears to have been specially dear to his Divine Master. After the descent of the Holy Ghost, he preached in Scythia and Phrygia. He lived to an advanced age, and finally received the crown of martyrdom at Hierapolis, in Phrygia.

St. James, surnamed the Less, on account of his stature or youth, was a brother of the Apostle St. Jude, and a relation of the Blessed Virgin, being a son of her sister or cousin. He was called to the Apostolate in the second year of our Lord's public ministry. After Pentecost, St. James became the first Bishop of Jerusalem, and took a prominent part in the Council of the Apostles held in that city in 51. He was stoned to death by the Jews, A.D. 62.

The Finding of the Holy Cross.

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



Grains of Gold

MY LIFE.

My life is but a weaving
 Between my God and me;
 I may not choose the colors
 He worketh steadily.

Full oft He weaveth sorrow
 And I, in foolish pride,
 Forget He sees the upper
 And I the under side.

—FATHER TABB.

The Storyteller

Knocknagow

OR

The Homes of Tipperary

(By C. J. KICKHAM.)

CHAPTER X.—"A LITTLE NOURISHMENT.

Mary, accompanied by her sister Ellie and Grace, soon made her appearance; and Phil jumped up from his chair with wonderful alacrity for a man who, a few minutes before, seemed quite unable to rise without help.

Poor Norah's eyes beamed with pleasure and gratitude admiration as her beautiful friend bent over her and hoped, in her low, sweet voice, that she was better.

"I am, Miss," was all Norah said. But she was so fascinated as to be unconscious of the little bunch of monthly roses which Ellie had silently placed in her hand.

Grace cast a supercilious glance around, and seemed to think the conduct of her friends quite absurd. But when Mary moved aside and let the light from the window fall full upon the sick girl's face, Grace's haughty look gave place to one of pity. Unlike Mary or Ellie, however, her impulse was to shrink away from that pale face, and forget that she had ever seen it.

When Mary turned round to speak to Phil Lahy, he suddenly remembered his weakness and dropped languidly back into his chair.

Mrs. Lahy exchanged glances with her visitor, and placing a chair at a convenient distance from the rapidly sinking patient, said:

"He's only poorly to-day, Miss. Maybe you could spare time an' sit down and talk to him for a start. I know he'd be in the better uv id."

"I hope, Mr. Lahy," said Mary, "it is nothing serious. I thought you looked remarkably well this morning; and Father McMahon made the same remark."

"I'd want a little nourishment," said Phil.

Mary looked at his wife for an explanation; but Honor only shook her head.

"Perhaps I could send you something," she remarked, still looking at Honor.

But another shake of the head was the only reply.

"He says," said Mary, "he requires nourishment."

"That's what I want," said Phil, turning round and looking earnestly in her face. "A little nourishment."

Mary again looked at Honor, evidently surprised that he should not have proper nourishment.

"God help you, Miss," said Honor, at last, "don't you know the nourishment he wants? Nourishment!" she repeated. "I never heard him call anything but the wan thing nourishment."

Mary now understood the state of the case, and changed the subjects.

"You asked me some time ago, Mr. Lahy," she said, "if I could lend you Moore's *Lalla Rookh*. I hadn't it at the time, but I can give it to you now any day you come up."

"Thank you, Miss," Phil replied. "'Tis goin' on 20 years since I read id; an' I was wishp' to see id. What put id into my head was seein' some lines the counsellor brought into wan of his speecres, an' I knew I seen 'em somewhere before—

'Rebellion, foul, dishonoring word,
 Whose wrongful blight so oft has stained
 The holiest cause that tongue or sword
 Of mortal ever lost or gained.'

I disremember if them lines isn't in *Lalla Rookh*."

"Yes," said Mary, smiling, "those lines are from *Lalla Rookh*."

"The Fire Worshippers," added Grace, sententiously. "Sure enough, 'tis the Fire Worshippers," said Phil, looking at her with surprise.

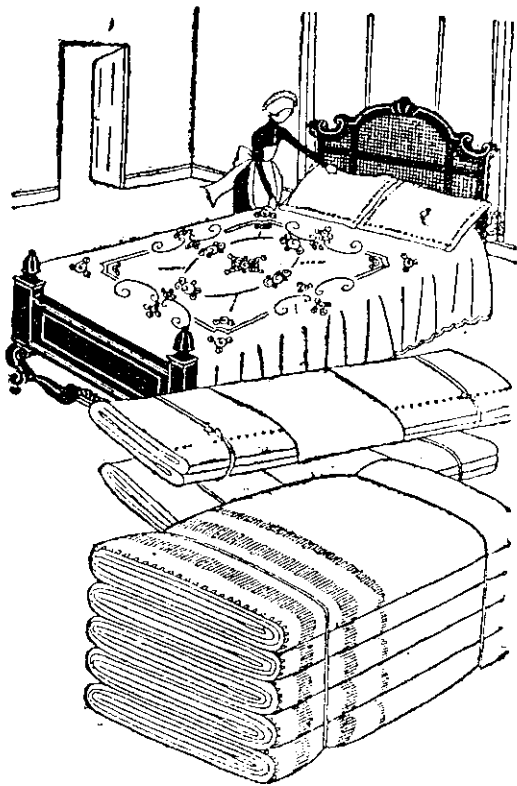
"But," he added, turning to Mary, "is the wan you have ge-nu-ine?"

"Oh, I suppose it must be."

"'Twas your Uncle Dan, God be good to him, that lint me the wan I read. An', by the same token, 'twas

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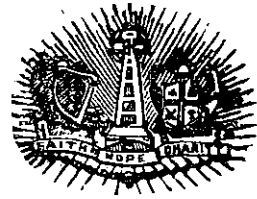
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the same day he gave me the 'Coravoth.' I was the first that ever sung id in those parts. But I wouldn't give a pin for them little *Lalla Rookhs* that's goin' now. That wan was as big as a double spellin' book."

Mary, who did her best to keep her countenance, said she feared hers was one of the little ones; but, as her brother Hugh had all her uncle's books, she would see whether the genuine edition of *Lalla Rookh* was among them.

Phil was by this time quite cured of his weakness, and Mary rose to take her leave.

During their conversation, Tommy was exhibiting the goldfinch's accomplishments to its new mistress.

When the bird, after much coaxing, moved sideways along its perch, now coquettishly advancing, now timidly holding back, at length picked hurriedly at the bunch of groundsel which Tommy held temptingly against the wires of its cage, Ellie's delight was only second to that of Honor Lahy herself, who gave much more attention to the little by-play at the window than to the conversation about "books and larnin'" between her husband and Miss Kearney.

Mary, too, stopped for a moment to contemplate the scene.

Ellie's bonnet was hanging on her back, and her hair fallen loose over her face and shoulders; while the boy, who was on his knees, looked up at her with a triumphant smile, as the goldfinch snatched the groundsel through the wires, and, placing its foot on it, commenced pulling it to pieces.

Mary thought the group would be a good subject for a pleasant picture.

But how sad was the contrast when she turned to the straw chair, and the dark, melancholy eyes met hers. And when she felt the love—the almost worship—for herself that filled those melancholy eyes, Mary found it hard to keep back the emotion that swelled up from her heart. She turned her face away, and pulled down her veil before bidding Norah good-bye.

"Oh, Mary," said Grace, when they had got into the open air, "wouldn't it be well for that poor girl if she were dead, and for her mother, too?"

"Oh, Miss!"

Grace started and looked around.

It was Honor Lahy who had followed them with Ellie's gloves, which she had forgotten. The poor woman's hands were stretched out as if begging for her child's life, and the tears stood in her eyes.

"Oh, Miss, sure 'tis she brings all the luck to me!"

This woman would snatch her child from the grave merely because "'twas she brought all the luck to her!"

Ah, if that old house were built upon crocks of gold—enough to purchase the fee-simple of broad Tipperary—Honor Lahy would have flung it all into the sea, and been content to "beg the world" with her child, if by doing so she could keep the light in those languid eyes a little longer.

Remonstrate with the heart-broken woman who paces the floor in wordless agony from morning till night, and often from night till morning. Tell her it is flying in the face of Providence; that it is time she should be reconciled to her loss; and she will reply: "It is so sad a case. She had just settled her in the world; encroached upon the portions of her other children, perhaps, in order to place her—her darling—in a home worthy of her. And now she is gone—the best and beautifullest of them all—and what a loss that money is! And she will try to make the wretched dross she had lost with her child the excuse for her sorrow. But if her darling's death had brought a queen's dowry to every other child of hers, the sorrow at her heart would be no lighter.

Say to this other one: "You should let your child go where she can better herself. Do you want to keep her a drudge all her life?" And see, the tears are in her eyes, and she answers: "If she goes I won't have anyone to do anything for me." But give her a train of attendants to anticipate her every wish, and the tears will be in her eyes all the same.

So, again, this other one, who has lighted upon a tiny pair of red woollen stockings at the bottom of an old drawer. The little feet they encased grew tired, and a sweet, sweet little voice said: "Carry me, mamma," and a little silky head drooped like a flower, and two violet eyes

grew, first brighter and brighter, and then heavy, and fixed, and glazed—twenty years ago. And when she sees you shake your head she dries her eyes, and says, with a sigh: "If I had her now how useful she'd be to me." You foolish woman! Look at those four healthy, blooming girls. Are they not good, and careful, and affectionate, and all that a mother's heart could wish? On the mere score of utility you have more help than you require, more hands than you can find employment for. And yet you would cheat us with: "How useful she would be to you." But we are forgetting our story.

"Oh, Miss, sure 'tis she's bringin' all the luck to me," said Honor Lahy.

Grace turned away, with her brows knit into something very like a frown.

Mary was greatly moved, and felt at a loss for something to say that might soothe the poor woman, when Tommy's appearance relieved her from her embarrassment.

Miss Ellie is certainly an untidy girl. She forgot her gloves, and now Tommy comes running, breathlessly, up to them with a woollen ruff held high above his head.

"I hope, Mrs. Lahy," said Mary, "that Tommy continues to be a good boy."

"He is, then, Miss," she replied, wiping the tears from her eyes with the corner of her apron, "very good at his books. An' every way—on'y for the climbin'."

Ellie looked laughingly at the delinquent, who scratched his curly poll and returned her smile with a shrug of his shoulders and a glance of his merry blue eyes.

"Oh, but as he is so good, you must not be too strict with him," said Mary.

"But 'tis on'y the mercy uv God, Miss," Honor exclaimed, as if her patience were tried beyond endurance, "that he don't make smitherens uv himself. An' besides, I can't keep a stitch on him."

She turned round to survey the culprit, whose bones and habiliments she considered in such constant jeopardy.

"Oh, oh, what am I to do wud him at all, at all? Look at him," she cried, catching Tommy by the shoulders and spinning him round. "How did you tear that piece out uv your breeches? An' where is it?"

Tommy looked considerably surprised; but guided by the spectators' eyes—and even Grace honored him with a sidelong glance—he clapped his hand behind and discovered that pretty large piece was missing out of his corduroys.

It could be seen by his puzzled look that he was trying to remember where or how the accident occurred. His mind was divided between Tom Hogan's gate and Mat the Thrasher's whitehorn hedge, when casting his eyes upwards, as people will do under like circumstances (meaning no reference to Tommy's mutilated garment, but only to the operation of his mind), a ray of light seemed to break upon him from the beech-tree. To Grace's profound astonishment he rushed suddenly to the tree, and, clasping his arms round it, began to ascend. Mary, too, seemed taken by surprise. But the proceeding was evidently nothing new to Ellie, who was indebted to Tommy's climbing propensities for an extensive collection of birds' eggs.

His mother shook her head, as if she had just made up her mind that Tommy's case was quite hopeless, and that reclaiming him was an utter impossibility.

Grace's eyebrows became more and more elevated as he mounted higher and higher.

But on reaching one of the highest boughs he stretched out his hand and the object of his ascent was visible to them all; for there was the missing piece of corduroy fluttering in the breeze. Thrusting it into his pocket, he descended with a rapidity that caused Mary to put her hands before her eyes, as if she thought the catastrophe which his mother considered so imminent was at hand, and that Tommy was then and there determined to "make smitherens of himself." It was greatly to her relief, if a little to her surprise, that when she looked round, the cause of her anxiety was nowhere visible—he having scampered into the house the moment his foot touched *terra firma*, as if he were quite unconscious of the presence of the little group who had watched his performance with so much interest.

Mary said good-bye again to Honor Lahy, and went a little further up the hill to pay a visit to Tom Hogan's handsome daughter Nancy, who she suspected was pining in thought in consequence of an approaching event in which it

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was conjectured that one Ned Brophy was to play an important part.

Perhaps there was something in Mary's own heart, which, unknown to herself, made her sympathise with pretty Nancy Hogan.

(To be continued.)

Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER XXI.—(Continued.)

The Papal Rescript of which we heard the first at the Bishop's dinner-table was a considerable addition to the difficulties of overcoming a powerful Coercion Government; but the blow would have been comparatively slight but for another which befell us a few days after its publication. It was no less than a speech of the Irish Leader at the Eighty Club in London dissociating himself in harsh, and even bitter, terms from the Plan of Campaign, and bringing the most unexpected aid and comfort to its enemies in Ireland, in Britain, and in Rome.* That a fulmination from Rome, which was obviously the result of English machinations at the Vatican and of secret consultations in the houses of Irish landlords, should be reinforced by another and a harsher one from the Irish Leader, at a moment when some of the most prominent of his colleagues and thousands of his countrymen were wrestling for their lives against the might of England was a phenomenon so painful that even the faintest show of disloyalty among Parnell's lieutenants at the moment might have led to dangerous manifestations of Irish feeling. Happily, his long absence from Ireland had diminished the importance of a rare and obviously ill-informed interference in the home struggle, and both crises were surmounted with signal dignity, self-restraint, and moderation by the Irish people.

For the first time (and the last time) in my life it must be owned I was really angry with Parnell and lost not a moment in telling him so in London. It was easy to see that the Eighty Club speech was one of the mistakes engendered by his growing isolation from his own colleagues and from free English Liberal opinion as well. Also, there was a pallor upon his worn cheeks which told its own tale. He discussed the situation with the charm and tolerance which were never missing from his private consultations. Only once was his brow at all clouded, when he hinted that his speech was not at all aimed at me—a suspicion which, indeed, had never for a moment crossed my mind—but at two of our colleagues whom he now seldom named without a certain suspiciousness; but he did not return to the subject after I had pointed out that one of the two had not as much to do with the real guidance of the Plan of Campaign struggle as public appearances might suggest and that the other had never participated in it at all save as a friendly outsider, and might with a little less unkindness on Parnell's own part have been easily preserved as a friend—one whom nature formed of soft and impressionable material on the emotional side as well as of the finest steel as a Parliamentary swordsman. I once more recalled that if we had not consulted him in detail concerning the Plan of Campaign it was because we took it for granted that, as in the case of the resistance to the three years' Coercion Act of Lord Spencer, he would prefer, as the supreme power in the background, to hold himself aloof from responsibility for somewhat desperate courses, while absolutely free, so far as we were concerned, either to disown us if we were beaten or to utilise for the country any advantage these desperate courses might be the means

* The banquet in his honor, at which the speech was delivered, was marked by some characteristic traits of Parnell. The company at the National Liberal Club, including Earl Spencer, who was to preside, and most of the *sommités* of the Liberal Party, were kept cooling their heels for an unconscionable time after the hour named for the dinner. When they were beginning to doubt whether the guest would arrive at all, Parnell sailed in with superb ease, graciously bestowing his bows among the indignant great people, without the smallest semblance of a consciousness that anything unusual had been happening. It is curious to note that his speech created more dismay among his hosts of the Eighty Club than it did in Ireland.

of achieving; that in the only definite advice he had offered—viz., as to restricting the area of the Plan of Campaign—we had conformed rigidly to our undertaking with him even at the expense of doubling the difficulties of winning within a space so circumscribed; and that his original apprehension that British opinion might be estranged could scarcely with any reason survive now, when the Plan of Campaign struggle in Ireland and its protagonists were the supreme attractions of Liberal platforms.*

I was more profoundly convinced now than ever (I told him) that he was entitled to say of Ireland what Pitt had once said of England: "I can save the country and no other man can." ("That," Parnell interjected with a smile, "was a rather cheeky observation on Pitt's part," adding with a grave face: "but there are times when there may be some foundations of truth in such sayings.") He had only to say the word, and the Plan of Campaign would cease from troubling; but he must take the responsibility of making up his mind one way or the other. If his speech meant any relaxation of our activities at this stage, it would mean the ruin of the evicted tenants who had trusted us, and I had made up my mind that, rather than change our attitude one jot, I must give up my connection with *United Ireland* and leave him free to give its policy any new direction he chose. "Good gracious, what an idea!" was his comment. "My dear O'Brien, so far from thinking of anything like that, I have a proposal to make to you which will make you a bigger man in the country than even *United Ireland* can make you." He then mentioned that he had been authorised by Mrs. Gray to offer me the Managing Editorship of the *Freeman's Journal*. Her husband, Edmund Dwyer Gray, who had died a few months before, was one of the three most capable Irishmen of his generation. Widely though his early death was mourned, the country hardly half realised all it had lost. Parnell urged in more than generous terms that, in the era of national freedom which must come in a year or two, the control of that great journal would bring with it an influence in the country's future which no weekly paper, however powerful, could permanently ensure. Under other circumstances, was my reply, the offer would have been an irresistible one; but, having regard to the vastness of the property at stake, it would be criminal to run the extreme risks of suppression which *United Ireland* had to take at every publication, and, until the Campaign estates were safe, it would not be possible for me to abate these risks or lower the fighting flag of any paper under my direction.

* Perhaps the most picturesque of my experiences in the "Union of Hearts" days was a miners' gala in the midst of the Welsh mountains at Blaenau Festiniog, where I attended with Mr. Tom Ellis, the all-too-soon forgotten "Parnell of Wales," to address his constituents. The enthusiasm of these ten or fifteen thousand brother Celts of the mountains had something of the mysterious thrill of wizardry. They cheered the Irish Rebel's speech perhaps even more ardently than if the most of them understood a word of English, and with their wondrous gift of pennillion singing, the entire multitude sang "God Save Ireland" in Welsh in a roar of measured harmony of which I never heard the like at home. But the white stone with which the evening is marked in my memory was my first meeting with Mr. Lloyd George. He was then a practising solicitor in the neighboring town of Carnarvon and was in training as a candidate for the Burghs at the next election. Even then a quite manifest *aviriste*, the flowing yellowish hair of a poet, a small man, yet with the square shoulders of one who could set his back to the wall, a certain calculating keenness of an attorney in growing practice, but above all an eye of marvellous brightness which threw all other features into the background, an eye flashing with poetry or personal magnetism or, it might be, with a business-like attention to the future—in any case, already a man of mark whose speech in English was not specially remarkable, but whose speech in Welsh threw his Celtic listeners into raptures in which, I am afraid, the honest plainness of the modest "Parnell of Wales" was rather forgotten.

(To be continued.)

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Art from the Egyptian Tomb

The King has been reached. Sleeping in the midst of unimagined splendors which no eyes have looked on for thousands of years his seclusion has been rudely disturbed, and curious crowds that have required police control have tried to push into this holy of holies (says the *Literary Digest* for March 10). There lies Tut-ankh-Amen under a canopy of gold that shows two challenging eyes which, to some extent at least, abash the prying inquirer. Slowly gathered up are the heaped contents of the two ante-chambers, implements placed there to serve the needs of their master when his spirit should rise and clothe itself in flesh again. No figures can estimate the splendors of the inner tomb, say the latest dispatches. "The gem-studded cavern of Ali Baba seems to have been a trinket shop in comparison, and Aladdin's lamp never revealed such treasures as the flashlights from the torches illumined to the lucky few who entered the mortuary chamber." The entrance was accomplished at midday, when the fierce heat of a desert sun acted as a protection for the Pharaoh against some of the prying eyes of tourists and those unwarranted by law to have the first look. The *New York Times* dispatch dwells on each lingering moment while Mr. Carter, the original discoverer of the tomb, bowed away the concrete of the sealed door and the privileged participants stood by with aching enthusiasm. When the barring door has yielded, Mr. Carter inserts a torch, and steps back, exclaiming after a prolonged look, "Ah! It tells the whole story!" The whole story is less than was hoped for. History in written records is not increased, but art gains immeasurably. In the unscientific but enthusiastic expression of the newspaper-writer the picture is set forth:

"Imagine a huge box with a curved top, a box four yards high and four yards wide and five and a half yards long, all covered with beaten gold studded with several fortunes' worth of the most precious stones of Tut-ankh-Amen's period, embossed with figures designed to appease the wrath of Tut-ankh-Amen's gods, ornamented at one end with exquisite figures of Nephthys and Isis; imagine inside this priceless canopy another of the next size, all aglow with gleaming gold as bright as a new ten-dollar piece; imagine that golden gleam iridescent, not only with gems studded in it, but between it and the outer canopy; picture a heap of jewels worth a kingly ransom; imagine a heap of exquisite scarabs, red, blue, green—nothing like them has ever been found before and probably will never be found again—and if after this one has the capacity, picture an absolutely priceless alabaster vase shaped like a chalice and the sides translucent with an interplay of alabaster fretwork on top, on which dainty cups are supported, and in the cups superb figures of Nephthys and Isis. But the imagination has not done its work yet, not by half; apart, a vase is heaped with amulets which money could not buy to-day, and over all these things and over the top of the second canopy is a black veil closely studded with golden crescents.

"Then if one has any mental alertness left to picture deep down in this gold-covered vault an exquisitely decorated coffin and inside the coffin the embalmed remains of Tut-ankh-Amen himself.

"It is a sobering thought, it is pathetic to think that the man who once ruled this region, at whose bidding thousands of weapons leaped free, is to-day but a mummy, a centre of acute interest, whether the interest be scientific, morbid or ephemeral; in a phrase, a 'new stunt.' There is more than enough in this tomb to stir the emotions. It is sublime in its grandeur, appealing in its dumbness, exquisite in its art, rich in its magnificence, for the tale has not been told yet."

The interest aroused by this great discovery at Luxor has been as keen almost to the man-in-the-street as to the student and archeologist. The new discovery appeals "as an esthetic revelation of dazzling brilliance rather than an addition to our knowledge," says Prof. G. Elliott Smith, author of the official catalogue of "Royal Egyptian Mummies," in the *London Telegraph*. He continues:

"So far its effect has been to force the scholar and the man-in-the-street to take an interest in the civilisation that was capable of producing such perfect works of art, and to ask themselves whether this precocious culture was

really so exotic as it is commonly supposed to be, or whether, on the contrary, such achievements on the very threshold of a yet unenlightened Europe did not exert a far greater influence than it is usual to accord them.

"But at present we are concerned simply in considering what is the significance of the discoveries so far made; the furniture, which has never been surpassed in the perfection of its workmanship and exquisite decoration; linen of a fineness and a beauty of texture that have never been excelled; carved alabaster vases such as the world has never seen before; and statues that afford some justification for the ancient belief that they were, in truth, 'living images.' What is the meaning of all this lavish display of skill and beauty? Why was so much wealth poured into the hidden recesses of this desolate ravine, and the most exquisite products of the world's achievement in the arts and crafts buried out of sight in this strange necropolis? The true answers to these questions reveal the motive force that brought about the development of civilisation and made Egypt the pioneer in its creation.

"All these elaborate preparations, the laborious and costly process of hewing the tomb out of the solid rock and furnishing it with such magnificence, were made because the ancient Egyptians believed that the King's body to be housed in it had been made imperishable. It was because they imagined when the body was embalmed the continuation of the King's existence had been assured that they provided him with food and raiment, the furniture and amulets, the jewels and the unguents, and other luxuries which he had been accustomed to enjoy, before he was taken to his 'eternal house' in the desolate valley of the tombs. There can be no doubt that in the early days of Egyptian history this native belief was regarded in all seriousness as the simple truth. In fact, the thoroughness with which at first the Egyptians gave concrete expression to their faith in making material provision for every want that the deceased might experience could only have been inspired by the confidence that all these preparations were indeed effective. This conviction was deeply rooted in the practice of mummifying the dead, preserving the body so that it should become incorruptible and everlasting; and this was supposed also to involve the feasibility of the prolongation of the dead man's existence.

"The hope of survival was thus based upon the efficacy of the embalmer's art; and the extraordinary constancy with which for more than thirty centuries—for a span of years four times the length of time that separates us from the arrival of William the Conqueror in Britain—they persisted in their efforts to improve their methods and render more perfect this gruesome practice is a striking tribute to the fundamental importance of mummification to the Egyptians. The craft of the carpenter was first invented for the manufacture of coffins to protect the corpse; the stonemason's first experiments had for their aim the preparation of rock-cut chambers still further to ensure its safety; the first buildings worthy of being called architecture were intended to promote the welfare of the dead, to provide places to which relatives could bring food necessary for the dead man's sustenance, and a room to house his portrait statue—another art that was the outcome of the practice of mummification—which took his place at the temple of offerings and preserved his likeness for all time.

"These elements of civilisation, the arts of architecture and sculpture, and the crafts of the carpenter and the stonemason, were thus direct results of the custom of embalming. But its influence in moulding ritual and belief was no less profound and far-reaching."

At last, says the American Egyptologist, Prof. James H. Breasted, in the *London Daily News*, "the great civilisation in a land which was the earliest home of this most refined culture ever brought forth by man is adequately revealed to us in works of supreme beauty and power. They form the greatest revelation of this kind ever recorded in the entire history of archeological discovery in any land." But the interest aroused has become an embarrassment. It is contemplated, to avoid the annoyance caused by the incoming tourists, to close the whole tomb until autumn. One of the most recent dispatches in the *New York Times* reads:

"Nothing has been definitely decided, but it is quite

The Late Michael Collins

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A lad on a farm in Cork; a servant of the General Post Office; the head of the Irish Republican Army; the most prominent leader of the Sinn Fein delegates who argued Irish problems with Cabinet Ministers—these were the kaleidoscopic changes in the life of Michael Collins. No man concerned in the unhappy struggle has made the same appeal to the imagination of the world. It was the rebellion at Easter, 1916, in Dublin, that brought him out of the rank and file of Sinn Feiners and caused his great personality to be acknowledged all over the world. After being interned for a year in Shropshire, he returned to Ireland only to be arrested again a few weeks later. He was released on bail, and until he accepted the invitation of Lloyd George

to attend the opening negotiations in London, the authorities sought him with diligence, but in vain.

NEVER CAUGHT AGAIN.

He had become the "Mysterious Mike," an almost legendary figure, but the real force behind the Rebel Army. Time after time he escaped the authorities by acts of the most audacious bluff; again and again his pursuers were hot on his trail, but lost their quarry. He was often driven into almost hopeless corners but never caught. In the face of these handicaps he kept the Rebel Forces an active and coherent power—a beautiful boy, whose word was law through Ireland so long as there was fighting to be done.

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on the cards that in a fortnight from now every entrance will finally be sealed till next autumn, and that the whole tomb will be buried deep under a few hundred tons of stones in order to keep it safe through the summer.

"As for the inner chamber, I told you yesterday of the dangers and apprehensions of allowing more visitors to go in. As a matter of fact, an examination discloses that some damage has already been done. In places the gilding of the wall of the tabernacle has been abraded and bits of the beautiful blue faience inlaying have been dislodged. It is nothing serious or irreparable, but it shows that while Lord Carnarvon and Mr. Carter are anxious to show every consideration both to government officials and to the general public, they have already strained courtesy to utmost limits of prudence.

