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GLEANINGS FOR NEXT WEEK'S CALENDAR.

September 16, Sunday.—Seventeenth Sunday after Pentecost.

- „ 17, Monday.—Stigmata of St. Francis.
 „ 18, Tuesday.—St. Joseph Cupertino, Confessor.
 „ 19, Wednesday.—SS. Januarius and Companions, Martyrs. Ember Day. Fast.
 „ 20, Thursday.—SS. Eustachius and Companions, Martyrs.
 „ 21, Friday.—St. Matthew, Apostle. Ember Day. Fast.
 „ 22, Saturday.—St. Thomas of Villanova, Bishop and Confessor. Ember Day. Fast, no abstinence.

Stigmata of St. Francis.

God, not content with enriching His saints interiorly with every grace, has also vouchsafed to bestow on certain of them external signs of their conformity to their Crucified Lord, by miraculously imprinting on their bodies the marks of His five Sacred Wounds. One of those who were favored with this extraordinary grace was the seraphic St. Francis of Assisi.

St. Matthew, Apostle.

Before being called to follow Christ, St. Matthew was a tax-gatherer, and bore the name of Levi. After the Ascension he preached for some time in Judea, and under Divine inspiration wrote his Gospel to convince the Jews that Christ was the long-expected Messiah. St. Matthew afterwards proceeded to the East, where he won the crown of martyrdom.

St. Thomas of Villanova, Confessor.

St. Thomas was born near Villanova, in Spain, A.D. 1488. From his parents he inherited that charitable disposition which was his distinguishing characteristic during the whole course of his life. He was also remarkable for a profound humility, which caused him to shun the admiration of the world, and which his appointment to the Archbishopric of Valentia served only to render more evident. St. Thomas died in 1555.

Grains of Gold

SONG OF CONSECRATION.

We place to-day our homesteads in Thy keeping,
 O Sacred Heart!
 And pray that Thee and we, awake or sleeping,
 May never part—
 That all our hopes, in sowing or in reaping,
 From Thee may start.

We give to Thee the gladness of the morning
 When toil begins,
 And beg that we may never once be scorning
 The truth that wins.
 And plead with Thee to give us timely warning
 Of crimes and sins.

We give to Thee the noonday in its glory,
 When courage grows;
 We give to Thee the evening song and story,
 The night's repose.
 When every thought of jet-black head or hoary
 To dreamland goes.

We consecrate the little ones God gave us
 To Thee this day,
 That their unsullied hearts and minds may save us
 From soul decay.
 Their prayers avert the sin that would enslave us
 On Life's dark way.

Our homes, our hearts, our pain, our joy, our sorrow
 We give to Thee,
 In hope that some true pleasure we may borrow
 From joys that be,
 And asking only on some glad to-morrow
 God's face to see.



The Storyteller



Knocknagow

OR

The Homes of Tipperary

(By C. J. KICKHAM.)

CHAPTER XXXI.—MR. LLOYD DOES WHAT IRISH LANDLORDS SELDOM DO.

A table at one end of the barn was appropriated to the more distinguished guests, at which Father Hannigan presided, with the bride on his right hand, and an empty chair on his left; for Ned Brophy resolutely resisted all attempts to force him into the seat which Miss Isabella Lloyd had assigned him.

Before the covers were taken off the dishes, however, Mr. Robert Lloyd strolled up to the head of the table and quietly took possession of the unoccupied chair. To his eldest sister's consternation, Mr. Lloyd appeared in his scarlet coat and buckskin breeches, and even had his hunting whip tied over his shoulder.

Ned Brophy, on seeing his landlord, hurried from the lower end of one of the two rows of tables that extended along each side of the barn, and shook him vigorously by the hand.

"Welcome, Mr. Bob," said Ned Brophy. "Begor, I'd never forgive you if you didn't come." And for the first time since his doom was sealed, Ned Brophy was seen to smile.

"This is herself, sir," Ned added. And Mr. Lloyd shook hands with the bride—reaching his arm behind Father Hannigan's back—in quite an affectionate manner; which caused the bride to smile too, apparently for the first time since *her* doom was sealed. So that Mr. Robert Lloyd chased the clouds from the faces of his tenant and his tenant's wife—a thing which, as a rule, Irish landlords are not much in the habit of doing.

Mat Donovan hurried up to make room for two other unexpected guests at the principal table, and Maurice Kearney and Lory Hanly took their places sufficiently near Miss Lloyd to call up a frightened look into that nervous lady's face when she saw Lory turning round to address her.

As soon as Lory saw his sisters wholly taken up with the doctor, who punctually kept the appointment to which he had casually referred in the evening, the bright idea struck the enamored young gentleman that he had an excuse for paying another visit to his fair enslaver. So as Mary Kearney and Grace were sitting by the fire, and feeling rather dull and lonely, a knock was heard at the door. They listened to know who might be the unexpected visitor, and immediately after the door was opened, Lory walked into the parlor with the jay's large wicker-cage in his arms. They were very glad to see him, and so was Maurice Kearney himself. But Mrs. Kearney evidently looked upon Lory as a dangerous character, and did not consider herself quite safe so long as he was in the house. Lory, however, was asked to sit down; and the expression of his countenance as he stared round him, and then looked at Grace, might be translated "jolly."

Ned Brophy's wedding happened to be mentioned, and the whim seized Mr. Kearney that he and Lory would go there together.

The fact was, the young gentleman's dancing so tickled Maurice Kearney's fancy the evening he first made Lory's acquaintance, that he could not resist the temptation to see him perform again.

"Come, and I'll drive you over," said he, "and you'll have a good night's fun."

"Faith, I will!" exclaimed Lory, in a voice that reminded Mrs. Kearney of her broken tea-cup.

"Will you come?" he added, turning to Grace and waiting for her reply with his eyes very wide open.

"Oh, no, thank you," she replied.

"If you do, I'll dance with nobody else. 'Pon my word I'd rather dance with you than with anybody."

Grace expressed her acknowledgment, but regretted she should deny herself the pleasure.

Mrs. Kearney went to the kitchen to announce to



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Barney that he was to drive the car, and to warn him 'above all things to take care of "Flanigan's Hole." To which injunction Barney replied by doing the "side step" in a reel very genteelly, and in a manner peculiar to himself; it being the usual practice to have the right foot foremost when moving towards the right, and the left foot foremost when moving towards the left, whereas Barney reversed this, and moved to the left with the right foot in front, and to the right with the left foot in front—the effect of which was very striking.

"More power, ma'am! Would I doubt you? An' all my figure dance gone out uv my head for want uv practice. One-two-three, one-two-three, one-two-three." And Barney, with his head thrown back, till his poll rested on the collar of his coat, one-two-three'd to the stable.

The safe arrival of Mr. Kearney and Lory Haully in Ned Brophy's barn just as the wedding guests had sat down to dinner, is a sufficient proof that Barney had driven them safely past Flanigan's Hole.

In spite of Miss Isabella Lloyd's exertions, ably seconded as she was by Nelly Donovan, the arrangements were not as successful as might have been wished. For instance, when Father Hannigan raised the cover of the large dish before him, he was rather taken by surprise on seeing two very plump geese reposing side by side on a bed of very greasy cabbage; and what added considerably to the astonishment of the beholders was the unusual circumstance that while one goose was brown the other was quite white.

A word from Miss Isabella Lloyd, who could not conceal her indignation at the stupidity of some one whom she designated "that wretch," sent Nelly Donovan flying down between the two rows of tables; and when she returned bearing another dish, that which contained the geese was pushed out of the way, and before he had well recovered from his surprise, Father Hannigan found a piece of roast beef before him, which might have vied with that wonderful quarter that Father McMahon got as a Christmas present, and merely to look at which, according to Father Hannigan, would "do your heart good." The two geese were removed to another dish, and banished to one of the side tables; and Mat Donovan completed the arrangements by placing a huge piece of pork on the "holster of cabbage," originally intended as its resting place.

The roast beef became "small by degrees and beautifully less," under Father Hannigan's carving knife. Hugh Kearney and his father worked with might and main, too; and knives and forks were soon busy all round the barn. But the white goose had aroused Miss Lloyd's inquisitiveness, and she could not rest till she knew all about it. So when Nelly Donovan was passing, Miss Lloyd put back her hand and caught her by the skirt.

"What sort of a goose is that?" she asked, as Nelly bent over 'er chair.

"'Tis wan uv their own geese, Miss. Mrs. Brophy always rears three or four clutches."

"But why is it white?"

Oh, is id that wan? Ould Molly, Miss, that didn't understand the cook, an' popped wan uv 'em into a pot of wather an' biled id, instead uv puttin' it in the oven pot as she was tould. She did the same to a beautiful pair uv ducks, an' spiled 'em."

"What's that you have on the plate?"

"Some bacon an' cabbage, Miss, that Wattletoes is afther sendin' me to Mr. Kearney for. An' spake uv the divil an' he'll appear," she exclaimed. "Here is Barney himself."

"Tare-an'-ouns, Nelly," muttered Barney grumblingly. "is id goin' to lave me lookin' at 'em all skelpin' away you are, an' not as much as ud bait a mouse-trap furnint me, harrin' a dhry pueata?"

"I have id here for you, Barney," she replied, presenting the well-filled plate to him.

"More power to your oaten-male-pueata-cake—an' a griddle to bile id," exclaimed Barney, as he hurried off to his place at the lower end of the barn.

We have some recollection of a description of an English harvest-home, from the pen of Mr. Charles Reade. The guests were of the same class as those assembled in Ned Brophy's barn. But the English novelist tells us that during the whole time while the viands were being demolished, the only words uttered were the following:—

"Bo-ill, wull you have some weal wud your bacon?"

"That I woun't, Jock."

In this respect the Irish wedding presented a singular contrast to the English harvest-home. Jokes and laughter were heard on every side; and from Father Hannigan at the head of the table to Barney Brodherick who sat upon an inverted hamper with his back against the winnowing machine, and his plate on his knees, at the opposite end of the barn, every face wore a smile, and fun sparkled in every eye. The only exceptions to this rule were two or three bashful young women whose potatoes broke upon their forks, and filled them with confusion. One of these bashful young women, after a second and third failure, dropped her arms by her side, and resisted every effort to induce her to taste a single morsel of anything. Nelly Donovan did all she could to coax her, but the bashful young woman rigidly refused to touch knife or fork again—even though Nelly, with mischievous drollery, called out to Miss Isabella Lloyd—

"Wisha, Miss, maybe you'd have a little linc bit there." We have a girl down here that won't ate a tasto uv anything for us."

The necessity of peeling the potatoes on the fork at a wedding was regarded as a very trying ordeal; and the remark "that's the pueata I'd like to get at a weddin'," was one not unfrequently heard at Knocknagow, as the speaker held up a "white-eye" between her finger and thumb, which had resisted a tight squeeze of the hand without breaking.

But how will Professor Huxley account for the difference we have alluded to between the Irish wedding and the English harvest home?

In the matter of smiling faces, however, we should make one more exception, besides the bashful young women whose potatoes fell to pieces. Miss Lloyd was haunted by the boiled goose. That doughy looking object seemed both to fascinate and frighten her. She stared at it as a shying horse will stare at a white wall. At last, unable to resist any longer, she held out her plate and asked to be helped to the boiled goose. A young farmer, who sat opposite that neglected and utterly forlorn-looking bird, jumped to his feet and plunged a fork into its side; and then sawed away vigorously with his knife, but without any regard to the bones or joints of the boiled goose. In spite of his vigorous exertions—or rather in consequence of them—the unhappy boiled goose rolled and slipt about the dish, but lost not a particle of flesh under the knife of the operator.

Now, this young farmer partook of boiled goose in his own house on an average once a week—that is to say, every Sunday—since Michaelmas. But then the gooso was always dismembered before it was put into the pot with the dumplings. And a very savory dish, too, is goose and dumplings cooked in this way.

Miss Lloyd held out her plate patiently till her arm began to feel tired, when the young farmer, becoming quite desperate, pulled his fork out of the boiled goose, and plunging it into the piece of fat pork that happened to be within arm's length of him, slashed off some two or three pounds of the same, and flinging it upon the young lady's plate, exclaimed:

"Maybe you'd rather have a bit of this, Miss?"

Miss Lloyd stared helplessly at the morsel of pork on her plate, which, in her bewilderment, she continued to hold out at arm's length. Whereupon, the young farmer added a liberal supply of cabbage, and Miss Lloyd laid down the plate before her, looking as stupefied as Mat Donovan's cock when he was going to walk into the fire, after falling from the collar-beam upon Phil Lahy's head. And during the rest of the meal Miss Lloyd seemed quite as incapable of further action as the bashful young woman for whom Nelly Donovan wanted "a little linc bit."

Dinner over, the two pipers and three fiddlers struck up "Haste to the Wedding," which was the signal for removing the two rows of tables, and the floor was immediately cleared for dancing.

Mr. Robert Lloyd led out the bride; and, after a good deal of rough shaking and pushing, Mat Donovan persuaded the bridegroom to go through the usual bowing and scraping in front of Miss Lloyd, who was roused from the stupor into which the fat cook had thrown her by the words, "I dance to you, Miss," which were uttered by Ned Brophy much in the same tone and with the same look as usually

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accompany the phrase, "I'm sorry for your trouble."

"Come, Mr. Lowe," said Father Hannigan, "don't you see Miss Isabella there, throwing sheep's eyes at you? Out with you and join the fun."

"Mr. Lory, your sowl," exclaimed Nelly Donovan, clapping him on the back, "before the flure is full." And Nelly seized Lory by the hand and pulled him along till they found a place among the dancers.

Hugh Kearney walked down the barn looking to the right and left among the blooming damsels, but it was evident the object of his search was not in sight.

"You want somebody," said Mat, with a meaning look.

"Well, I do," replied Hugh. "I want a partner."

"Who is she, an' I'll make her out for you?"

"That's just what I don't know," replied Hugh. "But 'tis the girl with the white jacket."

Mat shook his head, as much as to say, "Sure, now, I knew what was in your mind." And then looking all round for the white jacket, Mat Donovan said aloud—

"The nicest little girl!" and there was a melancholy tenderness in his voice, and a softness in his smile, which made Hugh at once suspect that the owner of the white jacket was no stranger to Mat the Thrasher.

"Who is she?" he asked.

"Bessy Morris, sir," replied Mat, after a moment's silence, as if he were roused from a reverie.

"Is that old Phil's granddaughter?" Hugh asked in surprise. "I know her very well, but I have not seen her for a long time."

"She was in Dublin at her aunt's sir," replied Mat. "I think she's gone into the house now to put a stitch in the bridesmaid's gown that Wattletoes is afther dhriiving his fut through—would you doubt him? I'll run in for her."

He soon returned with Bessy Morris, who blushed and laughed as he told her how Mr. Hugh Kearney had singled her out.

"I really did not know you," said Hugh, as he shook hands with her, "till Mat told me who you were."

"They all tell me I am greatly altered, sir," she replied, "but I can't see it myself."

"We have some purty girls here to-night, sir," said Mat, looking round on every side.

"Very pretty girls," Hugh replied. "There, for instance, that fair-haired girl sitting near the musicians is about as handsome a girl as ever I saw."

"So she is, sir," said Mat. "She's called the Swan of Coolmore. But for all that," he added, with a humorous glance at Bessy Morris, "'tis the white jacket he was lookin' for."

"Oh, but Bessy and I are old acquaintances," replied Hugh, laughing.

"Nabocklish!" returned Mat. "You tould me you didn't know who she was. But I always said you had a good eye uv your own."

The two pipers and three fiddlers found the "tuning" business so difficult that Mat thought there was still time for him to look out for a partner for "the first bout."

"Now, which would you advise me ta take?" he asked, stroking his chin as if he found it difficult to make up his mind. "The swan or the bridesmaid—the goolden locks or the goolden guineas?"

This question had the effect of making Bessy Morris look very earnestly at him. But she laughed when he added:

"Here goes for a shake at the ould saucepan."

"But you are forgetting," said Bessy, "that you were desired to make some punch for the ladies."

"Oh murther!" he exclaimed, "that ould saucepan put id out uv me head."

Billy Heffernan here appeared at the door with a jug of boiling water in each hand, and Mat hurried to the table to make the punch for the ladies; which punch was soon "shared" all round, and caused an immense deal of coughing and a grand display of "turkey-red" pocket-handkerchiefs.

Hugh found his partner so lively and intelligent, and altogether so captivating, that he quite overlooked the fact that the dancing had commenced, till the swinging of Lory Hanley's legs warned him that he must either retire, or join in with the rest.

The "merry din" now commenced in right earnest; but beyond all question the happiest mortal under the roof of Ned Brophy's barn that night was Barney Brodherick, who, fenced in by a table, in a corner all to himself, rattled away through all his wonderful steps as if he thought it a sin to let a single bar of jig, reel, or double go for nothing.

(To be continued.)

Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER XXVI.—(Continued.)

Here comes in an episode, which but for its vital bearing upon public affairs, I should gladly pass over lightly "of reverent shame to the mere frailty of man's nature" (to borrow the expression of old Plutarch). Up to the outbreak of the Split in the winter of 1890, New Tipperary was the mainstay of the country's cause, the despair of the evictor and coercionist, the interlude of heroic suffering that must precede a victorious General Election. With the Split came a flood of misfortunes, not in the smallest degree of Tipperary's raising, but of which Tipperary, because the foremost in the battle front, became the first innocent victim. Even those most painfully alive to the meannesses of politics will find it difficult to credit that the first weapon found by partisan malice against myself was to attack and ridicule New Tipperary, which but a month before was "The pride of all the land." When the dissension in the country encouraged the Evictors' Syndicate and the Chief Secretary to rain blow after blow upon the devoted town while it was barely struggling into life, factious malice improved its opportunity by concentrating upon my head all the responsibilities for the misfortunes of Tipperary. That, nevertheless, was what happened. Parnell himself, to whom much injustice of language might have been, in the circumstances of the hour, forgiven, was, of course, of too fine a fibre to turn against me a movement which he had agreed to be, at the moment, the salvation of the Irish Cause, much less to fasten upon me the particular plans for the foundation of New Tipperary to which he knew I was as much a stranger as himself. When that great man was gone, however, John Redmond cannot be as truthfully acquitted of maintaining a not very creditable silence while his partisans reaped opprobrium upon me for the exodus, and even for the defects in building arrangements as to which he had been himself the people's principal counsellor during the months while I was secluded from all communication with him or them. To myself the offence would have been a tolerable one enough could I have justly claimed the glory of a conception which—whatever its errors of detail—has few equals in the records of man's self-inmolation for man. The cruelty of weakening the arm, and giving new heart to the foes of a population, but the other day the darlings of their race, in the hope of getting a foul blow home to a political adversary, had, perhaps, better be passed over with the consolation, such as it is, of Wolfe Tone's acute observation that "no political party will bear a too minute inspection," and least of all when the common cry of curs that infest every political movement have the garbage of widespread national dissension to fatten upon.

"For a' that an' a' that," up to the last moment before the earthquake of the Split opened under the country's feet, the Tipperary struggle continued its triumphant course. If Mr. Smith-Barry made the Ponsonby estate a desert, a desolation no less awful overspread his own superb town. If Mr. Balfour drafted in the most truculent of his police agents, until there was a policeman for every man, woman, and child in New Tipperary—if he developed terrorism to the pitch that a policeman was detached to "shadow" the footsteps of every Nationalist of note, night and day, even of the priest as he administered the last Sacraments to the dying—not a solitary recreant could be found for terror or for money among the people, and the public halls of Britain were ringing with the cry of "Shame!" at sight of the snapshots depicting the "shadowing" and the savage deeds of vengeance of the baffled Coercionists. The new residential streets were running up, the new shops doing a roaring trade, and Mr. Dillon and myself were making ready for a tour of the United States

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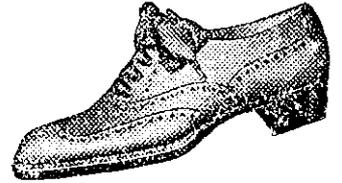
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and Canada to amass funds against which even the exchequer of the Evictors' Syndicate could not long hope to hold out. Mr. Balfour's last throw for victory was to institute a new prosecution for conspiracy against us before a court of his Removables, in order to make our visit to America impossible. As with the rest of his subtle calculations, the trick only served to overwhelm its author with contempt and laughter. From the midst of a besieging army, who had even a special train with steam up in perpetual readiness to pursue our every movement, we found little difficulty in making our way to Dublin and from Dublin in a sailing boat to France, and from France, amidst a storm of applause from the Deputies and newspapers of Paris, to the United States, where the story of New Tipperary instantly took possession of the imagination of that world of idealists, and we were gathering in subscriptions by tens of thousands a night in every great city on our route when—the proceedings in the London Divorce Court and in Committee Room 15 of a sudden darkened the heavens, and all the whips and torments of the black Eumenides descended upon unhappy Ireland.

Even after the worst had happened, New Tipperary and the Plan of Campaign estates were still oases of high principle in a desert of burning sands. So long as the stump of a sword was left they fought on as they did in a united country, although their natural enemies were now joined by native imps of discord who made a mockery of the sacrifices they, a month or two previously, were hailing as the saving of a nation. When accounts came to be finally balanced, Tipperary came by its own again. Not a single tenant in town or country remained dispossessed. The abounding prosperity and population of the re-occupied old town, which stood crippled for elbow room before the wars with landlordism, was able to flow over into the roomier avenues and terraces of New Tipperary, the fee simple property in which, just as it was on the point of falling into the hands of the Syndicate, was purchased by one who looked not for her reward to human gratitude, and was made the property of the townspeople who had borne the burden of the heroic fight. A flourishing factory now raises its peaceful head above a square where Irish landlordism fought its last ferocious battle, and may perhaps be the most auspicious monument to all time of a struggle which will live to Tipperary's glory as long as the children of Holland will take pride in the tale of how her ocean dykes were pierced to sail Boissot's Armada into the midst of the camp of the Spaniards.

(To be continued.)

The Study Irish History

Civil History during the Golden Age.—While, through her saints and her teachers, Ireland was winning the proud title of the "Island of Saints and Scholars," the more prosaic civil life of the country moved onwards. Only a few facts stand out prominently before the coming of the Danes. About the middle of the sixth century, because of a quarrel with the Ardri Diarmuid, St. Columba and Reudan of Lorrha publicly cursed Tara, thus dealing a fatal blow to the prospect of a strong central government with Tara as its seat. Thirty years later, the Convention of Drumceat passed laws restraining the privileges of the bards. Towards the end of the seventh century Ireland was invaded by the King of Northumbria, but no permanent conquest followed. In the year 697 the last Feis of Tara was held, at which, through the influence of Adamnan, women were forbidden to take part in actual battle. At the same time the Ardri renounced for himself and his successors what was known as the Boru tribute. At the close of the eighth century religion and learning flourished and peace smiled on the broad rivers and the fair hills of Holy Ireland.

But clouds were gathering and dangers threatening. Over the seas, the black strangers and the fair strangers—the Dubhgaill and the Finggaill—from Denmark and Scandinavia were arming for the fray. These pagan pirates lived by plunder by land and sea, and ere now the east coast of England and Scotland, as well as the islands to the north, had felt their terrible power. Like thieves in the night, they came in their long ships, descending on

peaceful villages where they robbed and raped and destroyed at their will, murdering many and bringing many others away into captivity. At the end of the eighth century they descended on Ireland, sacking towns, plundering monasteries, desecrating shrines, murdering the monks and nuns, and bearing away with them the sacred vessels of silver and gold. The monasteries of Armagh, Bangor, Kildare, and Clonmacnoise, and many others, were assaulted by these raiders, who usually left nothing behind them but bleeding bodies and smoking ruins.

The Danes were favored by internal quarrels among the Irish chiefs, and gradually they obtained a firm footing in the land. In Waterford and Cork they formed settlements, and in Dublin they established a kingdom, under their powerful leader, Turgesius. After his death, about the year 845, their fortunes wavered, but they still clung to their settlements along the sea coast, whence they harassed the native population. Dublin remained their strongest fortification all through the ninth and into the tenth century. But, under the Ardri Malachy, the Irish defeated the Dublin Danes in a great battle during which he personally engaged in combat two Danish princes, whom he overcame, taking from one a jewelled collar of gold, and from the other a jewel-hilted sword. This event is commemorated by Moore in the well-known lines:

Let Erin remember the days of old,
Ere her faithless sons betrayed her,
When Malachy wore the collar of gold
Which he won from the proud invader.

Malachy was a brave and wise ruler, who combined great statesmanlike qualities with patriotism and courage. He was one of the greatest of the Kings of Ireland, but now a greater was to appear in the person of Brian Boru.

BRIAN BORU.

Mahon, son of Kennedy, ruled in Munster about the middle of the tenth century. He was treacherously slain by the retainers of Molloy, son of Brian, Lord of Desmond. Mahon had a young brother Brian, who now took it on himself to avenge the murder of Mahon. Brian mustered the Dalcaissian legions and set forth in the war-trail. He smote the Danes of Limerick, who were allies of the murderer; then he turned on Donovan who had decoyed Mahon into his power to hand him over to Molloy. The latter now gathered all the Danes of the south about him but Brian fell upon them and crushed them with terrible slaughter, Brian's son Murrrough, killing the murderer of his uncle with his own hand. Henceforth Brian was acknowledged King of Munster. But he was ambitious, and gradually, by valor and by cunning, he got the majority of the native chiefs on his side and actually usurped the crown of the Ardri. Malachy yielded with dignity to the inevitable, and even served under Brian like a true, self-sacrificing patriot. In after years, in spite of his success as a ruler, Brian's bad example bore bitter fruit for Ireland; for it brought the great families to regard the crown as a prize for the craftiest and the strongest.

Apart from this fault, Brian Boru wielded the sceptre with wisdom and dignity, consolidating the nation and bringing to Erin a long period of peace and happiness. He was brave, generous, learned, and provident, and had his heirs not died at the same time as himself, thus providing an occasion for civil strife among claimants of the crown, the probability is that Ireland would have developed rapidly into a powerful and united kingdom. No doubt his vision of the Ireland he would fain make inspired his usurpation of the crown, but it did not justify his displacement of one who was only second to himself as a soldier and a statesman. Brian was a glorious king in every sense. There have been in all history few nobler ornaments to the throne. So just was his administration and so peaceful the country under it that the bards sing of a beautiful girl, adorned with jewels, walking unmolested within the four seas of Erin during the reign of Brian.

THE DANES RALLY.

