

MISSING PAGE

MISSING PAGE

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

August 26, Sunday.—Thirteenth Sunday after Pentecost.
 „ 27, Monday.—St. Joseph Calasanctius, Confessor.
 „ 28, Tuesday.—St. Augustine, Bishop, Confessor, and Doctor.
 „ 29, Wednesday.—Beheading of St. John the Baptist.
 „ 30, Thursday.—St. Rose of Lima, Virgin.
 „ 31, Friday.—St. Raymund Nonnatus, Confessor.
 September 1, Saturday.—St. Giles, Abbot.

St. Augustine, Bishop, Confessor, and Doctor.

St. Augustine was born in Algeria in 354. In spite of the watchful care of his mother, St. Monica, he gave himself up in his youth to many excesses. When he was thirty-three years of age the prayers of his pious mother at length obtained for him the grace of a complete conversion. During the remainder of his life he endeavored to undo the evil which his teaching and example had wrought. He composed, in defence of the faith, a long series of treatises, which have rendered his name illustrious throughout the world as one of the most profound, ingenious, and prolific writers that have adorned the Church of God. During thirty-five years he governed the See of Hippo, in Africa, and showed himself endowed with all the virtues which form the character of a perfect Christian Bishop. He died in 430, at the age of 76.

St. Raymund Nonnatus, Confessor.

According to the rule laid down by Christ, that Christian proves himself His most faithful disciple, and gives the surest proof of his love of God, who most perfectly loves his neighbor for God's sake. Judged by this test of true sanctity, St. Raymund should rank high amongst the saints. Born in Spain in 1204, he gave, not only all his property, but his liberty, and even exposed himself to the most cruel torments, and risked his very life, in order to promote the spiritual welfare and secure the release of Christians held in captivity by the Moors. After a life wholly spent in the service of his neighbor, he died near Barcelona in 1240.

GRAINS OF GOLD.

FLOWERS WITHOUT FRUIT.

Prune thou thy words, the thoughts control
 That o'er thee swell and throng;
 They will condense within thy soul,
 And change to purpose strong.

But he who lets his feeling run
 In soft luxurious flow,
 Shrinks when hard service must be done
 And faints at every woe.

Faith's meanest deed more favor bears,
 Where hearts and wills are weighed,
 Than brightest transports, choicest prayers,
 Which bloom their hour and fade.

—Cardinal Newman.

REFLECTIONS.

There is a sacredness in tears. They are not the marks of weakness, but of power. They are the messages of overwhelming grief, of deep contrition, and of unspeakable love.

Witty sayings are as easily lost as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up into a flower.

The Storyteller

THE O'DONNELLS OF GLEN COTTAGE A TALE OF THE FAMINE YEARS IN IRELAND.

(By D. P. CONYNGHAM, LL.D.)

(Continued.)

"God bless you! Frank, God bless you! it is just like your noble, generous nature. I see there is no use or need to conceal it from you. I love her dearly, Frank; she has been an angel to me; she has rescued me from the grave; she—"

"That will do now, Willy; we all think the woman we love an angel, at least until we get married; but married men say that there are no such things as human angels at all, and they ought to know best; but she is a noble girl no doubt, Willy. Get on as well as you can, my dear fellow, and you will find a firm friend in me," and he squeezed the student's hand in his.

"When must you return, Willy?" said Frank.

"To-morrow!"

"To-morrow! Will you promise to spend the Christmas with us? I will then introduce you to my lady-love."

"I shall feel most happy, Frank."

After crossing several fields, and meeting with but little game Frank stopped:

"Willy," said he, "I must pay a visit of charity to a poor widow here below. Kate told me that she is very ill, and as her poor children must be badly off, I will just call and see them."

"Why, Frank, will you not allow me to act the good Samaritan too?"

"As you please; here is the cabin below."

There was nothing peculiar about Nelly Sullivan's cabin; it was like Irish cabins in general, low, smoky, and badly ventilated. Small bundles of straw, stuffed into holes in the wall, answered the double purpose of keeping out the air, and keeping in the smoke; or rather, as Nelly herself said, of keeping the cabin warm.

"There is some one inside, Frank; I hear them speaking," said Willy, as they reached the door.

"We'll shortly see, Willy."

They had to stoop to enter the low doorway. In one corner, upon a bed of straw, lay the invalid, Nelly Sullivan; beside her, with her feverish hand in hers, sat Kate O'Donnell. Three or four wretched children were collected around some bread and broken meat, near the fire; beside Kate was a basket, in which she had brought some nourishment for the sick woman and her wretched orphans.

"Ha! Kate, is this you? So you have fore-stalled me," said Frank.

Kate looked up and blushed, for true charity, like true piety, seeks no other applause than the consciousness of having done right.

"It is she, Mither Frank, Lord bless her! only for her I was dead long ago."

"Good-bye, Nelly, I must go; I will call to-morrow," and she rose to depart.

"Can I do anything for you?" said Frank.

"Could you bring her the doctor, Frank?" said Kate.

"Certainly, I will have him come at once; poor woman, you should not be so long without him. Take this now," and he slipped a piece of silver into her hand.

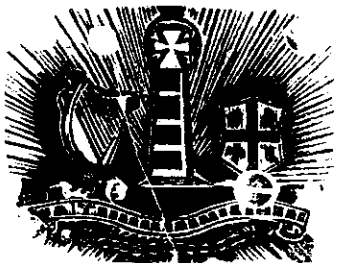
Willy remained after them, and gave his mite to the widow.

"Don't tell any one," said he, as he went out.

"I think, Willy," said Frank, as the latter came up, "I will go over by the glen; there ought to be some game in it; you can see Kate home."

"With pleasure," said Willy, "and I wish you success."

"Oh, as successful as yourself, boy, I expect," said



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Who never to himself has said,
"This is my own, my native land"?'

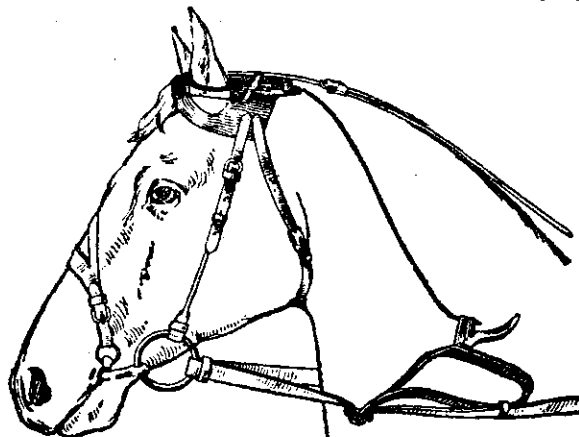
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he with a careless air, and whistling to his dogs, stepped over the ditch.

Kate and Willy walked on in silence for some time.

"Kate," said he, "isn't there a great deal of misery in the world?"

"Yes, Willy; the poor are afflicted sorely here; their reward, indeed, must be great hereafter."

"To feed the hungry is one of the works of mercy, and our Saviour says, what we give to these poor forlorn outcasts, we give to Himself."

"It's true, Willy, 'Charity covers a multitude of sins'."

"And shows the true Christian, Kate; why, love, if you were adorned with precious stones and jewels, you would not appear so charming to me as you did beside that wretched bed."

Kate blushed.

"I have only done my duty, Willy. God does not give us riches to close our hearts upon them; no, Willy, but to relieve His little ones."

"There would be less misery here, Kate, if we had fewer proud Pharisees, who wallow in the luxuries of wealth, and forget that the poor are their brothers."

"God help them! I fear they will have a black account to settle."

"I fear so, too, Kate."

"Kate," said Willy, and he took her hand in his.

"What, Willy?"

"Frank knows our love."

Kate blushed and held down her head.

"You needn't feel so, Kate, love; he promises to be our friend."

Kate brightened up.

"Does he? Frank, noble, generous brother! but how did he know it?"

"I think he heard me singing the song in the bower yesterday evening; besides, Kate, he has, I know, some love secrets of his own, and the heart that once loves sees its workings in another as if by intuition."

When they reached home Frank was before them, and dinner ready. After dinner they retired to the garden. The drizzling rain had ceased, and the heavy clouds had passed away, leaving the evening fine and calm. The garden was behind the house; a French window opened from a small parlor into it. The little garden was tastefully arranged, and nicely interspersed with gravel walks bordered with box, sweet-william, forget-me-not, bachelors' buttons, and the like. In a corner was a small summer-house, made of young larch trees, cut into various shapes; beside it was a little rivulet, over which was built a rockery of curious and grotesque stones, honey-suckles, sweet-briar, rose trees, and other parasitical plants and shrubs. There was a rustic seat around the interior; here they agreed to have tea. With light hearts and smiling faces, our party sat down to their delicious beverage, sweetened by the perfume of the aromatic shrubs, plants, and flowers that yet remained as if loth to fade away, and above all, by contentment—that inward balm, that sweetens the humble fare of the peasant, and often makes it more delicious than the sumptuous dishes of the peer.

Bessy strayed about the garden to pick the few flowers that were, like the last rose of summer, "left blooming alone." She then, after presenting a bouquet to Kate, gave another to Frank and Willy.

"Thank you, Bessy," said Willy; "these flowers are like yourself, the emblem of innocence and purity."

"You're fond of flowers then, Willy," said Kate.

"Oh, yes, Kate; there is a dazzling joy about flowers that thrills through us like loving words; they speak to the heart of man. Look at a neat parterre when in bloom: how beautiful, how gorgeous they look. Are they not a type of all that is grand and fair? God has made them the purest language of nature—they speak to the soul. The Persian revels in their perfume, and woos his mistress in their language. He tells his tale of love in a rose-bud or pansy. Thus he speaks to her of his hopes and fears. They

deck the marriage couch and the bridal feast; they crown the youthful bride, and twine her brow; they strew the warrior's path—a nation's mute but grateful tribute; they garland the lonely tomb, as a symbol of the decay of life; they festoon the altar, mingling their odor with the soft incense that ascends in grateful worship to the Most High—such are flowers."

"Yes, indeed," said Kate, "flowers are beautiful; they are nature's own painting; a skilful artist may paint them to some perfection, and heighten their gaudy colors, still, they want the fragrance, the perfume, the reality of nature. Can the pencil of a Rubens or an Angelo paint the rainbow, or take off the varying colors of the sky? As well might they attempt to give its true and natural life to a rose."

"Are you as fond of music as of flowers, Willy?" said Kate, after a moment's silence.

"I cannot say I am; still I love music very much; though I must say, I have not a very fine ear for it; still, I love its sweet sounds and soft influence over the senses; I always like the soft and melancholy; I believe it is more in accordance with my own temperament."

"As for me," said Kate, "I think I could not live without music. When I feel heavy or lonely, or when anything displeases me, I play a few lively tunes, sing a few songs, and in a moment I forget that the world has either care or sorrow. I am, as Richard says, 'myself again.' But come, I think the genius of melancholy is stealing over us; get your flute, Willy, and Frank, your clarinet, and let us set up a perfect oratorio. Come, now, I will sing with you."

The soft notes of the lute, the sweet, low, impassioned voice, the still silence around, gave it something of the air of those fabled bowers into which Sylvan nymphs decoy mortals. The evening was beginning to get chilly, and a low, fitful breeze was moaning among the trees.

"I think," said Frank, as he looked at little Bessy nestling under his coat, "the evening is chill; we had better go in."

"I think so, too," said Kate.

(To be continued.)

AUCKLAND DIOCESAN CATHOLIC TEACHERS' INSTITUTE

REPORT OF PROCEEDINGS. (Concluded.)

CIVICS—AND ITS PLACE IN THE SCHOOL CURRICULUM.

(By a Sister of St. Joseph.)

The subject I am treating deals with the growth and development of cities and the rights, privileges, and duties of citizens as contra-distinguished from the State and nation of which these cities are component parts. In our day we see civic progress trending more and more in the direction of scientific socialism—not the socialism which would overturn society with the visionary hope of reconstructing it on lines that would make all people equal, but the socialism which aims at the civic authority of Government undertaking those services that are necessary to the well-being of individuals.

In ancient times many cities like Athens and Rome were really the State, and waged war against other cities and made conquests of vast territories. During the Middle Ages many famous cities grew rich and powerful by commerce, and their citizens gained for themselves greater privileges and asserted prouder rights than were extended to rural communities. Take, for example, the cities of Europe which banded themselves together as the Hanseatic League, or take London with its trade guilds, its train-bands of apprentices, and its rich city companies.

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THE HAIL MARY

William Cullen Bryant has written a beautiful commentary on the words of the Hail Mary, observes the *Rosary Magazine*: "Blessed art thou amongst women." There is in "The Mother's Hymn" a note of tenderness which we by no means find in most of his other poems. It must have been in a moment when he was thinking of his own mother that he was lifted out of himself into a rare atmosphere in which he saw the great Mother of the human race standing like a matriarch at the head of that endless procession of humanity which by the example of her life she tries to draw heavenwards:

"Lord, Who ordainest for mankind
Benignant toils and tender cares,
We thank Thee for the ties that bind

The mother to the child she bears.

"We thank Thee for the hopes that rise

Within her heart, as, day by day,
The dawning soul from those young eyes

Looks with a clearer, steadier ray.

