

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

March 7, Sunday.—Third Sunday in Lent.
 „ 8, Monday.—St. John of God, Confessor.
 „ 9, Tuesday.—St. Frances of Rome, Widow.
 „ 10, Wednesday.—The Forty Martyrs.
 „ 11, Thursday.—Of the Feria.
 „ 12, Friday.—St. Gregory the Great, Pope, Confessor, and Doctor.
 „ 13, Saturday.—Of the Feria.

St. John of God, Confessor.

St. John was born in Portugal of poor parents, A.D. 1495. He spent the greater part of his youth as a servant, his principal duty being to tend the flocks of his Master. Having, at the age of twenty-seven, enlisted as a soldier, the evil example of his companions had the effect of lessening his fervor, and causing him to give up some of his devotional practices. For this remissness he afterwards endeavored to atone by a life entirely devoted to the care of the sick poor. His charity and humility, his untiring activity in doing good to all, were such as to win for him the admiration of the city of Granada, where a considerable portion of his life was spent. St. John died in 1550.

St. Frances of Rome, Widow.

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

GRAINS OF GOLD.

DOMINE, DEUS MEUS.

O Lord, my God, in Thee I trust,
 And Thy protection crave,
 Lest fierce and strong the foe rush on,
 When none is there to save.

O Lord, if I have done ill deeds,
 And evil in my day,
 Then let the foe exult o'er me,
 And crush me in the way.

But in Thy justice judge me Lord—
 The sinner's wiles and arts
 Are brought to nought before Thy face,
 Who searchest reins and hearts.

My God is just and strong and good,
 Nor quickly moved to wrath,
 But for the wicked vengeance sure
 And swift is in his path.

Behold! The wicked make a pit,
 But who shall fall therein?
 And sorrow is the robe and crown
 Of him who walks with sin.

But I the praise of God will speak,
 And to His justice cry,
 And call with joy upon His name—
 The King and Lord most high.

—Catholic Bulletin.

Every human being is intended to have a character of his own—to be what no other is, to do what no other can.

The Storyteller

IN THE WOODS OF CASTLEDERG

Netta Hardacre was admitted on all sides to be far and away the prettiest girl in Middleton. With her lustrous dark hair, her creamy, softly-tinted skin, her fine features, flashing teeth, and a pair of big brown eyes expressive of every mood of softness or sadness, of gaiety and tenderness, she was a girl who almost at the very first sight of her won not only admiration, but love from all beholders.

She might so easily have been spoiled, too, by all this so easily-won admiration and homage, to say nothing of her position as the only child and heiress of Sir Victor Hardacre. Yet she was not in the least degree. There was never a girl who spent less time before the looking-glass, and people who knew her best often wondered if she had any knowledge or realisation of her wonderful beauty and charm. Though allowed by her adoring father a more than generous dress allowance, she hardly spent a thought upon chiffons, and would, from her utter disregard for such trivial matters, have proved the despair of her dressmaker and milliner were it not that fortunately she wore every garment with such an air as made it always seem the most fitting and becoming possible. In almost everything, indeed, she was as simple and as lovely and as lovable as a child.

Had she not been she might reasonably have felt very discontented as well as very, very lonely amidst all the wild beauty and solitude of her stately home at Castlederg. Standing high on a hill, surrounded on almost three whole sides by a thick belt of woodland, lordly chestnuts and sycamores, silvery-barked beeches, and gracefully-drooping birch trees, its many wide windows looked down on a broad expanse of picturesque but hardly-inhabited country stretching far away to the hills and the deep, wide waters of the Atlantic.

A stately and beautiful home it was, with its high terraced walks and gently-sloping gardens, its apple and cherry orchards, its hazel copse, and the deep darkness of the woods behind that at sunset were lit up as by a living fire with the glowing red rays shining through of the sun setting low in the west. Yet very, very lonely it could be, especially in the long evenings of midsummer, when the only sound that broke the stillness of the evening was the noisy, monotonous cawing of the rooks in the trees overhead.

Neither Netta nor her father, however, were conscious of the least desire to leave it, save for a short while each autumn, when they went for a holiday together to Paris or to Rome, to Brussels or Berlin, or some other Continental town in which they might gratify their craving for the artistic and the old-world and beautiful.

For the rest they were perfectly content at home, for Sir Victor was, first of all, a good landlord and a country gentleman, and when he was not enjoying himself out with the hounds or down by the river and lake with his rod or his gun he found equal if not greater pleasure in improving the conditions of his tenants, or in planting or pruning the lawns and many copses and shrubberies about his own beloved old home.

Both he and Netta were inveterate readers also, and between books and music, and flower and landscape painting, and the care of her garden—for, though there were many gardeners at Castlederg, its beautiful young mistress took a very active part as well as a special personal interest in everything that had already made the place such a wonder-world to visitors and sightseers—the girl, on her part, never found time to feel lonely. Though there was so little youthful society about the place, she always had her father. And the two had been all in all to each other for so long—ever since the time when Netta was only three years old, and her beautiful young mother was carried home from an accident in the hunt-

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ing field, never to open her sweet eyes on this sad old world again.

It was because of that, and of how her mother had died, that Netta always felt a little unhappy in the autumn of the year. For though the woods were very beautiful, with their branches all orange and gold and the beech trees sending down shower after shower of copper-colored leaves on the vivid green turf of lawns whereon the pampas grass waved in the breeze tall white heads like the funeral plumes of a hearse, there seemed always a vague sadness and mournfulness in the air.

Her father was obviously restless and uneasy and depressed, and she could not help sharing at least some of his depression, though she busied herself more than ever—ere the winter should step in and prevent her—in the planting of bulbs and the putting in of cuttings and various other odds and ends of outdoor work in her own special walled-in garden, where the chrysanthemums these autumn days made a riot of gorgeous life and color beneath the dying splendor of the woods.

Once that autumnal anniversary time of decay and death had passed over, her father's sadness disappeared too, and Netta's heart began to lift relievedly with his own. And after that the months of winter seemed to fly, so short were the days, and so pleasant the long nights of reading and recreation together in the cheery glow of lamp and firelight.

As I have said, Netta had little society of her own age, and hardly any of her own sex beyond that of old Madame Ducros, who had been her governess, and (being a widow and childless and without friends) found still a welcome shelter and anxiety under the kindly roof of Castlederg. But she had hardly felt the need of any society—at least, not until after Godfrey Sutherland had gone away.

She was not sure, even then, that any other society but his would have been much of a help and a solace to her. As long as she had Godfrey, and her father, and the kind old Madame, and her garden, and the poor and needy of the neighborhood to visit and be good to, how could she be lonely? These evenings when Godfrey used to come to dinner—for though almost penniless, and with his estates, moreover, heavily mortgaged, there was no one in the neighborhood to whom her father extended a more hearty and generous welcome—staying afterwards to talk by the fireside or play a quiet game of whist with Madame and her father and herself—seemed periods of ideal joy and happiness and contentment now that Godfrey had gone.

What had they quarrelled about? It was hard to say—and indeed the word 'quarrel' seemed much too strong a word to apply to the estrangement that had gradually come between them. It began like the cloud no bigger than a man's hand, in a slight feeling of jealousy on Netta's own part. But there had never been even the shadow of jealousy or misunderstanding between them until Estelle Dumont, a school friend of Godfrey's sister, had come to stay with them at Castle Grange.

They had always made Godfrey so welcome at Castlederg, for in spite of his poverty Sir Victor, Netta's father, liked him incomparably more than any other young man he knew. He was so rich himself that he could well afford to overlook such a small fault as poverty in an otherwise charming and deserving young fellow, and Godfrey was so big and handsome and cheery and kindly—and Netta, as well as her father, had perhaps dreamed dreams.

Dreams were all they were ever destined to be, apparently, for with the coming of Estelle Dumont to his home, Netta and her father began to see less and less of their former frequent visitor. Perhaps it hadn't been altogether Godfrey's fault, she tried to think sometimes, for she herself had never been able to get on very well with Godfrey's only sister, Julia, who seemed to her a very vain and frivolous person, supremely irritating, too, from her want of tact and her cocksure and opinionated self-assertiveness.

She had tried to like her and be nice to her for Godfrey's sake; but Julia Sutherland had so plainly shown her contempt for the dullness and dreariness of

Castlederg—her first visit having unfortunately coincided with Sir Victor's autumnal period of mourning and depression—that, as she was fond of telling her brother and her friend Estelle 'wild horses would not drag her to that house of gloom again for any consideration.' Neither did Netta care very much for Julia's French schoolmate and companion, who—perhaps as a result of her chatterbox hostess's constant declarations against the deadly dullness of Castlederg and its occupants—seemed to hold herself distant and aloof from them in a degree highly uncomplimentary.

Of course, it was perhaps inevitable that Godfrey should devote a great deal of time these days to his domineering and insistent sister and her pretty little French friend—who, as well as being pretty, was by all accounts a great heiress also, and the daughter of a big Parisian banker. Well, Netta was an heiress, too, but perhaps a very dull and unattractive one (at least so she thought herself), as compared with the bright and vivacious little Parisienne, Estelle Dumont.

At any rate, during the latter's stay with them at Castle Grange, Godfrey did not spend one evening now for the half dozen he used to spend with the quieter and more home-loving folk at Castlederg. There was always some excuse or other—a dinner-party at Lord Vane's, a bridge-drive at Lady Verner's, a motor expedition up to Dublin or to Cork, for shopping and a theatre or two. Altogether his time seemed now greatly occupied, and his attention almost entirely devoted to his sister and her friend.

All this time Netta herself grew colder and colder to him—that is, on the few occasions on which he now vouchsafed to visit them. Once or twice, indeed, so sore was she made by his defection, she refused to see him at all on the plea of having a headache. And if it came to poor Netta soon as a considerable shock, it was not altogether so much of a surprise to be told by some of her neighbors, with a commiserating smile, that he had just started for Paris with his sister and fiancée 'for the wedding.'

'And you hadn't even heard of it, my dear?' one of the least kind and tactful of them had added, with uplifted brows, when poor Netta had not been able to conceal her surprise, if not actual dismay, at the news.

Ah, well, that little dream was all over! She had been weighed in the balance with the other heiress and found wanting.

Perhaps she had no real right to feel hurt or sore, but she did. She had liked Godfrey so much, and he might at least have told her—have given her, or her father, his friend—some little hint of what was afoot. Ah, well! her father at least wanted her, and loved her! For a time—a short little foolish space of time—she blushed hotly now to think of it—she had wondered and fretted a little as to what her father would think, what his feelings would be did another man—one other man—dare ask to take her from him. Poor father! he would have been lonely, more sad and lonely than ever, no doubt. And now he need not be—need never, never be! There was at least some comfort—nay, a great big plentiful store of comfort and satisfaction in that thought.

Her foolish, short-lived dream was over and gone, dead and buried for ever in her heart. And she must be content, would be content to stay with her father for all the time he should find need of her—that is to say, for the whole length of his days. She would have him, and dear old Madame, and her books, and her music, and her flowers—last, not least, her poor friends and neighbors, to think of and love and serve. But she would not have Godfrey—another woman would have whole claim on him now. And smile and chatter and put on a brave front as best she could, the thought still smote and stabbed her like a very sword-thrust in her heart.

And now the last of the red autumn leaves had fallen and been swept up and garnered by the gardener and his men to make leaf-mould for the blossoms of next year. The trees stood tall and brown and bare, the stars twinkled frostily, and a cold-looking crescent



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moon lay low above the woods in a dark blue velvet and unclouded sky.

In two or three days Christmas would be at hand, and, as usual at this season, Netta's mind and hands were busy together with seasonable thoughts and preparations concerned with the poor proteges and the great and Kingly festival that was coming so near.

Various hampers and parcels had already been deposited by her own or the servants' hands at the different poor cottages about the place. Yet, somehow, in spite of all her endeavors to the contrary, Netta felt far less cheery and 'Christmassy' this year than she had ever felt before. Though her heart was just as warm towards her poor neighbors as it had always been, she felt somehow a far less inclination to meet them and talk to them than she used to do.

No matter how she tried to shake it off, a weary feeling of sadness and depression still weighed on her young heart, changing her former cheery-bright, radiant looks and merry laughter into the veriest pale ghost of a smile.

The fact was, she began to dread meeting people; talking to them.

'How thin you are grown, Miss Netta, darlint!' one after another would say. 'And where are all the fine bright roses gone from your pretty cheeks? And isn't this wonderful news we hear of the wedding at Castle Grange?' So that often these days, instead of taking her Christmas parcels around to the recipients herself, she preferred to send them by one of the servants, for no other reason than this—to escape comments and questions on her own altered appearance and Godfrey Sutherland's wedding.

There was one person, however, whom she must not fail to go and see this year, or any other year that the dear old body might, happily, remain in the land of the living. For old Mrs. Dempsey, the dearest, sweetest old creature for many a mile around, was already well beyond the allotted span in years and could not be with them much longer. And, let Netta's Christmastide benefactions to her be ever so great, the girl knew well that unless they were accompanied or followed by a visit from herself all her dainty gifts and goodies were like to taste as so much ashes and dead sea fruit in old Mrs. Dempsey's mouth. And now it was already Christmas Eve, with the frosty moon shining coldly in the sky, and a great bank of dark grey clouds rising swiftly above the distant hills and rolling down from the west, with a promise of snow before nightfall.

'My dear child, surely you are not going out at this hour of the evening, and alone?' asked old Madame Dumont in dismay, as Netta suddenly stood before her, looking a picture of brightness and beauty in her becoming seal toque and furs, into which she had tucked a glowing bunch of holly berries and their leaves.

'Yes, dearie, I am—I have to,' said Netta gaily. 'I had almost forgotten poor dear old Mrs. Dempsey.'

'But, my dear, you sent her a most extravagant hamper of good things only yesterday,' protested Madame, reprovingly.

'Yes, I know. But she'd be quite disappointed if I did not go to see her myself as well. The poor old thing is so lonely—especially now that her only son and grandson are both gone to the war. And there's so little time now, as to-morrow is Christmas Day. But I shan't be long, as I'll take the short cut through the woods.'

'Through the woods!' Madame Dumont almost shrieked in horror. 'And at such a late hour—almost dark!'

'There'll be a moon presently—' Netta began.

'But, dear child, supposing you were to meet with some mishap—an evil tramp, or a wicked bull, or—or anything of that sort!' warned Madame, interrupting.

'Or some fierce kind of a rabbit, or a dangerous squirrel, or a man-eating white owl, that might swoop down and pick my eyes out,' laughed Netta. 'Why, you dear, silly, nervous old thing, you have been warning me against the dangers of those woods every time I went into them for primroses or daffodils since I was a child, and nothing has ever occurred to frighten me yet.'

'Oh, but, my dear,' said old Madame Dumont, shaking her head ominously as she peered over her spectacles at the girl, 'it's a long lane that has no turning. If you must go, do take one of the maids with you, I beg of you!'

'Mrs. Dempsey wouldn't find a word to say to me if I did,' laughed Netta, and ran off to save further discussion.

She knew the path through the woods of Castlederg so well that she did not feel in the least degree nervous or afraid. And after about a quarter of an hour's rapid walking she emerged safely from the long, dark, winding, and leaf-strewn path, and crossed the stile that led into a narrow breen, half-way down which nestled Mrs. Dempsey's neat little whitewashed and straw-thatched cabin, its windows shining bright.

Just as she did so she suddenly fell back with a little cry, for a large dog had suddenly bounded towards her, and with almost equal suddenness the figure of a man with a gun on his shoulder embodied itself out of the gathering darkness and mist.

He had almost passed her by before she knew who it was; but he, on his side, had been quicker to see and recognise her.

'Hello, Netta, is it you really? And I just happened to be thinking of you at this very minute! But where are you off to, all alone, at this hour of the evening, too?' spoke Godfrey Sutherland's well-remembered voice out of the darkness, in tones almost of rebuke.

'I'm going down to see Mrs. Dempsey,' she answered him coldly, after the first startled feeling of surprise had passed. She could not feel anything else but cold to him just yet—cold and proud, and bitterly hurt by his recent attitude and actions. Doubtless, he had just come home to spend Christmas with his bride, who, together with himself, would delight in flaunting their new-found happiness in her face. And he and she had been such friends—so much more than ordinary friends—but a little while ago! How could she feel anything else but sore and resentful, and how hard she would find it to hide it, however much she might try!

'Mayn't I come with you?' he asked, apparently undaunted by the chilliness of her tones: 'It is very late for you to be out alone.'

'Oh, I am quite used to it,' she replied, with a kind of mirthless, half-frozen little laugh. 'In fact, I should much prefer to be alone, if I may say so.'

'Oh—in that case,' he murmured, falling back and lifting his hat, evidently stung by her marked air of aloofness and hauteur, 'I must not think of intruding.' And in a moment he had vanished into the darkness.

Netta stumbled on a little blindly. Hardly had she advanced a dozen paces, however, when Godfrey's dog 'Bran' came bounding noisily after her.

'Away, Bran, away!' she commanded him irritably, as he trotted along by her side, shoving his cold, wet nose ingratiatingly now and again into her warmly-gloved hand.

But Bran absolutely refused to leave her. He was still close to her heels when she entered Mrs. Dempsey's cottage, and all that she or the old woman could say or do seemed powerless to alter his determination of remaining close by Netta's side.

'Well, maybe it's for luck, Miss Netta, avourneen,' the old woman said, after they had had their little chat, and the girl stood up at last to go. 'I often heard tell that it was a powerful lucky thing for a dog to follow a body like that. And to tell you nothing but the truth, Miss Netta, I'm glad you have his company for protection, for it's not safe for a young thing like you to be out on the dark, lonesome road. And if I were you, Miss Netta, honey, I'd not be going home through the woods to-night. The moon is gone behind the clouds, and it's grown terrible dark. And I heard tell there was a couple of very ill-looking tramps goin' round here within the last day or two. They say Mrs. Gregory's little house was broken into and robbed last night, and a boy of the Malones was stopped on the road too, and all his bits of money taken from him.'

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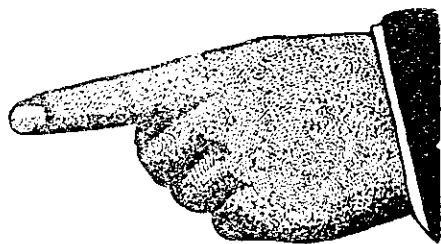
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'Don't tell me anything more, Mrs. Dempsey, dear,' laughed Netta, a trifle uneasily, 'or I'll be afraid to go home at all, even with Bran. Why, it has grown dark!' as she stepped from Mrs. Dempsey's brightly lit kitchen into the blackness of the mid-winter night. She shivered a little. Something had surely unnerved her—perhaps it was that unexpected meeting with Godfrey but a little while before. Had she been foolish to refuse his offer of an escort after all?

She said good-bye to her old friend and hurried off in the darkness, which, after a few moments, when the moon had drifted again through the clouds, did not seem quite so dreadfully black and impenetrable. Re-assured by the now very welcome company of Bran, her courage soon began to return; she determined that after all she might venture to go back through the woods, since the way by the road would be almost a full mile longer.

She crossed the stile, therefore, into the wood, and made her way along—more through life-long familiarity with the path than through any sure clearness of vision—till she got about half way through. Once or twice she had an eerie, frightened kind of feeling that someone was following her at some distance behind. But she could see nothing, and became satisfied after a time that it was again only a case of 'nerves,' and that the footsteps she thought she heard at a distance behind her were only the rustling of the wind through the leaves. Besides, Bran was with her, and if there should be anybody about—

But at that moment the dog gave a deep, low growl and leaped quickly in front of her. At the same instant someone struck a match, and poor Netta had a momentary and most terrifying vision of two grinning evil-looking faces that leered at her out of the darkness.

'Hand over your purse, my pretty, and we won't trouble you any further,' said the one nearest to her.

'But I haven't a purse—I brought out no money with me,' faltered Netta, falling back in terror from the malevolent looking faces that mercifully disappeared from her gaze for a moment as the match flickered suddenly out.

'We'll soon find out, Missie, whether you have or not,' snarled one of them, laying a hand roughly on her shoulder.

Netta gave a scream, and as she did so Bran, who had all this time been bristling and growling, suddenly flew at the fellow's throat. Then a sound of footsteps came racing swiftly behind her, and in a moment Godfrey's voice the most welcome sound she had ever heard, she thought shouted angrily at her way-layers:

'What do you mean, you hounds? How dare you molest a lady like this. Dare lay another hand on her and I'll shoot the both of you dead!' Indeed he already had the gun poised, ready to fire.

But the two miscreants cowered miserably before him. 'Don't shoot us, sir,' they cried, 'and for God's sake will you call this damned dog of yours off. Sure we had no intention of frightening the young lady—we only asked her for a copper or two.'

Godfrey looked from one to the other in disgust, then back again at Netta's frightened face. Something in its look of appeal brought him to a sudden decision.

'Be off with you, you pair of the greatest scoundrels unhung,' he cried, 'and be thankful that either of you escape with a whole skin. You will not, however, escape the clutches of the law so easily, I feel sure,' and he expedited the departure of each with a kick, well directed and unerringly aimed.

As soon as they had slunk out of sight and hearing, he turned to Netta with arms outstretched, in an attitude of protecting tenderness.

'Netta, you poor little frightened girlieen,' he said softly.

But instead of coming towards him, she laid her cheek against the silvery bark of a beech tree and began to cry silently and piteously.

'Don't cry, dear,' he pleaded. 'I can guess how frightened you felt, but you know you should have let me come. I felt it wasn't safe for you to be out so late alone, especially when these stories of house-breaking and highway robbery in the neighborhood. But at least I am glad you had Bran.'

'It was you who sent him after me, then?' she asked with a look of sudden enlightenment. The moon had come out from behind the clouds, and all at once Netta's tears ceased.

'Yes, it was all I could do when you wouldn't let his master come also. And then—I tried to keep as close behind you in the wood as I could without frightening you, though I felt a good deal angry with you all the time. You might have accepted my escort,' reproachfully.

'But why should I? I meant to stay quite a good while at Mrs. Dempsey's, and then—your—your wife might have been wondering at your long absence.'

'My wife, Netta! My wife!' he cried in dumb-founded amazement, and laughed half-incredulously.

'Yes?' she queried. 'Aren't you married by this? I heard you had gone to Paris with Julia and your fiancée for the wedding.'

He looked puzzled a moment, then laughed, yet more loudly and boyishly than before.

'With Julia and her fiancée, you must have heard—and misunderstood,' he explained. 'You should know, of course, that Julia was engaged to Henri Dumont, Estelle's only brother, for the last year and a-half, and they were married a fortnight ago in London—a very happy as well as a wealthy marriage it will prove for my sister, I hope and believe. That was why we were so much taken up with Estelle, and Henri, too, when he came. I'm glad the wedding is happily over, for it was a great tie and a bit of a bore having to show them around so much, and Julia made sure to keep my nose to the grinding stone. She always did.'

'You must be very lonely for her, I'm sure,' ventured Netta, who was now walking home quite cheerfully and undismayed beside her big, manly escort, who had tucked her arm possessively through his.

'Lonely for Julia?' he asked, with a look amused and comically doubtful. 'Well, I'd hardly call it lonely, exactly, though the house does seem so quiet and still and peaceful without her bustling and managing ways. But I have been feeling very lonely for somebody else,' he said earnestly, and in the pale moonlight filtering down through the leafless trees she knew that his eyes were tenderly seeking her own.

'You know whom I mean, little Netta,' he went on. 'And, oh,' sadly, 'if only I were not such a pauper—if I only dared speak to your father—'

Netta's heart all at once began to quiver with a strange, unhopd-for happiness.

'Papa has plenty of money,' she said, tremulously, almost in a whisper, 'and if you only knew how fond he is of you —'

'Is he, dear? And are you?' he whispered back, softly.

'What do you think?' asked Netta, with her shyest and most adorable smile. And then, just as she had laid her sweet face a while ago against the bark of a silvery birch, she now laid her cheek against his—but this time not to weep. —NORA TYNAN-O'MAHONY, in the *Weekly Freeman*.

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SIDELIGHTS ON THE WAR

STUDENTS FROM JESUIT COLLEGES AND THE WAR.

Father Bernard Vaughan in a Christmas message to *Answers* says he is prouder than ever of being a Catholic, for from England alone a far larger average of Catholics had gone to the front than of members belonging to any other denomination. And never was he so proud of being a Jesuit as when he learnt that from Stonyhurst and Beaumont—two out of seven Jesuit colleges in England—seven hundred lads had rallied to the colors and many more were in training.

THE IRISH OF TORONTO.

Canada is sending another Irish regiment to the fighting line. It is being organised by the Irish Rifle Club of Toronto, and is to comprise 800 members who will purchase their own uniform, accoutrements, and arms. Creed, religion, and politics are to be ignored, Irish birth or extraction, together with the ability to shoot, being the only essential qualifications.

OBNOXIOUS FRENCH RULE.

We (*Irish Catholic*) have reason to know that the French Government has withdrawn the obnoxious notification which sick or wounded soldiers of the Expeditionary Force were required to sign on admission to hospital if they desired the attendance of a priest or Christian burial in the event of their death. It will be remembered that the resolutions adopted by our bishops at their recent meeting at Maynooth contained a strong protest against this monstrously restrictive document, which, being in French, was practically unintelligible to most of the British and Irish soldiers received in the French military hospitals.

IRISH-AMERICAN DOCTOR'S WORK.

The correspondent of *The Times* in Belgrade says that no account of the recovery of that city by the Serbians would be complete without reference to the splendid part played by Dr. Ryan, director of the American Red Cross, during the occupation. Having volunteered to stay when the Serbs left, he preserved order for the 48 hours preceding the Austrian entry and protected all the Serbian wounded and fed them. It is due to his fearless and determined intervention that the city was not destroyed and that a greater number of women and children were not carried off into captivity. To him also must be allowed the credit of the attention received by the Austrian wounded.

HOLLAND'S WATER DEFENCES.

If the Germans were interfering with Holland a resolute defence would be offered—the troops would quickly fall back on the famous Water Line. Mr. J. W. Robertson-Scott, in the new edition of his book about the Dutch which he now entitles *War Time and Peace in Holland*, gives an interesting account of this old plan of defence. The Water Line is roughly 70 miles long, and from seven to eight miles wide. The flooding is carefully restricted in area. This is done by means of specially built sluices and dykes, and a most carefully worked out system of running on the water. The object is to obtain a uniform depth of 18 in. But the country lies at all sorts of levels. So the flooding must be done in well-planned sections. The only way in which the inundation can be coped with is by turning off the water before the flooding is complete, or by force of artillery and high explosives later on when it is complete. Formerly the flooding took a fortnight. It can be done now in two days. The water is drawn from the Rhine, but in an emergency recourse would also be had to the Zuider Zee. It is undesirable to use Zuider Zee water if it can be avoided, for it is salt, and would inflict damage on the flooded land from which it would take years to recover. The Amsterdam

Water Line has been supposed to make of that city one of the strongest military positions in the world.