But though hitherto defeated, the Danes were still dangerous. Early in the eleventh century they began to organise a mighty army for the conquest of Ireland. Mael-murra, Prince of Leinster, playing the part of traitor to

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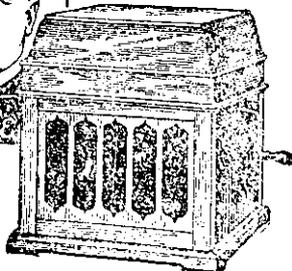
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his country, co-operated with them. Suibne, Earl of Man, and Sigurd of Orkney, also joined the league. At the Isle of Man, a large force of men and ships concentrated rapidly under the command of Brodar, already famous for his victories against the English and the Welsh. They sailed over to Dublin, where they are further strengthened by the arrival of fourteen hundred armed champions, under Canuteson, Prince of Denmark. Here, too, they were reinforced by the treacherous Maelmurra, although Sitric of Dublin pretended to stand neutral. Never before did such a powerful army assemble for the conquest of Ireland, and never did the chances of victory for invaders seem so rosy. These pirates had swept all before them hitherto. They were the scourge of Europe, the conquerors of Britain, Normandy, Anglesea, Orkney, and Man, and now they threatened Ireland.

Nobly seconded by Malachy and by the tributary chiefs, Brian made his preparations for the great struggle, which was to be one of the decisive battles of the world. Through the autumn of the year 1013, and in the early months of the next year, Brian assembled and drilled his forces, at last concentrating them for battle at Kilmainham, near Dublin. Around him, rallying for the cause of Ireland, were the lords of Decies, Inchiquin, Fermoy, Corca-Baiskin, Kinalmeaky, and Kerry—the power of the South; and from Connacht came the armies of Hy-Many and Hy-Fiachra, flocking to Brian's standard; Leinster was represented by the O'Moore and the O'Nolans, while from Scotland came with his men, Donald, Steward of Marr. Ulster alone stood back in the crisis, sulking and sullen, they moved not to the defence of Ireland.

BEFORE THE BATTLE.

Palm Sunday, April 18, 1014, found the Danish forces spread in front of Clontarf, in a vast line from Howth to the mouth of the Liffey. Brian flung his army in front of them, along the shore of Dublin Bay. On the inspiration of the traitor, Maelmurra, who learned that the Dalcaessians had been sent south by Brian to raid the territory of the treacherous king, the Danes decided to strike on Good Friday, much against Brian's wishes. Brian asked in vain for a postponement, but encouraged by one of their pagan oracles who told them that if they fought on Good Friday Brian would fall the Danes refused to listen to him. And so, Good Friday morning, 1014, found the two great armies drawn up in line of battle on the shores of the Bay of Dublin. The Danish forces, facing north-east, were arranged in three divisions: on the left, the Danes of Dublin and the fourteen hundred armed Norsemen already mentioned; in the centre, the treacherous Leinster armies; on the right, the forces from the islands, under Brodar. Brian's line of battle was also in three divisions: the right wing, weakened by the absence of the Dalcaessians, was commanded by Murrrough, who had with him his young son, Torlogh, a lad of fifteen years, and also Malachy and his Meath men; the centre was composed of Munster troops, under Kian, son of Molloy, and Donal, son of Dubh Davoren; the left comprised the forces of Connacht, under O'Kelly of Hy-Many, O'Heyne of Hy-Fiachra, Ahna, and Echtigern, of Dalaradia. In all Brian's army numbered about 20,000 men.

All being ready, the King rode along the lines, with a sword in one hand and a crucifix in the other, exhorting the troops to remember that they had to fight that day for Religion and Country against Paganism and Bondage. Appealing to them to fight bravely "For Faith and Fatherland," he reminded them that on that day Christ had died for them, and invoked the blessing of God on their arms and on their holy cause.

It was Brian's wish to lead his men into battle, but he was prevailed on by his sons and the united princes to take no part personally on account of his great age. Reluctantly, he gave the signal for the advance and withdrew to his tent, committing the chief command to Murrrough.

CLONTARF.

"The battle," says a historian, "then commenced; 'a spirited, fierce, violent, vengeful, and furious battle; the likeness of which was not to be found at that time,' as the old annalists quaintly describe it. It was a conflict of heroes. The chieftains engaged at every point in single combat; and the greater part of them on both sides fell.

The impetuosity of the Irish was irresistible, and their battle-axes did fearful execution, every man of the ten hundred mailed warriors of Norway having been made to bite the dust, and it was against them, we are told, that the Dalcaessians had been obliged to contend single-handed. The heroic Murrrough performed prodigies of valor throughout the day. Ranks of men fell before him; and, hewing his way to the Danish standard, he cut down two successive bearers of it with his battle-axe. Two Danish leaders, Carolus and Conmael, enraged at this success, rushed on him together, but both fell in rapid succession by his sword. Twice, Murrrough and some of his chiefs retired to slake their thirst and cool their hands, swollen from the violent use of the sword; and the Danes observing the vigor with which they returned to the conflict, succeeded, by a desperate effort, in cutting off the brook which had refreshed them. Thus the battle raged from an early hour in the morning—innumerable deeds of valor being performed on both sides, and victory appearing still doubtful, until the third or fourth hour in the afternoon, when a fresh and desperate effort was made by the Irish, and the Danes, now almost destitute of leaders, began to waver and give way at every point. Just at this moment the Norwegian prince, Anrud, encountered Murrrough, who was unable to raise his arms from fatigue, but with the left hand he seized Anrud and hurled him to the earth, and with the other placed the point of his sword on the breast of the prostrate Northman, and leaning on it plunged it through his body. While stooping, however, for this purpose, Anrud contrived to inflict on him a mortal wound with a dagger, and Murrrough fell in the arms of victory. According to other accounts, Murrrough was in the act of stooping to relieve an enemy when he received from him his death wound. This disaster had not the effect of turning the fortune of the day, for the Danes and their allies were in a state of utter disorder, and along their whole line had commenced to fly towards the city or to their ships. They plunged into the Tolka at a time, we may conclude, when the river was swollen with the tide, so that great numbers were drowned. The body of young 'Turlogh' was found after the battle 'at the weir of Clontarf,' with his hands entangled in the hair of a Dane whom he had grappled with in the pursuit.

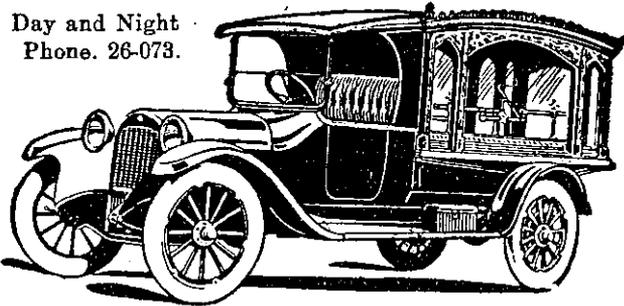
But the chief tragedy of the day remains to be related. Brodar, the pirate admiral, who commanded in the point of the Danish lines remotest from the city, seeing the rout general, was making his way through some thickets with only a few attendants, when he came upon the tent of Brian Borumha, left at that moment without his guards. The fierce Norseman rushed in and found the aged monarch at prayer before the crucifix, which he had that morning held up to the view of his troops, and attended only by his page. Yet, Brian had time to seize his arms, and died sword in hand. The Irish accounts say that the king killed Brodar, and was only overcome by numbers; but the Danish version in the Niala Saga is more probable, and in this Brodar is represented as holding up his reeking sword, and crying: 'Let it be proclaimed from man to man that Brian has been slain by Brodar.' It is added, on the same authority, that the ferocious pirate was then hemmed in by Brian's returned guards and captured alive, and that he was hung from a tree, and continued to rage like a beast of prey until all his entrails were torn out—the Irish soldiers thus taking savage vengeance for the death of their king, who but for their own neglect would have been safe."

AFTER CLONTARF.

Thus, at Clontarf, was the power of the Danes broken for ever in Ireland. For some time after they clung to some seaport towns, but there was no further attempt at conquest. But it was also a day of disaster for Ireland. Not only was Brian killed, but also his son, the brave Murrrough, and his grandson, the young hero Torlogh, lost their lives in the conflict; thus three generations of the Ardri's family being killed on the same eventful day, a circumstance that in after years was fraught with sad consequences for the country. For eight years after Brian's death Ireland remained united. Malachy was recalled to the throne and ruled with great ability and prudence, until finding his end approaching, he retired to the solitude

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of an island in Lough Ennel, where he made ready to meet his Judge, in prayer and penance. With him, in a last blaze of sunshine, Ireland's glory set for a long, long time. For the next century and a half the island was torn by bloody conflicts among native princes, several claimants for the crown desolating the land in their strife for sovereignty. No Ardri was able to reign as Brian and Malachy had done. The unity was destroyed and there was no national authority. And, so, after her glorious epoch of peace and honor, after the splendors of her Golden Age, after her magnificent victory over the all-conquering Danes, poor Ireland entered on a period of turmoil and decadence which left her a prey to the next band of raiders who came to her shores—the Normans, whose coming belongs to the next period of Irish History which we shall invite our young readers to study.

Robbed of the Faith

The London *Universe*, describing a recent Pastoral Letter of the Bishop of Clifton as a "notable document," says "It asks and answers the question so much canvassed and revived of late in our columns Why did England Lose the Faith?" The *Universe* proceeds to give the following summary of the Pastoral Letter:—

How came it that forty or fifty years sufficed for a revulsion so complete and so general to all seeming? Why did not the people of England, when they saw their religion assailed, their abbeys despoiled and plucked down, their cherished beliefs cast out and reviled, rise up in one body and defend the old order and the old Faith?

There is a cheap answer to the question, and it is that which is usually given by Protestant historians, namely, that when the so-called English Reformation came, the people of England no longer cared for the religion of their ancestors. Such an answer was lately unwarily adopted by a writer in a very excellent Catholic periodical, who went so far as to assert that "the number of devout and faithful Catholics in the country was comparatively small, and their position, with few exceptions, obscure; they were unable to offer any effectual resistance to the rapacity of Henry VIII. and his satellites, or to hinder the attraction of Protestantism for a population which had long been sunk in indifference to religion."

Our Catholic Forefathers.

What "the number of devout and faithful Catholics" was in Henry's time God alone knows. Not to the whole realm was tendered the King's anti-papal oath. That they were unable, the devout and faithful Catholics, many or few, "to offer any effectual resistance to the rapacity of Henry," is indisputable.

But to say that the "population," i.e., the people at large, could not be hindered from yielding to "the attraction of Protestantism," that is to say, threw off the old religion because they preferred the teaching and the worship of the Reforming party, or that they "had long been sunk in indifference to religion," are statements which may be and ought very properly to be challenged.

Protestant Testimony.

"There is no reason to suppose that the nation as a body," so wrote Brewer, "was discontented with the old religion. Facts point to the opposite conclusion. Had it been so, Mary, whose attachment to the Faith of her mother was well known, would never have been permitted to mount the throne, or have found the task comparatively easy, seeing that the Reformers under Edward VI. had been suffered to have their own way unchecked, and to displace from honor and influence all who opposed their religious principles. Long down into the reign of Elizabeth, according to the testimony of a modern historian, the old Faith still numbered a majority of adherents in England. The experiment would have been hazardous at any time, from Henry VIII. to the Spanish invasion, if a plebiscite could have been impartially taken of the religious sentiments of the people. This rooted attachment to the old Faith, and the difficulty everywhere experienced by the government and the bishops in weaning the clergy and their flocks from their ancient tendencies, is a sufficient proof that it was not unpopular."

Hallam also writes: "But an historian, whose bias was

certainly not unfavorable to Protestantism" (he means Bishop Burnet), "confesses that all endeavors were too weak to overcome the aversion of the people towards reformation, and even intimates that German troops were sent for from Calais, on account of the bigotry with which the bulk of the nation adhered to the old superstition. This is somewhat an humiliating admission, that the Protestant Faith was imposed upon our ancestors by a foreign army."

Sturpe, too, has preserved for us a contemporary letter written to the Protector, Somerset, in 1549, by his henchman, Sir William Paget, in which the latter laments: "The use of the old religion is forbidden by a law, and the use of the new is not yet printed in the stomachs of eleven out of twelve parts of the realm, whatever countenance men make outwardly to please them in whom they see the power resteth."

Attitude of the People.

Again, that there had been abuses, abuses grave and of long standing in the Church of God, abuses against which saints and all good men had long raised their voices in chorus before she achieved her own reformation, no one is able or wishful to deny. But these abuses sprang not from the indifference or corruption of the people. They chiefly appertained to Church government, Church discipline, Church finance; and though they no doubt reacted gravely here and there on the life of the people, our people here, in England, in the early sixteenth century and before, were neither so ignorant of their religion, nor so lukewarm in their attachment to it, as some writers would have us suppose.

Lollardy was practically dead, and the new heresies had not appeared. There was no desire to oust the Pope from England. Parish life was intensely active, the guilds flourished, works of charity abounded, sacred art was cultivated in all its branches, and love for the Mass was a distinctive mark of all classes. For the proof of this we may refer to those well authenticated books of Cardinal Gasquet, *The Eve of the Reformation* and *Parish Life in Medieval England*. A study of the Paston Letters also reveals the hold that religion had on the people despite much lawlessness consequent on civil . . .

Cheated, Bullied, and Starved.

Yet since the question, so often asked and so often answered, *Why did not the people of England, as a whole, rise in defence of their ancient faith in the sixteenth century?* is one that is still put to us, we may be allowed again to point briefly to certain factors in the situation, which, if they do not wholly excuse our forefathers, serve at least to explain and to extenuate in some measure their gradual acquiescence in what amounted ultimately to a radical revolution in religion.

They show how the storm broke at the moment least propitious for resistance, and how a people patriotic and loyal to the throne, and accustomed to be led, followed their betters, at first hardly knowing whither, and in the end found they had become Protestants by what mental process of their own they could hardly say. They had been cheated and bullied and starved.

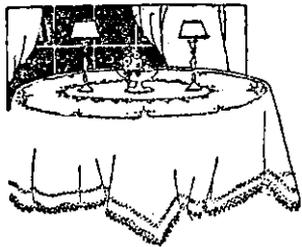
The Five Causes.

1. The people were fewer in number than we are apt to suppose. The population of England and Wales in the year 1600 is put down at four millions and a half. In Henry VIII's reign it must have been less. Each year he hanged two thousand of his people as vagabonds; Elizabeth in each year of her reign hanged from three to four hundred. This barbarity was the government's way of dealing with the evicted tenants turned loose upon the world by the process known as *emparkment*, by which tilled land was converted by the wealthy class into grazing land, and "sheep devoured men." Roads were deplorably bad, the King had all the artillery, and all were sick of war. When Henry VIII. became King, every man of thirty must have remembered something of the civil war, and his parents must have lived through the whole of it. Moreover, the people had no leaders.

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one remained, out of nine earldoms only three, of barons hardly any. And in their seats sat a crew of upstarts, whose greed the King had glutted on the spoils of Holy Church, and who were intent upon nought so much as on retaining the fruits of sacrilege. Moreover the hold of these men on those who held land of them was no longer that of the old feudal lords on their retainers. The victor of Bosworth had dissolved their military households. From petty kinds they were becoming landlords, and no longer wielded the physical force of the country.

Yet even thus, had they withstood Henry or Elizabeth with unanimity, they would have carried the day; but they, like the people, were deserted by those who should have been their guides and set them a noble example. In Henry's day at least the salt had lost its savour.

Episcopate and Clergy.

3. For with the exception of Blessed John of Rochester in the episcopate, and of a small, but glorious band among the secular and regular clergy, the vast majority, bishops, priests, monks, and friars, all alike abjured and cast off their allegiance to the Vicar of Christ. It is no excuse for these men to plead that "while the great revolution which struck down the Church was in progress England simply held her breath."

True, but these men knew their duty: they had read their theology; they were aware how the Council of Florence had in the year 1438 defined as of Catholic faith the Pope's headship over the whole Church of Christ, a doctrine which that Church had always held. Nay, they knew how in Henry's own reign Leo X. had condemned Luther for asserting the contrary. Had they stood out, they must have won. Even Henry could not have beheaded a whole bench of bishops and thirty mitred abbots.

But it is some excuse for the poor unlettered people to say that in parting with an article of the Catholic faith they were led away by their own teachers, many of whom, although apparently good men, were learned and well able to dress up error as the truth, and puzzle and befog the plebeian mind. A man of twenty in the year 1553, when Mary came to the throne, had heard nothing but abuse of the Pope whenever he went to church. Such were Henry's orders. Mary restored the Pope to his place of right and honor, but almost as soon as Elizabeth had been crowned, the pulpits rang out with the old ribaldry. Say the same of other articles of Catholic belief, the sacrifice of the Mass, Purgatory, the honor due to Our Lady and the Saints, first upheld, then denounced, upheld again and denounced again!

What were simple folk to think? What except that there existed no longer any sure rule of faith? or if it did exist, might not such as still loved the old order hope that soon all would come right again? Henry's system had been altered, and so had Mary's. Might not Elizabeth's also? She herself was proposing to marry a Catholic, and her next heir was a Catholic.

So many, no doubt, submitted with a shrug hoping that the line of duty might soon become easier. Meantime the years slipped by, whilst many an inward objector, in order to escape heavy fines and worse, attended the new services, contrived by layfolk in the teeth of the clergy, and imposed upon the nation by a majority of only three in the House of Lords, and that despite Elizabeth's creation of new Protestant peers.

Turn of the Scale.

4. But what finally turned the scale in favor of Protestantism was the appeal made to English patriotism on the occasion of the Spanish invasion in 1588. For Spain's ally, and her only ally, in that lamentable enterprise was Sixtus Quintus, Pope of Rome. Though the English Catholics maintained their loyalty at that crisis, a still severer persecution was their only reward, while from that time dated that most unjust suspicion, long so common, that every Catholic must needs side in his heart with the foes of his country.

From that time, too, dated those unhappy divisions amongst English Catholics, both at home and abroad, the one party still looking to Spain for redemption, the other relying on a change of heart in their rulers, to be brought about by a peaceful and loyal demeanour. But the change was long in coming. By the year 1630, out of five millions and a quarter of the whole population only one hundred

and fifty thousand, that is one thirty-fifth, were Catholics. England had become overwhelmingly Protestant.

People's Protest.

5. And yet during the long period required to graft Protestantism upon the life of old England and change the whole ethos and temperament of the country; there had been risings of her people against their despotic rulers. "Over half the counties of England the people rose, and fought one final battle for the vision of the Middle Ages." Some of these risings were largely social, but others were distinctly religious.

The Pilgrimage of Grace, whose programme was avowedly the restoration of the old religion, caused even Henry's throne to totter. He was driven to parley with his people, but having calmed them with promises, "proceeded to break first the promises and then the people." Under his son Edward, the men of Devon and Cornwall rose for the Latin Mass against the new English service, but were put down with wholesale slaughter. Under his daughter Elizabeth the Northern Earls rose, and the people crowded to Mass in Durham Cathedral and elsewhere once again; but they too failed, and in her vengeance on the North, Elizabeth showed she had as much of the tiger in her as had her father.

Life Out of Death.

So seemed to go down for ever in blood and dishonor the old Church of England. If it did not go down, if it was still alive, and we, her children, are full of hope for the future, we owe it, under God and the Holy See, to our staunch and faithful laity to the old titled and county families and their trusty tenants, who enabled us in spite of their enormous fines, to build and maintain colleges abroad. We owe it to the devoted clergy therein trained, to the zeal of the sons of Ignatius, and Benedict, and Francis, who in our darkest days came from over the seas to minister to the needs of the dwindling flock at home.

But in an especial manner do we owe it to the company of our Martyrs, to those heroes, the sight or the news of whose triumphant struggle kindled anew our fathers' faith, and fed afresh their enthusiasm, thus bringing life out of death and defeating the very end for which the extreme penalty was inflicted.

GISBORNE NOTES

Early in the week (writes our own correspondent, under date September 1), Rev. Father Lane, our worthy parish priest, received the sad news from Ireland of the death of his mother. The deceased lady passed away at an advanced age.—R.I.P.

The annual convent schools' dance takes place on next Thursday, and as this function is one of the main aids in support of our schools it should appeal to every parishioner.

Mrs. Phil Barry, one of Gisborne's leading singers, was very successful with her pupils at the musical competitions. Miss Nancy Parker was successful in nearly all the vocal sections, winning also the championship gold medal.

A mission will be given in this parish about the middle of September; it is understood it will be conducted by the Marish Missioners.

The Devotion of the Forty Hours at Levin

The annual solemn devotion of the Forty Hours' Adoration took place recently at St. Andrew's Parish Church, Levin (writes an esteemed correspondent). The beautiful ceremony was ably conducted by Rev. Father McManus, C.S.S.R. His highly instructive discourses, which centred round the Blessed Sacrament, were eagerly listened to by large and appreciative congregations. The general Communion at the 8 a.m. Mass on Sunday, gave ample testimony of the earnest missionary's labors in our midst. We fervently pray God and His Virgin Mother that the blessed fruits of so highly indulgenced a devotion will yield a rich harvest of grace in the individual lives of the parishioners. The decoration of the altar of exposition was a credit to the artistic taste of the Sisters. The choir, under the leadership of Mr. O. Foote, gave a faultless rendering of the music of the Mass and Benediction of the Blessed Sacrament. Mrs. N. Campbell presided at the organ.

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Treatment of Free State Prisoners

From Government Buildings, Dublin, under date June, 1923, the Irish Free State Government Publicity Department issues the following:—

A widespread campaign of misrepresentation as to the treatment of prisoners interned in the Irish Free State has been carried on from the beginning of this year. This unscrupulous propaganda directed by Mr. E. de Valera and his supporters succeeded in misleading a number of people abroad. It was designed partly to divert public attention from the crimes committed by Mr. de Valera's followers against the Irish people—the civil strife he fomented, the burning of Irish homesteads, the looting of banks and shops, the destruction of railways and roads, and the efforts to compel the people to withdraw support from their first National Government. Men engaged in this work, or helping those engaged, were arrested and interned, and, in spite of the nature of their activities, were treated with a leniency and consideration probably unequalled in similar circumstances in any other country.

Owing to the misrepresentations as to the conditions in the Irish internment camps the International Red Cross Commission sent a delegation to Ireland early last month to investigate the charges. The delegation was welcomed by the Irish Government and given every possible facility. The International Red Cross has already issued a preliminary announcement stating that the delegation visited the internment camps and reported that "the sanitary conditions, the nourishment and lodging are in general very satisfactory." Complete and detailed reports have now been issued by the Commission at Geneva.

The general report states:—

"The total number of prisoners and internees is about 11,500 men and 250 women. Our delegate visited the principal camps comprising a total of 7369 prisoners. The treatment of these prisoners is devoid of all hostile spirit and the general principles adopted by the tenth International Conference of the Red Cross are observed. The Government refuses the status of 'Prisoners-of-war' to the prisoners but in reality treats them as such.

"The delegate particularly draws the attention of the committee to the fact that nowhere did he find a wounded or sick prisoner left without medical treatment. On the contrary he found everywhere a carefully organised medical service. The serious accusations made on this subject appear to him unfounded.

"The complaints regarding the prohibition of correspondence, sanitary conditions and food in the camps are unfounded."

The detailed report regarding the visit to Tintown Camp, Co. Kildare, for example, states that 3200 men are accommodated there in a series of barracks, each containing about 50 prisoners in good condition, with French casement windows and stoves. Each prisoner is supplied with a bed, wire mattress, mattress, sheets, and three blankets. Washhouses with water supply, and baths with hot water are open at all times and were working at the time of the delegates' visit.

Regarding the food the delegation states the kitchens are well run, a dining hall with tables and benches being attached to each kitchen. The provisions which the delegation inspected are of good quality, and judging from the remains on the table after a meal it was evident that the quantity supplied was amply sufficient.

Of the 3200 prisoners less than 100 were in the infirmary or surgical hospital. The infirmary buildings are in good condition and well heated. Three medical doctors are attached to the camp and army nurses. The doctors are available daily. There are no epidemics. "The patients seem to be very grateful to the doctors for their devoted care and attention."

Prisoners are allowed to send out two letters weekly. Parcels are permitted to be sent to the prisoners. The prisoners are not obliged to do any work, and the delegation was present at their football match. The observations were as follows:—"My visit of inspection to the camp made a favorable impression on me. The conditions correspond with the normal treatment of prisoners-of-war in conformity with the principles which inspired the Convention of Geneva."

The reports on the other internment camps at Gormanstown (1500 prisoners) and Newbridge (1924 prisoners) resulted in similar observations.

Even with regard to Mountjoy prison, of which two wings were reported by the delegation to be slightly congested (Mountjoy was used as a central distributing prison from which men were sent to the various internment camps) the observations are that with this exception the men receive full prisoners-of-war treatment.

Convent of Mercy, Greymouth

On the 28th and 29th of August, Mr. George Vincent, representative of Trinity College of Music, London, examined 51 candidates at the Convent of Mercy, Greymouth, and all were successful. The following is the summary: Licentiate piano, 1. Associate singing, 1. Associate piano, 1. Senior honors (piano), 4. Intermediate honors (piano), 4. Intermediate pass, 3 (2 singing, 1 piano). Junior honors, 3 (piano). Junior pass, 4 (2 violin, 2 piano). Preparatory honors, 11 (3 violin, 8 piano). Preparatory pass, 7 (1 singing, 1 violin, 5 piano). First steps, 12 (5 violin, 7 piano).

A very pleasing ceremony took place at the convent before Mr. Vincent left Greymouth, when the four exhibitioners who won the N.Z. exhibitions for the 1922 practical examination received their £6 6s cheques from Mr. Vincent. A short musical programme preceded the presentation, at which the parents and friends of the exhibitioners were present. Proceedings began with a "welcome" chorus which was followed by the following items:—Piano solo, "Impromptu in A Flat" (Schubert), Kathleen Fogarty; piano duet "Capricante" (Wach), Gwen and Mary Orr; piano solo "Valse Capriceuse" (Bridge), Moira McSherry; violin solo, "Bolero" (Bohm), Ethel Wallace; piano solo, "Romance" (Sibelius), Doreen Daly, A.T.C.L., L.A.B.; chorus, "Fiddle and I," with violin obbligato by Ethel Wallace. At the conclusion of the programme Mr. Vincent explained to the audience the aims and object of Trinity College and the advantages of musical examinations. He complimented the exhibitioners and wished them further success and more honors in the future. A pleasing part of the function was the presence of six Trinity College exhibitioners—Doreen Daly, Borgia McSherry, Kathleen Knell, Ethel Wallace, Kathleen Fogarty and Mary Orr.