"And grateful for the blessing given
With that dear infant on her knee.

She trains the eye to look to heaven,
The voice to hush a prayer to Thee.

"Such thanks the blessed Mary gave

When from her lap the Holy Child

Sent from on high to seek and save
The lost of earth, looked up and smiled.

"All-Gracious! grant to those who bear

A mother's charge the strength and light

To guide the feet that own them e'er

In ways of Love and Truth and Right."

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As trade developed large manufactories sprang into existence; apprentices to trades became numerous and were formed by their employers into a form of soldiery, so as to act as a local defence, and in time of war the wealth of the citizens and the presence of these trained bands taught monarchs to respect the rights of property and gained for these civic communities many rights and privileges which were added to their charter and jealously guarded.

Here in New Zealand our cities maintain fire brigades to efficiently cope with outbreaks of fire. They have laid out cemeteries on the far outskirts where the dead are decently interred under conditions that conserve the public health. They also promote the health and recreation of the people by abolishing slums and preventing over-crowding and laying out parks, pleasure, and sports grounds—aptly termed "lungs of the city"—and also by forming and maintaining swimming baths.

Although hospitals and charitable institutions are under a separate form of local government, they are really part and parcel of civics, for the people, through their local governing bodies, are rated to maintain these beneficent institutions in an efficient state. Here, too, the Church is doing a noble and splendid work for the people, and taking on its shoulders large burdens of civic duties. Perhaps the most recent development in the domain of civics is the growth of the Garden City idea. It owes its birth to the progress of municipal town-planning. Some large manufacturing firms in America have laid out model towns and suburbs for their employees, where all the advantages, amenities, and comforts of a high civilisation are established and made free to the humblest members of the community.

Civics, then, may be regarded as the youngest of the sciences fraught with immense benefits. It aims at doing collectively for the people those services indispensable to good and wholesome living, which in the past, have been performed chiefly by individual enterprise and competition for the purposes of gain. It acts on the principle that "man does not live for himself alone" and that "unity is strength." It strives to realise the "City Beautiful," and with it achieve the wide diffusion of comfort, the prevention of disease, and the general improvement of the conditions of life among the people.

As, from the teacher's standpoint, civics has to deal with the social environment of the child, our aim is to give him a due sense of his moral obligations, to promote the establishment of character, to introduce him to a conception of the right relations of the individual to the family, to society, and to the State, as well as to lay the foundations of true patriotism. In the initiatory classes we introduce our subject chiefly through the medium of nature, fairy, history, and Scripture story. Without the children's knowledge they have learnt a lesson in history and civics—to be fully dealt with later on—a lesson that was learnt at a huge price by statesmen of the 18th century, and which determined to a large extent our present form of colonial government and civic institutions.

To further convey instruction and preserve continuity with topics which furnish noble ideals of life, we link moral training with civic teaching and see that it is embodied in the methods of discipline, in the treatment of the children by the teacher, in the proprieties and manners required from the children, and above all in the example of the teacher. In all this, we religious teachers should be able to achieve results as far surpassing those obtained by mere secular training, as our ideals must surmount those of the hired servants of the State. Thus, as the child passes through the junior and intermediate stages, the civic training progresses, and much of the work is co-related with oral and written composition. The fire-brigade, work of familiar civil servants as the postman, policeman, health-officer, etc., form useful and interesting topics. These forms of civic enterprise which provide for the water-supply of the people, undertake the lighting of the streets and the people's homes, establish markets for the sale of fish, look after drainage, and aim at cultivating the

minds and softening the manners of the people by establishing free libraries and art galleries, may be simply discussed with pupils at this period of school life. Again the importance of linking history with civics may be emphasised, and many opportunities present themselves, as when treating the war of AMERICAN INDEPENDENCE. In thus correlating these two subjects our aim is—

1. To lead the pupil to an understanding of the influences that have determined the present condition of the people.
2. To place before him high ideals of character.
3. To engender love and admiration for what is noble and good.
4. To strengthen his judgment.
5. To enable him to trace the effect of good and evil actions done in the past.
6. To promote a true conception of right and wrong.

Here, too, the Catholic teacher has the advantage of abundance of matter to present to the children in the history of the development of the true model of all well-organised institutions—our Holy Mother Church—and in the life stories of many of her loyal subjects.

In this democratic land of ours every citizen participates to a greater or less extent in the work of governing, therefore it is of the highest importance that our pupils should receive some knowledge of the duties which the State will expect them to perform and some preparation for discharging them intelligently and conscientiously. Accordingly, as we proceed through the intermediate to the senior classes we treat of the higher duties of citizens: the administration of justice; public taxes; making of laws; means of defence against foreign aggression, and the more important institutions of the municipality, province, dominion, empire. The work here may be facilitated by carrying out under the teacher's direction instructive examples of civic functions and incidents related thereto—such as trial by jury, voting by ballot, deputation to a Minister, juvenile parliament. Here, as occasion so readily lends itself—every teacher should endeavor to cultivate the dramatic instinct of her class, and whilst not overloading the lessons with detail should take care to emphasise vital and interesting facts. If acting is substituted for vivid description the inclusion of civics in the school curriculum should do much towards making the pupils take a living delight in all that concerns the well being of citizenship, instead of treating these matters as being outside the realm of youth. Other civic topics, not easily dealt with dramatically, prove a wealth of matter for discussion. Not infrequently in our morning conversation lesson we discuss the different phases of the war, the clergy and the ballot (an absorbing question just now), and extol the merits of the Catholic Federation in convening mass meetings to expound Catholic views on education, and create a healthy public opinion as to the justice of these claims.

PAPER ON CIVICS.

The paper was chiefly valuable for the clear way in which it showed the application of civics to the everyday life of the pupils. The correlation of geography, history, and English illustrated in the scheme was also a strong point.

In the discussion which followed, the scheme was warmly praised. Several teachers emphasised the need for Catholic teachers to create and foster a laudable ambition among our children to take their place in public life. The power of a "vote" was dwelt upon, and the need for training our children accordingly in their civic responsibilities.

RESOLUTIONS.

1. "That the conference would welcome the formation of a N.Z. Catholic Historical Association."

At a meeting held subsequently, the Rev. Father Gilbert, S.M., M.A., St. Patrick's College, Wellington, was elected president. The Christchurch representative is Sister Domitelle, M.A., Sisters of the Missions, Barbadoes street. Auckland representative: Sister

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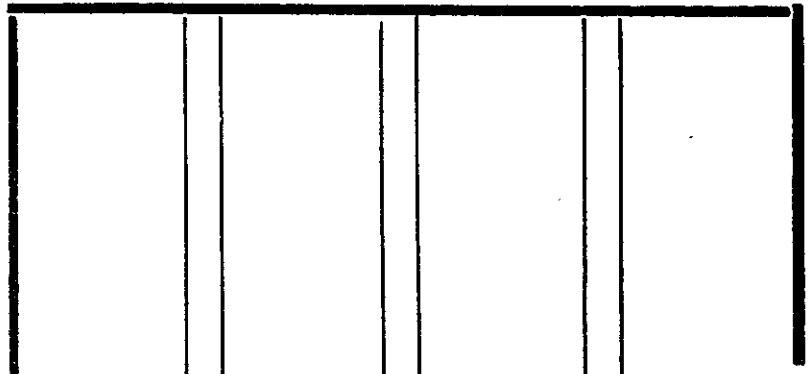
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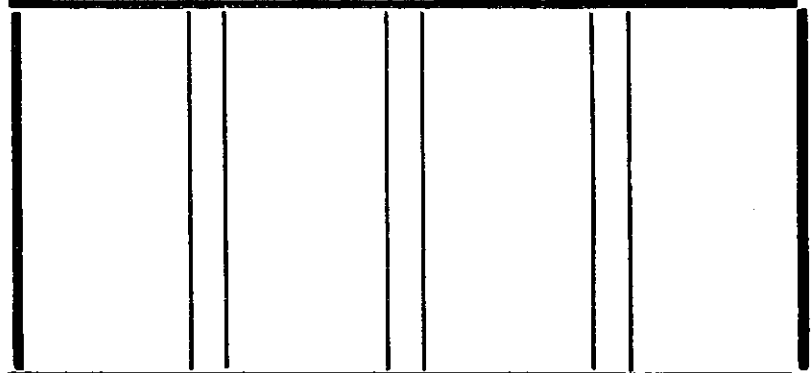
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[23]



Mary Benignus, M.A., St. Mary's Convent, Ponsonby. Dunedin representative: Mr. J. J. Wilson, *Tablet* office (author of *The Church in New Zealand*).

2. "That the teachers of singing be encouraged to teach a plain chant mass; also to keep up the practice of the following hymns: 'Hail, Queen of Heaven,' 'Faith of Our Fathers,' 'To Jesus' Heart All Burning,' 'Hail, Holy Joseph. Hail!' 'Hail, Glorious St. Patrick,' 'I'll Sing a Hymn to Mary,' 'O Purest of Creatures,' 'O Sacred Heart, All Blissful Light of Heaven,' 'O Paradise,' 'Heaven is the Prize,' 'Mary, Dearest Mother,' God of Mercy and Compassion,' 'Jesus, My Lord, My God, My All,' 'Hark, Hark, My Soul.'"

3. "That a Catholic admission register be kept in every Catholic school, the parish priest keeping a copy; and in addition to the ordinary entries as to age, address, name of parents, there be kept a record of the religious progress, under the heads of Baptism, First Communion, Confirmation, etc."

4. "That the executive call a meeting of the teachers in the city schools to consider the programme for St. Patrick's Day celebration."

A special resolution of sympathy with the Sisters of St. Joseph, in the illness of Sister Raymond, their Mother Provincial, was proposed by Rev. Father Forde, who dwelt on the wonderful work Sister Raymond had done during her long years of teaching in New Zealand. —Carried.

In the closing session these resolutions were proposed and carried, a host of questions were answered, and a vote of thanks to the officers of the executive carried by acclamation. The conference closed with Solemn Benediction of the Blessed Sacrament, in the chapel of the Sisters of Mercy, Ponsonby.

READINGS IN IRISH HISTORY

BY "SHANACHIE."

ADRIAN'S BULL.

4. As regards the Synod of Waterford in 1175, and the statement that the Bulls of Adrian and Alexander were published there for the first time, all these matters rest on the very doubtful authority of Giraldus Cambrensis. We have no record in the Irish Annals that any great meeting of the Irish bishops was held at Waterford in 1175. The circumstances of the country rendered such a synod impossible, for wars and dissensions raged throughout the island. It was in that year, however, that the first bishop was appointed by King Henry to the See of Waterford, as Ware informs us, and, perhaps, it would not be wrong to suppose that the synod so pompously set forth by Giraldus was a convention of the Anglo-Norman clergy and the newly appointed bishop. All of these would, no doubt, joyfully accept the official documents presented in the name of the King by Nicholas of Wallingford. Leland supposes that this synod was not held till 1177. The disturbed state of the country rendered a synod equally impossible in that year, and all ancient Irish authorities utterly ignore such a synod.

5. In the famous remonstrance addressed by the Irish princes and people to John XXII., about the year 1315, repeated mention is made of the Bull of Adrian. The reply is that the Irish used the Bull of Adrian as an argumentum ad hominem against the English traducers of the Irish nation: "Lest the bitter and venomous calumnies of the English and their unjust and unfounded attacks upon us and all who support our rights may in any degree influence the mind of your Holiness." The Bull of Adrian was published by the English and set forth by them as the charter-deed of their rule in Ireland, yet they isolated in a most serious manner the conditions of that papal grant. The Irish princes and people in self-defence

had made over the sovereignty of Ireland to Edward Bruce, brother of the Scottish King. They styled him their adopted monarch, and prayed the Pope to give a formal sanction to their proceedings. Thus throughout the whole remonstrance the Bull of Adrian is used as a telling argument against the injustice of the invaders, and as a precedent which John XXII. might justly follow in sanctioning the transfer of the Irish crown to Edward Bruce. If it was lawful for Adrian to grant the country to Henry II., under certain conditions, the King of England should not complain if another Pontiff were to transfer the same grant to the prince of Ireland's choice, especially as the conditions of the former pretended grant had not been fulfilled. Thus the Irish put forward Adrian's Bull as an argument against the English; but, the fact that they did so, does not imply that they regarded the document as genuine. As a matter of fact at this very time the Irish people generally looked upon the Bulls of Adrian and Alexander as spurious and mere inventions of the Anglo-Norman adventurers.

6. The sixth argument put forward in favor of Adrian's Bulls is: Baronius, who found this document in a Vatican MSS., inserts it in his ecclesiastical annals. This argument is easily met. Recent research has brought to light the source whence Baronius derived his information regarding Adrian's Bull, namely a MSS. copy of the History written by Matthew Paris, which is preserved in the Vatican library. Thus it is the testimony of Matthew Paris alone that confronts us in the pages of Baronius, and no new argument can be derived from the words of the eminent annalist. Nowhere in the private archives, or among the private papers of the Vatican, or in the register which L'Abbé's researches have made so famous, or in the various indices of the pontifical letters can a single trace be found of the supposed Bulls of Adrian IV. and Alexander III.