"For the rest a brief survey of the situation will make things clear. You know how tremendous was the treasure disclosed on the first discovery last year, and you have read daily accounts of the wonderful articles as they were brought out of the tomb, and have seen photographs of many of them. It is now estimated that all that represents perhaps about one-fourth of what is now in sight. When I say in sight, it must be remembered that there are successive tabernacles yet to be opened, and, while all is conjectural, there is reasonable hope that they will contain the most precious, though not largest, things of all.

"Moreover, Providence only knows what yet lies unsuspected in the two treasure chambers now opened, namely—the annex to the outer chamber and the room opening off the apartment containing the tabernacles which have not been explored. The wealth of the whole discovery is almost unrealisable."

Doubting Egyptologists.

Scholars as well as "low-brows" are not averse from taking the joys out of life. Hardly have our first thrills over the discovery of the Tut-ankh-Amen tomb subsided than at least three Egyptologists express "lack of confidence in the importance of the discoveries made at Luxor." Two of them, says the *New York Herald*, doubt that Tut-ankh-Amen was buried there. Here we go:

"Professor Thomas Eric Peet, of the University of Liverpool, is one of those who think the excavations have not revealed the royal tomb. Georges Rene, French Egyptologist, believes that the real tomb was discovered in 1912 by Theodore M. Davis, an American. M. Rene considers the tomb at Luxor not a tomb at all but merely a hiding place.

"The third authority, Professor Schiapparelli, director of the Egyptian museum at Turin, says that not one of the objects unearthed at Luxor is either 'particularly beautiful or new.' His idea of the tomb is that it is a kind of deposit box where some king who came after Tut-ankh-Amen gathered together objects from old tombs with the purpose of concealing them from robber bands.

"Although these opinions must be discounted to some extent because they do not come from the scene of operations in the Valley of Kings they nevertheless constitute rather a heavy attack on the supposed splendor of the Luxor discoveries.

"Whether or not this Pharaoh was buried at Luxor, the discoveries have been successful at least in breathing life into his name. His chances of being remembered are just as good to-day as they would be if his mummy were to look serenely into the fact of a motion picture camera to-morrow. Come what may, Tut-ankh-Amen now has a foothold on history that can not easily be dislodged."

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"Scenes That Are Brightest" on life's checkered way
Live to the vision when far, far away,
Music melodious which sings in our hearts
After long years still its rapture imparts.
When life is nearing the gates of its goal,
Echoes of childhood still stir in the soul.
Tenderest thoughts in our sad hours endure
Of home and Woods' Great Peppermint Cure.

The Bishop of Limerick Defends the Hierarchy

In reply to an address in which the Limerick Men's Confraternity professed their obedience and loyalty to the Bishops, Dr. Hallinan delivered the following interesting apologia, which we quote from the *Freeman's Journal*, March 3:

His Lordship the Bishop, who was received with uplifted hands by all present, said he had given permission for the religious procession when he learned that it was non-sectional, and had no political motive or object in view.

He thanked the members of the Confraternity for proclaiming in no uncertain voice their loyalty to him as chief pastor of their diocese, and through him to his brothers in the Irish Episcopacy, and through them to the Church, of which they are the accredited representatives in Ireland.

To-day the members had come in the midst of the surrounding sorrows to make in the face of that old Catholic land, and of the whole world, public profession of their Catholic Faith and of their undying loyalty to their bishops as the successors of the Apostles, their divinely-appointed teachers in Faith and morals. They had come to make reparation for the insults and injuries to the Faith and religious life of the country, caused by the dissemination of false principles and groundless allegations regarding the motives and actions of their bishops on recent occasions, and to say that they dissociated themselves from such unworthy and un-Catholic conduct.

Base Charges.

Had it not been stated, he asked, that the bishops forgot themselves, that they acted from party bias rather than spiritual zeal, and that outstepping the proper sphere of their activity, they had played the part rather of political partisans than of pastors of the people. These allegations were unfounded and unjust.

Referring to the power and influence of the clergy in Ireland, his Lordship said they grew out of the circumstances of this country almost as naturally as the authority of the parent over his offspring, and the result of the persecution under the Penal Laws was that there had sprung up an intimate bond of union between the Irish priests and their people.

The influence of the clergy had been employed in vindicating and winning the rights, religious, political, and educational, of their people. No doubt individual cases occurred where this influence was received in an imprudent and intemperate way. It would be a miracle if it were otherwise. There was a Judas among the Apostles, but, speaking generally, their influence served Ireland. Hence they were vilified by Ireland's enemies.

A Page of History.

"Now my dear sons," said Most Rev. Dr. Hallinan, "let me draw your attention to certain events and facts. On December 6, 1921, the Treaty between the British and the Irish plenipotentiaries was signed, and on the next day Mr. de Valera, in a public pronouncement, stated that some of his Cabinet were dissatisfied with some of the terms of the Treaty. He laid down two sound principles—first, that the question could be solved in a Constitutional way; and, secondly, that the army had nothing to say to it.

"A meeting of the Dail was summoned for December 14 to discuss the matter, and used the Constitutional method of solving it. It was evident that the division of the Cabinet was being felt and was spreading all through the country, and accordingly a special meeting of the bishops was summoned and held in Dublin on December 13, the day before the Dail meeting.

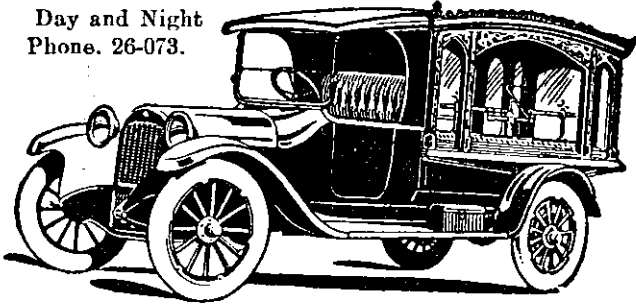
"Here was a political issue of the first importance to the country. Surely if the bishops were mere politicians, wielding enormous influence with their flocks, then was the time and the opportunity to take their side and use their influence.

"But what did they do? Recognising that at this stage it was purely a political question, and though individually and collectively holding very decisive views on the matter, they neither passed a resolution nor issued any pronouncement.

Mrs. J. Aramburu

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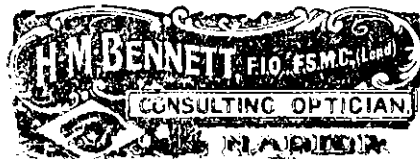
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No Interference.

"A simple statement of three paragraphs from that meeting appeared next morning in the press. The first was a tribute to the patriotism and honesty of purpose of the members of the Dail; then one of confidence that in the coming deliberations the members would be sure to consult for the best interests of the country and the wishes of the people, and, finally, asking the clergy throughout the country to offer Mass, and the laity to join with them in persevering prayer, to implore the Divine blessing on these deliberations.

"Now, as you will see, there was no episcopal interference, much less dictation, in politics. I have reason to know that many people in the country were disappointed because the bishops did not interfere, or give their views in the matter. But subsequent events have, I think, fully justified the prudent, cautious action of the bishops.

"The next meeting of the Hierarchy was held on April 26. In the meantime two events of far-reaching importance had happened. First, after long and impassioned debates in the Dail, the Treaty was ratified by a majority of the members. A Provisional Government was formed, and there and then the Provisional Government became the legitimate civil authority in the country. The other event was the seizing of some public buildings in Dublin by a small section of the Army, and the setting up of a military council to govern the country, in defiance of, and in opposition to, the civil authority of the Dail and the Provisional Government.

"In consequence of this action up and down through the country, there was a succession of outrages on life and property, and of social disorganisation heading for anarchy. This was the state of things when the bishops met in April, 1922. At that meeting there were two issues before them—one political, the other moral.

"The Treaty, though passed by a majority of the Dail, had not yet been submitted to the judgment of the country. Here was what took place. A little later the issue: Treaty or No Treaty was to be decided by the people. This was a political issue. Mark again, how cautiously, and with what reserve, the bishops touched on this point in a statement from the meeting.

An Open Question.

"Let me read it for you:—

"The great national question of the Treaty is a legitimate question for national discussion and debate. On that big question every Irishman is entitled to his own opinion, subject, of course, to truth and responsibility to God.

"We, too, hold very definite and decided views upon that important issue, but we do not obtrude them on anybody. Like the great bulk of the nations, we think the best and wisest course for Ireland is to accept the Treaty, and make the most of the freedom for the first time in seven hundred years.

"But, they add, that is a national question to be settled by the national will, ascertained by an election carried out in the ordinary constitutional way."

"Here, as you observe, with the Treaty, and the political question, neither in substance nor form, is there any trace of episcopal dictation. They gave their opinion with the very modest words 'we think.'

"When, however, they come to deal with moral questions there is a change in their language. Now they are not merely giving their opinion; they are speaking as the Divinely authorised exponents of Faith and morals over their people, in clear and measured words, when they condemn the principles which were being propagated as being in fundamental conflict with God's law and social morality, such as the claim that a section of the Army thought it right to declare itself independent of the civil Government of the country. The Army as a whole, much less portion of it, has no such moral right. The Army, from the nature of its institution, is a servant, not the master of the civil authority. The contrary principle would be an usurpation of the people's right and would be subversive of civil liberty.

The Moral Issue.

"In the October pastoral the bishops deal again with these immoral principles, and in burning words they describe and denounce their disastrous consequences:—assassination, the campaign of plunder and incendiarism, the

general demoralisation, especially of the young, and the campaign of a section against the bishops, whose pastoral voice they would silence by calumny and intimidation, and in dealing with this the bishops say:

"Our people will observe that in all this there is no question of mere politics, but of what is morally right or wrong, according to the Divine law, in certain principles and in a certain series of acts, whether carried out for political purposes or otherwise."

"And here," continued his Lordship, "let me direct your attention to the tender paternal feelings which animated your bishops in the clear, strong language of condemnation and censure. It may, perhaps, be said that in this, our teaching, we wound the strong feelings of many of our people. That we know, and the thought is agony to us; but we must teach the truth in this great crisis, no matter what the consequences. We issued this Pastoral letter in the gravest sense of our responsibility, mindful of the charge laid upon us by our Divine Master to preach His doctrine and safeguard the sacred rule of faith and morals at any cost. We must, in the words of St. Peter, obey God rather than man.

"My dear men of the Holy Family," his Lordship concluded, "I thought it right to place before you in some detail the actions and motives of your bishops in this crisis of our country. You will see therein a full justification of your own action. You will see, I believe, that your present spiritual shepherds in the episcopacy are not unworthy of their predecessors, and are prepared to face not only unjust criticism and calumny but even imprisonment and death, if need be, rather than fail in their duty to their flock or betray their trust."

On returning to Mount St. Alphonsus, Benediction of the Most Holy Sacrament was given by his Lordship to the Bishop.

Ashburton

(From our own correspondent.)

April 15.

The weekly meetings of the Catholic Literary and Debating Society continue to attract large attendances. On Wednesday, the 11th inst., the usual meeting was held, the president (Mr. L. T. J. Ryan) presiding. He extended a welcome to Rev. Father O'Doherty, who, in reply, stated that the club and its objects had his entire support. The programme for the evening was an "Editor's Box," and questions that occasioned considerable debate were: "Is the French policy in the Rhur justified?" "Is wealth essential to real happiness?" "Do you think the British Empire will fall?" "Was Lord Carnarvon's party morally right in exploring the tomb of King Tut-ankh-Amen?"

Catholics in the Hinds district have now the opportunity of hearing Holy Mass every Sunday, instead of once a month as formerly. The change has been brought about by the fact that this parish has now two priests: the Very Rev. Dean O'Donnell having as his assistant Rev. Father O'Doherty.

The fortnightly meeting of the local branch of the Hibernian Society was held last Monday evening, the president (Mr. E. J. Kelleher) presiding over a large attendance. Five new members were initiated and installed by the president. The quarterly balance sheet was presented by the secretary, and adopted. Correspondence was received from the District executive and left in the hands of the secretary to reply to. A discussion took place as to the best method of increasing the membership of the society, and it was decided that a canvass take place at an early date.

It has long ago been pointed out that the most pathetic, as well as the most unhappy, creature in the world is the man without some work to do. The drone in the human hive is not only a cause of annoyance, but a fertile breeder of discontent.

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WHAT PROMINENT CONVERTS HAVE SAID.

(By J. I. P. Goodwin, in *Stella Maris*.)

"During the eighteenth century," wrote Macaulay in the middle of the nineteenth, "the influence of the Church of Rome was constantly on the decline. Unbelief made extensive conquests in all the Catholic countries of Europe, and in some countries gained a complete ascendancy. The Papacy was at length brought so low as to be an object of derision to infidels, and of pity rather than of hatred to Protestants. During the nineteenth century this fallen Church has been gradually rising from her depressed state and reconquering her old dominion. No person who calmly reflects on what, within the last few years, has passed in Spain, in Italy, in South America, in Ireland, in the Netherlands, in Prussia, even in France, can doubt that the power of this Church over the hearts and minds of men is now greater far than it was when the Encyclopaedia and the Philosophical Dictionary appeared. It is surely remarkable that neither the moral revolution of the eighteenth century nor the moral counter-revolution of the nineteenth should, in any perceptible degree, have added to the domain of Protestantism."

Had Macaulay lived over such a span of years as would have enabled him to view the situation as it exists to-day, there is no doubt but that we should have benefited from a series of historical comments equally as perspicuous in their grasp of essential facts and equally as graceful in their unintended compliments to a religion that was not his. Macaulay had had an eye capable of penetrating beyond the almost opaque wall of prejudice which the popular publicist, and a perverse press, has succeeded in erecting between the people and the truth. Matters have developed on the lines he indicated in the middle of the nineteenth century, until to-day we see the Old Church not only alive, but once more flourishing, in a state that almost approximates to that of her pristine glory.

Converts! That is the word.

So numerous are they in this and other countries, that the spectacle of their continuous flow back to the home of their Holy Mother has evoked from the adversary the weak comment that the "returns from Rome" are on a somewhat larger scale than the "Roman" cares to admit. Of course, such vague innuendo, in the very nature of the case, is not easy to answer, for the simple reason that it so seldom rises from the sphere of innuendo, to that of concrete fact. But we propose to draw up a short symposium of what has been said by prominent converts of the last few years. Many issues of this journal might be filled with matter equally as vital and significant, but the few selections we have chosen are representative of the positions of leading men, who have joined the ranks of the Catholic Church.

Let them say what it feels like to be a convert.

"No Shade of Doubt."

Cardinal Henry Edward Manning, one of the towering figures of the nineteenth century, abandoned Anglicanism in 1851. Thirty-five years after his conversion he wrote:

"From the hour I saw the full light of Catholic faith, no shade of doubt has ever passed over my reason or my conscience. I could as soon believe that a part is equal to the whole, as that Protestantism, in any shape, from Lutheranism to Anglicanism, is the revelation of the day of Pentecost."

"The Net is Broken, and We Are Delivered."

In 1870, Mr. Gladstone wrote as follows, concerning John Henry Newman's conversion:

"Of this most remarkable man I must pause to speak a word. In my opinion, his secession from the Church of England has never yet been estimated among us at anything like the full amount of its calamitous importance."

Innumerable hardships, inflicted by a thoughtless and callous world, made the path of life hard for the beloved Cardinal, and gave rise to a crop of rumors concerning his happiness. The following is characteristic of his replies:

"... I have had no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I never have had one doubt."

"From the day I became a Catholic to this day, now close upon thirty years, I have never had a moment's misgiving that the Communion of Rome is that Church which the Apostle set up at Pentecost, which alone has the adoption of the sons, and the glory, and the covenants, and the revealed law, and the service of God, and the promises, and in which the Anglican communion, whatever its merits and demerits, whatever the great excellence of individuals in it has, as such, no part. Never have I for a moment hesitated in my conviction, since 1845, that it was my clear duty to join the Catholic Church, as I did then join it, which in my own conscience I felt to be divine. Persons and places, incidents and circumstances of life, which belong to my first forty-four years, are deeply lodged in my memory and my affections; moreover, I have had more to try and afflict me in various ways as a Catholic than as an Anglican; but never for a moment have I wished myself back; never have I ceased to thank my Maker for His mercy in enabling me to make the great change, and never has He let me feel forsaken by Him or in distress, or any kind of religious trouble."

"I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ; and I ever have had, and have still, an unclouded faith in her creed and in all its articles; a supreme satisfaction in her worship, discipline, and teaching; and an eager longing, and a hope against hope, that the many dear friends whom I have left in Protestantism may be partakers of my happiness. . . . Return to the Church of England! No! the net is broken and we are delivered. I should be a consummate fool (to use a mild term) if, in my old age, I left the land flowing with milk and honey, for the city of confusion and the house of bondage."

"The Glorious Virgin, In All Her Celestial Radiance."

These are the words of the quondam Quaker, one of the most distinguished of his sect in England, who became a Catholic in 1839, Frederick Lucas, M.P., founder of the *London Tablet*, writing to Quaker friends, he said:

"As a child who has lost himself, he knows not where, far from home, returns weeping and weary to his mother's breast, so after long wandering in darkness, seeking for truth, but finding no rest because I could find no certainty, I have at length come, tired out with profitless labor, to find repose and consolation within that temple whose eternal gates are ever open to invite the weary and erring pilgrim to enter in. . . ."

"I have accepted the invitation: I have entered in; and within I have found, not the mutilated limbs of truth, but the glorious virgin herself, in all her celestial radiance."

"I Had Carefully Investigated the Subject. . . ."

Labor owes a deep debt of gratitude to John Mitchell, New York, for all he did for its cause. In 1907, he entered the Church, and in 1910 he wrote:

"My conversion pleased my wife as a matter of course, but that was not the motive that guided me in the matter. I had carefully investigated the subject and had long since made up my mind that I wanted to die in the Catholic faith."

"I am going to do my utmost to be a good Catholic and not one of whom there are so many in the world, who use the Catholic Church only when in sore distress. I want to be a consistent Catholic and a useful one."

"An Ever-Deepening Peace. . . ."

"In 1814 Aubrey De Vere first saw the light of day in Ireland. What true lover of poetry does not know his charming contributions to modern literature? After being in the Church for 23 years he said:

"In the Church I have found an ever-deepening peace, a freedom ever-widening, a genuine and a fruitful method for theological thought, and a truth which brightens more and more into the perfect day."

"Port After Storm."

The year 1883 saw the reception of Sir Bertram Windle, F.R.S., one of the world's most distinguished scientists. From St. Michael's College, Toronto, he wrote in 1921:

"'Port after storm doth greatly please'; I think that about sums up my view. I know that it is often thought that converts would like to go back if they were not ashamed to do so. I can only speak for myself and say

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that any idea of leaving port has never crossed my mind."

Room to "Stretch Oneself."

To dwell long on the conversion of Ronald Knox would be but to labor many well-known facts. Let him speak for himself:

"What does it feel like? In answer to this, I can register one impression at once, curiously inconsistent with my preconceived notions on the subjects. I had been encouraged to suppose, and fully prepare to find, that the immediate result of submission to Rome would be the sense of having one's liberty cramped and restricted in a number of ways, necessary no doubt to the welfare of the Church at large, but galling to the individual. . . .

"I have been overwhelmed with the feeling of liberty, the glorious liberty of the sons of God. . . .

"It was not till I became a Catholic that I became conscious of my former homelessness, my exile from the place that was my own. . . .

"I now found ease and naturalness, and stretched myself like a man who has been sitting in a cramped position. . . ."

"Built Into the Solid Rock. . . ."

If you are acquainted with Basil William Maturin's *The Price of Unity*, you will know his gentle soul. If you are acquainted with his *Self-knowledge and Self-discipline*, you will appreciate his deep knowledge of humanity: you will recognise in him a strategist who must have given the great enemy of Christ seriously to consider. That may sound crude. But it is true. For if ever a theologian presented a work, popularly written, which reveals a deep knowledge of the subtle movements of human perversity, that man was Father Maturin. Let us quote from *The Price of Unity*, and we shall glean much concerning his position in the Church:

"It is only as the years go by that one realises how far one has travelled from one's former standpoint, and how great the change is. I do not mean so much in the details of faith, as in the whole comprehensive idea of what the Church is, and what it is to be in a Church that is always conscious of its own Divine authority, and commission, and makes it felt from the highest to the lowest. You feel that you are in an organisation that has endured the test of time and the assaults of many antagonists, whose foundations are built into the solid Rock against which the Gates of Hell cannot prevail, that you breathe an atmosphere in which your own weak faith is braced and strengthened by the faith of a vast multitude, and is supported by an authority upon which you can rest. You feel indeed like an exile who has returned to his Fatherland. There is a strange sense of coming to land, and amongst a people to whom you always belonged, though you did not know it."

If we remember rightly, the last that was seen of Father Maturin was aboard the *Lusitania*, giving absolutions as the vessel sank. We have purposely left his testimony to the last, for Father Maturin's words seem to give fixity of expression to that which is felt by the average convert. The Rock of Peter. Against which the Gates of Hell shall not prevail. Christ's own promise.

A Protestant Scholar's View of the Catholic Church

We are indebted to Father Antony Hoonder, S.J., of Exaeten, Holland (says the *Fortnightly Review*, St. Louis, U.S.A.), for the following valuable extract from a paper by Prof. Fairbairn (presumably Andrew Martin Fairbairn, the well-known Scottish Congregationalist), in the *Contemporary Review*, February to June, 1885, titled "Catholicism and Apologetics." The passage occurs in the course of a sharp criticism of Ward, Lilly, and especially Newman, and is not without apologetic value. It runs as follows:

"If to be at once the most permanent and extensive, the most plastic and inflexible, ecclesiastical organisation were the same thing as to be the most perfect embodiment and vehicle of religion, then the claim of Catholicism were simply indisputable. The man in search of an authoritative church may not hesitate, once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become, or get himself reckoned, a Catholic. The Roman Church assails his understanding

with invincible logic, and appeals to his imagination with irresistible charms. Her sons say proudly to him: 'She alone is Catholic, continuous, venerable, august, the very Church Christ founded and His Apostles instituted and organised. She possesses all the attributes and notes of catholicity—an unbroken apostolic succession, a constant tradition, an infallible chair, unity, sanctity, truth, and inviolable priesthood, a holy sacrifice, and efficacious Sacraments. The Protestant churches are but of yesterday, without the authority, the truth, or the ministries that can reconcile man to God; they are only a multitude of warring sects whose confused voices but protest their own insufficiency, whose impotence almost atones for their sin of schism by the way it sets off the might, the majesty, and the unity of Rome. In contrast, she stands where her Master placed her, on the rock, endowed with the prerogatives and powers He gave, and against her the gates of hell will not prevail. Supernatural grace is hers and miracle: it watched over her cradle, has followed her in all her ways through all the centuries, and has not forsaken her even yet. She is not like Protestantism, a concession to the negative spirit, an unholy compromise with naturalism. Everything about her is positive and transcendent; she is the bearer of divine truth, is representative of the divine order, the supernatural living in the very and before the very face of the natural. The saints, too, are hers, and the man she receives joins their communion, enjoys their goodly fellowship, feels their influence, participates in their merits, the blessings they distribute. Their earthly life made the past of the Church illustrious; their heavenly activity binds the visible and invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity, the Church which teaches man to love the holy helps him to love holiness. And the Fathers are hers, their labors, sufferings, martyrdoms were for her sake; she treasures their words and their works; her sons alone are able to say: 'Athanasius and Chrysostom, Cyprian and Augustine, Anselm and Bernard, Thomas Aquinas and Duns Scotus are ours, their wealth is our inheritance, at their feet we learn filial reverence and divine wisdom.' But rich as she is in persons, she is richer in truth, her worship is a glorious sacrament, her mysteries are a great deep. Hidden sanctities and meanings surround man; the sacramental principle invests the simplest things, acts and rites, with an awful yet most blissful significance, twines all worship now into a divine parable, which speaks the deep things of God, now into a medium of His gracious and consolatory approach to men, and man's awed and contrite, hopeful and prevailing, approach to Him. Symbols are deeper than words, speak when words become silent, gain where words lose meaning, and so in hours of holiest worship the Church teaches by symbols truths, language may not utter. And yet she knows better than any other how to use reasonable speech; the Fathers and doctors of theology have been hers. For every possible difficulty of the reason, or heart, or the conscience, she has not one, but a thousand solutions. If men are gentle of heart, and do not like to think that all men without the Church must be lost, distinctions are made as to the body and soul of the Church, as to kinds and degrees of ignorance, softening stern doctrines into tenderness. If they have difficulties about infallibility, whether due to papal sins and blunders in the past, or freedom in the present, or progress in the future, they can easily be obviated by methods of interpretation and known and noted constitutional limitations. In the Church alone has casuistry become a science so perfect as to have a law and a cure for every real or possible case of conscience, in her schools theology has become a completed science, which has systematised her body of truth, explicated her reason, justified her being and her claims. And so the Catholic Church is in a sense altogether her own, not only an ecclesiastical institution, but a religion, a system able to guide the conscience, satisfy the heart, regulate the conduct, adjust and determine the relations of God and man."

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Current Topics

Norway

The *Catholic News Service* tells us that while the Church is not absolutely free in Norway, many beneficial changes have taken place and the future looks bright. The weakest spot is the entire lack of native priests and nuns. There is a vigorous parish life now, and Catholic organisations are flourishing. Two religious congregations of men recently established themselves in Norway: the French Dominicans at Christiania, and the Picpus Fathers at Fredrikshalf. Their arrival was preceded by the coming of the Sisters of St. Joseph from Chambéry, the Grey Sisters of St. Elizabeth from Breslau, and the Sisters of St. Francis Xavier whose novitiate is at Bergen. The law against the Jesuits has, on the advice of leading Lutherans, been regarded as a dead letter pending its abrogation.

Italy

Mussolini goes forward all the time. Having proved his strength in dealing with Communism he proceeded to tackle a still more dangerous enemy of the welfare of the State. Convinced that Masonic activities and his ideals are contradictory of each other he proposed and had passed by the Fascista Grand Council a resolution calling on Italian Freemasons who are members of the Fascisti either to give up their membership or abandon Masonry. From *America* we quote the text of the resolution and the following comment:

"Considering that late political events and certain resolutions passed by Italian Freemasons give reason to believe that the Freemasons are following a programme and are adopting methods which are in antagonism to those which absorb the entire activity of Fascismo, the Grand Council invites all Fascisti who are also Freemasons to choose to belong to the National Fascista party or to Freemasonry, because the Fascista can only recognise a discipline which is the Fascista discipline; can only recognise one hierarchy which is the Fascista hierarchy; can only recognise one obedience which is absolute, devoted and daily obedience to the heads of the Fascismo."

The decision of the Council is expected to have profound effect on the national life in Italy. Almost immediately after the resolution was officially made known, four high officials of the Government, Signori Acerbo, Dudan, Rossi, and Baldo, resigned from the Masonic lodges to which they belonged, and it is announced that many Deputies are to renounce their Masonic affiliations or give up their seats in Parliament. The action of the Fascista Grand Council is looked upon as a direct blow against the political activities of the Freemasons, who for years have considered themselves a dominant power in the State and have given strenuous support to Italian political parties and Italian Cabinets, because of their Masonic affiliations. Commenting upon the Fascista decree, the *Osservatore Romano* does not close its eyes to the difficulties it is bound to meet in its application.