FATHER BERNARD VAUGHAN AND STRICKEN BELGIUM.

The Commission for Relief in Belgium have published in 150 American newspapers an open letter to American citizens written by Father Bernard Vaughan, S.J., at their request, appealing for aid in the effort to send food to the starving Belgians. In the course of his letter, Father Vaughan says:—'Experts calculate that to avert the extinction of Belgians through starvation 60,000 tons of wheat, 15,000 of corn, with 5000 tons of peas or beans, together with other foodstuffs, must be passed into the country monthly. If this supply is kept up every starving citizen may feel sure of getting each day about one-half a soldier's ration—ten ounces. If this supply is to be maintained there must flow into the relief fund more than a million dollars a week, practically five million dollars a month.' It is a work for which America would seem to have been specially deputed by God, says Father Vaughan, and already a generous beginning has been made. Thirty-eight steamers are carrying on the high seas 128,000 tons of relief supplies, valued at over eight million dollars.

A HARD NUT TO CRACK.

This utterance from the Rev. K. A. Bray, pastor of St. Peter's Episcopal Church, Geneva, N.Y., is well worthy of space in a Catholic publication (remarks the *Sacred Heart Review*). 'To those who are forever harping on the power of the Pope, meaning thereby not his spiritual but his temporal power, the problem set by this war must be a hard nut to crack. Here Catholic fights his brother, each owing allegiance to the same spiritual head, yet each with his life protesting allegiance to different and opposing temporal rulers. Austria, one of Rome's most faithful children, neglecting the pressure of Rome, along with Germany so largely independent of Rome, fighting France still very largely Catholic; England dominantly Anglican, aided by Ireland, herself divided as by a line into Catholic and non-Catholic camps. If to be a Catholic means loyalty to the Pope in antagonism to loyalty to one's country, what is the answer to the present situation?'

BRILLIANT RECORD OF IRISH GUARDS.

The *Times*, in announcing the appointment of Lord Kitchener as Colonel of the Irish Guards in succession to the late Lord Roberts, says: The Brigadier-General, Lord Cavan, commanding the 4th (Guards) Brigade, has paid the following fine tribute to the work of the Irish Guards in a letter received by the officer commanding the 1st Battalion, Colonel Proby:—'I want you to convey to every man in the battalion that I consider that the safety of the right flank of the British section depended entirely on their staunchness after the disastrous day, November 1. Those of them that were left have made history, and I can never thank them enough for the way in which they recovered themselves, and showed the enemy that Irish Guards must be reckoned with, however hard hit.'

The Irish Guards, the youngest regiment of his Majesty's Foot Guards, were formed in 1902, after the South African War, as a mark of Queen Victoria's appreciation of the services rendered by the various Irish regiments of the line. They went out under the command of Brigadier-General Scott-Kerr, who was wounded early in September, and was succeeded by Lord Cavan. Their Commanding Officer, Lieut.-Col. Morris, and the second in command were killed quite early in the campaign during the retreat from Mons. The battalion was then under the command of Major H. Herbert-Stepney, who has since been killed. His place was filled by Lieut.-Col. Lord Ardee, who was attached to the Irish Guards from the Grenadiers owing to the dearth of senior officers. Lord Ardee was himself wounded shortly afterwards, and the battalion is now under the command of Major the Hon. J. F. Trefusis.

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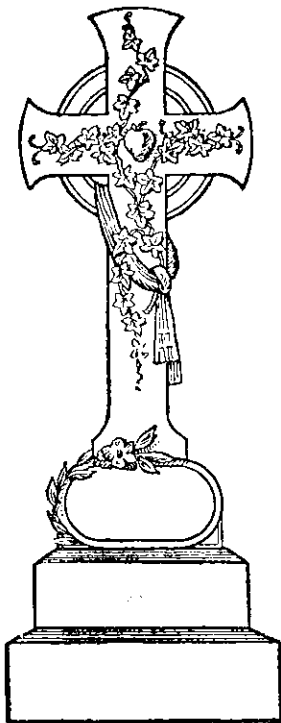
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PRUSSIAN POLES AND FRANCE.

A conversation with a priest, who filled the delicate mission of chaplain to the wounded German soldiers, threw some curious sidelights on the latter's state of mind (says a Paris correspondent). Those who came to Paris, and with whom our friend had to deal, were chiefly Prussian Poles and good Catholics. Our Abbe was struck by their conviction that France being a thoroughly godless and persecuting country, it was a righteous act to exterminate her sons. He astonished them when he told them of the crowded churches, the prayerful soldiers, the strong current of faith which has existed for some years past, but to which the war has added force. To convince foreigners that the French Government does not represent the real soul of the nation is always a thankless task, and our Abbe, a distinguished Sulpician, had some difficulty in persuading these Poles that *all* Frenchmen are not atheists. The Emperor of Russia's liberation of Poland made no impression on them, and they were as incredulous regarding his promises to their country as they had been with regard to the religion of the French soldiers. The anti-clerical Government of France has much to answer for, not only within the country, but also beyond its frontiers. We know from a certain source that the sympathies of many Italian, Spanish, and American Catholics are withheld from the French people because of the attitude of their Government, even at the present time, when it refuses to associate itself with the public prayers that are being recited all over the country.

BELGIAN REFUGEES.

In an article on the Belgian refugees in the London *Evening News* of November 27, the Countess of Limerick writes:—Among the refugees a few days ago was a party of twelve or fourteen nuns, with their Mother Superior and an old gardener. Their hollow cheeks told a tale of starvation. They were of an Order which saw little of the outside world, and the shock when their convent was bombarded left the Mother Superior, a woman of sixty-five, paralysed. She could not move a muscle of her body, and had to be carried everywhere. We tried to get her into a private motor car, but she was terrified until the owner of the car ran it up and down the roadway adjoining the platform. Then she smiled, and said, 'Oh, dearie, dearie, it's a train without an engine.' By the way, one of those nuns asked me if I could telephone to her uncle to let him know that she was safe. Her uncle was Mr. John Redmond. I cannot speak too highly of the magnificent bravery of the poor human derelicts that I see nightly on the platform of Victoria Station. They have heroically sacrificed home and country in an effort to stem the tide of Germans running into France; by so doing they have played probably the greatest part in this horrible war: yet, though hungry, homeless, and penniless, they express fervent gratitude for the smallest kindness from the hands of those whom they have saved.

BRAVERY REWARDED.

In his latest despatch General French commends the Second Coldstreams and Irish Guards for their indomitable pluck in storming two sets of barricades, capturing three trenches, and killing and making prisoner many of the enemy on the 1st of February at Givenchy.

Among those whose names appear in the latest list of recipients of the Victoria Cross is that of Lance-Corporal Cleary, or O'Leary, of the Irish Guards, who, when leading a storming party, killed five Germans holding a barricade at Givenchy and then rushed on to the second barricade and took prisoners five Germans who were attempting to man a machine gun. He practically captured the position alone.

Another recipient of the Victoria Cross is a drummer of the Gordon Highlanders, who rejoices in the suggestive name of Kenny. He fearlessly rescued five wounded men on October 23 at Ypres, and had previously twice saved and carried machine guns out of action.

CATHOLIC SOLDIER HERO.

Probably the most important—certainly the most popular—personage in Oldham, Lancs, at the present time is Sergeant John Hogan, of the 2nd Battalion Manchester Regiment, who was married in St. Mary's Church on January 2 (says the London *Universe*). A few days before his marriage, Sergeant Hogan, who had been invalided home, received an intimation that he had been awarded the Victoria Cross for conspicuous bravery near Festubert on October 29. The announcement in the borough of Hogan's distinction led to a great public demonstration, including a civic reception, and the modest hero was feted in a way that would have delighted a king, but which was very embarrassing to the young soldier. On Saturday last, the occasion of his wedding, Sergeant Hogan, V.C., was again feted in the most striking fashion. The marriage took place in St. Mary's Church, and was celebrated by the rector, Father Godric Kean, in the presence of a crowded congregation.

How Hogan won the Victoria Cross is told in the following lines:—

From October 11 his regiment had had some severe fighting a few miles to the north-east of Bethune, and suffered heavy casualties. All day on the 28th German shells fell thick among the trenches, and continued all night, to be redoubled in intensity at dawn on the 29th. Then, about 7.15 a.m., about 250 Germans charged from their trenches fifty yards away. They carried one of the forward trenches and occupied it, driving out the defenders, and rushed on to the supporting trenches before they were stopped, with great loss. About 3 p.m. Sergeant Hogan volunteered to accompany Second Lieutenant Leach to regain the trench, and the two crept up to and into it. Then a desperate fight ensued inside the narrow trench, the lieutenant and sergeant fighting from traverse to traverse until the Germans were driven to one end. Here they threw up their arms, and sixteen surrendered. When the two emerged they were deaf from the close rifle fire, which was conducted at less than ten yards' range. Curiously, neither was wounded, although the lieutenant's cap was knocked to pieces by bullets and the scarf he had wound round his neck was torn to ribbons.

THE NEW ZEALAND TROOPS IN EGYPT

CATHOLIC CHURCH PARADE.

(By J.C.M.)

We have received the following letter from an ex-pupil of the Marist Brothers, Christchurch, who is a member of the First Canterbury Regiment, now in Egypt:—

Zeitoun (near Cairo),

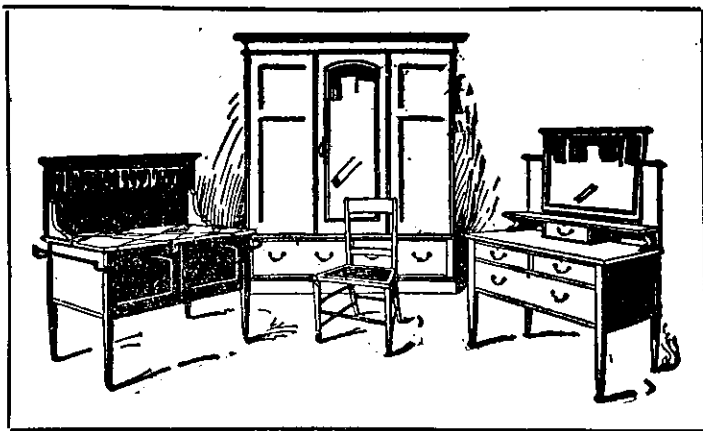
Egypt, January 6.

The *N.Z. Tablet* is one of the comparatively few New Zealand weekly papers that finds its way into the camp of the New Zealand Expeditionary Forces at present quartered at Zeitoun (near Cairo), Egypt, and the items of interest to Catholics are eagerly read. Fortunately, at Home we have friends or relations, who are doing their duty nobly and well in sending us good Catholic literature and other things that add to the comfort of a soldier's life. When in New Zealand, your paper was always in my own home, and to receive a couple of copies by the last mail seemed like getting back to old times. The number of Catholics with the New Zealand Expeditionary Forces is indeed large, and to see our church parade each Sunday would greatly please our Catholic friends in New Zealand. During our long sea voyage a number of the men were unfortunate in not having a Catholic chaplain aboard, but in such cases one of our officers usually conducted the services, when the Rosary was always said, and a quiet little chat afterwards gave us an excellent opportunity of getting to know our Catholic comrades more intimately. When we arrived in Egypt, however, the chaplains were able to take charge of their own flocks, and Father (Captain) McMenamin was soon very busy in making arrangements for us to attend Mass each

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Sunday. We have two chances of attending to our duties every week-end. The first is to get up early and attend Mass in a tent in camp at 6.30 o'clock, but the grand parade takes place at about 9 o'clock, when the Catholic members of the whole force attend. Of course there are a number who find it absolutely impossible to get away on certain Sundays, owing to their duties, but the whole parade would make any Catholic feel proud. Headed by the First Battalion Band the huge procession marches to Heliopolis, a distance of about one mile, and only then does one realise the large number of Catholics that are here. The church at Heliopolis is one of the prettiest buildings I have seen here, and that is saying a great deal, for in Egypt there are some of the finest buildings in the world. There is not so much seating accommodation as perhaps in the Christchurch Cathedral, but it does not fall very far short, and, besides, there is extra accommodation in the gallery, and this has always to be utilised. The sight from upstairs is a grand one, for nothing but one mass of khaki presents itself to view. Father McMenamin always celebrates Mass, and gives the men a short sermon, after which they are marched back to camp again. Of course Heliopolis is practically a Belgian town, but large numbers of French and Greeks reside there. The residents have come to look upon the parade of the Catholic troops as something to be seen, and the people turn out in large numbers to see the procession. The percentage of Catholics in this force is not known to me at the present time, but if exact figures were available it would certainly make interesting reading. It is strange the number of old schoolmates that one meets. Many young fellows I knew in my boyhood days, and who attended the Marist Brothers' School in Christchurch, and whom perhaps I would never have met again but for this opportunity, are with us now. In fact, the old school is well represented, and of those who were there in my day, the following may be mentioned: P. O'Malley, L. Poff, T. Leathwick, McIntyre, T. Madden, C. J. Mather, H. Perkins, F. Cronin, W. Cronin, and O. Newnham. There are many others whose names I cannot call to mind at present. I noticed in the latest *Tablet* I received, a photograph of the school's crack football team, and it is very evident that the lads are making a bold bid for victory in the cricket competition. Such papers as the *Tablet* are only too welcome in a military camp of this description, and for the favors we have received, I am penning you this note.

A RELIGIOUS PROCESSION.

The following is an extract from a letter received by a Wellington official of the Catholic Federation from his son, who is a member of the New Zealand Expeditionary Force, now stationed in Egypt:—

'We have a church parade every Sunday morning and march over to the Basilica at Heliopolis. I went to one of the ordinary services last Sunday. Nearly all men in Egypt wear the fez, with a Turkish turban. This is the national head-dress for police, postmen, railway men, and tram men: in fact I have seen only about a dozen men in hats. The other Sunday was the Feast of the Holy Family, and a procession in honor of the Blessed Virgin Mary took place in the grounds where, it is said, the Holy Family lived when they were in Egypt. All the Catholic soldiers were invited, and a good number of us attended in the afternoon. Our own chaplains Fathers McMenamin and Dore accompanied us, and we were shown over the grounds by the French priests. There is a church in the grounds called 'The Chapel of the Holy Family,' and the paintings on the walls are really good, the subjects being the 'Massacre of the Innocents,' the 'Flight into Egypt,' and the 'Entry into Heliopolis.' Only at certain times of the year are people allowed to enter the grounds. The grounds are, so tradition says, where the Holy Family lived, and in a corner fenced off by a brick wall is the very tree under which our Blessed Lady rested with the Divine Infant, while St. Joseph went to the Nile for water. Of course no one believes it to be the actual

tree. The French priests do not say so, but they tell you it is grown from cuttings of the actual tree, and this one is hundreds of years old now. When this one is dying a sprig will be taken from it, and so on. Near the tree is the Blessed Virgin's well, which was used by the Holy Family when they lived here. It was said to have been salt water until the Holy Family drank out of it, when it was at once changed into clear, cool, fresh water. I had a drink out of it myself.

The procession in honor of our Blessed Lady was a very grand sight. People from Cairo, Sisters (of all Orders), soldiers, priests, and men marched and carried beautiful banners: they gave us banners to carry around the grounds. Everybody sang as they marched in procession, the hymns being in French. The hymns we knew we sang in English, much to the entertainment of the altar boys. The last of the procession was a statue of the Blessed Virgin, and when the procession was over a priest preached a sermon in French, but we could not understand him. When the discourse was finished the ceremonies ended with Benediction of the Blessed Sacrament. Before leaving, we were given afternoon tea by the French priests.

ANOTHER ACCOUNT OF THE PROCESSION.

A South Canterbury reader sends us the following extract from a letter written by a member of the Expeditionary Force now in Egypt:

Zeitoun Camp, Egypt.

Well, I must tell you about the pilgrimage here, and the procession on December 9. It takes place once a year, and it was a sight which I will never forget. I only wish you could have seen it. There were about two thousand there, and of all nations. They made room for all the Catholic soldiers. The singing was wonderful, the hymns being in six languages. It lasted about two hours. It was held in the place where the Holy Family is said to have rested on their flight into Egypt. I saw the tree under which they rested, and I also had a drink out of the well, which sprang up while Joseph was at the Nile for water, which is a distance of about two hundred yards. Tradition says that there was no sign of water before he went, but during his absence the water had sprung up. There is salt water all around it. I also saw the cave in which the Holy Family lived, and the old church, which is hundreds of years old. There is another church there now, which is pretty old too, and which is most interesting. In the interior are pictures of the things that our Lord went through. To tell you the truth, it is so wonderful, I could not explain what it really is without sitting in the church and writing it down. I thought I knew a lot about the Catholic Church when I used to talk to you, but I have found out I knew nothing then to what I know now. I have learned more in a fortnight here than I did during the whole time I was in Canterbury, and nothing gives me more pleasure than to say I am proud of myself for becoming a member of the Catholic Church, and only wish I had done so years ago. I have got a piece of wood off the tree which is called the tree of the Blessed Virgin. I am sending it to you. I am going to receive the Sacraments, but I do not know exactly when, but the priest will let me know. There was Mass at the camp on Christmas morning, when a very impressive sermon was preached. We are only nine hours from the place where our Saviour was born. The preacher illustrated that very well. I was almost in a dream about it all. You might think I have exaggerated things, but I assure you it is all quite true.

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MISSING PAGE

CARDINAL MERCIER TO HIS PEOPLE

THE SUPPRESSED PASTORAL

MY VERY DEAR BRETHREN,—I cannot tell you how instant and how present the thought of you has been to me throughout the months of suffering and of mourning which we have passed through. I had to leave you abruptly on the 20th of August in order to fulfil my last duty towards the beloved and venerated Pope whom we have lost, and in order to discharge an obligation of the conscience from which I could not dispense myself in the election of the successor of Pius the Tenth, the Pontiff who now directs the Church under the title, full of promise and of hope, of Benedict the Fifteenth.

It was in Rome itself that I received the tidings—stroke after stroke—of the partial destruction of the Cathedral church of Louvain, next of the burning of the Library and of the scientific installations of our great University and of the devastation of the city, and next of the wholesale shooting of citizens, and tortures inflicted upon women and children, and upon unarmed and undefended men. And while I was still under the shock of these calamities the telegraph brought us news of the bombardment of our beautiful metropolitan church, of the church of Notre Dame au delà la Dyle, of the episcopal palace, and of a great part of our dear city of Malines.

Afar from my diocese, without means of communication with you, I was compelled to lock my grief within my own afflicted heart, and to carry it, with the thought of you, which never left me, to the foot of the crucifix.

A FUNDAMENTAL TRUTH.

I craved courage and light, and sought them in such thoughts as these: A disaster has visited the world, and our beloved little Belgium, a nation so faithful in the great mass of her population to God, so upright in her patriotism, so noble in her King and Government, is the first sufferer. She bleeds: her sons are stricken down, within her fortresses and upon her fields, in defence of her rights and of her territory. Soon there will not be one Belgian family not in mourning. Why all this sorrow, my God? Lord, Lord, hast Thou forsaken us? Then I looked upon the crucifix. I looked upon Jesus, most gentle and humble Lamb of God, crushed, clothed in His blood as in a garment, and I thought I heard from His own mouth the words which the Psalmist uttered in His name: 'O God, my God, look upon me: why hast Thou forsaken me? O my God, I shall cry, and Thou wilt not hear' (Psalm xxi. 1). And forthwith the murmur died upon my lips: and I remembered what our Divine Saviour said in His Gospel: 'The disciple is not above the master, nor the servant above his lord' (Matthew x. 24). The Christian is the servant of a God who became man in order to suffer and to die. To rebel against pain, to revolt against Providence, because it permits grief and bereavement, is to forget whence we came, the school in which we have been taught, the example that each of us carries graven in the name of a Christian, which each of us honors at his hearth, contemplates at the altar of his prayers, and of which he desires that his tomb, the place of his last sleep, shall bear the sign.

My dearest brethren, we shall return by and by to the providential law of suffering, but you will agree that since it has pleased a God-made-man who was holy, innocent, without stain, to suffer and to die for us who are sinners, who are guilty, who are perhaps criminals, it ill becomes us to complain whatever we may be called upon to endure. The truth is that no disaster on earth, striking creatures only, is comparable with that which our sins provoked, and whereof God Himself chose to be the blameless victim.

Having called to mind this fundamental truth. I find it easier to summon you to face what has befallen us, and to speak to you simply and directly of what is

your duty, and of what may be your hope. That duty I shall express in two words: Patriotism and Endurance.

PATRIOTISM.

My dearest brethren, I desire to utter, in your name and my own, the gratitude of those whose age, vocation, and special conditions cause them to benefit by the heroism of others, without bearing in it any active part.

When, immediately on my return from Rome, I went to Havre to greet our Belgian, French, and English wounded; when, later, at Malines, at Louvain, at Antwerp, it was given to me to take the hands of those brave men who carried a bullet in their flesh, a wound on their forehead, because they had marched to the attack of the enemy, or borne the shock of his onslaught, it was a word of gratitude to them that rose to my lips. 'O valiant friends,' I said, 'it was for us, it was for each one of us, it was for me, that you risked your lives and are now in pain. I am moved to tell you of my respect, of my thankfulness, to assure you that the whole nation knows how much she is in debt to you.'

For in truth our soldiers are our saviours.

A first time, at Liège, they saved France; a second time, in Flanders, they arrested the advance of the enemy upon Calais. France and England know it; and Belgium stands before them both, and before the entire world, as a nation of heroes. Never before in my whole life did I feel so proud to be a Belgian as when, on the platforms of French stations, and halting a while in Paris, and visiting London, I was witness of the enthusiastic admiration our Allies feel for the heroism of our Army. Our King is, in the esteem of all, at the very summit of the moral scale: he is doubtless the only man who does not recognise that fact, as simple as the simplest of his soldiers, he stands in the trenches and puts new courage, by the serenity of his face, into the hearts of those of whom he requires that they shall not doubt of their country. The foremost duty of every Belgian citizen at this hour is gratitude to the Army.

If any man had rescued you from shipwreck or from a fire, you would assuredly hold yourselves bound to him by a debt of everlasting thankfulness. But it is not one man, it is two hundred and fifty thousand men who fought, who suffered, who fell for you so that you might be free, so that Belgium might keep her independence, her dynasty, her patriotic unity; so that after the vicissitudes of battle she might rise nobler, purer, more erect, and more glorious than before.

Pray daily, my brethren, for these two hundred and fifty thousand, and for their leaders to victory; pray for our brethren in arms; pray for the fallen; pray for those who are still engaged; pray for the recruits who are making ready for the fight to come.

In your name I send them the greeting of our fraternal sympathy and our assurance that not only do we pray for the success of their arms and for the eternal welfare of their souls, but that we also accept for their sake all the distress, whether physical or moral, that falls to our own share in the oppression that hourly besets us, and all that the future may have in store for us, in humiliation for a time, in anxiety, and in sorrow. In the day of final victory we shall all be in honor: it is just that to-day we should all be in grief.

To judge by certain rumors that have reached me, I gather that from districts that have had least to suffer some bitter words have arisen towards our God, words which, if spoken with cold calculation, would be not far from blasphemous.

Oh, all too easily do I understand how natural instinct rebels against the evils that have fallen upon Catholic Belgium: the spontaneous thought of mankind is ever that virtue should have its instantaneous crown, and injustice its immediate retribution. But the ways of God are not our ways, the Scripture tells us. Providence gives free way, for a time measured by Divine wisdom, to human passions and the conflict of desires. God, being eternal, is patient. The last word is the word of mercy, and it belongs to those who

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believe in love. 'Why art thou sad, O my soul? and why dost thou disquiet me?' *Quare tristis es anima, et quare conturbas me?* 'Hope in God. Bless Him always; is He not thy Saviour and thy God?' *Spera in Deo quoniam adhuc confitebor illi, salutare vultus mei et Deus meus* (Psalm xlii. 5).

When holy Job, whom God presented as an example of constancy to the generations to come, had been stricken, blow upon blow, by Satan, with the loss of his children, of his goods, of his health, his enemies approached him with incitations to rebellion; his wife urged upon him a blasphemy and a curse. 'Dost thou still continue in thy simplicity? Curse God, and die' (Job ii. 9). But the man of God was unshaken in his confidence. 'And he said to her: Thou hast spoken like one of the foolish women: if we have received good things at the hand of God, why should we not receive evil? *Dominus dedit, Dominus abstulit; sicut Domino placuit ita factum est. Sit nomen Domini benedictum*' (Job ii. 10; i. 21). And experience proved that saintly one to be right. It pleased the Lord to recompense, even here below, His faithful servant. 'The Lord gave Job twice as much as he had before. And for his sake God pardoned his friends' (Job xlii. 8, 10).

WHAT BELGIUM HAS SUFFERED.

Better than any other man, perhaps, do I know what our unhappy country has undergone. Nor will any Belgian, I trust, doubt of what I suffer in my soul, as a citizen and as a Bishop, in sympathy with all this sorrow. These four last months have seemed to me age-long. By thousands have our brave ones been mown down: wives, mothers, are weeping for those they shall never see again; hearths are desolate; dire poverty spreads, anguish increases. At Malines, at Antwerp, the people of two great cities have been given over, the one for six hours, the other for thirty-four hours, of a continuous bombardment, to the throes of death. I have traversed the greater part of the districts most terribly devastated in my diocese; and the ruins I beheld, and the ashes were more dreadful than I, prepared by the saddest of forebodings, could have imagined. Other parts of my diocese, which I have not yet had time to visit, have in like manner been laid waste. Churches, schools, asylums, hospitals, convents in great numbers, are in ruins. Entire villages have all but disappeared. At Werchter-Wackerzeel, for instance, out of three hundred and eighty homes, a hundred and thirty remain: at Tremeloo two-thirds of the village are overthrown: at Bueken, out of a hundred houses, twenty are standing: at Schaffen one hundred and eighty-nine houses out of two hundred are destroyed—eleven still stand. At Louvain the third part of the buildings are down; one thousand and seventy four dwellings have disappeared: on the town land and in the suburbs, one thousand eight hundred and twenty-three houses have been burnt.