7. The last argument advanced in support of the Bull, namely, that it is found in the *Bullarium Romanum*, is of very little weight. The insertion or omission of such ancient documents in the Bullarium is a matter that depends wholly on the critical skill of the editor. Curiously enough in one edition of the Bullarium Adrian's Bull is inserted, whilst no mention is made of that of Alexander. In another edition, however, the Bull of Alexander is given in full, whilst the Bull of Adrian is omitted. Hence there is a decided disagreement among the editors. L'Abbé in his edition of the Councils published Adrian's Bull, but he expressly tells us that he copied it from the work of Matthew Paris.

It remains for the reader to decide for himself whether those who deny the genuineness of Adrian's Bull have effectively disposed of their opponent's arguments. In any case, apart from individual opinions, the Irish nation at all times, as if instinctively, shrank from accepting it as genuine and unhesitatingly named it an Anglo-Norman forgery. We have already seen that Giraldus refers to the doubts which had arisen in his day concerning the Bull of Alexander III. We have at hand, however, still more conclusive evidence that Adrian's Bull was rejected by the Irish people. There is preserved in the Barberini archives in Rome a MSS. of the 14th century containing a series of official papers connected with the pontificate of John XXII. Amongst them is a letter from the Lord Justiciary and the Royal Council of Ireland forwarded to Rome under the royal seal and presented to the Pope by William of Nottingham, canon and precentor of St. Patrick's Cathedral, Dublin, about 1325. In this document the Irish are accused of many crimes, among which is mentioned the rejection of the Bulls. It says: "Moreover they assert that the King of England under false pretences and by false Bulls obtained the dominion of Ireland, and this opinion is commonly held by them." This national tradition was preserved unbroken throughout the turmoil of the 15th and 16th centuries, and on the revival of Ireland's historical literature in the beginning of the 17th century was registered in the pages of Lynch, the author of Cam-

breensis Eversus, a refutation of Giralduus, White, and other writers.

It is well also, when forming an opinion regarding the Bull of Adrian, to bear in mind the disturbed state of society, especially in Italy, at the time to which it refers. At the present day it would be impossible to foist such a forgery on the public. It was far otherwise towards the close of the 12th century. Owing to the constant revolutions and disturbances that then prevailed in Italy the Pope was sometimes obliged to flee from city to city. Frequently his papers were seized and burned, and he himself detained as a hostage or a prisoner by his enemies. Hence it is that several forged Bulls, examples of which are given by Lynch in *Cam-breensis Eversus*, date from this period. More than one of the grants made to the Norman families are now believed to rest on such forgeries. That the Anglo-Norman adventurers in Ireland were not strangers to such deeds of darkness appears from the fact that a matrix for forging the papal seals of such Bulls, now preserved in the Royal Irish Academy, was found some years ago in the ruins of one of the earliest Anglo-Norman monasteries founded by De Courcy.

The genuineness of the Bull has been denied by the following writers: John Lynch (1662) Stephen White, Cardinal Moran, Dom. Gasquet, W. B. Morris, the writer in *Analecta Juris Pontificii* (1882), Bellesheim, Pflugk-Hartung, Ginnell, Hergenröther, Damberger, Scheffer-Boichorst, Liebermann, and Thatcher.

FRANCOIS DELANOE

(From *Le Sens De La Mort*, by PAUL BOURGET.)

He died like a hero. He was the friend of my youth, my brother, and for eight days my sergeant. Poor lad!

Ah! that wonderful attack! Everything was most minutely prepared.

The watches of the chiefs of each section were timed to the second, one with another.

At five in the morning we were to leave the trench without any rocket signal. For the men, no knapsack. Two hundred cartridges each. In the side-bag a tin of "monkey" and a crust of bread. Bottles of water and coffee. Tied on their backs, five empty sandbags to barricade the captured trenches.

Before starting each one had to cut a step in the parapet to make it easy for him to jump out quickly. Then, no firing: everything to be left to the bayonet. Once arrived, the grenade and the dagger.

At ten to five I said: "Pass the word. Is all ready? Attention!"

Then, once more, I felt that sinking of the stomach, that clammy heat in all my members which is not an indication of fear, but which no human force can prevent. Human, no; but divine, yes. Delanoe and myself had been to Holy Communion the day before. He was near me, and he whispered to me:

"I shall be killed to-day. I am sure of it."

"Are you afraid?" I asked laughing.

"No. I have never known so well the value of life. It is beautiful when one can give it in a good cause! And it has never been so easy for me to die, because I have never felt God so near me."

While he was speaking the slow pale dawn gave him a ghostly appearance, the beauty of an apparition. The light was driving away before it a soft, damp fog which ran like sweat on the blocks and piquets of our network of wires, in which during the night the sappers had opened passages that I saw clearly.

Suddenly Delanoe said to me:

"Listen, there is a bird near us."

And I heard a sky-lark saluting the dawn of this cold morning of early Autumn.

Everything looked gray and distant. I could not see our objective. I imagined *their* trench three hundred metres off, with its black eyes yawning almost level with the soil. Loop holes close together pierced

the marly embankments. The evening before I had marked it all down with my field glasses. I knew the exact spot of the four machine guns which flanked their defences and made it almost impossible to approach the curtains and lines of retreat.

If, by any misfortune our artillery had not done its work at the hour of attack, if their barbed wire still held, it was mathematically certain: we should be all slaughtered.

Delanoe knew this as well as I did. He again said to me:

"Three hundred metres with the bayonet, it is ridiculous. But look!"

He showed me, about two hundred metres off, an irregularity in the ground, hardly accentuated, but giving enough of dead angle to shelter men lying down. There was a chance of safety and of time to allow our second wave of reinforcements to come up with us before going on. He added: "We have a chance."

Five minutes to five: "Fix bayonets!"

A long shudder of steel, whipped with quick flashes. Hands tighten on the rifles. Delanoe and I look at our men.

Ah! our brothers of two months of suffering and hope, our humble brothers whom we are going to cast with one throw into the furnace, how willingly would we kiss your poor lined, bronzed faces!

Which of them, so full of youth and courage now, will fall in a little while?

Just then, and as if a current had united our thoughts, I felt his hand clasp mine:

"Good-bye, Ernest." "Au revoir, Francis," I replied. But he, once more, and so gravely: "Good-bye."

Five o'clock! Five o'clock! "It is for France, my poor lads: Forward!"

Caps, bayonets, breasts, leap at one bound together above the sombre trench. The serried line is under way, hugging the tall grass.

They have seen us!

Tac! tac! tac!... The machine-guns bark incessantly. The bullets smack us in the face.

"Quicker!" Ah! the dull sound of the pierced flesh, of broken bones, the stifled cry, the last oath of the man beside one as he tumbles cursing the Boche!

"Quicker!" There is their irregular, frantic barrage fire, the lash of the shrapnel bursting three metres from our heads. "Quicker, my lads, we have them."

"Lie down!" It is the blessed bank, and shelter for two minutes. Flat to the earth, silent, panting, we regain our breath.

"Delanoe?"

"Ah! Delanoe is bleeding. He is pale. The blood runs down his cheek on to his bright coat."

"Hit?"

"Through the jaw: it is nothing."

"You will go to the rear to have it dressed."

"To the rear? You are joking. I will do nothing of the kind."

"You must go. I order you as your lieutenant."

"And as your friend I will remain and I will not leave you."

"Already the line of reinforcements we have been waiting for rolls up. Again I stand up and call out to my men:

"Up, boys! Courage! Forward!"

Then the rush, the howling whirlwind. Full speed for a hundred metres. Then a few seconds.

"Forward! Forward!" Heads down, hearts beating, teeth clenched, stumbling, whirled towards the white line which I can see now and which spits forth death without a pause. "Forward!...Forward!...Forward!"...It is the moment of leaping, falling, yielding bodies, bayonetting others, beseeching, fleeing, fleeing into their trenches, a horrible hand-to-hand fight, stabbing blades, and strangled wounded.

"The barrage on the left, quickly quickly!"...

"Kamerad! Kamerad!"...

"Assassins! Cowards! Bandits! Louvain! Termonde!...The sandbags! The loop-holes!...Vive la France!"...

The rising sun, the sun of God, the sun of the great days of peace, of labor, of Christianity was climbing the heavens. One would have said it was illuminating our victory. Silence everywhere, the awful silence of the afterwards, which should never again be broken by the ringing "Present!" of so many of our boys who fell on the plain! In this silence I called out in anguish, my throat choking: "Delanoe! Delanoe! Delanoe!"

I found him prone on the ground. Death was set upon his poor, proud soldier's face. There a grenade had torn him and finished him, but without touching his scapular. And he lay with the Sacred Heart of Jesus on his heart. *Cor Jesu, spes morientium, miserere nobis.*"

J.K.

ENTIRE FLOCK BACK TO UNITY

Two hundred and fifty Greek Orthodox Church members, the entire congregation of the church at Willimantic, Conn., have been received into the Catholic Church (states the *Brooklyn Tablet*). The abandonment of their schism took place on a recent Sunday at their parish church, their pastor, the Rev. Joseph Kurylo, having made his public profession of faith the Sunday previous in the Ruthenian Catholic church of St. John the Baptist, Newark, N.J.

At the ceremony in Newark Father Kurylo was received by the Very Rev. Peter Poniatishin, administrator of the Ruthenian diocese of the United States. Father Kurylo was ordained to the priesthood by Archbishop Evdockim, of the Russian Greek "Orthodox" Church, New York, and his priestly orders are therefore considered valid in the Catholic Church, as are the orders of all the clergy in the Russian schism. He has been pastor of the Church of the Holy Trinity, Willimantic, Conn., and had been preparing to take this step for some little while past. His entire congregation was received into the Catholic Church by the Ruthenian Catholic priest of the Bridgeport (Conn.) parish, the Rev. Orestes Cherniak. Father Cherniak gave general absolution to the congregation of the Church of the Holy Trinity at Willimantic and relieved them from all canonical and ecclesiastical censures. The congregation consists of upwards of 250 souls. They also made a public profession of Catholic faith and declaration of loyalty and obedience to the Pope of Rome.

Solemn Profession of Faith.

It was after the Gospel had been chanted in the Whit Sunday Mass at St. John's that Rev. Joseph Kurylo was permitted to enter the church. Attired in his priestly cassock he was compelled to remain outside the church door from the beginning of the service until the Very Rev. Administrator, after the Gospel of the Mass, proceeded to the door of the church and there publicly absolved him from all excommunication and censure, leading him to the altar, while Father Kurylo recited the Fiftieth Psalm, "Miserere mei, Deus." Then at the altar, with his hand resting on the book of the Gospels, he made his solemn public profession of faith, declaring explicitly his belief in the "filioque" clause of the creed according to the Catholic sense, as well as in the dogma of the Immaculate Conception of the Blessed Virgin Mary and in the Infallibility of the Pope.

Father Poniatishin in his sermon informed the congregation concerning Father Kurylo's return to the unity of the faith, and Father Kurylo afterwards addressed his congregation himself, at the request of the administrator, expressing his deep gratitude to God for bringing him into the unity of the Catholic Church.

In the evening, at the Vesper service in the Ruthenian Catholic church of St. Nicholas of Myra, Van Buren street, Passaic, where there is a large Ruthenian and Slavonic population, Father Kurylo was present and participated in the service. He was accompanied by Very Rev. Father Poniatishin, who had

received him into the Catholic Church at Newark in the morning. An immense congregation packed the edifice. In the sanctuary were present a number of priests of the Latin rite. The Rev. Eustachij Syderiak, the pastor of St. Nicholas Ruthenian Catholic Church, preached the sermon and introduced Father Kurylo, who also addressed the congregation. The regular choir of the church was augmented at these services by the choir of St. John the Baptist Church, Newark, under the leadership of Prof. Theodore Kaskiw.

The Church of the Holy Trinity, Willimantic, Conn., has now become incorporated as a Catholic church under diocesan authority, and the title to the property has been transferred to the new Catholic corporation thus effected, acknowledging the Pope of Rome as the supreme head of the Church. Very Rev. Peter Poniatishin, as diocesan administrator and acting bishop is president of its board of trustees.

THE ARCHBISHOP AND THE "TELEGRAPH"

A REJECTED LETTER.

The following letter was sent to the *Sydney Daily Telegraph* on July 31:—

Sir,—You say in your issue of to-day that "it is intolerable that a Roman Catholic Archbishop should publicly pour abuse on the things that Protestants hold sacred, especially at a time like this, when attempts to stir up internal dissension are doubly reprehensible." Your virtuous indignation sits you badly indeed. You had no word of protest a little while ago, when the Anglican Primate uttered from his own pulpit, without having received any provocation therefor, a stale and offensive calumny against the Catholic Church. And you closed me when I tried to expose him.

You have time and again voiced without reproof the vile charges of the Orangemen against our priests, our nuns, and everything we hold most sacred. When Lord Morley, in his *Life of Burke*, wished to say that his hero had been too sweeping in his condemnation of the leaders of the French Revolution, the hardest thing he could find to his hand was that Burke had been unjust to them, even "as the foul-mouthed scurrility of an Irish Orangeman is unjust to millions of devout Catholics." To such men you gave the hospitality of your columns, and the lash of your indignation did not move.