From long study of the question and judging from Italy's past experiences, the *Osservatore* declares that "Masonry, through the men whom it controls in the various parties, will balk at nothing to retain its strength." The great majority of the Italian journals expressed its approval of the Fascista resolution and declare that it will put an end to the long-standing control of the country's politics by outside influence. Writing in the *Giornale d'Italia*, Signore Farinacci, a member of the Chamber of Deputies, declares that the Fascista order strikes a blow at the Masonic groups. The Scottish Rite lodges, however, pretend that the blow is not aimed at them, and have sent out a circular, in which it is urged that all Masons who are also Fascisti, should adhere loyally to the decree of the Fascista Grand Council.

Danger to the Church in Germany

Cardinal Schulte, and five and a half million Catholics of the occupied territory, have sent out a message to the Catholics of the whole world calling attention to the dangers that threaten them. The document states that the seeds of hatred now being sown by the renewed conditions of war will make reconciliation in a Christian spirit impossible. German Catholicism has already suffered severely in the loss of the mission fields and in the separation of Catholic districts, and the danger now imminent threatens the ruin of the work so laboriously accomplished by the Church through centuries. Catholic hospitals, orphanages, and other institutions are in danger. The document goes on to say:

At a time when vigorous action was being taken against the social evil German Catholics must stand by helpless and see a whole series of Catholic parishes forced to establish houses of ill fame at the cost of their own taxpayers, a condition of affairs which German women regard as an unheard-of outrage against Christian womanhood and the honor of German women. It must arouse loathing and disgust that the very first measures taken by the French forces on their invasion of the Ruhr, was directed towards the establishment of such houses. To this is added the indignity that a Catholic population whose Christianity dates back almost to the Early Church, must behold itself guarded by the bayonets of uncivilised, pagan and Mohammedan soldiers.

The appeal next addresses itself to all men who stand for justice, peace, and reconciliation, calling their attention to the misery and starvation which now claim their victims throughout all Germany, but in a very particular way among the Catholics of the Rhenish provinces, in consequence of the occupation. These are the questions it asks:

Has the world any concept of the starvation existing in numberless families? Does it know how many children die of under-nourishment or premature maladies; how many mothers, exhausted and languishing, no longer can supply their children with nature's food; how many aged men and women sink into the grave through sheer privation? Does the world know the anguish of so many ancient families, now gradually impoverished and forced to sell to foreign countries for a mere trifle their cherished possessions, that for a time they may still be supplied with at least the most elemental necessities of food and clothing? Is it known how German art and science, which surely accomplished much for human progress, are hopelessly declining because they have not even the most indispensable means for their continuance?

The engulfing waves of the misery of an entire people rise ever higher and a storm that will be destructive of all things is menacing even now, a storm such as our unhappy country has not known since the Thirty-Years' War. The catastrophe with which we are threatened means the beginning of the end of European civilisation. Would that even, at the last moment, God might avert this doom!

We Catholics of the Rhineland who wish to adhere to peace and international reconciliation in the spirit of Christianity, who unconditionally accept the principles of justice and peace, lift up our voices to the eternal and almighty Judge of human destinies with the prayer of Benedict XV.: "Give Thou the rulers and people thoughts of peace, let the quarrels cease that now divide the nations, grant that men may again unite in love. . . and at length give the storm-tossed world once more rest and peace."

The Catholic leaders of Germany, especially the Catholic bishops, are in the most earnest and touching terms appealing to the people to keep their souls free from the spirit of hatred.

Religious Training

Some time ago a non-Catholic magistrate told us that every day he sat on the bench convinced him more and more that the only hope of salvation for society in New Zealand was the establishment among all sects of schools like ours, in which religious training is

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regarded as an essential, nay, as *the* essential. What he told us in conversation, he and others like him have proclaimed publicly. This conviction is the result of their seeing juveniles steeped in crime of all sorts, and lost to all sense of the dignity and nobility of purity of mind and body. In the United States, several judges have emphasised the fact that the banning of religion from the State schools is ruining the youth of the country and breeding a host of youthful criminals. The Catholic Church has always taken a firm stand in this matter, and the Catholic people have supported their bishops by making heroic sacrifices in order to maintain schools in which their children would be trained to love God and to fear offending Him. Experience has proved everywhere that the only real deterrent from crime and immorality is the fear and love of God. Even the French atheists have confessed that their secular schools have resulted in anarchy and vice, and that only religion can stem the torrent that threatens the race. Most Christian people here have the same conviction, but still they are contented to allow a group of noisy agitators to defy them and to plunge the country into moral ruin. It is a striking commentary on all this to find the young Maori who was hanged last week attributing his downfall precisely to the fact that he was cut off in youth from religion and its influences; and thinking people, reading his confession, will agree that not he but those who made this a land of infidels ought to be in his place in the dock. Here is what he said before facing death:

I am guilty of the crime for which I have been condemned. As I am about to pass into eternity I realise the awful nature of the crime of murder. I cannot explain the motive that prompted me to do the awful deed. Some demon must have taken possession of me. No one else is guilty. I alone am to blame. All the accusations I made against an unknown person are untrue; also all I said about the treatment meted out to me by the detectives is likewise untrue. The only reparation I can make is first of all to make this confession of my guilt to the public. I accept my execution as the only act of atonement I can make to God, whom I have outraged. I offer every step I take from my cell to the gallows as a further act of reparation for my crime. I place my hope of mercy and forgiveness in the sufferings and death of Our Lord Jesus Christ. Throughout my life my knowledge of religion was very little. I had not the comfort and help which it gives. If I had been brought up differently, in the fear and the love of God I would have led a different life, and would not have been in the position in which I find myself to-day. The knowledge of God and the practice of religion I feel sure are the only means to keep one from sin and crime. I publicly thank God for bringing me to a knowledge of His love and mercy, even in these last days of my life. Again I am heartily sorry, and deeply regret my awful crime, and I ask the public not to think too harshly of me, but to remember I am a Native with different ideas and dispositions from the pakeha, and to consider my surroundings and upbringing. In conclusion I throw myself into the arms of a merciful God, fully trusting in His pardon and forgiveness, through Jesus Christ. May God give me courage to meet my end with Christian resignation, and may He in His great love have mercy on my poor soul. Farewell.—(Signed) JOHN TUHI.

Prohibition Condemned

The Temperance Council of the Christian Churches of England and Wales launched a united temperance campaign at a meeting in the Mansion House, London, over which the Archbishop of Canterbury presided and at which Cardinal Bourne was present. This representative meeting of the greatest churchmen of Great Britain while advocating true reform set its face determinedly against Prohibition, which Cardinal Bourne described as "the very antithesis and contradiction of temperance," just as Archbishop Redwood did here in his famous pastoral before the second last referendum. In view of the importance of the opinions expressed

and of their educative value, we give the full account of the remarks of the principal speakers as published in the *Otago Daily Times*:

The Temperance Council of the Christian Churches of England and Wales launched its national united campaign at a meeting over which the Archbishop of Canterbury presided, in the Mansion House on February 11. The objects are: "To present the modern scientific indictment of alcoholic beverages and its moral implications"; to promote definite organisation for temperance work in every church and congregation, and to obtain local support for the council's immediate legislative programme—no sale of intoxicating liquor to those under eighteen years of age; local option for England and Wales; no sale or supplying of intoxicating liquor on Sundays; and the substituting of the supply of liquor in clubs to the grant of an annual license by the local justices.

The Archbishop made it clear that the campaign would advocate neither Prohibition nor State ownership of the liquor trade. He anticipated considerable opposition, and prophesied that the council would be termed narrow and bigoted. He had been frequently called, he said, amid laughter, "a bigoted fanatic," and one critic had written describing him as "a big-headed ostrich." Cardinal Bourne condemned Prohibition as "the very antithesis and contradiction of temperance."

NO "FANCY PROGRAMMES."

The presidents of the Temperance Council, said the Primate, represented in a quite singular degree the religious force of England, and were an entirely united body in the pursuit of their aims. The large intent of the campaign must be made clear at the outset; the people of England must understand rightly and intelligibly a question strangely apt to be colored and distorted. (Hear, hear.) Some people probably desired to see Prohibition here as in America, and others that the licensed houses should belong to the Government and be run on public lines; but neither of these courses did the Council of the Christian Churches advocate. They deliberately advanced only the programme which had been mutually agreed.

The campaign would appeal up and down the country to the open-minded. They had been able to experiment on a scale which but for the war would not have been possible in temperance reform, and new and unexpected knowledge was obtained. No one could study the results of the work of the control boards without being impressed; an abiding lesson had been gained, and now an appeal would be made to reasonable men by reasonable men.

Cardinal Bourne, Catholic Archbishop of Westminster, moved the following resolution: "The conference welcomes the decision of the Temperance Council of the Christian Churches of England and Wales to initiate and sustain throughout the country an educational temperance campaign, designed to present to the nation the facts of science concerning alcoholism, and to show their moral implications." The history of the temperance movement, he said, showed that greater advances had been made by education than legislation. The campaign being inaugurated carried great responsibilities, and the methods of conducting it should first be carefully considered, since everything said and done would probably be challenged. (Hear, hear.) In the English language the word temperance had unfortunately come to be associated only with self-control in the matter of drink, but temperance was one of the great moral virtues, and the teaching put forward should make its whole meaning apparent. Some people sought stimulation in harmful drugs, and some were weakening their hearts by excessive smoking; the campaign, therefore, must be based on the widest lines. The drink question was universal, so that the coming effort must not be insular, and the greatest possible accuracy in scientific fact should be observed. Many of the books and pamphlets dealing with the effects of drink were thoroughly unconvincing, and no man was likely to be deterred by the statements they contained.



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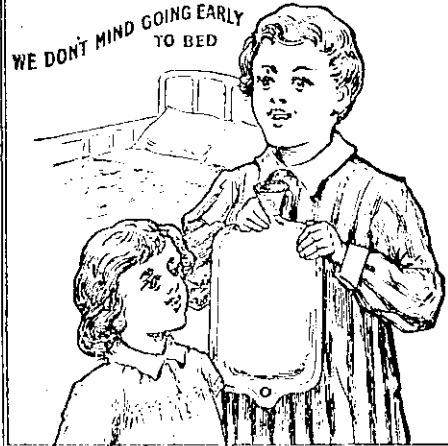
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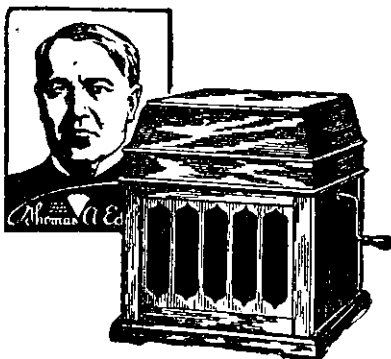
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SCHOOLMASTER MEASURES.

Local option and Sunday closing must be regarded only as a means to an end. Sunday closing was a method of coercion to be adopted if education failed, and local option was a remedy when a locality could not persuade its inhabitants to be temperate. "I welcome the fact," Cardinal Bourne continued, "that the question of Prohibition does not come within the purview of the council. Whatever may be said for Prohibition, it is certainly not educational. It is, after all, equivalent to the action of the schoolmaster who cannot hold the attention of his pupils, still less lead them to imbibe his teaching, and so he is obliged to resort to measures of coercion. To my mind Prohibition is the very antithesis and contradiction of temperance."

The National Colors of Ireland

(By A. HILLIARD ATTERIDGE, in *America*.)

Green has been the national color of Ireland since a comparatively recent date. Many people have the idea that the green flag was the banner of Ireland through most of her long history; and popular poetry and many productions of Irish illustrators of patriotic literature gave the same impression. Thomas Moore bade Erin remember the days of old:

When her kings with the standard of green unfurled
Led the Red Branch knights to danger
Ere the emerald gem of the western world
Was set in the crown of a stranger.

I have seen elaborately colored pictures of Clontarf with the Irish warriors charging the Danes, led on by a green flag blazoned with a rising sun, and pictures of the old Brigade at Fontenoy in green uniforms with a green standard waving over their ranks. So far as matter of fact history goes the poetry and the pictures are both misleading.

There is good reason to believe that in the early ages of Ireland her warriors fought under a red flag. Standards adorned with elaborately embroidered or painted devices belong to the later periods of history. In earlier days flags were made simply by fixing a piece of colored stuff on a spear, or sewing together two or three strips of differently colored material. With many nations the battle flag was a piece of plain red cloth or silk, square or cut into a swallow-tail pennon. Such was the *oriflamme* of the old French monarchy and such, too, was the old Irish "sunburst"—a red battle flag.

We are so accustomed to associate red with England that to most Irishmen it is a surprise to be told that the uniforms of the Irish Brigade in the French armies of the days before the Revolution were red. When the Irish broke the English Guards at Fontenoy it was a fight of red coats against red coats. In the old French army there were uniforms of many colors, the regiments of each province had their own special uniform showing the local colors. But all the foreign raised regiments, Swiss, German and Irish wore red. So the old Brigade was uniformed in red coats with various facings to distinguish the regiments. Only one regiment had green facings.

Green did not become the national color for Irish flags until the end of the eighteenth century. It is sometimes said that before this date the national color of Ireland was blue. This is not quite correct. Blue was the ground color of the armorial devices adopted by the English sovereigns as "Lords of Ireland" up to the reign of Henry VIII. and "Kings of Ireland" after his assumption of the title. Until 1801, the year after the Act of Union, no heraldic device for Ireland appeared in the arms and on the royal standard of the English kings. But the heralds who sought out for them a device or badge to express their claim to the lordship of Ireland selected at first the escutcheon of Munster, three golden crowns on a field or ground of blue. Henry VIII., perhaps fearing that the three crowns might suggest the triple crown of the Popes, changed this, and substituted for it the Irish harp, a harp of gold with silver strings in a blue ground. In 1801 this was added to the Royal Arms of George III. as "King of Great

Britian and Ireland" and has been so used ever since.

It was in the closing years of the eighteenth century that green was adopted as their color by the United Irishmen. It was the badge of the new national movement, that under the repressive policy of the British Government soon became one of armed resistance. So green, the color of the shamrock, was a rebel badge. It was banned by authority and as the song of the time said of Ireland, while the new terror of armed coercion was at its worst.

She's the most distressful country
That every yet was seen
For they're hanging men and women there
For the wearing of the green.

But while men were still living who had fought under the green flag in 1798, the color received recognition even from the British Government as the national color of Ireland and an Irish ensign was invented—a green flag with a small Union Jack in the upper dexter quarter—a flag adapted from the red ensign of the British mercantile marine.

This officially designed flag was never popular in Ireland. Outside certain parts of Ulster, Irishmen preferred a plain green flag. Sometimes at national gatherings it appeared adorned and even overloaded with various patriotic emblems, the rising sun, a round tower, a harper and a wolf hound, variously grouped together in defiance of the sound rule of flag-design that the device must be as simple as possible. For a fluttering flag can show combined colors plainly but not any elaborately detailed design. The best device used to be a green flag with a boldly designed yellow or golden "harp without a crown." In North-eastern Ulster, in Belfast, Portadown and other strongholds of militant Orangeism, the men of the lodges marched on "the twelfth" under Orange flags. Orange is a color unknown to correct heraldry; the nearest thing to it in the heraldic scale of color is gold in escutcheons and its representative yellow in flags. Strange to say, this orange color of Ulster Protestantism had its origin in medieval days as the device of a noble Catholic house that was a vassal of the Holy See, holding as a Papal fief a small principality in southern France near Avignon. The heads of this house were the lords of the town which the Romans called Arausio, a name that Frenchmen had softened into "Orange." Early in the sixteenth century the male ended in Philibert de Chalons, whose sister married a Count of Nassau in the Spanish Netherlands. Hence came the line of Nassau-Orange which gave rulers to Holland after its successful revolt. Orange thus became the national Dutch color, and in memory of the Dutch William, who became King of England and fought at the Boyne, Ulster Protestantism took Orange for its color.

And now by a strange turn of events, orange, long the badge of the British garrison in Ulster, has become a part of the new national banner of Ireland. With a daring hope for the union of all Irishmen in the cause of Irish freedom the founders of the Sinn Fein movement chose for their banner a tricolor, green and white and orange, the emblem of a united, and free Ireland.

"Uladh's gold and Erin's green
With the white badge of peace between"

to quote the words of an English poet priest, a life long friend of Ireland. The new flag had its baptism of fire in the brief rising of Easter Week, 1916, and that heroic fight against desperate odds was its consecration. It was the flag of the long struggle against the Hamar Greenwood reign of terror, the battle colors of the I.R.A. But the colors are very often not quite those originally chosen. It is easier to get yellow than orange bunting and orange is still for many too closely associated with the horrors of Belfast, so the colors became a tricolor of green, white and yellow, a quite accidental combination of the Papal colors and the Irish green. But the flag as correctly flown shows the hoped for peace between the Orange and the Green, a presage of the united Ireland of coming years.

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Royal Visitors to Rome

(By A. H. A., in the London *Catholic Times*.)

It is stated that early in the coming spring King George V. and Queen Mary will go to Rome, and that their stay there will include receptions both at the Vatican and the Quirinal. Until very recently it was impossible for a visitor to Rome to be received during the same visit by both Pope and King, but one of the last acts of the late Pope Benedict XV. was to decide that for the future a visit to the Quirinal should not be a bar to an audience at the Vatican.

King Canute and the People.

It is just 896 years since a reigning King of England went to Rome and was received in audience by the Sovereign Pontiff. The Pope was John XIX., and the King was Canute, the Danish ruler of Anglo-Saxon England. In the winter of 1026 he started on the journey to Rome, and made a long stay there in the opening months of 1027. Conrad the Salian, who had been elected Emperor of Germany, had come to Rome to be crowned, and Canute was present at his coronation on March 26. Besides visiting the sanctuaries of the Holy City, Canute discussed with the Pope the affairs of his kingdom. He represented to the Pope that when the Archbishops from England came to Rome to receive the pallium excessive dues had been demanded of them, and asked that this matter should be reformed. "A decree was passed to stop this grievance," he writes, on his return, to the Archbishop of Canterbury; and he adds: "Whatever I asked of the Pope for the good of my people was granted willingly, and confirmed by oath."

Visits of the Saxon Kings.

Many of the Saxon kings had visited Rome. Amongst these Royal pilgrims were Caedwalla, Ina, Offa of Mercia, and Ethelwulf. Caedwalla and Ina both resigned their crowns in order to spend the last years of their lives in Rome. When Ethelwulf went to Rome in 855, during the pontificate of Benedict III., he took with him his son and heir, a boy of six years of age. The boy lived to be the greatest of the Saxon kings, one of the best and most enlightened kings that ever occupied a throne—Alfred the Great.

St. Edward the Confessor's Vow.

St. Edward the Confessor made a vow to visit Rome, like so many of his predecessors, but it was represented to him that the times were too critical for him to be absent for many months from his kingdom. He, therefore, sent an ambassador to Rome to ask the Pope what he should do. The Pope dispensed him from his vow, but decided that, as he could not make his intended pilgrimage to the tombs of the Apostles, he should distribute among the poor of his kingdom alms to the amount of the probable expenses he would have incurred if he had gone to Rome; and, further, he was either to erect or to repair a monastery dedicated to St. Peter. The abbey church of St. Peter at Westminster, founded long before by King Sebort, was in a dilapidated condition. St. Edward rebuilt it on a larger scale, adding also new buildings to the monastery. He was thus the second founder of the church that still keeps his sacred relics, and Westminster Abbey is a monument of the devotion of old England to the Holy See.

A Stream of Pilgrims From England.

In Saxon times there was a constant stream of pilgrims from England to Rome, where they had a hospice specially maintained for them. After the Norman conquest there were no more Royal pilgrimages to Rome. But two of the exiled Stuarts died there, and their tombs in St. Peter's are inscribed with their titles as "Kings of England," in right of their claim to be the legitimate successors of their grandfather, James II. One is the tomb of "Charles III.," best known as the "Young Chevalier," Prince Charles Edward, the hero of 1745, the promise of whose early years was darkened by the miserable record of his later life.

The Last of the Stuarts.

The other tomb is that of "Henry IX.," his younger brother, and the last of the Stuart line. After the failure of his elder brother's efforts to win back the crown of England, Prince Henry ("Duke of York" in the exiled Jacobite Court) studied for the priesthood, was ordained and promoted to the See of Frascati and the Cardinalate. He was a model prelate, noted above all for the care of the

poor among his people. He survived until 1807. In his last years the old feud between the Houses of Stuart and Brunswick had become a thing of the past. George I. provided an annuity for the Stuart "Cardinal of York" when the French occupation of the Papal States deprived him of most of his revenues. In return the Cardinal bequeathed to the Prince of Wales (afterwards George IV.) crown jewels he had inherited from James. When he died the Government of George III. provided the cost of the monument erected to his memory in St. Peter's, the work of Canova.

Queen Alexandra's Audience.

In the latter years of the pontificate of Leo XIII. an English Queen was received in audience at the Vatican. She was Queen Alexandra, who was then making a tour in Italy. It is an interesting coincidence that the last of the Royal visitors from England to Rome in Catholic days was the Danish King of England, Canute, and the first in our own time was the Danish princess, Queen Consort of England. Her son, King George, will be the first reigning King of England since the Reformation to be received as an honored guest by the Father of Christendom.

BOOK NOTICES

London C.T.S. Publications: *His Further Greetings; Simple Meditations for Easter; Anglo-Catholics*, by Rev. P. H. Malden; *Father Tom Burke on the Confessional; Spiritual Reading*, by Bishop Vaughan; *Extreme Unction*, by J. B. Jaggard, S.J. Twopence each.

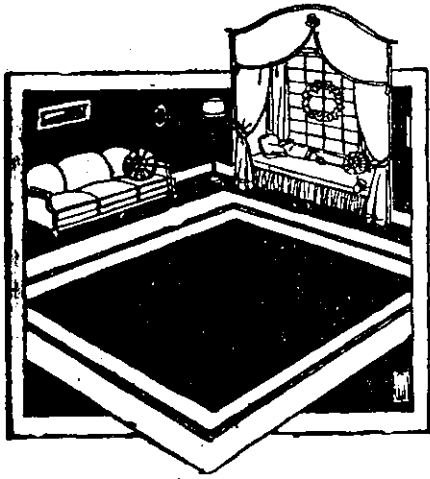
Melbourne C.T.S. Publications: *The Lady Evelyn*, by Miriam Agatha; *Christmas Mass at Sea*, by Father Lockington; *Race Suicide*, by M. P. Dowling, S.J.; *Some Noted Catholic Men of Science*, by Sir Bertram Windle. Twopence each.

John, Henry III., and Later Medieval Period (History of England Series), by Ernest Hull, S.J. Examiner Press, Bombay. Price 12 annas net.

In addition to his controversial work on general topics, Father Hull has undertaken the strenuous labor of providing Catholics with an antidote to British history as it is usually found in standard works and in school manuals. The Protestant tradition has distorted and colored so many important events that history has almost to be re-written in order to give readers the plain truth. Father Hull has already published three volumes which supply the antidote to the vitiated treatment of the periods and topics with which they deal. *That Arch-Liar Freude*, *The British and Anglo-Saxon Period*, and *The Norman and Early Medieval Period*, are books that have been received with high praise all over the Catholic world already. We now welcome another volume of this invaluable series: *John, Henry III., and Later Medieval Period*. It deals with the period which perhaps gives occasion to most historical controversies and provides much ammunition for the attacks on Rome. The fights between Church and State were all between Catholics and Catholics, but in the cause of Protestantism the truculence of Catholic kings and lords is made to appear as a revolt against the authority of the Pope and a proof of the independence of England of Roman supremacy. Students of controversy readily recognise what a field for research the author had when dealing with the subject of King John and the Interdict, with the Magna Charta, with Bishop Grosseteste, with the Anti-Papal Legislation before and after the end of the thirteenth century. All these topics and many others come within Father Hull's scope in the present volume, and all are treated in his usual masterly manner. It is a book for all Catholic students of English History. No Catholic teacher ought to be without it if he wants to do his work conscientiously.

Green-and-Gold: Jubilee Record of the Hibernian Society in Dunedin. Compiled and written by J. J. Wilson. N.Z. Tablet Office; 2/6 net.

We congratulate the Dunedin Hibernians on this Jubilee Souvenir of the Society in Dunedin. It is well done, printed on good paper, tastefully illustrated with numerous plates of prelates, priests, officials of the Society, and other subjects having some historical connection with the flourishing Dunedin branch.



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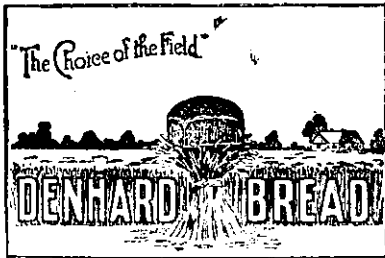
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Answers to Correspondents

JOYFUL CATHOLIC.—Regret we do not find letter suitable just at present.

INQUIRER.—Ouida's name was Louise de la Ramee. She was a woman of eccentric ways and loved to show her contempt for conventions. Her books were barbaric in their staging of lawless lords and light ladies dancing across the scene in the accompaniment of tawdry Byronic sentimentality, all in English that could hardly be described as style. If you want to go back to the last century for a good novel, do not disinter Ouida, but buy up Wilkie Collins, Charles Reade, and Sir Walter Besant. They deliver the goods. No writer of our time tells a better or cleaner story.

READER.—The Chiniquy person, who you say is quoted in certain anti-Catholic rags in New Zealand, was excommunicated by the Catholic Church on August 3, 1858. The weed thus thrown over the Pope's garden wall was picked up and treasured as a flower by the Presbyterians, who formally received him in April, 1860. Shortly after they dismissed him for pocketing the collections. His ravings are quoted by some New Zealand parsons, but no clean-minded Protestant would permit his daughter to handle the ruffian's books.

SACERDOS.—You find fault with us for giving the children a page, and others tell us we ought to have done so years ago. In the same way, some tell us that we are now too British for them, while others say we are too anti-English. Some want this and some want that, and there does not seem to be anybody who remembers that something ought to be left to the editor's judgment. On the whole we flatter ourselves that we could give any martyr ninety yards' start in a hundred and hit the tape in front of him. Please let us know if you know of any man who wants a hand at breaking stones.

The Recent Drowning Fatality at Greymouth

Our Greymouth correspondent writing of the distressing drowning fatality in the Grey River on Palm Sunday, says: The sad occurrence removed from St. Patrick's parish, and indeed, from the West Coast, one of its most promising young lads—Charles Vincent Fraser ("Micky") Knapp, aged 12 years. Playing with some companions in a boat at that part of the river near the Cobden bridge, the boy fell in the water and, being unable to swim was drowned. The accident occurred late in the afternoon, but the news quickly spread, and when the body was dragged up some twenty minutes after the accident a large crowd had collected along the wharf. The people of the town—Catholic and non-Catholic—were shocked at the news, as the boy was well and widely known as a singer and athlete of no mean order. Only on the previous day he won the West Coast Schools' Championship at the Dunollie sports, and at the public concert on that evening his was one of the most favored items. A touching feature, however, was the fact that as leading singer in Brother Hendrick's boys' choir, he had that morning been heard at early Mass in some beautiful hymn selections which aroused comment by all present. He was the soul and body of this unique little choir and will be missed by the congregation, for his place cannot be filled. The deceased was of an exemplary character for one of his tender years. Despite his markedly superior mental and physical attainments, he was most unassuming, and by his innate charm and natural reserve he won the deep esteem of both teachers and school-fellows. His gifted voice was commented upon by more than one distinguished visitor. In the athletic field he acquired equally remarkable distinction. In addition to the championship won on the day prior to his death, he had to his credit the high-jump championship (4ft 8in) of the Coast and long-jump (14ft). When only ten years of age, he secured at a sports meeting two years ago six first and two seconds in open schools' events under 16. The "times" he had put up were unique—100yds in 13 seconds, and 220yds in 30 seconds at last St. Patrick's Day Sports. To his sorrowing parents, and to the Marist Brothers' who taught

him, is extended the sympathy of a wide circle of friends. His death was a terrible blow, but it must have been some consolation to his dear ones to witness the beautiful tribute paid to a boy in the impressive funeral ceremony. Solemn Requiem was celebrated, and as the cortege left the church the "Dead March" from "Saul" was played by Miss Lena Higgins. The funeral, in which the altar boys in cassocks and surplices and school children took part, was one of the best-attended and most beautiful and pathetic yet seen in Greymouth. The deceased's surplice and cassock were placed above the casket, which was surrounded by wreaths from all classes. It was like the funeral of a little missionary, and brought home to all the force of the words "Precious in the sight of God is the death of His Saints."—R.I.P.