In this dear city of Louvain, perpetually in my thoughts, the magnificent church of St. Peter will never recover its former splendor. The ancient college of St. Ives, the art schools, the consular and commercial schools of the University, the old markets, our rich library with its collections, its unique and unpublished manuscripts, its archives, its gallery of great portraits of illustrious rectors, chancellors, professors, dating to the time of its foundation, which preserved for masters and students alike a noble tradition and were an incitement in their studies—all this accumulation of intellectual, of historic, and of artistic riches, the fruit of the labors of five centuries—all is in the dust.

Many a parish has lost its pastor. There is sounding in my ears the sorrowful voice of an old man of whom I asked whether he had had Mass on Sunday in his battered church. 'It is two months,' he said, 'since we had a church.' The parish priest and the curate had been interned in a concentration camp.

Thousands of Belgian citizens have in like manner been deported to the prisons of Germany, to Munsterlagen, to Celle, to Madgeburg. At Munsterlagen alone three thousand one hundred civil prisoners were numbered. History will tell of the physical and moral torments of their long martyrdom. Hundreds of innocent

men were shot. I possess no complete necrology; but I know that there were ninety-one shot at Aerschot, and that there, under pain of death, their fellow citizens were compelled to dig their graves. In the Louvain group of communes one hundred and seventy-six persons, men and women, old men and sucklings, rich and poor, in health and sickness, were shot or burnt.

In my diocese alone I know that thirteen priests or religious were put to death.* One of these, the parish priest of Gelrode, suffered, I believe, a veritable martyrdom. I made a pilgrimage to his grave, and, amid the little flock which so lately he had been feeding with the zeal of an apostle, there did I pray to him that from the height of Heaven he would guard his parish, his diocese, his country.

We can neither number our dead nor compute the measure of our ruins. And what would it be if we turned our sad steps towards Liège, Namur, Audenne, Dinant, Tarnes, Charleroi, and elsewhere?†

And there where lives were not taken, and there where the stones of buildings were not thrown down, what anguish unrevealed! Families, hitherto living at ease, now in bitter want; all commerce at an end; all careers ruined; industry at a standstill; thousands upon thousands of working men without employment; working women, shop girls, humble servant girls without the means of earning their bread; and poor souls forlorn on the bed of sickness and fever, crying, 'O Lord, how long, how long?'

THE SECRET OF GOD.

There is nothing to reply. The reply remains the secret of God.

Yes, dearest brethren, it is the secret of God. He is the master of events and the sovereign director of the human multitude. *Domini est terra et plenitudo ejus; orbis terrarum et universi qui habitant in eo.* The first relation between the creature and his Creator is that of absolute dependence. The very being of the creature is dependent; dependent are his nature, his faculties, his acts, his works. At every passing moment that dependence is renewed, is incessantly re-asserted, inasmuch as, without the will of the Almighty, existence of the first single instant would vanish before the next.

* Their brothers in religion or in the priesthood will wish to know their names. Here they are:—Dupierreux, of the Society of Jesus; Brothers Sebastian and Allard, of the Congregation of the Josephites; Brother Candide, of the Congregation of the Brothers of Mercy; Father Maximin, Capuchin, and Father Vincent, Conventual; Lombaerts, parish priest at Bovenloo; Goris, parish priest at Autgaerden; Carelste, professor at the Episcopal College of Louvain; De Clerck, parish priest at Bueken; Dergent, parish priest at Gelrode; Wouters Jean, parish priest at Pont-Brulé. We have reason to believe that the parish priest of Hérent, Van Bladel, an old man of seventy-one, was also killed; until now, however, his body has not been found.

† I have said that thirteen ecclesiastics had been shot within the diocese of Malines. There were, to my own actual personal knowledge, more than thirty in the dioceses of Namur, Tournai, and Liège; Schlögel, parish priest of Hastière; Gillet, parish priest of Couvin; Pieret, curate at Etalle; Alexandre, curate at Mussyla-Ville; Maréchal, seminarist at Maissin; the Rev. Father Gillet, Benedictine of Maredsous; the Rev. Father Nicolas, Premonstratensian of the Abbey of Leffe; two Brothers of the same Abbey; one Brother of the Congregation of Oblates; Poskin, parish priest of Surice; Hollet, parish priest of Les Alloux; Georges, parish priest of Tintigny; Glouden, parish priest of Latour; Zenden, retired parish priest at Latour; Jacques, a priest; Druet, parish priest of Acoz; Pollart, parish priest of Roselles; Labeye, parish priest of Blegny-Trembleu; Thielen, parish priest of Haccourt; Janssen, parish priest of Heuro le Romain; Chabot, parish priest of Forêt; Dossogne, parish priest of Hoc-kay; Reussonnet, curate of Olme; Bilande, chaplain of the institute of deaf-mutes at Bouge; Docq, a priest, and others.

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Adoration, which is the recognition of the sovereignty of God, is not, therefore, a fugitive act; it the permanent state of a being conscious of his own origin. On every page of the Scriptures Jehovah affirms His sovereign dominion. The whole economy of the Old Law, the whole history of the Chosen People, have the same end—to maintain Jehovah upon His throne and to cast idols down. 'I am the first and the last. I am the Lord, and there is none else; there is no God beside me. I form the light and create darkness, I make peace and create evil. Woe to him that gainsayeth his Maker, a sherd of the earthen pots. Shall the clay say to him that fashioneth it, What art thou making, and thy work is without hands? Tell ye, and come, and consult together. A just God and a Saviour; there is none beside me.'

Ah, did the proud reason of mankind dream that it could dismiss our God? Did it smile in irony when, through Christ and through His Church, He pronounced the solemn words of expiation and of repentance? Vain of fugitive successes, O light-minded man, full of pleasure and of wealth, hast thou imagined that thou couldst suffice even to thyself? Then was God set aside in oblivion, then was He misunderstood, then was He blasphemed, with acclamation, and by those whose authority, whose influence, whose power had charged them with the duty of causing His great laws and His great order to be revered and obeyed. Anarchy then spread among the lower ranks of mankind, and many sincere consciences were troubled by the evil example. How long, O Lord, they wondered, how long wilt Thou suffer the pride of this iniquity? Or wilt Thou finally justify the impious opinion that Thou carest no more for the work of Thy hands? A shock from a thunder-bolt, and, behold, all human foresight is set at naught. Europe trembles upon the brink of destruction.

The fear of the Lord is the beginning of wisdom.

Many are the thoughts that throng the breast of man to-day, and the chief of them all is this: God reveals Himself as the Master. The nations that made the attack, and the nations that are warring in self-defence, alike confess themselves to be in the hand of Him without whom nothing is made, nothing is done. Men long unaccustomed to prayer are turning again to God. Within the Army, within the civil world, in public, and within the individual conscience, there is prayer. Nor is that prayer to-day a word learnt by rote, uttered lightly by the lip; it surges from the troubled heart, it takes the form, at the feet of God, of the very sacrifice of life. The being of man is a whole offering to God. This is worship, this is the fulfilment of the primal moral and religious law: the Lord thy God shalt thou adore, and Him only shalt thou serve. And even those who murmur, and whose courage is not sufficient for submission to the hand that smites us and saves us, even these implicitly acknowledge God to be the Master, for if they blaspheme Him, they blaspheme Him for His delay in closing with their desires.

But as for us, my brethren, we will adore Him in the integrity of our souls. Not yet do we see, in all its magnificence, the revelation of His wisdom, but our faith trusts Him with it all. Before His justice we are humble, and in His mercy hopeful. With holy Tobias we know that because we have sinned He has chastised us, but because He is merciful He will save us.

SOMETHING TO EXPIATE.

It would, perhaps, be cruel to dwell upon our guilt now, when we are paying so well and so nobly what we owe. But shall we not confess that we have indeed something to expiate? He who has received much, from him shall much be required. Now, dare we say that the moral and religious standard of our people has risen as its economic prosperity has risen? The observance of Sunday rest, the Sunday Mass, the reverence for marriage, the restraints of modesty—what had you made of these? What, even within Christian families, had become of the simplicity practised by our fathers, what of the spirit of penance, what of respect for authority? And we, too, we priests, we religious, I,

the Bishop, we whose great mission it is to present in our lives yet more than in our speech, the Gospel of Christ, have we earned the right to speak to our people the word spoken by the apostle to the nations: 'Be ye followers of me, as I also am of Christ'? We labor indeed, we pray indeed, but it is all too little. We should be, by the very duty of our state, the public expiators for the sins of the world. But which was the thing dominant in our lives—expiation, or our comfort and well-being as citizens? Alas! we have all had times in which we, too, fell under God's reproach to His people after the escape from Egypt: 'The beloved grew fat and kicked; they have provoked me with that which was no god, and I will provoke them with that which is no people.' Nevertheless, He will save us; for He wills not that our adversaries should boast that they, and not the Eternal, did these things. 'See ye that I alone am, and there is no other God beside me. I will kill and I will make to live, I will strike and I will heal.'

God will save Belgium, my brethren; you cannot doubt it.

Nay, rather, He is saving her.

PATRIOTISM IN ACTION.

Across the smoke of conflagration, across the steam of blood, have you not glimpses, do you not perceive signs, of His love for us? Is there a patriot among us who does not know that Belgium has grown great? Nay, which of us would have the heart to cancel this last page of our national history? Which of us does not exult in the brightness of the glory of this shattered nation? When in her throes she brings forth heroes, our Mother Country gives her own energy to the blood of those sons of hers. Let us acknowledge that we needed a lesson in patriotism. There were Belgians, and many such, who wasted their time and their talents in futile quarrels of class with class, of race with race, of passion with personal passion.

Yet when, on the 2nd of August, a mighty foreign Power, confident in its own strength and defiant of the faith of treaties, dared to threaten us in our independence, then did all Belgians, without difference of party, or of condition, or of origin, rise up as one man, close-ranged about their own King and their own Government, and cried to the invader: 'Thou shalt not go through!'

At once, instantly, we were conscious of our own patriotism. For down within us all is something deeper than personal interests, than personal kinships, than party feeling, and this is the need and the will to devote ourselves to that more general interest which Rome termed the public thing, *Res publica*. And this profound will within us is Patriotism.

Our country is not a mere concourse of persons or of families inhabiting the same soil, having amongst themselves relations, more or less intimate, of business, of neighborhood, of a community of memories, happy or unhappy. Not so; it is an association of living souls subject to a social organisation to be defended and safeguarded at all costs, even the cost of blood, under the leadership of those presiding over its fortunes. And it is because of this general spirit that the people of a country live a common life in the present, through the past, through the aspirations, the hopes, the confidence in a life to come, which they share together. Patriotism, an internal principle of order and of unity, an organic bond of the members of a nation, was placed by the finest thinkers of Greece and Rome at the head of the natural virtues. Aristotle, the prince of the philosophers of antiquity, held disinterested service of the city that is, the State—to be the very ideal of human duty. And the religion of Christ makes of patriotism a positive law: there is no perfect Christian who is not also a perfect patriot. For our religion exalts the antique ideal, showing it to be realisable only in the Absolute. Whence, in truth, comes this universal, this irresistible impulse which carries at once the will of the whole nation in one single effort of cohesion and of insistence in face of the hostile menace against her unity and her freedom? Whence comes it that in an hour all interests were merged in the interest of all, and that all lives were

together offered in willing immolation? Not that the State is worth more, essentially, than the individual or the family, seeing that the good of the family and of the individual is the cause and reason of the organisation of the State. Not that our country is a Moloch on whose altar lives may lawfully be sacrificed. The rigidity of antique morals and the despotism of the Caesars suggested the false principle—and modern militarism tends to revive it—that the State is omnipotent, and that the discretionary power of the State is the rule of Right. Not so, replies Christian theology; Right is Peace—that is the interior order of a nation, founded upon Justice. And Justice itself is absolute only because it formulates the essential relation of man with God and of man with man. Moreover, war for the sake of war is a crime. War is justifiable only if it is the necessary means for securing peace. St. Augustine has said: 'Peace must not be a preparation for war; and war is not to be made except for the attainment of peace.' In the light of this teaching, which is repeated by St. Thomas Aquinas, Patriotism is seen in its religious character. Family interests, class interests, party interests, and the material good of the individual take their place, in the scale of values, below the ideal of Patriotism, for that ideal is Right, which is absolute. Furthermore, that ideal is the public recognition of Right in national matters, and of national honor. Now there is no Absolute except God. God alone, by His sanctity and His sovereignty, dominates all human interests and human wills. And to affirm the absolute necessity of the subordination of all things to Right, to Justice, and to Truth, is implicitly to affirm God.

When, therefore, humble soldiers whose heroism we praise answer us with characteristic simplicity, 'We only did our duty,' or 'We were bound in honor,' they express the religious character of their Patriotism. Which of us does not feel that Patriotism is a sacred thing, and that a violation of national dignity is in a manner a profanation and a sacrilege?

THE REWARD OF THE SOLDIER.

I was asked lately by a Staff officer whether a soldier falling in a righteous cause—and our cause is such, no demonstration is not veritably a martyr. Well, he is not a martyr in the rigorous theological meaning of the word, inasmuch as he dies in arms, whereas the martyr delivers himself, undefended and unarmed, into the hands of the executioner. But if I am asked what I think of the eternal salvation of a brave man who has consciously given his life in defence of his country's honor, and in vindication of violated justice, I shall not hesitate to reply that without any doubt whatever Christ crowns his military valor, and that death, accepted in this Christian spirit, assures the safety of that man's soul. 'Greater love than this no man hath,' said our Saviour, 'that a man lay down his life for his friends.' And the soldier who dies to save his brothers, and to defend the hearths and altars of his country, reaches this highest of all degrees of charity. He may not have made a clear analysis of the value of his sacrifice; but must we suppose that God requires of the plain soldier in the excitement of battle the methodical precision of the moralist or the theologian? Can we who revere his heroism doubt that his God welcomes him with love?

Christian mothers, be proud of your sons. Of all griefs, of all our human sorrows, yours is perhaps the most worthy of veneration. I think I behold you in your affliction, but erect, standing at the side of the Mother of Sorrows, at the foot of the Cross. Suffer us to offer you not only our condolence but our congratulation. Not all our heroes obtain military honors, but for all we expect the immortal crown of the elect. For this is the virtue of a single act of perfect charity: it cancels a whole lifetime of sins. It transforms a sinful man into a saint.

Assuredly a great and a Christian comfort is the thought that not only amongst our own men, but in any belligerent army whatsoever, all who in good faith submit to the discipline of their leaders in the service of a cause they believe to be righteous, are sharers in

the eternal reward of the soldier's sacrifice. And how many may there not be among these young men of twenty who, had they survived, might possibly not have had the resolution to live altogether well, and yet in the impulse of patriotism had the resolution to die so well?

Is it not true, my brethren, that God has the supreme art of mingling His mercy with His wisdom and His justice? And shall we not acknowledge that if war is a scourge for this earthly life of ours, a scourge whereof we cannot easily estimate the destructive force and the extent, it is also for multitudes of souls an expiation, a purification, a force to lift them to the pure love of their country and to perfect Christian unselfishness?

ENDURANCE.

We may now say, my brethren, without unworthy pride, that our little Belgium has taken a foremost place in the esteem of nations. I am aware that certain outlookers, notably in Italy and in Holland, have asked how it could be necessary to expose this country to so immense a loss of wealth and life, and whether a verbal manifesto against hostile aggression, or a single cannon-shot on the frontier, would not have served the purpose of protest. But assuredly all men of good feeling will be with us in our rejection of these paltry counsels. Mere militarism is no sufficient rule of Christian citizenship.

On the 18th of April, 1839, a treaty was signed in London by King Leopold, in the name of Belgium, on the one part, and by the Emperor of Austria, the King of France, the Queen of England, the King of Prussia, and the Emperor of Russia, on the other; and its seventh article decreed that Belgium should form a separate and perpetually neutral State, and should be held to the observance of this neutrality in regard to all other States. The co-signatories promised, for themselves and their successors, upon their oath, to fulfil and to observe that treaty in every point and every article without contravention, or tolerance of contravention. Belgium was thus bound in honor to defend her own independence. She kept her word. The other Powers were bound to respect and to protect her neutrality. Germany violated her oath; England kept hers.

These are the facts.

The laws of endurance are sovereign laws. We should have died unworthily had we evaded our obligation by a mere feint of resistance. And now we need not repeat our first resolution; we exult in it. Before our eyes, to write a most solemn page in the history of our country, we resolved that it should be also a shining, also a glorious page. And as long as we are compelled to live proof of endurance, so long we shall exult.

All classes of our citizens have devoted their sons to the cause of their country; but the poorer part of the population have set the noblest example, for they have suffered also privation, cold, and famine. If I may judge of the general feeling from what I have witnessed in the humbler quarters of Malines, and in the most cruelly afflicted districts of my diocese, the people are everywhere in their endurance. They look to be righted; they will not fear of surrender.

Affliction is, in the hand of Divine Omnipotence, a two-edged sword. It wounds the rebellious, it sanctifies him who is willing to endure.

God proverbs us, as St. James has told us, but He is not a tempter of evils. All that comes from Him is good, a ray of light, a pledge of love. But every man is tempted by his own concupiscence. . . . Blessed is he that endureth temptation, for when he hath been proved he shall receive the crown of life, which God hath promised to them that love Him.

True, then, my brethren, to all murmurs of complaint. Remember St. Paul's words to the Hebrews, and through them to all of Christ's flock, when, referring to the bloody sacrifice of our Lord upon the cross he reminded them that they had not yet resisted unto blood. Not only to the Redeemer's example shall you look, but also to that of the thirty thousand, perhaps

(Continued on page 39.)

Current Topics

'Think of the Kaiser'

Thomas A. Edison is evidently something of a philosopher as well as a mechanician; and his inventive genius has recently exhibited itself in quite a new direction. To his already long list of achievements he has just added the invention of a recipe for worry. It is certainly timely, and has at least the merit of being simple and easily applied. As the cables informed us, Edison a short time ago lost part of his great manufacturing and experimenting works by fire. 'Are you worrying?' asked a New York reporter. 'Not a scrap,' replied Mr. Edison, puffing a cigar contentedly, 'we have a new standard of worry, beside which all others seem trivial. I look from the ruins of my works here across the Atlantic, and I see the Kaiser on the defensive on both fronts of the immense battlefields. When you realise that the Kaiser has been living for years in the atmosphere of his "impregnable General Staff," when you know he has been trained on the idea that a quick, smashing blow at France would enable him to rush to Russia and quell the Tsar, and then you realise what the Germans themselves must shortly realise, that final victory cannot be theirs—why, it is enough to make the gods, let alone mortals, weep. I have lost £600,000 worth of property by fire, but that is nothing to the Kaiser's loss. Here is my New Year's recipe for worry: "Think of the Kaiser, and realise that you are the luckiest dog imaginable."'

A Courageous Doctor

All honor to Dr. Foreman, chairman of the medical staff of the Sydney Royal Hospital for Women, who at the annual meeting of the institution the other day outspokenly condemned certain practices which are sapping the foundations of the vitality and morality of the race. According to a Press Association message in Friday's papers, 'He said the cases treated included 124 of that most abominable practice, criminal abortion, which was becoming a flourishing industry all over the place. Doctors, nurses, chemists, and illegal practitioners competed all over the city. It was a shocking state of affairs, and one that was increasing at a great rate. Those treated did not represent a twentieth part of the total number of cases. Dr. Foreman scathingly denounced the doctors who descended to such practices.'

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We can only hope that the denunciation and the lashing will get home; and it is to be hoped also that Dr. Foreman's exposure of the existing state of things will not be lost upon the Sydney police. It would seem quite evident that they have been neglecting their duty in the matter. We have no idea as to the extent to which the evil referred to may be prevalent in New Zealand; but occasionally facts are brought under our notice which give ground for the suspicion that race suicide, in one form or another, is very far from being unknown amongst us. Only a fortnight ago we received from the mother of a family resident in a country district a copy of a catalogue which had been posted to the household from a Christchurch chemist, in which instruments of vice for interfering with the laws of nature were openly listed and advertised. We are under the impression that this is a violation of the law, and further inquiry will be made into the matter. In any case, information of such a kind falling into the hands of young people would be capable of working irreparable mischief; and parents cannot be too strongly warned of the necessity for constant watchfulness and care, and of the strict obligation which rests upon them to keep all lists and catalogues of the kind well out of reach.

Public and Private

'The public (school),' remarks a sapient writer in the Christchurch *Star* of February 23, 'is no more like a private school than light is darkness. The one pro-

duces independence; the other submission; one a leader, the other a follower; one freedom and toleration, the other slavery and superstition. The public school makes good citizens, the private school makes good bigots.' Although this paragraph appears in a column ostensibly devoted to 'Topics of the Day' and is presumably intended to be taken as editorial, we have grave doubts as to its originality. It looks painfully like a scissors and paste production from the pages of Robert Ingersoll, or of some of the glib writers of his cheap and shallow school. But whoever the author is, it is certain that he writes without knowledge of his subject. He may know something about the public schools, and of course he is entitled to his own opinion regarding them. But unquestionably he has no extensive, first-hand, adequate acquaintance with private schools, or he would never have perpetrated the swift and sweeping generations above quoted.

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Just by way of contrast let us quote the considered opinion of one who has some claim to be regarded as an authority on the subject. The Hon. Bird S. Coler (Protestant), formerly Comptroller of New York City, has long been prominent in the public and political life of New York, and is the author of several valuable publications on educational subjects. He has made a long and careful study of the public school system, and has made some attempt also to investigate the work of the private schools. He was at first opposed to private schools, because he thought the idea was un-American, but he has now arrived at quite a different conclusion. In a recent address at the closing exercises of St. Patrick's Academy, Watervliet, N.Y., Mr. Coler bore the following generous testimony: 'I have found in the parish schools the saving principle which has been eliminated in the public school system. I have found in them a secular education which, in every recent test, has shown superior efficiency over the public school education. I have found the idea of authority dominating moral instruction, and the idea of Divinity vitalizing moral instruction. I have found the idea of personal responsibility to God pressed home upon the mind of youth. I know no other way of making good citizens. I can say that, in its parish school system, your Church has built an institution that makes for the conservation of the American ideal of life and government.' The Christchurch *Star* paragraphist thinks that the private school makes for slavery and superstition; the eminent American authority declares that it makes for the conservation of the highest ideals of life and government. The difference in the verdict is due to the difference in the equipment and competency of the judges.

Bible in Schools and the General Elections

The *Southern Cross*, a Methodist weekly edited by Dr. W. H. Fitchett and published in Melbourne, has been undertaking to enlighten Victorian politicians on the significance of the general elections held here in December last. It is always difficult for an outsider accurately to interpret the politics of a country, and it is not in the least surprising, therefore, to find Dr. Fitchett falling into divers blunders. First of all he gives some items of information which will certainly be new to New Zealanders. 'The political situation in New Zealand,' he writes, 'is interesting, and is full of warning to some Victorian politicians. At the recent elections in New Zealand Mr. Massey's majority was almost completely destroyed, to his own astonishment, and though he is still in office, he is no longer in power. He has a majority of only one, and that one is doubtful. Now, Mr. Massey is furious, and accuses the Bible-in-Schools League of having wrecked his Ministry.' When, where, and how did Mr. Massey display this fury, or make the accusation referred to? We claim to have read all the published speeches of Mr. Massey since the elections, and we defy Dr. Fitchett to point to a single utterance in which the Prime Minister displayed fury over the result of the elections, or in which he accused the Bible-in-Schools League of having wrecked his Ministry. On the contrary, Mr. Massey has never for a

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moment admitted that his Ministry was 'wrecked.' As to the causes of his diminished majority, the public has heard much regarding an alleged alliance between Liberalism and 'Red-Fedism,' but not a word from Mr. Massey about the Bible-in-Schools League as a factor in the matter.

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Then we are told that Mr. Massey 'hedged' on the Bible-in-schools question, and that this cost him public respect and many Bible-in-schools votes. 'It did not disarm his opponents,' says our Victorian mentor, 'but it chilled the zeal of his friends. It was claimed as showing that the Cabinet was opposed to the Bible-in-schools, and this, no doubt, influenced the votes of many members of the Bible-in-Schools League. As one keen judge puts it: "Had Mr. Massey taken a definite line in granting us the referendum, he would have had an assured majority behind him to-day. But he vacillated. He proved himself a piece of putty in the hands of Rome. The secularist opposition was noisy, determined, and virulent, but it was very carefully engineered by Rome, which put the secularists into the front." It is very flattering, of course, to find 'Rome' credited with all this supernatural cleverness, but we are afraid we cannot accept the compliment. So far as the Bible-in-schools issue affected the elections it is perfectly clear that, broadly speaking, it was Mr. Massey's support of and not his opposition to the Bible-in-schools proposal which weakened his position in the country. Here are the facts: (1) Mr. Massey, after at first announcing that he had always stood by the secular system and would continue to do so, subsequently 'virtually promised' (to use Dr. Gibb's expression) a Referendum Bill to a Bible-in-Schools League deputation, and practically invited the League to supply him with a statement of the issues which they desired to have submitted. (2) The Hon. J. Allen, a leading member of Mr. Massey's Ministry, fulfilled the Premier's virtual promise, and brought in a Religious Instruction in Schools Referendum Bill containing the exact issues demanded by the League. (3) In the division in the House of Representatives in regard to the Education Committee's report on the Bill, Mr. Massey himself voted with the Bible-in-schools supporters, and only one member of his Ministry voted against them. (4) Prior to the elections Mr. Massey had a majority of eight in the House: after his dallying with the Bible-in-schools party he has been returned with a majority of only two, and even that is not as yet absolutely certain. There is a warning in all this for the politicians—both Victorian and New Zealand—but the danger signal points in a very different direction from that indicated by Dr. Fitchett.

German Catholics and the War

An anonymous correspondent, with a very obvious bias, writing a week or two ago in the *Taranaki Herald* asked the question: 'If the Centre Party hold the balance of power in Germany what have they done with it? And why are they not, at the present time, able to protect their clergy and cathedrals?' Anonymous communications of this kind are as a rule not worthy of any very serious attention: but as there may be some perplexity in the minds even of our own people in regard to the attitude of German Catholics towards Germany's military policy it may not be amiss to bring under notice one or two facts that will help to make clear the position. With regard to the mad race in armaments which preceded the present crisis, German Catholics were as powerless as English Protestants to prevent such a policy. Both countries were more or less the victims of an inflamed public opinion. England rightly deemed it necessary, as a measure of self-preservation, to maintain a predominant navy to protect her island shores. Germans were led to believe that their only safety against England's overmastering sea power was to make their own navy stronger and ever yet stronger. So long as Germany went on building Dreadnoughts, England must follow suit. So long as England continued building, Germany could not

stand still. And so the insane competition went on, to the unspeakable injury of both. With regard to the actual declaration of war against Russia, there can be no doubt that the German Catholics, like the German Protestants, were led to believe that the sole object was to enable Austria to inflict punishment on Servia for the murder of the heir to the throne. To the vast majority of them the subsequent invasion of Belgium must have been a hateful step, but it was a military measure which they had neither the power nor the opportunity to prevent.