In the campaign that preceded the last election, everything that could brand with a stain the Irishmen and Catholics of Australia was ventilated day after day in the press. Critchley Parker was not a Catholic. The politicians used him secretly, and only repudiated him when they feared they had gone a shade too far, and that their dirty work might recoil on themselves.

It is not unpleasant to see you squirm in your turn. Whatever you may think of Archbishop Kelly's language, he, at any rate, spoke but the truth; Archbishop Wright spoke the other thing. If you will condescend to receive a little advice from me, I would suggest that, when you begin to practise what you preach, your sermons will produce much better fruit.—Yours, etc.,

M. J. O'REILLY, C.M.,

St. John's College, the University.

It is not mere knowledge of the Faith, however extensive and accurate, but also the intensity of the spiritual life that will enable the Christian layman to play his part in saving the world around him.—Bishop Casartelli.

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WELLINGTON CATHOLIC EDUCATION BOARD

The fifth annual meeting of the Wellington Catholic Education Board took place on Friday evening, August 10. There was a large attendance of members, also members of the four parish school committees, who were present by invitation. His Grace Archbishop O'Shea presided. The balance sheet and report for the year, which disclosed a most successful result, was adopted. Votes of thanks were passed to the officers of the board, and motions respecting the institution of an education Sunday for the purpose of taking up a special collection for the education fund, the setting up of a finance sub-committee, and consideration of scheme to liquidate the mortgages on school properties—thereby saving £300 per annum—were referred to the incoming board for action. The annual meeting of each parish school committee will be held shortly, and members to represent them will be elected to the board, which will again meet as soon as the new members are appointed. The following is (in part) the report and balance sheet:—

The board has very much pleasure in presenting its fifth annual report and balance sheet, which discloses very satisfactory results. The accumulated fund, which at the beginning of the year stood at £1348 2s 1d, now stands at £2273 13s 11d, thereby adding the handsome sum of £925 11s 10d as a result of the year's working. The principal source of this splendid balance is due to the generous and handsome donation of £500 made by Mr. Maurice O'Connor, aided by the strenuous efforts of the committee responsible for the organisation of the St. Patrick's Day celebrations, Boxing Day picnic, Thomas Moore anniversary festival, and the annual schools social, which added the satisfactory sum of £435 7s to the fund.

It is most satisfactory to be able to report that the insignificant copper coin contributed by each of the members of the congregations attending the Catholic churches of the city and commonly known as the Penny Collection, practically covered the year's expenditure, which totalled £679 3s 6d, yet there are many people attending the different churches who Sunday after Sunday never dream of placing a penny in the box. This particularly applies to young people. If all contributed regularly every Sunday not only would the annual charges be met, but money would be available for the accumulating fund so necessary to enable the board to realise the purpose for which it was established. Since the establishment of the board, some five years ago, no less than the sum of £3000 has been derived from the Sunday penny collection.

The principal items of expenditure this year were as follows:—Interest on mortgages on school property, £330 9s 5d; payment of school fees for pupils whose parents are unable to contribute, £194 5s 2d; insurance premiums, £21 16s; rates and water, £14 16s 2d; repairs, etc., to school buildings and furniture, and general maintenance, £66 13s 3d; and cleaning, £51 3s 6d.

The accumulated fund is well invested in freehold security. To the amount invested at the beginning of the year there has been added during the year the sum of £865, making a total of £2115 now invested earning on an average the sum of £125 in interest.

In the last report of the board it was mentioned that St. Joseph's parish had reduced the mortgage on the Marist Brothers' residence in that parish. This year the board is pleased to report that the whole of the mortgage has now been paid off, thereby effecting a saving of £52 per annum to the board. The Sacred Heart parish, Thorndon, has also paid off during the year the mortgage on the Brothers' residence in that parish, effecting another saving of £15 per annum to the board. This is most encouraging, and if the large mortgages at present on the school buildings were paid off the board could undertake the responsibility of abolishing the collection of school fees immediately.

The Boulcott street educational trustees appointed to administer the moneys donated by Messrs. Martin Kennedy, Maurice O'Connor, and Felix Campbell for the erection of a Catholic hall and diverted by those gentlemen from that object to Catholic educational purposes, donated the sum of £450 towards the renovation

of the Boulcott Street School. This work, which has made the school cosy and comfortable for both teachers and pupils, was carried out by day labor under the direction of the Rev. Father Mahony.

It is interesting to note that the sum of £1100 of the total amount now standing to the credit of the fund represents donations made to the fund by Mrs. H. Sullivan and family, £500; Mr. Maurice O'Connor, £500; and the late Mr. Martin Kennedy, £100; the balance, £1173 13s 11d, has been accumulated by the efforts of the board. By his will the late Mr. W. E. Keefe bequeathed his property in Grant road, subject to a life interest in it by his widow, to the board. This is an example well worthy of emulation, and it is to be hoped that those Catholics who can afford to do so will not forget the cause of Catholic education when preparing their wills.

Through the generosity of Mr. J. J. L. Burke the board now holds 50 shares in the *New Zealand Tablet* Printing and Publishing Company, valued at £25. These shares, which were transferred by Mr. Burke to the board, brought in a dividend of £1 5s.

The early calling up of the Second Division will cause a serious reduction in the fees contributed by the parents of pupils attending the schools under the jurisdiction of the board, and in this connection it is the duty of the Catholic Reservists affected to ensure the education of their children being continued in the Catholic schools by obtaining from the Government, through the Financial Assistance Board, the amount necessary to pay the fees of their children at Catholic Schools, be they primary or secondary.

The board desires to thank the Sisters of Mercy, Sisters of the Sacred Heart, and the Marist Brothers for their splendid work during the past year, work that has brought the schools to a very high state of efficiency, making them second to none in the Dominion and a credit to the Catholic community. The board also desires to extend its grateful appreciation to all those ladies and gentlemen who assisted in organising functions for the fund and which considerably augmented it. Thanks is also due to those kind benefactors who so generously donated gifts to the board.

The report was signed by his Grace Archbishop O'Shea (chairman), Messrs. J. J. L. Burke (vice-chairman), B. Doherty (treasurer), and P. D. Hoskins (secretary).

TO MARY

Thou art the Lady of my Dreams, the Queen
Of my heart's pleasure;
Thou art the Empress of my thoughts, God's Own
Most cherished treasure.

Thine are the eyes that softly shine upon
My pathway ever;
Thine is the voice that softly calls—so soft—
Upbraiding never

Thine are the hands so purely white, forth stretched
In ev'ry danger;
Thine is the heart that fondly yearn'd o'er me,
The doubting stranger.

Thine is the form I long to see—to hear
Thy voice celestial;
Bidding me come—forget all care— all fear—
All things terrestrial.

Thou art the star-flow'r of my heart—my rose
Of dazzling whiteness;
Thou art the lily-gem that shines so pure
With undimmed brightness.

Thou art the strange magnetic flow'r that lights
The skyland prairie;
Sending thy steadfast rays on earth to guide
Us, Princess Mary.

I am thy knight—thy knight am I, to serve
And ever love thee;
I am thy knight, I this have sworn by Him
Who rules above me.

—ANGELA HASTINGS.

Current Topics

New Light on Constantine

Some time ago there appeared in the press of this country a manifesto sent by Constantine to the United States in justification of his policy. In a new book, *Turkey and Greece and the Great Powers*, Mr. G. F. Abbott has much to say which gives color to the King's pleading on his own behalf. His comments on the policy of the Allies which found Constantine a hero among his people and left him a martyr is frank to rashness in days when to tell the truth is proclaimed a sign of madness. He points out that both Constantine and Venizelos were actuated by a patriotic desire to serve their country. Constantine was ready to participate with the Allies provided that they planned their Eastern operations with a reasonable chance of success. He opposed the naval assault on the Dardanelles which he and all sane people knew to be impregnable, and offered his whole army to assist in an overland march to Constantinople. If this had been done every man in Greece would have been heart and soul with the Allies.

The Russian Debacle

Mr. Stead protests vehemently against the injustice of calling the Russian soldiers cowards because they are giving way before the Germans now. He says it is the blackest ingratitude to abuse the men who met von Mackensen's wonderful armies with sticks and stones and fought on when they had neither food or arms or ammunition. They are not cowards in any sense. They have made a declaration that they want peace without indemnities or annexations, and they truly believe that there is nothing to warrant them in fighting an enemy from whom they wish to take nothing. The revival of late was hailed with a joy that was proof enough of the shortsightedness of the critics. No army could fight without a properly organised government behind it, and to hope for a mighty offensive from the soldiers of a disorganised nation was absolutely ridiculous. The fate of the future depends largely on the Russians still. A knock-out blow to them would leave the Central Powers free to mass larger forces on the west; on the other hand an attempt at such a blow might have the result of consolidating the Russians and making them more formidable than ever.

Rumania

It is said that the Rumanian Army has been reorganised and likely to give a good account of itself in the future. However, it must be borne in mind that the disorganisation of Russia also affects Rumania very nearly. Supplies must come over the Russian railways, ammunition must be made in Russian factories, and the guns must come across Siberia. A crippled Russia then means a crippled Rumania. It is estimated by some that the Rumanian Army numbers half a million, but others say that the number is more likely to be about 250,000. The enemy took over 100,000 prisoners last year, and few civilians were able to get away from Wallachia owing to its geographical position. To count on very great help from this quarter until the Russians have shown signs of organisation would at present be very rash.

The Military Age in America

The American Emergency Army Bill provides that the draft shall be based on liability to service of every male, who is not an alien enemy, and who is a citizen, or has declared his intention to become a citizen, between the ages of 21 and 30 years. Each State has to contribute its quota. On July 1 there were in the United States 10,078,900 men between 21 and 30. As the number asked for in the first draft is 680,000, it means that only one out of every fifteen is to be called on at present. At present there are about 20,000 men fighting in France. America, having learned by the

mistakes of England and France, will select the men with due regard to the carrying on of the work of the country. Realising that the men behind are just as important as the men at the front the principle of selective draft has been established by the United States. Exemptions will be made through two Boards of Review, one of which is the local board in charge of the registration in each country. As a further protection to individuals there are other boards which "shall review, or approve and affirm, modify, or reverse, any decision of any local board within their district." The District Boards are composed of citizens only. No member can be connected with any military establishment.

War and British Finance

Since the war began Great Britain has raised £1,124,529,986 by revenue, and has borrowed £3,332,307,389, a total of £4,446,837,375. This was the figure up to the 28th April of this year. On May 2 Mr. Bonar Law gave the following statistics of loans advanced by Great Britain to the Allies:—

August 1, 1914, to March 31, 1916.

Loans to the Dominions	£ 88,000,000
Loans to the Allies	288,000,000

Total	£376,000,000
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1916-17.

Loans to the Dominions	£ 54,000,000
Loans to the Allies	540,000,000

Total	£594,000,000
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Total to March 31, 1917.

Loans to the Dominions	£142,000,000
Loans to the Allies	828,000,000

Total	£970,000,000
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It is estimated that for the current year the loans to the Allies and the Dominions will amount to £400,000,000. But it may be taken for granted that that figure will be exceeded, as the Allies' demands have always exceeded British expectations. At present Great Britain is calling on America to help her financially, not merely by buying stock, but by lending her money.

The War Loan

In our advertisement columns full details will be found concerning the issue of the War Loan of £12,000,000 at 4½ per cent., in the form of inscribed stock or bearer bonds, at the option of the subscriber. It will be issued at par, for a term of 21 years. The subscription list will close on Monday, September 3, 1917. It is a large sum of money to raise in such a short time, but the Minister of Finance relies with confidence on the patriotism of the people of New Zealand. To do one's part in helping in this matter is worth all the wordy patriotic effervescence in the country, and there can be little doubt that the people know their duty and will do it cheerfully. The Dominion has done its part—and more—in sending fighting men to the front. Whether we hold that enough have been sent or not, we cannot but be unanimous in believing that New Zealand can still help largely in other ways. Most of the fighting forces went forward freely, prepared to lay down their lives if necessary, and many of them have done so already, to the eternal glory of New Zealand. Subscribers to the War Loan have it in their power to help the men at the front now. For one reason or another people at home must stay at home, although thousands of them are as keen on getting away as any of those who were able to go. Such people will gladly welcome the opportunity of helping now afforded by the issue of this large War Loan. We have no doubt at all that the Minister's confidence in the patriotism of the population of the Dominion will be magnificently justified even in the short space of time allowed for subscriptions. Some time ago the *Lyttelton Times* described our war activities as "A generous sacrifice of men" accompanied by "an orgy of profiteering." There is much justification for that

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stinging phrase. The poor have done their part nobly. Patriotic collections of all sorts have fallen heaviest on them: indeed, we know many who, for that very reason, have set their faces against such collections from the very beginning. If there be still people who deserve the censure implied in that remark made by the *Lytelton Times*, the new War Loan now affords them a splendid opportunity to make amends for past slackness.