The Late Miss Mary A. Graham

(An Appreciation.)

There passed peacefully away on February 5, at her mother's residence, Victoria Street, Pukekohe, Auckland, Miss Mary Ann Graham; the deceased was the eldest daughter of Mrs. and the late James A. Graham, Pukekohe. Although in failing health for the past three years, her death came as a shock to her many friends. Miss Graham had lived all her life in Pukekohe, where she was widely known, and highly respected by all who had the privilege of her acquaintance. She was a devout and staunch Catholic; as leading member of the parish committee she gave unbroken service for years, and everybody knew when Miss Graham undertook any work for the church or school or for the benefit of the district generally, her whole heart went into that work with a zeal and energy that always meant success. The deceased had a wonderful organising ability, coupled with rare tact, and a genial kindly nature. Her services were always much sought after, and willingly given for church work or any social functions in the district. Miss Graham will be sadly missed, and the district loses one of those beautiful souls whose one mission in life is to minister to others and to hold out a helping hand to all. Perhaps where the deceased will be missed most, after her relatives, will be in the sick room, for many and varied were the homes she visited; any hour of the day or night found her ready to give her services in the cause of the sick and dying, perhaps riding miles at night to help nurse some poor case: to cheer their last moments upon earth by her sweet consolations and helpfulness in their hour of need, without distinction of class or creed. The district is indeed the poorer by the passing of this noble woman. Surely all her good works have been faithfully kept by God's recording angel. As she gave unstintingly of herself to others in life so let them not forget her in death. The late Miss Graham was attended most devotedly by Rev. Father Malloy, and the Sisters of the Missions from the local Convent to whom she was a kind and generous friend during her life. In her last illness she had also a privileged visit from his Lordship Dr. Liston, who with all his many duties found time to call, and bestowed his blessing upon her, a kindly act which was much appreciated by the sick lady, as well as by her relatives. A Solemn Requiem Mass, celebrated for the repose of her soul was very largely attended, followed in the afternoon by the funeral, which was the largest ever seen in Pukekohe, people coming from all parts of the province to pay their last respects to one whose life was fruitful of good works. A beautiful and pathetic discourse on the life and example of the deceased was delivered by Rev. Father Malloy before the coffin left the church. The procession to the cemetery was very impressive, representatives from the other religious bodies and all classes of the community being present, which showed the deep affection in which the deceased was held by all. To her sorrowing mother (by whose side she remained during the fifty-seven years of life with an unbounded filial duty) and to her sisters and brothers sincerest and widespread sympathy is extended. May her beautiful soul receive its reward in our Lord's kingdom.—R.I.P.

O woman in Montreal, more than 100 years old, has outlived all the beneficiaries in her will, her husband and her two children, as well as the executors of the will and the notary public who drew up the document.

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The Catholic Students' Guild, Wellington

The following is the general report of the Catholic Students' Guild for the year 1922:—

"The Catholic Students' Guild was established on March 19, 1922, at a meeting convened by Very Rev. T. A. Gilbert, S.M., M.A. (Rector of St. Patrick's College), which took place in the college library. This inaugural meeting expressed the unanimous opinion that such an association was an urgent need of the Catholic student body and it was agreed to establish an association to be known as 'The Catholic Students' Guild.'

"A committee was elected as follows: President, Rev. T. A. Gilbert, S.M., M.A.; vice-president, T. P. Cleary, LL.B.; secretary and treasurer, Rev. B. J. Ryan, S.M., M.A.; committee—Miss M. Pigou, Messrs. Haigh, Giles, and Grogan. After some temporary arrangements had been made, the task of drafting a constitution was entrusted to the committee. This constitution was discussed and finally adopted on April 9. Later, it was printed, together with the syllabus.

"During the three terms, corresponding to the terms at Victoria University College, twelve meetings were held as follows:—First term: (1) 'Ideals of a Catholic Student Guild' (Very Rev. Father Gilbert), (2) 'The Roman Index and Freedom of Thought' (F. Haigh), (3) 'Newman's Idea of a University' (T. P. Cleary, LL.B.); second term: (1) 'The Company of Jesus in History and Literature' (Rev. B. J. Ryan), (2) 'Evolution: the Catholic Position' (Rev. J. Higgins), (3) 'The Church and Science' (Rev. J. J. Cullen), (4) 'The Influence of the Church in Modern Poetry' (Miss E. Duggan, M.A.), (5) a 'Infallibility' (F. Grogan), b 'Inspiration and Revelation' (Rev. B. J. Ryan), (6) 'Scholasticism' (Rev. J. Higgins); third term: (1) a 'Dante,' (Mrs. Boake, B.A.), b 'The Dark Ages' (Very Rev. Father Gilbert), (2) 'Catholicity and the Tudor Period' (Rev. B. J. Ryan), (3) 'Some Critics of Christianity' (Very Rev. Father Gilbert).

"It will be seen from this summary that the work was distributed between the lay members and the Fathers of the college. It is also pleasing to report that two of the lectures were given by ladies. The attendance varied from 29 at the inaugural meeting to 71 during the second term. The average attendance was between 50 and 60—numbers beyond the expectation of the founders and highly satisfactory for a first year of experiment.

"The meetings consisted of an address, questioning on the address, followed by answers to questions handed in at a previous meeting. The institution of a question box enabled the Guild to touch on many important points not included in the lectures. After the meetings, an informal social gathering was the rule. Tea, music, and billiards, general conversation—these formed an important part of the afternoon's programme. By these means Catholic students from various schools and provinces of New Zealand became acquainted with one another. From this acquaintance, we hope, has come a certain consciousness of prestige, sympathy and union among the Catholic student body—a consciousness, the awakening or creation of which is the ultimate, wider aim of the guild.

"Financially, the guild is sound after the first year. The subscription was fixed at 2s 6d and this has met expenses and left a small credit balance. Altogether the guild has made a prosperous beginning. The hope of its founders and well-wishers is that it may become the nucleus of further student activity. It is desirable that, during the long vacation, interest and enthusiasm should be kept alive. Much might be done to ensure an early beginning in 1923, an increase in membership and an even more successful second session.

"We conclude this report with a repetition of the object of the guild. We exist as a body to spread Catholic thought; to make it known and respected; to remove false impressions about it; personally, to reach a deeper and more scientific knowledge of our Faith, the faith of Augustine and of Thomas and the greatest minds of the world, and a firmer attachment to the Church which has always been the inspiration, the patron, the Mother of students."

The first meeting for 1923 was held at the college, on

March 25. The following office-bearers were elected for the year:—President, Very Rev. T. A. Gilbert, S.M., M.A.; vice-president, T. P. Cleary, LL.B. (re-elected); honorary secretary and treasurer, Rev. B. J. Ryan, S.M., M.A. (re-elected); committee—Miss M. Pigou, B.A. (re-elected); Messrs. F. Giles, F. Grogan (re-elected), A. McRae. After the election the Rev. President spoke on the work of the guild as summarised in the general report, and he briefly outlined the proposed programme for the present year. The members who attended this first meeting numbered 64. The second meeting took place on April 8. The speaker on this occasion was Rev. Father Ryan, who dealt with "The Existence of God." The speaker dealt with the first principles underlying the method of proof; then with the traditional proofs of the existence of God. He concluded his address by answering the current objections of Atheists and Agnostics. There were 70 members present. The next meeting is to deal with "The Immortality of the Soul" (Very Rev. T. A. Gilbert), and "The Origin of the Bible" (Rev. B. J. Ryan).

WANGANUI NOTES

(From our own correspondent.)

April 20.

Castlecliff had a euchre and dance on Saturday the 14th, the first for school funds. There was a good attendance, good results, the committee—Mesdames Johnston (secretary and organiser), Marsden, Dobson, Rogers, Dowdall, McKeague, Devereaux, Anthony, and Collins—having worked hard to make the evening an enjoyable one. Additional interest was introduced into the dancing by the novelty of "spot waltzing," which, by its title might be anything. However, the "spot" is chalked on the floor, and the lucky couple who are on the spot when the music stops, are the prize-winners.

Easter Monday was a Gala Day at the beach, it having been set aside for the children's benefit. The pupils of St. Vincent's School took part in the festivities, and Rata Johnston, a pupil of St. Mary's, took first prize for best fancy dress. She went as Dick Whittington, complete with live cat and all.

Rev. Father McGrath, S.M., slipped away early last week without saying good-bye to half of us. In the words of the old song, "It may be for years and it may be for ever," but, meantime Father McGrath is in another corner of the Dominion fitting himself to become a missionary, a calling very near his heart. Father McGrath had charge of the Gonville—Castlecliff section of the parish, and his folk are very sorry to lose him. Our good wishes and our prayers accompany him on his new work.

Welcome to Rev. Father Hickson, S.M., who has been appointed to work among us, for the present anyway.

A most distressing accident happened on St. John's Hill early on Monday morning, whereby two little boys were run down by a motorist and one killed outright. I do not know the facts of this special case, but cannot refrain from remarking that there is a growing tendency to relieve children from any and every sort of responsibility. Living in a congested neighborhood and surrounded by schools, from my window I see strange happenings. We have all sorts of motors on the roads, electric cars, steam rollers, and every kind of traffic—ancient and modern, and for some unknown reason, children are allowed to wander about these self-same roads as if they were bereft of their senses. That they constitute a danger to other people never comes into the reckoning, and it is high time that the well-known sign "school, drive slowly," be supplemented with another sign "children mind where you're going." It is no special kindness to children surely, to give them, nominally, the freedom of a road on which we afterwards maim them and even kill them.

At the Council of Trent the Church enumerated the books of the Bible which must be considered as sacred and canonical. They are the seventy-two books found in Catholic Editions, forty-five in the Old Testament and twenty-seven in the New.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 21.

Mr. E. W. Gibbs has just retired from the firm of E. W. Mills and Co., after sixty years' service. He was the recipient of a splendid presentation from the firm and the staff. Mr. Gibbs is a parishioner of Thorndon, and a generous benefactor to the Church. It was he who donated the beautiful Mosaic floor for the Basilica of the Sacred Heart.

The Rev. Father O'Shea, of the Far East Mission, was at St. Anne's last Sunday. His next visit will be to St. Francis's, Island Bay.

All of the clergy who could possibly go left by the mail train on Friday to be present at the funeral obsequies at Greenmeadows, of the veteran priest of the Archdiocese, the Very Rev. Dean Binsfeld, S.M.

Last Wednesday was the feast day of the Rev. Mother Mary Joseph Aubert, of the Order of Our Lady of Compassion. The Rev. Mother is in her eighty-eighth year.

DIOCESE OF AUCKLAND

(From our own correspondent.)

April 20.

At Makaraka, Gisborne, on Sunday, April 15, his Lordship Dr. Liston opened the church free of debt. In the course of an address the Bishop referred in terms of appreciation to the kindly feeling that had prompted the non-Catholics of the district to join their Catholic friends and take a prominent part in helping to build the new church. The Bishop added that in Poverty Bay and along the East Coast he found that the wretched plague of sectarianism was absent, and that the most cordial relations existed among all creeds. Our country would be a much happier place to live in if this good example were followed by some in high places. New Zealand had need of us all and was big and rich enough for all its citizens.

Miss Marie Cleary, M.A., LL.B., recently completed her course in law at the Newman College, within the University, Melbourne, and will shortly be admitted to practice as a barrister and solicitor. Miss Cleary distinguished herself by taking her double degree at the same time. She was educated by the Brigidine Nuns, and whilst teaching during the day, devoted every moment of her leisure to higher studies with all the grit and determination of a true Australian. Miss Cleary is now articled to a Collins Street (Melbourne) firm, and will be admitted to practice as barrister and solicitor this year. Miss Cleary is a niece of his Lordship Bishop Cleary, of Auckland.

The Children of Mary of St. Patrick's Cathedral, held a very successful "gift evening" on Wednesday, April 18, in St. Patrick's School, Hobson Street. The "gifts" are to be disposed of at the "May fair," which is to be opened early in May in aid of the Cathedral funds. Much-needed improvements have to be made in the Cathedral, and a goodly sum is required for the purpose.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 16.

His Lordship the Bishop is making his diocesan visitation of South Canterbury, commencing at Geraldine.

St. Mary's branch of the Hibernian Society held its fortnightly meeting on Monday evening last, in Ozanam Lodge; Bro. H. O'Connor, B.P., presiding over a full roll of office-bearers, and, despite unfavorable weather, an excellent attendance of members. The institution of an annual Communion breakfast has been decided upon by this branch, the first to take place after a general Communion on the first Sunday in June. At the conclusion of the meeting a euchre tournament was held, Bro. L. Lascelles winning the prize. A musical programme contributed to by Bros. H. Doherty, T. Delaney, E. Turner, P. Anderson, and J. Ormandy, was thoroughly enjoyed.

Rev. Father Hurley, S.M., Timaru, has just concluded a Retreat for the boys at St. Bede's College.

There was a splendid attendance at the first meeting of the Christchurch Celtic Club for the present season,

Mr. J. Ormandy, presiding. The secretary (Mr. L. Cecil) in presenting the annual report thanked the Hibernian Society's hall committee for the generous treatment extended to the club during the adverse conditions to which it had been subjected. Foremost among those who were specially mentioned for their efforts in the interests of the club was Miss E. Pearce. At the conclusion of the general business a short but enjoyable musical programme was contributed to by Miss E. Carney (songs); Misses D. Forsyth, A. Greenlees, and Mr. E. Casey (recitations); Miss E. Pearce (piano solo); Misses Carroll (2) and Mr. Carroll (musical selections). The chairman in thanking the performers, specially mentioned the kindness of the Carroll family. Refreshments were handed round by the lady members.

Timaru

(From our own correspondent.)

April 23.

On the 19th inst., a concert party organised by St. Anne's Guild visited the Old People's Home and entertained the inmates. A splendid programme of songs, dances, musical selections, and recitations was gone through, to which the following contributed:—Mrs. J. G. Venning, Mrs. W. Hertnon, Misses A. O'Connell and T. O'Sullivan, Messrs. J. Richardson, G. F. Doyle, P. Dickel, and Guthrie, Masters L. Hertnon and G. Gaw. Misses C. and M. Kyle gave an Irish jig and hornpipe in their usual finished style. The accompaniments were efficiently played by Mrs. Venning and Miss Young, and Mr. Guthrie supplied the pipe music for the dancing. Supper was provided by the visitors, who were accorded a hearty vote of thanks, and a pleasant gathering terminated with the singing of "Auld Lang Syne" and the National Anthem.

At a recent meeting of the executive of the Catholic Club sub-committee were set up to attend to the various activities in connection with the club. The following delegates representing the affiliated clubs are attached to the executive:—Mr. P. Stapleton (Celtic Football Club), Mr. Geo. Flett (Celtic Cricket Club), Mr. Geo. Gamble (St. John's Tennis Club), Mr. H. Travis (Miniature Rifle Club), and Mr. C. Dwan (St. Patrick's Swimming Club). The club held its first meeting of the session on the 16th inst., when the programme for the evening was "Question Box." There was a good attendance, many subjects were discussed, and a profitable evening was spent. Some of the younger members were encouraged to take the floor for the first time, and acquitted themselves in a satisfactory manner.

Wedding Bells

GORDON—O'TOOLE.

The wedding was solemnised recently at St. Benedict's Church, Auckland, by the Rev. Father Skinner (who celebrated Nuptial Mass), of Albert Joseph, eldest son of Michael Gordon, of Paeroa, and Katie Josephine, youngest daughter of Francis and Mary O'Toole, of Masterton (writes our own correspondent). The bride, who entered the church escorted by Mr. E. P. Earle, of Devonport, wore a very pretty gown of ivory charmeuse, and carried a prayer book with white satin streamers. She was attended by Miss Sheila Gordon (sister of the bridegroom), who wore a pretty frock of pale pink crepe-de-Chine. The bridegroom was attended by Mr. Lands, of Masterton. After the ceremony a reception was held at "Avon More," Grafton Place, the residence of Mrs. Coleman, and the usual toasts were honored. The newly-wedded couple journeyed to Waiwera, where the honeymoon is being spent.

The week-end Retreat to be held at the Convent of the Sacred Heart, Timaru, as advertised in another column of the present issue will come as a welcome announcement to those who have on previous occasions tasted "the bliss of solitude," and equally welcome to those who are longing to enjoy the privilege for the first time. John Ayscough refers to the "lovely custom that his given us the lovely new word, 'week-end.'" He would surely not find fault with "week-enders" who "eschew trams, and are wafted somewhere in motors, or fly from the bosom of their families on bicycles" if he knew that their destination was a Convent, and their purpose a spiritual Retreat.

Selected Poetry

Ireland: Easter 1923

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

We fling our faithful love to you across the far dim spaces,
We knock upon your heart and cry, "Oh mother, mother,
mother!"

You answer, "Who are ye at all? I do not know your faces,
Ah let me be, and cry no more your 'mother, mother,
mother,'

How can my heart reach to you that is breaking in the
west?

I cannot listen through the cries of all my sons in battle,
Can ye not hear them even there, can ye not hear their
crying?

I'm like a woman of the fields that goes to seek her cattle,
By day, by night, I walk the fields and find them cold
and dying,

My little sons, my little sons, the sons I suckled at my
breast.

Ah if ye have the love ye say, kneel down before the dawn-
ing,

And pray that Man, now in the tomb but rising up to-
morrow,

That He remember them and me upon His Easter morning,
And roll the stone from off our hearts that now are shut
in sorrow.

Oh tell Him that I'm old for hills, and Calvary is steep!

Your young lips have the skill of words, perhaps He'll
turn and listen,

Pray now before the cock can crow or Magdalen be speak-
ing,

For soon the sun and moon will dance and then He may
not listen,

His glory may be stretching wings, and God the Father
seeking,

But now He's clean of His own griefs and rested after
sleep.

Remind Him when He walked the shore, His fishermen
behind Him,

How some of them would turn to hate, and angry words be
tossing,

And how the pity of His love would wet His eyes and blind
Him,

His hand He'd raise, and words and eyes would falter in
their crossing,

And in their shame the fishermen would hang their heads
and cease.

Tell Him to step between my sons, but tell Him to be
tender,

It isn't for themselves they fight, nor for themselves they
follow.

For me they take, for me they give, I am their love, their
spender,

My head is proud although I wail by liss and bill and
hollow,

My little sons, my little sons, oh may He give them peace!

—EILEEN DUGGAN.

On Silent Wings

There is a flock of weary birds, that go
Not south, but westward, with the dying days:
They fly in silence through the twilight ways,
Sounding no call of joy, no cry of woe.

One after one, like some thin river's flow,
The line goes on, athwart the morning rays,
Through the clear noonday, or the stormy haze,
Still winging toward oblivion, mute and slow.

No eyes shall follow them with kindling sight,
And none shall know the seas where they are tost,
When their spent pinions shall at last be furled
From the long striving of their hopeless flight;
For these are loves denied, and friendships lost,
And all the unwanted treasures of the world.

—MARION C. SMITH, in *Harpers*.

Estrangement

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

Still I remember your accusing eyes
Searching my inner self in cold surmise,
As if you sought beneath a guilty guise;
While with subtle wit you mould chess-wise
Below, above, and over clouded skies
Of dark suspicion, seeking to devise
Some quare of circumstance from my replies,
As a psychic alchemist might analyse—
Sifting the gold of Truth from dross of lies.
I knew not then of rumors enterprise,
But wondered at a man of noble size
Too big to stoop to tongues that scandalise.

Considering—thus now I philosophise—
What matter if the spleen of rumor flies
Caught to a brain that doubts and magnifies?
The hydra tongue that adds and multiplies,
Distorts a phrase unto a sum of lies,
He who fears not—fears not to despise.
Time closes up the mouth that vilifies.
The venom ceases when the serpent dies.

—HAROLD GALLAGHER.

Christchurch.

The Fog-Sea

I.

The morning is ten thousand miles away.
The winter night surrounds me, vast and cold,
Without a star. The voiceless fog is rolled
From ocean-levels desolate and grey;
But over all the floods of moonlight lay
A glory on those billows that enfold
The muffled sea and forest. Gaunt and old,
The dripping redwoods wait the distant day.

Unknown, above, what silver-dripping waves
Break slowly on the purple reefs of night!
What radiant foam ascends from shadowy bars,
Or sings meechoing to soundless caves!
No whisper is upon those tides of light,
Setting in silence toward the risen stars.

II.

O phantom sea, pale spirit of unrest!
There is no thunder where your billows break.
Morning shall be your strand; your waters make
An island of the mountain-top, whose crest
Is lonely on the ocean of your breast.
No sail is there save what our visions take
Of mist and moonlight, on whose ghostly wake
Our dreams go forth unuttered to the West.

The splendor on your tides is high and far,
Seen by the mind alone, whose wings can sweep
On wilder glories and a vaster deep.
Chill are your gulfs, O sea without a song!
Hiding the heavens from man, man from the star,
To which your parent sea endures as long.

—GEORGE STERLING, in the *Lyric West*.

Song

Love Love to-day, my dear,
Love is not always here;
Wise maids know how soon grows sere
The greenest leaf of spring.
But no man knoweth
Whither it goeth
When the wind bloweth
So frail a thing.

Love Love, my dear, to-day,
If the ship's in the bay.
If the bird has come your way
That sings on summer trees:
When his song faileth
And the ship saileth
No voice availeth
To call back these.

—CHARLOTTE MEW, in the *London Athenaeum*.

FEATURES OF THIS WEEK'S ISSUE

Leader—The Anarchy of Criticism, p. 29. Notes—Isagan; Harmless Fiction; Some Contract, p. 30. Topics—Norway; Italy; Germany; Religious Training; Prohibition Condemned, pp. 18-19. Art from the Egyptian Tomb, p. 9; The Bishop of Limerick Defends the Hierarchy, p. 11; The Church that Always Re-Conquers, p. 15; A Protestant Scholar on the Church, p. 17; The National Colors of Ireland, p. 21; Royal Visitors to Rome, p. 23.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.
Die 4 Aprilis, 1900. LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.
April 4, 1900. LEO XIII., Pope.



THURSDAY, APRIL 26, 1923.

THE ANARCHY OF CRITICISM



THE most striking part of the Holy Father's Encyclical was his exposure and condemnation of that moral Modernism which consists in refusing to accept the ruling of the Church whenever it is contrary to economic, social, racial, or national interests in which we are deeply concerned. This the Pope condemns drastically, even as his venerable predecessors condemned the dogmatic Modernism of Tyrrell and Loisy twenty years ago. Loisy's heresy has died a natural death, but the Catholic world to-day is threatened with the canker of the new heresy which is another form of the revolt of the intellect against religion; and, consequently, another form of the Protestant spirit of anarchy which moved Luther and those who followed him to rebel against the Church and to lapse into varying depths of unbelief whither their private judgment led them.

*

The world has known three distinct stages of revolt of this kind. First, there is the revolt of the comparatively few who deny absolutely the existence of God. There have been such in all ages, though it is open to question whether their atheism was not merely an excuse for their irreligious lives. Again, there is the revolt of those who do not reject God, but reject the knowledge of God: they profess to believe in God, because they see that the light of reason, the light of nature itself, obliges man to believe in a first cause, and that this first cause must be a personal cause, an intelligence and a will. (Cfr. Manning, *Four Great Evils of the Day*.) The third phase of revolt is that of those persons who profess their belief in the Christian faith while reserving to themselves the right of criticising it and judging for themselves how much or how little they will accept. That phase is common to-day, and it is cognate to the moral Modernism so vigorously condemned by Pope Pius in his first Encyclical. Is it not the same thing as he describes when he speaks of persons who refuse to accept the teaching of the Church because certain prejudices and interests of theirs are

reprobated? is it not precisely the form of revolt of those who quibble and distinguish and try to find dialectical loop-holes in authoritative pronouncements of their divinely appointed guides? Cardinal Manning reminds us that human reason cannot "stand related to revelation both as a critic and a disciple at the same time. The moment it begins to criticise, to test, to examine, to retain, or to reject, it has ceased to be a disciple; it has become the critic; it has ceased to be the learner; it has become the judge; and yet find me, if you can, any middle point where the reason of man can stand between the two extremes of submitting to the divine authority of faith as a disciple, and of criticising the whole revelation of God as a judge. There is nothing between the two. Now this kind of intellectual revolt (I must call it by a hard name, but it is an old one, and used by the Apostles) is heresy. What is the meaning of heresy? It means choosing for ourselves, as contra-distinguished from the receiving with docility from the lips of a teacher—the choosing for ourselves what we will believe and how much we will believe." Thus, even inside the Catholic Church, even among people who think they are faithful, we have to-day this spirit of criticism. We have people who say: "I believe in everything that has been defined by the Church; I believe in all that is of faith; but I reserve my right to believe as much or little as I like beyond that." They will tell you that they believe the Pope is infallible, but if the Pope writes in condemnation of something they are interested in, they will turn round and tell you that they are not going to take their politics or their economics from Rome. They deny the right of their Bishops to fulfil their divine office of guides; they argue and quibble and equivocate in order to justify things which the Bishops, speaking in the strict fulfilment of their duty, denounce as crimes against the laws of God and man; and at the same time they will recite rosaries with fervor and pray like angels. All this is part of the revolt of the mind against God—it is all part of the anarchy of criticism, of the moral Modernism which threatens to become the plague of our days unless a revival of simple, sincere Catholic faith heals the wounds.

*

This revolt is part and parcel of the Protestant spirit: those who are caught in it are the spiritual heirs, not to St. Peter, but to Martin Luther. To sincere and simple Catholics it is appalling to consider how even among the children of St. Patrick we find some who would take it on themselves to tell their Bishops the limits of their jurisdiction and to deny their right to define what is sinful and what is lawful. When Catholics begin to define for themselves how far they will submit to their lawfully constituted spiritual superiors, it is but a short step until they go on to define also how much or little they will believe on the authority of the Church. In principle both phases of revolt are the same: in essentials they are one in that they are both a revolt against the same authority which said, years ago: He who hears you hears Me.

Death of Dean Binsfeld, S.M.

By telegraphic message received on Monday, we are informed of the death of the Very Rev. Dean Binsfeld, a veteran member of the Society of Mary, and a pioneer missionary priest of New Zealand, which occurred at St. Mary's Novitiate and House of Studies at Greenmeadows, Hawke's Bay. The deceased priest, whose career as a church builder is well known, accomplished marvellous work in many parishes of the Dominion, including those of the West Coast in the stirring early days, was born in Luxemburg on May 12, 1834, and made his profession in the Society of Mary on June 24, 1861.