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So far as the attacks on cathedrals, convents, priests, etc., are concerned, it only needs to be said that the Catholics of Germany were and still are unaware of the magnitude of the crimes for which their country is answerable. Does the anonymous simpleton who disports himself in the *Taranaki* paper really suppose that detailed and definite information of the assassinations of priests, of the burning down of historic Catholic cities and churches, and of the numerous other outrages inflicted on the Catholics of Belgium is allowed to reach the German people, either Catholic or Protestant? He ought by this time to know better. It is little more than a week ago that the cables gave us the testimony of an English governess who had just returned to London after seven years' residence in Berlin, and who declares that 'during her stay in Berlin she did not hear a single word of the German atrocities in Belgium.' A very different sort of pabulum is served up for the Germans, both inside and outside of Germany. Here is a specimen, taken from a fearsome publication called *Fatherland*, which has been established in the United States for the express purpose of providing American Germans with the 'truth' regarding the war. After referring to the English prisoners captured by the Germans, *Fatherland* proceeds: 'These English prisoners have treated our troops like savages. They threw up their hands, allowed our men to come within fifty yards of their position, then shot them down like dogs. With hooked blades and iron hooks they tore open the wounds of the captured wounded and cut their throats. What I am telling you is the result of official inquiry. With such beasts our brave troops are compelled to fight. . . . The *Generalanzeiger* has received reports, based on official investigation, that Englishmen bored out the eyes of wounded Germans with corkscrews.' Fed up with stuff like this, and kept entirely in the dark as to the real facts regarding atrocities, the silence of the German people—both Protestant and Catholic—in regard to the German conduct of the war is quite easily understood. For the rest, it is satisfactory to note that German Catholics have had the courage to make their voice heard clearly and strongly in protest against the insane and diabolical gospel of hate which is being preached by the representatives of German 'kultur' in the *Fatherland*: 'The Catholic press of Germany,' says a cable in Friday's papers, 'has endorsed the German clericals' article (? attitude) deploring the hatred against England as un-Christian, immoral, and unworthy of the German nation.'

During the course of an interesting interview with a member of the *Freeman's Journal* staff, his Excellency the Apostolic Delegate stated that it was his intention to have a permanent residence in Sydney. We now learn that his Excellency has favorably considered the splendid mansion of the late Hon. John Hughes, 'Rockleigh Grange,' North Sydney, for his future home here. The site is probably the most picturesque one in the Northern Suburbs.

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THE APOSTOLIC DELEGATE

OFFICIAL WELCOME IN SYDNEY.

There could hardly have been a more enthusiastic or fitting tribute to the high office of the Apostolic Delegate than the splendid welcome accorded his Excellency, Archbishop Cerretti, on Saturday afternoon, February 13, on the occasion of his official landing in Sydney (says the *Catholic Press*). Leaving Fort Macquarie at a quarter past 2, the Government launch Premier sped down the harbor to the Archbishop's Wharf at Manly to embark his Excellency and convey him to the city. There were on board the launch, their Graces the Archbishops of Sydney and Melbourne, the Coadjutor-Archbishops of Brisbane and Adelaide, their Lordships the Bishops of Armidale, Maitland, Goulburn, and Wilcannia, a number of the clergy, and representative Catholic laymen. In the wake of the official launch there followed a flotilla of steamers bearing the priests of the various parishes, the members of the friendly societies, various lay officials and the general public.

On reaching Manly no time was lost in embarking his Excellency, and the Premier swung her bows towards the city again, and took her place in the midst of the convoy, all the steamers of which tooted their sirens vigorously as the fleet proceeded up the harbor. Steaming at moderate speed, the fleet made proud procession. Bunting of gay colors waved from every shroud and masthead, the bands on board played lively airs, and the thousands who packed the decks of every steamer cheered and cheered again, their vociferous welcome reverberating loudly over the harbor. Immediately on landing the Apostolic Delegate was greeted by the Lord Mayor (Ald. Richards), who welcomed his Excellency to the city and introduced him to the waiting representatives of the State and Commonwealth Governments and the City Council.

In extending his greeting, the Lord Mayor said: "As Lord Mayor, and on behalf of the aldermen and citizens of Sydney, I desire to extend to you a respectful and hearty welcome as Apostolic Delegate to Australasia. Moreover, since your official residence has been located in our metropolis by the Holy See, I rejoice in saluting your Excellency as a fellow-citizen."

A graceful and courteous reply was made by his Excellency, who said he was deeply touched by the warmth and undoubted cordiality of the welcome extended to him, and expressed the hope that he would have the opportunity of showing his gratitude for the kindness of his reception.

As his Excellency and party emerged from the wharf on to the roadway there was further loud cheering, which the Apostolic Delegate acknowledged. The

procession then formed up and moved up the hill into Macquarie street. First came the mounted police, then the members of the A.H.C. Guild, the H.A.C.B. Society, the Irish National Foresters, the Catholic Federation, the leading priests and representative members of the laity, the Diocesan Consultors, the Bishops of Armidale, Goulburn, Wilcannia and Maitland, the Coadjutor-Archbishops of Brisbane and Adelaide, the Archbishop of Melbourne, the Archbishop of Sydney and staff, and his Excellency the Apostolic Delegate, escorted by a mounted guard of honor from the friendly societies. The procession, which extended almost the full length of Macquarie street, also included four bands—the Westmead Home, McBride's, St. Joseph's (Hunter's Hill), and Rozelle.

En route the streets were lined with interested and enthusiastic spectators, and from every window and point of vantage people looked on and applauded the passing pageant. At St. Mary's a crowd of many thousands broke into tempestuous cheering when the Cathedral bells chimed out their greeting to the approaching visitor.

On arriving at St. Mary's, the Apostolic Delegate, accompanied by the prelates and clergy, entered the sacristy, where he vested. A procession was formed, and at the main entrance his Excellency was received by the Cathedral clergy. After the 'Ecce Sacerdos Magnus,' 'Tu es Petrus' had been sung, and the 'Te Deum' intoned, addresses were presented to his Excellency from the hierarchy, the priests, and laity.

ADDRESS FROM THE HIERARCHY.

His Grace the Archbishop of Sydney then read the following address: "May it please your Excellency,—We, the Archbishops of Australia and Suffragan Bishops of New South Wales, desire to extend to your Excellency a dutiful and fraternal welcome to our Australian shores. Your advent revives our affectionate remembrance of the saintly Pontiff by whom you were appointed, and assures us of an equally paternal solicitude for our welfare on the part of his successor, by whom that appointment was cordially blessed. Although geographically we are the most distant portion of the flock committed in its entirety to the Roman Pontiff as successor of St. Peter, we experience the same vigilant and apostolic care as is enjoyed in countries much nearer to the centre of unity. Our very remoteness, coupled with the almost unprecedented expansion, within one century, of the Church in Australia, the unbroken union among its hierarchy, the zeal and priestly spirit of the clergy, and the faith and generosity of the people have, we feel sure, combined to move the Sovereign Pontiff to grant us a personal representative of the Holy See and a permanent centre of Papal juris-

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diction. If any evidence of this spirit of faith and generosity were needed, it would be found in the institutions of religion, education, and charity, which abound throughout this young land. We are confident that his Holiness will be consoled and gratified when your Excellency, after having acquired a full knowledge of the condition of the Church in Australasia, will be able to assure him that "the Lord hath done great things for us," and that if the pioneer priests and people "sowed in tears, now we reap in joy."

"The majestic temple in which we are assembled—the Mother Church of Australasia—although still unfinished, is in itself an epitome of the history of the Church in this country. Undertaken by the first Archbishop of Sydney; greatly advanced by his scholarly successor; and brought to its present stage by the illustrious Prince of the Church whose remains it enshrines: we trust that its completion will be one of the memorable events in the celebration of which your Excellency will have the pleasure of participating. We need scarcely assure your Excellency that the Catholic people confided to our care are devoted to the Crown and Constitution under which they enjoy so large a measure of liberty and prosperity, and that generally harmonious relations exist between Church and State."

"In conclusion, we beg to congratulate your Excellency on your advancement to your present high and responsible position. The experience gained in other lands, and the marked appreciation of your lofty character and ability entertained by the Bishops of America as well as by the Holy See, strengthen our confidence that, with God's blessing, your sojourn among us will be crowned with the happiest results."

ADDRESS FROM THE CLERGY AND LAITY.

The following address from the clergy and laity of the archdiocese of Sydney was read by the Right Rev. Monsignor P. L. Coonan, P.P., V.G.:

"May it please your Excellency. The privilege of first approach to your presence falls to the lot of this diocese—the mother diocese of your jurisdiction—through the fortunate circumstances of your arrival in this southern land through our port. Now, in your official presence as Delegate of the Sovereign Pontiff, we experience a sense of religious reverence, combined with loving devotion, which are inspired by the "Faith of our Fathers" in Christ and His Vicar, an inheritance from the old lands, which is dearer to us than life itself. The charge "feed My lambs, feed My sheep," was confided to Peter by Him, to Whom, even as man, all power in heaven and on earth was given. From Peter this commission passed, according to the manifest intention of our Divine Lord, to Peter's successors throughout all generations, to Linus, Cletus, and Clement of the first century, and through the unbroken line of Popes down to the reigning Pontiff, Benedict XV. By Pius X. of holy memory this portion of the Catholic fold was erected into an Apostolic Delegation, and by him your Excellency was appointed as its first incumbent. Yours, therefore, it will be to safeguard among us the bonds of unity, both in faith and discipline. Yours it is to invest Australasia with that *etate* which emanates from the actual exercise of supreme ecclesiastical jurisdiction."

"A century ago the Catholic Church in Australasia consisted of a few thousand afflicted souls, without a single priest. Eighty years ago the first Bishop arrived in Sydney. His clergy were few, and his flock scattered. Churches and schools had to be built. There were no nuns. But now in the episcopate of the fourth Archbishop of Sydney, the faithful number over 205,000; the churches count 194; secular and regular clergy amount to 229; there are 218 religious Brothers, 1496 nuns, 3 seminaries, 33 colleges, 53 superior day schools, 209 primary schools, and 33 charitable institutions. These figures stand to the credit of the archdiocese of Sydney only, over and above which your Excellency's jurisdiction comprehends several Archbishopsrics, numerous Bishopsrics, over 1100 priests, 5500 nuns, 360 religious Brothers, and 863,000 Catholics."

"Finally, your Excellency will permit us to congratulate you upon having been chosen and sent by

the Chair of Peter as our first Apostolic Delegate. "Blessed is he that cometh in the name of the Lord, to direct our feet in the way of peace." We pray that your term of office may be fruitful for religion and enjoyable to yourself. The choice of a residence is, of course, reserved to the Holy See; but wherever in the future your official residence may be located, we, your devoted children, the clergy and laity of Sydney, shall rejoice in having had the providential privilege of being the first diocese within your jurisdiction to lay our greetings at your feet."

HIS EXCELLENCY REPLIES.

His Excellency, in replying to the address, said: Allow me, in the first place, to congratulate you on the recognition and high honor which you have received from the Holy See, through the erection of the Apostolic Delegation for Australasia. The fact that you have now a personal representative of the Holy Father among you is at once a great dignity and a recognition of the marvellous work accomplished by you under the Southern Cross.

When the great Pontiff Leo XIII., nearly twenty years ago, established the Apostolic Delegation for the United States of America, he said: "I am going to treat America as the greatest monarchies and empires have been treated; I am going to send there a permanent Apostolic Delegate; the wonderful development of the Catholic Church there requires it; the episcopate, clergy, and people deserve it." The saintly Pontiff Pius X. used nearly the same words when he issued a decree last year by which the Apostolic Delegation was erected for Australia, New Zealand, and Tasmania. You know better than I how much he loved this distant portion of his flock. When I had the consolation of kneeling at his feet—just a month before he departed this life—I heard from his lips most affectionate words in your regard: "My dear children of Australasia," he said, "are furthest from Rome, but nearest to my heart." You have now a lasting pledge of his affection in the erection of the Apostolic Delegation.

Benedict XV., gloriously reigning, succeeded Pope Pius X. on the Throne of Peter, and I can assure you that his interest in and his affection for you are not less than that of his predecessors. At his feet I learned how much he has at heart this new foundation, and what great fruit he expects from it. If, however, I must congratulate you on the great honor you have received from the Holy See, I cannot congratulate you on this election of the first occupant of the Apostolic Delegation. I can assure you sincerely, that anybody else who would have been selected for this high office would have been better qualified than your humble servant. However, I had to obey, when I was sent to be your first Apostolic Delegate.

The cordial welcome I received on my arrival, and the magnificent reception to-day, have banished all feelings of fear and anxiety, and have made me feel quite at home. I have been present at many receptions of the kind in various countries, but I can state with truth that none has surpassed this one.

Appreciation of Welcome.

It is to me a great consolation and a great honor to be surrounded on my arrival by so many of the Archbishops and Bishops of Australasia, and in addition by so many of the distinguished clergy and laity of this fair land. It is impossible for me to express as I would wish my sentiments of gratitude to his Grace the Archbishop of Sydney, and to the venerable Archbishop of Melbourne, and to all the other Archbishops and Bishops. Nor can I fully express my deep appreciation of the welcome extended to me by the civil authorities. I could not have expected from them a treatment more gracious or more expressive of the good feelings which I trust will always characterise our relationships. I wish to thank in particular the hierarchy for the kindly and inspiring sentiments expressed in their address. For long years, my Lord Archbishops and Bishops, I have known of your labors and of the qualities of mind and heart that you brought to your work, as well as of your loyalty and devotion to the

Holy See. I have an eloquent testimony of these virtues in the hearty manifestation of sympathy and respect to-day. The Irish missionary spirit has been, in all countries speaking the English tongue, the great factor in building up and extending the Church of God. And that this country is no exception to the rule is proved by the many flourishing institutions of religion, education, and charity which abound throughout the land.

Loyalty of Catholics.

And among such institutions, this majestic temple well deserves the special mention you have made of it. It has grown out of the soil on which the first Catholic church in Australasia rested, and it will remain *monumentum aere perennius* of the faith and generosity of the Catholic people. It would be a great pleasure for me to participate in the celebrations which are to mark its final completion. I am not surprised to hear that the Catholics under your care are devoted to the Crown and Constitution. Catholics in every country have ever been loyal to lawfully-constituted authority, and when they enjoy so large a measure of liberty and prosperity as in this country, as mentioned by you, the State cannot but expect from them their cordial co-operation. Finally, I desire to thank you for the kind expressions directed to me personally, and which I feel deeply and appreciate fully. Permit me now to thank the clergy and laity of the archdiocese of Sydney for the words of welcome addressed to me by the Vicar-General, Monsignor Connan. I am very happy to be now one of your fellow-citizens, and I look forward to the enjoyment of the many charms of your city and surroundings. I am very pleased to hear of the great number of Catholic institutions in this archdiocese, the Mother Church of Australia. It speaks very highly of the zeal of the Archbishops and clergy, as well as of the generosity and piety of its people.

The Holy Father's Message.

This royal reception is directed, not to me personally, but to him whom I have the honor to represent among you, to our beloved Pontiff, Benedict XV. In his name I thank you all. When he learns that you have honored his representative so highly, he will rejoice in the midst of his many sorrows. My Lord Archbishops and Bishops, a new page begins to-day in the annals of the Church in Australasia. May it be but a continuation of the glorious pages already inscribed by you and your predecessors, and particularly by his Eminence the late Cardinal Moran. May God bless you all, this country, and its people. This is the message I bring to you from our Holy Father, Benedict XV.

After the conclusion of the ceremony the procession of prelates left the sanctuary, and passed down the aisle, his Excellency blessing the kneeling congregation, the choir singing the 'Hallelujah Chorus.'

CATHOLIC MEN'S CLUB, HOKITIKA

(From the club correspondent.)

February 23.

On Tuesday evening, February 16, the opening of St. Mary's Clubrooms took place. A very large number of people were present, and all congratulated the secretary (Mr. L. Dwan) and members of the club on the effective improvements that had been made. The entertainment opened with a euchre tournament, for which four valuable prizes were donated by Mrs. W. Jeffries. The winners of the ladies' prizes were Messdames W. Patrick and McCloud, and of the gentlemen's Messrs. Duncroft and Wild. Musical and elocutionary items were given by Mrs. Richardson, Misses Harvey, and Messrs. Stopforth and Dudderidge (of Christchurch). Donations to defray expenses incurred by the club in the improvements of the rooms were received from Messrs. J. Sullivan (£3 3s) and J. Downey (£1 1s), and were gratefully acknowledged.

CATHOLIC FEDERATION

REPORT OF THE DOMINION EXECUTIVE.

The half-yearly meeting of the Dominion Council of the N.Z. Catholic Federation took place at the Federation offices, Wellington, on Wednesday, February 24. The session was attended by representatives from each of the Diocesan Councils, and was continued until a late hour in the evening. A full report of the proceedings will appear in our next issue. The half-yearly report of the Dominion Executive, which was adopted by the Council, was as follows:—

During the past six months twelve meetings have been held and the operations of the Executive have been attended with considerable success. The Rev. Father O'Connell, having ascertained that the rules contained no provision for the appointment of a chaplain to the executive, could not see his way to accept the position which he was asked to fill, as mentioned in the last report. However, due notice of motion has been given for the amendment of the rules in this direction, and the executive trusts shortly to have the benefit of the services and advice of a Rev. Father in this capacity.

The success of the enormous meeting of protest against the proposals contained in the Bible in State Schools Referendum Bill, which was held in the great Town Hall on the evening prior to the council's last meeting, will long be remembered by all who were privileged to be present. The attendance was so great that long prior to the time for commencing every seat was occupied and hundreds were unable to gain admittance. The attendance included delegates from every parish in the Wellington archdiocese, and representatives from all parts of the Dominion from Auckland to Invercargill. The executive tenders its grateful thanks to all who assisted, especially to the speakers whose efforts aroused so great an enthusiasm, and to Mr. Isidor Mount, who played the grand organ during the waiting period.

During the period under review the most important work has necessarily been the provision of a properly organised opposition within Parliament, and throughout the Dominion to the proposals of the Bible-in-Schools League to force upon Parliament a Bill of a most unjust and iniquitous nature so far as the Catholic Church is concerned. Your executive was singularly fortunate in having at the head of this movement his Lordship Dr. Cleary, Bishop of Auckland, of whose literary and forensic efforts it would be difficult to speak in too high terms. Owing to his magnificent work as a writer your executive has been enabled to circulate very many thousands of pamphlets, leaflets, etc., which have been eagerly sought for, not only by Catholics, but by those outside our communion who are opposed to tyranny and injustice. The favorable results of the efforts of the Federation under its distinguished leader is a matter of universal knowledge, and Catholics throughout the Dominion are to be congratulated thereon.

As will be readily understood, this happy result was not achieved without a very large amount of work, the details of which are not apparent on the surface. As the Parliamentary reporter of the *N.Z. Tablet*, the organiser had the press privileges of the Houses of Parliament, and was thereby enabled to come into close personal contact with members of both branches of the Legislature, and to explain the position taken up by your Federation more fully than could have been done by lengthy correspondence. Such necessary operations required your Executive to postpone the further organising visits of the secretary to the districts of Canterbury, Westland, Nelson, Marlborough, and elsewhere until a later date. This is greatly regretted, but under the existing urgent circumstances it was unavoidable.

As showing the earnestness and vigor of the clergy and laity alike in this matter, it may be mentioned that it was decided to present a further local petition to the House praying that the alleged petition of the Bible-in-Schools League, said to have been signed by 140,000

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BRANCHES THROUGHOUT NEW ZEALAND.

electors, be laid before the House in order that our representatives might be heard thereon. The forms of petition were received from the printers on Saturday, signed by his Grace Archbishop O'Shea, Bishop Cleary, and 2485 other electors on Sunday, and presented to Parliament on its first sitting day (Tuesday) thereafter. The earnest wish of our people generally to return to Parliament only those who would oppose the Referendum Bill in regard to religion in State schools has materially assisted in the election of a very substantial majority of members pledged to resist the passage of any such measure.

Members will learn with pleasure that the crusade against impure and anti-Catholic literature has been vigorously prosecuted, and that success has attended the efforts of your Federation in this regard. The prompt action taken in respect to an obnoxious article in the magazine *Success* produced an ample and complete apology, which was published in the columns of the *Tablet*. In another case, the details of which have been also published in the same journal, the drastic action of your executive practically forced the authorities to prosecute the author and publisher of a most disgusting and loathsome leaflet known as 'The Restorationist.' The result of this prosecution was the infliction of fines and costs amounting in all to some £17. Your Executive has received warm congratulations alike from non-Catholics and our own people upon the successful stand taken in this matter. Federation officers in all the towns have evidenced great care in regard to the bookshops and libraries in their respective districts and the result of their tactful representations has been very marked. In fact it is now a rare event to find obnoxious or anti-Catholic works exposed for sale, save in such shops as especially cater for the dirty class of trade, and to which no respectable person would be likely to go.

The Literature Committees of the Auckland and Dunedin diocese have continued to do most effectual work and have given very useful hints and advice as to suitable works of an educational nature.

Your executive has been in communication with the Catholic Federation of Westminster, England, with reference to the circulation within the Dominion of impure and anti-Catholic books published in England, and has been assured of the sympathy and co-operation of that body. The English Federation is, during this month, to have a lecture by Mr. Hilaire Belloc on the necessity of an International Press Agency, of which the British Colonies, Commonwealth, and Dominions so greatly feel the need. Mr. W. P. Mara, secretary of the Westminster Federation, states that after the lecture it is hoped that the agency will be established in London, and that your executive will give the project every assistance.

The bureaux at the head office have been very much in request, but the usefulness of the accommodation bureau has been hampered by the fact that the demand for middle-class accommodation in board and lodging, both as regards visitors and permanent, particularly in the case of cadets coming to Wellington to join the Government service is far in excess of the supply. Many employers have been supplied with employees by the employment bureau, and there is always a large demand for domestic assistants, and in a lesser degree for farm hands, both boys and men, which demand cannot at present be supplied. The immigration bureau has had a very successful term. All oversea steamers have been met by the Immigration Committee, and the new arrivals desiring employment have been speedily placed in good situations. The thanks of the executive are tendered to the ladies in all parts of the Dominion who have, in response to telegrams of advice, met the oversea girls and looked after them on their arrival from Wellington. The Catholic Immigration Committees have also been engaged in looking after the spiritual and temporal welfare of many young girls arriving from other parts of the Dominion, but are hampered by the lack of accommodation. It is understood that the Auckland and Christchurch committees are contemplating the establishment

of hostels under efficient charge, and the Wellington committee has instituted enquiries as to the provision of such an institution. The initial expense need not necessarily be very large, but it is feared that unless some of our well-to-do girl friends will lend their aid this most desirable project must be deferred until the financial outlook is brighter, but it is certainly a serious position that Catholic girls should be obliged to enter the hostels provided by other institutions.

Your executive is deeply thankful for the good work done by Very Rev. Dean Regnault, S.M., who, on his recent visit to England and Ireland called on a number of clergy and laity interested in immigration, and put the needs of Catholics coming to this country before them, with a scheme whereby the organisations under their control—e.g., Federation, Catholic Women's League, Hibernian Society, etc., could co-operate with our Catholic Immigration Committee in New Zealand in the work of caring for emigrants.

Samples of the leaflets and pamphlets by the English Catholic Truth Society referred to in last report have now arrived and are of a most serviceable nature. The price is very low, ranging from sixpence, to three and sixpence per hundred, and it is hoped that parish committees will see the desirability of expending portion of their funds on the purchase for free distribution at the church doors of a number of the leaflets, which are most instructive and educational on matters respecting which questions are often asked by the non-Catholics. Parish and branch secretaries have been communicated with and samples forwarded with a recommendation that supplies should be obtained through the Dominion Executive. It is hoped that a large order can be sent to Britain, and that thereafter regular supplies will be required for distribution.

Since last report the disastrous war in Europe has broken out, and it is very pleasant to learn that our Catholic young men have risen right royally to the call of the Empire for fighting men. The quota of our young men who have volunteered and have left on active service is very high: indeed, considering that we can only claim one-seventh of the population, the proportion of Catholic soldiers in the Advance Guard of the first and second Expeditionary Forces, and now in the reinforcement detachments is most gratifying, and is a very satisfactory practical reply to the bigots who question the loyalty of our community. The executive recommends that the subscriptions of all members of the Federation on active service be considered as paid, in order that their membership may continue unbroken. It will no doubt be a comforting thought alike to the parents of our lads and the boys themselves that they are held in daily remembrance by thousands of their fellow Federationists throughout New Zealand. It may be mentioned that a liberal supply of religious literature was provided by the Federation for the use of our men while on the troopships, while the kindness of many friends enabled plentiful supplies of good secular books, magazines, and periodicals also to be put on board for their benefit. Regular supplies have also been sent to Samoa. The executive undertook to defray the cost of the necessary ecclesiastical outfit for the chaplains who were selected to accompany the forces, and with the assistance of grants from the Wellington clergy and from each of the Diocesan Councils (which are gratefully acknowledged), the priests have been adequately supplied with all necessities in this regard. The executive desires to acknowledge the courtesy and consideration of the Minister of Customs, who directed that the vestments and other requirements for our chaplains were to be admitted free of duty.

In connection with our schools, matters have been improved (by the 1914 Act) in respect to scholarships, and given a fair-minded Minister of Education our boys and girls will be able to take out any scholarships they may win at a Catholic secondary school, for our colleges and convent high schools must surely be approved by the Minister as 'equivalent' of any secondary school in the Dominion. The Minister declined to allow the winners of 'free places' to take them out at Catholic secondary schools, and also 'could not see his way' to



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the free issue of the *School Journal* for the use of our children. The education of each one of such children at our cost saves the State nearly £7 annually, the *School Journal* (free to State schools) sells at 1d per copy. In regard to instruction of our teachers in physical training the position is not yet satisfactory, but with renewed efforts it is anticipated that a fair and equitable arrangement will yet be arrived at.

Your executive desires an expression of opinion as to the wisdom and desirability of the councils requesting the hierarchy to set aside a convenient Sunday early in each year for observing a 'Federation Sunday' in every church in the Dominion. On such a day committees could make a special effort to reach those not already enrolled, the clergy to be asked to give addresses at each Mass and Vespers encouraging their congregations to join and remain members of our organisation. Should this suggestion be adopted your executive recommends that on that day a Mass should be offered in each church, at the instance of the parish committee, for the continued welfare and prosperity of every member of the Federation.