Lloyd George Again

Irishmen are not alone in their views about Lloyd George. Editors are wondering how Mr. Frederic Harrison is at large after his recent outspoken criticism of the doings of the Premier. Here is a sample of what he says in a scathing article in the *English Review*: "You have had a blank cheque and a free rein unexampled in history, and all we receive are foolish prophecies and more censorship, plus variations on German cannibalism. The *Kadaver* story merely reflects upon our ignorance of German, and has been explained in the best French newspapers as a mistranslation. For goodness sake tell Lord Curzon not to make us all appear ignorant. I do not speak of your controllers with their lamentable muddles, half measures, orders, counter-orders, and utter failure to control prices. I am thinking of the lack of statesmanship you have displayed and the intelligent recognition of that fact among the general public. . . . But in your position as dictator, disdaining Parliament, you have become a mystic under the screen of the censorship, which has literally suppressed intelligent opinion and is rapidly exasperating all good citizens of this commonwealth to the creation of unrest and even dangerous irritation." In the same strain Mr. Harrison taunts Lloyd George with his empty bragging about delivering a "knock-out blow" to the enemy at a time when the *Times* in England, and statesmen in France were admitting that the Allies could not afford just then the heavy loss of a great offensive, and he accuses him of not telling the people what they were fighting for in plain words. The article is a bold challenge to the Premier. Mr. Harrison has evidently no doubt at all that Lloyd George is the wrong man in the wrong place just now.

Irish Affairs

Until the result of the conference reaches us we must abide by Mr. Asquith's advice and wait and see what is to happen. In the meantime there are signs that all is not well in Ireland. The daily papers report the seizure of the arms of the Volunteers from time to time, and, as every one knows, when the Government did not begin at the right end and seize the arms of Carson's rebels each seizure now is a new aggravation of the situation. The Sinn Féiners stand aloof. Following the lead of Arthur Griffith, they are at present concentrating on securing for Ireland a representation at the Peace Conference, which, of course, England feels would create much awkwardness for her. And there is a general dissatisfaction because the membership of the Convention is not representative of the people at all. In July a mass meeting was held in the Phoenix Park, Dublin, under the auspices of a committee headed by Dr. McHugh, Bishop of Derry. The principal speakers were Ulster priests, labor leaders from Dublin, O'Brienites from Cork. The feeling of the meeting may be gathered from a letter written to the *Independent* by the Bishop of Derry. In substance he says that Lloyd George's promise to allow Irishmen a chance to settle their own affairs has been already contradicted by his packing of the Convention. A body of men who, it is expected, will carry out the wishes of the Government, has been nominated, and we are told that this is allowing Ireland to frame a constitution that will satisfy her aspirations. "The game that is being played, the parties engaged in it, and the stakes on the table, can be a secret only to those who shut their eyes to contemporary events." But here is the real crux:—"It is surely reasonable to ask why

the 430,740 Catholics of the Ulster six counties marked out for sacrifice, without anyone to advocate their cause except those who have so often showed their willingness to barter away their rights and their liberty, should have no representation on the Convention! Are their rights and their interests of less importance in the eyes of the Government than those of their Protestant neighbors and friends in the South and West? It is a glaring misrepresentation to say that the finding of a Convention into which not a single man is to be admitted by the sanction and voice of the country will represent Irish feeling." As Dr. McHugh says, there are 430,740 Catholics in the six counties who are absolutely ignored by the Government, while 356,669 Protestants in the South and West have full representation.

The Y.M.C.A.

Some time ago we noticed the agitation caused by Sir James Allen's defence of the Y.M.C.A., and the dissatisfaction which his support of a body which is professedly sectarian provoked. Since then protests have been uttered not only by Catholics, but also by Anglicans. In view of the special treatment accorded to the Y.M.C.A., we think it well to call the attention of our readers to the matter once more. First of all, the Y.M.C.A. is a sectarian organisation. Rule II., section 3 (Y.M.C.A. of Dunedin) says: "Men who are members in full communion of evangelical churches, who are 18 years of age and upwards, may become governing members of this Association. Only governing members have the right to vote and hold office." Here we have a clear statement to the effect that no Catholic or Anglican may vote or hold office in the organisation. Writing in *America*, Father Garesché, S.J., gives the following account of an interview with the General Secretary of the Y.M.C.A. in Chicago:—

"And now may I ask you to give me your frank opinion on the questions opened up, so that I can present these questions to my readers from the standpoint of a Y.M.C.A. official?"

"I shall be very glad to do so. First of all, I wish to emphasise this fact: The Y.M.C.A. is essentially a Protestant organisation. In my judgment it should remain distinctly Protestant."

"I have been assured by one officer of the organisation that if Catholics made a determined and unanimous demand for active membership it would be granted them."

"I do not agree with that view. So far as I am concerned I would oppose such an attempt. I think the Y.M.C.A. should remain what it always has been, a Protestant organisation."

Father Garesché goes on to say that he submitted to the secretary for approval before publication the above account of the interview. On that occasion the secretary assured him that he had since the interview gone into the matter with others among the heads of the Y.M.C.A., and found them in substantial agreement with the opinions he had expressed. In an article published in the *Queen's Work*, a number of quotations were cited from the official organ of the Young Men's Christian Association confirming the assertion that it is primarily a religious association, and that its religion is entirely of a Protestant stamp. In the United States President Wilson has commanded the officers in the army to render assistance and co-operation in the maintenance and extension of the Y.M.C.A. in field and camp. He has knowingly aided a sectarian organisation. Congress has sanctioned the use of public moneys to provide light and heating for its buildings. This money is raised by taxation from the general public. Here is a clear case of support of an organisation that is frankly sectarian by a Government pledged to show no favor to any denomination. If, as is asserted, the support is granted by reason of the efficiency of the Y.M.C.A. in its care for the physical and social needs of the men, apart altogether from its religious aspect, the proceeding seems fair enough. But it will become unfair if the Government refuses to extend similar support to organisations of other deno-

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minations which equally demonstrate their efficiency in the same field of action. As a matter of fact the United States Government is prepared to do this. A recent, well-authenticated report makes it clear that the President, or rather the War Department, has officially approved of the Knights of Columbus as an agency for work among Catholics, placing it on an equal footing with the Y.M.C.A. To come back to New Zealand again: If the funds and the support granted to the Y.M.C.A. by the authorities here are granted, not because it is a Protestant organisation, but solely because of its efficiency, then, as in the United States, the Government must be prepared to support other organisations, no matter of what denomination, providing that they are efficient agencies for social and physical work among the men. If the Government of New Zealand does not do this it is acting unjustly towards the general public and towards the various denominations which are doing perhaps just as good work among the men as is done by the Y.M.C.A. Similar organisations are controlled by the Anglicans, by the Salvation Army, and Catholics have the Federation, which from the very beginning has done splendid work among the soldiers. When Sir James Allen extends to all these the same patronage as he has extended to the Y.M.C.A. the public will have no reason to complain: until he does this we have every reason to accuse his department of showing unwarranted favor, at the public expense, to a sectarian organisation.

CORRESPONDENCE

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

DOMINION HOME RULE.

TO THE EDITOR.

Sir, According to the leading article in the *Tablet* of July 26, Mr. George Russell's proposed scheme of Home Rule for Ireland embodied in "Thoughts for a Convention" presents a bold plan for the solution of the question on the lines of "full" Colonial self-government. With your permission I should like to say a few words on this question with the object of showing that there is no reasonable probability that the British Government will be in favor of a settlement on these lines. Although in matters of this nature the boldest plan is sometimes the best (witness the case of South Africa), the English temperament seems instinctively to favor a middle course. They seem to act on the maxim of Edmund Burke, that "all good government is built on compromise."

Let me begin by pointing out that Colonial self-government would virtually (though not theoretically)

mean Repeal of the Union—that form of national independence which has always been the ideal of Irish patriotism. Grattan's Act enacted "the right claimed by the people of Ireland to be bound by laws enacted by his Majesty and the Parliament of that Kingdom [Ireland] in all cases whatsoever . . . shall be, and is hereby declared to be, established and ascertained forever," and this was solemnly agreed to in the English "Renunciation Act." Under this Act the English Parliament had no power to legislate for Ireland. Under the various Colonial Acts the Imperial Parliament retains this power, but never, of its own accord, exercises it.

With such a government as is possessed by each of the free dominions, Ireland would have (to a certain extent) a voice in the making of peace and war; it could have its own army and navy; it could levy taxes on all exports and imports; it could give bounties to nascent industries. In practice (as opposed to the

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theory of Colonial Constitutions) England would have no right to interfere with any Act of the Irish Government.

Under Asquith's Act, Ireland, it is scarcely necessary to say, would possess none of these powers, and Asquith's Act represented the maximum England was prepared to give a few years ago. Indeed, it represented more than the maximum, as subsequent events showed. What chance is there then for Dominion Home Rule in view of the two proposed partition settlements? What has happened to justify the hopes for such an ideal settlement as Mr. Russell proposes, or is said to propose? Is it the Easter Week rebellion? No, for the Lloyd George proposals came after that event. Is it pressure from America? Surely not, for American pressure would be at its greatest—she had so much to give—before she joined the Allies, and it behoved her much to conciliate such a large section of her people as the American Irish—a people who are ever the first to respond to a call to arms. Is it that England has become suddenly ashamed of the hypocrisy of her attitude as the defender of the small nationalities? I think not. England has always been the champion of freedom everywhere—outside Ireland. As T. D. Sullivan sang long ago—

"O, Freedom is a glorious thing,
E'en so our gracious rulers say,
And what they say, sure I may sing
In quite a legal, proper way."

"They praise it up with all their might,
They praise the men that seek it too,
Provided all the row and fight
Is out in Poland—thiggin' thu!"

In my opinion, then, there is little to justify the hopes of the friends of Ireland who expect that a full measure of Dominion self-government will be given to Ireland. We may be sure that a dozen schemes (including Mr. Russell's) were, or are, under the consideration of the Dublin Convention, and we may be equally certain that if, as a wonder, some scheme is agreed on, it will not be one for full Colonial self-government.

I have been thinking that there is a great deal of ambiguity about this phrase "Colonial self-government." In each of the two great English dominions, Canada and Australia, there are two forms of self-government. Take Australia, for example. There is the Commonwealth or Federal Government for the whole country, and each of the States has a government of its own for local affairs. It is easy enough for unthinking people to confuse the larger form of government with the smaller, both being forms of self-government as it exists in the colonies. May not something of this kind have happened in describing the proposed settlement for Ireland.

Things have come to such a pass that it is admitted there by all parties that Ireland must have some form of Home Rule. In casting about for a plan which would give her full local self-government and preserve the essential unity of the British Empire the federal system has often been discussed since the time of O'Connell. Davis favored such a scheme: so did Butt, seeing Repeal to be impossible. The question of the federation of the United Kingdom seems to be in men's minds again, as part of the larger scheme of federating the Empire. There is much to be said in favor of it. It would give Ireland complete control of her local affairs—as complete as the English people would have of theirs, or the Scotch of Scottish affairs. In this manner it would preserve the self-respect of all classes of Irishmen. They would be one of a group of sister nations united for common purposes by a federal parliament. It is said the Orangemen are not violently opposed to a settlement on federal lines, and that Carson's principal objection to Asquith's Act was that it did not fit in with such a scheme.

I have not seen any details of Mr. Russell's scheme, but I cannot help thinking from some of the names

given as favoring it, that it proposes a scheme of federation such as I have alluded to. At the present conjuncture of affairs I do not think "full Dominion self-government" on the lines enjoyed by (say) New Zealand is possible of attainment.—I am, etc.,

CH. O'LEARY.

Wairarapa, August 10.

THE WAR, POLITICIANS, AND OTHERS.

TO THE EDITOR.

The *Tablet* has had the temerity to quote a passage from Dr. O'Dwyer's Pastoral protesting against the policy of cultivating a blind, unreasoning, and unreasonable hatred of everything German, and insinuating that perhaps the German considered he had right on his side just as we considered we had right on our side. The *Tablet* should have known that such a quotation would have pained Mr. Nosworthy, M.P., who does not believe in the practice of charity, but whose bosom swells with righteous indignation and hatred of the Germans and everything German. When Mr. Nosworthy has the job in hand might he not also arraign President Wilson, who in his war speech said, "We have no quarrel with the German people, we have no feeling towards them but one of friendship and sympathy. We are glad to fight for the liberation of the German people." Does not this seem to indicate that President Wilson is using language which is tainted with sedition? If a Cork jury managed to bring in a verdict of wilful murder against the Kaiser is there not a reasonable hope that Mr. Nosworthy could have President Wilson sent to gaol for sedition? If President Wilson is fighting for the German people then he is not our ally. If he were an ally he would be preaching hatred of the Germans like Nosworthy, whose patriotism and allied propensities cannot be questioned. Like Mark Twain "I'm perturbed" over the international political situation. France is beginning to think that perhaps President Wilson is a Jesuit in disguise. It would be just a Jesuit's game to fight for the Kaiser. Has not the Kaiser the Jesuits under his control: or is he their superior general? Evidently he is not rigidly attached to one religious Order of the Catholic Church, for I see by the papers that just before the war broke out he robed himself in the garb of a Franciscan and consecrated a Catholic church in Palestine! It's a tough proposition this of locating the Jesuits. We used to think the Kaiser was a Lutheran, but he must be a Jesuit or a Franciscan. A fair amount of evidence could be adduced to show that General Sir William Robertson is a Jesuit in disguise. I have a strong suspicion, too, though I have only circumstantial evidence for my conclusions, that Rev. Howard Elliott is also a Jesuit in disguise. He is starting a campaign of bigotry that must have the effect of knitting more closely together those who are the victims of his attack. He is an organiser of the Orange lodges, but no doubt he is paid by the Jesuits as an organiser as well. His campaign will drive all honest and fair-minded men into sympathy with Catholics, as only a few of Howard Elliott's audience will be so impressed with his arguments as to believe that the Pope and not the Kaiser caused the war. Hence I say that Howard Elliott needs watching, for clearly he is an emissary of the Jesuits, and in the secret service of the Vatican, the Pope of course not being particular about his agents so long as they serve his ends.—I am, etc.,

JAMES McMANUS.