The West Coast Competitions took place in Greymouth from August 27 to September 3. In the musical section the following successes were scored by the pupils of the Greymouth Convent of Mercy:—Ladies' sacred solo (vocal): K. Allison 1, M. Warnes 2, N. Hopkins 3; own selection (vocal solo): M. Warnes 1, N. Hopkins 2, K. Allison 3; Mezzo-soprano song, "Rose, Softly Blooming" (Spohr), M. Warnes 1; contralto solo, "Lovely Night" (Ronald), K. Allison 1; national song, N. Egden 1; character song (girls under 14): Doreen Donovan 1, Monica O'Reilly 2. Pianoforte section.—Duet, "Beethoven's 5th symphony in C minor," Doreen Daly and Borgia McSherry 1; duet, "Capricante" (under 16 years), Kathleen Fogarty and Vera Williams 1; Gwen and Mary Orr 2; solo, "Romance" (Sibelius), D. Daly 1, B. McSherry 2; solo, Valse Caprice" (Chaminade), Kathleen Knell 1, Moira McSherry 2, V. Williams 3; solo, "Chanson Triste" (Tschaskowsky), Mary Orr 3; solo, "Fairy Dance" (Esipoff), under 12 years: Sheila McSherry 1, M. Hannan 3; violin solo, "Romance" (Tours), over 16 years, D. Lalor 2; violin solo, "Bolero" (Bohm), E. Wallace (only competitor). Miss L. Higgins, A.T.C.L., L.A.B., acted as official accompanist during the festival.

It is the small things that make for perfection. Not only is this glorious palace of the world with its sparkling celestial vault the result of small atoms and molecules, but man, its lord and master, is precisely what he makes himself through eradicating small objects of character and rising to the level held forth by the fairest among the sons of men, or permitting weeds to grow among the flowers of virtue, one day to choke them and becoming the most miserable and abject of God's creatures.

For Coughs and Colds, never fails.
For Children's Hacking Cough,

Current Topics

Teaching the Catechism

The N.C.W.C. News Service reports from Rome the publication of a Motu Proprio establishing a new section in the Congregation of the Council to supervise the teaching of the catechism. Besides common catechism instruction, his Holiness recommends that schools for the training of teachers in Christian doctrine be established. Members of the episcopate are requested to report to the Congregation of Council, every third year, concerning the teaching of doctrine in their respective dioceses. It has been announced that the Holy See is preparing a new text of a catechism for the use of the universal Church.

The Ku Klux Klan

Apparently the parsons whose idea of Christian charity is the oblation of the lives and property of their Catholic neighbors want the infamous Ku Klux Klan amongst us here, as in Australia. We have had a visit (in Dunedin) from one of these wild hotgospel men from Canterbury, and judging from the murderous specimens of "Protestant Literature" circulated at his meeting, the Klan cannot be too too hot or heavy for himself and those of his kidney. Sir Francis Bell, to whom a policeman armed at least with a baton is not a fact, finds such infamous attacks on Catholics quite in order, which is what one might expect from the godfather of the stupid, bigoted, and ill-drafted Marriage Bill; but it is to be hoped that, apart from the Acting Prime Minister in whose election the people have had no voice, there may be enough gentlemen in the New Zealand Government to prevent the establishment among us of a society against which the law of the land has been rightly set in motion in several States of America. No doubt the fact that the Klan has been accused of burning Catholic property in Canada and the United States is a strong commendation of it for certain New Zealand parsons and politicians. Do not forget that to assert our right to defend ourselves against attackers of the Church is something akin to felony in the eyes of the people who gave police-protection to such dear friends and worthy associates of theirs. How Catholics regard the Klan in America is clear from the following reference at the Convention of the A.O.H., in Montreal, July 20:

President James Deery, in his annual report, declared that no greater duty faced the order than exposure of the Klan. Specifically he urged the support of the Unity League of America, which, he said, was organised in the United States to combat the Klan there.

"In the United States," he asserted, "the Klan questions the right of Jews, Catholics, negroes, and foreigners, to enjoy the right of American citizenship, and has entered the field of practical politics in many States, successfully electing senators, judges, governors, mayors, and sheriffs. It appeals to the ignorant and prejudiced mind. It is well financed and well led.

"It is not the Jews, or negroes, or Catholics who are in danger; it is American liberty."

An Anglican Scholar

Reviewing a recently published book, called *Anglican Essays*, a writer in the *Review of Reviews*, referring to Rev. Mr. Coulton's essay on "Rome as Unreformed," tells us that this gentleman approaches his subject as a Cambridge scholar, with all the medieval Latin lore at his finger-tips. If Mr. Coulton is representative of either Anglican or Cambridge scholarship, it is not saying much for the one or the other. We here give a sample of what his boasted knowledge of Latin lore is like:

"In a footnote to the very first page of his book," says the *Month*, "there occur in one sentence no less than three mistakes which would be justly called 'howlers' if one were dealing with a schoolboy. In Canon

1060 of the New Codex occurs the phrase: *Quodsi adserit perversionis periculum conjugis catholici et prolis, conjugium ipsu etiam lege divina vetatur*. This Mr. Coulton translates: 'And, if there be any danger of the perversion of the Catholic spouse or the children, let the marriage itself be forbidden even by divine law.' It is really too bad: *et* translated as *or*, *ipsa* taken as if it agreed with *conjugium*, and *vetatur* mistaken for the present subjunctive. No wonder the Church forbids unauthorised translations."

We merely note that when a "Cambridge scholar" can make such mistakes in translating very simple Latin, it is small wonder that our uneducated P.P.A. parsons are guilty of such blunders as we sometimes see here.

Anglo-Catholics

About fifty years ago the Church of England began to take serious notice of the Ritualist Movement. Various persecutory measures were advanced which only made the victims more popular. Then freedom was tacitly allowed to the Anglo-Catholics within the Church of England, even when the freedom was contradictory to the judicial pronouncements of the authorities. In 1904 there was an official investigation into the state of things. At the present time, Convocation, and the National Church Assembly are introducing proposals in official cognisance of the Report of the Royal Commission of Investigation. It is now known that the Anglo-Catholics refuse to accept the alleviations which are being offered them. According to the Bishop of Durham they require nothing less than the formal permission to transform the Prayer Book into a perfect replica of the Roman Missal, and also the right to impose the Confessional on Church members. The proposals referred to aim at conforming the Anglican liturgy with that of the Early Church, while leaving Confession optional as by terms of the First Exhortation. As the Anglo-Catholics reject the concession, the Bishop of Durham proposes the introduction of Church Courts competent to enforce discipline; then, that the official proposals should be carried out; finally, that the Anglo-Catholics should be compelled either to bow to the revised Prayer-Book or be compelled to quit the Church of England. This militant Bishop has logic on his side. The official titles and the terms of vows of subscription and alliance of the clergy to the Church are on his side. There is a clear vow made by every cleric of the Church to use the Prayer-Book liturgy, and not any other form, including by plain implication the Roman Missal. A vow is also made to respect the National Church and its authority, whereas at Anglo-Catholic Congresses the very name of the Church of England is anathema. If asked why they do not take the reasonable step of going to Rome, the Anglo-Catholics reply that as they acknowledge the Pope's "Constitutional" primacy, while rejecting his autocratic supremacy, they really consider themselves united in spirit with Rome already. And so it would seem that they are "neither here nor there."

Carson's Contrition

Some amusing instances of the loyalty of Loyal Orangemen are found in recent Irish papers. Thus, we find the Rev. Canon Austin, M.A., Rector of Knock, telling his people not to trust the British Government any further than they can see it; and Lord Carson, in a speech to the Southern Unionists, sits on the stile and laments that all his life he has been a false guide and a deceiver of his friends, in that he urged them to trust the same British Government as good Unionists. "I was a false prophet from my youth upwards," he cries; and it is true in a fuller sense than he intends. But the noble lord was by no means the good Unionist he professes to have been at all times. He was an experienced lawyer of nearly forty years of age what time he joined the Home Rule Club like a decent Irishman, in the days before jobs and cheques came his way from the hands of the Government which he now says ought not to be trusted. Concerning this renegade's career, a writer in the *Irish Weekly* says:

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"Men have sacrificed their worldly prospects, their wealth, their dearest worldly interests, their lives, as teachers of the Truth. Lord Carson's career shows that wisdom in this life lies on the side of those who prefer to figure as 'false teachers.' While—as he confesses now, he was deluding some of his countrymen, he managed to become—

- Crown Prosecutor in Ireland;
- Solicitor-General for Ireland;
- Solicitor-General for England;
- Attorney-General for England;
- First Lord of the Admiralty;
- Member of the British Cabinet (without portfolio);
- M.P. for University of Dublin;
- M.P. for Duncairn (Belfast);
- A Knight;
- A Peer; and
- A Lord of Appeal in Ordinary.

"A broken-hearted 'false prophet' and 'false teacher' with this wonderful record of success behind him who sadly announces that he has abandoned politics

—THAT 'POLITICS ARE DEAD IN HIS SOUL'—

and that 'his politics are now humanity and nothing less,' may find sympathy in some quarters: but if any one has tears to shed, I would advise him to spare the flood until some cause more deserving than the woes of Lord Carson claims lachrymal tribute. He avows himself 'a false prophet' and 'false teacher' of the 'Southern loyalists.' *Did he know as much when he abandoned them in 1918?* Why did he keep silence at the London Mansion House regarding his performances as a 'rebel' in the North of Ireland from 1910 to 1916? 'Humanity' will have the benefit of his services henceforward! It was written of Edmund Burke—one of the greatest and most truly disinterested of political philosophers and statesmen—that 'he gave up to Party what was meant for mankind.' Poor 'humanity' will not thrill with joyous anticipation when it learns that the self-confessed 'false prophet' and 'false teacher' of the Coercion Courts and the military parade grounds has donned armor and volunteered for its service. It would have been good for humanity, for the human race as well as for that fraction of mankind who inhabit Ireland North and South, if the gentleman who proclaimed his failure in London the other day had never emerged from the obscurity which was his portion until the Perpetual Coercion Act of 1887 had passed through the British Parliament."

Ireland's Difficulties

The majority of the Irish people voted for the Government because it alone had a definite policy to offer for the solution of the country's difficulties, which are neither few nor slight. Speaking of them, in an article in the *Homestead*, "A.E." sums them up thus:

"What we believe Ireland wants at the present time are men of intellect, of special and expert knowledge, and of character and honesty.

"Consider the problems the next Government must face: the raising of huge sums of money to pay off debts incurred before and after the Treaty, the alteration of our fiscal system to suit Irish circumstance, the provision of employment for disbanded soldiers in the Irish army, for it is agreed on all sides that the army cannot be maintained permanently on its war footing. There are twelve or thirteen thousand prisoners who along with thirty thousand or more soldiers must be unloaded on a labor market already incapable of absorbing the unemployed. There is the problem of solving our relations with North-East Ireland, the development of agriculture and industry, education, housing, and other problems, none of which can be neglected, and a satisfactory solution of any one of these problems cannot be effected by mere eloquent generalisers upon freedom, law, order, agriculture, industry, but must be tackled by men who have special or expert knowledge or at least such good intellect and education that they will be competent critics or helpers of those on whom such weighty business devolves."

That the Government has already shown administrative capacity is the opinion of such good judges as "A.E." and T. P. Gill, while the *Financial Times*, from its limited point of view also pays it the tribute of admiration, saying:

"The Irish Exchequer returns for the first quarter of the financial year are not only satisfactory in themselves, but add substantially to the growing volume of testimony to the great improvement of order in the Free State. This time, too, there is the advantage of comparison with the preceding period, an advantage which did not exist last year when the Government first came into existence.

"The ordinary receipts total £17,713,100, which is an increase of £2,587,200."

One of the most serious troubles in the path of progress is the number of unemployed in Ireland at the present time. The gravity of the situation may be seen from an official report which gives the following information:

At July 9, 1923, the number of people recorded by Employment Exchanges and Branch Employment Offices in the Irish Free State as registered for employment was 32,016, as compared with 31,001 on July 2, showing an increase of 1,015.

	Week ending 9th July, 1923	Previous week	Corresponding week in 1922
Men	24,571	23,927	33,479
Women	6,165	5,821	6,511
Boys	617	601	763
Girls	663	652	646
Total	32,016	31,001	41,399

The following are the Exchanges at which the largest numbers are recorded:—

	Week ending 9th July, 1923	Previous week	Corresponding week in 1922
Dublin	9289	9027	12,475
Cork	4219	4234	6230
Limerick	1876	1756	2109
Waterford	1370	1320	2025
Wexford	1038	1070	11,195

The total numbers of claims current on July 9, 1923, in connection with Unemployment Insurance Benefit (total unemployment) were as follows:—

Men	23,900
Women	5,165
Boys	215
Girls	219
	29,499

The Missionary Spirit in Germany

The German-Hungarian College in Rome, on the occasion of the recent visit of some leaders of the missionary movement in Germany, held a celebration at which various orators reviewed the position of foreign mission work in Germany (writes the Rome correspondent to the *Catholic Times*). In 1914 German Catholics had 40 houses for the foreign missions (said Dr. Louis of Aix-la-Chapelle—with 4000 missionary Fathers, 3000 Brothers, and 5000 Sisters, while 25 reviews and 20 almanachs interested German public opinion in the work. A speciality of the German missions was the scientific missionary movement, which dates from 1909. Germany founded the first chair of missionary science in one of her universities. The ten volumes of the review *Zeitschrift für Missions Wissenschaft* are a veritable arsenal for missionary action. The great missionary unions of Germany, such as the union of St. Francis Xavier at Cologne, number hundreds of thousands of associates. Prince Louis of Lowenstein, in his closing discourse, said that the war of 1914-1918 had not dulled interest in the missions in Germany. He congratulated especially the German students in Rome on their zeal for the missionary cause.

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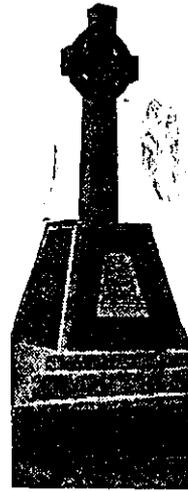
Gaelic Pioneers of Christianity. By Dom Louis Gougard. Price, 10/5.

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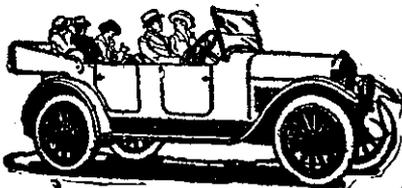
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Catholic Schools and Municipal Rating

ACTION AGAINST DOMINICAN NUNS: AN IMPORTANT JUDGMENT.

His Honor Mr. Justice Sim has given judgment as follows in the matter of the Invercargill Borough Council v. Catherine Scully, in which he recently heard argument in Banco at Invercargill by Mr. Longuet for plaintiff and Mr. O'Beirne and Mr. J. B. Callan for defendant:—

This is an action to recover rates in respect of certain land and buildings in the Borough of Invercargill. The land, which contains about two acres and two roods, is vested in the defendant and other persons as trustees for the religious society known as the Dominican Nuns. That society is a foundation from St. Catherine's Convent, Sion Hill, Dublin, but is quite independent of the mother house. The head house is in Dunedin, and there are branches of the Order in Otago and Southland. All the funds of the Order are used in Otago and Southland, and do not go out of New Zealand, and funds are not received from outside New Zealand. The Order in New Zealand exists for the same objects as the other Dominican Nuns engaged in educational work throughout the world, and it is governed by the same rule—viz., the rule of St. Augustine, as sanctioned by the Roman Catholic Church. The objects of the Order are the furtherance of education and of religious and charitable works, and by the rules of the Order the members are incapable of holding any property except for the purposes of the Order.

On the lands in question there are erected two buildings. One of these is used as a kindergarten or infant school for boys and girls, and also as a school of music. The other, which is known as St. Catherine's School, is used as a primary and secondary school for girls. At these schools there are pupils who pay fees and some who do not pay. The defendant says in her affidavit that the chief end and aim of the Order is the education of girls to fit them for the duties of their station in life, and that, while fees are charged where the parent or guardian is able to pay them, the means of the parents or guardians are always considered, and often the question of payment is waived altogether. The community at Invercargill includes sixteen Sisters, of whom twelve are engaged in teaching and four in domestic duties. They are not paid any salary, and any such payment would be contrary to the vow of poverty. All the funds of the Dominican New Zealand foundation are held in common, and any moneys not actually required for the ordinary expenses of carrying on the schools and the living expenses of the Sisters are devoted to furthering the efficiency of the schools of the foundation by providing skilled teaching, sufficient accommodation, and all that is considered necessary for the health and well-being of the pupils. If any other appropriation of the funds were made it would be, according to the defendant's evidence, "a breach of the trusts relating to the funds of the Order as laid down by the rules and customs of the Order, observed as binding upon the members of the Order from the thirteenth century." It is claimed on behalf of the defendant that in these circumstances the land and buildings in question are not rateable property within the meaning of the Rating Act, 1903, but come within exception (g) of section 2 of that Act as "lands and buildings used for a school not carried on exclusively for pecuniary gain or profit." It is clear on the evidence that the schools are not being carried on for pecuniary gain or profit to any person. This, indeed, was not disputed by Mr. Longuet. He contended, however, that before the defendant was entitled to the benefit of the exemption it was necessary to show the existence of an irrevocable trust, created by statute or charter, under which it would be impossible for any pecuniary gain or profit to be derived by any person from the carrying on of the school. In support of this argument he relied on the judgment of the Court of Appeal in *Christchurch City Corporation v. Christ's College* (1920), N.Z.L.R., 662. The land and buildings in question there were held to be exempt because it was clear that no person connected with the government of the school could divert a shilling of its funds

to private uses without committing a breach of trust. In the course of the judgment the cases of *Mayor, etc., of Christchurch v. Riddell*, 34 N.Z.L.R., 226, and *Hawke's Bay County Council v. Welch* (1919), N.Z.L.R., 474, were discussed, and concerning the institutions in question there it was said that they both "were capable of making profits, and in the disposal thereof were not trammelled by any statute or charter known to our law." Mr. Longuet seized on this passage as an authority for saying that nothing short of a statute or charter would be sufficient to establish the exemption claimed in the present case. But, in my opinion, the passage does not justify any such conclusion as that. The court did not profess to give a complete enumeration of all the ways in which the profits of a school may be dedicated to charitable purposes. Two only of such ways were indicated, but this does not prevent any person who claims exemption from relying on a trust created in some other way. There is such a trust in the present case, and the defendant is entitled to rely on it in support of her claim to exemption. It was further contended by Mr. Longuet that the defendant was not entitled to rely on this trust, because it might be put an end to at any time by the unanimous vote of all the members of the Order in New Zealand. It is at least doubtful whether this could be done now. Assuming, however, that it could be done, the answer to counsel's argument is that until put an end to in that way the trust remains in force and prevents the diversion to private uses of any part of the revenue derived from the schools. I think, therefore, that the defendant is entitled to the exemption claimed, and that Mr. Callan was right in his contention that the case is really governed by the decision in *Mayor of Christchurch v. Boland*.

The result is that the land and buildings in question are exempt, except the portion of the recreation ground which, during the summer months, is let to St. Mary's Tennis Club as a tennis court. The parties no doubt will be able to agree as to the rates to be paid in connection with this. As the defendant has succeeded on the substantial question raised she is entitled to the costs of the action, which, it was agreed, should be allowed on the Magistrate's Court scale.

BOOK NOTICES

Marvels of the Blessed Sacrament, by Rev. J. McDonnell, S.J. Burns, Oates, Washbourne. 1/6.

In this beautiful little book of devotions, Father McDonnell has given us a welcome collection of stories about the Blessed Sacrament, illustrating the great dignity of the Eucharist, the terrible effects of bad Communions, the dispositions proper to its fruitful reception, and the love and reverence shown for it by great saints. The chapters on frequent Holy Communion and on preparation for the sacraments are sure to be helpful to teachers preparing First Communion classes.

Eucharistic and Other Verses, by Charles Lewton Brain. Burns, Oates, Washbourne. 3/6.

This collection of original and translated verses by Father Brain gives us some very beautiful devotional thoughts from a soul which, while not aspiring to rival the great poets, sang of the wonderful works of God in a clear note of love and adoration.

The Story of Our Lord, by Katharine Tynan. Burns, Oates, Washbourne. 3/6.

Katharine Tynan has written a *Life of Our Lord* for children, and she has succeeded in doing it. It is no easy thing to do, but the author had the root of the matter in her, and, in the subject matter, did not encounter the pitfalls which beset her work in other directions. The great story is told with the simplicity and lucidity which befit it, and the beautiful pictures which adorn the text add to the value of the volume which we commend to all who want to make a birthday present to the young ones.

Catholic Scripture Manuals: St. John, by Madame Cecilia. Burns, Oates, Washbourne. 10/-.

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pass the Local and Higher Examinations set by the Universities. The success of the previous volumes, and the fact that some of them have been selected as the textbooks for all Irish Secondary Schools, encouraged the compiler to complete the series by publishing the commentary on St. John, hitherto delayed for several reasons. For a second part of the work are reserved certain apologetic and critical chapters, which shall be published later under the title: *The Credentials of St. John's Gospel*. The present volume contains the Introduction, the Text and Annotations, and some special Notes by way of an appendix. It would be hard to imagine a more suitable work for its purpose than this manual. The Notes cover wide reading and indicate deep scholarship, while the order and general arrangement are most praiseworthy. The special Notes at the end give the final touch of perfection to this commendable handbook for students, teachers, preachers, or educated members of the laity.

Answers to Correspondents

LOVER OF GOLF.—Yes, we have played the ancient game on many a field and under many skies. So you are quite wrong in saying we do not know what we are talking about. You ask us if we even know what golf is. Certainly. It is a game which consists in taking a tram car to a spot at which you begin to go for a walk. Or, looked at another way, it is a game in which you hit a ball with a stick. If you find the ball you win; if you don't you don't. Our records? Heaps of them. After several years' rest we beat the clerical champion of the West Coast at Hokitika to a frazzle. In fact he is still travelling for his health after the stouthing he got. Isn't that enough for you?

READER.—Efforts to write English poetry in quantitative verse are hardly ever worth anything except as academic exercises. English is not suited for hexameters. You cannot get the fine music of

Sunt lacrymarum rerum, et mentem mortalia tangunt
from flat English words. French is even more hopeless on account of its want of dactyls. German is better, and Goethe, at least, succeeded, notably in *Herman und Dorothea*. The lines in that fine poem move as nobly as if written in Latin or Greek:

So beüegte vor Herman die liebliche Bildung des
Mavachens,

Sanft sich vorbei, und schien dem Pfad ins Getreide
zu folgen.

E.F.—Wakeman's assertion that "over five-sixths of Christian Britain the authority of Rome was not acknowledged," is a sample of the unhistorical methods pursued by the Anglicans in attempting to justify themselves. Freeman, in the *Encyclopædia Britannica*, says, speaking of the early missions: "The Church of England is the daughter of the Church of Rome. She is so perhaps more directly than any other Church in Europe." There is no justification whatever for Wakeman's sweeping assertion. The early English Church was certainly *Roman Catholic*. Abundant evidences for its recognition of the power of the Pope is readily available.

SEAGHAN.—Pleased to hear from you, Seaghan. Glad you are working hard at the Irish History. Send in your own paper as your teacher "is too ignorant of the value of Irish History" to have an examination in her school. There are a lot like her, unfortunately, and most of them are great patriots, as far as talking goes. But it is the work done and the trouble taken that counts. If you send a note from some responsible person, saying that your work has been done, unaided and under supervision, we will take it. Perhaps your teacher will be transferred or made an O.B.E. next year. Whilst there's life there is hope.

Property put in trust with God, the State seizes not, the exchequer taxes not, nor does the law practise on.—St. Cyprian.

Messrs. Jago, Biggs, Limited, the leading cycle and motor mail merchants in Dunedin, have an important announcement on page 34 of this issue.

The Christian Home

(By REV. T. SLATER, S.J., in the London *Catholic Times*.)

We all know something of what we owe to the Christian home; few of us realise all that we owe to it. That great and holy institution is being attacked from without and from within. Facilities for divorce, Neo-Malthusian practices, the unrestrained freedom of modern life, and many other causes tend to break up the home. A brief statement of some points of Catholic doctrine on the home will furnish matter for serious consideration, and, I hope, tend to stay

Disruptive Tendencies.

My statement is taken chiefly from the new Code of Canon Law, and I will try to make it as clear as possible, without rhetoric or useless amplification on my part. Jesus Christ is the architect of the Christian home. His teaching and example laid the foundations of it.

Christian Marriage.

It rests on Christian marriage. Christian marriage is something more than a mere natural union between a man and a woman. It is a life-long union between baptized Christians, and it is one of the Seven Sacraments of the Christian Church. Because it is a Sacrament it is a sign of holiness, and it produces holiness in those who receive it worthily. Moreover, it is a figure of the indissoluble and holy union which exists between Christ and His Bride, the Church. Canon 1013 tells us that the primary end of marriage is the procreation and education of children; the secondary end is mutual help and society, and a remedy against passion. Sometimes it may not be possible to have children, but even then marriage is justified and made lawful by the existence of the secondary end. The parties desire mutual help, support, and consolation, or they need an outlet for natural appetite.

A Most Heinous Crime.

The procreation of children is the natural aim and object of marriage, "whence," says the Catechism of the Council of Trent, "married persons who by drugs either prevent conception or procure abortion are guilty of a most heinous crime; for this is to be considered an impious conspiracy of murderers." In his Encyclical Letter on Marriage Leo XIII. taught how this primary end had been exalted and sanctified by Christ. "There has been vouchsafed," he said, "to the marriage union a higher and nobler purpose than was ever previously given to it. By the command of Christ, it not only looks to the propagation of the human race, but to the bringing forth of children for the Church, fellow citizens with the Saints and the domestics of God; so that a people might be born and brought up for the worship and religion of the true God and Our Saviour Jesus Christ."

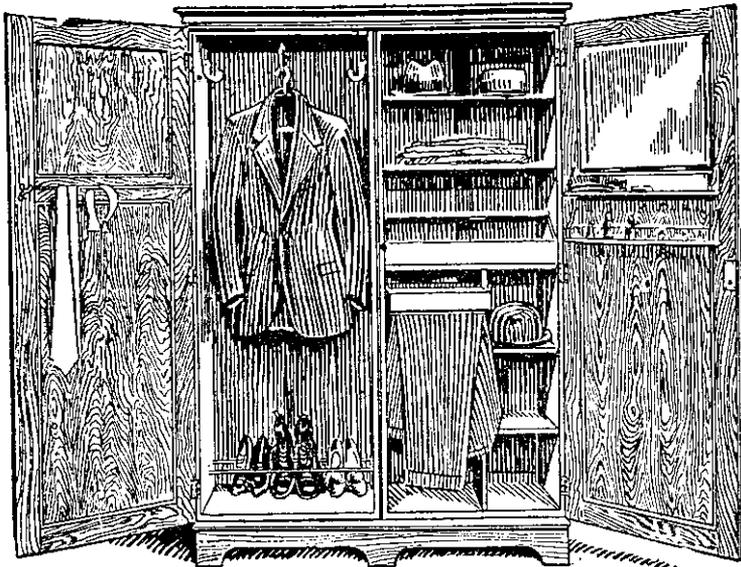
Importance of a Religious Education.