Owing to Anzac Day (a close holiday) falling on our usual publishing date we are obliged this week to go to press a day earlier, and, as a consequence, are compelled to hold over an account of Dean Binsfeld's obsequies which will not reach us in time.—May his soul rest in peace.

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NOTES

"Iosagan"

A few evenings ago, in St. Joseph's Hall, the pupils of the Dominican schools gave an entertainment, of which the proceeds are to go to help the Far East missions. There were songs *go leor*, well sung and well accompanied, as goes without saying when the Dominican pupils take the floor. Miss Ursula Lundon, Miss Gallien, Miss Vera Inder and several others sang beautiful solos, while the Kaikorai children brought down the house with their action-song telling of the fate of "poor Molly Malone," and Miss Mary Butler sang and acted "Bubbles" like a star. But all this is a digression. What we set out to say before being led astray by all the other excellent things was that the acting and presentation of Pearse's play, *Iosagan*, was the prettiest thing Dunedin people have seen for years. Of the beauty of the play we need not speak. We presume there is no reader of the *Tablet* so dull of soul as not to have read all Pearse during the past seven years. The children did their parts wonderfully. Kathleen O'Neill and Vera Inder and Roma Reilly were like young professionals so thoroughly did they enter into the spirit of their roles and so artistically did they perform them. By all accounts they were like professionals also in that those at a great distance from the stage could not hear them. The people who were near the stage enjoyed it so much that they want it all over again soon. And they will all tell their friends, and they will want to see it, as *their* friends also will when they hear about it. And the moral of all this is: Dear teachers religious and irreligious, regular and irregular, if you want a play for your "Break-up" that will take hold, try one by Pearse and you won't be sorry.

Harmless Fiction

We have recently wasted some time over a number of open-air, full-blooded stories through which revolver shots crackled or horses galloped or deep-sea men swaggered with all the vitality with which a Peter Kyne or a Jackson Gregory could endow them. These stories are only superior "penny-dreadfuls," and we all—at least all of us who have reached *il mezzo cammino della nostra vita*—remember how we used to be warned solemnly against "penny-dreadfuls" in our school days. Now "penny-dreadfuls" are harmless enough, and they are spiritual compared with what *la jeunesse* reads nowadays. Hence the kinship does not by any means imply that the Gregory and Kyne school is to be shunned. Far better see them in the hands of a youth than books of the Charles Garvice or Robert Chambers type. And youth whose eyes have become inured to the flicker of the motion-picture will assuredly take no harm from them. We might also say that there is no moral lesson to be gained from them, if there is none that is immoral. As a matter of fact we recall only one thoughtful sentence from a bundle of such books. In Peter Kyne's *Cappy Rick Retires* it is alleged that a proud and kingly rooster when removed from his admirers to be prepared for the pot, murmured sadly: Such is life: an egg yesterday, and to-morrow a feather custer! Of another class is Joseph Lincoln, an American with a delicate vein of humor, who has written many wholesome stories such as a young flapper need not scruple to permit her mother to read. *Captain Warren's Wards*, *The Postmaster*, and *Fair Harbor* are good samples of his craftsmanship. Now before we forget it let us remember that a correspondent wrote last week asking what we think of Ouida's novels. The answer is: "Not much." Better take up and read Mick McQuaid, which ran as a serial for twenty-eight years in the old Dublin *Shamrock*.

Some Contract (Fifty Years Ago)

If the following was "meant serious" it was sure some contract: "The Grey Literary Society advertises for a secretary and librarian, his duties being to open

the rooms at 9 a.m. and close at 11 p.m.; to be there *every day* from four to five p.m.; on other days, Tuesday, Thursday, and Saturday, from 8 to 10 p.m.; to conduct all correspondence; to catalogue all books; to keep inward and outward entries of receipts and deliveries of books, periodicals, etc.; to keep up files and arrange them every day; to wash out the rooms every morning; to wash and scrub them weekly; to light fires and keep up supplies of coals; to light the gas every night, and to run messages. Salary 19/2 per week." It is a pity that the committee did not make it an even pound on condition that the librarian should also buy all books and periodicals out of his salary.

Charles Wolfe

We wonder how many New Zealand boys and girls have been taught that the author of the famous poem, "The Burial of Sir John Moore" was an Englishman; because he was nothing of the kind, being a boy from Dublin. Apropos of the centenary of his death, which occurred on February 21, 1823, the *Manchester Guardian* has the following interesting note:

A MAN OF ONE POEM.

On February 21, 1823, died the Rev. Charles Wolfe, leaving unclaimed the authorship of a poem that had already attained great fame and probably ensures the immortality—"The Burial of Sir John Moore." "The most perfect ode in the language," as Byron termed it, was inspired by an account of Moore's hurried burial at Corunna which appeared in the *Edinburgh Annual Register*, and was first published anonymously in the Poets' Corner of an Ulster newspaper, the *Newry Telegraph*. It sprang into popularity immediately, being reprinted in "Blackwood's" and numerous other magazines, but, though ascribed to Byron, Scott, and Campbell, and claimed by others of the lesser fry, the authorship remained a mystery until 1841, when the impudent claims of a Scottish schoolmaster caused Wolfe's friends to establish his right beyond dispute. Born in Dublin, brought to England at an early age and educated at Winchester, Wolfe took orders and became curate of Ballyclog, and later rector of Donoughmore, but his health was always frail, and, after a vain effort to throw off the disease in the South of France, he died of consumption at the age of 32.

DIOCESE OF DUNEDIN

Owing to the heavy rainfall of the past few days, and the flooded state of portions of the city and suburbs, the coronation pageant in connection with the St. Vincent's Orphanage Carnival arranged to take place on Monday and Tuesday of this week had to be postponed, and is now advertised to be held on next Monday and Tuesday evenings (April 30 and May 1) in His Majesty's Theatre.

The local commercial travellers have presented Mr. M. Reddington, late ticket inspector of the Dunedin railway section, with a handsome case of pipes as a small recognition of the courteous treatment they always received from him while he was in the employ of the department.

NORTH-EAST VALLEY BAZAAR.

A euchre party will be given at the residence of Mrs. Thompson (opposite the Botanical Gardens) on Thursday evening next, in aid of the Refreshment and Sweets Stall at the forthcoming bazaar. With Mrs. Thompson as hostess, this, like previous functions organised by her, is sure to be enjoyable, and will doubtless attract many visitors.

The attractive and enjoyable entertainment given last week by the pupils of St. Dominic's Priory, will be repeated on Friday evening, May 4, at St. Joseph's Hall, for the benefit of a stall in connection with the above-mentioned bazaar. Those who were unfortunate enough to miss the first concert given by these pupils of the Dominican Nuns should avail themselves of the present opportunity. Nothing better in the nature of a children's entertainment has heretofore been given in Dunedin.

Ponce de Leon the veteran Catholic Explorer reached Florida on Easter Sunday, 1513. The Spanish name for Easter Sunday is Pascua Florida, hence the name given to the land by Ponce de Leon.

Lane Electrical Co., Ltd. Showroom at Gloucester St. (Opposite Theatre Royal) Christchurch

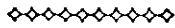
We can install your Electric Light, and will guarantee a first-class job. We specify all British material. We are also selling the OSRAM LAMP at 2/6 each, and RADIATORS from £3 15s. 'Phone 4097. Private 'Phone 4911.

St. Joseph's Ladies' Club, Dunedin

The 4th annual meeting of St. Joseph's Ladies' Club, Dunedin, as at present constituted, was held on Wednesday evening week, the attendance of members being very satisfactory. Rev. Father Spillane (Spiritual Director) presided. The secretary (Miss H. McQuillan) read the annual report and balance sheet, which were unanimously adopted.

The Chairman congratulated the officials and members of the club on the success attending their efforts during the past year. A good series of functions had been held and the objects of the club well advanced. Every effort should be made (he said) to secure increased membership, and this could be best done by pointing out the advantages the club offered to our young Catholic girls, and to interest them in the various pursuits—social and entertaining—for which it was primarily established and is maintained. His best wishes were for the club's increased success, and every possible effort on his part would be exerted to ensure this. With his Lordship Dr. Whyte as patron of the club, the following office-bearers were elected for the ensuing year:—President, Miss E. Knott (unanimously re-elected); vice-president, Miss A. Thomas; secretary and treasurer, Miss H. McQuillan (re-elected); committee—Misses E. Smith, M. Thomas, S. McQuillan, M. Quinn, I. Keenan, and D. Higgins.

It was decided to open the present session on Wednesday evening next, May 9, with an invitation social. On each Saturday evening socials are to be held in the Arthur Street School Hall in connection of the club (the first of these was held on last Saturday, Catholic members of the ship's company of the warship Chatham being guests of the club). Votes of thanks to the past year's executive committee, to the honorary pianist, and others were passed.



Monsignor Coffey Memorial

SUBSCRIPTIONS RECEIVED.

The Committee which is canvassing for the funds to establish Scholarships to perpetuate the memory of the late Monsignor Coffey has a number of subscriptions promised or in hand as acknowledged below. The Fund will be permanently invested by Trustees to be appointed and the interest used to establish as many Scholarships as possible. With the permission of the Reverend Administrator a collection will be made at the church doors at St. Joseph's Cathedral, Mornington, and Kaikorai on Sunday, April 29, at all the Masses, to give everyone an opportunity to contribute to the Fund. Mosgiel, North-east Valley, and South Dunedin are making arrangements in their respective districts.

Already in hand or promised:—

	£	s.		£	s.
N.Z. Tablet Co. ...	20	0	Mr. T. J. Hussey ...	2	2
Mrs. M. Mills ...	10	0	Mr. H. Poppelwell ...	2	2
Mr. H. Mandeno ...	5	5	Rev. Dr. Kelly ...	2	2
Mr. John Moloney ...	5	0	Mr. D. O'Connell ...	1	1
Dr. A. J. Hall ...	5	0	Frank Woods ...	1	1
Mr. John Brown ...	5	0	Mr. J. McCluskey ...	1	0
Rev. Father Foley ...	5	0	Mr. D. C. McCluskey ...	1	0
Mr. W. T. Monkman ...	3	3	Mr. Chas. Columb ...	1	0
Mr. Maurice Coughlan ...	3	3	Mr. J. Goodger ...	1	0
Mr. B. Brady ...	3	3	Mr. W. Glass ...	1	0
Mrs. A. Blaney ...	3	3	Mr. W. Coughlan,		
Mr. J. B. Callan ...	3	3	Arthur Street	1	0
Mr. John Collins ...	3	3	Mrs. J. De B. O'Sul-		
Mr. William Taylor ...	2	2	livan ...	1	0
Mr. John Hally ...	2	2	Mr. L. Pavelitch,		
Mr. A. G. Neill ...	2	2	Ratray Street ...	1	0
			Other sources ...	80	0

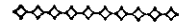


St. Dominic's College, Dunedin

ENTERTAINMENT BY PUPILS.

St. Joseph's Hall, Dunedin, was crowded to capacity the other evening, on the occasion of a bright and varied entertainment given by the pupils of the Dominican Nuns, in aid of the Irish Mission in the Far East. The opening number was a chorus "Heigh-ho for Merry June" beautifully rendered by a large choir of senior and junior pupils. A very charmingly staged fairy scene was "Bubbles," in which the juniors and intermediates acquitted themselves admirably both in singing and dancing. The pretty Irish story of "Iosagan" was artistically portrayed, the "make-up" and acting of the numerous participants being most commendable. Vocal solos were nicely rendered by Miss

Bessie Gallien "A Poem" and "You've Got Your Mother's Eyes"; Miss Vera Inder "If Thoughts Had Wings" and recall number; Miss Ursula Landon "My Prayer" and "Down Here"; Miss V. Mackenzie "The Blackbird" and "The Linnet"; and Miss Dale "Lullaby" and an encore item. Pupils of the Nuns of their school at Kaikorai gave in character and very sweetly the tuneful chorus "Cockles and Mussels," a performance which met with the appreciation of the crowded audience. The concert, which was most enjoyable throughout, concluded with our National Anthem "God Defend New Zealand" sung by the college pupils in really fine style. The entertainment is to be repeated on Friday evening, May 4, in aid of the North-east Valley bazaar funds.



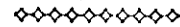
Hibernian Society, Dunedin

ST. PATRICK'S BRANCH.

The fortnightly meeting of St. Patrick's branch of the Hibernian Society was held in St. Patrick's Schoolroom, South Dunedin, on Wednesday evening, the 18th inst. The president (Bro. E. McIlroy) presided, and there was a large attendance of members. Four new members were elected and four candidates proposed for membership. A welcome to the meeting was extended by the president to Bro. Behrens, Christchurch. A social committee was appointed to arrange entertainments for the winter months. At the conclusion of the business the remainder of the evening was filled in with card games, debates, etc.

ST. JOSEPH'S BRANCH.

The fortnightly meeting of St. Joseph's branch of the Hibernian Society was held on Tuesday evening. Bro. J. J. Marlow, jun., presided over a large attendance of members, and read an invitation to a social evening to be given by the Port Chalmers branch on May 1. Bros. P. Walsh, P.P., W. Simpson, V.P., W. O'Connor, and A. Gillick were appointed to represent the branch at the function. Two new members were elected, after which the secretary reported that the jubilee souvenir was now ready, and he urged all members to procure a copy. Those present then took part in a question tournament arranged by the social committee, which deserves thanks for the way in which it caters for members. The prize-winners were Bros. P. Walsh, P.P., and W. J. Morris. An election debate was chosen for the next meeting.



His Lordship Dr. Liston

EPISCOPAL VISITATION TO THE POVERTY BAY DISTRICT.

(From our Gisborne correspondent.)

His Lordship Dr. Liston, Coadjutor-Bishop of Auckland, now on episcopal visitation to the Poverty Bay district, administered the Sacrament of Confirmation at Ormond on Sunday, the 8th inst., and during the week visited other places on the East Coast. On the following Sunday Dr. Liston celebrated an early Mass at St. Mary's Church, Gisborne, and at 10.30 a.m. blessed and opened the new church of St. Joseph at Makaraka; Very Rev. Chancellor Holbrook (who is accompanying Dr. Liston) celebrating a "Missa Cantata." The music of Wiegand's Mass was rendered by St. Mary's (Gisborne) choir, conducted by Mr. Charles Wood, whose orchestra also kindly assisted. To the credit of Rev. Father Lane and his generous parishioners, the church was opened free of debt, a donation of £35 being made to the building fund by Mr. Mirfield, of the firm of Burr and Mirfield, architects. Dr. Liston administered the Sacrament of Confirmation at Gisborne at 3.30 o'clock, Very Rev. Chancellor Holbrook, Rev. Fathers Lane and O'Brien being in attendance. About 160 children and a few adults received Confirmation. The ceremony was most impressive, and was attended by a large congregation. His Lordship gave an address appropriate to the occasion, and his discourse, which was listened to with marked attention, will be long remembered. He afterwards officiated at Benediction of the Blessed Sacrament. Bishop Liston concluded a strenuous day by presiding at evening devotions at St. Mary's, preached to a large congregation and gave Benediction of the Blessed Sacrament. The episcopal party, who received every attention at the hands of Fathers Lane and O'Brien during their stay, were to take their departure from Gisborne at the week-end.

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MARRIAGES

GORDON—O'TOOLE.—On March 7, 1923, at St. Benedict's Church, Auckland, by the Rev. Father Skinner, Albert Joseph, eldest son of Michael Gordon, of Paeroa, to Katie Josephine, youngest daughter of Francis and Mary O'Toole, of Masterton.

SULLIVAN—BULL.—On April 4, 1923, at the Cathedral of the Blessed Sacrament, Christchurch, by Rev. Father Healy assisted by Rev. Father Jordan, Francis Edward, eldest son of Mr. and Mrs. W. Sullivan, Christchurch, to Pearl Victoria, third daughter of Mr. and Mrs. E. Bull, Heathcote.

DEATH

NEE.—Of your charity pray for the repose of the soul of James Nee (late of Waltham), who died at Nazareth Home, Christchurch, on Wednesday, April 4, 1923; aged 89 years.—R.I.P.

IN MEMORIAM

BRADLEY.—Of your charity pray for the repose of the soul of Jeremiah (Jerry), dearly beloved son of John and Kate Bradley, Wellington, who died on Good Friday, April 14, 1911, at Clyde, Central Otago; aged 20 years. Immaculate Heart of Mary, your prayers for him extol, O Sacred Heart of Jesus have mercy on his soul. Interred at Karori.

O'CONNOR.—Of your charity pray for the repose of the soul of Rifleman M. O'Connor, eldest son of Mrs. J. O'Connor, of Longridge, Southland, who was killed in action in France on April 20, 1918.—Sacred Heart of Jesus, have mercy on his soul.

WANTED

WANTED.—Position HOUSEKEEPER, Presbytery; competent; experienced. Reply P. G. H., *Tablet* Office, Dunedin.

WANTED.—Position as HOUSEKEEPER to one or two priests (references). Replies "Venton," c/o Box 568, Wellington.

WANTED AT ONCE for St. Mary's Seminary, Greenmeadows, capable LAUNDRESS; also KITCHEN ASSISTANT. Apply to "The Manager," Greenmeadows.

DUNEDIN IRISH SOCIETY

The Irish Society will meet as usual in the Overseas Clubroom to-night (Thursday), April 26, 1923.

HIS MAJESTY'S THEATRE, DUNEDIN.

MONDAY
APRIL 30

TUESDAY
MAY 1

Coronation Ceremony of Carnival Queen

(In aid of Funds of South Dunedin Orphanage Buildings)

First part—CONCERT by leading artists of Dunedin; including, Mrs. Lawson Broad (*nee* Miss Daisy Hall)

Second part—ELABORATE PAGEANT AND PROCESSION OF QUEENS, ETC.

ADMISSION:—Dress Circle and Orchestra Stalls, 3/-; Back Stalls, 2/-; Pit, 1/-.

Tano Fama presents

The Famous Diggers

New Real Girl Show in the sparkling new Revue
"TIP TOP"

OTAGO ITINERARY.

April 27, Nightcaps; April 28, Otautau; April 30, Bluff; May 1, Wyndham; May 2, Tapanui; May 3, Balclutha; May 4, Kaitangata; May 5, Gore; May 7, Milton; May 8, Oamaru.

"N.Z. TABLET" JUBILEE NUMBER

May 3, 1923

Our issue of May 3 next will be a special number to mark the 50th anniversary of our publication. The issue will be well illustrated and contain many interesting historical sketches.

Early advice as to the number of extra copies required by agents and subscribers will be appreciated.

THE MANAGER

Tablet Office Dunedin.

Convent of the Sacred Heart, Timaru

A week-end Retreat for ladies will begin on Friday evening, May 4, and end on Monday morning, May 7. Ladies desirous of making the Retreat should apply promptly to—

REVEREND MOTHER SUPERIOR.

No special invitations are issued for this Retreat.

SANCTUARY OIL

Just landed a supply of Pure Vegetable Oil which goes through a special process and is particularly dried. It complies with all the conditions of the Church, and is guaranteed to burn for 24 hours. AMBROSE DUNNE
ST. JOSEPH'S CATHEDRAL DUNEDIN

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Faith of Our Fathers, 1/6; The Question Box and Answers, 2/-; Jock, Jack, and the Corporal, 5/-; Confessions of Father Baker, 4/-; The Catholic Keepsake, 5/-; Sanctity and Social Service, 5/6; Indulgences as a Social Factor in the Middle Ages, 5/-; Matrimony Minus Maternity, 7/6; The Heliotropium (Turning to Him), or Conformity of the Human Will to the Divine, 8/6. Spiritual Pastels (Heart Talks and Meditations), 5/6; Considerations for Christian Teachers, 9/6; A Wife's Story (a Journal of Elizabeth Leseur), 6/6.

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CHRISTCHURCH.

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Life Everlasting (John S. Vaughan)—7/6.

Prophets of the Better Hope (Dr. Kerby)—8/6.

Manual for Novices (By a Master of Novices)—6/6.

Around the Boree Log (O'Brien)—6/-.

Christian Brothers' Hymn Book (music)—4/6.

St. Basil's Hymnal (music)—6/6.

The Man of Sorrows (Robert Eaton)—6/6.

Little Manual of St. Rita—4/6.

Easter Poems (A Religious Anthology)—1/9.

Sacristan's Handbook (Page, S.J.)—4/6.

A Week-end Retreat (Plater, S.J.)—3/-.

Months of March, May, June, November (Berlioux)—2/- each.

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Our Sports Summary

DUNEDIN.

The St. Patrick's Harriers held their opening run on Saturday afternoon week from the Bungalow tea rooms, St. Kilda, as the guests of the president (Mr. G. E. Pollock). The trail led along the Queen's Drive on to the Lower Portobello road to Waverley, and across some rough country towards Tomahawk, returning *via* the Cemetery road past Tahuna Park. A fast run home resulted in Bradley being first home.

CHRISTCHURCH.

(From our own correspondent.)

At a largely attended meeting of the M.B.O.B. Association held recently (Rev. Brother Phelan presiding), the question of the exclusion by the State Schools Teachers' Association, of the Marist Brothers' School football teams from the schools' competition, came up for discussion. A very strong feeling existed among the members of the M.B.O.B.A. to withdraw altogether from the game as a protest against the high-handed and unsportsmanlike attitude assumed by the State school teachers, and the object of the meeting under notice was to decide what action the association should take. In outlining the position, Brother Phelan emphasised the fact that the association's grievance was not with the Canterbury Rugby Union, which was prepared, in the event of the teachers adhering to their decision, to organise a new competition so that all schools would have a chance of playing football. Mr. G. Payne, delegate to the C.R.U., explained the stand taken by that body, which was favorable to the school; and was awaiting further information from the Teachers' Association, the members of which were holding a special meeting to deal with the subject. Mr. B. J. McKenna moved "That pending information, the Marist Club take its place in the Rugby shield matches for the present." This was carried. Mr. J. M. Coffey (hon. secretary) moved that in the event of the exclusion of the boys being maintained, the C.R.U. be requested to withdraw all grants to the P.S.T. Association. A warm discussion followed, and showed how deep an impression had been made on members by the shutting out of the school boys. The secretary eventually decided to withdraw his motion, and the meeting went into committee. Two teams played on Saturday, the 14th inst.; seniors defeating High School Old Boys by 9 points to 6, and juniors won from Christchurch by 24 points to 11.

ASHBURTON.

The annual meeting of the local Celtic football club took place recently, the president (Mr. E. A. O'Malley) presiding over a large attendance of members and supporters. The report showed that the club was only half a point behind the winners in last year's senior competition, while the 3rd grade team acquitted themselves well. The receipts were £70, while the expenses incurred on the year's working amounted to £56 10s—leaving a credit balance of £13 10s. The election of office-bearers resulted as follows:—President, Mr. E. A. O'Malley (re-elected); vice-presidents, 23 were elected; delegate to County Rugby Union, Mr. L. T. J. Ryan; hon. secretary, Mr. F. McCormick; coaches: Mr. N. E. Fitzgerald (senior), Mr. E. J. O'Brien (junior), Mr. J. Welch (3rd grade); committee—Messrs. D. Fitzgerald, J. Cowie, W. Bryant, E. O'Malley (jun.), J. B. Meeking. A smoke concert, during which a toast list was honored, terminated a most successful gathering. The club has arranged a series of friendly matches, to be played before the County competition starts, and as a result the senior fifteen played the Timaru Celtic club on the Ashburton Showgrounds on the 7th inst. The game ended in a draw, each side scoring a try. On Saturday, the 14th inst., the Waihi club from Winchester, played the home team, which it defeated by 13 points to 11. The club arranged a match with the Little River club, which was to be played at the latter place on Saturday last.

The St. Mary's Tennis Club has concluded play for

the season. On Saturday week they played a return match with the Tinwald club on the latter's courts, but met defeat by 15 games. The season has been a most successful one, despite the fact that the committee was called upon more than once during the year to show cause why, as a Catholic sports' club it should rent courts in a public domain.

THAMES.

A very pleasant afternoon was spent by the members and friends of St. Francis's Tennis Club on their court this afternoon (writes a correspondent, under date April 14). The function took the place of a presentation and farewell to Miss Clara Bateman on her approaching marriage. Many interesting games were played during the afternoon. Afternoon tea was served on the lawn, after which Rev. Father Dignan made the presentation. In his remarks Father Dignan said Miss Bateman had been a member of the club since its inauguration, and on the occasion of her marriage and departure from Thames the members could not let it pass without making some recognition of her services to the club during the past years. Father Dignan then handed Miss Bateman a handsome Doulton bowl and, on behalf of the members of the club, wished her every happiness and prosperity in the future. Mr. Daulton returned thanks on behalf of Miss Bateman. Among those present were Miss D. Bernard, of Manunui, and Mr. H. Daulton, of Wanganui.

SENDING A RUGBY TEAM TO ENGLAND.

Commenting on the invitation to send a New Zealand Rugby team to England in 1924-25, the Christchurch *Star* says: Those who are well informed in the matter will be inclined to agree that the invitation has been squeezed out of the English Union, which seems to have a partiality for the South Africans. The fact of the matter is that relations in sport between the Old Country and the Dominions are becoming decidedly strained, and it would prove a salutary lesson to the English Rugby Union if New Zealand declined the present invitation. One is strongly inclined to believe the great body of Rugby footballers in the Dominion would applaud such a decision.

The Famous Diggers

After a successful season of seven nights at His Majesty's Theatre, Dunedin, the Famous Diggers left on a tour of the southern districts, opening at Invercargill on the 23rd inst. Their dates afterwards are: 26th, Riverton; 27th, Nightcaps; 28th, Otautau; 30th, Bluff; May 1st, Wyndham; 2nd, Tapanni; 3rd, Balclutha; 4th, Kaitangata; 5th, Gore; 7th, Milton; and 8th, Oamaru. The comedy this time is on the uproarious plan, but is clever and clean withal. The skit on "Unionism" which Joe Valli does is easily the funniest thing the Diggers have ever produced, while the Scottish sketch by this clever comedian with Stan Lawson is nightly recalled again and again. Frank Moran, the lanky laughter-maker who will be remembered on last tour as "the Lighthouse Keeper" and who has just lately rejoined the show, does some funny stunts and thereby furthers the big popularity which he earned on last tour.

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"TABLET" SUBSCRIPTIONS

We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference: - PERIOD FROM APRIL 9 TO 10, 1923.

OTAGO AND SOUTHLAND.