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NOTICE OF BOOKS

The Facts About Luther, by Monsignor O'Hare, LL.D. (Linehan, Melbourne). 1s 6d.

Here is a timely volume of 370 pages, based on a study of the learned historians like Jansen, Denifle, and Grisar, and conveying the fruits of their researches to the public in a cheap, scholarly book. The chapters of this work will enable readers to distinguish clearly between the two Luthers—the Luther of Protestant romance and panegyrics, and the Luther of history and fact. Since the publication of the typical edition of Luther's works, in 1883, modern scholarship has unearthed the important sources of the fullest information concerning him, and Luther's character and his work, the Reformation, have lost, even in the eyes of learned Protestants, their fictitious glamor. Here we have a picture of Luther and his friends which is by no means an edifying one. But the book is written without any bitterness or bigotry. Monsignor O'Hare describes the real Luther—the Luther who preached: "Be a sinner, and sin boldly; but believe more boldly still." The present volume is singularly appropriate as this year is the fourth centenary of Luther's revolt.

The Great Fundamental Truths of Religion, by R. C. Bodkin (Linehan, Melbourne). 4s 6d.

This is a new edition of Father Bodkin's admirable course of instructions for the educated laity, and for higher classes in schools and colleges. The author realises the importance of a clear knowledge of the fundamental truths of religion, and of the main objections raised against them in an age of materialism. He dwells chiefly on cardinal points and is content to treat them fully, omitting secondary questions and objections which most people never come upon in their lives at all. "It may be interesting," he says, "to know the answers to a number of difficulties, but one thing is necessary to lead a good life, a vivid realisation of these great Fundamental Truths. The first thing we need is to get a great intellectual respect for our religion—to see what undoubted claims it has on our assent—to see how strong and absolutely unassailable our position as Catholics is—and after this point is secured it will be time enough to hunt for solutions to objections." These words indicate the purpose of Father Bodkin's book. It is a valuable contribution to Catholic literature.

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Applications must be made on a special form to be obtained from any Post Office, and every applicant must declare that the amount applied for does not bring his holding of Post Office War Bonds beyond a total sum of £500. Payment for Bonds may be made at any Postal Money-Order Office.

Applications close on Monday, 3rd September, 1917.

JOSEPH GEORGE WARD,
Minister of Finance.

WELLINGTON. 11th August, 1917.



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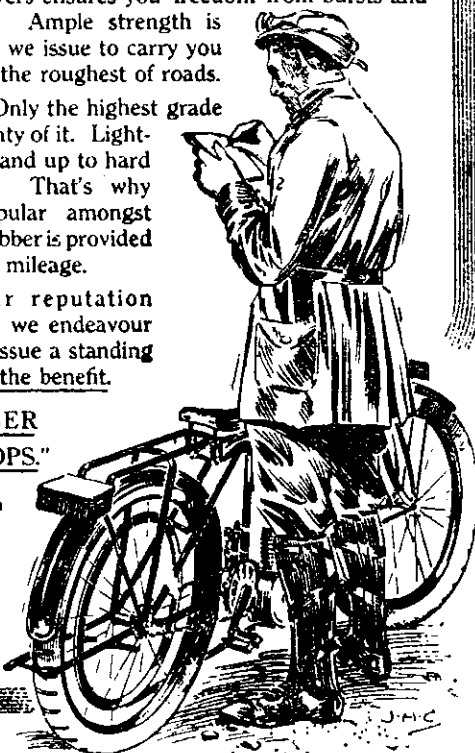
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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 18.

The ladies of the Catholic Knitting Guild who had a stall on Boulcott street corner on "Violet Day" collected £150. The flag used by them to catch stray pennies and other small donations helped considerably in realising this fine total.

St. Anne's bazaar, which is to take place in October, promises to be a great success. A feature of the bazaar will be the maypole and other dances which the children of the school are now practising assiduously. The Ven. Archdeacon Devoy is now circulating the tickets for the art union which will be drawn in connection with the bazaar.

The Marist Brothers' School, Newtown, drum and fife band paraded on last Friday afternoon and performed in various parts of the city. The band's participation helped in a great measure the efforts of those engaged in the proceedings of "Violet Day" for the Red Cross fund. The smart appearance and the excellent playing of the boys, under their instructor, Bandmaster Brown, was the subject of favorable comment.

A Requiem Mass was celebrated by the Rev. Father Smyth, S.M., Adm., in the Basilica, Hill street, on last Friday for the repose of the soul of the late Brigadier-General F. E. Johnston. There was a large congregation, among those present being Sir James Allan, K.C.B. (Minister of Defence), Sir Joseph Ward, Bart.; Colonel R. H. Rhodes, and the Hon. A. M. Myers. General Johnston, who was a son of the Hon. Chas. Johnston, Speaker of the Legislative Council, was an exemplary Catholic, and did much to provide facilities for the Catholic chaplains and their men to practice their holy faith at Gallipoli and in France. R.I.P.

The following is a list of the marks awarded to the pupils of Seatoun Preparatory College for boys, conducted by the Sisters of Mercy, who were successful in the recent theory musical examination: Intermediate Grade—C. Winn, 126. Higher Division—L. Retter, 135 (honors); F. O'Loughlin, 128. Lower Division—E. Bradley, 126. Rudiments of Music—M. Smith, 89; F. McParland, 87. Division II. N. Robertshaw, 97; E. McParland, 92; F. Hailes, 90; H. Vavasour, 90; L. Driscoll, 84; V. Mewhinney, 78; T. Hull, 77; G. Vavasour, 71. Division I. O. Broad, 96; T. Pratt, 96; J. Lauchlan, 94; T. Reid, 84; J. McKewen, 84; H. Guildford, 76; F. Sexton, 76; J. Vavasour, 73; F. Carmody, 69; B. Redwood, 69; M. Burke, 68; V. James, 67; G. Rutter, 66.

The celebration of the centenary of the founding of the religious Order of Marist Brothers, by Father Champagnet, in the year 1817, will take place here on Saturday, Sunday, and Monday, September 8, 9, and 10. Thousands of Catholic men owe much to the Brothers of this great Order, which has spread to every country of the world. Hundreds of Catholic men in this Dominion can trace the success of their lives, both spiritual and temporal, to the teachings of the talented and self-sacrificing members of the Order of Marist Brothers, and many a priest and religious in this Dominion can trace the foundation of their religious life to the training and example of the Marist Brothers. In gratitude, therefore, it behoves every old boy of the Marist Brothers' School to rally round the Brothers in the celebration of the centenary of their world-famed Order. Owing to incomplete records, it is impossible to trace every boy who attended the school, but it is to be hoped that those whose names are not recorded

will hand in their names to the secretary of the centenary committee, Marist Brothers' School, Newtown, as early as possible. The celebrations will be: Requiem Mass on Saturday, September 8, in each of the parish churches and St. Gerard's Redemptorist Church; Sunday, September 9, Solemn High Mass at 9 a.m., and general Communion of old boys and present students at St. Mary of the Angels' Church. Mass will be celebrated by members of the clergy who are old boys of the school, and the music will be rendered by the school choir. At the same church in the evening the Rev. Father S. Mahony, S.M., an old boy and now parish priest of St. Mary's, will preach a panegyric on the life of the Ven. Father Champagnet. On the Monday evening a social reunion will be held at the Alexandra Hall, Abel Smith street.

CATHOLIC FIELD SERVICE FUND.

Amount previously acknowledged	£1784	18	9
Ladies of Eltham, proceeds of patriotic tea	£6	15	6
Mr. J. Murray, Woodville	1	0	0
		7	15
		6	
	£1792	14	3
Less expenditure, as previously detailed	£1088	5	10
E. Sommerville, for religious objects	2	14	0
Stationery for Trentham Camp	12	9	3
Bank charges	1	8	9
		1104	17
		10	
Balance at credit	£687	16	5

Wanganui

(From our own correspondent.)

August 17.

The Very Rev. Dean Holley, S.M., Provincial, made an official visit to Wanganui a few days ago.

Last Thursday evening the parish committee of the Catholic Federation held a most successful concert and social in the Druids' Hall, the first part of the programme consisting of solos by members of St. Mary's Choir and part songs under the direction of Mr. and Mrs. Spillane, which were rendered creditably. An excellent supper was provided by the ladies of the parish, who deserve to be commended on the way they arranged all the good things that were partaken of. The subsequent social was thoroughly enjoyed by a large number of participants, and it is pleasing to note the excellent support given these gatherings by our non-Catholic friends. Messrs. J. B. O'Keefe and C. Higgs rendered very satisfactory service in connection with the social. The proceeds being in aid of a worthy object, a welcome amount was realised. The Very Rev. Father O'Connell, S.M., expressed his thanks for the patronage accorded, and to the committee for its successful efforts.

Gisborne

(From our own correspondent.)

August 4.

At the second Mass on last Sunday the Rev. Father Lane eulogised in eloquent terms the great work being done in the interests of the Church and of our holy faith by the *N.Z. Tablet*. He urged upon every family in the district to subscribe to the *Tablet*, which, under the present editorial control was placed on the top rung of Catholic journalism. The reading of the splendid articles in the *Tablet* (continued Father Lane) should make every one glory in being a Catholic.

The monthly meeting of the Gisborne branch of the Catholic Federation was held on last Sunday. The president (Rev. Father Lane) presided, and the officers present were Messrs. D. J. Parker (vice-president), T. Orr (secretary), H. Hudson (treasurer), Mr. Dower, Mrs. F. Hale, and Miss McCormick. Correspondence received from the Dominion secretary included a report of proceedings at the Auckland Catholic Convention, a copy of the letter of commendation of the Apostolic Delegate, also that of his Eminence Cardinal Gasparri (Papal Secretary of State), conveying the blessing of His Holiness Pope Benedict XV. to the Catholic Federation. Printed copies of the wording of the Pope's blessing were received, and distributed to all members of the local branch, and by whom, as souvenirs, they are greatly prized. It was decided to have a complete list of enrolled members presented at the next meeting to allow of a systematic canvass being entered upon.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 20.

On Wednesday last (Feast of the Assumption) special Masses were celebrated at the Cathedral, all of which were well attended. At the 7.30 Mass there was a general Communion of the school children.

The parish fund balance sheet for the ten months ended July 31, was submitted to the parishioners at St. Mary's on Sunday morning last. Of receipts amounting to £278, some of which moneys are retained for particular works, a balance remained of £266 11s 4d. The sum of £165 19s 4d had been the result of the penny collection.

Speaking at St. Mary's Church on Sunday morning last, Very Rev. Dean Regnault, S.M., specially referred to the Pope's appeal for peace, and urged the congregation to fervent prayer for the realisation of the ideals of his Holiness. The Pope (he said) seemed to stand out in bold relief as the one great man in the world at the present time that looked upon this fearful war from the higher standard of the supernatural.

In the sixth contest of the basket ball competition a very exciting game was played between the A and B teams of the Sacred Heart Girls' College. The B team in the previous matches of the season had scored so well that it evidently expected an easy win, but its over-confidence soon changed to alarm, for the A team put their best work into the match, and scored right through the game, the results being a win for the A's by 20 points to 3.

At the monthly meeting of the Children of Mary an instruction on the Feast of the Assumption was given by the Rev. Dr. Kennedy, all members being urged to approach the Holy Table on the feast day and on the following Sunday, the usual monthly Communion Sunday. Rev. Dr. Kennedy, in referring to attendance at daily Mass, said the Children of Mary should set an example in this matter. The president (Miss G. Jarman) and her assisting officers are leaving nothing undone to promote increased membership, and the general welfare of the society.

The following articles were forwarded by the Catholic branch of the Red Cross Society to the Main Depot for the month of July: Seventy-seven pairs of socks, 3 pairs of operating socks, 17 pairs of mittens, 10 shirts, 56 handkerchiefs, 28 suits of pyjamas, 8 underpants, 12 bed jackets, 7 undervests, 7 bottle covers, 9 scarves, 50 knitted washers, 11 pillow cases, 1 operation coat, 1 nightshirt, 10 veils, 6 capelines, 6 towel washers, 4 limb pillows, 60 plugs, 60 square swabs, and 600 swabs. The committee desire to acknowledge with thanks a donation of 5s from Miss Roughan, and Mr. Grierson for insuring 10 sewing machines free of charge.