Your executive desires to acknowledge with gratitude the gratuitous services of several of the Catholic solicitors of Wellington who have placed their valuable services at the disposal of the Federation, and whose advice has been of considerable service.

A suggestion has been thrown out that prizes should be offered to the children of our schools for the best essay upon the aims, objects, and work of the Federation. This, it is suggested, will arouse and keep alive an active and practical interest amongst the children in the work.

The executive desires again to express its gratitude to his Grace Archbishop O'Shea, and to his Lordship Bishop Cleary and the other members of the hierarchy for their continued interest in the Federation work. To the clergy throughout the Dominion earnest thanks are due for their unflinching interest and support.

It is with great pleasure your Executive acknowledges the zealous and efficient services of the hon. secretaries of each of the Diocesan Councils, whose duties in the stressful period prior to the elections have been very arduous.

In conclusion, your Executive desires to thank parish and branch committee officers, and members or committees who have taken so keen an interest in the welfare of the Federation, which has been amply termed by one of our prelates as 'the greatest movement for the benefit of the Church that has ever been inaugurated in New Zealand.'

CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

CATHOLIC READERS.

TO THE EDITOR.

Sir,—Sagart's letter in your last issue calls for a reply. When Father O'Brien wrote commending the *American Catholic Education Series* apropos of the discussion at our Federation meeting, *re* the publication of a Catholic Reader, one naturally concluded that the work he specified was a primary school reader. It was about such only that the Federation was asked to take action. But from what 'Sagart' writes in seconding Father O'Brien's recommendation, and from the name of the work, I conclude that it is rather a manual of pedagogy for the use of teachers than a primary reader for the young.

Moreover, 'Sagart' must know that it is not within our power, even were it desirable, to introduce new methods of teaching. All that is provided for in the syllabus and inspectors' instructions to teachers and schemes of work. All that we propose is to provide a Catholic Reader, and our liberty to do so is recognised by the inspectors. Such a Reader, whilst embodying the best features of similar works in use in other

countries, would, by including suitable topical readings, meet with the approval of the Education Boards. Such a compilation should be an easy matter for the heads of our colleges and schools.

It has been pointed out to me that it is all a matter of cost, and that this cost cannot be light. It is for others to say whether such a work, approved by the Bishops for use in all our primary schools, to the exclusion of any other, would be a good business proposition.—I am, etc.,

February 28.

DELEGATE.

COMMERCIAL

Messrs. Stronach, Morris, and Co., Ltd., report for week ended March 2, 1915, as follows:—Rabbit-skins.—Our next sale will be held on Monday, 8th inst. Sheepskins.—Our next sale will be held on Tuesday, 9th inst. Hides.—We held our last sale on the 25th ult., and offered a full catalogue to the usual attendance of buyers. Competition was keen but prices were a shade easier. Quotations: Prime ox to 10d; medium, 9d to 9½d; light weights, 8½d to 9d; heavy cow hides, to 10d; medium, 9d to 9½d; light, 8½d to 8¾d; best calfskins, to 10½d; medium to good, 9½d to 10½d; inferior, 7d to 8½d per lb. Tallow and Fat.—We held our last sale on the 27th ult., and competition was keen. Quotations: Good tallow in casks to 23s 6d; in tins to 22s 6d; medium to good, 18s 6d to 20s 6d; inferior, 16s 6d to 17s 6d; rough fat, good from 15s to 16s, inferior 10s to 12s. Oats. Stocks in store are very light, and there is a good demand for any lines coming forward. Quotations: Prime milling, 4s 1s 1d; good to best feed, 3s 11d to 4s; medium and inferior, 3s 6d to 3s 10½ per bushel (sacks extra). Wheat.—Very few samples of new season's wheat have yet come to hand. There is a good demand more especially for velvet and velvet ear. Chaff.—Consignments have not been coming to hand so freely of late, and there is good inquiry. New chaff is also now coming to hand. Prime oaten sheaf, £6 to £6 5s; medium to good, £5 10s to £5 17s 6d; new chaff, £5 5s to £5 7s 6d per ton (sacks extra). Potatoes.—Consignments have been coming to hand freely and prices are easier. Prime freshly-dug samples are in most demand, medium lots not being so sought after. Best tables, to £6 10s; medium, £5 10s to £6 per ton (sacks in).

Messrs. Donald Reid and Co report as follows:—We held our weekly sale of grain and produce on Monday, when values ruled as under:—Oats.—All classes of oats in good to prime condition have been readily saleable at quotation. There is a steady export demand for prime Gartons and sparrowbills. Prime milling, 4s to 4s 1d; good to best feed, 3s 11d to 4s; inferior to medium, 3s 6d to 3s 10d per bushel, sacks extra. Wheat.—New wheat is now coming forward in small lots. A considerable quantity has been placed for forward delivery at 7s per bushel on truck at country stations convenient to the market. Velvet and velvet ear are in most demand, owing to these not being so plentiful. Potatoes.—Moderate consignments are coming to hand, most of which, being in good condition, meet with fair demand at quotations. Medium and stale lots are not readily quitted. Best freshly-picked lots, £6 10s; others, £5 10s to £6 per ton (sacks included). Chaff.—New chaff is now coming on the market. This, if sound, meets with fair demand, but some consignments being in doubtful condition, are difficult to deal with. Best oaten sheaf, £6 to £6 5s; choice, to £6 7s 6d; medium to good, £5 10s to £5 17s 6d; best new chaff, £5 5s to £5 10s per ton (bags extra).

HELD OVER

Owing to pressure on our space we have been obliged to hold over several news items and other matter.

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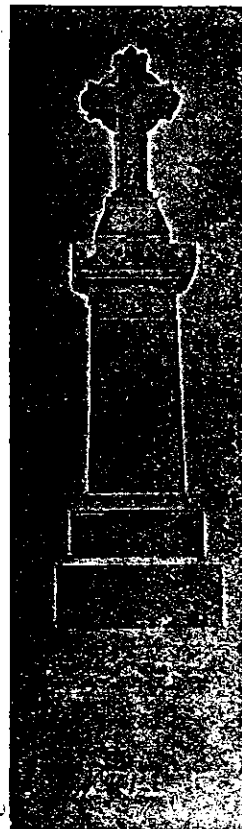
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¶ The Extra Charges are: Washing, £1 10/- a year, and Medicine and Medical Attendance if required.

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

¶ Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

¶ The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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 No. 5—1034—W. Mulaney
 No. 6—226—M. Hunt
 No. 7—269—W. Perry
 No. 8—1494—D. Lawlor.

Scrutineers—C. Joss, W. H. Giles, J. E. Gamble.

M. TRACY, *Secretary*.

DEATHS

BROSNAHAN.—On February 14, 1915, at Waipawa, Marie, second daughter of Mr. and Mrs. D. Brosnahan, of Konini; aged 21 years.—R.I.P.

BROPHY.—On February 8, 1915, in the Hospital, Geraldine, Patrick Francis, beloved husband of Margaret Brophy, and second son of Mr. and Mrs. Martin Brophy, Sutherlands, South Canterbury; aged 33 years.—R.I.P.

CARTWRIGHT.—On February 12, 1915, at his residence, Awamoa, Oamaru, Thomas, the dearly beloved husband of Ellen Cartwright; in his 57th year; deeply regretted.—R.I.P.

DELANEY.—On January 20, 1915, at Little Bay Hospital, Sydney, after a brief illness, Edward, the dearly beloved son of Mr. and Mrs. J. Delaney, Main street East, Palmerston North; aged 28 years.—R.I.P.

DUGGAN.—On February 8, 1915, at Wellington Hospital, Alfred Ross, dearly beloved husband of Mary Duggan, Bank road, Northland, Wellington; aged 64 years.—R.I.P.

HARDIMAN.—At Gore, on February 13, 1915, James Hardiman, beloved husband of Sabina Hardiman, of Pyramid; aged 71 years.—R.I.P.

MULROONEY.—On February 20, 1915, at Clyde, Cyril Alphonsus, third beloved son of William and Honora Mulrooney, 4 Cashel street, South Dunedin; aged 21 years; deeply regretted.—R.I.P.

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ANSWERS TO CORRESPONDENTS

CONSTANT READER, Dunedin.—You are either not a very constant or not a very careful reader, or you would know that correspondents are required to send name and address with their inquiries. You have not complied with this regulation.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MARCH 4, 1915.

A NOBLE PASTORAL



In print elsewhere in this issue the full text of Cardinal Mercier's great message to his people—the famous Pastoral which Germany has vainly attempted to suppress. It is, in our humble judgment, the deepest, most thoughtful, most eloquent, and in every way the most moving and inspiring utterance on the subject of the war which has yet seen the light.

It forms, as it were, the coping-stone to Belgium's glory. It stamps the venerable Cardinal as being, alike in head and heart, a prince among men; and one hardly knows which to admire most—the greatness of the man, or of the Church and country which produced him.

*

Roughly speaking, the Pastoral runs along the following lines:—an out-pouring of grief for his stricken country; an examination of the question, why have such sufferings been permitted to a people who have, in the main, been so faithful to God; a vivid and most touching description of those sufferings from personal and first-hand knowledge; a vindication of Belgium's attitude; and words of direction and encouragement for the future. These points need neither elaboration nor comment at our hands; we only ask our readers to read for themselves, and we venture to say they will find themselves touched as they have never yet been touched by anything they have read in the history of this war. What could be finer, more simple yet more profound, more moving yet more eloquently effective, than his answer to the anguished cry that must have so often burst from the lips of his bruised people: 'Why all this sorrow, my God? Lord, Lord, hast Thou forsaken us?' In the midst of his grief he looked upon the crucifix, upon the picture of the bleeding Saviour, and at once came resignation and consolation, and the murmur died upon his lips. 'The disciple is not above the Master, nor the servant above his lord.' There is the answer to the great mystery in a single sentence. We have read many and learned attempts to answer the great riddle of this war, but nothing at all comparable to the simple but sublime exposition of this master Christian.

*

Cardinal Mercier's *apologia* for his country is characterised by the same simplicity and directness, the same strength of thought and felicity of expression, which mark the whole of this glorious Pastoral. The *apologia* was not really needed. But its terseness and manly vigor, its dauntless spirit and honest and uncom-

J. S. TINGEY

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promising straightforwardness, make us thankful that it has been placed upon record. 'Belgium was bound in honor to defend her own independence. She kept her word. The other Powers were bound to respect and to protect her neutrality. Germany violated her oath; England kept hers. These are the facts. The laws of conscience are sovereign laws. We should have acted unworthily had we evaded our obligation by a mere feint of resistance. And now we would not rescind our first resolution; we exult in it. Being called upon to write a most solemn page in the history of our country, we resolved that it should be also a sincere, also a glorious page. And as long as we are compelled to give proof of endurance, so long we shall endure.' In spite of all that has been, is being, and will be suffered, there is not in the minds of the gallant Belgians the faintest shadow of regret. 'Across the smoke of conflagration, across the steam of blood,' there is not one who would be willing to cancel this last page of their national history.

*

It is natural that the German authorities should have winced at being told in plain terms that 'Germany violated her oath: England kept hers.' It is natural also, considering their now well-known designs, that they should have been displeased when the Cardinal in frank but measured words declared: 'I hold it as part of the obligations of my episcopal office to instruct you as to your duty in face of the Power that has invaded our soil and now occupies the greater part of our country. The authority of that Power is no lawful authority. Therefore in the soul and conscience you owe it neither respect, nor attachment, nor obedience.' But it is equally obvious that the arrest of the Cardinal and the attempt to suppress the Pastoral were at once an outrage and a blunder. So far from suppressing the document the German policy has been the means of giving it a magnificent advertisement. The first and immediate result has been to secure the instant publication of new editions of this great moral instruction in French, Flemish, English, and Spanish, and effective arrangements for their distribution throughout the world. The document will, in fact, become a classic in the already voluminous literature of the war. Doubtless when this, the greatest war on record, is ended, each of the Allies will publish a standard and official history of the struggle: and it may be taken as certain that in each of these epoch-making publications the noble Pastoral of the noble Cardinal will find a high and honored place.

Notes

A Tipperary Protest

One of the new destroyer leaders for the Fleet is to be called the 'Tipperary,' so that the music-hall marching song has apparently made an impression even in official circles. Meantime the town of Tipperary, though enjoying more than its full share of the limelight, professes itself not to be sure, all the same, that it is being fairly treated. Its complaint is voiced by a humorist who, under the title of 'A Protest from Tipperary,' occupies half a column in the *London Star* with a protest 'on behalf of a number of influential residents of that town.' The extraordinary impression, he says, which has got abroad that Tipperary is a place of exceptional inaccessibility has given great pain to the inhabitants of our pleasant town. With the object of repairing before the summer tourist season sets in the harm done by this mischievous and entirely false idea, please allow us space to prove that so far from Tipperary being 'a long way,' it is easier to get there than it is to get to many of the more famous beauty spots of Ireland. By reference to *Bradshaw*, he points out that the journey from London to Tipperary can be made in less than thirteen hours. 'Unfortunately,' he adds, 'no definite evidence has so far been discovered, but in the town itself little doubt is enter-

tained that the rumor as to the length of way to Tipperary was instigated by the people of Limerick. Their jealousy of the growing popularity of Tipperary has long been notorious.'

Mr. T. P. O'Connor and Cardinal Mercier

In a recent interview with a representative of the *London Daily Chronicle*, Mr. T. P. O'Connor, M.P., had something interesting to say regarding Cardinal Mercier. He is (said Mr. O'Connor) a saintly man and one of the intellectuals of Belgium. His appearance is so beneficent and so sweet that everybody who meets him admires, respects, and loves him, and recognises in a very short acquaintance that he is entitled to the high position he holds in his Church. He is a great man, and one of the greatest sons of Belgium. As a personal friend and admirer I feel Cardinal Mercier's arrest very keenly, and yet, although it is a shocking affair, it is not by any means surprising. Anyone who has watched the doings of Germany in general must have been prepared for some such act. I cannot help thinking, however, that it is one of the brutal acts of clumsy German policy that will recoil on the heads of that country. The arrest is a German blunder, a German crime, and a German avowal. It is a blunder, because it will antagonise further the neutral nations of the world, especially among Catholics: it is a crime, because anybody can see that what the Cardinal said he was perfectly within his rights in saying; and it is an avowal, because it shows that Germany now regards herself as entitled to annex Belgium and destroy her independence. Discussing the excuse given by the German authorities for the arrest, Mr. O'Connor asked: 'What does it mean? It is quite true that the Pastoral Letter of Cardinal Mercier referred to the independence of Belgium, but if Germany did not mean to destroy that independence, what right had she to interfere?'

Some Orange Futilities

Orangeism might fairly be expected to have the sense to hold its peace at a time like the present; but since it will not do so, it must take what it gets. It gets some fairly hard knocks from the *Sydney Bulletin*, which thus comments upon a recent futile 'demonstration' in Sydney:—'Brother Robinson and his Orange crowd held a dreary demonstration in Sydney on Anniversary Day. The bite had gone out of the Walls of Derry, and the Boyne was a back number. The British Empire is fighting for its life against Prussia, which is mostly Protestant and has a strongly Protestant State Church: for Prussia is the head and front of the offending. Its other enemies are Roman Catholic or Mohammedan. Its allies are Roman Catholic, Mohammedan, Greek Church, Buddhist, Shinto, and sundries. It hopes that the Catholic States of Italy and Portugal will join in, also the Orthodox Greek State of Roumania. Bulgaria, which runs a Church of its own, will be welcomed if it is willing to assist. The mostly-Protestant United States keeps aloof. So do Protestant Denmark, Holland, Norway, and Sweden. N.S.W., the most strongly Roman Catholic State of the Commonwealth, reckons that it is making the biggest effort in the Commonwealth. The only insurrection which started in the British Empire was among the Protestant Boers of South Africa. The Pope flatly refused to give his blessing to Catholic Austria in its war with mostly-Protestant Britain. In fact, all the religions have become mixed, and the annual struggle to represent the Scarlet Woman as the cause of all the world's troubles lacked its wonted enthusiasm.'

*

The performance in Melbourne was evidently no better. 'Grand Master Snowball, M.L.A., Victoria's Orange lodger,' says the *Bulletin*, 'has discovered the secret of German militarism, the cause of the German navy, the meaning of the Kaiser's ultimatum to Holy Russia, and the origin of the late Paul Kruger's objections to the British flag. "It is proved beyond doubt," said the astounding Snowball to an Orange picnic, "that the war in South Africa was owing to a desire on the part

of the Jesuits to break up the British Empire, whilst the present war is owing to a campaign by the Jesuits, who have succeeded in embittering the German nation against the English." These are the oddest clods that Snowball ever ploughed up from his field of political research. What the Jesuits had to do in S' Africa with the Zulu rising in the '70's, the discovery of diamonds and gold, the subsequent Jameson raid and the greed of Jewhannesburg, is just as evident as their connection with the Prussian attack on Roman Catholic Belgium and France, and the subsequent war-conquest preparations of the Protestant of Potsdam. A Snowball at an L.O.L. bean feast is in the same happy position as a parson in a pulpit. Nobody expects him to draw a line of reasoning through the centre of his allegations. He just says things, and the congregation disperses with a sense of having been further confirmed in its belief.

DIocese OF DUNEDIN

The Catholic men attending the Territorial Camp at Waitati will be pleased to hear that Mass will be celebrated at 9.30 o'clock on Sunday at St. Brigid's Church.

Cable advice has been received at St. Dominic's Priory that Margaret Quilter has passed the examination for M.A. degree and has also taken Honors in Arts.

The following students of St. Dominic's College have passed the teachers' certificate examination in the classes indicated:—Class C—Annie Coffey, Mary Connolly. Class D—Ruth J. Wakelin, Agnes J. Crowley.

The collection for the Seminary Fund, which was made on last Sunday at St. Joseph's Cathedral and the suburban churches of the parish, will be continued next Sunday.

The members of the St. Joseph's Harriers were the guests of Mrs. M. A. Jackson on Tuesday evening of last week, when the opportunity was taken to present the prizes won during the past year. The early part of the evening took the form of a musical and elocutionary entertainment, combined with the customary parlor amusements. Afterwards all were invited to partake of a supper provided by the hostess. Mrs. Jackson was then asked to present the following prizes:—Novice race—C. Maloney 1, D. McErlain 2, W. Butcher 3. Sealed handicap—T. Roughan 1, C. Maloney 2, A. E. Ahern 3. Five-mile championship—J. Cameron 1, J. O'Farrell 2, C. Maloney 3. Attendance badges—C. Maloney, J. O'Farrell, and T. Roughan. On behalf of the harriers Mr. J. A. McKenzie thanked Mrs. Jackson for the very handsome manner in which she had entertained them, and referred in eulogistic terms to her connection with the club. Mr. Swanson replied on behalf of Mrs. Jackson, and a most pleasant evening was brought to a close by the singing of 'For she's a jolly good fellow' and the National Anthem.

A very well-attended meeting of ladies, representing the Cathedral and South Dunedin parishes, was held in St. Joseph's Hall on the afternoon of Wednesday, February 24, for the purpose of making arrangements to help the distressed Belgians. The object is one which appeals to the charity of all, and hence the proposal met with general sympathy and promises of assistance. Mrs. E. J. O'Neill was elected president, and Mrs. J. B. Callan, jun., secretary of the executive appointed to collect clothes and materials in the various districts. The president explained the purpose of the meeting, and dwelt briefly on the urgent need of proceeding to work at once. A conversational discussion then took place as to the best means of assisting in this laudable work, and it was decided to set up the following executive:—Dunedin Central—Mesdames Jackson, Hally, Meenan, and Donnelly; Dunedin North—Mrs. Hungerford, Misses Lynch, Murphy, and Dormer; St. Clair—Mesdames Bartholomew, Shiel, Turner, and Court; South Dunedin—Mesdames Marlow and Fenton, and Miss Cameron; Kaikorai—Mesdames Cornish, Gebbie, and Hill; Mornington—Mesdames Sullivan, Power, and Stone; Roslyn—Mesdames Mec, Hussey, and O'Keefe. It was arranged that the executive should meet every Wednesday afternoon at 3 o'clock in St. Joseph's Hall, where donations of clothes, etc., will be received.

The programme for the St. Patrick's Night concert is now practically filled up, and judging from the list of performers who have promised to assist, it should prove one of the most popular ever presented on a similar occasion in Dunedin. In the past Irish national concerts have been well supported, but on the present occasion there is a special reason why the patronage should be on a still more generous scale. The tickets are now being sent out, and the following extract from the circular which accompanies them explains itself:—'The proceeds will be devoted to the Christian Brothers' School Building Fund, which, we feel sure, needs no recommendation to your generosity from us. The expenses in connection with the erection of the new school are necessarily heavy, and every penny that can be raised is required to carry the work to a successful completion, and allow it to be opened with a reduction of the present prospective debt. The sale of the enclosed tickets will, while being of material assistance, not be asking too much on behalf of so worthy an object. Apart from the object of the concert, the sentiment of the day must be remembered, and accordingly an excellent programme, redolent of the soil, has been prepared for the occasion.'

HOLY CROSS COLLEGE, MOSGIEL

SUCCESSSES AT THE UNIVERSITY.

Cable reports of the University examinations held in November last are just to hand, and show gratifying successes on the part of the college.

Rev. Father Morkane secured the M.A. with Second Class Honors in Mental Science, and Rev. Father Collins passed the first section of the B.A.

Amongst the students Maurice John Spillane (Dunedin) passed the final section of the B.A. degree, and Francis Marlow (Dunedin), Andrew Cummins (Dunedin), Leonard Buxton (Auckland), and Edwin Andersen (Christchurch) the first section.

The number of students on the roll for the present year is fifty-five.

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 27.

An art union in aid of St. Mary's church-school, Seatoun, was drawn at St. Anne's Hall last Monday evening under the direction of the Ven. Archdeacon Devoy.

The quarterly general meeting of the St. Vincent de Paul Society took place at St. Patrick's Hall on last Sunday. Bro. L. T. Reichel presided, and among those present was his Grace Archbishop O'Shea.

The St. Patrick's Day celebration committee met at St. Patrick's Hall last Friday under the presidency of Mr. J. P. McGowan. It was decided to make a feature of the procession by having national tableaux on decorated lorries, and to supply the children with bannerets. An exhibition of Irish hurling will be given by the local club, which was recently formed. An attractive sports programme has been arranged. The concert promises to be of the same high standard as of previous years. Messrs. W. Farquhar Young, A. G. Hay, J. Jago, and P. Barry, and Misses Mildred Wrighton, Teresa McEnroe, Agnes Segrief, and Master B. O'Brien have been engaged to contribute. In addition there will be attractive choruses by the Marist Brothers' Schools' pupils. The profits of the celebration will be devoted to the Catholic education fund.

The half-yearly meeting of the Dominion Council of the N.Z. Catholic Federation took place at the Federation rooms last Wednesday, Mr. D. L. Poppelwell (president) occupied the chair, and there were also present his Grace Archbishop O'Shea, the Very Rev. Deans Hyland (Rangiora), Power (Hawera), and Darby (Hamilton), the Rev. Fathers Cooney (Lyttelton), Daly (Upper Hutt), Edge (Auckland), and Hurley (Wellington), Messrs. W. Hayward (Christchurch), Lynch (Wellington), B. McLaughlin (Auckland), Hussey

(Dunedin). The meeting lasted all day and did not conclude until the evening. A large amount of business was transacted. A full report of the meeting will be forwarded later.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

March 1.

Accompanying the Rev. Mother Xavier by the Moeraki to Sydney last week was a young postulant, the first from the diocese to enter the Order of the Nursing Sisters of the Little Company of Mary since it was established in the Dominion.

His Lordship the Bishop and the Very Rev. Chancellor Price, Adm., were passengers on last Thursday by the Moeraki for Sydney. The Rev. Mother Xavier and accompanying Sisters returned by the same steamer to Sydney, after completing arrangements for the building extensions in connection with Lewisham Hospital.

In the patriotic sports held in Lancaster Park last Saturday, there were big entries for the primary schools' 100yds and 880yds championships. The 880yds race was won by G. Getson (Marist Brothers) in 2min 29sec, L. Neilson (Marist) being third. The 100yds race was won by Locke (Addington), E. Sloane (Marist Brothers) being second.

At the meeting of the Board of Governors of Canterbury College, held last week, a letter was received from his Lordship Bishop Grimes applying for three months' leave of absence. On the motion of the chairman the application was granted, and, on the suggestion of Bishop Julius, it was decided to convey an expression of the board's sympathy to Bishop Grimes in his illness.

In the inter-club tennis competition Catholic Cathedral played South Christchurch on the Cathedral courts, the home team winning by 20 games. Following are the scores, Cathedral players being mentioned first:—Singles—Williams beat Potter, 9-4; O'Connell beat Hurburt, 9-3; Cahill beat Fee, 9-7; O'Connor beat Gallagher, 9-8. Doubles—Williams and Cahill beat Potter and Hurburt, 9-8; O'Connell and O'Connor beat Fee and Gallagher, 9-5. Totals—Catholic Cathedral 55 games, South Christchurch 35.

On last Wednesday evening, in the Darfield Convent Schoolroom, a farewell social was rendered to the Rev. Father Fanning, M.S.H., on the eve of his departure for Port Darwin. Father Fanning has had charge of the parish for over six years, and during that time, while capably carrying out his spiritual duties, he has made many friends amongst all members of the community. Mr. J. O. Redfern presided, and after musical items had been given Mr. C. Narbey presented the guest with an illuminated address, and Mr. G. Witty, M.P., on behalf of the parishioners, presented him with a purse of sovereigns. Opportunity was also taken to extend a welcome to the new parish priests, the Rev. Father Graham, M.S.H., and the Rev. Father Bridgwood, M.S.H.

Timaru

(From our own correspondent.)

March 1.

Mr. Maurice Roach leaves Timaru this week to take over the Mandeville Hotel.

During the week the nuns of the Sacred Heart here received a cable message announcing that at a general council, held in Rome, Rev. Mother de Loc, who had for many years been Superior of the convent in that city, had been appointed Superior-General of the Order.

In the girls' school on Sunday afternoon, the ladies of St. Anne's Guild held their monthly meeting. After the usual routine business had been completed a ballot was taken, and Mrs. Mangos and Mrs. King were appointed the guild's representatives on the committee of the Catholic Federation.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

March 1.

Rev. Father Farragher addressed the last meeting of the Holy Family Confraternity on the 'Irish Educational System.'

The next Mayoral and City Council elections in Auckland will probably, owing to recent additions to the city, be the biggest municipal contest yet held in this Dominion.