J. J. G., Andersons Bay Rd., Dun., 8/9/23; M. M., Fernhill St., Dun., 30/9/23; R. McQ., Hanover St., Dun., 30/9/23; P. S. F., Royal Terr., Dun., 30/9/23; Mrs. G., c/o G.P.O., Dun., 30/3/24; Miss B., P. Chalmers, 30/9/23; P. O'C., Woodhaugh, 30/9/23; J. J. D., Ramsay St., N.E. Valley, 30/9/23; Mrs. H., Nairn St., Kaikorai, 30/9/23; P. O'D., Wynyard St., Sth. Dun., 15/9/23; Miss O'C., Union St., Dun., 30/9/23; Mrs. B., Hanover Street, Dun., 23/7/23; Miss B., Bishop's Rd., Dun., 30/9/23; J. G., c/o Tramways, Dun., 8/10/23; Public Library, Dun., 30/3/24; W. H., Eye St., Ingill, 30/9/23; H. M., Ettrick St., Ingill, 8/4/24; J. M., Catherine St., Ingill, 15/5/24; Mrs. McK., Tennyson St., Dun., 30/12/23; J. D., Ettrick St., Ingill, 30/9/23; Mrs. F., Pomona Rd., Ingill, 30/12/23; Mrs. McK., Braemar St., Sth. Dun., 15/9/23; J. C., Orbell St., Dalmore, 23/7/23; Miss G., Leith St., Dun., 30/9/23; Mrs P., Albany St., Dun., 30/9/23; T. O'B., Stuart St., Dun., 23/11/23; A. H. F., Eye St., Ingill, 30/3/24; Mr. W., Littelbourne St., Dun., 15/7/23; Miss R., Russell St., Dun., 30/9/23; Mr. R., Morrison St., Caversham, 30/9/23; Mrs. O'B., The Junction, Mosgiel, 30/9/23; Mr. G., Queen's Drive, St. Kilda, 30/3/24; J. P. K., Gorge Rd., Queestown, 30/9/23; Rev. M., Convent, Arrowtown, 8/3/24; A. S., Box 158, Ingill, 23/4/24; M. O'B., Chalmers St., Oamaru, 15/5/24; P. McE., Garston, 30/9/23; M. P., Macraes Flat, 30/3/24; J. R., North Rd., Oamaru, 30/9/23; D. B. F., Bourke St., Ingill, 30/3/24.

CANTERBURY AND WEST COAST.

F. H., Hampstead, 30/3/24; T. E. B., Manchester St., Ch.ch., 8/4/23; E. B. McS., Rangitata, 8/2/24; J. K., William St., Greymouth, 15/11/22; P. H., Tainui St., Greymouth, 15/4/24; W. N., Coal Creek, Greymouth, 23/4/24; J. P., Cowper St., Greymouth, 23/4/24; Miss F., High St., Greymouth, 30/4/24; J. N., Chapel St., Greymouth, 23/7/23; T. K., William St., Greymouth, 15/4/24; J. G., Chapel St., Greymouth, 30/3/24; J. M. R., Tainui

St., Greymouth, 8/3/24; E. Q., Suburban Hotel, Greymouth 30/3/24; L. B., The Terrace, Greymouth, 8/4/24; Rev. Fr. McM., Cath. Presbytery, Greymouth, 30/3/24; B. G., Leonard St., Greymouth, 15/4/24; M. K., Box 39, Greymouth, 23/4/24; A. M., Telephone Exchange, Greymouth, 23/4/24; P. C., Hotel, Wallsend, 23/10/23; T. J. F., Recreation Hotel, Greymouth, 15/2/24; E. C., Wallsend, 23/3/24; P. O'B., Nelson Creek, G.M., 23/4/24; Mrs. P., Nelson Creek, G.M., 8/3/24; T. K., Hotel, Blackball, 15/3/24; W. K., Buller Rd., Reefton, 15/4/24; B. P. McM., City Hotel, Reefton, 8/4/24; T. B., Thompson St., Reefton, 15/3/24; H. Bros., Reefton, 8/2/24; T. P., Solicitor, Reefton, 8/10/23; A. C., Furniture Warehouse, Reefton, 30/3/24; E. McM., Butcher, Westport, 30/3/24; D. M., Russel St., Westport, 28/8/23; M. G., Mill St., Westport, 30/3/24; P. A., Domett St., Westport, —; J. D., Queen St., Westport, 15/1/24; M. McP., Grouse Lodge, Westport, 28/2/23; A. T., Russel St., Westport, 15/9/23; L. R., Queen St., Westport, 15/9/23; Mrs. K., Peel St., Westport, 15/6/23; J. R., Derby St., Westport, 15/3/24; R. H. A., Derby St., Westport, 15/3/24; J. H., Derby St., Westport, 15/9/23; W. O'N., Derby St., Westport, 15/9/23; M. O'D., Derby St., Westport, 15/6/23; E. B., Peel St., Westport, 15/9/23; J. P. H., Queen St., Westport, 15/3/24; J. M. O'D., Russell St., Westport, 15/6/23; M. C., Domain Reserve, Westport, 15/3/24; J. K., Palmerston St., Westport, 15/3/24; M. B., Hospital, Reefton, 15/3/24; J. G., Blackball, 15/3/24; D. W., Blackball, 15/9/23; H. McG., Plunkett St., Spreydon, Ch.ch., 15/9/23; W. C., Wilson St., Timaru, 28/2/24; D. B., P.O., Waitaki, 30/1/24.

AUCKLAND, HAWKE'S BAY, AND FOREIGN.

F. D., Tuakau, 15/9/23; J. K., Police Stn., Napier, 30/10/23; S. McC., Taumarunui, 30/9/23; F. J. L., Bond St., Grey Lynn, 8/10/23; T. F. C., Newstead, Hamilton, 8/1/23; J. G. M., Walters Rd., Kingsland, 15/5/24; S. A. W., Kyber Pass, Auck., 30/3/24.

WELLINGTON AND TARANAKI.

J. D., Smith St., Waverley, 30/9/24; Mrs. C., Featherston St., Palm. Nth., 30/6/23; T. M. C., Pendawes St., New Plymouth, 8/10/23; M. Bros., Hawkestone St., Wgton, 30/3/24.

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Commonwealth Notes

NEW SOUTH WALES.

A new professor for the teaching staff of St. Patrick's College, Manly, arrived from Rome some weeks ago, in the person of the Rev. Dr. Leonard. Dr. Leonard is a native of Co. Limerick, Ireland. He made his ecclesiastical studies in Rome, where, after his ordination, he spent some years studying at the Biblical Institute. Dr. Leonard is an expert in Hebrew and in some of the Eastern languages that help to throw light on Biblical matters. He takes the Chair of Sacred Scripture at the college.

Said Bishop Dwyer, of Maitland, recently: "In their Catholic schools they didn't take religion as an additional subject. They liked it to permeate the work of the school. Their teachers loved it and succeeded in getting into the minds of the children a reverence for God and truth. In the diocese of Maitland, of which the Manning was the most northern end, they had an educational system attended by 6500 scholars. The teachers belonged to various religious Orders. In the results obtained in secular education, particularly in the recent examination, they had succeeded in doing better than the secular schools around them. Of the 35 bursaries available to the schools in the diocese (State and religious) 15 had been won by children attending the Catholic schools. One of the inspectors in their schools had informed him that their children had taken more bursaries than their share."

Through the courtesy of Messrs. E. J. and Dan Carroll, the Sistine Choir soloists, prior to their departure for Europe, gave a splendid concert at the Conservatorium Hall, Sydney, to over a thousand Sisters and teaching Brothers of the city and suburbs. The State Orchestra supported the soloists. The programme was an excellent one. Each piece was exquisitely given, and the enthusiasm was marked. Rev. Father P. Crowley, Diocesan Inspector of Schools, in a very happy speech, thanked the soloists and the orchestra for their magnificent musical treat provided for the religious teachers of our schools. "The teachers," he said, "were anxious to hear the best models, and in the Sistine Choir and its soloists the cultured land of Italy had sent her best to Australia." He thanked Messrs. Carroll, also Nicholson and Co., Ltd., and especially Mr. Talty. Very Rev. Dr. O'Reilly, C.M., and Rev. Father J. Meany spoke in support. Among those present were: The Right Rev. Mgr. Hayden, Rev. Dr. Nevill, Rev. Fathers Sherin (Golden Grove), J. Halpin (Adm., St. Benedict's), McHugh, Rev. Brother Henry (South Africa), Sir Harry and Lady Lauder, Mr. and Mrs. E. J. Carroll, Mr. and Mrs. Arthur McElhone and daughters, Mrs. Freehill, Mr. R. Nathan, Dr. Nolan, and Dr. O'Donnell.

VICTORIA.

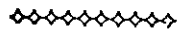
On Easter Sunday, a Grocery Afternoon, at which his Grace the Archbishop (Most Rev. Dr. Mannix) was present, was held in the grounds of the Carmelite Monastery, Hawthorn. Associated with his Grace were Very Rev. T. Hearn, S.J.; Revs. M. Watson, S.J.; C. Delaney, S.J.; and W. Moloney, S.J. Father Watson, in a brief speech, expressed his gratification at the large attendance. There was an added joy in the presence of the Archbishop. (Applause.) A heavy debt still remained on the monastery, and every possible effort should be made to reduce it. In leaving Sydney to set up a house in this State, the Sisters had displayed very great courage. They relied on the generosity of the Hawthorn people, and their expectation had been happily fulfilled. They had perfect faith in God. Their great founder, St. Teresa, was once faced with the problem of establishing a convent towards which she had only four ducats. "With these four ducats," she said, "I can do nothing; but with four ducats and God I can do everything." That was the spirit of the Carmelite Order. His Grace the Archbishop said he was grateful to the ladies who had organised the afternoon, and to the artists who had contributed the excellent programme, to which he and everyone else present had listened with a very real enjoyment. This was his first experience of a "Grocery Afternoon." He was familiar with entertainments at which groceries were distributed—at a price; but this was the first within his personal knowledge at which groceries had been handed in. (Laughter.) Recently he had the opportunity of inspecting the Sisters' larder. Then it could scarcely be

called a retail store. In future, if the afternoon proved the success he hoped, it might be likened to a small wholesale store. No doubt most of those present had favors to seek from God—some desires they had set their hearts upon. Nothing was so likely to further such desires as their kindness and generosity to the Sisters. The Sisters were very near and dear to God, and their prayers were wonderfully efficacious. They succeeded sometimes when all others failed. Some time ago he had been worried about the difficulties—they seemed almost unsurmountable—in the way of attaining an object that was of the utmost importance to him. To be frank, it was to induce the General of the Jesuits to allow members of his Order to undertake the charge of the new Seminary. The Sisters carried the fort, and the chief of the difficulties surrounding the establishment of Corpus Christi College had been removed. What they had done for him, they could, and would, do for other people. Thus they would return thanks for all kindnesses extended to them.



WEST AUSTRALIA.

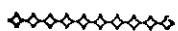
By the s.s. *Ville de Metz* on last Saturday (says the *W.A. Record* for April 7), the first band of the Salesian Order, bound for the Nor'-West, arrived at Fremantle. The missionary contingent is made up of three priests—Father Siara, V.G., Father Lopez, and Father Rossetti—and three lay Brothers—Brother Gomez, Brother Aselli, and Brother Atiarni. Taking them physically, they seem like men able to grapple with the difficulties of a mission like the Kimberleys. This is the first time the Salesians have come to Australia; and when questioned as to their prospects for their future spread in the Commonwealth, the Vicar-General replied: "We hope in time to open a Don Bosco Institute in some of the larger centres of Australia, possibly Sydney or Melbourne." Father Siara, the Vicar-General, Polish by birth, speaks English with no little success. He admitted that he is master of seven other languages. His English was acquired in America, where he spent two years as the Rector of the Don Bosco Institute in the State of New Jersey. Asked as to the arrival of Monsignor Coppo, the newly-consecrated Bishop of the Kimberleys, the Vicar-General replied: "The Monsignor is at present in the United States (where he has spent 25 years), collecting for the Mission, and may arrive in the West in two months to take charge." The hardships of the Mission have no dread for these men—they seem men of determination, who smile at difficulties. We welcome them to our shores, knowing what they have done for other lands, and we feel that the State is enriched by their presence.



QUEENSLAND.

It is gratifying to the supporters of the Brisbane Hibernian Band (writes the Brisbane correspondent of the *Catholic Press*) that it was the winner of the three events it competed in, viz., C. Grade Test Selection, C. Grade Street March (for Courier Cup), and C. Grade Quick-Step March. Hearty congratulations to all concerned.

The Rev. Father McGoldrick, of Herston, in the archdiocese of Brisbane, is about to leave Australia, and to take up duties with the Maynooth Mission in China. During the 12 years that Father McGoldrick has been in Brisbane he has endeared himself to a large circle of friends, both Catholic and non-Catholic. He was attached to the Cathedral for nearly ten years, and was transferred from there to then newly-formed parish of Herston, where he has been stationed since July, 1920. For the past six years he has also filled the position of chaplain to St. Joseph's College, Nudgee.

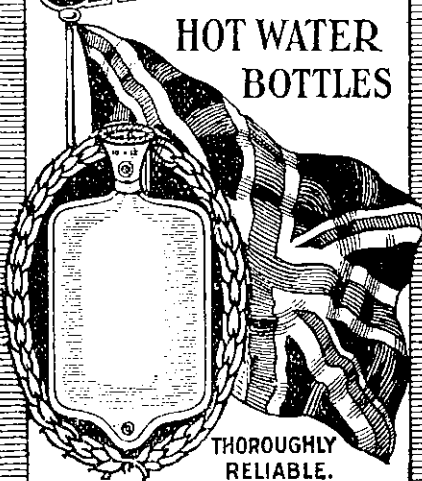


TASMANIA.

The illustrious Archbishop of Melbourne (Most Rev. Dr. Mannix), will arrive in Hobart on the 27th inst. The visit of his Grace is being looked forward to by Catholics and Irishmen and Irishwomen, as well as Irish-Australians. His Grace is to have little spare time while in Hobart. He is to open St. Joseph's new school while here, and is to preside at a Communion breakfast of the Catholic men of Hobart on Sunday, 29th inst. His Grace is also to deliver an address in the City Hall in Hobart on the night of the 30th inst., and it is safe to assert that the hall will not be large enough for the occasion.

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Here and There

The last stand made by Ned Kelly, the famous bush-ranger, and his gang at Glenrowan, West Australia, in 1879, is recalled by a visit to England which has been made by Mr. W. Trevallyn-Jones, a veteran journalist, who was present at the famous conflict. The outlaws made a desperate fight. Four constables were killed, and the conflict was only ended when the hotel in which they took refuge was set on fire. The Most Rev. Dr. Gibney, Bishop of Perth, when a young priest, was at this affray. When no one dared approach the burning building, and when bullets were flying in all directions, he walked straight into it, and at grave risk to his life administered the consolations of religion to some of the wounded men.

Sir Alexander Wood Renton, who has succeeded Lord Shaw as chairman of the Compensation (Ireland) Commission, has had a distinguished academic judicial career. He is an M.A. and LL.B. of Edinburgh University, and was called to the English Bar in 1885, when he went on the Oxford Circuit. He sat at Puisne Judge of the Supreme Court of Mauritius from 1901-5, and became Chief Justice in Ceylon in 1912, retiring from the Bench four years later. On his retirement from judicial office Sir Alexander went on a special mission for the Colonial Office to Nigeria and the Gold Coast Colony in September, 1918, and to Egypt for the Foreign Office some months later. He has edited the *Encyclopedia of English Law* and the *Law Journal*, and has contributed various legal articles to the supplement of the *Encyclopedia Britannica*.

A scion of an "exile of Erin," William S. Flynn, son of James A. Flynn, of Cork ancestry, has recently been elected Governor of the State of Rhode Island, U.S.A. He is probably the youngest Governor of any State in the American Union, as he is but 37, and is a good Catholic. Born in 1886, the second eldest of a family of six, he graduated at Holy Cross College, and completed his law studies at Georgetown University, receiving LL.B. in 1910. In 1911 he was admitted to the Rhode Island Bar, and in a few years became one of the leaders of the Rhode Island Bar Association. In 1909 he was elected to the General Assembly, and represented his district for nine years; seven years later he became "floor" leader for his party, and in January last was elected Governor.

A question has recently been asked as to who was the champion record motor racer of the world, and the answer is supplied by the February issue of *Columbia*, the monthly organ of the Knights of Columbus. The champion of the year ending December, 1922, turns out to be an Irish boy, Jimmy Murphy, "a blue-eyed, black-haired son of Erin, proud of the fact that he is a member of the Knights of Columbus." At the Indianapolis Motor Speedway, held last Decoration Day, Murphy did the 500 miles run, in presence of 135,000 spectators, in the record time of 5 hours and 17 minutes, averaging 94 miles an hour. For this he received a cheque for 20,000 dollars, which, with other small sums, ultimately reached 35,000 for the race. This motor speedway of Indianapolis is admitted to be the greatest racecourse in the world. Not long afterwards Jimmy Murphy won the 250 mile race at Los Angeles. His only rival in 1922 was Harry Harris, who, however, was more than 1000 points behind Murphy. Jimmy is described as "son of Matthew and Margaret Moran, both natives of Ireland."

The magnificent Shakspearean performance of Mr. Charles Doran at the Gaiety Theatre inevitably recalls the first visit of Davy Garrick to Ireland in 1742. Amongst the parts undertaken by the great actor were "Lear" and "Hamlet," and his "Hamlet" has been described as one of the most affecting renditions of a first-rate role ever witnessed. But the visit was chiefly remarkable, and interesting for Dublin folk by reason of the fact that then, for the first time, Garrick met Peg Woffington, one of the most superb artistes of her own or, indeed, of any age, and whose beautiful features still live on the canvas of Reynolds. She was a Dublin girl, and then in her prime, and Garrick had her to play "Cordelia" and "Ophelia," a fact which, of itself, sufficiently attests the histrionic ex-

cellence and genius of our countrywoman. When Garrick became patentee of Drury lane in 1747, he found Peg there as one of the artied artistes, but this time the extraordinary woman was playing comedy. She anticipated trouble with the ladies of the company which Garrick brought with him to the theatre, and, says the historian, thought her continuing at Drury lane would be attended with many disagreeable incidents. The early biographies of Garrick do not record any other appearances of Peg with Garrick beyond the one on the occasion of his first memorable visit to Ireland.

The death of Lord Justice Cherry reminds me (writes a correspondent to an exchange) of a serio-comic affair at Parknasilla, about twenty years ago, in which he became involved before it was over. A number of newspaper men and British members of Parliament, with their wives, were invited by the Irish Tourist Development Association on a ten-days' excursion over their coaching routes through West Cork, Kerry, Limerick, and up the Shannon. When they arrived at the Parknasilla Hotel, owned by the Southern Hotels Company, which had associated itself with the Tourist Association in the invitation, a number of the journalists found they had been assigned accommodation in an old house in the grounds which had once been the Palace of the Protestant Bishop, owing to the fact that the more comfortable and up-to-date bedrooms in the big new hotel itself were packed to their utmost limits by members of Parliament and their spouses and retinues. A pretty predicament, indeed! The journalists were expected to write up the route in their papers, while the M.P.'s, their spouses and retinues were mere ornaments. "No—luggage," said one of the journalists. The journalists did not object to sleep in the old house because it had been a Bishop's Palace. They objected to the whole arrangement on principle. There was very angry talk, and several pressmen decided to go back at once to London, and proceeded to call cabs to drive them to the nearest railway station. Wild idea in a wild country—there were no cabs within ten miles! A deputation was appointed to interview "the authorities," whoever they might be. And who was the spokesman of the authorities? No less a person than Mr. Richard Cherry, K.C.—who, as it afterwards appeared, was a director of either or both of the companies concerned. The late John D. Irvine, of the *Morning Post*, made a noble and indignant protest on behalf of the journalists in the finest imaginable Aberdeen Doric, amidst applause. Mr. Cherry rose to the occasion in a speech that almost melted the hearts of the jury; and all was well. Pressmen and Parliamentary men dined together happily: there was compromise all round, and never did a travelling party spend so jolly a night in an Irish hotel as that night proved to be in the hotel at Parknasilla, till utterly unmentionable hours in the morning.

Dr. Adrian Fortescue, the learned liturgiologist who died recently in St. Andrew's Hospital after a severe illness, was the son of a high dignitary of the Episcopal Church in Scotland; yet, for all that, a direct descendant of that valiant old knight, Sir Adrian Fortescue, who was among the first of the English martyrs who suffered for the Faith under Henry VIII. The martyr, who suffered on Tower Hill in 1539, was raised to the altars by Leo XIII. with the title of Blessed Adrian Fortescue. The late Dr. Fortescue studied for the priesthood at the Scots College in Rome and at the University of Innsbruck. After his ordination, which took place at Brixen in the Tirolhe began his clerical career in England. It is as a writer on eastern Church history that Dr. Fortescue is best known, some of his works being used as text books, not only in Catholic colleges, but by those Anglicans who have a regard for historical accuracy in these matters. Liturgiology equally with Church history was the subject of the learned Doctor's researches, and Rome paid tribute to his scholarship by appointing him Consultor on the Sacred Congregation for the Oriental Church.

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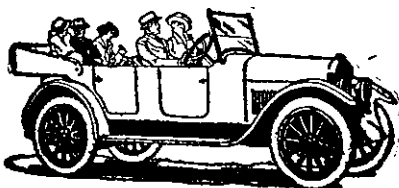
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The Little People's Page

Conducted by Anne

My dear Little Folk,—How do you like this cold weather? I am sure you are all playing every winter game you can think of to keep warm. You will be pleased I know, to welcome our new friend from far away Western Australia, and will read her letter with interest. Would some of you like to write to her and tell her about New Zealand? No room for more as there are so many letters waiting.—Anne.

Dear Anne,—Just a few lines to let you know that this is my first letter. I will be twelve on June 27th next, and I am in std. V. I have two other brothers, my elder brother is fifteen on September 8 and he is in Std. IV. My younger brother is nine on April 19 and is in Std. II. We are getting very bad weather just now. My younger brother and I go to Saint Teresa's School, and my elder brother goes to the Public School. As I have no more to say I must close.—Yours truly, Jim Butler, Bluff.
(Have you had any snow yet this winter? Glad to hear from you.—Anne.)

Dear Anne,—This is my first letter to you. I am in Std. 6. I go to St. Teresa's Convent, Bluff, although I am not a Catholic. I will be thirteen on April 4. I hope to get my proficiency this year. However, I will go back to school next year if I do not. I have not much news Anne, but I will tell you more next time I write. I will write again soon Anne; good-bye.—Your loving friend, Eileen Barnes, Bluff.

(Welcome into my big family Eileen. Write again when you have time.—Anne.)

Dear Anne,—Already several of my classmates have written to you; now I too must do so. You have heard about our weekly competition which is splendid fun and makes us look forward to Friday. Since we returned to school in February the Greens have been the better side. It is not very pleasant to be sitting in the desk doing huge long tots while the winners are outside having a grand play—that is what we poor Blues have had to do so often that we were beginning to feel "blue" like the mayor in the "Pied Piper." Well last week we beat the Greens—you should have seen their faces, Anne, when we came top in arithmetic, writing, and composition and got a total of 72 points more than they did—they don't take a beating very well Anne. I have a brother and sister older than myself, both are in standard IV. My wee brother Jackie has just commenced school. Did you like school when you were a little girl Anne? Perhaps you never were a little girl because we do not know whether you are a lady or a man. All the same I don't think you are a man but I think "Maureen" is—we can tell by your answers to our letters. Good-bye now, dear Anne, with best wishes for Easter from your little friend, Grace I. Blacklock, South Dunedin.

(Now Grace my precious, it doesn't matter a scrap whether I am a man or a maid. Yes, I liked school when I was little.—Anne.)

Dear Anne,—This is my first letter to you. I am in Std. 3, and am nine years old. I have not heard of you yet. My brother is bigger than me, and he is in Std. 6. We are going to have a lovely concert in Taihape on St. Patrick's Night. My mother does not get the *Tablet* as she used to. I have no more news to let you know so "Good-bye" dear. Your little friend, Margaret Brooky, Taihape.

(I have such a lot of new Little Folks these days, do you like reading our letters?—Anne.)

Dear Anne,—This is my first letter to you. It is Saint Joseph's month and we are having an altar for him. I am in standard 2.—Your friend, Nonie Bradley, Taihape.
(Did you put fresh flowers on your altar every day in March? Yours is a very nice letter.—Anne.)

Dear Anne,—I am just writing a few lines to know how you are keeping. I read the *Tablet* every week. I go to the Convent at Taihape.—Your friend, Gerald Donoghue, Taihape.)

(I am quite well thank you Gerald, how are you? Do you like the Little Folks' letters.—Anne.)

Dear Anne,—I am sending you this nice little post-card, for an Easter present. I wish I could get an Easter egg and send it to you, but they do not sell them here, and I have never seen one yet, but I have heard of them.—From one of your friends, Tessie McMahon, Cronadun.

(Thank you my Tessie for the pretty post-card and the good-wishes. Tell me how you liked the egg. Have you ever heard how, in some far-off countries people who love children make big nests of pretty eggs in their gardens, and then they let the children have an egg-hunt. Sometimes they use real eggs prettily colored, and sometimes sugar eggs. Wouldn't we have a fine hunt together.—Anne.)

Dear Anne.—I noticed lately that a Children's Page has been added to the *Tablet*. We girls are interested in the children's corner of the *Record*, the *Far East*, and *The Imeldist*, and each paper has its loyal supporters in

our college. I thought I would like to write to you, dear Anne, and tell you something about our school-days in West Australia. New Zealand is no altogether an unknown country to us, as so many of our teachers came from there. My brother Jack is a pupil at the Christian Brothers' College, Perth. Many of the Brothers have been in Dunedin. A lot of St. Dominic's girls have cousins or brothers at the Marist Brothers', New Norcia, so we hear a great deal about many of the large schools in New Zealand. Dear Anne, I am sure it's warmer to-day in Dongarra than in Dunedin. There is a lovely blue sky and no wind—just a glorious day for the beach, but we don't go to the beach on Sunday afternoon. The beach seems to be the property of motor loads of people who come in from Geraldton and the surrounding districts, for our beach is one of the most beautiful in Western Australia. We had great fun yesterday morning, bathing at the front beach and were sorry when it was time to pack up and return home. We boarders are having tea down the river bed this evening. We have a lovely camping spot in the Convent ground. The gum-trees are very old and have lovely long branches to swing on. Fancy twenty-six of us all on one branch and some of us are not light-weights either. I wonder if you will have any more Westralian writers in next week's *Tablet*. Now, dear Anne, I must say good-bye.—Your loving Westralian friend, Mollie Punch, St. Dominick's College, Dongarra, W.A.

(So very glad to hear from you Mollie, you've no idea how good it was to get your letter from the "ever-so-far-away." Yes, you get more sunshine than Dunedin does, but have you ever seen snow and know the fun of ice-skating? Some day perhaps you may come over to see us, but don't come in the winter or you'll freeze right up. Write again.—Anne.)

Dear Anne,—Just a few lines to tell you that this is my first letter to you. My name is Alice Gilroy, I am in standard five at school, and thirteen years of age, my birthday is on the seventeenth of June. I have three sisters younger than myself, and also two brothers younger, so you may consider that I am the oldest in our family. I have longed to write to you, but this is my only chance to write. The weather is not very pleasant just now, down here, but we hope it will clear off soon. Well dear, Anne, I will close now.—Yours truly, Alice Gilroy, Bluff.

(Thank you Alice for finding time to write for you must be a very busy girl. At least I hope you help at home as well as doing schoolwork. Lucky girl to have brothers and sisters.—Anne.)

Dear Anne.—This is my first letter to you. I am in Std. 3. My sister is in Std. 5. We do not get the *Tablet*. I do not know you but sister tells us about you. These Sisters are Sisters of Saint Joseph.—Your new friend, Mary Gorman, Taihape.

(I am glad you like our page and manage to hear all about it. Perhaps Sister will read your own letter out to you one day.—Anne.)

Dear Anne,—I think it is time I wrote to you again. We have had a Mission for a fortnight which has just concluded to-day. It was given by the Redemptorist Fathers, Rev. Father Campbell and Rev. Father Duffy. We received the Pope's Blessing this afternoon and the church was packed. There was about four hundred Communions this morning, that shows what good the Mission has done. I am very sorry the Mission has ended. The Missioner asked us to pray for them as they have important work to perform. I will keep my promise and pray for them. Your loving friend, Clare Fitzgerald, Gore.