Hence the importance of giving a religious and moral education to Christian children in accordance with their Faith. As Canon 1113 teaches: "Parents are bound by the strictest obligation to provide for their children as far as possible both religious and moral as well as physical and civil education, and also to provide for their temporal good." Canon 1372 lays special stress on positive religious and moral training. "All the faithful are to be trained from childhood in such a way that not only is nothing to be given them which is hostile to the Catholic religion and to purity of morals, but religious and moral training should hold the first place." According to section 2 of the same Canon, not only parents but all those who are in the place of parents have the right and the most serious duty of taking care that their children receive a Christian education. A consequence of these principles is drawn by Canon 1374. This Canon forbids Catholic children to be sent to non-Catholic, neutral, or mixed schools which are frequented by non-Catholics. It belongs exclusively to the Bishop to decide, according to the instructions of the Holy See, in what circumstances and with what precautions an exception to this rule may be tolerated in particular cases.

Grave Neglect Punished by Excommunication.

The sentence of excommunication is inflicted by the Code on those who gravely neglect their duty in this matter. By Canon 2319 Catholics incur excommunication reserved to the Bishop if they contract marriage with an

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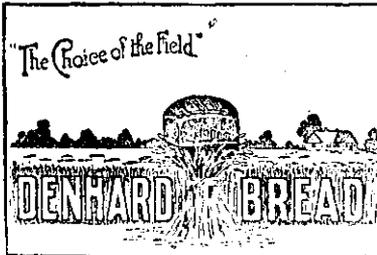
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express or implicit agreement that all or any of the children are to be educated outside the Catholic Church. The same penalty is incurred by those who knowingly presume to offer their children for baptism to non-Catholic ministers. The same penalty is extended to parents and to those who hold the place of parents who knowingly give their children to be educated or trained in a non-Catholic religion. Besides the penalty of excommunication, all these also incur the suspicion of heresy.

We see from all this what a very serious view the Church takes of the obligation of Catholic parents to provide a Catholic education for their children.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 7.

The health of Archdeacon Devoy is, to everyone's delight, still improving. We trust this golden weather may make him better still.

The Competitions are on at present and some of our convents are appearing on the prize-list. I will give the full results later when they come to an end.

On Sunday Father Ryan, M.A., is to deliver an address on "Faith-healing," one of the burning questions of the day, to the Catholic Students' Guild.

Mr. Paul Verschaffelt, the recently appointed Public Service Commissioner, whose meteoric career proves that merit is sometimes rewarded, has been made a Justice of the Peace.

St. Pat's lost to Sacred Heart College at Auckland. It was a fine clean game and a credit to the contestants. In any case St. Pat's are not downhearted—it's all in the luck of it—and there's next year coming fast.

Wellington Catholics are holding their heads high at present. In St. Mary's we have the best church in town, and in St. Francis's the best hall in town—which is no small thing in the capital city of a growing nation.

The committee of the recent charity dance thank all willing helpers and donors who contributed to the success of the evening. With donations the proceeds reached the sum of £60. This will go to the St. Vincent de Paul Society.

An old boy, Ivan Hjorring, with the St. Pat's training still on him, won the Plunket Medal at the Town Hall the other night. Those who remembered Mr. Hjorring as Mark Antony were not surprised. The runner-up, also a fine speaker, chose a Catholic subject, "Father Damien, Shepherd of the Lepers at Molokai."

Mrs. Collins, of Kilbirnie, must have been pleased at the result of her children's fancy dress dance on Saturday afternoon. There is nothing prettier than a children's gathering, and this was prettier even than most. The judges—Lady Ward and Dr. Platts-Mills—had difficulty in selecting the winners. The function was in aid of the Kilbirnie bazaar.

Mr. M. Walsh, the genial president of the St. Patrick's branch of the Hibernian Society here, is, we understand, going south to represent his branch at the Christchurch anniversary dinner. We wager there will be some mirth in his vicinity, for he is a noted raconteur. This branch is still mourning the death of Mr. Redmond, one of its oldest members and one of its founders.

There are two bazaars forthcoming in the city, and the toil thereof is great. We wonder what the world was like before bazaars were invented, and still more do we wonder who first conceived the dazzling idea of them. On Wednesday night another sewing bee was held for the M.B.O.B. one—at Mrs. Scott's this time—and last night the Cumann na n-Gaedheal gave a display of dancing at Kilbirnie in aid of a bid for Father Connolly's prize. During the evening, Father Connolly announced that he did right to be on the spot for when such dances were held at the cross-roads in Ireland the parish priest often turned up with a big stick.

During the Cumann dance the parishioners took the opportunity to farewell Father Butler, who is being transferred to New Plymouth. Mr. T. J. Bourke in a neat speech made the presentation on behalf of Kilbirnie. Father Connolly added his humorous mite to the appreciation of Father Butler. He was deeply sorry to lose him, and he pitied him that night, "for I'd sooner go to a war than face a send-off," said he. Father Butler thanked Kilbirnie for the happy eighteen months it had given him, and the parishioners for their token of esteem. Kilbirnie was deeply attached to Father Butler and will keep him in memory. We hear that Father Doherty is to succeed him.

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Palmerston North

(From our own correspondent.)

September 7.

Dr. French Olliver, the back-to-the-Bible campaigner, has departed once more. Judging from the reports of his utterances, "French" is a misnomer, "Double Dutch" would be nearer the mark.

The 'Flu' microbe is practically extinct now. Those who escaped the malady (for the time being), always had a feeling they were going to catch it—or it was going to catch them. Sometimes the "feeling" changed into the germ—mostly, it didn't.

Successful candidates at the recent examinations of the Royal Academy of Music included the following numbers of pupils of the local Sisters:—Licentiate examination (qualifying paper), 2; local centre examination (rudiments) 2; school examination (grammar of music) division II, 5; (division I) 5.

The bazaar, like "the Indian Tiger," is day by day, creeping nearer and nearer. Street stalls are the fashion now; last Thursday's stall was run by the St. Vincent de Paul ladies, and Mrs. M. Spelman did good business on Saturday. This week the Children of Mary are "holding the fort" both days, and the public purse does not get a chance to close.

A party of Palmerstonians, consisting of Mr. and Mrs. P. Garrity, and Mr. and Mrs. E. J. Leydon, left to-day on a holiday jaunt to Australia. Melbourne is Mr. Garrity's native city, so he will have quite a nice time looking up all the old nooks and crannies. Mrs. Leydon is secretary of the ladies' branch of the St. Vincent de Paul Society, and she will be greatly missed, especially during the bazaar.

Mrs. Teresa Sheridan, a much respected resident of Ashurst, died here in a private hospital, last Sunday morning. Deceased had resided in Ashurst for over 30 years, and her husband and children have the sympathy of all the people of the district. Mesdames Houlihan, Hehir, and Murphy are daughters of Mrs. Sheridan, and the sons are, Messrs. Peter, William, and James Sheridan.—R.I.P.

Rev. Father Connolly spent a day in town last week. Kilbirnie, like Palmerston, is having a bazaar soon, and Father Connolly was asked what he meant by sending his art union tickets up here to be sold? He replied (to dodge the question, of course): "What do *you* mean by sending *your* tickets to Kilbirnie, to be sold?" After an admission of guilt on both sides, it was decided that all's fair in love and war—and bazaars. Well, good luck to your bazaar, Kilbirnie; hope you sell lots of (our) tickets.

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DIocese OF AUCKLAND

(From our own correspondent.)

September 6.

At the first meeting of the Devonport branch of the H.A.C.B. Society seven new members were admitted.

A sacred recital, arranged by Mr. Leo Whittaker in aid of the building fund, was held in All Souls' Church, Devonport, on September 2.

The half-yearly meeting of the District committee of the H.A.C.B. Society will be held in the Central Hall, Cook Street, on September 26, at 8 o'clock.

The annual eucharist tournament and dance, under the auspices of St. Benedict's Club, in aid of the Marist Brothers', Vermont Street, took place on Tuesday evening

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last, in St. Benedict's Hall. The attendance was very large; 150 people took part in the tournament, while a like number of couples indulged in dancing. The success of the evening was due to the untiring efforts of the ladies' combined committee—St. Patrick's, Sacred Heart, and St. Benedict's. Mr. Owens, who conducted the tournament, deserves credit for the very able manner in which he carried out his duties, for, notwithstanding the great number of tables occupied, everything went off with a swing.

St. Patrick's College football team left by the southward express on Sunday evening, being farewelled at the station by the members of the Rugby Union, the Sacred Heart College faculty, and the old boys of St. Patrick's and many others, the large concourse at the station testifying in no small degree to the popularity achieved by the wearers of the blue and white during their Auckland visit. The college team left the express at Palmerston and were motored to "Highden," the beautiful property at Awahuri recently acquired from the executors of the late Mrs. Walter Johnston by the Marist Order for a novitiate. They were heartily welcomed, and spent a few hours looking over the splendid grounds, and after luncheon returned to Palmerston, joining the Napier express for Wellington.

The bazaar and sale of work in aid of St. John's School, Parnell, was officially opened by his Lordship Bishop Liston on Wednesday night. Dr. Liston read a report from two members of the Education Board wherein they expressed themselves greatly pleased with the general appointments of the new school, which is thoroughly up-to-date. The following were the stall-holders:—Children of Mary's Stall—Misses O'Sullivan and Cremen; Parish Stall—Mesdames Main, Mulvaney, Skinner, Blakey, and O'Sullivan; Sweets Stall—Miss Kelsall and helpers; Houp-la Stall—Mr. J. O'Sullivan and Mr. H. Donovan; Tea Rooms—Mesdames O'Keefe, Elliott, and Fort. Rev. Father Bradley's orchestra rendered musical items during the evenings. The good work rendered by Misses Burnis, Skinner, and O'Sullivan was greatly appreciated by all, while the hard-working secretary (Mr. T. Stevenson) left no stone unturned to make the bazaar the success it certainly was.

The following circular from his Lordship Dr. Liston was read in each of the parishes on Sunday, the 2nd inst.: A number of representative laymen are at present considering with his Lordship Bishop Liston the question of a Catholic men's club rooms in Auckland. The idea is to have suitable club rooms in a central part of the city, where our laymen can meet socially, have lunch, talk business and entertain their friends, where our various clubs and societies will each have their own room for meetings, and where, if possible, we will have a suitable social hall of our own for our many gatherings and functions. It is expected that the rents from offices in the building and the social hall will meet the expenses of the building and that the members' subscriptions will pay for the working of the club. The annual subscription will be made as low as possible—say £3 3s for those over 25 and £1 1s for 21-25. Only those over twenty-one will be eligible for membership. No intoxicating liquors will be allowed on the club premises. An active canvass for members will be made in the course of the next month by the parish priests in the city, and laymen, and if a sufficient number of members is forthcoming, we will get right down to business. Meantime, every Catholic layman in the city and suburbs is asked to give the idea of joining the club very earnest consideration. We want every Catholic man to join who can possibly join. Their Lordships Dr. Cleary and Dr. Liston, the priests, and the laymen who have gone into the matter, are fully convinced that a club of this nature is just the thing needed to bring our Catholic men together, to make us a happy and united family, and a strong, self-respecting and respected body in the city.

DEATH OF MR. THOMAS MAHONEY.

Mr. Thomas Mahoney, architect, passed away at a private hospital on Saturday evening (telegraphs our Auckland correspondent). The deceased had been ailing for some months, and underwent a severe operation on Thursday from which he never rallied. He was a son of Mr. Edward Mahoney (also an architect), and was born at sea in 1854. He was educated at St. Patrick's School, Hobson Street, and at the old Catholic school, Pitt Street. The late Mr. Mahoney entered his father's office in 1876, six years after the firm had been established. In 1884 he made

a long tour of England, the Continent, and the United States for further study and experience. On his return he took up his profession with the firm since known as Edward Mahoney and Son, the principal of which became known as the "Father of Architecture" in Auckland. Possessed of artistic ability in addition to professional equipment, he became a successful architect, respected by his fellow-architects and builders alike. He was president of the N.Z. Institute of Architects, 1913-14, and on numerous occasions acted as arbitrator in building disputes in various parts of New Zealand. He designed and superintended the erection of numerous public and private buildings in Auckland and southern towns of the North Island, the most prominent being the former Customs House, the design of which was chosen in public competition, His Majesty's Theatre and Arcade, St. Patrick's Cathedral, St. Benedict's Church, the Northern Club, Workingmen's Club, Old Grammar School, and many blocks in Queen Street, including Hallenstein's, Darby's, Imperial, Palmerston Buildings, Bank of New Zealand, the Waverley, Albert, Thames, Waitemata, and several other hotels in the city and suburbs, and also designed large convents and other church buildings. Mr. Mahoney was responsible for the planning of other churches, schools, warehouses, and residences in the city and district, two of the earliest being the "Pah" and "Kilbride," the home of the late John Logan Campbell. He was for many years architect to the Dilworth Trust Board. In 1889 he married Miss C. Wallnutt, and is survived by his widow and three daughters. Monsignor Mahoney, of Onehunga, is a brother of deceased. Mass for the repose of his soul is to be celebrated at St. Michael's Church, Newmarket, at 9 a.m. on Tuesday, after which the interment is to take place at Waikaraka Cemetery.—R.I.P.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

September 10.

The death occurred at Christchurch on Monday of Mrs. J. D. Lance, widow of the late Mr. James Dupre Lance, one of the pioneers of settlement in North Canterbury. She had been ill in health for several years. Of a family of three Mr. Fred Lance, of Christchurch, is the only survivor. The other son, Mr. T. H. Lance (Horsley Downs), died last year, and the daughter, Mrs. J. A. Northcote (Highfield) some years ago. The interment took place at Horsley Downs Cemetery on Thursday last.—R.I.P.

A highly successful "Coin Party" was held at Dixieland last Tuesday evening, the organisers being Lady Clifford and Miss M. Eawright, who arranged the function in aid of the surprise packet stall at the forthcoming St. Mary's bazaar. Dixieland, generously lent and decorated by Mr. and Mrs. Dickson, was a bower of spring flowers, the lounge looking particularly festive with a profusion of palms. Here an excellent programme of music was given, those who contributed items being Mesdames J. E. Russell, Hulme, and Louise Croucher (Mrs. Hoare), Messrs. J. McGrath, Allison, Arthur Bate, and Greg Russell. The accompanist was Mrs. Russell who carried out her arduous duties in a most artistic manner. Afterwards a cabaret supper was served, and dancing to music provided by Large's Band, and cards, occupied the evening. An exhibition dance given by Mr. F. Reade Wauchop and Miss Thelma Thompson, was much appreciated. Those present included:—Mr. and Mrs. M. Prendergast, Mr. and Mrs. C. Ollivier, Mr. and Mrs. D. Shea, Mr. and Mrs. J. Collins, Mr. and Mrs. Cyril Ward, Mr. and Mrs. Catherwood, Mr. and Mrs. Roy Nottingham, Mesdames Walter Clifford, Grange, J. Hight, F. Jones, Bernard Wood, George Clarkson, J. Brown, J. Russell Cunliffe, C. Kiver, J. Hulme, George Hayward, Nelson, Shea, Hoare, Alfred Bunz, R. Petre (Dunedin), Frank Petre, J. McDermott, Lee, W. Ives, Leeming, Coffey, Misses Henley, Byrne, Aroha Clifford, Mahoney, Beryl Bond, Olga Wacked, Elsie Ives, E. Pender, Burns, Doreen Hight, Morkane (2), Duffy, Kiver, Petre, Mildred Russell, Tessa Reading, Shea, Nora Sunley, Blanche Flood, Irene Mahon, Thelma Thompson, D. Webster, Darling (2), Mary Ward, Sweeney, Stella Hayward, Riordan (2), O'Connell, Shain, Buckley (2), Cassin, Nelson, Fathers O'Connell, Stewart, Seymour, McCarthy, Cooney, and Eccleton, Dr. Morkane, Messrs. R. A.

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Horne, H. St. A. Murray, Darling, J. Cookson, Arthur Bate, Russell, J. McGrath, T. B. Riordan, Buckley, Arnold Roche, and Allison.

The jubilee celebrations of St. Patrick's branch (No. 82) of the Hibernian Society, commenced by general Communion of the members at the 8.15 Mass on Sunday morning, which was celebrated by his Lordship the Bishop. A large muster of members and representatives from several branches were present, including the presidents of the Wellington and Greymouth. His Lordship congratulated the branch on its success during its 50 years of active service in the cause of the Church, and wished it every success for the future. In the evening a special observance was held at which the Rev. Father Eccelton, S.M., preached an eloquent sermon, on the aims and objects of the society, emphasising its motto of Faith, Hope, and Charity. It was edifying to notice the presence of two veteran members in the persons of Messrs. John Joyce and Thomas Hines. A banquet is to be held this (Monday) evening to celebrate the occasion, a report of which will be duly furnished.

The Retreat for men came to a conclusion on last Monday night, the large number that attended the Retreat show how responsive the men are to the appeal of Christian Dogma. The success of the Retreat was due to the untiring efforts of the Rev. Father Eccelton, also the good priests of St. Bede's College, whose hospitality knows no bounds. His Lordship Bishop Brodie was present at the concluding ceremony, and expressed his great pleasure and appreciation of the good work which was being carried out at these Retreats. No doubt the Retreat of next year will be even more successful than the one just concluded.

I regret to report the death of Miss Isabella Morgan, of St. Mary's parish, which took place last Monday morning in Lewisham Hospital. Miss Morgan will be regretted by her very wide circle of friends, as she was an untiring worker for everything pertaining to the good of the parish. She was an active member of the St. Mary's Altar Society, and the St. Vincent de Paul Society. The poor and needy of the parish have indeed lost a friend which they will find very hard to replace. This good lady had been a hard worker amongst the poor in a manner which could not help but be appreciated. The Rev. Father Dignan was celebrant of the Requiem Mass on Tuesday morning, and spoke very feelingly of the goodness and works of the late Miss Morgan. The large congregation was a testimony of the esteem in which the parishioners held the late Miss Morgan.—R.I.P.

The following numbers of pupils from the Convent of Mercy, Colombo Street, were successful in the examinations in theory of music held last June in connection with Trinity College, London:—Senior division (honors), 5; intermediate division (honors) 7, pass 6; junior division (honors) 14, pass 3; preparatory division 12.

On Saturday next (September 15) the premier football teams of Otago and Canterbury will do battle at Lancaster Park for the Payne trophy. This match has been looked forward to by Rugby enthusiasts, and the game will probably provide the greatest interest ever known in the history of Rugby football in New Zealand as these two teams give an exhibition of how our national game should be played. Good luck to our boys!

Ashburton

(From our own correspondent.)

September 9.

The local Catholic schools, which have been closed for the mid-winter holidays, will re-open on Monday next.

Mr. D. Bradley, who has been stationed in Ashburton for the past 18 months (on the Railway staff), has received notice of promotion to Wellington. Mr. Bradley goes north at an early date.

The Celtic Football Club intend holding its annual dance on Thursday evening next. If past years' attendances are to be taken as a guide the club can look forward to a numerous gathering.

Whilst driving home from Church on a recent Sunday morning, Mrs. Frank Hanrahan had the misfortune to break both her wrists through the horse she was driving falling. Mrs. Hanrahan is well known here for her ever-ready assistance in Church affairs.

The Catholic Club have held very successful meetings of late, the attendances being especially good. On Wednes-

day evening next the club will debate with the St. Stephen's Club the question of "State Control versus Private Enterprise." Messrs. V. Cullen, L. J. Ryan, and Wm. Bryant will represent the Catholic Club on that occasion.

The sub-committee appointed to arrange the celebration of the silver jubilee of the Catholic Literary and Debating Society met recently, and a banquet was decided upon, to take place on the 26th inst., in the Masonic Hall. As the occasion promises to be an unique one, this club being the only one of its kind in Canterbury which has an unbroken record for 25 years, the committee expect the limited supply of tickets will be speedily sold, and advise intending patrons to immediately get in touch with the club secretary.

There passed away on Tuesday last, in Tinwald, Mrs. J. McLaughlan, a well-known and highly-respected resident of that locality. She bore her sufferings with the greatest fortitude, and died fortified with the rites of Holy Church. The deceased was noted principally for her ever-ready help to the sick, and there are many who will miss her in this respect. Six daughters are left to mourn their loss. Her only son, having gone through the war, died three months ago as the result of war injuries. To the deceased family sincere sympathy is extended.—R.I.P.

The fortnightly meeting of the local branch of the Hibernian Society was held last Monday evening, the president (Mr. E. J. Kelleher) presiding. The half-yearly agenda paper was received from the District executive, and the society's representative (Mr. F. Plunkett) was directed to vote in accordance with instructions issued. Considerable correspondence was received from the "Advance Ashburton" Association in connection with its gala, and the secretary was instructed to communicate with the District regarding permission to assist the function. The society's representatives on the Friendly Societies' Council reported on the recent meeting, and were thanked for their services. Brothers W. Bryant and F. Lennon were delegated to attend the jubilee celebrations of the St. Patrick's branch, Christchurch, on the branch's behalf.

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Timaru

(From our own correspondent.)

September 10.

A number of young ladies (members of the Children of Mary Sodality), under the direction of Miss K. Collins, have been busy for some months preparing a stock of suitable goods for the cap and apron stall in connection with the St. Anne's Guild sale of work, which is to be held in the last week of September. The Children of Mary also held a social at St. Patrick's Hall, recently, the proceeds being in aid of their stall on behalf of the guild.

Entertainment at St. Joseph's Hall, Dunedin

A bright and particularly pleasing entertainment, supplied principally by child dancers (pupils of Miss Moira Coughlan), was given on Wednesday evening week, in the presence of an audience which filled St. Joseph's Hall to capacity. The programme included the following dance items:—Drill, class; operatic dance ("Cachuca"), Misses K. Kennedy, D. Rodgers, D. Haymes, and N. Coughlan; classic dance ("To a Butterfly"), Miss Dulcie O'Brien; character dance, Leo Dunn; action songs ("Everybody Calls Me Honey"), class (soloists) Misses N. and M. Sandys, and "Rory O'More," class (soloists) Miss D. and Master T. O'Brien; toe dance ("To a Bluebell"), Miss N. Coughlan; dance duo, Misses N. and M. Sandys; Spanish dance, Miss N. Coughlan; dance duo, "Puck and the Fairy" ("Midsummer Night's Dream"), Misses D. O'Brien and N. Coughlan; skipping-rope dance, Misses Z. Smith, H. Hilliard, N. Coughlan, and D. Haymes; Hawaiian ballet, class. Songs were contributed by Mrs. Sandys, Misses Clare Dillon, F. Emmerson, Olive Halligan, and Messrs. H. Guyton and W. Fox; vocal duet by Messrs. Keenan and H. Guyton; and recitations by Misses Alice Campbell and W. McIlroy, and Mr. Allan Young. Misses M. Sandys and M. Coughlan shared most efficiently the exacting duties of accompanists. Miss Coughlan deserves to be complimented not alone on the marked proficiency attained by her pupils, but also on the capable manner in which the lengthy programme was carried out—efforts on her part which earned the appreciation of the large audience. The proceeds were in aid of the funds of the St. Vincent de Paul Society.

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Selected Poetry

My Books

When falls the winter snow I little care nor yet what cold
winds blow,
For here beside the fire
Are many friends of whom I never tire:
Jane Austen sits with me
And, oh, what company!
Or else Brontës make the fireside glow
With their strange spirit, Wordsworth comes and then
Most lovable of men,
Dear Browning, ah, I've named not even ten
Of those who come and go.

When the December of my life shall come and those that
now I love,
The best, perhaps—are gone,
I shall not be quite friendless and alone,
These same dear ones shall be
Spring, youth, and love to me,
I shall be young with them, and happy too,
And who can tell? In that great Afterplace,
I, by diviner grace,
May touch their hands and look upon each face
With happiness anew.

—JULIA JOHNSON DAVIS, in *The Lyric* (Norfolk, U.S.A.)

Remembrance

I saw you in the crowd to-day
Who had not seen your face before.
Yet close our mingled glances lay
One moment. So a long-closed door,
Swinging, might unexpected bare
Things loved and long forgotten there.

It seemed that I remembered you
In some far country years away.
Beyond—the sea burned misty blue
And sheep were on the hills astray—
A vision of that time and place
I saw with eyes that knew your face.

That knew your face and loved it so
That centuries of perished Junes
Might lie between and still I know
Faint memories of those nights and noons
That once we shared. Did my eyes, too,
I wonder, bring that dream to you.

—EDNA VALENTINE TRAPNELL, in *Saturday Evening Post*.

Late Autumn

I am like a pine tree
On a lone hill.
My garden is all bare,
My birds are still.

Oh, little green leaves,
That went away.
Why did you go and
Where do you stay?

I was steeped in summer,
Adrift in bloom.
My garden was gay as
A tapestried room.

Now all the paths are bare
And the stalks brown.
The birds flew up and
The leaves fell down.

The color is faded,
Red, green, and blue.
I am like a pine tree
The wind goes through.

—LOUISE DRISCOLL, in *Current Opinion*.

The Poor Girl's Meditation

(From the Irish)

I am sitting here,
Since the moon rose in the night;
Kindling a fire,
And striving to keep it alight:
The folk of the house are lying
In slumber deep;
The cocks will be crowing soon:
The whole of the land is asleep.

May I never leave this world
Until my ill-luck is gone;
Till I have cows and sheep,
And the lad that I love for my own:
I would not think it long,
The night I would lie at his breast,
And the daughters of spite, after that,
Might say the thing they liked best.

Love covers up hate,
If a girl have beauty at all:
On a bed that was narrow and high,
A three-month I lay by the wall:
When I remembered the lad
That I left at the brow of the hill,
I wept from dark until dark,
And my cheeks have the tear-tracks still!

And, O young lad that I love,
I am no mark for your scorn:
All you can say of me
Is undowered I was born:
And if I've no fortune in hand,
Nor cattle or sheep of my own,
This I can say, O lad,
I am fitted to lie my lone!

—PADRAIC COLUM, in *The Measure*.