His Lordship the Bishop leaves this week on an extended visitation of the southern portion of the diocese. He commences at Thames, and then goes to Paeroa, Waihi, Matata, Opotiki, returning to Auckland in time for Holy Week.

Rev. Father Golden is to enjoy a well-earned holiday at the conclusion of which he will take up chaplaincy work. Rev. Father O'Malley, assistant priest at Ponsonby, takes charge of the Ormond parish. He leaves at the end of this week for his new sphere of duties.

On Sunday his Lordship the Bishop blessed and opened a new church at Kumeu. Right Rev. Mgr. Gillan, V.G., who has charge of this district, was present at the ceremony. Rev. Father Kelly said Mass, and his Lordship preached an impressive sermon. Among the congregation was a large number of Dalmanians.

The following changes have taken place among the diocesan clergy: Right Rev. Mgr. Brodie, V.G., has been transferred from the Cathedral to the charge of the Parnell parish, which the Rev. Father Patterson relinquishes owing to ill health. Rev. Father Cahill goes from Ponsonby to the charge of the Cathedral parish. Rev. Father Murphy, of Cambridge, takes over the charge of Ponsonby, and Rev. Father Carran, of Ormond, fills Father Murphy's position at Cambridge.

Rev. Father O'Sullivan, C.S.S.R., has just concluded missions at Tauranga and Teapuke, and is now engaged giving a retreat to the students of the Sacred Heart College, Richmond road. Father O'Sullivan was greatly impressed with the prospects of Tauranga and the surrounding district, which came to him as a surprise. He preached a Lenten sermon at the Cathedral on Sunday evening.

Sincere regret was felt here on receipt of the sad news of the death of Mr. B. O'Brien, which occurred at his parents' residence, Waverley, whither he went on a holiday visit. As a member of the Marist Old Boys' Club, and a prominent member of the Marist Brothers' Football Club he was well known and deservedly popular for his kindly and gentlemanly demeanour at all times. He was an operator at the Auckland Telegraph Office. Rev. Father Cahill at the Masses in the Ponsonby parish, to which Mr. O'Brien belonged, spoke feelingly of the deceased, who was a fervent Catholic. He asked the congregation to pray for the repose of his soul. Right Rev. Mgr. Brodie spoke in similar terms at the Cathedral.—R.I.P.

OBITUARY

MR. JAMES HARDIMAN, RIVERSDALE.

Mr James Hardiman, of Pyramid, Riversdale, passed away on February 13, after a short but severe illness, borne with Christian fortitude. He was a settler for over thirty years in the district, was an exemplary Christian, who was always a ready and willing supporter of everything that was for the welfare of the Church. He leaves a wife and four children—two sons and two daughters—to mourn their loss. He was born in County Galway, and came to New Zealand when a young man, and was therefore one of the early pioneers. The burial took place at Invercargill, Rev. Father H. Woods reading the prayers at the graveside.—R.I.P.

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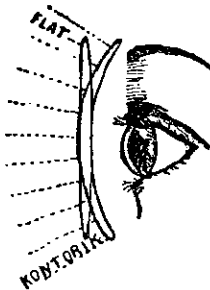
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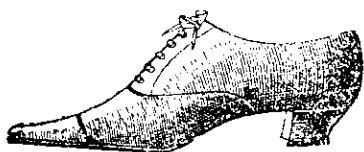


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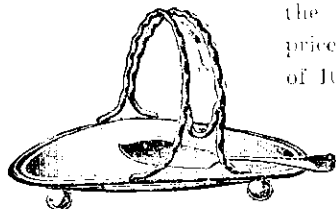
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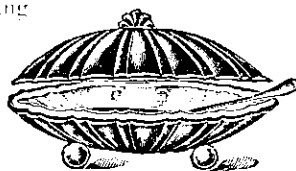


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(Concluded from page 22.)

forty thousand, men who have already shed their life-blood for their country. In comparison with them, what have you endured who are deprived of the daily comforts of your lives, your newspapers, your means of travel, communication with your families? Let the patriotism of our Army, the heroism of our King, of our beloved Queen in her magnanimity, serve to stimulate us and support us. Let us bemoan ourselves no more. Let us deserve the coming deliverance. Let us hasten it by our virtue even more than by our prayers. Courage, brethren. Suffering passes away; the crown of life for our souls, the crown of glory for our nation, shall not pass.

DUTY UNDER INVASION.

I do not require of you to renounce any of your national desires. On the contrary, I hold it as part of the obligations of my episcopal office to instruct you as to your duty in face of the Power that has invaded our soil and now occupies the greater part of our country. The authority of that Power is no lawful authority. Therefore in the soul and conscience you owe it neither respect, nor attachment, nor obedience.

The sole lawful authority in Belgium is that of our King, of our Government, of the elected representatives of the nation. This authority alone has a right to our affection, our submission.

Thus, the invaders' acts of public administration have in themselves no authority, but legitimate authority has tacitly ratified such of those acts as affect the general interests, and this ratification, and this only, gives them juridic value.

Occupied provinces are not conquered provinces. Belgium is no more a German province than Galicia is a Russian province. Nevertheless, the occupied portion of our country is in a position it is compelled to endure. The greater part of our towns, having surrendered to the enemy on conditions, are bound to observe those conditions. From the outset of military operations the civil authorities of the country urged upon all private persons the necessity of abstention from hostile acts against the enemy's army. That instruction remains in force. It is our army, and our army solely, in league with the valiant troops of our Allies, that has the honor and the duty of national defence. Let us entrust the army with our final deliverance.

Towards the persons of those who are holding dominion among us by military force, and who assuredly cannot but be sensible of the chivalrous energy with which we have defended, and are still defending, our independence, let us conduct ourselves with all needful forbearance. Some among them have declared themselves willing to mitigate, as far as possible, the severity of our situation, and to help us to recover some minimum of regular civic life. Let us observe the rules they have laid upon us so long as those rules do not violate our personal liberty, nor our consciences as Christians, nor our duty to our country. Let us not take bravado for courage, nor tumult for bravery.

A WORD TO THE PRIESTS.

You especially, my dearest brethren in the priesthood, be you at once the best examples of Patriotism and the best supporters of public order. On the field of battle you have been magnificent. The King and the Army admire the intrepidity of our military chaplains in face of death, their charity at the work of the ambulance. Your Bishops are proud of you.

You have suffered greatly. You have endured much calumny. But be patient: history will do you justice. I to-day bear my witness for you.

Wherever it has been possible I have questioned our people, our clergy, and particularly a considerable number of priests who had been deported to German prisons, but whom a principle of humanity, to which I gladly render homage, has since set at liberty. Well, I affirm upon my honor, and I am prepared to assert upon faith of my oath, that until now I have not met a single ecclesiastic, secular or regular, who had once incited civilians to bear arms against the enemy. All have loyally followed the instructions of their Bishops, given in the early days of August, to the effect that they

were to use their moral influence over the civil population, so that order might be preserved and military regulations observed.

I exhort you to persevere in this ministry of peace, which is for you the sanest form of Patriotism; to accept with all your hearts the privations you have to endure; to simplify still further, if it is possible, your way of life. One of you who is reduced by robbery and pillage to a state bordering on total destitution, said to me lately: 'I am living now as I wish I had lived always.'

Multiply the efforts of your charity, corporal and spiritual. Like the great Apostle, do you endure daily the cares of your Church, so that no man shall suffer loss and you not suffer loss, and no man fall and you not burn with zeal for him. Make yourselves the champions of all those virtues enjoined upon you by civic honor as well as by the Gospel of Christ. 'Whatever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things.' So may the worthiness of our lives justify us, my most dear colleagues, in repeating the noble claim of St. Paul: 'The things which ye have learned, and received, and heard, and seen, in me, these do ye, and the God of peace shall be with you.'

CONCLUSION.

Let us continue then, dearest brethren, to pray, to do penance, to attend Holy Mass, and to receive Holy Communion for the sacred intention of our dear country.

I recommend parish priests to hold a funeral service on behalf of our fallen soldiers, on every Saturday.

Money, I know well, is scarce with you all. Nevertheless, if you have little, give of that little, for the succour of those among your fellow countrymen who are without shelter, without fuel, without sufficient bread. I have directed my parish priests to form for this purpose, in every parish, a relief committee. Do you second them charitably and convey to my hands such alms as you can save from your superfluity, if not from your necessities, so that I may be the distributor to the destitute who are known to me.

Our distress has moved the other nations. England, Ireland, and Scotland; France, Holland, the United States, Canada, have vied with each other in generosity for our relief. It is a spectacle at once most mournful and most noble. Here again is a revelation of the Providential Wisdom which draws good from evil. In your name, my brethren, and in my own, I offer to the Governments and the nations that have succoured us the assurance of our admiration and our gratitude.

With a touching goodness our Holy Father Benedict the Fifteenth has been the first to incline his heart towards us. When, a few moments after his election, he deigned to take me in his arms, I was bold enough then to ask that the first Pontifical Benediction he spoke should be given to Belgium, already in deep distress through the war. He eagerly closed with my wish, which I knew would also be yours. To-day, with delicate kindness, his Holiness has taken the step to renounce the annual offering of Peter's Pence from Belgium. In a letter dated on the beautiful festival of the Immaculate Virgin, December the eighth, he assures us of the part he bears in our sufferings, he prays for us, calls down upon our Belgium the protection of heaven, and exhorts us to hail in the then approaching advent of the Prince of Peace the dawn of better days.

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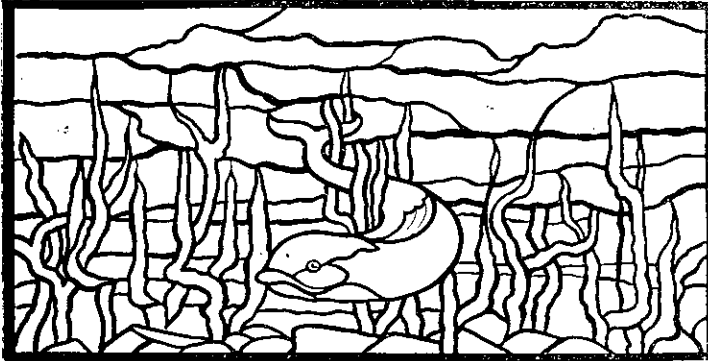
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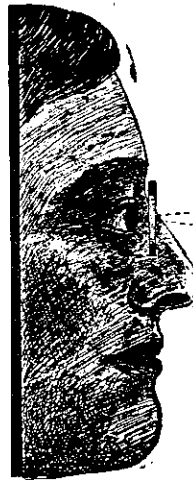
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CLARKIN—CURTAIN.

(From a correspondent.)

A quiet wedding was solemnised at the Church of our Lady of the Rosary, Hamilton, on February 8, the contracting parties being Mr. William Clarkin, youngest son of the late Mr. Thomas Clarkin, of Hamilton, and Miss Rebecca Curtain, third daughter of Mrs. and the late J. Curtain, of Kaikoura, Marlborough. The Very Rev. Dean Darby, assisted by the Rev. Father Duffey, performed the ceremony. The bride was prettily attired in a white embroidered frock and white hat with ostrich plumes. She was given away by Mr. John Clarkin, of Eureka. Miss Maggie Clarkin (sister of the bridegroom) was bridesmaid, and the best man was Mr. J. Clarkin, junr., of Eureka (nephew of the bridegroom). The happy couple left by motor car for Waitomo, where the honeymoon was spent.

Onehunga

(From a correspondent.)

The convent school opened on February 1 with a splendid attendance. Up to date every available desk has its occupant, so that the school committee will be called upon to find more seating accommodation, as new pupils are still seeking admission.

The school committee are to be congratulated on the work done to the buildings and school grounds, making the former more commodious and convenient, and the latter available for tennis and other games. The annual school report, read by Mr. N. T. Lambourne, M.A., may be termed excellent, as 10 per cent. of those presented for proficiency in Standard VI. secured certificates. Master Charles Chiswell won a scholarship, carrying £20 per annum. A cable from London states that Miss Mary Martin, 14 years of age, was the successful candidate in the Plymouth Herald and Foreign School's department. Having come a competition, the subject being, in your opinion, who was the greatest sailor after Nelson? Bonnet's record show that all presented for both English and French and in December last passed successfully. Te'o Wharion and James Geoffrey gained honours in the advanced grade in both subjects. Not alone in educational matters, but in sport also have the pupils done well. At the Onehunga Friendly Societies' sports, held February 29, the convent pupils played Mr. Ross' Te Paparua, and the Onehunga public schools for the Scottish Gaelic Cup. The convent A and B teams were first and second respectively, and Te Paparua third. The event was keenly contested. Another match will be played on the cup to the credit of the convent. The sisters have been the recipients of many letters of congratulation from the leading members of the parish.

There's a grand 'auld reekie' whiff about BONNIE DOON TOBACCO—a homely, wholesome aroma which tells of honesty and purity. Why not try it to-day? Any tobacconist sells it—lots of it.

OBITUARY

MR. WILLIAM FITZPATRICK, BRUNNERTON.

(From an occasional correspondent.)

Mr. William Fitzpatrick, of the Albion Hotel, Wallsend, Brunnerton, passed away on January 30. The deceased, who was 78 years of age, and a native of county Galway, was one of the early band of miners and pioneers of these parts, having arrived on the West Coast in 1865, and was also on the early goldfields of Victoria. He resided for a number of years at Maori Gully, and entered into possession of the Albion Hotel over seventeen years ago. The deceased was a man of many good qualities, highly respected for his many manly virtues, and one of the best of the pioneer band whose numbers are fast decreasing. His wife predeceased him about twelve years ago, and of a family of eight children, two sons and five daughters are left to mourn their loss. Mrs. Maurice Moore (Runanga), Mrs. Kenneth Chisholm (Invercargill), are daughters. Misses Margaret and Annie Fitzpatrick are at home, and the eldest daughter is a Sister of Mercy at Singleton, New South Wales. Messrs. James Fitzpatrick (Runanga) and Michael Fitzpatrick (Reefton) are sons of the deceased. The remains of the late Mr. Fitzpatrick were interred in the Greymouth Cemetery. The Very Rev. Dean Carew officiated both at the church and at the graveside. A Requiem Mass was celebrated in St. Patrick's Church on Monday, February 1. The funeral was a thoroughly representative one, including many of the old pioneers of the Coast.—B.A.P.

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WRITE TO THE MANUFACTURER FOR NEW ILLUSTRATED CATALOGUE No. 2

THE IRISH NATIONAL COSTUME

A short time ago we were asked by a Wanganui correspondent to define the Irish national costume; and as the query raised a question of considerable general interest we decided to treat the matter at some length



LORD ASHBOURNE, AN IRISH SPEAKING PEER.

and to give our readers the best that could be got on the subject. For this purpose we enlisted the services of the Very Rev. Mr. O'Leary, of Lawrence, well known throughout the South Island as an accomplished Gaelic scholar and keen Gaelic enthusiast, and as a high authority on all questions pertaining to the national history of Ireland. Mr. O'Leary has kindly supplied us with the following notes on the subject.

What is the Irish national costume? Lord Ashbourne, in a discussion in the Irish paper, some years ago, said he had studied the subject of the Irish national costume thoroughly, and his own dress in the picture is as he appeared in the House of Lords. He is a distinguished advocate of the revival of the Gaelic language, dress, music, sports, dancing, etc. His father was the late Lord Chancellor, and he is a convert to the Catholic Church. There is an elaborate series of drawings of the various fashions in Irish national dress in the *Social History of Ancient Ireland*, by P. W. Joyce, honorary President of the Royal Society of Antiquaries, Ireland. Some of the figures are taken from ancient engraved book-covers of bone (14th century), others from the face of the shrine of St. Manchem (11th century), one showing the tight trows or trousers with fallain or short cloak, dyed olive-green, is from a copy of Giraldus (A.D. 1200), Irish costumes (A.D. 1600) of gentleman and lady of high classes, persons of middle rank, and peasants (page 393).

The following is a summary of Joyce's description of Irish dress:—Woollen and linen clothes formed the

dress of the great mass of the people. Both were home-made. Imported silk and satin were much worn among the higher classes. Both are constantly noticed in our literature. Furs of seals, otters, badgers, and foxes were much used for capes and for the edgings of garments. The Scotch tartan, the Gaelic *tuartan* of which both the material and name originated in Ireland, is defined in the *Senchus Mor* to be a material 'containing cloth of every color.' The ancient Irish loved bright colors, and they well understood the art of dyeing. Here is a description of an army in the epic called the 'Tain':—'Some with red cloaks, others with light blue cloaks, others with deep blue cloaks, others with green, or blay, or white, or yellow cloaks, bright and fluttering about them; and a young, red-freckled lad, with a crimson cloak, in their midst.' The several articles of dress were usually colored differently, like Joseph's coat. The regulations of Teerumas, an old pagan king, ordered a slave to be dressed in clothes of one color, and a peasant or farmer in two. The king, queen, and ollave were privileged to wear six. Green, which is regarded to-day as the national color, is very modern. The ancient Irish had no national color.

Here is a classification of the upper garments:— (1) A large cloak without sleeves, varying in length, commonly covering the whole person from the shoulders down. (2) A tight-fitting coat or jacket with sleeves but no collar. (3) A cape, not always hooded. (4) A sort of petticoat like the present Highland kilt, and no waistcoat. The material of the cloak was according to the rank or means of the wearer. Among the higher classes it was of fine cloth, edged with silk or satin. It was commonly dyed, striped or spotted. Sometimes it only reached the knees or middle thigh, according to the figures in the *Book of Kells* (7th century). It was called *brath*, which was, and is still, a general term for any outer garment. The *talbain* (felling) was applied to a loose mantle reaching above the knees. A coarse horse wrap, either dyed or the natural color of wool, was called *lantern*. Women had similar cloaks called by the same names. The cloak worn by women had a



IRISH NATIONAL COSTUMES.

hood at the top, which could be turned up to cover the head. This is still in use. A garment distinct from the preceding over-mantles, worn over all, and usually of linen, dyed saffron, called *leine* (two syllables), was

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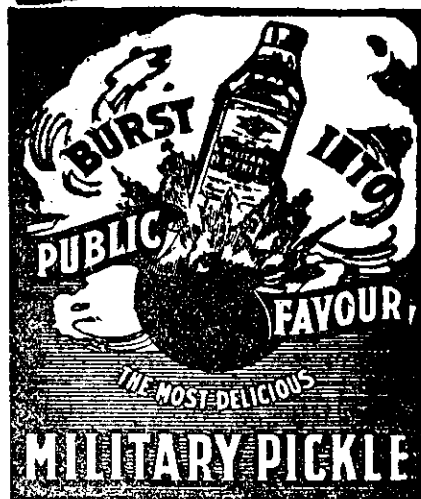
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in general use by men and women in outdoor life. It had many folds and much material. This is noticed by Spenser. The tight-fitting, sleeved, upper garment, like the present frock coat, had no collar. It usually reached the middle thigh, often only a little below the hips, with a girdle at the waist. It was called *inar*, and had other names. The short cape, with or without a hood, was called *cockholl* (cowl). This fashion continued long later than the 17th century. The Highland kilt is the ancient Irish *celt*, kilt being the phonetic rendering. It is frequently met with in the illustrations of manuscripts. It must have been very frequently worn by both ecclesiastics and laymen. The upper garments were fastened by brooches, pins, buttons, girdles, strings. Many ornamental pins, etc., can be seen in the National Museum. The ancient Irish wore a trousers, so tight-fitting as to show perfectly the shape of the limbs. Leggings (*ochra*) of cloth or soft leather were worn as an accompaniment to the kilt. They were laced with strings tipped with *findruine* (white bronze). It was pretty usual with those engaged in war to leave the legs naked, a fashion perpetuated by the Scotch to this day. This Irish fashion is also indicated by such nicknames as Glunduff, Glungel (black knee, white knee). Both men and women wore a garment of fine texture next the skin. It was called *line* (shirt). It was usually made of wool or flax. A belt (*criss*) was often made to serve as a pocket round the waist. The *sparan* (purse) hung from it. Men wore a hat of conical shape, without a leaf, called *barred*. Peasants in daily life commonly went bareheaded. Sometimes military, when not actually fighting went bareheaded. Camden describes Shane O'Neill's gallow-glasses, as they appeared at the English Court, as having their heads bare, their long hair curling down the shoulders, and clipped short in front above the eyes. Gloves of skins and furs, with the fingers divided, were commonly worn. The footwear, or *brag*, was often made of untanned hide. There was a more shapely shoe of fully tanned leather, several specimens of which can be seen in the National Museum. There were also sandals bound on by straps. In the National Museum there is a great collection of ornamental objects of personal adornment, some of pure gold, some of pure silver, some of mixed metals and precious stones. The Irish interlaced worked was made in Christian times. Those that have no interlaced work are pre-Christian. All the articles of gold in the museum form by far the largest collection of the kind in the British Isles, being thirteen times greater than that in the British Museum.

OBITUARY

MISS MARIE BROSNAHAN, KONINI.

We regret to record the death of Miss Marie Brosnahan, second daughter of Mr. and Mrs. D. Brosnahan, Konini, who passed away at the early age of 21 years. The deceased was of a most gentle and lovable disposition, and greatly devoted to her parents, who have the sympathy of a large number of friends in their sad bereavement. For some time she had been in ill-health, and had gone on an extended holiday with her mother, but the change did not do any good, and she had to undergo an operation for appendicitis, which was successfully performed, but complications set in, and she gradually sank, passing away on February 14. At St. Brigid's Church, Pahiatua, on February 17, the burial service was conducted by the Rev. Father McKenna, and the 'Dead March' from 'Saul' was played by the organist, Miss Una Hughes. The pall-bearers were Messrs. T. Brosnahan (cousin), L. Beech, G. Smith, R. McFarlane, Jensen, and Craven. Numerous messages of condolence, and a lengthy funeral cortege testified to the esteem in which deceased was held.—R.I.P.

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CONCERT AT SOUTH DUNEDIN

The promoters of the concert in aid of the building fund of the new Catholic school, South Dunedin, which was held in the Town Hall, South Dunedin, on Wednesday evening, should be highly pleased with the result of their efforts. They had secured the services of some of the best local talent as contributors to the programme, and the public showed their appreciation by crowding the hall to its utmost holding capacity. The programme submitted was a lengthy one, but the audience were so pleased with the items that nearly every performer was recalled. From a musical and financial point of view the concert was an undoubted success. It opened with a piano solo, 'The Erl King,' splendidly played by Miss M. Cunningham, A.T.C.L. Vocal items were contributed by Mrs. R. A. Power, Mrs. E. J. Mee, Misses A. Heffernan and Daisy Hall, Messrs. J. McGrath, J. A. Rawlinson, C. James, J. A. Haggitt, and J. Leech. Miss N. Kenny gave a couple of recitations in good style, and Mr. W. W. Crawford a character sketch which created much amusement. The Kaikorai Band quartet (Messrs. C. Eades, J. Currie, W. Coughlan, and D. Whelan) contributed two very acceptable selections. The accompaniments were played in a finished manner by Mrs. J. Woods.

At the close of the concert Rev. Father Delany expressed his appreciation of the generous manner in which his appeal on behalf of the school building fund had been responded to by those present, and he tendered very cordial thanks to the performers, all of whom richly deserved the hearty approval so freely bestowed upon them by the audience.

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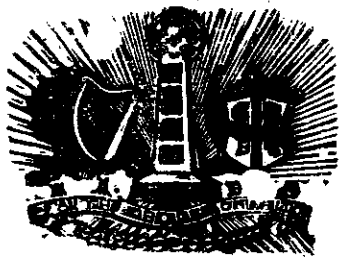
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Irish News

GENERAL.

Sir Thomas Esmonde's son is a midshipman on the *Invincible*, which played so dramatic a part in the Falkland Islands battle.

Mr. D. D. Sheehan, M.P., who belongs to Mr. William O'Brien's party, has received a commission as lieutenant in the 9th Battalion Royal Munster Fusiliers, forming part of Lieut.-General Sir L. Parsons' new Irish Army Division.

The diocese of Galway has contributed £500 for the relief of distress in Belgium. Bishop De Wachter, in acknowledging the gift and an additional sum for the refugees, says that Galway deserves to be pointed out as a model of generosity.

Leading Seaman Thomas H. Carroll, H.M.S. *Formidable*, who succeeded in successfully steering his boat and seventy survivors to Lyme Regis, is a Kerry man. He joined the navy in 1893. In his Irish way, he attributes their safety to God's Providence.

Private Pugh, Connaught Rangers, late instructor of the Coolarty (County Longford) National Volunteers, has been killed in action. Sergeant W. J. Clarke, late Commander of the Manorhamilton National Volunteers, who joined the colors at the outbreak of the war, was also killed in action.

The death of the Very Rev. Canon Blake, Dunfanaghy, was learned of with profound regret among the people of the parishes of Killymard and Donegal, where he was so well known and esteemed, having been pastor of the former parish, part of which comprises the town of the Four Masters, for a period of twelve years.

Hon. T. B. Fitzpatrick, Boston, U.S.A., honorary treasurer of the U.I.L. in America, sent Mr. Redmond a New Year's gift of £1000 as a contribution from the Nationalists of the United States to the Irish Parliamentary Fund. Mr. Fitzpatrick assures Mr. Redmond that with the rank and file of the United Irish League in America there is no defection in its loyalty to the Irish leader and the Irish Party.

Mr. D. F. Cleary, sub-manager of the Provincial Bank, Newcastle West, County Limerick, died suddenly on January 2. Deceased attended his duties on Saturday, and in the evening when sitting in his chair at home, became suddenly ill and never rallied. Both priest and doctor were present. The utmost sympathy is felt for the sister and brothers of deceased, who belonged to an old and respected County Limerick family.

The death took place on January 1 of the Rev. Brother O'Callaghan, of the Presentation Order, at Greenmount Industrial Schools, Cork, aged seventy-four years. Born at Scilly, Kinsale, he joined the Order over fifty years ago, and taught for many years at the Lancastrian Schools. He collected a large amount of money in America and throughout the British Isles for the building of Mount St. Joseph Monastery, Cork, the head house of the Order.

FORTY THOUSAND IRISH RECRUITS.

Taken in round numbers, the total of the Irish recruiting since the outbreak of the war to the end of the year was just over 40,000. During the Christmas holidays and for an interval preceding there was an appreciable decline in the numbers presenting themselves for enlistment at the Irish centres, and the observation applies to Dublin equally with the others. Within a short period the authorities expect that the figures will again mount up to the standard which prevailed prior to the holidays.

A VICTORIA CROSS HERO.