(Mind you pray for the Missioners, they need prayers badly enough. Glad the Mission was a success.—Anne.)

Dearest Anne.—I must write to tell you that we have had a most beautiful Mission which has just ended to-day. Rev. Father Campbell and Rev. Father Duffy conducted it. During the first week of the Mission I got a prize which was a Holy Picture. The church was packed this afternoon and we received the Pope's Blessing. Dear Anne, as my Sister is telling you about the Mission I will close, but, I must first ask you a riddle: "A human being called Anne, but is neither a woman or a man or a boy or a girl"—what is it?—Your loving friend, Rose Fitzgerald, Gore.

(Why Rose, your riddle is so easy it makes me laugh. The answer is—"A Mystery."—Anne.)

The Pure of Heart

"How beautiful is the chaste generation" (Wisdom, iv. 1.
[From *Pearls From Holy Scripture for our Little Ones* by M. J. Watson, S.J. Dedicated to the Children of the Catholic Schools.]

To all who love and preserve purity of heart our Lord will be as the sun, which gives light, warmth, and life to the earth, because He will enlighten them by special graces, comfort them with the warmth of His love, and enrich them with the gift of a stainless, angelic life. If, then, my dearest, you wish to give joy to your Heavenly Father, to your sweet Saviour Jesus, to our Lady, the Mother of God, and to the blessed angels and saints who will be your friends and companions in heaven, work and pray with the help of Divine grace to keep your soul pure and innocent, that so you may be, day by day, happy and blameless in God's presence.

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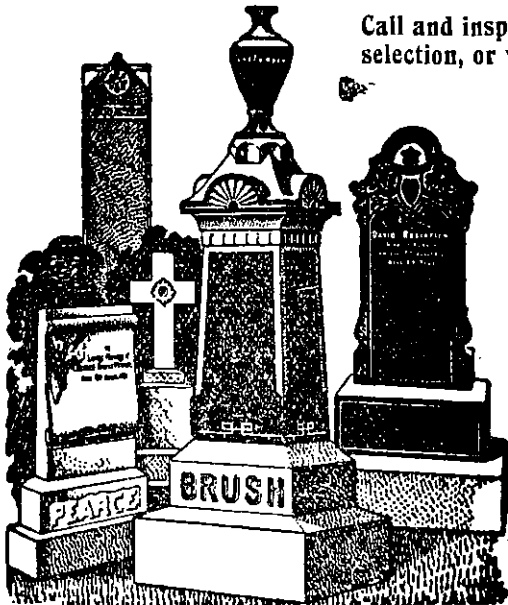
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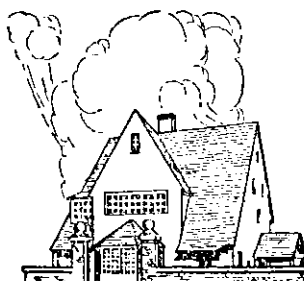
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Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

The Supreme Dominion of God Over Us, and How Much We are Bound in Justice to Serve Him.—(Continued).

(2) It ought to produce in us sentiments of the most profound respect, fear, and reverence towards so mighty a Being. This the prophet Jeremias declares, addressing himself to God, in these words, "There is none like to Thee, O Lord: Thou art great, and great is Thy Name in might. Who shall not fear Thee, O King of nations? For Thine is the glory; among all the wise men of the nations, and in all their kingdoms there is none like unto Thee. They shall be proved together to be senseless and foolish, a stock is the doctrine of their vanity . . . But the Lord is the true God: He is the living God, and the everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His threatening" (Jer. x., 6). The saints in heaven are penetrated with fear and reverence, on considering the wonderful works of God, how much more ought we poor mortals? Thus St. John heard these blessed spirits praising God, "Great and wonderful are Thy works, O Lord God Almighty: just and true are Thy ways, O King of Ages: who shall not fear Thee, O Lord, and magnify Thy name?" (Rev. xv., 3). Even the heathen king Darius, when he saw the wonderful power of God, in delivering Daniel from the lions, immediately sent these orders to all his subjects, "It is decreed by me, that in all my empire and my kingdom, all men dread and fear the God of Daniel. For He is the living and eternal God for ever . . . He is the deliverer and the Saviour, doing signs and wonders in heaven and earth" (Dan. vi., 26). And no wonder the infinite power of God should produce this fear and dread of His in our minds, when we reflect what He is, and what we are before Him: the wise man proposes to us this consideration, addressing himself to God in these affecting terms: "Great power always belonged to Thee alone: and who shall resist the strength of Thy arm? For the whole world before Thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth" (Wisd. xi., 22). And Isaias, in a still stronger light, proposes to us the same important truth, "Who," says he, "hath measured the waters in the hollow of His hand, and weighed the heavens with His palm? Who hath poised, with three fingers, the bulk of the earth, and weighed the mountains in scales, and the hills in a balance? Who hath forwarded the spirit of the Lord: or who hath been His counsellor, and hath taught Him? . . . Behold, the nations are as a drop of a bucket, and are counted as the smallest grain of a balance: behold the islands are as a little dust . . . all nations are before Him as if they had no being at all, and are counted to Him as nothing and vanity" (Is. xl., 13); and hence the royal prophet says to God, "Thou art fearfully magnified: wonderful are Thy works, and these my soul knoweth right well" (Ps. cxxxviii., 14).

(3) This holy fear and dread of God, in order to be agreeable to Him, and salutary to our own souls, must be accompanied with a continual attention to keep His commandments, and a horror at the very thought of offending so great a God by sin; our obligation to this is a necessary consequence which flows from the Almighty power of God, as must evidently appear to every human creature who seriously reflects upon it. Moses was very sensible of this, and makes use of it in a very strong light, to excite his people to fear, love, and serve God. "Circumcise the foreskin of your heart," says he, "and stiffen your neck no more; because the Lord your God, He is the God of gods, and the Lord of lords, a great God, a mighty, and terrible, who accepteth no person, nor taketh bribes. . . . Thou shalt fear the Lord thy God, and serve Him only; to Him thou shalt adhere, and swear by His name. He is thy praise and thy God, that hath done for thee those great and terrible things, which thy eyes have seen. . . . Therefore, love the Lord thy God, and observe His precepts and ceremonies, His judgments and commandments at all times" (Deut. x. 16, xi. 1). And indeed, what man in his senses would choose to insult a Being whose Almighty power can crush him to atoms—torment him in whatever manner He pleases, or reduce

him to nothing in an instant? "The Lord killeth and maketh alive; He bringeth down to the grave and bringeth back again. The Lord maketh poor and maketh rich—He humbleth and He exalteth" (1 Kings, Sam., ii., 6). "See ye," says God Himself, "that I alone am, and there is no other God besides Me: I will kill, and I will make alive, I will strike and will heal; and there is none that can deliver out of My hand. . . . If I shall whet My sword as the lightning, and My hand shall take hold on judgment, I will render vengeance to My enemies, and repay them that hate Me. I will make My arrows drunk with blood, and My sword shall devour flesh, of the blood of the slain and of the captivity, and of the bare head of the enemies" (Deut. xxxii., 39). How dreadful must it be to fall into the hands of such a God, Who can do what He pleases, and will not spare His enemies? The prophet Jeremias, confounded at this thought, cries out thus to God, "O most mighty, great, and powerful, the Lord of Hosts is Thy name: great in council, and incomprehensible in thought, Whose eyes are upon all the ways of the children of Adam, to render unto every one according to His ways, and according to the fruit of His devices!" (Jer. xxxii., 18). Hear, also, how the prophet Nahum describes the terrors of His avenging power against His enemies:

"The Lord is a jealous God and a revenger; the Lord is a revenger and hath wrath; the Lord taketh vengeance on His adversaries, and is angry with His enemies. The Lord is patient and great in power, and will not cleanse and acquit the guilty. The Lord's ways are in a tempest and a whirlwind, and clouds are the dust of His feet. He rebuketh the sea and drieth it up, and bringeth all the rivers to be a desert. . . . The mountains tremble at Him, and the hills are made desolate; and the earth quaked at His presence, and the world and all that dwell therein. Who can stand before the face of His indignation? and who shall resist in the fierceness of His anger? His indignation is poured out like fire, and the rocks are melted by Him" (Nahum i., 1). What a dreadful description is herein given us! How powerful a motive is this to make us obey the commands of this great God with fear and trembling. What madness and folly is it—what desperate presumption for man, who is but a worm of the earth, to dare to attack, by wilful sin, this Almighty God, Who created the universe, Who holds the thread of his life in His hand, and can, in a moment, let him drop into hell? What can be expect by making his God his enemy, but the loss of all good, and the incurring of all misery, both for time and eternity? The moment he engages in this desperate war, the sword of the Almighty is drawn against him, and the perils of death, judgment and hell on all sides surround him. What madness must it be to be drawn from our allegiance to God, fly anything in this world, whether of its gods or evils? What folly to be afraid of the weakness of men, and not be afraid of the power of God? "Fear ye not the reproaches of men," says God Himself, "and be not afraid of their blasphemies, for the worm shall eat them up as a garment, and the moth shall consume them as wool, but My salvation shall be for ever, and My justice from generation to generation. . . . Who art thou that thou shouldst be afraid of a mortal man, and of the son of man, that shall wither away like grass? And thou hast forgotten the Lord thy Maker, who stretched out the heavens, and founded the earth. And thou hast been afraid continually all the day at the presence of His fury, who had afflicted thee, and had prepared Himself to destroy thee; where is now the fury of the oppressor? . . . But I am the Lord thy God who trouble the sea, and the waves thereof swell; the Lord of hosts is My name" (Is. li., 7, 12). And Christ Himself in the Gospel draws the same conclusion from the mighty power of God, "I say to you, My friends, be not afraid of them that kill the body; and after that have no more that they can do; but I will show you whom you shall fear; fear ye Him who, after He hath killed, hath power to cast into hell; yea, I say to you, fear Him" (Luke xii., 4).

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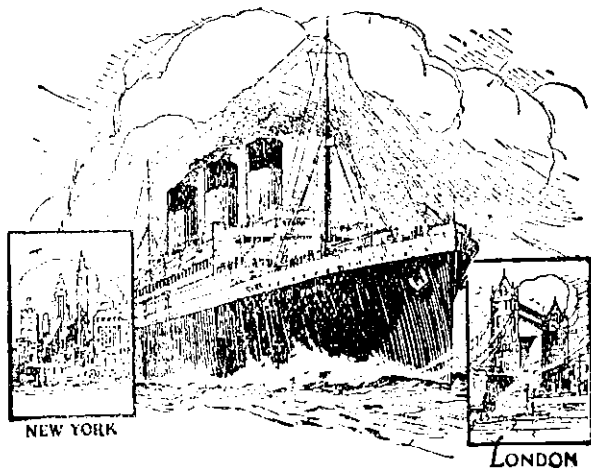
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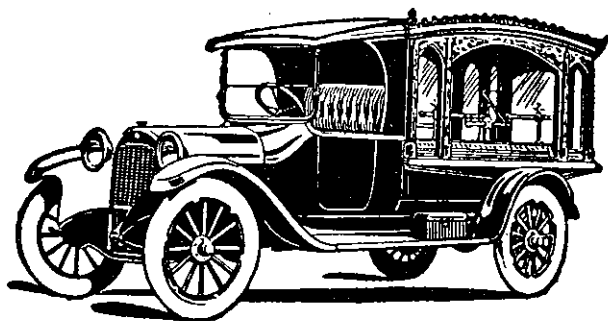
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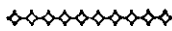
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IRISH NEWS

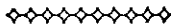
IRISH LANDLORDS.

Some Irish landlords are refusing to sell their land to the tenants, and the Free State Government forecasts legislation for compulsory purchase. A writer in the *Irish Independent* states a case which is typical. He has (he says) a small farm of 30 acres. For 80 years past he and his predecessor have paid in cash rent to the amount of £3070. It is fourth-class land. He does not make any computation of the rent paid for generations prior to this period. He claims that he and his father have paid the fee-simple of this farm over and over again. He asks: "What asset is landlordism to the nation, or what contribution does it make to the wealth of the community at large? None whatever. It doesn't weave, neither does it spin. Certainly it collects rent yearly or half-yearly with unerring punctuality through a class known as land agents, who hand over the swag to their employers, who as a rule are non-resident."



IRISH LANGUAGE REVIVAL.

Some persons interested in the teaching of Irish in the schools recently compiled from statistics and reports of the Gaelic League and the education authorities returns as to Irish in primary and secondary schools in 1921 in Munster and Leinster. The figures relating to the Counties Waterford, Tipperary, Kilkenny, and Wexford reveal some very interesting facts and comparisons. The Waterford city schools and those of Carrick-on-Suir, Gery, and Ennis-corthy hold an honored place in the list for excellent work, producing dozens of fluent Irish speakers as a result of earnest and capable teaching of the language. Except in a few cases in Counties Kilkenny and Wexford, the teaching in the schools of the rural districts in Counties Waterford, Tipperary, Wexford, and Kilkenny has not got beyond a little more than an elementary stage as far as spoken Irish is concerned. In Waterford City schools there are at least 100 boys and girls who know Irish well enough to wear the Fainne. The return contains a list of national schools in which the teachers are native speakers, and a comparison of the results of the teaching of Irish in these schools compared with those in which the teachers have learned Irish shows much in favor of the latter. There are figures taken from the 1911 census showing the large number of Irish speakers in Co. Waterford, and figures relating to Kerry, Connacht, and Donegal. Side by side with these figures is the fact that the bilingual programme is taught in three national schools in Co. Waterford, in 40 in Co. Kerry, in 90 in Co. Donegal, and 10 in Galway and Mayo.



THE OFFER OF AMNESTY.

The Irish Government's offer of an amnesty expired without any dramatic change in the situation (says the *Nation and the Athenaeum*). But if nothing like a general capitulation has taken place—and this was not expected—there is increasing evidence of disintegration in the Republican ranks. There have been additions to the number of small bands and columns who have abandoned the field in widely separated parts of the country; there is evidence of a growing desire to treat on the part of others, and the movement for peace amongst the prisoners—a movement unprecedented in Irish political action—has been reinforced by a great body in Kerry. In the field the Republicans suffered a serious loss when Denis Lacey was shot in an encounter in the Glen of Aherlow, and Miss MacSwiney's continued anxiety to interpret Mr. de Valera's principles for him shows that all is not well in the council chamber. Reports from South and West suggest that some progress is being made towards normal living, and there is a growing sense that the Government control of administration is wider and firmer. These indications are slight, but they point the same way, and they are not deflected by the ten or twelve houses which are blown up every week. It is probable that Republican activity will be more and more

concentrated on Dublin; there is unfortunately every reason to believe that the struggle will be envenomed, and some substantial grounds for thinking that it will be comparatively short. Recently partially successful attacks were made upon revenue offices in Dublin, and the house of a member of the Dail destroyed by a land mine. In a counter-reprisal to this arson, unauthorised groups entered the houses of two Republicans in the same neighborhood and wrecked the furniture. This is the third or fourth appearance on the troubled scene of these groups, who apparently regard themselves as *fascisti*, and whose lawless activities are by no means welcome to the Government they profess to support.



THE LENTEN PASTORALS.

The Lenten Pastorals (says the *Weekly Freeman*, Dublin) sound a gloomier note than ever before in living memory. Ireland has had many terrible visitations in the past, but the worst of these were imposed upon her by strangers in her house. To-day her sufferings are inflicted by her own sons, who, with patriotic shibboleths on their lips, are violating every principle of patriotism. In his penetrating analysis of the situation, Cardinal Logue drives home with irresistible logic the vital fact which makes nonsense of the casuistries to which the apostles of anarchy resort in their efforts to blind the nation to the truth about themselves and their cause. We have been brought to the verge of ruin, not because ruin could not be evaded or because a clash of hostile principles made any settlement impossible. "Never," as Cardinal Logue truly says, "did such a wild and destructive hurricane spring from such a thin, intangible, unsubstantial vapor." A country has been plunged down the steep places to destruction for "the difference between some equivocal words in an oath—the difference between external and internal connection with the British Commonwealth." And the politician who fanned the winds to fury, and is still planning to make confusion worse confounded, is the man who proclaimed that there is "a constitutional way of settling our differences," and insisted that "a nation must first live before it can live in any particular way." It is little wonder that the venerable Primate who, throughout his long life has labored so strenuously for the material as well as the spiritual welfare of his people, should confess that the lamentable outlook "makes the heart sick under a sense of gloom, almost of despair."

Bishops' Sole Mistake.

Last October the Irish bishops, in their joint Pastoral, warned the nation of the evils which were sapping its strength and making its name a bye-word. They were assailed by a section with abuse and misrepresentation for their plain speaking, their authority was challenged, and their conclusions repudiated. Events have made it only too clear that the sole mistake of the bishops was that they understated their case. It is questionable if a good many Irregulars who were vocal against the statement of the Hierarchy last October will venture to challenge the still stronger indictment of their leaders' policy and practice set forth in the Lenten Pastorals. Their eyes are being opened to the appalling consequences which result from an attempt to establish political dominance by methods which are a negation of all law, human or Divine. As for the great mass of the people, they have never been impressed, much less converted by the anarchists, however speciously their appeals might be framed. Terrorism, exercised without mercy or compunction, has undoubtedly dismayed some and prevented others from the free expression of their views. But as the grip of terror is loosened, the flood of protest and repudiation against the wreckers and their policy surges in an overwhelming tide. The time is approaching when the voice of the people will make itself heard in no uncertain fashion at the polls, and the urgent duty of all good Irishmen is, as Cardinal Logue declares, to leave nothing undone to ensure that the people shall be free to select between rival policies, and determine for themselves the course which their political leaders are to follow.

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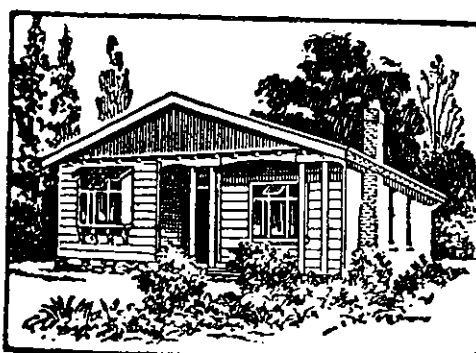
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Dogmatic Modernism

ARCHBISHOP AND THE NEW POLITICAL TEACHING

His Grace the Most Rev. Dr. Harty, Archbishop of Cashel (Ireland), in his Pastoral, writes:—"The evils of civil war have come upon us and we feel the sadness in many heart-rending ways. The economic burden is heavy for a small country beginning its life of independent nationhood. Had all our countrymen worked together for the re-organisation of our economic life Ireland would be amongst the most prosperous nations of the world. Now, however, we have to face an increasing debt which will be a yoke round our necks for many years. More serious than the economic burden is the shattering of the spirit of unity which a short time ago won the admiration of the world. We see around us many things that bring shame on our motherland. Banks and Post Offices are raided; roads and railways are broken; private houses are pillaged and burned to the ground; the sacredness of human life is set at naught; even women and children are done to death by men guilty of a most grave crime against God and society.

"The people from the depth of their souls condemn the orgy of crime, recoil with horror from the deeds of violence and robbery, and long for peace. Recognition of spiritual and temporal authority is the only safeguard against religious and civil anarchy. In religious affairs the legitimate authority that rightly claims obedience is found in the Supreme Pontiff and the bishops of the Catholic Church. In temporal matters the legitimate authority in modern democratic states, where representative institutions prevail, is the Government established by the will of the people. Each of these authorities had its own sphere of influence within which its laws and discipline have force in conscience. In his Encyclical Letter on 'The Christian Constitution of States,' Leo XIII. says: 'To cast aside obedience, and by popular violence to incite to revolt, is therefore treason, not against man only, but against God.' Many, by the spoken and written word and in their whole manner of life, act as if the teaching and the repeated precepts of the Sovereign Pontiffs, Leo XIII., Pius X., and Benedict XV., had lost their efficacy or were completely out of date. In all this we recognise a kind of moral, judicial, and social Modernism, and we condemn it as strong as we do dogmatic Modernism."

Farewell Social and Presentation at Balclutha

A very pleasant evening was spent at the residence of Mr. T. Kirby, Balclutha, on Saturday evening, the 24th ult, when the members of the Catholic congregation to the number of about thirty met to bid farewell to Miss Roche, prior to her departure to take up a position at the Kensington School, South Dunedin. The Rev. Father Howard, in presenting Miss Roche on behalf of the congregation with a silver writing set and silver-mounted morocco writing case paid a high tribute to the work she had done as Sunday school teacher and secretary of the Altar Society for the past eight or nine years. She did this with no expectation of earthly reward, but from a higher spiritual motive, and he hoped that the good work she had done there would bear fruit in future years. He regretted very much her departure, but on behalf of himself and the congregation wished her every success in her new sphere of labor, and hoped this small memento would help to remind her of the many pleasant associations she had had while in Balclutha. Mr. T. Kirby also made a few remarks, eulogising Miss Roche's work in the Sunday School and decoration of the altar, and said she had denied herself outside sport to attend to the church, and was deserving of the thanks of the congregation. Miss Roche made a very feeling reply, and said that what little she had done had been a labor of love, but she thanked the Rev. Father Howard for his kind remarks and the congregation for their present, and said she would ever remember the many friends she had made while in Balclutha. Songs were nicely rendered during the evening by Misses Athy (Milton), N. MacFarlane, and Mrs. Perniski, while Miss Ellie Ryan danced a clog dance. The remainder of the evening was devoted to card games, etc. Miss Roche was also the recipient of a handsome ebony hair brush, and comb, as a parting gift from the teachers of the local high school.

Timaru Catholic Club

The Catholic Club gave a very enjoyable concert (the second of a series) at St. Patrick's Hall, Browne Street, on Thursday night, the 12th inst., to a large and enthusiastic audience (says the *Timaru Post*). Every item was well received, and encores were the order of the evening. The programme was pleasingly varied. The following contributed:—Overture, pianoforte duet, "Qui Vive," Misses T. O'Sullivan and M. Young; songs—Misses A. O'Connell and K. Dennehy, Messrs. R. J. Cuddon-Large, G. F. Doyle, and P. Dickie, Masters Leo Herton and G. Gaw; also a few choruses, excellently rendered by the Marist School boys. A duet in costume was given by Masters J. Pearce and G. Gaw. Mr. E. Osborne gave two splendid selections on the euphonium. Miss C. Kyle danced a sailor's horn-pipe in excellent style, and an Irish reel was danced by Misses M. Kyle and D. Hall and Masters E. and L. Firkin, to the delight of the audience. The accompaniments were artistically played by Mrs. J. G. Venning, Misses E. Dennehy and M. Young, while Mr. C. Burns supplied the pipe music. The proceeds are in aid of the club's funds, and the club is doing its best to foster local talent.

New Plymouth

(From our own correspondent.)

April 6.

Very Rev. Dean T. McKenna arrived in New Plymouth this week, where he will take up his residence while convalescing. It is pleasing to learn that the Dean is making steady progress, and his parishioners heartily welcome his return to their midst.

The singing by the newly formed choir over the Easter festival was highly commendable, and speaks volumes for the work the new organist (Mr. P. Clarke) has so far done to raise the standard of the choir in New Plymouth.

A euchre party and social organised by the young men and women of the parish was held in the Rolland Hall on Thursday evening, the 5th inst., this being the first of a series of entertainments arranged for the raising of funds for the interior decorations of the church.

Tenders are being called for the painting and renovating of the church, the work to be commenced shortly.

Mr. Grace has been appointed to the position of secretary of the local branch of the H.A.C.B. Society, which office was recently vacated by Bro. M. Jones, who has left New Plymouth to reside in Wellington.

Miss Mary Crawshaw, a pupil of the Sisters of the Missions, of New Plymouth, has been successful in gaining the Trinity College of Music exhibition for the senior grade. This talented little girl, who is only eleven years of age, obtained the intermediate grade exhibition last year.

Gisborne

(From our own correspondent.)

April 11.

His Lordship Dr. Liston, accompanied by Very Rev. Chancellor Holbrook, is on episcopal visitation to the Poverty Bay district. Last evening a complimentary concert was given in the Opera House to his Lordship. Rev. Fathers Lane and O'Brien were among those present. The Mayor (Mr. G. Wildish) extended a civic welcome to Bishop Liston. Sir James Carroll also addressed the gathering, and Dr. Liston gracefully acknowledged the honor done him. Rev. Father Lane took advantage of the occasion to read a farewell address tendered by the choir to Mr. Chas. Wood, conductor of St. Mary's Choir, who is leaving to take up an important position in Auckland. The address referred to Mr. Wood's fine qualities as conductor, and as leader of the various musical societies of Gisborne; his services and those of his popular orchestra had ever been at the service of the many Catholic functions, where their musical reuditions were always a feature. Father Lane then presented Mr. Wood, on behalf of St. Mary's Choir, with a cheque for a substantial amount. The recipient suitably responded. A programme of song and dance, given by pupils of Mrs. Phil Barry, assisted by St. Mary's Choir and others, was much appreciated. Mr. Wood's orchestra played two fine selections of Irish melodies. The proceeds of the concert are to be donated to the new church at Makaraka.

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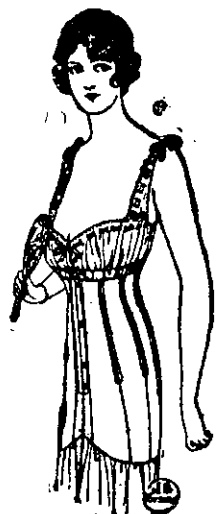
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Catholic World

NEW YORK RELIGIOUS STATISTICS.

Catholics constitute the largest religious body, numerically, in the city of New York, according to statistics published by the *Jewish Tribune*, which show that the Jewish population has practically doubled during the past twenty years and that Protestants have failed to maintain an increase proportionate to their numbers.

The Catholic population is given as 1,943,730, or 34.59 per cent. of the entire population. Protestants number 1,941,847, or 34.55 per cent. There are 1,643,012 Jews, or 29.23 per cent. The Greek Orthodox Church has 91,450 followers, or 1.60 per cent.

Protestants outnumbered Catholics in 1900 by more than 400,000 according to figures given by the *Tribune*, which indicate that Protestants at that time numbered 1,629,240 and Catholics 1,210,288. There were then 597,674 Jews.

THE MAYNOOTH MISSION TO CHINA.

Under the heading "Our Reasons for Gratitude," the November number of the *Far East*, the organ of the Maynooth Mission to China, sets out the following:—

Since the inception of the Mission God has visibly blessed our work. Each year shows an advance upon its predecessor, and to-day, six years after the founding of our Mission, we have to thank God for—

(a) 122 students in our three colleges—62 in St. Columban's College, Dalgan; 40 in St. Senan's, Cahiracon; 20 in St. Columban's, Omaha, Nebraska.

(b) The foundation of a Sisterhood at Cahiracon to help in our Mission in China.

(c) The erection of a house of the Society in Melbourne, Australia.

(d) Thirty-two priests in China, together with four Christian Brothers, a doctor, and two lay helpers.

(e) The large number of conversions which have been made by our priests in China.

(f) The support that has been extended and which continues to be extended to us by the priests in Ireland, America, and Australia.

(g) The wonderful generosity of our friends, without whose help and sacrifice our efforts would be in vain.

(h) The prayers that have been offered for the work in the convents and schools and the support which the teachers have always given us.