A Day in Ireland

(From the Irish of Craibhin Aoihbhinn)

Four sharp scythes sweeping—in concert keeping—
The rich-robed meadow's bosom o'er,
Four strong men mowing, with bright health glowing—
A long green swath spread each man before;
With sinews springing—my keen blade swinging—
I strode—the fourth man in that blithe band.
As stalk of corn that summer morn,
The scythe felt light in my stalwart hand.

O! King of Glory!—How changed my story,
Since, in youth's noon-tide—long, long ago—
I mowed that meadow—no cloudy shadow
Between my brow and the hot sun's glow;
Fair girls raking the hay, and making
The fields resound with their laughter free,
Their voices ringing—than cuckoo's singing,
Made music sweeter by far to me.

Bees hovered over the honey clover,
Then westward hied upon wings of light,
No use in trying to trace them flying—
One brief low hum and they're out of sight,
On downy thistle bright insects nestle,
Or flutter skyward on painted wings,
At times alighting on flowers inviting—
'Twas pleasant watching the airy things.

From hazel bushes came songs of thrushes,
And blackbirds—sweeter than harper's lay,
While high in ether—with sun-tipped feather—
The skylark warbled its anthem gay;
With throats distended, sweet linnets blended
A thousand notes in one glorious chime;
Oh, King Eternal, 'twas life supernal,
In beauteous Erin, that pleasant time.

Burn Linton Coal

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FEATURES OF THIS WEEK'S ISSUE

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

Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiam 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, SEPTEMBER 13, 1923.

THE IRISH LANGUAGE MOVEMENT



HERE have been few things in history so remarkable as the almost total disappearance of the Irish language about the middle of the nineteenth century. Before "Black Forty-Seven" Irish was the spoken tongue of the majority of the people. When the ravages of the famine were ended, with the old people who had died in thousands by the wayside, and with the young who

had gone in their hundreds of thousands into exile, the language seemed to have gone too. Four millions at least spoke it before the middle of the 'forties, by the end of the 'fifties no more than three-quarters of a million spoke it. The famine, as Douglas Hyde observes, seemed to knock the heart clean out of the people. The grass was growing over the graves; the winds and rains made free with the deserted homes; old men and women had little to live for beyond an occasional letter from America or Australia. For the language no man cared—or rather but one man cared, for Archbishop McHale stood alone for the cause of the Gaelic language, and he alone tried to keep the people from forgetting what was perhaps the most intimate link with the spirit of their race. Thus did the silvery speech of the bards and saints dwindle away and all but disappear. If it was rare in 1860, it was rarer still in 1880 and 1890, when, in most counties, only our grandparents ever whispered a prayer in the grand old tongue.

*

About the year 1890 was founded the Irish Language Society, which afterwards became the Archaeological and Celtic Society. The leaders of this movement displayed great zeal and energy for the preservation of the old tongue. Foremost among them were O'Donovan, Eugene O'Curry, and Dr. Todd, of Trinity College. Only in limited circles was the movement supported. And, strange to say, it was also only in aristocratic circles that it had any results. It was rather too much in the nature of an intellectual and archaeological movement to be taken up by the common workaday people. Hence, in the records of the Society we find that among the enthusiasts there were a Duke, an Earl, a Viscount, Marquises, Primate, Archbishops, Baronets, and even M.P.'s! The records are interesting

in that they stand for a chapter in the history of the Anglo-Irish gentry not generally known, and they did no small service by keeping alive even in limited circles the energy which was later to broaden among the people until it moved young and old and gentle and simple to recognise that to learn Irish was at any rate the right thing to do. At the close of the 'seventies was founded the Society for the Preservation of the Irish Language which by publishing cheap booklets did a great deal to help the movement. These little books, which one still comes upon from time to time, were the forerunners of the famous little primers which were the first really vital influence on the revival—Father Eugene O'Growney's *Primers of the Gaelic Language*. In 1880 was formed the Gaelic Union, of which an early member was a youth named Douglas Hyde, destined in the forty years that have since elapsed to be a tower of strength in the cause. The Union published a paper in Irish, and with it there began the real earnest cultivation of the modern Irish language. The *London Times*, which had recently predicted that Irishmen would soon be as rare on the banks of the Shannon as British civilisation had made the Red Indian on the shores of Manhattan, began to sniff suspiciously at this sign of life. In fact it was so alarmed that it devoted a leading article to the purpose of pointing out what a mistake for the Irish people (whom it loved so dearly!) it was to try to revive their ancient tongue. "To lavish ardor," it said, "on bribing teachers and school-children to learn a language which can teach them nothing is like endowing a day laborer with a machine to test gold. . . . The predetermined futility of the enterprise will not the less induce a sense of disappointment and vexation." In its blind, stupid way, it was conscious that the language movement meant the beginning of freedom for the race it hated. And it was right.

*

Now were O'Growney and Douglas Hyde in the field. The 'nineties brought the Gaelic League, and its bold aim was to make the old tongue, not the literary language but the spoken language - of the people of Ireland. That this was no dream is proved by the fact that already in 1895 Irish had found its way into the programmes of 63 National Schools and 737 pupils passed examinations in it. In time it took its place in secondary and even in university education; but not without some Homeric struggles. Towards the close, of the last decade of the nineteenth century the National Oireachtas was held annually, and at the opening of the twentieth many counties had their annual Feis to which, in hundreds, children speaking Irish, men and women dancing Irish dances, and even old people singing folk-lore songs flocked enthusiastically. The *Claidheamh Soluis*, or *Sword of Light*, destined to be forever bound up with the sacred memory of Padraic Pearse, made its appearance and was read avidly by young and old. *Fainne an Lae* was another journal that did its part nobly. And we must not forget the Dublin *Leader* in which, week after week, Mr. Moran scarified the West Britons, ridiculed the "sourfaces," lashed the apathetic, encouraged the earnest, and in ways suggested by the inspiration of genius brought it home to his readers that it was a shameful thing for an Irish man or woman not to be up and doing, not only for the sake of the language, but for the sake of the history and the songs and the industries and the literature which must be the royal road to the regeneration of Ireland. Thus the movement grew and became a force in the country. How powerful a force it was is best seen from looking at the position of Ireland to-day; for all that has been won was, under God, due to the movement for the revival of the old tongue.

There is besides moving the lips and bending the knee, another interior prayer without intermission, and that is the longing of Thy heart. Whatever else thou mayest be doing, if thou longest after that Sabbath of God, Thou dost not intermit to pray—Thy continual desire is Thy continual voice.—St. Augustine.

NOTES

Who's Who?

Many of the most popular authors publish their works under names which are not their own.

For instance, most people have heard of George A. Birmingham, the writer of so many Irish novels, but fewer are familiar with Canon J. O. Hannay, the author's real name. Again, you have probably read and enjoyed many stories by Mark Allerton and Oliver Ayton without knowing that they were really written by W. E. Cameron.

F. Anstey is another writer who has adopted a pen-name; he is known to his friends and relations as T. Anstey Guthrie. Marjorie Bowen, the novelist, is really Gabrielle M. Long, and Clemence Dane, the great woman playwright, is Winifred Ashton.

Even Anthony Hope is not the real name of the author of *The Prisoner of Zenda*. He is Sir Anthony Hope Hawkins. Baroness Orczy is known in private life as Mrs. Montagu Barstow. Hilda Cowham is an artist who follows the same course and signs her work with a name other than her own; she is Mrs. Edgar Lander.

Maiden Names Preferred.

Many famous people write under their initials. O. S. stands for Sir Owen Seaman, the editor of *Punch*; Q. for Sir A. T. Quiller-Couch; T. P. for T. P. O'Connor, and so on. Others have merely invented a name with which to hide their identity. "Sapper" is the pen-name of Major C. McNeile; while John o' London hides the identity of Wilfred Whitton.

It is quite a common practice for women authors to write under their maiden names after their marriage. This is so in the case of Ethel M. Dell, otherwise Mrs. G. T. Savage, and Ruby M. Ayres, who is Mrs. R. W. Pocock. Another famous authoress has chosen to write under a male pen-name; she is Miss Clotilde Graves, known to thousands as Richard Dehan.

C. C. Martindale, S.J.

Many New Zealand Catholics who have enjoyed that brilliant war book, *Jack, Jock, and the Corporal*, have wondered who the author, C. Martindale, is. Not all know that he began life as an Anglican, became a Catholic while a boy at Harrow, joined the Jesuits, had a brilliant Oxford career, is a distinguished preacher, a gifted classical scholar, and a valiant defender of the Church.

Of his writing generally it would be impossible to give any sort of detailed notice. Probably he is best known for his biographies of Monsignor Benson and Father Plater. But the very best introduction to one who has not previously read him is surely *The Goddess of Ghosts*. It is ludicrous to make one quotation from the work of so various a writer, but a sentence from *An Evening at Ephesus* may serve as a sample of one of his styles, and a rebuke to those who, judging by his more hurried work, have called his English barbarous:

"The sea has not a pattern, like a temple cornice; nor the wind a rhythm like a hexameter, though sea and wind are musical most utterly."

One gift Father Martindale has to an unusual degree—the gift of making learned things clear to unlearned people: his Biblical studies—notably on the Apocalypse—have for many brought a flood of light into the darkest of dark places. Some of his best work in this line is to be found in C.T.S. pamphlets, especially *The New Testament*, *The Virgin Birth*, and *Words of Life*. Than this last it would be difficult to find a clearer bird's-eye view of Catholicism.

You may ask what kind of man is this priest who could say to one young man, "Do, please, regard me as an object suited for the blowing-off of steam at"; who, with all his zeal for souls, could yet, when speaking to one who imagined himself nearer the Church than

he was, fling the cold douche, "You can't be received like that"; who could counter a hostile "Well, I'm damned!" with an urbane "Not yet!" Simply you find a tall thin man—very frail and very tired—the skin stretched taut and colorless over a lean face—a dry uninflected voice.

And if you ask what is his function in Catholic England, one might say that not the least of his tasks is, while retaining firmest hold on the past, to keep abreast of the present: and so to provide that stable judgment on the movements of our day which is so rare a phenomenon.

Golf and Psychoanalysis

To our friends who cultivate a command of language through golf we commend the following immortal lyric, from the pen of "Lucio," in the *Manchester Guardian*:

NERVE STRAIN.

["Golf for Health. Instruction and Treatment by a Nerve Specialist. Apply Psychologist . . ."—An agony column advertisement.]

There's a complex in my putting, and I very greatly fear

That my mashie shots are hampered by repressions;
I think I'd better call upon this cove and let him hear
My full (and doubtless horrible) confessions.

Will he tell me that my trouble when I fozzle all my drives,

When I merely pat the ball instead of hit it,
Is because I really hanker for a harem full of wives
And I haven't had the courage to admit it?

Or shall I have to murmur (*à la Coué*) as I shave,
"Every day my drive gets straighter, aye, and stronger;

And it's simply inconceivable my putting should be-
have

In the ghastly way it has done any longer"?

Or will it just be bromide and good counsel once again
That leaves us as our wise physician's debtor—

"Don't over-work, don't over-smoke, and get to bed at ten,

And I think we'll find our game is getting better"?

I do not know; but henceforth when my golf's a thing
of shame,

And my spirits on the verge of zero border,
I shall not assure all comers I am vilely off my game—
I shall merely say my nerves are out of order.

A Prize Editorial

We have often insisted that there is no greater mistake than to write long letters to the press, for the good and sufficient reason that people will not read them. A letter can hardly be too short. Perhaps the same may be said of sermons. It certainly may be said of editorials. A vindication of the importance of brevity and compactness in editorial writing is had in the fact that the article which won the Pulitzer Prize for the best editorial did not run into half a column. It appeared in the *Emporia Gazette*, of July 27, 1922, and was inspired by a friendly controversy between the editor, William Allen White, and his friend, Governor Henry J. Allen. It runs thus:

"TO AN ANXIOUS FRIEND.

"You tell me that law is above freedom of utterance, and I reply that you can have no wise laws nor free enforcement of wise laws unless there is free expression of the wisdom of the people—and, alas, their folly with it. But, if there is freedom, folly will die of its own poison, and the wisdom will survive. That is the history of the race. It is the proof of man's kinship with God.

"You say that freedom of utterance is not for time of stress, and I reply with the sad truth that only in time of stress is freedom of utterance in danger. No one questions it in calm days, because it is not needed.

And the reverse is true also: only when free utterance is suppressed is it needed, and when it is needed it is most vital to justice. Peace is good. But if you are interested in peace through force and without free discussion—that is to say, free utterance decently and in order—your interest in justice is slight. And peace without justice is tyranny, no matter how you may sugar-coat it with expediency. This State to-day is in more danger from suppression than from violence, because in the end suppression leads to violence; indeed, is the child of suppression. Whoever pleads for justice helps to keep the peace, and whoever tramples upon the plea for justice, temperately made in the name of peace, only outrages peace and kills something fine in the heart of man which God put there when He got our manhood. When that is killed, brute meets brute on each side of the line.

“So, dear friend, put fear out of your heart. This nation will survive this State will prosper, the orderly business of life will go forward if only men can speak in whatever way given them to utter what their hearts hold—by voice, by posted card, by letter or by press. Reason never has failed men. Only force and expression have made the wrecks in the world.”

The New York *World*, Mr. Pulitzer's paper, comments:

“In the profession and to hosts of readers the high light of the year is the prize given to William Allen White for the editorial ‘To an Anxious Friend’—the friend being Governor Allen of Kansas, who briefly threatened Mr. White with gaol for exercising in his newspaper the right of free expression. In this famous, often-quoted editorial Mr. White made clear his title as one in the long line of courageous journalists who have championed freedom for their profession in the cause of the common good.”

The Japanese Disaster

A cable message to the Sydney *Sun* says:—“At the Catholic Orphanage at Yokohama 160 children and 12 sisters were crushed to death.” A Reuter message to the daily press says: “The Apostolic Delegate has communicated with sixty Catholic bishops in China urging them to support the local committees in organising aid for Japan. He also informed the Japanese Government that he would gladly place as its disposal a large number of Catholic nursing sisters who had seen service in the Great War.”

DIOCESE OF DUNEDIN

Wednesday, Friday, and Saturday of next week are fast days as notified on the front page of this week's issue of the *Tablet*.

Rev. Father Kelly, of the Irish Mission to China, is at present in Dunedin, and will make an appeal at St. Joseph's Cathedral on next Sunday in aid of the mission.

Mr. Ivan Hjørring, who was successful in winning the Plunket Medal for oratory at the Wellington Town Hall recently, received his primary education at the Christian Brothers' School, Dunedin.

The Christian Brothers would be pleased if any of the old pupils, who have left in recent years, and who may have forgotten to return library books, would kindly do so. They would also gratefully accept other books suitable for boys' library should any of their friends have such to spare.

Rev. Father Duffy, C.S.S.R., is at present engaged conducting a mission at Mosgiel. The exercises, which were commenced on last Sunday, are being well attended each morning and evening. On next Sunday a week's mission will be commenced at Allanton, to be followed by one at Outram.

A jumble sale will be held in the old Post Office building, Princes Street, on Friday week, the 21st inst., in aid of a deserving object in connection with the church at Mornington. Gifts of articles suitable for disposal will be gratefully received, and the ladies who are promoting the sale will be in attendance at the old Post Office on the afternoon of Thursday, the 20th inst., to accept donations.

A very successful euchre tournament was held in St. Joseph's Hall on a recent evening, the proceeds being devoted to assisting the building fund of the Mornington Convent. The prize-winners of the tournament were Miss Konkel and Mr. J. Isaacs. After the tournament those present were treated to a choice musical programme, given by Madame Newcombe-Hall and some of her pupils. Those present showed their appreciation by heartily recalling each performer. Madame Newcombe-Hall was assisted by Mrs. Carty, Misses Butler and Ledgerwood, Mr. Rosevear, and Miss Mary Kane (accompanist). A similar entertainment, in aid of the same worthy object, will be given at St. Joseph's Hall on next Wednesday evening.

St. Joseph's Cathedral Choir

The annual meeting of St. Joseph's Cathedral Choir was held on last Thursday evening at St. Joseph's Hall, and was attended by a large number of members. The president (Rev. Father Foley, Adm.) presided. The annual report, read by the secretary (Mr. M. Coughlan) and adopted, stated that the committee congratulated members on accomplishing a good year's work. After being shelved for some years, Mozart's Twelfth Mass was rendered in good style, while other important Masses, together with those of lesser note, were produced from time to time. The Gregorian music received due attention on occasions. The membership roll at the commencement of the year totalled 54, and closed with 50. The usual sacred recital was given on Christmas Night, also one on Easter Sunday evening, and a third in aid of the special flood fund of the St. Vincent de Paul Society. Feeling reference was made to the lamented death of Monsignor Coffey, who had presided over so many choir gatherings, and who ever displayed a sincere and marked interest in the choir itself. Sympathy was expressed with the Woods family on the death during the year of Mr. and Mrs. Woods, three of the family (Messrs. J., F., and L. Woods) being valued members of the choir; also with the Fogarty family on the death of Mrs. D. Fogarty, who, together with her husband, was a member of the choir. Thanks to his Lordship the Bishop (patron) and Rev. Father Foley (president) for their kindly interest in the choir were recorded. Due recognition is made of the services of the choirmaster (Mr. A. Vallis) and the organist (Mr. F. Stokes), who well maintain the high standard of music looked for at St. Joseph's. The system adopted of notifying members a month in advance of the Mass to be rendered on a given Sunday has proved very effectual. The committee desire to place on record the great success attending the Jubilee functions of the choir, as carried out by the special committee in charge for that occasion. It marked a great epoch in the history of St. Joseph's Cathedral Choir. The committee also appreciate the hard work carried out by the zealous librarian, Mrs. Comer (a model librarian), also her assistant (Mr. L. Coughlan). Thanks are due to Mr. T. J. Hussey, who acted as deputy conductor on several occasions; to Miss Heley and the ladies who put in hard work at the social gatherings. Many thanks were due to them. Apologies for unavoidable absence were received from Messrs J. and F. Woods, T. J. Hussey, and F. Heley. In moving the adoption of the report, Father Foley congratulated the choir on its excellent work during the year, and expressed his appreciation of the manner in which the members rendered the sacred music of the Church—the highest form of music. St. Joseph's Choir (he said) had traditions of the highest order, and these the present members should zealously maintain. The choir was fortunate in its leaders, and no finer opportunity was offered young vocalists than association with such gifted musicians as Mr. Vallis and Mr. Stokes, to both of whom he paid a warm tribute. The fine work of Signor Squarise, too, received well-deserved recognition. A pleasing feature of the gathering was the choice musical programme contributed to by Mr. and Mrs. Mee, Mrs. L. Woods, Mrs. Sandys, Misses Clare Dillon and McCreedy, Messrs. T. Hughes and E. Eagar (songs), Miss Heley and Mr. Flynn (recitations). Miss M. Sandys and Mr. A. Vallis assisted at the piano.

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MARRIAGES

McLEAVEY—CAMPBELL.—On August 29, 1923, at St. Andrew's Church, Levin, with Nuptial Mass, celebrated by the Rev. Father Fitzgibbon, Harold Joseph, second son of Mr. and Mrs. J. McLeavey, Weraroa Road, Levin, to Mollie, third daughter of Mrs. Campbell, Palmerston North.

MOLONEY—SUNDERLAND.—On June 21, 1923, at the Church of St. Francis Xavier, Whangarei, by the Rev. Father O'Doherty, Cyril Denis, son of Mr. and Mrs. Moloney, Frankton Junction, to Harriet (Sis), daughter of Mr. and Mrs. Sunderland, Whangarei.

DEATHS

BLACKMORE.—Of your charity pray for the repose of the soul of Mary Blackmore (late of Ashburton), who died at her sisters' residence, College Road, Timaru, on August 23, 1923.—Sacred Heart of Jesus, have mercy on her soul.

HINDS.—Of your charity pray for the repose of the soul of Margaret Frances, only daughter of Mrs. Frances and the late William Hinds, Rakaia, who died August 1, 1923; aged 8 years.—Sacred Heart of Jesus, have mercy on her soul.

GREENE.—Of your charity pray for the repose of the soul of Matilda, relict of the late Bernard Greene (native of Co. Tyrone, Ireland), who died at her residence, Victoria Street, Onehunga, on August 18, 1923.—Sacred Heart of Jesus, have mercy on her soul.

O'NEILL.—Of your charity pray for the repose of the soul of May, dearly beloved youngset daughter of Patrick and Ann O'Neill, Wyndham, who died on August 19, 1923; aged 31 years.—Sacred Heart of Jesus, have mercy on her soul.

IN MEMORIAM

CAVANAGH.—Of your charity pray for the repose of the soul of John Cavanagh, who died at Ngaruawahia, on September 15, 1921.—O Sacred Heart of Jesus, have mercy on his soul.

DALY.—Of your charity pray for the repose of the soul of Mary, beloved wife of B. Daly, who died at Mosgiel, on September 13, 1914.—On her soul, sweet Jesus, have mercy.

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Moral Principles in Medical Practice (Coppens, S.J.)—12/6.

Acute Cases in Moral Medicine (Rev. Burke)—7/6.

Talks to Nurses (Spalding, S.J.)—6/6.

The Science of Ethics (Cronin), 2 vols.—42/-.

Christian Ethics (Ross)—15/-.

The Preacher's Vade Mecum (Two Missionaries), Sermon Plans—14/-.

The Ecclesiastical Year (J. Rickaby, S.J.)—12/6.

Parochial Course of Doctrinal Instructions (Callan and McHugh), 4 vols.—£4.

Sermon Matter (Girardey)—7/-.

Conference Matter for Religious (Girardey), 2 vols.—13/6.

The Holy Hour: Conferences (Graham)—10/-.

Evolution and Social Progress (Husslein, S.J.)—7/-.

Spiritual Pastels (Illustrated, J.S.E.)—7/-.

Field Afar Stories, 3 vols. 4/- each (Illustrated).

A Victim to the Seal of Confession (Spilmann, S.J.)—5/6.

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A Modern Martyr (Theophane Venard)—5/6.

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Christian Ethics, by J. Elliott Ross—12/6.

An Essay on the Economic Effects of the Reformation, by George O'Brien—8/-.

A Mother's Letters (a book for young women), by Father Alexander, O.F.M.—2/9.

The Little Ones (a course of religious instruction for children up to eight years), by Mary Eaton, Religious of the Sacred Heart—3/-.

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READ VERNON SMITH—page 34.



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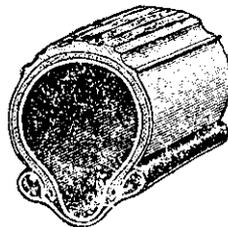
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Our Sports Summary

The handicaps for the Trotting Cup are under discussion this week. People who saw Trix Pointer run on the second day of the National week no longer put her down as a back number, and, if she is herself, she is well treated. So is Comedy Chief if all that is whispered of him be half true. Tatsy Dillon, Great Hope, Aeron and Snowshoe seem to be where they ought to be in the field. Taraira, judged on his racing time, seems to have been dealt with rather severely. Vilo is hardly regarded as "thrown in to it." Realm is in his place, but there is an "if" about his health, we understand.

As for the N.Z. Cup weights, Scion is at the top as the result of his winning both big two-mile Cups last year. Bonnie Winkie next, is where his Canterbury Cup form entitles him to be. Silver Peak has a good horse's weight, and she is a good horse. So is Roseday, but his weight this year is a different proposition from his burden when he ran fourth last year. What has Loughrea done to deserve his burden, when you compare it with the light weight allotted, say, to L'Amour? Euthusiasm is well in at the weight, and fit and well on the day of the race, might be the pick of the bunch. Kilbird, a four year old by Kilboy, seems to be treated with much courtesy at seven stone. If Guncase is the horse people think, our Presbyterian friend Padraig Ua h'Ogain may go even closer to leading in the winner than he has gone in recent years with Almoner and Bengeroop.

The promotion of a sailing race, for ten-foot dinghies, to be sailed by two lads under seventeen years of age, on Dunedin Harbor, ought to give a needed fillip to the fine sport down here. It is true that we are sadly handicapped by not having summer weather oftener than about one week in six years, and that meteorological calamity discourages lovers of sailing from going on with it. But it is beginning at the right end to encourage the boys to take it up, and there is no better or manlier pastime than handling a small boat on an open sheet of water.

Rowing is another branch of sport which is neglected overmuch in the Dominion. We do not mean racing, but rowing for exercise and amusement, as is done on all the rivers in the "Home" countries. Given a light craft, not too giddy, with well-balanced and well-stoppered sculls, to skim down from Dunedin to Port Chalmers with the tide would be only child's play for an average boy. And there is no better exercise for developing the chest and forming the muscles of the stomach and back. Our Harbor is, no doubt, often choppy, but it is also often as smooth as a mirror, and, in any case, a little bit of hardship on the way home ought only increase the enjoyment of an outing. Far better than taking a mere arm-chair interest in racing and football, would it be for the majority of Maorilanders if they went in for more vigorous amusement during the summer months, in the shape of rowing, sailing, swimming, or even walking.

At Caulfield, Victoria, the atmosphere must have inspired Archbishop Mannix, who, in speaking of the new church, said: I understand that the church will cost in or about £12,000. It is, of course, a big expenditure to face. But you and Father O'Brien are not afraid of it. Father Gibbons, who has ridden over the country, it appears, with Father O'Brien, has likened the financial obstacles now in Father O'Brien's path to the big fences which they used to take with more or less success. (Laughter.) Already Father O'Brien has successfully got over one big financial fence, for he has £2000 or more in hand. (Laughter and applause.) Five more jumps like that will complete the course. (Laughter.) He is going strong, and I venture to predict that he will get over the remaining fences as successfully as he got over the first. (Laughter and applause.) The first jump is often the hardest. Father O'Brien knows more about riding than I do. (Laughter.) But I think that both horse and rider are often a little bit nervous and uncertain at the start. But, once over the first big fence, they move with ease and confidence; and so, now that Father O'Brien has got into his stride finan-

cially, he will clear all before him. (Laughter and applause.)