Early in January a large number of Monaghan people paid a tribute to Second Lieutenant David Nelson, who won the Victoria Cross on September 1 last in the famous stand of L Battery, R.H.A., near Compiègne, when, although outnumbered by three guns to one, the battery kept the Germans at bay and finally

silenced the enemy's guns. Only four of the battery were found alive when reinforcements arrived, and in recognition of the gallant stand the coveted honor of the Victoria Cross was awarded to Captain Bradbury, who was amongst the killed, and to Sergeant David Nelson. Sergeant Nelson was also promoted to the commissioned rank. He was seriously wounded at the time, and has since undergone two operations, and has now almost recovered.

A POPULAR VICEROY.

At a public meeting held in the Mansion House, Dublin, on January 5, the Lord Mayor, who presided, proposed a resolution expressing sincere regret that the Marquis of Aberdeen had resigned the Viceroyalty of Ireland, and placing on record deep appreciation of services rendered to Ireland by Lord and Lady Aberdeen, and of the earnest and sympathetic support they had freely given to every movement, having for its object the welfare of the Irish people and the promotion and encouragement of native industries. The resolution also expressed pleasure that, though the official connection of Lord and Lady Aberdeen with Ireland was about to be severed for the present, they will continue to take an active interest in the various projects which they initiated for the betterment of the Irish people. The resolution was passed with applause, and a committee was formed to make arrangements for a suitable demonstration on the occasion of the departure of Lord and Lady Aberdeen from Ireland.

TRIBUTE TO THE MUNSTER FUSILIERS.

Rev. Father Gleeson, formerly chaplain to St. Mary's Blind Asylum, Merrion, is now at the front as chaplain to the Munster Fusiliers. In a letter to Mr. Patrick Murphy, of 'Arduagreena,' North Circular road, Dublin, thanking him for Christmas greetings, he says:—

I never expected I should be taking part so soon in such a gigantic world-struggle, which, when the full history of it comes to be written, will stagger the world. I am chaplain to the Munsters. Murphy, as is not surprising, is a predominant name, and all are worthy of the name. I am absolutely charmed with the virtues, valor, and faith of those brave men from Cork, Kerry, and Limerick. It is not a luxurious campaign, this of ours, I tell you. . . . I saw a church in utter debris to-day. It was sad, sad, sad! Oh, I cannot tell you how I felt as I walked over the awful debris of that shelled, burned, demolished, and desolated church, in a village equally shelled, burned, demolished, and desolated! You people at home cannot realise what war is. You have no idea.

A BENEDICTINE MONASTERY.

A unique and interesting event in the religious history of Ireland is associated with the Christmas season. The Right Rev. Columba Marmion, O.S.B., Abbot of Maredsous Abbey, Belgium, blessed and opened a monastery for monks of the great Benedictine Order on Christmas Day at Enniscorthy, Co. Wexford. After many difficulties had been overcome a suitable residence, with a chapel attached, and with several acres of land adjoining, was secured, and about a dozen refugee monks collected from various Benedictine monasteries in England and on the Continent were brought over to the new foundation shortly before Christmas. The Very Rev. Father Aubert, O.S.B., has been appointed the first Prior, and the Rev. Patrick Nolan, O.S.B., M.A., the first sub-Prior. Both these Fathers come from the Benedictine Abbey at Erdington. The establishment in his native land of a house of his Order has been a project very dear to the heart of Father Nolan ever since his profession as a Benedictine monk, and he and Abbot Marmion, who is also an Irishman, have been for some time engaged in searching for a suitable building for the new monastery.

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ROME LETTER

(From a correspondent.)

December 30.

THE POPE AND PEACE.

From end to end of Europe the yearning for peace is evident—a feeling that the daily chronicles of slaughter intensify. How will this desire be satisfied? By mutual exhaustion of the belligerents or by a fight to a finish? If the Vicar of the Prince of Peace can help it, by neither way. Strenuously and constantly Benedict XV. is striving to bring about peace: all his influence as Pontiff and as skilled diplomat is continually working in every part of Europe to cope with the most terrible situation any successor of St. Peter ever had to deal with.

THE IRISH PRIESTS IN GERMANY.

For the rest of their lives Father Canice O'Gorman, O.S.A., and Father Crotty, O.P., will, I suppose, be able to say they had the proud privilege of having been 'through the war.' Their letters to their friends in Rome arrive regularly, from the week they left the Eternal City on the mission of taking spiritual care of Irish soldiers who are prisoners in Germany. Father O'Gorman has no fewer than 2486 Irishmen under his charge. And this reminds one of the deep interest the British censor continues to take in private letters going to Italy. Sometimes a paragraph is cut out if it mentions anything of the war not to the liking of the personage empowered to use the scissors. Papers of the most delicate and official nature, some of them pertaining to the domain of conscience, are examined by this individual. Scarcely one is spared. It would be too much to expect entire immunity from his sway, but certainly letters from bishops to their representatives in Rome ought to be immune.

AUDIENCES OF INTEREST.

Addressing the staff of the Pontifical International College of the Dominican Order, whom the Very Rev. Hyacinth Cormier, General of the Order of Preachers, presented to the Holy Father some days ago, Benedict XV. said in the course of his remarks: "If Our predecessor had not honored your college with the title of 'Pontifical,' We would feel very proud to do so."

Another body of general interest, received in special audience by the Holy Father, was the staff of writers attached to the *Civiltà Cattolica*, whom the editor, Very Rev. Father Chiaudano, S.J., presented to his Holiness. Pope Benedict warmly congratulated the Jesuit Fathers on the work they are accomplishing for the Church and the Holy See by means of their periodical. In this connection it is an interesting fact that the Society of Jesus is bound to give from its body the staff for the *Civiltà Cattolica*, but, once ap-

pointed, only with the express permission of the Pope may they be withdrawn.

With regard to the reception of the prominent bodies who, as a matter of course, repair to the Vatican at Christmas, to wish the Vicar of Christ the time-honored greeting, it is worthy of note that Benedict XV. has changed the order back to the form observed in the days of Leo XIII.

THE FINANCES OF THE VATICAN.

At this stage of the war the economic crisis is, I am given to understand, rather keenly affecting the finances of the Holy See. From several countries the collection of Peter's Pence has almost ceased to come. Needless to say the countries that are not much affected by the war continue to think as of old of the wants of the Holy Father; but, so deeply does the international crisis strike, that their number is comparatively few.

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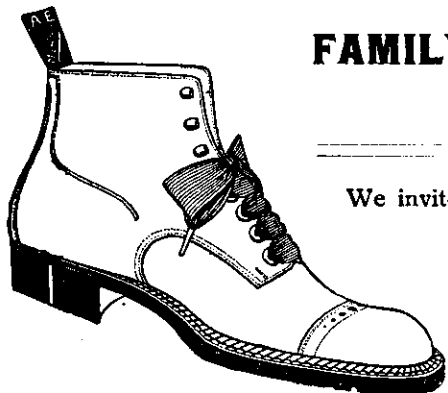
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Our RUSTLESS HEALTH CORSETS, to fit any figure—latest shapes; medium or low over bust or over hips; guaranteed wear; grey or white—5/11, 6/6, 7/6, 8/11. Strong Working Corsets, 1/11



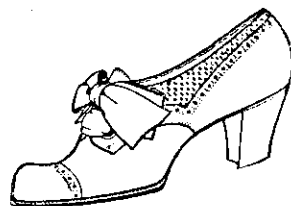
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Our new Summer Suit Fabrics are handsome to a degree all that you could desire in appearance and quality. Let us make your new suit. With our masterly tailoring it will be a suit of worth and style.

Patterns posted if you cannot call.

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Hastings, your Jeweller.

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OBITUARY

MR. P. F. BROPHY, ORARI.

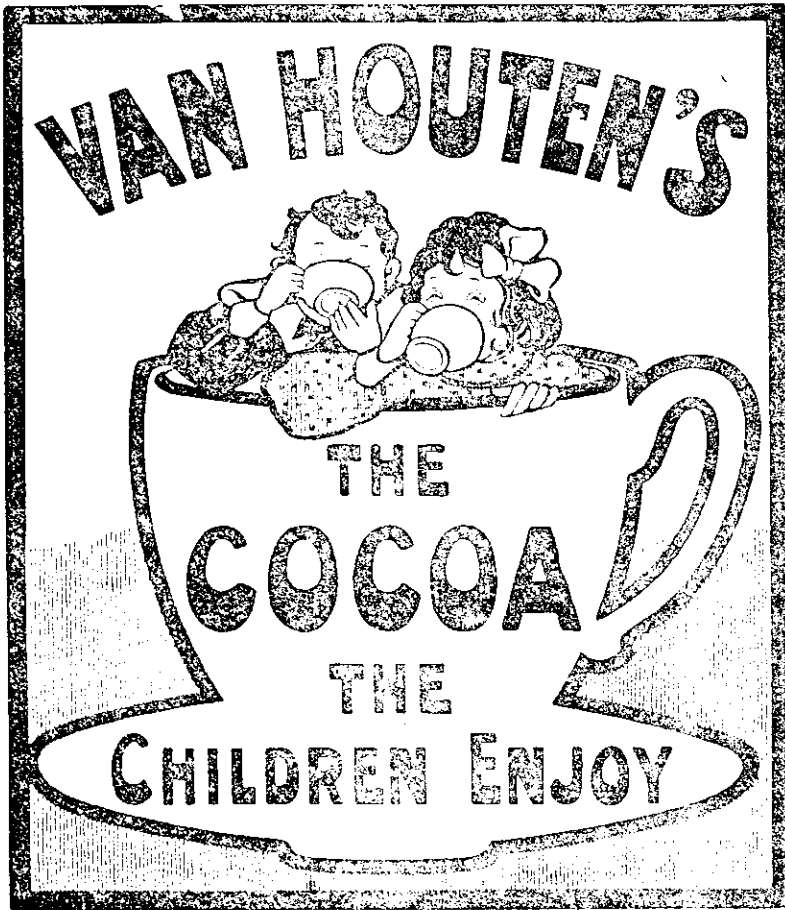
(From an occasional correspondent.)

Orari has lost one of its most popular residents, and the Catholic Church a loyal and worthy son by the death of Mr. Patrick Francis Brophy, which took place in the Geraldine Hospital on February 8, after a very short illness. The deceased, who was 33 years of age at the time of his death, and was married only ten months ago to Miss Maggie Tasker, of Opawa, Christchurch, was the youngest son of Mr. and Mrs. Martin Brophy, of Sutherlands. By his death the Hibernian

Society, which was established in the Geraldine parish six years ago, loses its first member. Requiem Mass was celebrated on February 10, in the Church of the Immaculate Conception, Geraldine, by the Rev. Father Bowers, who also performed the last sad offices at the graveside. The funeral, which was the largest ever seen in the district, reflected the respect in which the deceased was held. Six members of the local branch of the Hibernian Society acted as pall-bearers, and, besides the immediate relatives of both families, there were present the Very Rev. Father Taylor, S.M., Rev. Father Herring, S.M., and a large number of friends from every part of South Canterbury. Messages of sympathy were received from his Lordship the Bishop, Very Rev. Chancellor Price, Very Rev. Father Graham, S.M., M.A., Rev. Dr. Kennedy, Rev. Fathers Cronin, Cooney, Hanrahan, Long, Murphy, and many others.—R.I.P.

MR. A. R. DUGGAN, WELLINGTON.

By the death of Mr. A. R. Duggan (writes a correspondent) there has been removed a familiar figure from Wellington business circles. Mr. Duggan had been over 30 years in the service of the Bank of Australasia. His demise has been keenly felt by many of the bank's officers, scattered through New Zealand and the Commonwealth, and they cherish the memory of one who was honored as a man, and loved as a friend. Previous to joining the bank's service he had settled on the land in the Taranaki district, which he later relinquished in order to volunteer for service with the Armed Constabulary at the time of the Parihaka disturbances. Mr. Duggan was a constant attendant at the Basilica, where he has left behind him an example of deep but unostentatious virtue. A Requiem Mass was celebrated by Rev. Father Seymour, in the presence of the deceased's closest friends. Rev. Father Smyth officiated at the graveside, the pall-bearers being the senior officers of the Wellington branch of the Bank of Australasia. The deceased gentleman is survived by a son, who is a prominent teacher in the Hawke's Bay district, and six daughters, including Mrs. M. O'Malley, of Wellington, and Misses Annie and Myra Duggan.—R.I.P.



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It's automatically made you see, and therefore **CONSISTENTLY** good. There are no 'off' days with the quality of : :

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It is made by electric machinery in a spotless model bakery—hands never touch it from flour sack to oven. The ingredients are the purest obtainable, and the bread is **ALWAYS LIGHT, ALWAYS WHOLESOME, and ALWAYS TASTY.**

DENHARD'S KLEENMAID BREAD cuts easily and smoothly, and is free from lumps and big holes in the 'crumb' of the loaf. There's no waste and it's the most economical bread you can buy.

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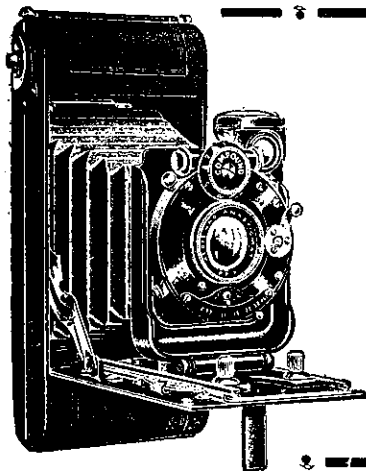
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MEMORIALS OF EVERY DESCRIPTION .∴ At Moderate Prices

Quotations Given for All Classes of Cemetery Work. Support local industry by placing your Order with (3) (3)

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The Catholic World

ENGLAND

EXCHANGE OF PRISONERS OF WAR.

The Holy Father's proposal to the Powers for the exchange of war prisoners who are disabled for further service in the present conflict has been regarded with favor. The reply of King George was as follows:— 'I desire to thank your Holiness for your telegram. It is with deep satisfaction that I and my Government welcomed your Holiness's proposal, which lent weight to the suggestion we had already made to the German Government. That Government has just signified their consent, and I trust that the arrangement will have been put into force before many days of the New Year have passed.'

THE CAUSE OF THE WAR.

In the suggestive discourse which he delivered at Westminster Cathedral on the last day of 1914, his Eminence Cardinal Bourne, passing over questions of politics and diplomacy, traced the war to its true cause. Men of superficial views and slight knowledge (says the *Catholic Times*) are at present talking of Christianity as if it were a failure—as if it ought to have prevented the conflict. They forget the extent to which the people who have in their hands the guidance of nations had been casting Christianity aside. The war is due, not to the action of genuine Christians, but to the policy of those who in their pride and conceit imagined that Christianity and responsibility to God need not be taken into account. The lesson of the war is that they must be taken into account, and very impressively did the Cardinal dwell upon it. There would be no war to-day if men had accepted what Christ taught, and the way to establish such a state of affairs as will guarantee an enduring peace is to strive to make the world Christian in mind and heart. This is Cardinal Bourne's message for the New Year, and it must arouse in the breasts of Catholics the sense of a twofold duty. Never was it more important that they should, in the first place, prove themselves true followers of Christ by the practice of their religion, and, in the next, that they should exert themselves to enable others to realise the value of the Catholic faith.

FRANCE

THE WAR AND THE MISSIONS.

If the war has had the effect of arousing to activity the religious sentiments of many of the French people who had fallen into indifference, its results have been anything but favorable to religion in missionary lands. Firstly, people find it so hard to meet the pressing home demands on their purses that the contributions to the foreign missions have very considerably fallen off. Secondly, the missions in some places have suffered severely through the loss of priests. Half of the forty-three missionaries belonging to the Lyons Society of African Missionaries who were at work in Egypt embarked for France as soon as they learned that mobilisation had been ordered. Of twenty-two religious on the Ivory Coast, sixteen, including Mgr. Moury, the Bishop, mobilised. Two hundred and fifty of the Missionaries of the Holy Ghost joined the ranks of the combatants in France. Haiti, Nigeria, Sierra Leone, the Belgian Congo, Angola, and Zanzibar have all lost the services of missionaries. In Palestine and throughout the whole of the Turkish Empire the work of the Catholic missionaries is at a standstill. Doubtless steps are taken to fill the places of the clergy who have gone to the colors, but it is safe to say that many of the missions will not for years recover the ground lost in consequence of the war.

ITALY

CIRCULATION OF THE SACRED SCRIPTURES.

The monthly paper of the Bible Society (says the *London Universe*) contains a remarkably generous appreciation of Pope Benedict XV.'s zeal in the circula-

tion of the Sacred Scriptures in the vernacular. Before his elevation to the Archbishopric of Bologna, his Holiness had presided at Rome over the Society of St. Jerome for the circulation of the Holy Gospels. This society brought out a new Italian version of the Gospels and the Acts which Pope Leo XIII. commended to the daily study of the faithful. In six years nearly a million copies were sold and distributed throughout Italy, the bishops and clergy actively promoting their circulation. The late Pope Pius X. has been frequently misrepresented as discouraging the work. On the contrary he approved it, but wisely decided that for the present the Gospels and Acts were sufficient. In the year just passed Pope Benedict XV.—Cardinal Chiesa, as he then was—gave renewed encouragement to the Society of St. Jerome, and since he became Pope, has bestowed his special blessing on the members and on their work.

ROME

BRITISH ENVOY AT THE VATICAN.

Sir Henry Howard, Envoy Extraordinary and Minister Plenipotentiary, accompanied by his secretary, Mr. John Duncan Gregory, and the assistant, Mr. John Sunderland Wilson, arrived by motor at the Vatican on Wednesday, December 30. At the foot of the papal staircase they were met by an escort of the Swiss Guards, who proceeded with them to the Pontifical apartments. Immediately his Holiness, wearing the mozetta and stole, descended to the Throne Room, where, surrounded by his Court, he received the English Minister. The Secretary of the Congregation of Ceremonies, Mgr. Canali, introduced the Minister and his suite to the Holy Father. Sir Henry presented his credential letters in the usual manner and expressed the sentiments of his Government towards his Holiness. The Pope replied welcoming him to the Papal Court and expressing his pleasure at seeing a representative of his Government amongst the Ministers to the Holy See. As customary, after the ceremony, Sir Henry was invited by his Holiness to his private apartments, where they remained in converse for a long time. Then followed the visit to the Cardinal Secretary of State. Before leaving the Vatican the Minister visited the Tomb of the Apostles. Cardinal Gasquet gave a reception in honor of the English Minister. Most of the English colony were invited to meet Sir Henry and his staff.

SCOTLAND

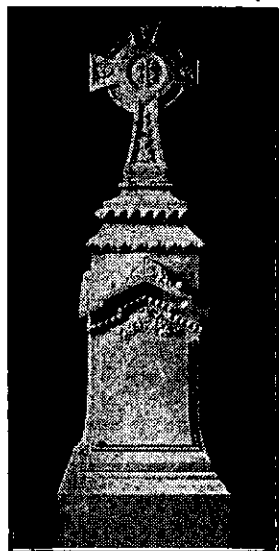
CATHOLICS IN GLASGOW.

The *Western Catholic Calendar* for the archdiocese of Glasgow, containing much information of interest regarding the conditions of Catholicity in the archdiocese. There are 120 schools in the archdiocese, with accommodation for 89,504 pupils; the numbers on the rolls total 76,455, and the average attendance 68,202. The total number of the teaching staff is 1453. Five religious Orders for men and ten for women are represented in the archdiocese. The total number of secular priests is 248, regular 46. There are 93 missions, 134 churches, chapels, and stations, and 17 charitable institutions. The number of baptisms in 1913 was 14,425. Confirmations (1913-14), 10,066, children presented at religious examinations, 69,894. The estimated Catholic population of the archdiocese is about 400,000.

UNITED STATES

A CHALICE WITH A HISTORY.

Amongst the gifts received by Bishop Shahan, Rector of the Catholic University of America, on the occasion of his consecration, was a silver chalice from priestly relatives in England. It was first used by Bishop Shahan's great-granduncle, Father Thady Shahan, in 1810. Father Thady Shahan used the chalice for fifty years and then gave it to his nephew, the Rev. Cornelius Shahan, on the day of his ordination. The Right Rev. Bishop Cornelius Shahan used it for sixty years and used it in celebrating his first Mass as a bishop.



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We are SPECIALISTS and GOLD MEDALISTS in Engraving and Imperishable Lead Lettering. Estimates and designs given for all classes of Church Work—ALTARS, PULPITS, FONTS.

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This Book is identical with the Australian Catholic Prayer Book, published at the request of the Third Australian Plenary Council, which is so highly recommended.

Price 6d, post free, from the N.Z. TABLET Co.

NOTES ON HEALTH

The question of health is one nobody can afford to neglect, yet many people will risk their health by buying inferior food when they can get the very best at the same price. More particularly does this apply to bread.

KELLOW BREAD

is the only bread made in Wellington which is TRULY AUTOMATIC. Many other bakers are using this name and claiming it for their bread, but the only true Automatic Bread is the FAMOUS "KELLOW" BREAD. Don't delay one day longer; have these Crusty, Golden-colored, HEALTH-GIVING LOAVES brought into your house to-day. Ring up 'PHONE No. 986 and give instructions for the cart to call.

If you once try this bread you will never go back to bread made by hands in the old-time, out-of-date method. "KELLOW" is untouched by hand. "KELLOW" bread is made only by :

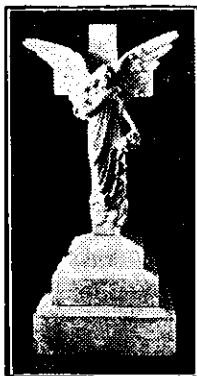
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COME AND SEE YOUR BREAD MADE.

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A.M.D.G. GUILD

ASSOCIATION OF PERPETUAL ADORATION.

The sixth annual meeting of the Guild was held at the residence of Mrs. J. W. Kennedy, Roslyn, on Thursday, February 18. The attendance of members was good, and showed that the Guild is making steady progress. In consequence of having to attend a sick call, the Rev. Father Corcoran (spiritual director) was unable to be present. The annual report stated that during the past year four new members had been enrolled. The exhibition of work at Holy Cross College, Mosgiel, was very successful, and it is felt that the clergy are beginning to recognise the good work that is being done by the Guild. The council decides, with the sanction of the spiritual director, as to the distribution of goods to help poor churches. It is intended during the current year to hold a sewing meeting on the third Thursday of each month, from 3 to 5 o'clock at the residence of Mrs. Kennedy.

The following are the officers for the current year: President, Mrs. J. W. Kennedy (re-elected); vice-president, Mrs. J. B. Callan, jun.; secretary, Miss Columb (re-elected); council—Mrs. Herbert (re-elected), Mrs. O'Keefe, Miss Maude Blandford, and Miss Mildred Emery.

The president expressed her thanks to Mrs. Herbert, Miss Columb, Miss Mullen, and Mrs. Cornish for their valued assistance during the past year. Other members did good work also, but not so regularly. The president trusted that all who can sew, crochet, or make lace, would take up some definite work, and, if possible, complete it, as a great deal is only half-finished by the end of the year, and has to be done in a hurried manner at the last moment. It is desirable that all work be sent in by the end of November, as the annual exhibition takes place at Holy Cross College at the end of January. The balance sheet speaks for itself. The Guild has goods valued at £30 on hand, and there is owing to it a sum of £10 for vestments, etc., sold. During six years it has donated £70 worth of goods. The Association of Perpetual Adoration was founded in Belgium by Anna de Meens, but later on the head house was transferred to Rome. It was first started in 1848, and since that time has rendered invaluable help to poor churches all over the world. It has taken some time to reach us in New Zealand, but is growing here, and doing good work not only in Dunedin but in other parts of the Dominion, whilst the number of members who keep the hour of Adoration each month is increasing.

The next meeting will be held on March 18, when the president will be pleased to see anyone desiring to join the Guild.

BALANCE SHEET, 1914-1915.

RECEIPTS.

	£	s.	d.
To Balance in hand	29	8	3
„ Subscriptions	5	5	0
„ Sale Church Requisites	45	11	9
„ Fancy Goods	1	3	0
„ B.S. Beads	1	10	0
„ Discount and Interest	12	6	—
	£74	10	6

EXPENDITURE.

	£	s.	d.
By Materials, Vestments, and Linen, etc.	55	10	10
„ Savings Bank	14	18	6
„ Cash in Hand	4	1	2
	£74	10	6

RHEUMO REMOVES THE CAUSE AND CURES RHEUMATISM. Rheumo is not a 'cure-all' but a scientifically compounded specific. RHEUMO eliminates the excess Uric Acid, the cause of the trouble, from the blood. It has cured thousands. It will cure you. All chemists and stores, 2/6 and 4/6.

Intercolonial

Mr. Mervyn Bournes Higgins (son of Mr. Justice Higgins) and Mr. Charles Gavan Duffy (son of Mr. Justice Duffy), who are in practice at the Bar, have both been accepted for service at the front, and have both been granted commissions (says the *Advocate*). Seven members of the Bar in Melbourne have left chambers to go to the front, whilst several other members of the legal profession in Melbourne and the country have gone on active service.

His Excellency the Apostolic Delegate, Archbishop Cerretti, made an official call on his Excellency the State Governor (says the *Freeman's Journal*). His Excellency also called on the Lord Mayor of Sydney (Alderman R. W. Richards), Senator Gardiner (Vice-President of the Senate), Messrs. W. G. Spence (Postmaster-General, representing the Federal Government), Mr. J. E. West, M.H.R., the Hon. the Speaker of the Legislative Assembly (Mr. R. D. Meagher), and Mr. T. H. Thrower (Chairman of Committees).

The high esteem and affection in which the Rev. Father J. J. O'Driscoll, parish priest of Kogarah, Rockdale, and Arncliffe, is held was amply demonstrated by the warmth of the farewell arranged in his honor at Rockdale Town Hall, prior to his departure on a trip to Ireland. There was a crowded attendance, and speeches highly eulogistic of the qualities of Father O'Driscoll were delivered by representative people of the Kogarah and surrounding districts. The presentation took the form of a purse containing 120 sovereigns.

The following clerical changes have recently been made in the Ballarat diocese:—Rev. J. F. Coghlan, who has been in Quambatauk during the absence of Rev. E. V. Ryan in Europe, has been removed to Maryborough; Rev. J. McAuley has returned to Warrnambool after a visit to Europe; Rev. J. Davies has gone to Inglewood from Warrnambool; Rev. J. Condon has changed from Inglewood to Watchem; Rev. D. Reidy, from Watchem to Ballarat East; Rev. E. Galligan, from Ballarat East to Warrnambool; Rev. J. Brophy, from Warrnambool to Camperdown.