FRANCE AND RELIGIOUS LIBERTY.

Readers will remember (says the London *Catholic Times*) the measures taken by the French Government for the expulsion of the religious Congregations. When the war broke out the expelled religious heaped coals of fire on the heads of their persecutors. At a time when France badly needed defenders the religious came to the help of their country and heroically threw themselves into the breach to defend her. Even the anti-clericals were disarmed by the self-sacrificing work performed for the country at a critical period.

A Government Blunder.—Assuredly the narrow-mindedness of the Government proved to be one of the worst features of authoritative action known in France for many years. Foreign countries who learned by experience the excellent qualities of the banished French priests discarded any symptoms of sympathy with her in her distress.

Bill Before Parliament.—Of late there has been in France a movement for doing something like justice to the expelled Congregations, and a Bill has been introduced in the Chamber of Deputies to grant authorisation to the Missionary Institute of the Brothers of the Christian Schools. This proposal is a modest, or rather a timid step in the direction of fair play. When in 1902 the request of 54 Congregations for authorisation was rejected, with the approval of M. Combes, then President of the Council, a reservation was made to the effect that the case of the Brothers of the Christian Schools might be considered at some later period if they modified the articles of their constitution.

Motive of Proposed Concession.—This is now brought

forward as a reason why the proposed concession should be made in favor of the Missionary Institute of the Brothers of the Christian Schools, but as a matter of fact the motive of the Government is the development of French interests. The Brothers of the Christian Schools have been doing good work abroad and have always been faithful to French traditions. It is therefore proposed to authorise them to organise in France establishments for the training of the foreign missionaries.

INDIGNATION RIFE IN MEXICO.

Except for their immediate supporters and a number of hangers-on who are on the look-out for jobs, the Mexican Government has no popular support behind it in its drastic policy of expelling the Papal Delegate, Mgr. Filippi, from Mexican territory as an undesirable alien. What it amounts to is that President Obregon and his Government have managed to get themselves into a position where they believe themselves to be safe from attacks (states *Catholic News Service*), London.

But not only in Catholic circles, but amongst the people generally, the greatest indignation is felt at the high-handed insult and unwarranted expulsion of the Apostolic Delegate. Both the episcopate and the faithful deplore the offence committed against the Catholic Church. The Archbishops of Mexico, Michoacan, Guadalajara, Puebla, and Oaxaca, have sent a joint telegram to Cardinal Gasparri expressing their grief and indignation at the event.

The Mexican Knights of Columbus, who are fairly numerous, have also telegraphed their protest to the Cardinal Secretary of State, while the Mexican Union of Catholic Women has called upon all the foreign diplomats in the capital, asking them to acquaint their Governments with the facts. Had Mgr. Filippi possessed the higher rank of Nuncio there is no doubt that the diplomats could have intervened on their own responsibility.

On the whole, then, Obregon and his Foreign Minister have landed themselves in a bad mess, and the last has not been heard of it. Certain political personages are said to support the Government in its action; but this support, such as it is, is generally believed to have its price. But apart from this, it is not too much to say that the Government's action is deplored by every decent person in Mexico.

MALTESE CATHOLIC WOMEN ORGANISE.

Catholic women in Malta are at present actively engaged in organising a branch of the Catholic Women's League. Miss Kathleen Balfe, international representative of the English Catholic Women's League, has been visiting the island to help in forming a local branch of the league.

Archbishop Caruana recently presided at a crowded public meeting, at which he referred to the great need of preventing waste in the work undertaken by the Catholic women of Malta. The Archbishop laid great stress on the excellent results achieved by sound organisation, and from this meeting the newly-founded branch of the league can be said to have dated.

MIRACLES OF SISTER TERESA ARE APPROVED.

A member of the Curia who was present in the Hall of the Consistory, when the decisive Decree approving the miracles presented for the beatification of Sister Teresa of Lisieux was presented, says that no session has been more moving since the Decree was presented for the canonisation of St. Joan of Arc.

The Pope's discourse was very touching. The Holy Father thanked God that his Pontificate had been placed under the auspices of Our Lady of Lourdes, and, his Holiness added, the protection of Sister Teresa of the Child Jesus. The Holy Father was visibly moved when he spoke of her humility, her passionate devotion to Jesus Christ, of the charity which inspired her every act, her self-sacrifice.

Father Luca di Maria Santissima, Prior-General of the Carmelites, replied to the Papal discourse. After thanking the Holy Father, the General of the Carmelites drew attention to the extraordinary devotion to the "Little Flower," which has spread not only through France, her motherland, but throughout the whole of Europe, to America, and the entire world.

Among the lay persons who were present at the ceremony were the French Charge d'Affaires and the Prince de Bourbon and his daughter.

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For terms apply to the

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Domestic

By Maureen

Tomato Ketchup.

Take 3½lb tomatoes, 1½lb sour apples (weighed after peeling and coring), 3oz salt, 8oz brown sugar, 2 small onions, 2oz ground ginger, 1½oz mustard seed, ½oz whole pepper, 1 pint vinegar. Scald the tomatoes for 1 minute in boiling water, remove skins, cut in pieces, and put into an enamelled saucepan with apples and onions chopped fine. Add ginger, salt, and part of the vinegar. Boil until cooked. Rub through a sieve. Return to saucepan, and add sugar and remainder of vinegar. Put the mustard seed and whole peppers into a muslin bag. Tie loosely, and boil with the rest from half to three-quarters of an hour. Take out the muslin when done, and bottle ketchup. Tie down or cork next day.

Julienne Soup.

Put into a saucepan 1lb of lean soup beef (not cut up) with 1 lump of sugar, an onion (whole), a little pepper and salt, and 3 pints of water. Simmer for 2 hours. Remove from stove and dash a cup of cold water into it to cause the fat to rise. Allow it to cool, remove the fat and strain the soup into another saucepan. Add 1 carrot, ½ a turnip cut into slices and then into tiny strips, and a few green peas. Canned peas may be used if fresh peas are not obtainable. Simmer for half an hour and serve the soup with the vegetables in it. This soup will be perfectly clear if the directions are followed carefully.

Rabbit Charlotte.

Prepare carefully a young rabbit, and let it stand in salt and water for an hour. Dry the pieces and arrange them in a well-buttered pie-dish with slices of bacon, layers of breadcrumbs, a little powdered thyme and chopped parsley. Let the last layer be breadcrumbs, and pour enough water, or stock, or beef tea over to barely cover the ingredients. Put some bits of butter on top, and bake till the meat is tender. Good hot or cold. Nicer if the rabbit is boned.

About Apples.

Apples are composed of vegetable fibre, albumen, sugar, gum, malic acid, gallic acid, chlorophyll, lime and water. Some analysts claim that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. The phosphorus is useful in renewing the essential nervous

matter of the brain and spinal cord, known as lecithine. Tasty as a ripe apple is, it needs assistance in cooking. Its flavor must either be heightened by other fruity flavors, crossed with spices, enriched with butter, or magnified in contrast with sugar and cream. Regarding the fruity flavor, it mixes best with apricots or quinces—a mass of marmalade of either of these fruits is excellent in any of the cooked preparations—and the addition of lemon juice is almost imperative. Regarding spicy additions, the old way was to add cloves to every form of cooked apple, especially to apple pie; now it is more usual to add powdered cinnamon, powdered nutmeg, and the juice of either lemons or oranges. Butter, in combination with sugar, gives a peculiar richness to cooked apples; but it should be added at the last moment, and not at all if the apples are to be eaten cold. Sugar helps an apple much—even a sweet one—in the cooking; but if it is necessary to add sugar at table, the best brown sugar adds more flavor than granulated sugar. Cream is also generally added at table, and all the world knows how its blandness contrasts with and brings out the fine acid of the fruit. Apples, as fast as they are peeled and cut, must be thrown into cold water to keep them white. Lemon juice will restore their whiteness. It is advisable to follow the plan of dividing cooked apples into two parts—one to be cooked longer than the other and reduced to a mass or a marmalade. In a pie, for example, place a mass or marmalade of apples at the bottom of a dish, and heap on this the raw slices, which are to be baked enough, but not so much as to lose their solidity.

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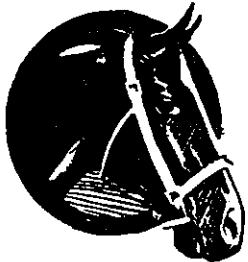
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ON THE LAND

MARKET REPORTS.

At Burnside last week 262 head of fat cattle were yarded. Prices were about 10s per head higher than on the preceding week. Heavy bullocks brought to £13 7s 6d, good bullocks £8 to £10 15s, best heifers £5 5s to £8, cows £3 10s to £5 5s. Fat Sheep.—There were 2837 head offered, the bulk of which were ewes, very few heavy wethers being yarded. Prices for best wethers were 1s better than on the previous week, while lighter wethers and ewes realised about the same. Extra prime heavy wethers realised up to 47s 6d, heavy 36s to 42s, medium 25s 6d to 30s, extra heavy ewes to 35s 9d, good ewes 23s to 27s, medium 16s to 18s 6d. Fat Lambs.—1022 head were yarded, including several pens of very good quality. Prices were a shade firmer than on the preceding week. Heavy lambs brought to 36s 6d, good lambs from 31s to 34s 6d, light-weights from 24s to 28s. Fat Pigs.—There was a good demand for all classes of pigs, but prices were easier to the extent of 5s per head both for prime baconers and porkers. There was a full entry, comprising 197 fats and 45 slips. Prime baconers realised up to 7d and prime porkers up to 8d per lb.

At Addington market last week there were fairly big yardings in all sections, and values, except for fat lambs, were inclined to be easier, particularly for old ewes. Fat Lambs.—About 4000 penned. A slightly brighter sale for good lambs. Medium and inferior were unaltered. Exporters' values 9½d per lb, extra prime lambs 32s to 33s 1d, a few special 44s 6d, prime 28s 9d to 31s 6d, medium 26s 3d to 28s 6d, light and unfinished 21s to 25s. Fat Sheep.—A big yarding of whether and prime ewes. Values held up, but medium and light ewes were easier. Exporters operated on the basis of 5½d for wethers and to 4½d for ewes. Extra prime wethers 33s to 36s, a special line 38s 6d to 50s, prime 29s 3d to 32s 6d, medium 27s to 29s, light 23s 6d to 26s 6d, extra prime ewes to 32s, prime 25s to 28s, medium 22s to 24s 9d, light and unfinished 17s 6d to 21s, old 15s 6d to 17s 3d. Fat Cattle.—475 yarded, including more good beef. There was a slightly easier demand. Extra prime beef 27s to 28s per 100lb, a few special to 30s, medium beef 23s to 26s, unfinished 15s to 20s. Extra prime bullocks £14 to £16, prime £10 10s to £13, medium £7 5s to £10, light £5 5s to £7 7s 6d, extra prime heifers to £9, prime £6 to £7 15s, ordinary £3 15s to £5 15s, extra prime cows to £9 7s, ordinary £5 10s to £7 10s. Vealers.—Owing to an over supply the sale was a dragging one. Good runners to £4 12s 6d, ordinary vealers £3 10s to £4 5s, small calves from 6s upwards. Fat Pigs.—A bigger yarding and a slightly keener demand. Choppers £2 to £5, light baconers £3 5s to £3 10s, heavy £3 15s to £4 5s (average price per lb 6½d to 6¼d), light porkers 40s to 47s 6d, heavy 50s to 59s (average price per lb 7¼d to 8d).



SOIL ACIDITY.

Every farmer knows that the presence of acidity in a soil is injurious to almost all crops. It gives rise to several well-known plant diseases in turnips, it hinders the growth of sweet, rich herbage, and there are some plants, for instance lucerne, that definitely refuse to grow in acid soils.

The principal causes of this pernicious condition in the soil are attributed to:

Absence of draining, decomposition of too great a supply of organic matter leading to production of organic acids, continued application of acid fertilisers without the corrective action of lime, fermentation of green crops ploughed under.

The correctives are simple.

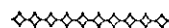
Drainage is essential if the land is water-logged, and the application of lime in one form or another is the sovereign remedy. It neutralises sourness and prevents the formation of poisonous compounds in the soil. It prevents fungoid diseases, and in pasture land promotes the growth of the more nutritious herbage.

VALUE OF ROOTS AS FOOD FOR STOCK.

The value of roots has often been criticised on account of the amount of water they contain, but nevertheless they are regarded by practical men as one of the principal foods for stock; they form the basis of winter feeding, and a farmer who has a plentiful supply may consider himself in a fortunate position, because upon this supply depends in a great measure the capability of the farm to support a good head of winter stock.

Although roots do certainly contain a large percentage of water, between 80 and 90 per cent., their solid matter is of a high order and is all digestible. They are especially suitable for feeding with hay, straw, and dry fodder.

Turnips and straw or hay go well together; they form a basis for fattening foods, being easily enriched by additions of meal and cake. When heavy crops are produced, they are a cheap food which can be utilised to good purpose.



TO GROW TOMATOES.

A Home journal gives the following in reference to the cultivation of tomatoes:—

Sowing the Seed.—A pan or shallow box should be made clean, and be drained, with a layer of broken crocks surmounted by a layer of leaves. The pan may then be filled to within an inch of the top with finely-sifted soil, made up of equal proportions of loam, leaf soil, and sand. No manure should be added to this or any subsequent preparation of soil until the plants have formed their first truss of fruit. On the surface being firmed and levelled the seeds may be placed at an inch apart, and should then be covered with a thin layer of finely-sifted sand, pressed down with a piece of flat wood.

After a good watering the pan should be placed in a temperature of 55 to 60 degrees, and covered with a sheet of paper. The seedlings should be peeping through the soil within a fortnight.

Further Stages of Growth and Treatment.—At this stage the covering should be removed and the pan placed in a light position not too far from the glass, else the stems will become long and the plants weak. The plants must be carefully watered through a fine rose on the can, and will be ready for removal from the seed pan when the first rough leaves have nicely developed, and when the young plants show a tendency to become crowded. At this stage some growers move the plants singly to small pots. I do not care to advise this plan, because my experience tells me that amateurs often have failures in this way, due to inefficient watering. A safer plan is to prick off the young seedlings at about two inches apart in a box about 4 inches deep, and to move them to 3-inch pots when they again tend to crowd. From the 3 to the 5 or 6-inch pot will be all the removal necessary until they are finally planted out or potted up.

At every removal the plants should be buried up to the base of their lowest leaves, and at all times they should be kept fairly close to the glass, have plenty of light, not too much heat, and an endeavor be made to keep the foliage a dark green.



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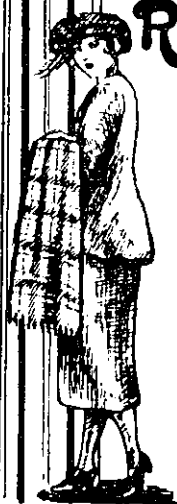
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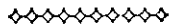
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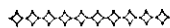
THE WHISTLING BOY.

I like the boy who whistles,
 For oft his cheery note,
 Now echoing from the hillside,
 Now clear and now remote,
 Is clear as any blackbird's,
 As sweet as any flute,
 The while I pause and muse,
 And all the world is mute.
 What trills and what crescendoes,
 What airy, lilting lays,
 He scatters through the meadows
 And strews along the ways!
 What matter if the song-birds
 Have sought a southern clime?
 For here's enough of music
 And here a summer time.
 I like the boy who whistles
 When things are all awry,
 Who bolsters up his courage
 And never stops to cry,
 Who improvises ditties,
 As cheerful as the day,
 And by his merry piping
 Drives all his cares away.
 God bless the boy who whistles!
 The world has need of him
 From grey of early morning
 Till twilight's dusky rim.
 We need him when we're working,
 We need him when we rest;
 Of all the happy youngsters
 I like the whistler best!



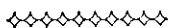
LOOK ON THE BRIGHT SIDE.

Whatever the occupation whereby men and women earn their daily bread, their first business is to bring as much happiness to living as they are able, and to strew it about them as they go. We need more optimists and enthusiasts, and we can dispense with pessimists and croakers. We need more of those who are not afraid to be themselves—not afraid to have an individuality and to express it, in ways that bless and do not wound.—*The Catholic*, Pittsburgh.



SAY THANK YOU.

Say thank you. The frost of ingratitude kills the flower of charity. It discourages kindness. It nips in the bud many good intentions toward needy hearts and homes. Gratitude is a note of happiness out of a glad heart, and it helps to fill the world with the music of joy. It is the fine exercise of a fine soul, and the practice of it educates the heart in the noblest desires and emotions. Gratitude is the only recompense sincere charity wants from those upon whom it bestows its benefits, and it wants that to know whether it has done good or evil in its gifts. Gratitude stimulates the flow of good deeds. Then say thank you. Say it from the heart. Say it with sincere words, spoken so all may hear. Say it with the light of gladness on your face. Say it with your hands. Say it with your life. Say it by kindness to some fellow-man who may need your word, or gift, or handshake. Say it to your fellow-man—above all, say it to the God of all grace, who giveth us richly all things to enjoy.



WHAT DOTH IT PROFIT?

A devout and learned Spaniard used to say, on being praised for his extraordinary knowledge: "What good will it do me after death, since I see so little advantage in it here in life?" Yet his attainments were regarded as a real good.

There are minds that do not set themselves an end beyond the grave. There are even believing souls that take up many useless, not to say harmful or deadly things. Neither class possess the utilitarian quality that sees more than merely the palpable benefit of and for the moment.

In thought and action, the right kind of utilitarian does not strain his hearing to catch merely the jingle of money; neither does he exhaust himself in the reactions of a gross materialism. He enters a greatly different sphere and becomes a true idealist by looking for present good and fruitful results without overlooking the unseen and the eternal beyond death.

How different many a life would be if the one living it were accustomed to asking himself: "How can I make my daily doing best bear on my everlasting interests hereafter?"



THE CHARM OF HOME LIFE.

The pleasures of the home do not necessarily consist of outward things, an elegant home, fine furniture, expensive dishes, etc. While these things do, no doubt, add to the study of the home and give pleasure, yet happiness may alone be said to be independent of them—that is, if the temperament of the people in the home is not such that they demand these things and cannot enjoy life without them. We find people enjoying all these things who are not happy. And do we not find people who have none of these things—people who live very humbly and simply, who are most happy in their homes?

So home is not the building, nor the furniture in it; it is rather the atmosphere in the building, and is created not by the inanimate things in the building but the persons in it. It is to these, then, that we are to look when we seek to increase our happiness in the home.

And everything which brings the members of a family nearer together will help toward increasing the family happiness. Everything that will help the members to be more unselfish, more courteous, more patient, more sympathetic and more lovable to each other will help to make home happier.

Above all things there must be love in the home—a love that "beareth all things," and endureth all things." Without these things there cannot be happiness.

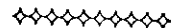
Every true home contains children, and these bring either happiness or unhappiness to themselves, and to the members of the family.

In fact, children can be and often are the most important source of happiness. These must be so carefully reared and trained that they will be good and kind to father and mother and make them happy.

The most important training, the most vivid and lasting impressions are those made in the first seven or eight years of a child's life. A child understands many things that we think are far beyond it. If he does not understand, he will wonder and memory will preserve these things until reason and understanding come to his aid and interpret them for him.

So in a child's presence nothing should be said or done that will in any way influence the child for worse. If parents only realised that they have in their own hands largely the making of these children the forming of their characters; that they determine largely whether these children will be good or bad men and women, whether they will live useful lives or the reverse, they oftentimes would shape their own lives differently.

There are mothers and fathers who discuss everything before children; who do not in the least seek to control themselves, who in the presence of their children say things that children's ears ought never to hear. The children of these parents usually will not prove to be sources of blessings to parents and parents will bewail the fact that they are so unhappy because they were given such bad children.—*Tablet*, Brooklyn.

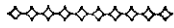


MOTHER.

Mother is a little girl who trod my path before me;
 Just a bigger, wiser little girl who ran ahead—
 Bigger, wiser, stronger girl who always watches o'er me,
 One who knows the pitfalls in the rugged road I tread.
 Mother is a playmate who will always treat me kindly—
 Playmate who will yield me what true happiness demands.
 She will never let my feet stray into brambles blindly—
 Mother's just a bigger little girl who understands.
 Mother's an older little playmate who'll befriend me—
 Yesteryear she travelled on the path that's mine to-day!
 Never need I fear a foe from which she might defend me—
 Faithful little pal who ran ahead and learned the way.

NUTS TO CRACK.

Why is a thump like a hat? Because it is felt.
 I am forever, yet was never? Eternity.
 How do you swallow a door? Bolt it?
 "Where does charity begin?" At C (sea).
 What makes all women alike? The dark.
 What man do most men admire? Wo-man.
 Why is a fool's mouth like a hotel door? It is always open.
 When are eyes not eyes? When the wind makes them water.
 What bird is in season all the year? The weathercock.
 What will turn without moving? Milk.
 What can cross a stream in the most brilliant sunshine and not cast a shadow? Sound.



HOW HE FARED.

A bishop asked the minister in a temporary charge how he got through the service.
 "Well, bishop, the service was soothing, moving, and satisfying," was the answer.
 "How do you mean?" asked the bishop.
 "Well," replied the minister, "it was soothing, because over half the congregation went to sleep. It was moving, because half of the other half left before I was through. And it must have been satisfying, inasmuch as I wasn't asked to come again."



HAD HIM THERE.

Mr. Sparks gave a grunt as he limped painfully up to the counter of the chemist's shop. From behind a pne of germ-destroyers and pain-killers, and various other remedies, a sleek young man appeared. He beamed upon Mr. Sparks.

"Good evening. What can I get for you, sir?"

"I want a corn cure," said Mr. Sparks. "A good one."

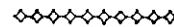
The young man held out a small bottle filled with a black fluid.

"Here is the very thing. I guarantee this to cure any corn in one night. Only one-and-six, sir."

Mr. Sparks paid the fee and took his purchase home. A week later he limped angrily into the shop again.

"That corn cure you sold me," he snapped, "was no good at all! You're a fraud! I thought you said you guarantee it to cure a corn in one night?"

"Quite so," said the young man, blandly. "But I didn't say which night."



SMILE-RAISERS.

Ethel: "My new teacher's awfully mean."

Mother: "Hush! You musn't say that!"

"Well, she is. What do you think? She borrowed my knife to sharpen a pencil with which to give me a bad mark."



A yacht was coming into the harbor and a number of sailors were watching to see what its name was.

At last one of them spelt out the name—P-S-Y-C-H E.
 "Gosh!" he exclaimed. "What a way to spell fish!"



Teacher was endeavoring to make clear to the youngsters the grammatical tenses. "My father had money," she pointed out, "is the past tense. Now, Grace, what tense would you be employing if you should say 'My father has money'?" "That would be pretence," said Grace very soberly.



A little boy had returned home after having been out to dinner.

Said his mother: "I trust that when it came to the extra helpings you had manners enough to say 'No'?"

"Yes, ma; I said 'No' several times."

"You did?" exclaimed his mother, sceptically.

"Yes; Mrs Stout kept asking me if I had had enough!"

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SCIENCE SIFTINGS

By "VOLT"

What is a Whale Worth?

The whale is worth more money than any other living creature. For this reason it is hunted unceasingly, and if the present rate of destruction continues our grandchildren may look upon it as an extinct monster.

A single Greenland whale will have in its mouth about a ton of whalebone, which alone is worth from £1500 to £2000. From its blubber 25 tons of oil may be obtained. As whale oil fetches £20 a ton, this represents another £500.

Another species, the sperm whale, not only provides enormous quantities of the finest oil, but may also prove to contain ambergris, which is worth considerably more than its weight in gold.

The Pace of Wind.

The recent twelve-minutes tornado in New York, which capsized 250 boats and caused the deaths of fifty people, brought to one's realisation the great power of the wind when it works at high pressure. Happily, when it is in its most furious mood, we are usually given warning.

The following table gives the different speeds of wind, according to the usual meteorological descriptions:—

Hardly perceptible, 1 mile per hour; just perceptible, 2 miles; gentle breeze, 5 miles; brisk wind, 10 miles; very brisk wind, 20 to 25 miles; high wind, 35 miles; very high wind, 45 miles; storm, 50 miles; great storm, 60 miles; hurricane, 80 miles. And great hurricane, capable of carrying trees before it, 100 miles an hour.

When a tempest blows at sea, the wind may rush over the water at 60 miles an hour; but the waves, assisted by other forces, will travel 20 miles an hour faster.

Perhaps the greatest speed of wind ever recorded was that at Wallingford, U.S.A., during a cyclone on March 22, 1892. The pace was just under 250 miles an hour.

Handwriting: Is It Hereditary.

Charles Darwin long ago recognised that handwriting was inherited, and this idea may be found scattered through scientific literature as an axiom for the past fifty years. For the most part writing is the upshot of inheritance, childhood discipline, habits of character, temperament, disposition, and what may well be called your chronic mood. Mr. R. H. Chandler has recently devoted great care to the study and investigation of likenesses which exist in the writing of various members of the same family (says the *Pall Mall Gazette*).

So strong is this similarity in some families that it is often difficult for the expert to distinguish one member's hand from another's. Indeed, the same word written by different persons seems to be written many times by one.

Likeness in handwriting follows the same general principle, according to this investigator, as that which acts in families as regards resemblances in face, motions, and that family likeness among human beings which may be defined as an accumulation of indescribably faint suggestions of similarity rather than any strong identity. For instance, a family likeness may show itself by the color of the eyes, shape of the nose, general outline of face, or eccentricity of manner; but more often it is the tout ensemble, something that cannot be put into words and defined accurately, which causes old friends of parents to exclaim: "Isn't he like his father?" or "He is just like his father as a boy."

This brings us to another point of agreement between handwriting and ourselves—likeness at corresponding ages. It would be absurd to expect a grandfather of seventy to write like his son of forty-five or his grandson of twenty; but there may be just comparison between the grandfather's writing of middle-age and his son's at the present time, or between that of the son and the grandson at corresponding ages.

Another point of agreement is what may be called "peculiarities," and the father who has a style of handwriting which shows these peculiarities will frequently bequeath them, more or less unaltered, to his son.

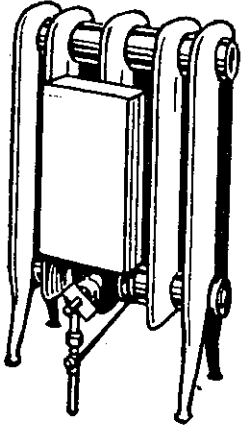
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RULES.

1.—Make out a list of all words which can be formed from the letters contained in the following sentence:

“SAVE EVERY OLD STAMP.”

2.—No letter to be used more often than it occurs in above sentence.

3.—No foreign words to be included.

4.—With every attempt send 1/- entrance fee.

5.—Editor's decision to be final.

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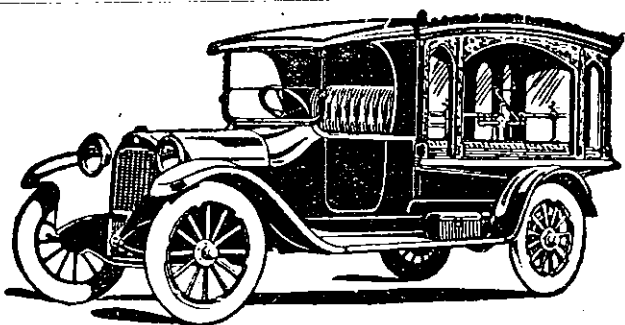
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(Lead, Kindly Light)

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