INTER-COLLEGE FOOTBALL: MATCH AT AUCKLAND

September 1 was an historic day for the boys of S.H.C. for it was then they met for the first time the boys of St. Patrick's College, Wellington. Distance and lack of opportunity had long been a barrier, but owing to the efforts of Brother Virgilius, aided by the magnanimity of the Auckland Rugby Union, the game was fixed as the curtain-raiser to the Auckland-Otago match, and the large crowd of 12,000 people witnessed a splendid exposition of football true to college form. St. Patrick's Old Boys resident in Auckland joined with the Marist Brothers and their friends in celebrating in a fitting manner this first of what is hoped to be many meetings of these two famous schools of the Dominion. When St. Patrick's boys and their genial manager (Rev. Father Kane) arrived in Auckland on Friday morning, they were met by Brothers Borgia and Virgilius, of the S.H.C., Messrs. Frost, Allen, and Webster, of the Auckland Rugby Union, Messrs. Kavanagh and Butler, of St. Patrick's Old Boys, and students and friends of S.H.C. The welcome over, they were escorted in motor cars to their various hosts, and soon were at home among the hospitable Auckland people, who were sorry to lose them on Sunday night, when a large party assembled to farewell them. The match resulted in a win for Sacred Heart College by 18 points to 11. On the run of the play the home college was the superior scoring side, the backs in the second spell showing fine form on attack. The play was fast and open throughout, the visitors brightening up their game toward the finish. The game opened with St. Patrick's penning the home team in their twenty-five. Sacred Heart eventually cleared, counter-attacking in the visitors' territory. High long-range kicks with the wind forced Sacred Heart and later, when Johnson attempted a pot at goal. The best passing bout of the day was then played by St. Patrick's in attack, Johnson almost getting over the line. St. Patrick's were the first to score. Dribbling in the loose the visiting forwards swept play to the home line, where Wallace scored. O'Connell converted. With a lead of five points St. Patrick's were forced to stem a hot attack by Sacred Heart, Johnson saving to break away to midfield. Sacred Heart attacked with Vangioni and Muir in evidence, but they could not penetrate the defence, and at half-time the score was unaltered—St. Patrick's, 5; Sacred Heart, 0. The second spell opened sensationally with St. Patrick's attacking dangerously, to be met by good defence. A kick by Cummings cleared to set the home side on attack, a second kick forcing the visitors. After a drop out a swift pass from Wright to Moore let the latter away to make an opening before passing to Vangioni, who scored. Fogarty converted. With the scores 5 each, play became fast and exciting, with bright attack and counter-attack. Sacred Heart were in the ascendant, when Cummings passed to Vangioni to score again, Fogarty missing with the kick at goal. Pressing the attack, Sacred Heart attacked in a good position for Flynn to score a try which Moore converted. The visitors then attacked strongly for Johnson to score. The try was not converted. The home side had a lead of 13 points to 8, and play resumed for the visitors to attack in desperate effort to get on terms. St. Patrick's pressed the attack and Riddell scored near the posts, O'Connell failing to convert. In the final stages the home side held the attacking position, and in fast open play Vangioni scored the final try which Moore converted, the game ending—Sacred Heart College, 18; St. Patrick's College, 11. Mr. J. Muldoon was referee.

ST. PATRICK'S HARRIERS, DUNEDIN.

The St. Patrick's Harriers held their weekly run on Saturday. The attendance was fair, about 18 members taking part in the run. The pack, under the whistles of Captain McIlroy and Deputy-captain McAllen, led up Erin Street, through City Road to Bishopscourt, thence to Ross Creek, where an impromptu sports meeting was held, in which the majority of the members showed good form. At the conclusion of this the pack curved into Woodhaugh, thence through the Bullock Track, where a fast run home ensued, in which Day, Thomas, and Meehan were prominent.

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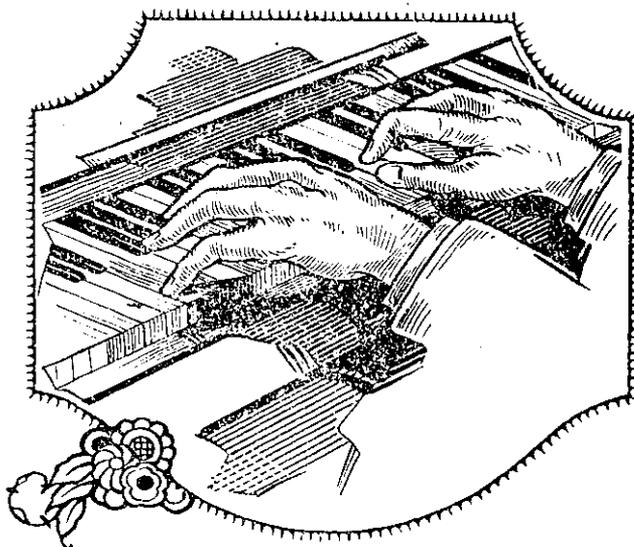
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Commonwealth Notes

NEW SOUTH WALES.

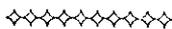
Among the passengers by the Hobson's Bay, which reached Fremantle on Tuesday, the 28th ult., are 33 postulants for the Sisters of St. Joseph, North Sydney. Of these 21 are from Ireland.

St. Vincent's Hospital, Bathurst, which is to be officially opened next month in presence of 11 prelates, was originally known as "Hathrop," built on a fine site of 50 acres, five of which were leased, leaving 45 for the requirements of the hospital. The extensive alterations have made the property an up-to-date hospital.

A Sydney correspondent to the Melbourne *Advocate* writes:—Sir Benjamin Fuller will present his cheque of £500 to Mother-General of St. Vincent's Hospital at a meeting of generous folks, who formed the "League of Help" in connection with the new novitiate of the Sisters of Charity. Statements of receipts and general matters in regard to the venture will be submitted by Mother-General, followed by a programme of music and songs of farewell and good wishes to Sir Benjamin and Lady Fuller, who are on the eve of going for an extended sea trip.

His Excellency the Apostolic Delegate returned to Sydney from Rabaul yesterday (says the *Freeman's Journal* for August 30) by the Mataram. He was accompanied by his Lordship Bishop Coupe, M.S.C., who is retiring after 33 years' service as Vicar-Apostolic of New Pomerania, now Eastern New Guinea. Besides consecrating Bishop Vesters as Vicar-Apostolic of Rabaul, his Excellency paid a visit to the Madang Mission. The Right Rev. Monsignor King and the Rev. Father Francis Clune, C.P., who had accompanied his Excellency, on his visit north, also returned by the Mataram.

Speaking at Hornsby the other Sunday, his Lordship Bishop Coppo, of the Salesian Congregation, who is proceeding to his new See at Kimberley, North-west Australia, said he saw that day, for the first time, the glorious Australian flag. He saw the beautiful stars it contained, and it conveyed to him an ideal that their eyes must uplift to where those real stars shone. He was about to take up his duties in a far-distant part of Australia, where the same flag would shine. He would be amongst the real Australians in their native habitat, where he hoped to render some help in preserving their race. He was an Italian by birth, and had spent many years in New York, had given missions in his own country, in Spain, France, Germany, and other countries, and, prior to leaving for Australia, had been specially privileged by his Holiness the Pope to impart the Papal Blessing, which he now did for the first time in Australia. The flag, wherever he was, would remind him that, like the Catholic Church, which was universal, it spread to every corner of the great Australia.



VICTORIA.

At a meeting of past pupils held at the Convent of Mercy, Geelong, the other Sunday, a member of the community who entered the convent in 1860 was present. The religieuse is in her 82nd year.

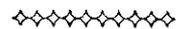
St. Augustine's Boys' Band, Geelong, has been graded in the A division by the Victorian Bands' Association. The Marist Brothers' Band and the St. Vincent de Paul's Boys' Band are classed in the C grade.

The National Trustees Company, as executor of the will of Bridget Donnelly, deceased, who died at South Melbourne, on October 21 last, has distributed the estate amongst institutions as follow:—Convent of the Poor Clares, Kenmare, Kerry, Ireland, £865; Foundling Hospital, Broadmeadows, £432; St. Joseph's Home for Destitute Children, Surrey Hills, £432.

"The late Archbishop Carr was the greatest temperance reformer in Victoria," said Sir A. J. Peacock, Minister of Education, at Creswick, the other Saturday. "Every child he confirmed—and they confirm them at an early age in the Catholic Church—he made promise not to touch strong drink till attaining the age of 21 years. They kept the promise, and he made more genuine teetotallers than others who adopt different methods."

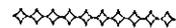
Speaking at St. Mary's Cathedral on a recent Sunday

evening (says the *Advocate*), the Bishop of Sale (Right Rev. Dr. Phelan) said that owing to the capital being made out of the marriage laws of the Catholic Church at some recent Protestant meetings, he was asked to give a simple exposition of the Ne Temere Decree. Before touching on the decree itself, the Bishop called attention to the statement recently made by the Minister of Defence that this was a "Protestant country." There is no State religion in Australia, said Dr. Phelan, and surely we Catholics have as good a right to live beneath the Southern Cross, and reap the fruits of our own industry, as any section of the community? With regard to the Ne Temere Decree, false statements had been made—just as false as that of the Minister of Defence—that this decree interfered with the liberty of non-Catholics. It does not touch those outside the Church who marry among themselves. In the case of mixed marriages, the ceremony must take place before a priest and two witnesses to be valid, just as if it were a marriage between two Catholics. His Lordship clearly showed that there was no reasonable ground for objection to the Ne Temere Decree.



WEST AUSTRALIA.

Last year, in the month of May (says the Melbourne *Advocate*) the Right Rev. Dr. Ernest Coppo was consecrated in the Basilica of Our Lady Help of Christians, Turin, Italy, Vicar-Apostolic of Kimberley. He spent some days in Sydney towards the end of August as the guest of Archbishop Kelly. His Lordship is accompanied by Rev. John Setaro. Dr. Coppo spent 27 years in the United States as a missionary of the Salesian Order, whose founder was the late Ven. Don Bosco. The Vicariate of Kimberley covers an area of 120,000 square miles of north-western Australia. A mission for Christianising the aborigines of Kimberley was founded in 1890 at Beagle Bay. The mission at first was committed to the charge of the Monks of La Trappe, and their Fathers remained in charge for ten years, until 1900, when the then Bishop of Geraldton, Dr. Kelly, secured the services of the Pallotine Fathers, otherwise known as the Fathers of the Pious Society of Missions, to continue the work which the Trappists were obliged to leave. Under the direction of these good religious, the aboriginal mission made satisfactory progress, and of recent years the work has been in charge of the Very Rev. Father John Creagh, a devoted Redemptorist missionary. For this new work, Bishop Coppo and the Salesians left Sydney on the 29th ult. In addition to the Home at Beagle Bay, there are branches at Broome and Disaster Bay. The Order of St. John of God (27 members) are training the native women and girls, and nursing the sick and afflicted. The population of the Vicariate is about 5000, exclusive of aborigines.



SOUTH AUSTRALIA.

Adelaide Catholics (says the Melbourne *Tribune*) will have a very busy time in October, for the Australian Hierarchy will hold their annual meeting there during that month, and his Grace the Archbishop (Most Rev. Dr. Spence, O.P.) has arranged that the laying of the foundation-stone of the new Cathedral will take place during their stay. On Thursday evening, October 18, a concert of a thousand voices will be given by the school children in the Exhibition, under the direction of Brother Dowd. On Saturday afternoon, October 20, there will be a garden party at Victoria Park to enable the laity to meet the visiting prelates. On Sunday morning, October 21 (11 o'clock Mass), Pontifical High Mass will be celebrated at St. Francis Xavier's Cathedral, the celebrant being Right Rev. Dr. Hayden (Bishop of Wilcannia-Forbes). On Sunday afternoon a procession of men and boys of the archdiocese will march from St. Patrick's to the Cathedral, where the foundation-stone will be laid at 3 o'clock. It is anticipated that about ten thousand men and boys will take part, and the Children of Mary will attend in their blue cloaks, with other societies in regalia. The ceremonies will end with Pontifical Vespers at 7 o'clock, when a sermon will be preached by the Coadjutor-Archbishop of Hobart (Most Rev. Dr. Barry).

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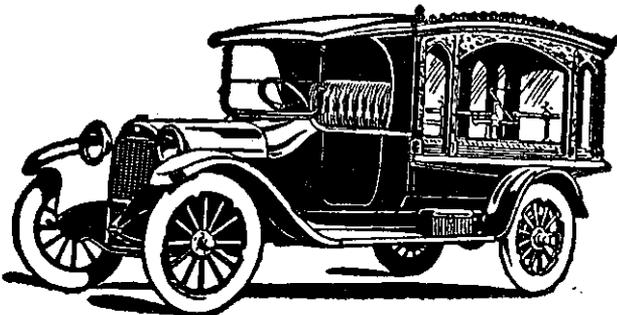
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Here and There

Irish "Peace Commissioners."—The Publicity Department of the Irish Free State lately gave an additional list of Peace Commissioners appointed for various Irish counties by the Minister of Home Affairs. These Peace Commissioners, who will take up the duty of the former J.P.'s, include a heavy proportion of non-Catholics, and apparently a sprinkling of Jews. The names for the City of Dublin, for instance, include those of Abraham Weinronk, Samuel Wigader, and Arthur Newman, while those for Tironaill (Donegal) include Ezekiel Stewart, John Delap, Hugh Shiels, and Robert Holmes.

Carl Rosa: Irish Purchaser.—Mr. H. B. Phillips, the musical magnate who has bought the Carl Rosa Opera Company business, is an Irishman who has been identified with musical affairs all his life. Though born in Kildare, Mr. Phillips lived most of his time in Derry till about ten years ago, when he went to London where he became associated with Mr. Quinlan and Sir Thomas Beecham. The *Freeman's Journal* (which gives these particulars) says that Mr. Phillips founded the Phillips' Opera Company, which was absorbed by the Carl Rosa concern, and that in turn has now been bought over by Mr. Phillips.

A Jesuit Jubilee.—From British Guiana comes the news that its Vicar-Apostolic, Mgr. Galton, is shortly to celebrate the golden jubilee of his entering the Society of Jesus, which he did in 1873, after finishing his studies at Beaumont (says *Catholic News Service*, London). Bishop Galton has jurisdiction over something like 23,225 Catholics in his equatorial vicariate, and the Catholics of the colony propose to commemorate their Bishop's jubilee by the practical plan of improving the episcopal residence and possibly rebuilding it. The Bishop's brother is also a Jesuit, and like his Lordship, an *alumnus* of Beaumont, of which he was Rector for some years, subsequently becoming Superior of Farm Street.

Irish Sisters Professed in India.—An impressive religious ceremony took place recently at Rawal Pindi in the Punjab, the most northerly and the most distant of the provinces which constitute the British Empire in India, when there was held the profession of four young Irish ladies and the reception of two others into the Presentation Order of Nuns, whose foundress was the saintly Nana Nagle of Cork. The ceremony was performed by the Vicar Apostolic of the district, who was assisted by a number of priests of Irish birth or extraction, and attended by many nuns of the Presentation Order from the various convents subject to the Motherhouse at Rawal Pindi. Nearly all those participating were Irish. The tide of Irish emigration never set in the direction of the Punjab, and there are comparatively few Irish settlers. The native inhabitants are mostly Hindoos and Mohammedans, both sects at deadly enmity with each other, though united in bitter hatred of Christianity.

Serving Catholic Seamen.—Recent reports have recorded numerous activities of a religious nature carried on in various parts of the world for the service of Catholic seafaring men. In Naples, Italy, much good work has been done in this field. Services have been rendered to seamen in Naples harbor, especially during a recent period when a number of great liners called there. Mass was celebrated on board a number of steamships, and the spirit of the sailors was described as splendid. A good opportunity was afforded the men to make their Easter duty, and on Palm Sunday palms were brought to the men. For a number of years Catholic sailor service was carried on at Genoa. A revival of active work for Catholic seafarers at Genoa is hoped for now. Notable work is being done for the Societa della Buona Stampa, a society which has headquarters at Milan. It organises the production and distribution of good literature, and regularly sends parcels of literature for distribution among Italian sailors who visit British ports. The Catholic Women's League at Madrid and Barcelona is doing similar work for Spanish seamen.

Catholic Candidate for Presidency.—It now seems more certain than ever, writes a correspondent of the *Universe* (London) that there will be a Catholic candidate in the field at the next presidential election. Governor Al Smith,

of New York, whose name has already been mentioned in that connection, has, with a stroke of the pen, strengthened the possibility of his being the choice of the Democratic Party. The Governor had to choose between signing or refusing to sign the Cuvillier Bill, passed by the New York State Legislature, repealing the Mullan-Gage State Prohibition Enforcement Law. After due consideration, and with the attention of the nation's press focussed upon him, he signed it. This does not mean that liquor may now be manufactured and sold in the State of New York. It simply means that the State authorities will not prosecute for infringements of the Volstead law. The Federal authorities will continue to do so. Before the repealment of the Mullan-Gage law a person could be punished by the State and Federal authorities, separately, for the same offence. Political writers predict that Governor Smith will be the most highly favored candidate "in most places" for the presidency, and that he will go to the National Convention of his party as the choice, not only of New York, but of some other States desiring modification of the Volstead Act.

New Religious House in Ireland.—The Dames de la Retraite du Sacre Coeur are about to establish their first religious house in Ireland at Cork (says an exchange). The announcement of this decision was made from France. These religious are the sisters in religion of Victoire Conen de Saint Luc, who was martyred during the Reign of Terror, and who went to the scaffold proclaiming devotion to the Sacred Heart. The life of this holy heroine lasted only 33 years. Victoire Conen de St. Luc was arraigned and condemned for painting and circulating badges of the Sacred Heart. Attached to a letter of hers found among the papers of the revolutionary tribunal was an emblem of the Sacred Heart, similar to those that Victoire had worked for circulation among the distressed people of France. There is some question as to whether Victoire herself attached the sacred emblem to the letter found among the revolutionary papers, or whether it was done by the public prosecutor in order to secure her conviction. The possession of the badge of the Sacred Heart was a crime in the eyes of the revolutionaries, and the instrument which brought about her condemnation and death. She proclaimed devotion to the Sacred Heart to the last. Victoire's Cause has been introduced at Rome. The motherhouse of the Order is at Angiers, France, and it has foundations in England.

Monument to Canada's First Cardinal.—The monument erected to perpetuate the memory of Elzear Alexandre Taschereau, the first Canadian Cardinal, was unveiled at Quebec on June 17, with ceremonies, both civil and religious, befitting such a memorable event. Erected on one of the most conspicuous sites of the city, on the public square which lies between the Basilica and the City Hall, the monument is a decided addition to the historic embellishment of this ancient city, and constitutes a work of art of which the sculptor, Andre Vermerc, and the architect Maxime Roisin, both of France, may well be proud. In his address at the unveiling, Cardinal Begin said in part: "The great figure of Cardinal Taschereau commands the respect and the gratitude of all the Canadian people. Elzear Alexandre Taschereau, first Canadian Cardinal, is one of the glories of the Quebec Church and of the French-Canadian race. The noble and active career of my illustrious predecessor has often deserved the eulogies and the gratitude of his contemporaries. It is worthy also of being immortalised by a bronze which will recall to the generations of to-morrow the noble lines of his venerated face, the great actions of his life, the example of his high virtue, the teaching of his wise directions, and the eminent services which he has given to Church and country." The unveiling ceremony was presided over by Hon. Antonin Galipeault, Minister of Public Works and Labor, and President of the Monument Executive Committee, who also delivered an address. At night there was a band concert and fireworks on the square, while the monument was brilliantly illuminated.

PROMINENT BANDSMEN.

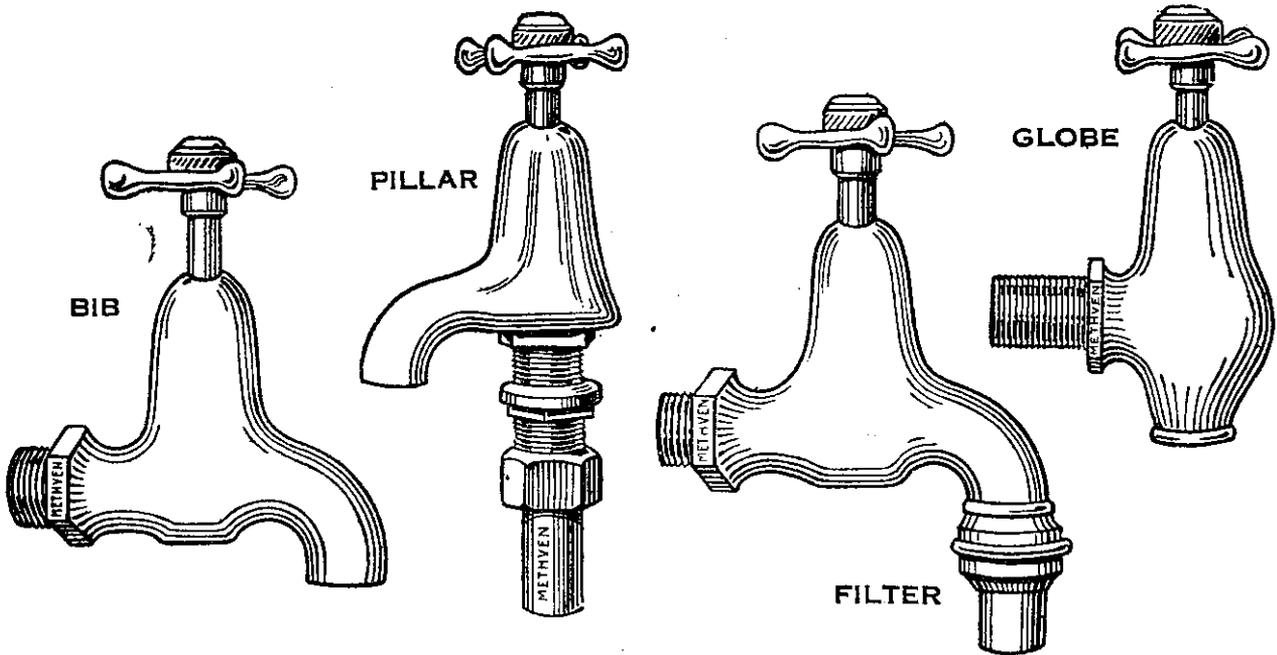
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The Little People's Page.

Conducted by Anne

My dear Little Folk,

We are into a new month again and our birthdays for September are: Eileen Young, Irma Stanton, Kitty Bradshaw, Margaret O'Laughlin, Kathleen Daly. "Many Happy Returns" to them all! Now Children, about our letters. For a while I shall print only "first" letters as there are so many waiting, and after that we'll see how we get on.

The Orphanage Fund is growing but the children in the North Island are not helping as much as they might. Neither do they write as much to me. I wonder do they think "Anne" is more for the South than the North? Now my little Northerners buck up and let me see what you're made of.—Anne.

Already acknowledged, £7 12s 6d. Nancy Burke, 4s; Margaret McGrath, 5s; Jim and Jack Williamson, 10s; Pat McGrath, 2s 6d; Rachel Egan, 2s; Eileen F. Beaumont, 2s 6d; Mrs. J. Boyle, 2s 6d. Total, £9 2s 0d.

Dear Anne,—May I be one of your little friends. I sent you a letter when you first opened your page, perhaps it never reached you. My name is Margaret McGrath. I am eight years past my birthday 5th February. I live seven miles from Queenstown near the Lake. We have some very tall gum trees growing near the house. I have one lamb and four goats and one calf. I am sending you five shillings for the Orphanage Fund. Good bye Dear Anne with love from Margaret McGrath. Queenstown.

(Thank you Margaret for your donation. Did you never see your letter in the *Tablet*, not even your name in one of my long lists? I mentioned every letter I have received, but perhaps your was lost.—Anne.)

Dear Ann.—This is my first letter to your page and I hope it will not be the last. I have an auntie called Ann. I have two brothers and two sisters. I am ten years old, and I go to the convent school at Wrey's Bush. I am glad the winter is over, are you Ann? We live quite close to the Jacobs river. In the summer time we go for picnics on Sundays afternoon. If you ever come to Wrey's Bush we will take you to the river, but be sure and bring your bathing trunks as we would like to see you swim. I am sending two shillings for the boys orphanage fund. This is all I have to say this time. I hope two see my letter in the *Tablet*. With love from your little friend, Rachel Egan, Wrey's Bush.

(Thank you, Rachel, for your donation. You should just see me swim. I believe we would have a fine holiday together.—Anne.)

Dear Anne,—This is my first letter to you and I hope it will not be my last. I am eight years of age and I am in std. one at school. I go to a state school just now as it is too far to walk to the Convent school. I have two sisters and one brother. My birthday is on the 22nd of May. I have two dogs and I go rabbiting in the holidays and I catch a good number of rabbits sometimes I catch some black rabbits and some white ones. I will close now with love. Alphy Crowe, Forest Hill, Winton.

(Do you think you could catch enough black rabbits to make me a "Coney Seal" coat, Alphy? I wish you would try.—Anne.)

Dear Anne,—I would like to be one of your little friends. I am 9 years of age and am in the II std. My sister goes to the New Plymouth Convent. We sometimes motor up to see her. I have a little brother who is three years old. We live on a farm 5 miles from Manaia. There are two boys coming to our school who once lived in Dunedin. I have a pony her name is Trixie and every Saturday when its not wet I go for a ride. I also have a pet lamb called Tibby who is very cheeky. I go to the public school for the nearest convent is in Manata. I am sending 4 shillings for the Orphanage Fund. I must say good-bye now from your new friend, Nancy Burke, Otakeho, Taranaki.

(Thank you Nancy for the 4s, which arrived safely some days later than this letter. How are Trixie and Tibby?—Anne.)

Dear Anne,—This is my second letter to you. I was pleased to see my letter in the *Tablet*. I like reading the little Folks page I will be 8 years old on the 28 of November I was home from school for a fortnight with the 'Flu we all had it we are all better now it is very wet and cold here for the last week. I am sending you 2s 6d for the Orphanage fund and my Grannie gave me 2s 6d to send for her name is Mrs. J. Boyle, Nightcaps. I will conclude with fond love from Eileen Finn, Beaumont.

(Thank you Eileen, also your dear Grannie for helping. Hope you are quite well again now.—Anne.)

Dear Anne,—This is my first letter to you. I am eleven years of age and I am in Standard three at school. I go to a state school just now, but I hope to be going to the Convent school shortly. I have two brothers and one

sister. We are getting our holidays at the end of this week and I am going to go down for a few days to stay with my Grandma in Invercargill. My birthday is on the 7th of March. I will close now as this is my first letter. With best love to you and all the little folk, Kathleen Crowe, Forest Hill, Winton.

(How are you enjoying yourself in Invercargill? I hope your Grannie is well.—Anne.)

Dear Anne,—This is my first letter to you. I am nine years old. I go to St. Joseph school. I have a pet goat. We call it Chink because when it was born it was like a chinaman and I have got three white fan-tail pigeons and four hens and a dog and two cats named Trixie and the other Jacko. The mission Priests from China are here. The weather here is very bad, but we have had no floods like poor Dunedin. I enjoy reading the little people's page in the *Tablet* every week. I am enclosing 2s 6d for Orphanage fund, and hope your scheme will be a big success. Your little friend, Pat McGrath, Wanganui.