Very sincere sympathy is extended to Mrs. J. Mullen (already bereaved of her husband) on the death

of her eldest daughter, Kathleen, who passed away on August 7, in her seventeenth year. The deceased had been a long and patient sufferer, and the respect in which she was held (and in which her sorrowing mother is also) was evidenced by the large number of sympathisers that attended the Requiem Mass in St. Mary's Church, and accompanied her remains to the Linwood Cemetery on the morning of August 9. Friends from as far south as Centre Bush were present as well as a great many from North Canterbury. Rev. Father Seymour celebrated the Requiem Mass, and Very Rev. Dean Regnault, assisted by the Rev. Father Galerne, officiated at the interment.—R.I.P.

Chief Detective Herbert, who, for the past two years has been in charge of the detective branch of the Police Force in Christchurch, commenced a three months' holiday last week preparatory to retiring on superannuation. Chief Detective Herbert has spent nearly 37 years in the New Zealand Police Force, having previously had a number of years' experience in the police force in Melbourne. For the past 32 years he has been engaged in detective work. Chief Detective Herbert was first stationed in New Zealand at Thames and afterwards at Auckland, Wellington, and Invercargill before returning again to Thames. He was afterwards stationed again at Auckland and then at Christchurch and Dunedin, returning to Christchurch two years ago.

Miss May O'Donoghue, a pupil of the Sacred Heart Girls' College (conducted by the Sisters of the Missions, Lower High street), has been successful in passing the Public Service entrance examination for shorthand-typists held in Christchurch in May last. As a result of the shorthand examinations held at the college centre the following pupils have received certificates from Sir Isaac Pitman and Sons:—Speed examination (June 7). 90 Words per minute—Edna Lagan, Frances Gibb, Rita Anderson, Ida Bradford; 80 words per minute—Kitty Murphy. Elementary examination (June 15).—Madge Haughey, Kathleen Fairweather, Claudia Slattery, Eileen Mitchell, Madeleine O'Brien, Mary McCartin, Lily Martini, Eileen McCarthy, Eileen O'Connell. On July 6 a special examination was held, the tests being supplied by Pitman's Examination Department. The six candidates were successful as follows:—Theoretical—May O'Donoghue, Ida Bradford, Rita Anderson, Edna Lagan. Elementary—Kathleen Fairweather, Madge Haughey.

The solemnity of the Feast of the Assumption of the Blessed Virgin was observed in the Cathedral on Sunday last. At 11 o'clock, Mass (Coram Episcopo) was celebrated by the Rev. Father Long. The Very Rev. Father Graham, S.M., M.A., was deacon and Rev. Dr. Kennedy subdeacon. At 3 o'clock in the afternoon there was a special Confirmation ceremony for adults, when 13 candidates—mainly recent converts, instructed by the Cathedral clergy and by the Sisters of the Mission, received the Sacrament of Confirmation at the hands of his Lordship the Bishop. In an impressive address his Lordship explained the nature and effect of the sacrament, and gave the newly-confirmed some practical advice as to the means to be adopted to ensure final perseverance. In the evening his Lordship again occupied the pulpit, and from the text, "Mary hath chosen the better part, which will not be taken from her," gave a fine discourse. The congregations, augmented by the numerous visitors to the city for the holidays, were exceedingly large on all occasions. The high altar and sanctuary were beautifully adorned, due to the devoted attention of Mrs. McLaren. The choir was conducted by Mr. W. H. Dudderidge, in the absence through illness of Mr. A. W. Bunz.

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CATHOLIC FEDERATION

CHRISTCHURCH DIOCESAN COUNCIL.

The monthly meeting of the Diocesan Council Executive was held on Tuesday evening, August 14. The Very Rev. Deau Regnault, S.M., presided, and there was an excellent attendance of members. The Very Rev. chairman welcomed the members of the new executive, and expressed the hope that their deliberations during the year would be beneficial to the Federation, as in many respects it would be an eventful year. Correspondence was received from Hawarden, Pleasant Point, and Lyttelton branches notifying change of secretaries. Regret was expressed at the changes, and the secretary was instructed to forward letters of appreciation to the retiring officers. The remits on the agenda paper for the Dominion Council meeting were considered, and the delegates advised of the opinions of the executive. The action of the secretary in making an appeal on behalf of the field service fund to a country "Soldier's Guild" was approved, and although refused on the score of it being a denominational appeal, it is understood that the fund will benefit indirectly to the extent of £10. Mr. M. Garty was elected auditor to the diocesan council. Dues to the Dominion Council, amounting to £37 1s, and several smaller accounts were passed for payment.

TAIERI BRANCH.

The annual meeting of the Taieri branch of the Catholic Federation was held in the convent school on August 19. Considerable enthusiasm was shown by the congregation, and the school was full, notwithstanding that the weather was wet and cold. Last year's statement of accounts showed a credit balance of £4 16s 6d, of which £4 was voted to the Catholic field service fund, leaving a small working balance of 16s 6d. The president (Rev. Father Morkane) exhorted all to become members of the Federation, and in response to a circular letter from the diocesan secretary that some assistance be given to the Catholic field service fund, asked those assembled to subscribe as freely to this laudable object as their circumstances permitted. A committee was appointed for the ensuing year, and it was decided to take up a collection in aid of the field service fund as early as possible. Some of the younger members showed considerable energy and promise, and no doubt the membership for the coming year will equal, if not exceed any of the past years.

ST. JOSEPH'S BRANCH, DUNEDIN.

The parish committee of St. Joseph's branch of the Catholic Federation was held in St. Joseph's Hall on last Sunday evening. Mr. J. Hally (vice-president) presided, and there was a good representative attendance. Several sectional reports were handed in, and the secretary (Mr. J. Airey) intimated that the enrolment for the present year to date numbered about 700 members. It was resolved to energetically continue canvassing, so that the objective set at the annual meeting may be attained. In this connection it was decided to resume the enrolment of members at St. Joseph's Cathedral on Sundays. It was resolved to convene a general meeting of the laymen of the parish after Vespers on next Sunday evening in St. Joseph's Hall in connection with the Military Service Act in its application to the clergy, religious Brothers, and ecclesiastical students. A committee was appointed to arrange details.

DIOCESE OF AUCKLAND

(From our own correspondent.)

August 17.

Following is a copy of a resolution, moved by Mr. J. Fitzgerald, seconded by Mr. P. Darby, and unanimously passed at the annual meeting of the Ponsonby branch of the Catholic Federation, held on July 29—

"That this public meeting of the Catholics of Ponsonby records its appreciation of the services rendered the Catholic cause during the past 40 years by the *N.Z. Tablet*, and deprecates the reported attempt by certain misguided and bigoted members of Parliament to coerce the present occupant of the editorial chair in his fearless policy of propagating Catholic sentiment and teaching."

A social is being promoted by the Sacred Heart Club to be held in St. Benedict's Hall on August 29. Prominent among the attractions will be a euchre tournament and competitive fancy-dress carnival. Valuable prizes have been donated.

A VETERAN PASTOR

We tender our cordial felicitations to the Ven. Archdeacon Devoy, S.M., on the attainment of his fortieth year in the sacred ministry. The Ven. Archdeacon was educated for the priesthood in France and Dundalk. He arrived in Wellington in 1879. For some years he was stationed in various parts of the South Island, and later he was one of the four priests who established and opened St. Patrick's College. For six years Father Devoy occupied the position of procurator of the college, giving up his duties to take charge of the Te Aro parochial district. He has been Vicar-General of the archdiocese and Provincial of the Marist Order, and for the last five or six years parish priest at Newtown. During the long course of years devoted to the service of his Divine Master, countless souls have profited by his spiritual ministrations. We trust the venerable Archdeacon may be spared to celebrate the golden jubilee of his ordination.

Waikiwi

At the end of the financial year (writes an esteemed correspondent) a balance sheet was posted on the doors of the churches in this parish, from which it appears that in the first eight months of the existence of the separate district the sum of £1241 13s 11d was raised, of which £700 in round numbers was yielded by the bazaar and art union, the rest by straight-out giving, concerts, etc. This does not include the sums donated for the purpose of providing the pastor with a motor car. It is gratifying to all to know how we stand, and how the money is expended. Improvements to churches and presbytery continue, our pastor's motto apparently being, "Not to go forward is to go backward." The next parish work will be the erection of a church in the Woodlands neighborhood. Mass is said in a schoolhouse in the meantime, and it is found very inconvenient. As this portion of the parish was taken over by our pastor to relieve the over-worked clergy of Invercargill, it is confidently expected that the Invercargill people will help in the erection of this church. Plans and specifications have been arranged, and approved by the people. It is probable that a sale of work will be undertaken shortly to provide funds for this most pressing need.

Oamaru

A very successful progressive euchre tournament (writes a correspondent) was held in St. Patrick's Hall on Tuesday evening, August 14, in aid of the funds to assist a sale of work the ladies of the parish are now industriously promoting in connection with the completion of the Basilica. There was a very large gathering. The first prizes in the euchre matches were won by Miss M. Curran and Mr. M. McKone, and the consolation trophies were awarded to Miss E. Mansell and Mr. R. Gamble. During the evening a musical programme was contributed to by Misses E. Kelly, A. Magee, and R. O'Donnell, Rev. Father O'Connell, and Mr. Jas. Roxburgh. Misses E. Cartwright and A. Molloy were accompanists. The exceedingly large attendance evidenced the interest being taken in the worthy object towards which the united attention and support of the parishioners are being directed.

J. M. J.

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The Pulpit Orator, 6 vols. (Wirth, O.S.B.), £3.
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BIRTH

McINTOSH.—On August 8, 1917, at Nurse McIntosh's Maternity Home, Methven, the wife of Norman McIntosh—a son.

DEATHS

BARRY.—On July 27, 1917, at New Plymouth, Johanna, beloved wife of Mr. D. Barry; aged 50 years.—R.I.P.

CONWAY.—Of your charity pray for the repose of the soul of Beatrice, dearly beloved wife of Edward Conway, who died at Wanganui on Saturday, July 28, 1917.—R.I.P.

LEARY.—On June 16, 1917, at Randwick, N.S.W., Margaret Leary (late of Dunedin), sister of Mrs. M. Flannery, Wellington, and J. F. Leary, Mosgiel.—R.I.P.

McSWEENEY.—On August 4, 1917, at Geraldine, fortified by the rites of the Catholic Church, Ellen Elizabeth, dearly loved wife of D. B. McSweeney, Rangitata Island: in her 31st year: deeply regretted.—R.I.P.

FOR THE EMPIRE'S CAUSE

FOY.—Private Joseph Michael, youngest and beloved son of Mr. and Mrs. J. M. Foy, 11 Summer street, Eden terrace, Auckland, previously reported missing, now reported dead and buried by the Germans: aged 23 years.—R.I.P.

McNEECE.—On June 21 (died of wounds in Rouen Hospital, France), James, dearly beloved eldest son of Mr. and Mrs. McNeece, Collingwood: in his 34th year: deeply regretted.—R.I.P.
For King and Country.

IN MEMORIAM

O'CONNOR.—In loving memory of Private James O'Connor (Hokitika), 3rd Reinforcements, who died on August 24, 1915, at 19th General Hospital, Alexandria, of wounds received in action. Most Sacred Heart of Jesus, have mercy on his soul.

WANTED

RELIABLE CATHOLIC HOUSEKEEPER for good home, Dunedin.—Apply "Central," *Tablet* Office, Dunedin.

ELTHAM

Wanted 20,000 CATHOLICS TO SEND 1/-

Newly-formed parish—£600 debt on Church—School urgently needs enlarging—NO PRESBYTERY. The virtue of charity to be Christ-like must be active, universal, and sympathetic. As a proof that this Divine virtue is not dead amongst us will 20,000 Catholics send me ONE SHILLING to enable me to build a Presbytery. It means so little to you, but so much to me. Mass every Saturday for intentions of subscribers, for repose of souls of deceased N.Z. soldiers, and for the spiritual and temporal welfare of those at the Fronts. FATHER JAMES ARKWRIGHT, ELTHAM.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitie 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, AUGUST 23, 1917.

THE POPE'S PEACE PROPOSALS



WITHIN the past few days we have had in the daily papers the Pope's Note praying for peace, and also sundry comments thereon. When we remember what tender solicitude for the interests of the Holy See the Freemasons who rule France have shown in late years, and how very present a help to the Pope in his hour of need England was, we are not disappointed if any move from the Vatican meets with scant favor in either of those quarters. It was, therefore, not much in the nature of a shock to learn that the French and the British press received the Papal Note without enthusiasm; and even the delicate description of it by a London morning paper as "a frost" surprised nobody. Nor do we think certain other comments were in the nature of a surprise when one considers the source from which they proceeded: thus, we are told on the one hand that the Pope was inspired by neutrals, who—with great reason indeed—are sick and tired of this war: and, on the other, that the Note is a frank pro-German move on the part of the Vatican: as who should say, "The voice is the voice of the Pope, but the hand is the hand of the Kaiser." And, on the whole, the press succeeds in displaying once again an ignorance concerning Rome and its ways quite up to the usual standard. If people are so blind to the history of the war as to be capable of making such statements, to try to show them that the Pope is, was, and will be strictly neutral, were as futile as to fight with a shadow. When, however, it is said that the Pope displays in his Note a lamentable ignorance of the state of feeling in the Allied countries we beg leave to doubt the assertion. Rome is proverbially slow and sure: it moves not without deep consideration: but when it does move it is usually justified. From a mere temporal point of view alone, the Pope is the head of the grandest organisation in the world, and to a man who knows how perfect that organisation is, and how well informed the Vatican must be, such a statement as we have referred to cannot but appear absolutely ridiculous. The press talks of the Nuncios and hints that they were misled. Apart from the fact that the Nuncios are not the sort of men who are misled in a body, it is worth remembering that the Catholic people, the priests, and the bishops of a country are surely in as good a position to know the sentiments of the population as the reporters of the press; and they are also more likely to tell the truth about it. We may dismiss as ridiculous the conjectures to which we have alluded. The inspiration

was not pro-German, or pro-Ally; and the Holy Father was not deceived. As common Father of the people he has spoken out; and his inspiration was the love of God and mankind.