His Lordship the Bishop of Lismore returned to Sydney by the *Manuka*, after an absence of about twelve months. His Lordship (says the *Catholic Press*) has thoroughly enjoyed his long holiday, and comes back greatly refreshed and in excellent health. During his absence he travelled extensively in Europe and America, visiting Rome, Dublin, London, Paris, New York, Washington, San Francisco, and other big cities. He reached New Zealand from America by the *Marama* on her last trip, but disembarked at Wellington, and made a tour of the Dominion before returning to New South Wales.

Enthusiasm marked the proceedings at the Sacred Heart Hall, Darlinghurst, on the evening of February 15, on the occasion of the *bon voyage* demonstration to the Right Rev. Mgr. O'Haran, P.P., P.A., who is taking a health trip abroad. Monsignor O'Haran, in replying to the eulogistic remarks of the various speakers, gave the following brief details of the work which had been done in the Sacred Heart parish during the two years and two months that he had been in charge. He said: We have succeeded, with the aid of devoted assistants, in raising £5727 11s 1d, and the total expenditure has been £6727 11s 11d, which means that we retain a loan of £1000 as a lien on the parish. However, I am proud to be able to announce that the result of our labors has been practically £6000. It is a vast sum, and could not possibly have been gathered here had it not been for the universal kindness of our friends outside the parish.

Yer Mann gang cautie' round the town
Wi' yer spleuchan fou' o' BONNIE DOON,
Ne'er fash your thumb wi' care and dool,
Smoke BONNIE DOON to cheer yer soul.

'Tis BONNIE DOON, sae fraith and fair,
'Il mebbe soothe yer hait gin sair,
Man, gie me a draw o' yer pipe eft sune,
Sin her he fillt wi' BONNIE DOON.

If dark tobacco 'dizzies' you and a light brand
nips your tongue—then the obvious smoke is MILD
DERBY—the true medium strength 'weed.' A tin or
a plug will prove it!

Have you tried

Fletcher's Boots?

If Not, Why Not?

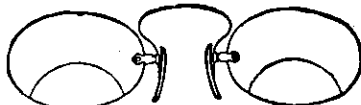
My goods are my best advertisement. Those who have tried them say so; you will say the same when you have tried them.

The best brands of Imported and Colonial Boots and Shoes.

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The Eye

Is the most delicate, the most sensitive of our senses, yet the most neglected. Many of the headaches and nervous breakdowns come directly from muscular insufficiencies of the eye.

Properly Fitted Glasses

Relieve these muscular strains and the sooner applied the better. We are on the alert for a defect undiscovered by your former Optician.

We take every precaution

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There's MORE than honour and glory in a trophy selected at O'Connor & Tydeman's—there's great artistic merit and downright goodness as well! See these

Silver Cups and Rose Bowls At O'Connor & Tydeman's

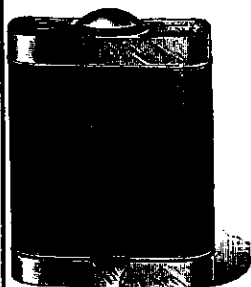
A complete and new selection awaits the presenting of that "open order" which you hold! We've best E.P. Cups and Rose Bowls also of really sterling value. If a medal is preferred we make any design to order! we have a lot in stock too!

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Price Complete 4/6

Spare Refills 1/6

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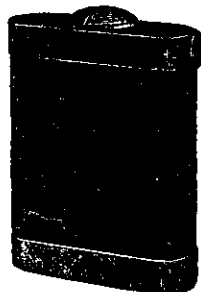
Price Complete 6/8

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(Over Barrand & Son, Chemists)

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WHITE AND SONS, the Leading Drapery Store of Taranaki, are thinking ahead for your Christmas requirements. If your friends or relatives are coming home for the holiday season, stocks of Sheetting will require, in many cases, to be renewed.

The kinds we handle are reliable in every thread. If you do not find them to be the very best value that the same money can purchase anywhere in New Zealand, the goods may be returned to us and the money will be refunded.

UNBLEACHED SHEETING, for Single Beds—

Heavy make—10 1/2d, 1/-, 1/2 per yard

Fine make—11d, 1/-, 1/2, 1/4, 1/4 1/2, 1/6 per yard

UNBLEACHED SHEETING, Full Double Bed widths—

Heavy and Fine make—1/, 1/1, 1/2, 1/3, 1/4, 1/6, 1/9 per yard

UNBLEACHED SHEETINGS, Extra Wide Double Bed

Widths. Heavy and Fine makes—1/2, 1/6, 1/10, 1/11, 2/- per yard

WHITE SHEETINGS, for Single Beds—

9d, 11d, 1/-, 1/2, 1/3, 1/4, 1/6, 1/6 1/2d per yard

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TARANAKI'S LEADING
MAIL ORDER HOUSE

NEW PLYMOUTH

Domestic

By MAUREEN.

Apple Charlotte.

Butter a good-sized piedish, place a layer of bread and butter at the bottom, then a layer of apples, pared, cored, and cut into thin slices. Scatter over these a little minced lemon peel, and sweeten with moist sugar. Repeat until the dish is filled up. Cover the top with apple peel to prevent it burning. Bake in a brisk oven for nearly an hour, turn out on to a hot dish, and sprinkle with castor sugar.

Apple Marmalade.

This is useful for filling tartlets and open tarts. Peel, core, and quarter two pounds of apples, put them in a jar with two ounces of butter, four ounces of sugar, grated rind of a lemon and a large pinch of powdered cinnamon. Tie down and leave in the oven all night. Beat well with a fork, and use as required. This will keep some little time.

Chicken Cream.

Take one tablespoonful of minced chicken. Flavor with a mere pinch of parsley and a squeeze of lemon. Season with pepper and salt. Moisten with one spoonful of sweet cream. Put into a small cup. Cover, and steam until hot through. Turn out on to a hot plate and decorate with parsley. Serve with nice crisp toast and little pats of butter.

Scotch Steak.

Cut one pound of stewing steak into neat little squares. Melt in the stewpan one tablespoonful of good beef dripping or chopped suet, and in that fry one sliced onion until it is brown. Then put in the meat, and let that fry a good eight minutes in the bubbling fat (this keeps in all the meat juices); after this add three-fourths of a pint of water, and draw the pan

to the side of the fire to let the meat simmer gently for two hours. At the end of that time thicken the gravy with one dessertspoonful of flour mixed with water, and you have a most delicious dish.

Dessert Biscuits.

Mix $\frac{3}{4}$ lb of butter with $\frac{1}{2}$ lb of sugar, add 3 eggs, and beat well. Now stir in 1 lb of flour, and knead all together till quite stiff. Shape into biscuits, and bake in a moderate oven for five minutes, then open the oven door, and let the biscuits remain for another five minutes. Here is another biscuit recipe— $\frac{1}{2}$ lb butter, $\frac{1}{4}$ lb sugar, 7oz flour, one teaspoonful cinnamon or ground ginger, and one egg. Beat the butter and sugar to a cream, add the flour and cinnamon, and, lastly, the beaten egg. Make into a paste, turn out on to a floured board, roll out thin, cut into shapes, and bake a pale brown in a nice quick oven.

Cheese Toast.

Put some slices of cheese in a saucepan, add a little milk, a small piece of butter, pepper and salt to taste. Stir till quite smooth and very hot, and then serve on a square of hot buttered toast.

Household Hints.

When making baked custard if the milk is warmed before adding the eggs no water will settle in the bottom of the baking-dish.

If when making pastry a little lemon-juice is added to the water it will make the pastry lighter and take away all taste of fat or lard.

To use up cold pork, cut it into neat slices, sprinkle it with pepper and salt, fry on both sides, and serve with apple sauce.

When putting anything very hot into glass vessels stand them upon a wet cloth and the glass will not crack.

Potato peelings and cold water are excellent for cleaning decanters.

Maureen

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On the Land

GENERAL.

The number of sheep grazed in Victoria averages 12,500,000 a year.

The average Commonwealth export of wool for the five years ended 1911 was about £26,000,000. For every pound weight of Australian wool clip used up in Australia, upwards of 70lb are exported.

The European countries now at war carry over 116,000,000 head of sheep. Of this number Russia has over 48,000,000, the United Kingdom 29,000,000, France 16,500,000, and Austria 13,500,000.

Some idea of the tremendous development of the cheese industry in South Taranaki may be gathered when it is stated that the total export of this product from the Dominion twenty-five years ago was valued at £99,626. Patea's export for one month only (December) was valued at £176,716.

A correspondent of the *Lyttelton Times* writes from Woodgrove saying: 'It looks as if Canterbury will be short of good milling oats this season. Buyers are moving through the country in search of good lines, chiefly Gartons and Algerians. I have sold a fair sized line of oats at 4s 6d per bushel on trucks Hawarden, which seems a satisfactory price.'

'I hope every farmer who has any land to spare will put it down in wheat next year.' This advice came from the Right Hon. W. F. Massey, who spoke at the Masterton Show, and his remarks were received with applause. He recounted the arrangements made by the Government to cope with the shortage, and said he had every reason to believe that they would be quite successful.

Five years ago, during harvest, two immense heads of wheat were found amongst a crop grown from imported seed on the farm of Mr. C. Rudd, Greendale, Canterbury. These were saved by the workmen and given to Mr. Rudd, who, being somewhat struck by the largeness of the heads (one of which contained 112 grains), resolved to try and cultivate enough to test it as a milling wheat. After five years' careful sowing of successive crops, Mr. Rudd now has 25 acres of this wheat growing on his Greendale farm, besides which he sent a small quantity to Lincoln College to be tried in one of the experimental plots. The wheat is heavily bearded when green, but most of the beards fall off on the grain ripening. The chaff assumes a reddish tinge, and is velvety in appearance. The wheat promises to be a prolific yielder.

At Addington last week there were much reduced yardings of stock as compared with previous sale, and generally prices all round showed a recovery. There was a fair attendance. The late rain evidently had the effect of improving the demand for store sheep, and both ewes and lambs sold at advanced rates. Fat cattle were firmer, and fat lambs sold at 1s to 1s 6d per head better. Fat sheep, especially ewes, were also a little firmer. Fat Lambs.—Best, 17s to 19s 6d; others, 13s to 16s 6d. Fat Sheep.—Prime wethers, 20s to 24s 6d; others, 18s 3d to 19s 6d; prime ewes, 18s 6d to 25s 1d; medium, 15s to 18s; others, 8s to 11s 6d. Fat Cattle.—Ordinary steers, £7 15s to £9; extra steers, to £13; ordinary heifers, £5 15s to £8; extra heifers, to £9 17s 6d; ordinary cows, £5 to £8 2s 6d; extra cows, to £11 7s 6d—price of beef per 100lb, 28s to 37s. Pigs.—Choppers, 70s to 95s; extra heavy baconers, to 72s; heavy baconers, 57s 6d to 66s; lighter baconers, 47s to 55s—price per lb, 5d to 5½d; heavy porkers, 36s to 40s; lighter porkers, 30s to 34s—price per lb, 5½d to 5¾d; medium stores, 24s to 28s; smaller, 18s to 23s; weaners, 3s 6d to 8s 6d.

There were average yardings at Burnside last week. The fat cattle forward, consisting principally of cows and heifers, totalled 233. On account of export buyers being temporarily out of the market, prices to-day suffered a drop of 15s to 20s a head. Prime bullocks sold at £13 to £15; extra, to £16 17s 6d; medium,

£10 10s to £11 17s 6d; light, £8 10s to £9 5s; cows and heifers, £8 7s 6d to £10; extra, to £11 17s 6d. Fat Lambs.—2789 were penned, the principal proportion of which were unfinished, many pens being only forward conditioned stores. There was a full attendance of the trade, but bidding, for all but very prime lots, was much less buoyant than has been the case of late, and prices for plain quality suffered a drop of over 2s a head. Prime quality sold at prices slightly under those of last sale. Prime lambs sold at 19s to 21s 9d; extra, to 22 9d; medium, 16s to 17s 9d. Fat Sheep.—The yarding of fat sheep was 3020, the greater number consisting of ewes of medium to prime quality, with a fair proportion of wethers. Export buyers were fully represented, and operated to the extent of their limits. Nevertheless there was a drop of 1s to 1s 6d a head on previous week's rates. Prime wethers sold at 24s 6d to 26s 9d; extra heavy, to 32s 3d; medium weights, 22s 6d to 23s 9d; prime ewes, 24s to 25s 3d; extra, to 27s 6d. Pigs.—95 fat and 140 stores and weaners were penned. Porkers and baconers met with good competition, and for these prices showed a decided improvement on the unsatisfactory values ruling at the last few sales. Stores and small sorts, on the other hand, were neglected.

THE COMMERCIAL COW.

The commercial cow, remarked Mr. H. W. B. Crawford, at the annual dinner of the Renfrewshire Agricultural Society, while always in demand in the sale ring, might not carry so much beef as to make her so pleasing to the eye as the broad-backed, smooth-topped cow, which might be reckoned to give at least 200 to 300 gallons less milk each lactation. Some men were willing to have the latter cow because she was worth £5 more when fattened off, but it did not seem to occur to them that the cow that gave 200 gallons more milk each year of her life was much the more profitable animal, even if she should be worth £5 less at the end of her milking life. Moreover, it had not been his experience that the big-milking cow giving about 1000 gallons was any shorter lived than the cow that gave not much more than half that quantity. Cows of this kind, when given sufficient food, and intelligently handled and milked, lived as long, and looked almost as well as the 600 gallon or moderate milking cow.

GIVING A DRENCH.

Though a simple procedure to the practised hand, drenching is often a matter of difficulty to the ordinary horse-owner (says the *Australasian*). As a rule, the head is held too high, which tightens all the muscles of the throat, preventing the proper closing of the windpipe, so that the medicine goes down the windpipe. The gullet, it must be remembered, is above and beyond the windpipe. The head should only be raised enough to have the back of the tongue with a slight fall; and with a quiet horse the left hand can hold the head in this position. A drenching-bit is by far the most convenient way of administering liquid medicines. A horn is often employed. The inclination to swallow should be induced by giving the drench very slowly—only just a little at first, to get the palate and tongue working in unison. If a disposition to cough is observed, the head should be immediately lowered. Then the attempt should be made again. Some horse-owners like to have the head raised by mechanical means, so that both hands are free for regulating the quantity of drench. This is easily performed when a drenching-bit is used. Without the bit, the head can be raised by passing a rope through a ring in a cross-beam, and looping the rope round the upper jaw. Then the horn or bottle can be inserted at the side.

'Tis BONNIE DOON'S sweet reek an' smither,
Ye'll no be wantin' ony ither'
Aye, BONNIE DOON'S the nesty weed;
But, man, what cheerin' when it's daid.

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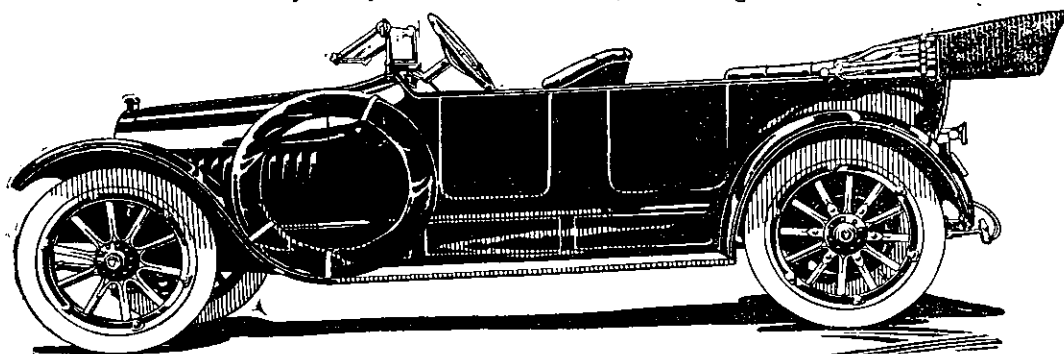
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PEARLS FROM HOLY SCRIPTURE FOR OUR LITTLE ONES

BY THE REV. M. J. WATSON, S.J.,

Author of 'Within the Soul,' and 'The Story of Burke and Wills.'

"Unless you be converted and become as little children, you shall not enter into the Kingdom of Heaven."—St. Matt. xviii. 3.

[ALL RIGHTS RESERVED.]

HOLY COMMUNION.

'He that eateth My Flesh and drinketh My Blood, hath everlasting life, and I will raise him up on the last day: for My Flesh is meat indeed, and My Blood is drink indeed.'—St. John vi. 55-6.

In these beautiful words of St. John's Gospel our beloved Jesus tells us that His Flesh and His Blood, which we receive in Holy Communion, will give us everlasting life; and we shall be raised up by a glorious resurrection in the Day of Judgment, because His Flesh and His Blood will be meat and drink to preserve us from the corruption of sin and they will gain for us after death a glorious and immortal life.

Formerly, my dearest, boys and girls were not allowed to make their First Communion till they were ten or twelve years of age; but the saintly Pope Pius X. said that for the future all children, no matter how young, can receive the Blessed Eucharist, provided they are able to understand that our dear Lord is really present in the Most Holy Sacrament and that He gives Himself, His Body and His Blood, His Soul and His Divinity, to them when they go to Communion. A few years before his death that holy Pontiff granted an interview, or audience, to a large number of little French children, who had just made their First Communion and who went to Rome to see the Pope and thank him for allowing them to receive the Blessed Sacrament at so early an age. On the first Sunday after Easter that innocent and dove-like congregation streamed into the Sistine Chapel of the Vatican Palace where the Pope lives, and the great Vicar of Jesus Christ, the Head of the Church, came to them and spoke golden words, which you should look on as addressed to yourselves and which you ought to read often. Pope Pius X. said: 'I am grateful, my dear children, for the consolation you afford me of finding myself in your midst, when I reflect that I represent Jesus Christ Himself, who took pleasure in the company of young people like you, and said to His Apostles: "Suffer little children to come to Me . . . for of such is the Kingdom of Heaven." I have a further reason for thanking you, dear children. This solemn showing forth of your love for the Pope, which has cost you the fatigue of a long journey, gives me the occasion for expressing my joy at your docility in listening to the invitation of Jesus Christ, conveyed to you through my mouth, for, in spite of your tender years, you have received Him for the first time in the most Holy Communion.'

'We read in the Gospel that, one day, our Divine Saviour called to Him a little child like you, and, placing it in the midst of His Apostles, said to them: "See that you despise not one of these little ones, for I say to you that their angels always see the face of My Father, Who is in heaven" (Matt. xviii. 10). Alas! those heavenly guardians are but too often saddened and filled with horror at the corruption and sinful stains which they behold in those committed to their charge!

The angels of children, on the contrary, though never distracted by their watchful care from the ever-blessed vision of God, Whom they see face to face in His eternal light, find Him afresh in the souls of chil-

dren, reflected—as it were—in a mirror of innocence, purity, and candor. But if this be true of all children, as well as the child whom our Lord placed in the midst of His Apostles, what would He have said of you, dear little ones, who have received His very Self, together with His Divinity and Sacred Humanity, in Holy Communion, wherein you have united your flesh to His Flesh and your blood to His Blood, and your heart has throbbed so close to His? What would He have said about your holy angels, since your partaking of the Holy Eucharist raises you above them? They have never had granted to them the privilege which you enjoy of feeding upon Jesus Christ, forming one same thing with Him, and being united to Him so far as, in a certain manner, to make His Divine nature and infinite perfections your own. By thus communicating Himself to you, this amiable Saviour imparts truth and justice to your minds, holiness to your wills, and goodness to your hearts. And so the faithful Catholic who receives Communion can say in very truth, after St. Paul: "Jesus Christ is my life. . . ." "I live, now not I, but Christ liveth in me" (Phil. i. 21; Gal. ii. 20).

'Thus, since God is unsullied purity, he who is united to Christ in Communion, rising like a spotless dove above the muddy waters of this wretched world, wings its flight and seeks refuge in the bosom of God—the bosom of Him Who is purer than the spotless snow that crowns the mountain tops. God being infinite beauty, the soul united to Christ draws upon himself the admiring and tender gaze of the angels, who—were they capable of any passion—would be filled with envy of his lot.'

Towards the end of his address, the Holy Father gave valuable advice to the children who listened to him, and that advice is just as valuable and necessary to you, my dearest. Hence, I here set it down for you in the Pope's own words. He said:—

'I recommend, first of all, that, as the outcome of your visit to the Pope, you resolve and solemnly promise to continue attending your catechism class for a long time to come. There, by perfecting yourselves with loving diligence in the knowledge of Christian doctrine, you will learn—along with other truths of our holy religion—that the Eucharist is the centre of faith, the final goal of all other devotion, source of all good, the stream of all graces, the balm for all sorrows, the bread of life, the "viaticum" sustaining us on our journey towards eternity, and at once the pledge and the foretaste of endless happiness.

My dear children and dear First Communicants, you have received our Lord for the first time. But that is not enough. Day by day we beg of God the bread that is to sustain the life of our bodies. We have equal need of the Heavenly Bread for the supporting the life of the soul. My second piece of advice is that you receive Communion frequently, if you cannot daily, so as to unite yourselves to your Saviour.

In conclusion, I desire that the love of our Lord should obtain full possession of your hearts so that He may change you into zealous apostles of His glory. You must be the treasure of your families, consoling them by your good conduct, and winning them to frequent Communion by your example. At school your piety must excite emulation among your young school-mates. In your parish, let all see in you protecting angels. All around you, in fine, you will help, as far as in you lies, by your prayers, good conduct, and by the very charm of your modesty to convert sinners and bring back the unbelieving and indifferent to Christ.'

In preparing for Holy Communion you will find great help in hoping in God and in loving Him with your whole heart. The following prayer is a good one to repeat with attention and fervor, the evening before and at Mass; but it is not necessary to say the whole of it at one time, you can take a bit now, and another part soon after, just as you please, and as you

find it to help you to love God and hope in Him. This is the prayer:—

'My God, I am sure that Thou dost watch over all those who hope in Thee, and that we can want for nothing whilst we expect all from Thee; therefore I am resolved from henceforth to live without anxiety, and to cast all my care upon Thee.

'Men may turn against me; sickness may take away my strength, and the means of serving Thee; I may even lose Thy grace by sin; but I will try never to lose my hope. I will keep it even to the last moment of my life; and with Thy grace to help me the demons shall never tear it from me.

'Others may look for happiness from their riches or their talents; they may rely upon the innocence of their lives, the rigor of their penance, the number of their good works, or the fervor of their prayers: but for me, O Lord, my confidence shall be my confidence itself.

'This confidence has never deceived anyone. No one hath hoped in the Lord, and hath been put to shame. I shall be eternally happy, because I hope firmly to be so, and it is from Thee, O Lord, that I hope it.

'I know that I am frail and changeable; I know the power of temptation against virtues the most firmly based; but as long as I hope, I am safe from every evil, and I firmly trust always to hope, because I hope for this unchanging hope.

'In fine, I am sure that I cannot hope too much in Thee; and that I cannot obtain less than I hope for from Thee. Thus, I hope that Thou wilt uphold me in the greatest dangers, protect me in the most violent assaults, and make my weakness triumph over my most formidable enemies. I hope that Thou wilt love me always, and that I also shall love Thee with unflinching love; and to carry my hope at once as far as it can go, I hope for Thee from Thyself, my Creator, both in time and eternity. Amen.

'In Thee, O Lord, have I hoped; I shall not be confounded for ever.'

Prayer to be Said Often.

O Sacrament most holy, O Sacrament Divine,
All praise and all thanksgiving be every moment Thine.

Hymn.

O Saving Victim, opening wide
The gate of Heaven to man below!
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

To Thy great Name be endless praise,
Immortal Godhead, One in Three!
Oh, grant us endless length of days
In our true native land with Thee!

Amen.

THE FAMILY CIRCLE

THE COMING MAN.

A pair of very chubby legs
Encased in scarlet hose;
A pair of little chubby boots
With rather doubtful toes;
A little kilt, a little coat,
Cut as a mother can -
And lo, before us stands in state
The future's coming man!

His eyes, perchance, will read, the stars,
And search their unknown ways;
Perchance the human heart and soul
Will open up their gaze;
Perchance their keen and flashing glance
Will be a nation's light—
Those eyes that now are wistful bent
On some big fellow's kite.

Those hands—those little busy hands—
So sticky, small and brown;
Those hands whose only mission seems
To pull all order down—
Who knows what hidden strength may be
Lurking within their clasp,
Though now 'tis but a taffy stick
In sturdy hold they grasp.

Ah, blessings on those little hands,
Whose work is yet undone!
Ah, blessings on those little feet
Whose race is yet unrun!
And blessings on the little brain
That has not learned to plan—
Whate'er the future holds in store,
God bless the coming man!

A CIRCUMSPECT INFORMANT.

A gentleman, presumably a German professor, who was travelling on foot from Brussels to Ostend, by way of Ghent, had just left the last-mentioned town when he came upon an old road-mender, seated, head bent, by the wayside and engaged in breaking stones.

'How long will it take me to get to Bruges, my good fellow?' asked the pedestrian, stopping beside the old man.

There was no reply, nor was a second inquiry any more successful: the roadmender answered never a word.

'He's deaf,' said the professor to himself. 'The administration ought to have more sense than to hire such employees. They can't give one any information, or help one in any way.' And, continuing to grumble, he proceeded on his journey.

Scarcely had he walked fifty yards, however, when the old fellow called out to him:

'Sir! I say, sir!'

The surprised traveller turned around, exclaiming, as he walked back: 'Oh, ho! So you are no longer deaf! You've recovered your voice perfectly, I see. Well, what is it? What do you want of me?'

'Sir, it will take you at least two hours to get to Bruges.'

'Indeed! Well, you took your time before answering my question. Couldn't you have given me this information in the first place?'

'No, sir: how could I? I hadn't seen how fast you were walking. Now that I know your pace—'

'True enough,' said the other, '—true enough. You are the most circumspect informant I ever met in all my life. Here's a coin for a smoke and a glass of wine, when you're through with your day's work.'

And as the learned professor continued his journey he kept repeating to himself: 'A most uncommon stamp of mind. I maintain that.'

A DOUBTFUL COMPLIMENT.

Readers of Kate Douglas Wiggin, who, under the nom de plume 'Penelope,' wrote such charming books about her visit to England, Ireland, and Scotland, will be interested to learn that that lady possesses a letter which she received from the superintendent of a home for the feeble-minded. He spoke in glowing terms of the pleasure with which the 'inmates' had read her little book, *Marm Lisa*, and ended thus superbly:

'In fact, madame, I think I may safely say that you are the favorite author of the feeble-minded!'

THE POINT WAS LOST.

The Teacher: 'Now, children, listen to this. Thomas Campbell, the famous poet, once walked six miles to a printing office to have a comma in one of his poems changed to a semicolon. Why did he take all that trouble?'

Bright Boy: 'Cause he didn't have no tellyphone.'