(Good for you Pat, thank you. Are there many children in Wanganui?—Anne.)

Dear Anne,—This is my first letter to you and I think the first from this district. I intended to write long ago. I like reading the little people's page. I live on a farm. We milk a lot of cows in the summer we only milk 3 just now. Jack milks them every morning. I must tell you about our dogs Anne. We have 2 dogs and a pup. The pup is such a nice little fellow. And is better mannered than Tom McCarthy's dog, he don't stick his snout into every pot, only his own. He follow Jack to the byre every morning and gets his pot full of new milk. He do lap it up. He then goes back and if the hens or a cat wants to get a drop he pounces at them. He is real british-greedy, and the other dog is a black and white greyhound. I go rabbiting on Sundays with him. Have you seen the Strasburg Clock Anne. I have, it is really wonderful. I think the Orphans fund is dead slow not because I am sending my mite. I enclose 10s, five shillings from Jack and five shillings from myself. I should feel for the orphans as I am one myself. My mother died when I was a week old. Jack is also an orphan and we still have a good joke and a laugh about Tom McCarthy's letter. Write again Tom. I like my pleasant home and my mate Jack is good to me. I have not seen my father for six months. He is coming to see me soon. He is a good old dad. Yours sincerely, James Williamson, Seaward Downs.

(Thank you boys, Jim and Jack, for your donation. Your letter is a real fine one and you are better sports than Tom McCarthy, who hasn't sent anything to our fund yet. Yes, I saw the Strasburg Clock, years ago though.—Anne.)

Dear Anne,—This is my first letter to you. I am twelve years old and I am in Std. 4. The Inspector has been at our school, and I hope to pass. We will be getting our term holidays next week and I think I will be going to stay at my grandma's in Invercargill for a while. I have two brothers and one sister. My birthday is on July 17. On Saturday we all have a race to get the *Tablet* to read the letters. I will close now. your new friend, Vera Crowe, Winton.

(Glad to hear from you Vera. Would you like to know Mollie McCormack whose birthday is same day as yours.—Anne.)

Dear Anne,—I wrote to you about three months ago but my letter got mislaid, therefore I could not send it. I am nine years old and I am in the third standard. We are having our examinations in about five or six weeks' time and I hope to pass. I have four other sisters. Our little baby sister—Marie—is not yet three and she is such a darling we make a great pet of her. The four eldest of us go to the State School, as we have no Convent, there is only twenty on the roll. We have a little Shetland pony and her name is Bess, but she is very cunning sometimes and will not let us catch her unless we have a piece of bread and sugar for her. I hope dear Anne you do not get the 'Flu as it seems it leaves everybody so weak. My mother is just getting better. I hope please Anne you will put my letter in the *Tablet* as I was very disappointed about my last one. Your loving friend, Joan Abbott, Pahautanui.

(You will not be disappointed this time Joan and you will see your letter on our page. It must be getting near the exam. now, hope you will pass.—Anne.)

Dear Anne,—I have been reading the Little People's letters and I found them very interesting, and so I hope you will have me for one of your friends. I liked "Pansy Popcorn's" suggestion about the letter club very much and I think it would be a good idea to make your little people feel friendly toward one another. My birthday is on July 11, and I am 12 years old. I must close now Anne wishing the L.P.P. every success, "Lucy Strebtor," Palmerston North.

(Glad you like "Pansy Popcorn's" suggestion and think you should write to one another. But how will the postman ever find you if you use strange names. Another of my little friends has a birthday same day as yours. Her name is Ena Fogden, but I do not know her address.—Anne.)

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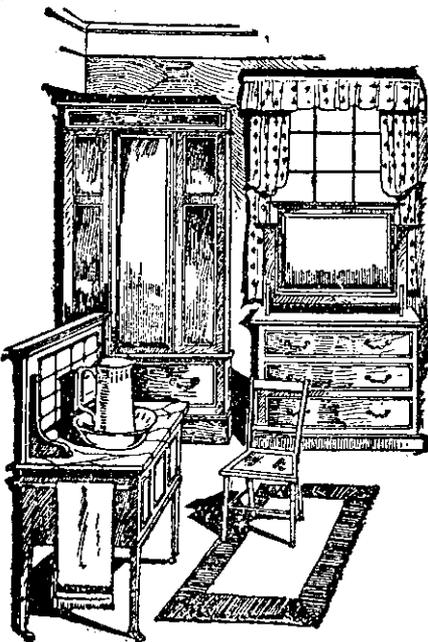
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Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]
OF OUR HAPPINESS IN THIS LIFE, IF WE KEEP
THE COMMANDMENTS.

1. True Happiness not to be found in Worldly Enjoyments.

But (4) Instead of finding happiness and peace of mind in these external enjoyments, we find that they are, generally speaking, destructive of internal happiness; and if we set our heart upon them, and give way to the natural bent of our minds towards them, they are the principal source of our internal misery. Who can conceive the misery, anxiety, solicitude, and trouble of mind to which a man is continually exposed, who sets his heart on riches, and seeks his happiness in them? "All his days are full of sorrows and miseries," says the wise man, "even in the night he doth not rest in mind; for . . . to the sinner God hath given vexation, and superfluous care to heap up and to gather together" (Eccles. ii. 23-26). Besides, "They that will become rich fall into temptation, and the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils, which some desiring have erred from the faith, and have entangled themselves in many sorrows" (1 Tim. vi. 9). How can a man be happy in such a situation, and with such dispositions? Nay, the Holy Ghost assures us, not only that "The eye of the covetous man is insatiable in his portion of iniquity"; but immediately adds, "he will not be satisfied till he consumes his own soul, drying it up" (Eccles. xiv. 9); and as for all our other irregular attachments to the enjoyments of this world, the same sacred truth assures us that they war against the soul, instead of giving her peace, and if yielded to, will make us a joy to our enemies. "Dearly beloved," says St. Peter, "I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul" (1 Pet. ii. 11). And St. Paul thus describes what he had to suffer from this intestine war, excited in his soul by the desires of the flesh: "I know," says he, "that there dwelleth not in me, that is in my flesh, that which is good; for to will is present with me, but to accomplish that which is good I find not. For the good which I will, I do not; but the evil which I will not, that I do. . . I find then a law, that when I have a will to do good, evil is present with me; for I am delighted with the law of God, according to the inward man; but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from this body of death?" (Rom. vii. 18). To the same purpose St. James declares, that all our miseries and dissensions arise from our un-mortified lusts. "From whence are wars and contentions among you?" says he, "Come they not from this: your concupiscences which war in your members? You covet and have not—you kill and envy, and cannot obtain" (James iv. 1). Hence the wise man says, "Go not after thy lusts, but turn away from thy own will. If thou give to thy soul her desires, she will make thee joy to thy enemies" (Eccles. xviii. 30). And of the truth of this we are convinced by experience itself; for, what is the source from whence our troubles of mind commonly arise? Is it not the disappointments of our desires of external objects? We set our hearts upon riches, sensual pleasures, the praise and esteem of others, and the like; we wish for these things—we expect to find happiness in the possession of them—we labor—we toil to acquire them—we are in a continual agitation of mind in pursuit of them; now all elevated with hope in the view of success, and now as much dejected with fear and sorrow when we meet with disappointments; sometimes tormented with spleen against those who envy or oppose us; sometimes racked with despair when they get the victory over us. If at last we lose the object of our wishes, we are oppressed with sorrow for the loss of an imaginary happiness we could never have attained; and if we gain our desire, we are vexed with disappointment to find our expectations of happiness so exceedingly frustrated: yet, untaught even by experience itself, we set out after some other object with the same ardor—we pursue it amidst the same torments, and we are treated in the end with the same disappointment. So incapable are all external enjoyments to make us happy, and so destructive are they, when we set our hearts upon them, of that internal

peace and content of mind, in which alone true happiness consists! The prophet Isaias thus describes the folly and misery of those who seek their happiness in these things, and not in God, "Your lips," says he, "have spoken lies, and your tongue uttereth iniquity. . . They trust in a mere nothing, and speak vanities; they have conceived labor; and brought forth iniquity. They have broken the eggs of asps, and have woven the webs of spiders; he that shall eat of their eggs shall die, and that which is brought out shall be hatched into a basilisk. Their webs shall not be for clothing; neither shall they cover themselves with their works—their works are unprofitable works. . . their thoughts are unprofitable thoughts; wasting and destruction are in their ways. They have not known the way of peace, and there is no judgment in their steps; their paths are become crooked to them: every one that treadeth in them knoweth no peace!" (Is. lix. 3).

(5) The setting our hearts on the enjoyments of these external goods, of riches, honors, pleasures, and the like, and seeking our happiness in them, is not only destructive of that internal quiet and content of mind, which alone can make a man truly happy in this present life; but, what is of infinitely greater importance, it is always exceedingly dangerous, and for the most part entirely destructive of our eternal happiness in the life to come. Our Blessed Saviour declares this in express terms in the Gospel, when He says to His disciples, "Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven; and again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven" (Matt. xix. 23). And no wonder; for it is exceedingly difficult for a person to possess riches and abundance of the good things of this world, and not contract a love and attachment to them? and when the heart becomes once attached to them, who can conceive the depth of iniquity into which this attachment is capable of plunging the poor soul? Hence the Scripture thus cautions us against this danger: "If riches abound, set not your heart upon them" (Ps. lxi. 11). Now there are several grievous sins, to which the very possession of riches naturally exposes the poor soul, and experience itself teaches us, how few escape from falling into them; the word of God attests the same thing: "If thou be rich thou shalt not be free from sin" (Eccles. xi. 10). The reason is, because abundance of riches gives one the means of easily gratifying all his passions, and every desire of his heart, and considering the depravity of our nature, it is not an easy matter to resist the violence of our passions when we have it in our power to indulge them. Hence nothing is more common than to see the rich people of the world become proud, and overbearing, self-conceited and vain-glorious; and the Scripture assures us that, "The house that is very rich, shall be brought to nothing by pride" (Eccles. xxi. 5). Forgetfulness of God and of the concerns of the soul is another pernicious effect of riches and worldly enjoyments, as fatal experience shows us.

THE HIERARCHY OF THE CHURCH.

According to the *Annuario Pontificio* for 1923, the Catholic Hierarchy consists of 65 Cardinals, 8 Patriarchs, 335 Archbishops, of whom 119 are titular Archbishops, 1354 Bishops, of whom 480 are titular Bishops, 18 Delegates Apostolic, 191 Vicars Apostolic, 68 Apostolic Prefects. All these belong to the Latin Rite.

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IRISH NEWS

THE NATIONAL UNIVERSITY.—ORANGE BOASTING.—IRELAND AND FRANCE.—JOHN KELLS INGRAM. 

At a meeting of the Chapter of the Diocese held immediately after the funeral obsequies of the Bishop of Limerick, the Right Rev. Mgr. O'Donnell, P.P., V.G., Rathkeale, was appointed Vicar-Capitular.

In the course of his address at Boyle Synod meeting, Right Rev. Dr. Moore, Protestant Bishop of Kilmore, declared:—"I am still of the opinion which I expressed last year, that the partition of our country is very unfortunate, but as long as it remains divided, it is the duty of the citizens of each State to be loyal to their own Government in all that is consistent with the Divine Law."

An Englishman, unaware of the Customs regulations as between Great Britain and the Free State, purchased a five-naggin bottle of whisky in "Northern" Ireland, and was proceeding to Donegal to visit preparatory to his departure for America. In addition to the whisky he had an alarm clock in his possession. At the Free State Customs station he declared what he was carrying and to his surprise was compelled to pay 9s 2d duty on the whisky and 1s 2d on the clock. "Some price for a treat," was his comment.

A meeting of the Senate of the National University was held in July, and the following professors and lecturers, whose tenure of office was about to expire, in accordance with the Statutes, were re-appointed:—

University College, Dublin.

Law Professorships.—Roman Law and Jurisprudence: Professor Murnaghan.

Constitutional Law and Law of Torts: Professor Swift MacNeill.

Property and Contracts: Professor Clery.

University Lectureships.—Mathematic: Rev. M. F. Egan, S.J., M.A.

Physics: John J. Dowling, M.A.

Irish Language: Agnes O'Farrell, M.A.—(All while time.)

Special Pathology: William M. Crofton, M.D., B.A.

Accountancy: Donald O'Connor, A.C.A.

Banking and Finance: Francis Leet, LL.D.

Municipal History: John J. Webb, M.A., LL.D.—(All part time.)

The Grand Lodge of the Loyal Orange Institution of England met in Liverpool the other week, after an absence of 18 years. About 100 officers and representatives of provinces and groups, including one from Australia, had dinner at the Midland Adelphi Hotel, at the invitation of the Liverpool Province. Councillor John Walker, Provisional Grand Master of Liverpool, presided. Mr. William Coote, M.P., Grand Master of the Order, responding to the toast, "The Grand Lodge of England" (proposed by the chairman), spoke of the outlook in Ireland. Mr. Lloyd George, he said, had got his quietus for all time through his treatment of "Southern" Ireland. The late British Government threw to the wolves 300,000 people, whose only crime was that they were loyal to the flag and believed that Great Britain would be true to them. "Southern" Ireland was rent asunder, and the Catholics themselves did not know what would happen next. The loyalists of the "North" could take care of themselves. They were drilling and preparing, and the British Government was standing by them and granting every reasonable expenditure in order that they might be as efficient as possible to roll back the rebels from their gate, if necessary.

L'Oeuvre, one of the most influential of the French newspapers, publishes a stimulating article on the part which Ireland is likely to play among the world's Powers as a result of her entry into the League of Nations. Under the heading, "Ireland is About to Become an International Power," it writes:—"For some time past the press has ceased publishing reports on Irish affairs; the civil war is over. When Ireland was in the throes of its agony, we were passionately interested in her fate. Now that she begins to live, our interest is dying away. She is right;

we are wrong. Ireland has only one passion: her independence. She has no imperialism; she has not to shape a policy according to the needs of varying interests or alliances; she has no traditions that must be respected. She is free: that is her pride, and if we wish, that is also our advantage. For Ireland will, in a very short time, be obliged to choose her path. The responsibilities of liberty await her. Ireland is about to make her entry into the League of Nations. The next assembly (which will be held in September) will admit her with all the respect due to her long martyrdom. Not only will Ireland be acclaimed; she will exercise influence. She will bring with her the prestige of a glorious past as well as that of right triumphant. It has been said of England that the Dominions, on entering the League, had followed in her footsteps like so many faithful vassals. Who will dare to say so of Ireland? Ireland will bring with her to Geneva other forces. Twelve million Irishmen live in the United States. They govern the United States, as has often been asserted, by the discipline of their political organisations. Ireland precedes America in the League of Nations; she will be her unofficial representative.

Many poets (says Chevalier Grattan Flood, Mus.D.) have achieved immortality by one song. Howard Payne wrote "Home Sweet Home"; Charles Wolfe with "The Burial of Sir John Moore"; and John Kells Ingram was author of "Who Fears to Speak of '98?" also known as the "Memory of the Birth of Dr. Ingram should not pass by unnoticed. John Kells Ingram was born at Templecarne Rectory, near Pettigo, Co. Donegal, the son of Rev. Wm. Ingram (curate of Templecarne), and of Elizabeth Cooke. The date of his birth was July 7, 1823. His father, who had obtained a scholarship at Trinity College, Dublin, in 1790, died in 1829, and, in the following year, his devoted mother sent him to be educated at Dr. Lyon's school at Newry, where for six years he had a good training in "Greek and Latin lore." From the circumstance of Ingram having spent his early years at Newry, it has frequently been stated that he was a native of that town, but the fact remains that he was born in "dark Donegal," and spent his childhood on the shore of Lower Loch Erne, not far from the famous Pilgrimage of Lough Derg. His widowed mother, after the death of her husband, opened a milliner's shop in Newry in 1830, and saw that her son received a good classical education—a boon to which he afterwards referred in "A Filial Tribute"—

"My mother! thy laborious widowed days
Have won for me these boons—ah! ill repaid
By this my heartfelt but too tardy praise."

So brilliant did young Ingram become that—though unsuccessful at his first try for Sizarship at Trinity College, Dublin, on May 23, 1837—he won first place at the Trinity entrance examination on October 13, 1837, at the age of 14, and obtained a Sizarship on June 13, 1838, becoming Scholar in 1840, and B.A. at Michaelmas Term, 1842—finally gaining the much-coveted Fellowship of T.C.D., in 1846. As a boy at Newry, Ingram contributed various stories and articles to the local press, and, in his early years at Trinity College, he wrote two sonnets for *Dublin University Magazine* (February, 1840). As a member of the Historical Society, in 1842, he formed the acquaintance of John O'Hagan, Thomas Davis, John Edward Pigot, David Pigot, and W. Neilson Hancock.

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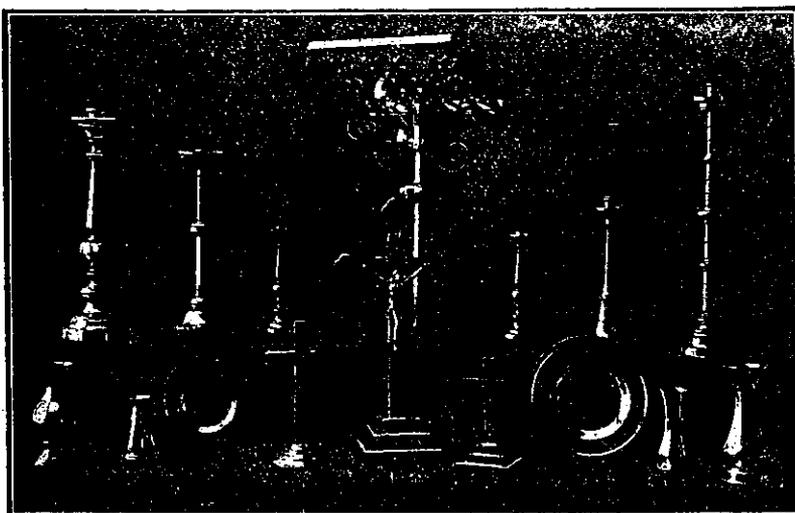
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Obituary

MRS. MATILDA GREENE, ONEHUNGA.

One of the oldest and most esteemed residents of Onehunga, Mrs. Matilda Greene, relict of the late Sergeant Bernard Greene, passed away at her residence, Victoria Street, on Saturday, August 18 (writes a correspondent). The deceased lady, who was in her 83rd year, was born at Sperrin, Co. Tyrone, Ireland, in 1840, where her father, Mr. James Carleton, was engaged in the wine and spirit trade. At the age of nineteen she married Sergeant Bernard Greene, of the Royal Irish Constabulary, and shortly afterward left for New Zealand by the ship Tornado, arriving at Auckland in 1859. For a time the young couple followed farming pursuits at Waiuku, and then Mr. Greene joined the N.Z. Police Force, eventually taking charge of the Onehunga station, of which he was in control until he retired on superannuation. For many years Mrs. Green was a prominent parishioner of the Church of the Assumption, Onehunga, and was also noted for her kindly and unostentatious deeds of charity. She is survived by two of her four sons, six of her daughters, and a number of grand and great-grandchildren. The funeral, which took place on the Monday after Requiem Mass, was conducted at Waikaraka cemetery by the Right Rev. Mgr. Mahoney and Rev. Father O'Byrne, the deceased being laid to rest alongside her husband, who had predeceased her some fourteen years.—R.I.P.

MRS. CATHERINE GUTHRIE, MANGAPAPA.

The announcement of the death of Mrs. Catherine Guthrie, wife of Mr. John Guthrie, at her residence, Mangapapa, on Friday, August 10, was received throughout the parish of Gisborne with the deepest regret. The deceased was born at Ennis, Co. Clare, Ireland, in 1843, and arrived in New Zealand in the early sixties, taking up her residence at Hokitika. In 1875 she married Mr. John Guthrie at Charleston. For 15 years she lived on the West Coast, where her family of one daughter and four sons were born; afterwards in Collingwood, Nelson, and Wellington, coming to Gisborne in 1910, where she resided until her death. She was a splendid type of the grand old Irish Catholic, was most fervent in the practice of her religion, and had a most passionate love for her native land. Rev. Father Lane, who attended her in her last illness, made eulogistic references in the church to her practical faith, unblemished character, and unbounded generosity in the cause of religion and charity. The funeral, which left St. Mary's Church on Sunday afternoon, the 12th ult., for Taraheru cemetery, was large and representative, and amply testified to the respect and esteem in which the deceased was held. She is survived by her husband and five children—Sister Mary Claver (Picton), Patrick (Hamilton), John and Michael (Tolago Bay), and Andrew (Gisborne).—R.I.P.

MARGARET FRANCES HINDS, RAKAIA.

On August 1, a gloom was cast over the Rakaia district (writes a correspondent) when the news of the death of Margaret Frances (Peggy) Hinds reached us from Ashburton Hospital, where she passed peacefully away after a short but severe illness. She was attended by Very Rev. Dean O'Donnell, who administered the last rites of Holy Church. Though only eight years of age, she realised with joy that soon she would be with God, for almost her last words were "I love Our Lord, but I love Our Lady, too." When the prayers and aspirations for the dying ceased even for a moment, she begged those around her to pray on. The remains of the saintly child were conveyed on August 3 to her parish church, where Requiem Mass was celebrated by Rev. Father Halvey, who also officiated at the graveside. Her school companions assisted at Holy Mass, and followed the remains to their last resting place. Four senior girls, bearing white streamers over the small oaken coffin, formed a guard for their loved little companion. Widespread sympathy is extended to the sorrowing mother and only brother, Tom, who, not more than six years ago, lost a dearly-loved husband and father.—R.I.P.

Dunedin Grocers report big business at the "NO-RUBBING" Laundry Help counters; shilling a time.

A Poor African Mission

Franciscan Convent, Nsambya Mission,
Kampala P.O., Uganda, B.E.A.,

June 14, 1923.

Dear Sir,—You will I trust pardon my addressing a letter to you from the wilds of Central Africa. I am sure you have many appeals to your charity, but I take my chance with the rest, and it may be the Good God will inspire you to help us in our extreme need. Our mission has been through an exceptionally hard year, owing to having to build a new hospital and other necessary buildings, and we are now hampered with a debt of £700. We depend almost entirely on what we beg for the support of our three missions, as we get very little regular help. Our Holy Faith is making such progress here among these poor simple Baganda that our expenses are increasing in every way, and they themselves are still unable to help us financially. We have just started a little native community, as Our Lord was evidently calling them to serve Him, so we shall have to build a house for them. We cannot put them off any longer. Please God they will be a great help to us in our arduous work. They have already relieved us of the Host-making for the Vicariate, which is a great help, as we are so short of Sisters.

During last year over 10,000 immortal souls entered the true fold by Holy Baptism in this Vicariate alone, and the number of those preparing is 53,451. Our Catholics, in number 50,868, have received Our Blessed Lord in Holy Communion over 500,000 times, and our catechists, numbering 1334, are daily working with zeal and energy to bring their heathen brethren into the true fold. Truly a wonderful harvest of fruitful work, for which we cannot be sufficiently thankful to God. We had a record Easter. Our large church was packed with 2500, and even then 2000 had to remain outside. After the High Mass we had 1600 Holy Communions, and during Holy Week we had 4000. Wasn't that lovely? The Baganda make such splendid Catholics and are so grateful for what we are able to do for them through the generosity of the Catholics at home.

On Sunday we made the annual pilgrimage in honor of our beatified Baganda martyrs. It is about 10 miles from here. There is only a mud hut, where the people congregate on Sundays and recite the Mass prayers and a catechist gives them an instruction. The strong ones come here to Mass, but of course it is a long way, as they come fasting to Holy Communion and then go those 10 miles back, still without breaking their fast. We erected an altar in the chapel, and three Masses were said. We also erected one outside, where Solemn High Mass was celebrated, as there were thousands of pilgrims. It was lovely to see these simple natives kneeling about here and there making their confessions in full view of the general public. They are very proud of their martyrs.

With best wishes from the Nsambya Missionaries.

For M. M. Kevin, O.S.F., M.B.E.,

Sr. M. SOLANA LECKY.

Council of Men and Women

IMPORTANT ORGANISATION LAUNCHED IN UNITED STATES.

The National Council of Catholic Men and the National Council of Catholic Women were organised in the diocese of Cleveland, U.S.A., recently.

Bishop Schrembs, of Cleveland, presided, and explained the meaning of the organisation of the Men's and Women's councils which form the department of lay organisations of the National Catholic Welfare Council.

Make Faith Their Guide.

Father J. J. Burke, C.S.B., General Secretary of the National Catholic Welfare Council, exhorted the men and women to make their religion a part of their daily lives and to demonstrate the spirit of Christianity from every standpoint. He spoke of the enthusiastic work Bishop Schrembs had done in promoting both the Men's and Women's Councils, and expressed the hope that these organisations in the Cleveland diocese would develop in a manner worthy of their leader. The law of Christianity was a law of sacrifice, of love, and of individual consecration. He urged the men and women to make their Catholic Faith their guide in the selection of their amusements, their social relations, and in their civic duties.

COLLECT OLD STAMPS

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

He asked that collectors continue their efforts in the good work, and keep on sending. The stamps prove a great source of revenue for the missions, and every parcel is received with gratitude. If the name of the sender is enclosed, an acknowledgement is sent by Rev. Father Schoonjans.

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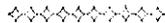
Catholic World

PREFECT OF PROPAGANDA VISITS DENMARK.

Cardinal Van Rossum's visit to Denmark is the first time for about four centuries that a Prince of the Church has set foot in any of the Scandinavian countries (says *Catholic News Service*, London, for July 28).

From an official point of view the Cardinal's visit was strictly private, its purpose being the visitation of a religious community of which his Eminence is Protector. Had his Eminence made an official visit, there is evidence that the Danish Government would have been happy to extend a welcome to him in the name of the Government and nation.

A peculiar incident occurred whilst the Cardinal was there. At Odensee his Eminence wished to venerate the relics of St. Canute, which are in the Cathedral, alas, now no longer in Catholic hands. But, so it appeared, the guardian of the Cathedral put up a prompt refusal, and refused so much as to allow Cardinal Van Rossum to enter the crypt, where the relics still repose. This ungracious act has been strongly resented, not only by the handful of Danish Catholics, but by many journals of the secular press, which have protested with some energy, at the needless slight inflicted on the distinguished visitor by an officious Lutheran parson.



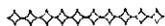
WESTMINSTER CATHEDRAL.

Westminster Cathedral is the only one complete cathedral that has been built in England since the Reformation, according to a new reference book recently published on the Abbey and City of Westminster. It is difficult to realise this, as the Anglicans built a cathedral at Truro which seemed practically complete, while some of the Catholic cathedrals, those of Birmingham and Nottingham for instance, have very much the appearance of completed structures.

But Westminster, so far as its structure is concerned, does present an appearance of completion, though of course a great deal remains to be done by way of completion in the interior. The rather severe brick walls and the vast concrete domes will some day be covered with marble and mosaics, and the stalls for the Chapter have yet to be provided. But in essential details Westminster is complete in all those details which make a church a cathedral and not a glorified parish church.

From this same source it is learned that the inside curtains of the tabernacle in the Chapel of the Blessed Sacrament are hung on gold wedding rings, engraved with the names of the pious ladies by whom they were bequeathed. The nave of the Cathedral exceeds in size those of St. Paul's in London, and York Minster, which are the next largest in Great Britain. The high altar consists of one solid block of granite from Cornwall, weighing 12 tons. Also the campanile, which has a piece of the True Cross in its terminal cross, has hung in it one of the largest bells in England.

It is appropriate, however, that Westminster, which symbolises the complete return of the Old Religion to England, should also be the sole completed Cathedral erected since the national apostasy.



A METHODIST AT DOWNSIDE.

A rather prominent member of the Methodist persuasion has been visiting the Benedictine abbey of Downside near Bath, and the impressions he has brought away from this venerable Catholic and English institution are of more than ordinary interest. He found, for example, that: "Protestantism has probably no greater sin than in failing to unite goodness and truth with beauty."

It is a just and a fair appreciation. For Downside, in its degree, is possibly one of the nearest approaches to the ancient glories of Catholic England, which may be

seen perfect though empty at Gloucester or Westminster, or in exquisite decay at Rievaulx and Tintern. But this Methodist visitor, who records his impression in a journal of his own persuasion, makes some shrewd observations that go really deep into the heart of thing:

"What can one say of many Protestant churches, with their falsetto and debased forms of beauty? It is the falsetto that affronts our aesthetic sense: the effort to imitate the gorgeous beauty of Gothic and Catholic churches that strikes the wrong note. We seem to-day that if we cannot afford the cost we'll make a tolerable imitation instead of boldly striking a new line and discovering beauty in simplicity, and having beauty without extravagance, like the Greek ideal."



THE PILGRIMAGE SEASON.

Something like 1800 pilgrims have just gone on the pilgrimage to Lourdes, thus making the largest pilgrimage overseas from England since the days of the Crusades. Of these, quite 1500 came from Lancashire alone, with the Archbishop of Liverpool at their head, leading contingents from practically all the chief towns in the two dioceses of Liverpool and Salford.

Lancashire county, which remained Catholic long after the old religion disappeared in other parts of the country, has many notable places of pilgrimage; some of them places where Mass was said in secret during penal times, other the spots where the martyrs met their death.

Nottingham diocese has a famous place of pilgrimage at Padley Chapel, where Bishop Dunn has just led a pilgrimage gathered from all over the Midlands. Padley Hall was a famous hiding place for the persecuted priests, and its owner, Squire FitzHerbert, was condemned to death for harboring priests in the 16th century. His life was spared on condition of paying a fine of £10,000, which was paid by a neighboring Catholic squire, but Squire FitzHerbert died in prison of vile treatment.

Cornwall has its own martyr, Blessed Cuthbert Mayne, in whose honor the Catholics of Devon and Cornwall have just made the pilgrimage to Lanncoston, in the market place of which the martyr was put to death.



CANONISATION BULL OF AQUINAS IS DISCOVERED.

In view of the 600th anniversary of the canonisation of St. Thomas Aquinas, which was celebrated on July 18, it is a happy coincidence that there has been discovered, among certain archives at Haute-Garonne, the original Bull of Canonisation. The Bull is dated from Avignon on the 15th of the Kalends of August (that is, July 18), 1323, and signed by Pope John XXII.

It is a document of the first importance (says the Abbé Auriol, President of the Archaeological Society of the Midi, and is justly renowned for its execution. The Bull begins with the inscription, "John, a Bishop, Servant of the servants of God. . ." It is on parchment and inscribed in beautiful script, with the signature at the end—"Johannes Papa XXII."

St. Thomas died at the Cistercian Abbey of Fossanova, in the Kingdom of Naples, while on his way to take part in the Second Ecumenical Council of Lyons in 1274. His body reposed in the abbey church, and it is to these Cistercians that the original of the Bull of Canonisation was sent. When, on the order of Urban V., the body of St. Thomas was translated to Toulouse in 1360, the Bull had to go also, as it was the sole instrument for authenticating the relics and confirming the privileges with which they were protected. Thus there exist both the original Bull of Canonisation, signed by John XXII., and the Bull of Urban V., which ordered the solemn translation of the relics to Toulouse.

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Domestic

By Maureen

Candied Orange Peel.

Cut the peel and remove from fruit in sections of uniform thickness. Cook in boiling water until very tender and then set aside for 24 hours. Take as much sugar as the fresh peel originally weighed with a sufficient quantity of water in which peel was cooked to dissolve it. Bring to a boil and skim. Cook the peel in this until the syrup is almost entirely absorbed; then remove and roll each strip separately, while hot, in granulated sugar.

Oatmeal Biscuits.

Quarter of a pound of fine oatmeal, quarter of a pound of flour, two ounces of butter, one dessertspoonful of castor sugar, pinch of bicarbonate of soda, about three-quarters of a gill of milk and water. Mix the flour and soda, and put through a sieve. Rub the butter into the flour until it is like breadcrumbs. Sieve the oatmeal and add with the sugar. Mix all the dry ingredients together, then add gradually sufficient milk and water to make a stiff paste. Roll it out until about one-eighth of an inch in thickness. Cut into rounds or oval shapes, put on to a greased baking sheet, and bake in a moderately hot oven for about 15 minutes.

Soda Biscuits (Excellent to Serve with Cheese).

Three-quarters of a pound of flour, quarter of a flat teaspoonful of bicarbonate of soda, one ounce of butter, one yolk of egg, half a gill of water (more if required), pinch of salt. Mix the flour and soda and put through a sieve. Rub in the butter. Add the sugar, and mix all the dry ingredients together; make a hole in the centre. Beat up the yolk of egg, and add with sufficient water to make a stiff paste. Work it well together, then roll it out to about one-eighth of an inch in thickness. Cut into rounds with a fancy cutter. Prick with a fork. Put on a greased baking sheet, and cook in a moderately hot oven for about 15 minutes.

Vanilla Souffle.

Three yolks of eggs, 1 whites, 1oz of flour, 1oz of butter, 1 gill of milk, 2 teaspoonful of castor sugar, ½ teaspoonful of vanilla. Thicken butter a souffle tin which holds 1½ pints. Tie round outside the tin a band of buttered paper; this paper must stand up three inches above the tin, and be of two layers, so as to be strong. Then melt the butter in a saucepan, add the flour, and mix it in smoothly. Pour in the milk, and stir till it boils. Let it cook slowly for two or three minutes or longer, stirring it

all the time. Take the pan off the fire, and add the sugar. Let it cool a little, then beat in the yolks of eggs one by one. Beat the whites of eggs to a stiff froth, and add them lightly to the yolks, flour, etc. Add the vanilla, and pour the mixture into the tin. Put a piece of buttered paper over the top of the paper band, and steam gently about half an hour. Then turn out carefully on a hot dish. Pour any good sweet sauce round, and serve at once, or it sinks.

When Cooking a Joint.

Before placing a joint into the dripping-pan sprinkle the pan over with flour, over that a little salt, adding some good dripping or lard. A short time before removing from the oven, pour into the pan a cupful of water from boiling potatoes. On dishing, drain off the fat, pour in as much potato water as needed for gravy, bring to a boil in the pan, stirring till boiling. This will make a rich brown gravy, without coloring.

Household Hints.

A little mustard well rubbed into the hands after peeling onions will remove the odor.

Good stock for gravies can be made from the skins of carrots and onions; they contain valuable salts.

Before cleaning copper kettles, fill them with boiling water. They will be found to polish more quickly.

Rice-water, or a little borax dissolved in boiling water, is better than starch for stiffening voiles, cotton georgettes, and fine lace.

HOW TO BOIL AN EGG.

Place in sufficient boiling water to cover egg. Put a three-minute record on your gramophone, and when the record has finished playing, the egg will be correctly cooked. If you have not got a gramophone, see us about one.—Allan Young Ltd., 17 The Octagon, Dunedin.

We wish the readers of the *Tablet* to realise our readiness to reply to anything they wish to know regarding the state of skin or hair. Send combings and stamped addressed envelope. † Those suffering from Influenza would do well to write at once for the special Influenza Hair Tonic, and so check those affections which arise from debilitated scalp. ‡ Clay Packs are invaluable for face and neck. § "Buena" Tonic imparts a youthful appearance and eliminates wrinkles; always look as young as you feel. Hair work, latest designs; best English hair staining; permanent hair waving. Electrolysis. All other treatments. Skilled assistants.

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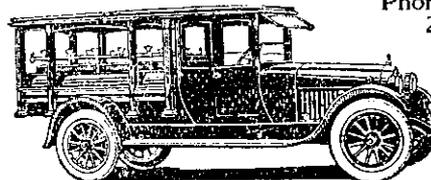
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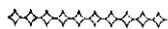
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ON THE LAND

MARKET REPORTS.

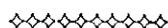
The yarding of fat cattle at Burnside last week consisted of 280 head. With the exception of a few pens of well-finished bullocks, the yarding was of medium quality. Prime bullocks sold at the previous week's rates, while medium and inferior cattle declined 25s to 30s per head. Prime heavy bullocks realised from £19 17s 6d to £20 10s, prime £15 to £16 15s, medium £11 to £13 12s 6d, prime cows and heifers £9 5s to £11, others from £6 10s. Fat Sheep.—The yarding consisted of 2287 head, the quality generally being good. Prices were easier by 2s to 2s 6d on the preceding week's rates for butchers' sheep, while unfinished showed a greater decline. Prime heavy wethers brought from 49s 9d to 55s, prime 44s 6d to 47s 3d, medium 37s to 41s, light from 31s, prime heavy ewes 40s to 45s 3d, prime 32s to 36s 6d, others from 28s. Pigs.—A medium yarding was offered, all classes being represented. Competition was fairly brisk, and the previous week's prices were maintained. Prime baconers realised up to 7½d, and prime porkers up to 9d per lb.

At the Addington market last week there was a keen sale of beef and store cattle, and store sheep also sold well, but particularly store cattle. Fat sheep eased slightly on the preceding week's sale. A few spring lambs made from 27s to 30s. Fat Sheep.—There was a slightly smaller yarding, values being easier by 1s 6d per head. Best wether mutton realised from 7½d to 8d, prime 7½d, light 7d to 7½d, best ewe 7½d, medium 7d to 7½d, extra prime wethers 48s to 51s, a few special 61s 6d, prime 42s 6d to 46s 6d, medium 38s 6d to 41s 6d, light 35s to 38s, extra prime ewes 40s to 44s, special pens 47s to 50s, prime 36s to 38s 6d, medium 33s 6d to 35s 6d, light 30s to 33s, hoggets 30s to 32s 9d. Fat Cattle.—There were 350 yarded, most of which were of good quality. A keen sale eventuated, good beef averaging from 45s to 48s per 100lb, special cases over. Eighteen South Otago steers averaged £23 15s, extra prime steers £24 10s, prime £18 to £22, medium £14 10s to £17 10s, light £9 10s to £14, extra prime heifers £17 7s 6d, prime £12 10s to £15 5s, ordinary £9 5s to £12 5s, light £7 to £9, extra prime cows £15 to £18 12s 6d, prime £11 15s to £14 10s, medium £8 to £11 5s. Vealers.—A small entry was brought forward. Classes for butchers sold well at a considerable advance on late rates. Runners realised £7 5s, good vealers £6, medium calves £3 to £4 10s. Fat Pigs.—There was a small entry and a keen demand for choppers, which realised from £3 to £7, light baconers £4 to £4 10s, heavy £5 to £5 12s, average price per lb 7½d, light porkers 50s to 57s, heavy 60s to 70s, extra heavy £3 17s, average price per lb 9d to 10d.



FARM MANAGEMENT.

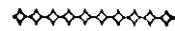
Farm management, based on economic lines, requires (says a Home paper), not the use of farmyard manure alone, nor the use of artificials alone, but a combination of the two; and in order to obtain the most profitable results both the bulky manure and the artificial should be employed in a systematic manner with a well-considered method of cropping, not in a haphazard manner, liberally one season and niggardly the next. The great advantage of farmyard manure is that, should the season be dry, its good effect stands out prominently and enforces the prudence of not neglecting the periodical application of such a natural manure. Artificial manures are very useful, and indeed necessary, in modern agriculture, but they must be employed as supplementary agents, not looked upon as sufficient in themselves to maintain the soil up to its full productive capacity.



PASPALUM DIGITARIA AS A SAND-DRIFT BINDER.

Mr. W. H. Field, M.P., contributes the following note to the *N.Z. Journal of Agriculture*:—"Some time ago, acting on the advice of Mr. B. C. Aston, I tried growing one of the paspalum grasses (*P. digitaria*) in my

grass-garden on the sandhills at Waikanae. This grass grows so rapidly and produces such strong shoots that I was induced to try it on a bad "blow-out" on the top of one of the grassed dunes near the homestead. It seemed to me a comparatively short time after this had been planted that I visited the spot again, when, to my astonishment, I found that the grass had become thoroughly established, was rapidly covering the loose sand, and had effectually stopped the drift. I am so impressed with the possibility of this grass that I am trying it on a much larger scale. Stock seem to be very fond of the grass, and possibly it may have to be protected from them in the early stages of its growth, but it is difficult to see how, with its strong rooting-system, they could exterminate it when once it had become established."



Sheep Farming on Native-Grass Pasturage

(Contributed.)

WATER.

In the districts frequently parched up by drought, it is often difficult to find water for the stock in hilly country. Whenever even a drip can be found it should be developed to the fullest extent and the water conserved. In papa country often just a trace of water will be found which will be useless unless developed. In such places the simplest and easiest way to conserve the water will be to cut a channel in the papa in such a way as to collect even the smallest drop, and at the end to cut a trough out of the papa itself. It will hold the water like concrete and will be hard enough not to cut up under the feet of the stock. Papa is not like clay in this respect. Such drinking troughs will last for years, and are easily made.

If concrete can be easily obtained it will be better, but if, owing to the difficulty of getting the material to the desired place, it is impracticable, the above plan will be found a good substitute.

TEMPORARY OR EMERGENCY REPAIRS TO FENCES.

The shepherd when making his round of the sheep run should look over the fences, and as soon as any break occurs, or better still when the wires are becoming slack or a break is likely to occur, he should see that the matter is attended to at once. Prevention is much better than cure, and it is better to repair in time than to allow the stock to mix up, repair afterwards, and then be put to the additional trouble of drafting sheep and bringing them back from a neighbor's. The shepherd will find it to his advantage to make himself familiar with the simple two-stick device for straining up wires in an emergency. Unite the ends where the break has occurred with a short piece of wire, leaving sufficient slack to insert a stick with one turn of the wire round its centre; then take a second stick and place it at right-angles to the first, centre to centre to form a cross; now by turning stick No. 1 as a lever stick No. 2 becomes a roller. Keep on turning till the wire is taut, and then tie one end of stick No. 1 to the wire and the thing is done. A few feet of wire will usually be found along the fence, or near the straining post. The sticks should be about 18ft or 2ft long and sufficiently strong for the purpose say from one to two inches in diameter. Two pieces of manuka are excellent. This device will be found very useful when neither hammer, strainer nor staples are at hand, and when well done, will last for years, if necessary.

(To be continued.)

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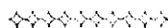
Sweet Glendalough and "Kevin's Bed,"
Muckross and Thomond Gate,
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Fair Melleray's shrine, the Munster moon
Meshes in silvered sheen,
While round towers shadow Shannon's tide,
Soft-robed with ivy green.

Rise groves of sturdy oak and beech
Round Blarney, sternly grand,
While Padraig's Mount in sweet Mayo
Looks out toward Achill's Strand.

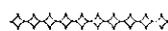
In reverie I fondly see
Those ruins, grim and grey;
I vision, too, my Erin free
As fragrant blooms of May.

—P. J. FURLONG.



A SWEETENER OF LIFE.

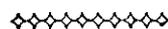
Has it ever struck you what a sweetener of life lies in a few words of appreciation and encouragement? How few of us take the trouble to stop a few minutes and praise a servant for work well done, or even pause to tell our nearest and dearest how we appreciate all the daily services which we have apparently never noticed. When our friends die we hasten to send beautiful flowers as a last appreciation of our love for them. But would it not be better if we had helped them with a little praise when they were working, or if we had cheered them in the dark days when they were depressed?



AS OLD AS JOAN OF ARC.

Few persons suspect that in the Cathedral Church of Notre Dame is a bell contemporaneous with Joan of Arc—"the blessed bell" which sounded the tocsin when the maid of Lorraine appeared in August, 1429; and Paris was besieged by the English. This historic bell, referred to by Victor Hugo in his *Notre Dame de Paris*, was given to the Cathedral in 1400 by Jean de Montaign. It was re-founded in 1686, and then baptised under the name of Emmanuel Louise Therese, in honor of Louis XIV. and Marie Therese of Austria.

So if this bell is not the same bell which the heroine of Domremy heard, nevertheless the same metal vibrates to-day at the great religious ceremonies of the metropolitan church. In view of later events, it seems rather more than a coincidence that when all the other bells of Notre Dame were destroyed by the revolutionists Joan's bell should have been spared.



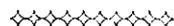
THE PURSUIT OF PLEASURE.

If we choose the occupation we want for a life avocation, we are in the pursuit of pleasure in a way. Like lightning, that seeks the path of least resistance, we try to go through life in the happiest manner; if an obstacle appears in our path, we go around instead of removing

it. The main question is: In what does the pursuit of pleasure eventuate?

There are two kinds of pleasure, roughly speaking, temporary forms and lifelong. The short consists of the things that amuse us from day to day—the theatre, books, the vacation periods. The lasting pleasures are those that are derived from the way we make a livelihood.

The ability to make the right decision in our youth decides for us the ultimate character of our pleasures. There are certain lines that are pleasing and remunerative, walks of life in which we feel both secure and happy, yet may, in the final analysis, not be the best for old age. They may be too easy, they may lull us into false security, they may beckon us on until we have gone so far that "returning is as dangerous as to go o'er."



THE FRUITS OF CHARITY.

A Sister was passing through the streets of Boston with downcast eyes and noiseless steps, reciting a prayer or thinking of the poor family she was to visit. As she was passing on her errand of mercy, she was suddenly addressed in language that made her pale cheek flush, by a young man of remarkable appearance and free swaggering gait. The Sister, though grievously outraged, uttered no word, but raised her eyes, and looked at the offender with calm, steady gaze, in which volumes of rebuke was expressed. Time passed on; the war intervened, and when next they met it was in a ward in a military hospital in Missouri. The once powerful man was now feeble as an infant, and had not many days to live. The Sister seeing his condition, asked him if he belonged to any Church; and on his replying in the negative, she asked if he would be a Catholic.

"No—not a Catholic—I always hated Catholics," he replied. "At any rate you should ask the pardon for your sins, and be sorry for whatever evil you have done in your life," urged the Sister. "I have committed many sins in my life, Sister, and I am sorry for them, and hope to be forgiven; but, there is one thing that weighs heavy on my mind at this moment—I once insulted a Sister in Boston, and her glance haunted me ever after; it made me ashamed of myself. I knew nothing then of what Sisters were, for I had not known you. But now I know how good and disinterested you are, and how mean I was, I am disgusted with myself. Oh, if that Sister were here, I could go down on my knees to her, and ask her pardon!"

"You have asked it and received it," said the Sister, looking full at him, but with a sweet expression of tenderness and compassion. "What! Are you the Sister I met in Boston? Oh, yes! you are—I know you now. And how could you have attended me with greater care than any of the other patients? I who insulted you so!"

"I did it for Our Lord's sake, because He loved His enemies and blessed those who persecuted Him. I knew you from the first moment you were brought into the hospital, and I have prayed unceasingly for your conversion," said the Sister.

"Send for the Priest!" exclaimed the dying soldier; "the religion that teaches such charity must be from God." And he died in the Sister's Faith, holding in his failing grasp the emblem of man's redemption, and murmuring prayers taught him by her whose glance of mild rebuke had long haunted him like a remorse through every scene of revelry or of peril.



A SMILE.

A smile met a tear and the tear was no more,
The smile journeyed onward enriching its store
Wherever it lighted, an answering smile,
Made bright the long distance of many a mile.
It lingered where little folk joyously played,
And they dimpled in glee at the sunshine it made.
For the old, worn, and weary, it brightened the way
Like the glory of sunset at close of the day.
The smile was a joy and the sunshine it made
Drove sorrow and trouble back into the shade.
Its source was a human heart, rich in God's grace,
With the sunshine of love ennobling the face.

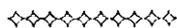
—SUSAN W. CLUNE.

CONSOLATION.

When the young husband returned home from the office he found his wife in tears.

"Oh, John," she sobbed, "I had baked a lovely cake! I put it outside for the frosting to dry—and—and the dog ate it!"

"Well, don't cry about it, sweetheart," replied her husband, patting her flushed cheek; "I know a man who will give us another dog!"

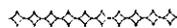


WHY THEY SMILED.

A story is told of a well-known Edinburgh organist who was conducting his choir practice, the anthem under treatment being "As pants the hart."

The choristers seemed rather short of breath, and consequently did not sustain the notes long enough.

At last, when he could stand it no longer, the organist called out: "Stop, stop, gentlemen. Your pants are far too short."



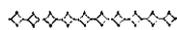
WHEN DUNN WAS DONE.

Bilkins is fond of riddles. Here is the latest infliction he is trying on his friends.

"It was done when it was begun; it was done when it was half done; and yet it wasn't done when it was finished. Now what was it?"

Of course, his friends could not guess. Whereupon Bilkins explains.

"Timothy Johnstone courts Susannah Dunn. It was Dunn when it was begun; it was Dunn when it was half done; and yet it wasn't Dunn when it was done—for it was Johnstone."



SMILE-RAISERS.

"The most considerate wife I ever heard of," said the philosopher, "was a woman who used to date all her letters a week or so ahead to allow her husband time to post them."



Lady Visitor: "That new girl of yours seems very nice and quiet."

Mistress of the House: "Yes; she's very quiet. She doesn't even disturb the dust when she's cleaning the room."



"Yes," hesitated Mr. Justwed, "these biscuits are pretty good, but don't you think there ought to be just a little more——"

"Your mother made them," interrupted Mrs. J., quickly.

"——of them?" ended Mr. J., with a flash of inspiration.



"Warmth and softness will never melt a girl's heart," sighed the young man who had tried to make an impression on a girl by saying sweet things.

"I should say not," replied the fellow who had been jilted. "It is hardness and coldness that melt their hearts—diamonds and ice-cream."



Poet: "I propose to publish my poems under the name of John Smith."

Candid Friend: "Well, I don't think that's playing the game."

Poet: "Why not?"

Candid Friend: "Just think of the thousands of innocent men who will be suspected."

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Why the Sea is Salt.

Why should water in the sea be so salt? It is fed by rivers, which bring down a constant supply of fresh water. But is river water perfectly fresh? Try a little experiment. Fill one tumbler with water from which all the salts have been extracted, and another with river water. Now taste them. You will have no difficulty in distinguishing them. The flavor of salt in the river water will be quite noticeable, for all so-called "fresh" water is tinged with the salts in the earth.

As streams and rivers run through the land, they melt away the soft pieces of the soil and carry them to the sea. In the soil are salts of various kinds, the commonest being sodium chloride, the chemical name for the salt which appears on our tables at meal-times.

For ages past, salts have been washing down into the sea, where they have accumulated. The heat of the sun evaporates the water of the ocean, but this only serves to make the sea more salty, for the sun does not suck up any of the salts.

Clock Without a Tick.

A novel clock, new in design and conception, has been invented by an Edinburgh clockmaker. That this is a real scientific advance in the realm of horology is at once established by the fact that a paper was read, and the clock demonstrated before the Royal Society of Edinburgh, by Mr. Stuart, the inventor. The clock has a silent continuous motion (says the *Scotsman*). It has no "tick" or intermittent movement like an ordinary clock. The pendulum, which is driven by a gravity arm, is absolutely free, having no escapement to unlock, no mechanism to drive, nor any electrical contacts to make or break, thus realising what has been the clockmakers' dream for many a decade. Being driven by electricity it, of course, requires no winding. Two models were demonstrated to the Royal Society, one in the form of an accurate or precision regulator with a heavy pendulum, and the other in the form of a heavy powerful turret clock, such as is used in the huge dials on church tower or public clocks. The former, carefully checked over a long period by Paris observatory wireless time signals, has been regulated to within half a second per week. This is a marvellous result, when it is remembered that the timepiece was practically a rough model built for experimental purposes. The clock is absolutely silent in operation, and its consumption of electrical energy is one-hundredth of a watt. In other words, the power used in an ordinary 60 watt electric light bulb is sufficient to drive six thousand such clocks. It is a weird sensation to witness the curious floating motion of the seconds hand as it traverses the dial without the familiar stopping jerk at each second. The other model exhibited, built on exactly the same principle, but designed to demonstrate the adaptability of the movement to the heaviest work, actually lifted half a hundredweight at the end of a twelve-inch minute hand without in any way disturbing the time-keeping pendulum. This powerful movement or mechanism was contained in an 18-inch square. The Westminster clock, familiarly known as "Big Ben," has a 700lb pendulum, and could not equal this performance. One of the outstanding features of this patented principle is that accurate or precision time-keeping is now possible without the extremely fine workmanship which has hitherto been necessary. Further, the power available is unlimited, and in this respect, snow, frost, and wind, the present enemy of the maker of heavy clocks, and also the releasing of strike and chime movements, have now lost their terrors.



Holy Communion without works of charity is like a sacrifice without thanksgiving.—Abbe Gerbet.

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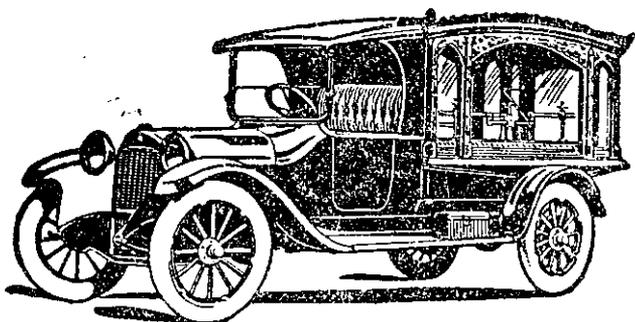
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