*

The Note reviews the sufferings of the nations during the past three years, and goes on to tell how vainly the Pope has appealed in that time to the various belligerents. It dwells on the awful prospect of the continuation of all the trials and hardships of war, and asks, "Must the world become a field of death, and Europe speed to her own suicide?" Then, in the name of duty to God and His people, in the name of His suffering flock, in the name of our common humanity, once more the Holy Father appeals for peace, and invites the Governments to deliberate on the following points which seem to form a basis for a permanent and abiding agreement:—

The primary fundamental point ought to be the substitution for the material force of arms of the moral forces of right. There should be an agreement, or a simultaneous and reciprocal reduction in armaments, according to rules and guarantees, to a degree regulated by the necessity of maintaining public order in each State. There ought to be erected a court of arbitration providing for concerted action and penalties against a State refusing to submit international questions thereto or to accept its decisions. Once the supremacy of right is thus established, rules could be fixed securing the freedom of the seas and opening to all new avenues of prosperity and progress. For economic reasons it is unthinkable that the carnage should much longer continue. Immense benefits would result from disarmament, and a mutual liquidation might afford a principle for the solving of the question of reparation and payments. In order to promote peace there should be a reciprocal restitution of occupied territories, and the various nations should examine territorial questions, taking into account the aspirations of the people, and co-ordinating special interests for the general good of society. The Note expresses the conviction that the acceptance of the foregoing points would prevent a recurrence of quarrels and prepare for a solution of the economic question.

*

It is quite obvious that the Pope never expected that the text of the Note should be taken as a complete solution of the problem, although some of our papers discuss it in that light. It is put forward as a basis of agreement, as a mere outline of a scheme, affording a point of departure for discussion. No man nowadays accuses President Wilson of being a pro-German. But how much there is in common between the views of the Pope and those of the President! It is not so many moons ago since the President of the United States said that the war ought to be ended by an honorable peace, "A peace without victory." And then what a storm of ridicule and abuse burst over the head of the President! In the same speech he advocated the formation of a League of Peace after the war, founded on equality of rights, and based on a plan of independent autonomy, with full freedom for small nations, freedom of the seas, the limitation of armaments. These were not the words of an obstinate pacifist. They were the measured sentences of the greatest living statesman, and, haply, the strongest man in public life to-day. And anyone can see at a glance that there is no great distance between the terms of the Pope and those suggested earlier by President Wilson. Again, are not these terms practically identical with the formula of Russia, "No annexations and no indemnities," and is not that formula repeated to-day throughout the United States, proclaimed on a thousand platforms, and re-echoed by tens of thousands at mass meetings? To those who read the English papers we leave the question how far the same formula finds favor with the British people. At any rate the old talk of dictating terms in Berlin has gone out of favor, and there is a strong demand for the Government to declare exactly what terms are essential. Was the

Pope misinformed then? Was he as ignorant of the opinions of the nations as we have been assured? What of President Wilson's words? What of the Russian declaration? What of the voice of thousands in Great Britain? Believing, as we do, that he was not misinformed, we hope and pray that the end is in sight, and that the wish of the Holy Father for a peace that will endure may be fulfilled in the near future.

*

To our readers there is no need to point out that the Pope is strictly neutral. But One had the right to say, "He that is not for Me is against Me." Only in His service is neutrality impossible. But we know how many say the same thing with no right or reason whatsoever. To argue with such people is worse than waste of time. To find fault with the Note because the Pope did not explicitly condemn the atrocities of the Germans is proof enough of the absolute incapacity of the critics in question to understand what neutrality means at all. The Pope already condemned all violations of the divine and the natural laws. The Note was not the place for such condemnations. As Lord Hugh Cecil said, there have been atrocities on both sides; and the Pope is in a better position to judge of their extent and enormity than any of his critics. He is also more capable of estimating what it is fitting to say, and what to leave unsaid, in an appeal to all the belligerents for peace. The fact that the German papers declare the Note unfavorable to the Central Powers is sufficient answer to the foolish statements we have been reading for the past few days.

DEATH OF THE BISHOP OF LIMERICK

The beginning of this week has brought the sad news of the death of the Most Reverend Thomas Edward O'Dwyer, Bishop of Limerick, whose loss will be mourned by every Irishman alive to-day. And yet there is no need to mourn: he had done his work, and done it greatly, when a few days ago the end of a long, full life came for this zealous churchman and sterling Irishman. Seventy-five years ago Dr. O'Dwyer was born at Holy Cross, in the county of Tipperary; twenty-five years later, in 1867, after a distinguished course of studies in the College of Maynooth, he was ordained priest; nineteen years later, while he was curate of St. Michael's, Limerick, he was raised to the episcopal rank; and from his consecration in 1886 to the day of his death he added new lustre to the magnificent and venerable Hierarchy of Ireland. His writings on controversial and general subjects attracted attention far beyond the shores of Ireland. As a keen thinker, wielding a trenchant pen, inspired by zeal for religion and Irish nationality that knew no fear, he was a welcome contributor to the most important of the English reviews; and his pastorals, which treated of religious, social, and national problems, commanded the respect even of those who did not always see eye to eye with him. Many, at various times, did not agree with the views of the Bishop of Limerick; but none could doubt the splendid honesty and the high principle which always guided him.

Thomas Edward O'Dwyer was a child during the awful years of that famine which helped, perhaps more than anything else, to burn into the soul of Irishmen the hate of English misrule. He was just ordained when the unfortunate Fenian Rising broke out. He became a Bishop when the struggle which smashed landlordism was at its height. The last year of his life on earth found him crying out, even as a voice in the wilderness, against the perpetuation of misgovernment and the atrocities for which it was responsible in the dear land he loved. He did not choose the popular side; nor did he remain silent, as many smaller men would have done, when he knew that to speak meant unpopularity. If a principle was at stake no such considerations prevented him from expressing his views to men who were inclined to forget

the principle. When he condemned the Plan of Campaign he was denounced by politicians and berated by men who were unworthy to loose his shoes; but, dear to him as was the good opinion of his fellow-countrymen, dearer still was duty; and it were hard to find any man left now who held so high an ideal of duty, and who was so courageous and so single-minded in his performance of it. If it is certain that Dr. O'Dwyer was a great churchman, it is no less certain that he was a great Irishman: he will go down to posterity as one of the greatest of all the sons of green Erin.

"In peace he passes to eternal peace."

For the past two years the heart of the Bishop of Limerick was broken with sorrow for the hopeless and overwhelming woes of Ireland. His letter written when a crowd of ruffians molested a few Irish boys on the Liverpool wharves, his correspondence with the man who devastated Dublin and inaugurated a reign of terror in Ireland, his protest against the attempts to pack the Convention, have been read wherever the Irish race exists to-day as the Gospel of a new Ireland. If he was fearless in his denunciation of the politicians of Ireland when he believed them to be wrong, he was equally unmoved by the thought of consequences to himself when he defied Maxwell and accused the Government of persecuting and oppressing Ireland. His attitude towards the politicians was highly unpopular at the time, but his views received the sanction of the Pope himself. To-day there are few Irishmen who do not approve him as the champion of their native land, that most long-suffering of all suffering small nations, and the one about whose interests the men who speak of the rights of small nations seem to care least. Ireland will not forget that he did more than any man to put before the whole world the true characters of those brave patriots who died for her in Dublin in 1916, and who by their deaths have given a new and undying vitality to the soul of the nation. They were calumniated and blackened—the dead as well as the living,—but the Bishop of Limerick was never the man to stand by and permit such injustice to thrive: and never, in all his long career as a bishop, priest, or Irishman, did the shining qualities of his patriotism, his intense hatred of lies and injustice, and his unflinching devotion to truth reveal themselves so splendidly.

Even as we go to press they will have laid the remains of Bishop O'Dwyer to rest in his cathedral, in the historic city of the broken treaty: and throughout all the land there will be deep mourning for the loss which Ireland has sustained. We who belong to the Greater Ireland beyond the seas will mourn him too. But let us not forget him. He has gone to his rest, and his long life is ended. Let us pray that his purgatory will be short and that through refreshment, light, and peace, he may speedily pass to the eternal joy of the sight of God. We need not doubt that Ireland will remember: she remembers all who loved her; and there have been few of her children so faithful, so pure-souled, so untiringly devoted, as was Thomas Edward, Bishop of Limerick:—

*A mother, and forget?
Nay! all her children's fate
Ireland remembers yet,
With love insatiate.*

*Faithful and true is she,
The mother of us all:
Faithful and true may we
Fail her not though we fall.*
(Lionel Johnson.)

HELD OVER

Owing to pressure on our space a quantity of matter is unavoidably held over until next week.

THE CLERGY AND CONSCRIPTION

MANIFESTO OF THE CATHOLIC HIERARCHY OF NEW ZEALAND.

We, the Catholic Bishops of New Zealand, feel that the time has come for us to place clearly before the public the Catholic position in regard to the Military Service Act in so far as it affects our priests, Brothers, and theological students, in order to remove misunderstanding and justify the attitude, that, in the interests of true patriotism and religion, we feel called upon to take up.

Our priests, religious Brothers, and theological students from time immemorial have been forbidden by both Ecclesiastical and Civil Law to take part in warfare. This is still in part the law of England. It needs no argument to show how incongruous it would be for men, who have consecrated their lives to the service of the Prince of Peace, to shed the blood of their fellow creatures. Because it is unbecoming their sacred calling, and because it outrages Christian feeling and sentiment, and because it is contrary to the Law of the Church, we object to the conscription of our clergy and religious.

But there is another reason why we oppose the calling up of our priests. These men are the servants of the people. Night and day, it matters not, they are at the beck and call of the faithful, to carry on public worship, to administer the Sacraments, and to give spiritual consolation to their flocks. They discharge services that Catholics consider essential to their welfare and happiness, both here and hereafter. And to be deprived of such ministrations would be looked upon by our people as the very worst form of hardship.

The theological students, who number about thirty in the whole Dominion, are the sole reserve from which losses amongst the priesthood are made up. Some of them are already clergy and come under the same law as the priests in regard to warfare. The training for the Catholic priesthood is a long and difficult one. Naturally, then, the number of young men who offer themselves for the life is limited. Those for whom we are asking exemption have been living apart from the world for a considerable time, and have entered upon their final preparation for the priesthood.

The Brothers serve the people by devoting their lives to the work of teaching. They receive no salaries in the sense that other teachers do. They number throughout the Dominion less than fifty, and they are absolutely necessary for the carrying on of our Catholic school system. Our people are making huge financial sacrifices to give their children Christian education, which is the only kind they can conscientiously accept. Thousands of pounds are annually saved to the State in the matter of education, by the Catholic body. To further penalise us, by taking our Brothers and so compelling us to close our boys' schools, would be an intolerable act of oppression. For we cannot carry on these schools without the Brothers. It is true that the State school authorities believed that they could carry on the public schools efficiently, without the services of the male teachers who are in the First Division, but the position is quite different with us. The Brothers are serving their country right well, and they have educated hundreds of young men, who have voluntarily enlisted from the beginning of the war, who have fought bravely and died gallantly for the Empire.

We contend that the conscription of the priests, students, and Brothers would inflict upon the Catholic body hardships that the necessities of the war do not justify. Call it by any name you please, it is nevertheless equivalent to religious persecution. It is being looked upon as such by our people, and we will adopt towards it the same attitude that we would be compelled to adopt towards any other form of religious persecution. We are confident that our legislators, in framing the Military Service Act, did not foresee, much

less intend these consequences. We feel sure, moreover, that once the public realise the true state of the case, the vast majority of our non-Catholic fellow-citizens, who are just and fair-minded, will understand our attitude and sympathise with it. They will surely realise that we are not asking for privileges, but for what is of absolute necessity to us as Catholics. Come what may, as long as the war lasts we are bound in duty to our Catholic boys to keep up our supply of chaplains at the front. We have sent away nineteen priests to act in this capacity, and there are fourteen at present on active service with our soldiers. In addition to this one has laid down his life on the battlefield, and another was so severely wounded at Gallipoli that he may never again resume duty.

While thoroughly at one with the Government in its efforts to give every assistance to the Empire in this unhappy war, and conscious that our Catholic young men are bravely and nobly doing their part in giving this assistance, we feel that we owe another duty to our country—viz., the duty to preserve its religious institutions, and to provide the children now at school with an efficient Christian education. While material injuries inflicted on the nation by war can be afterwards repaired, injuries inflicted upon the rising generation in the matter of education, can never be made good.

In all confidence we therefore appeal to Parliament and to the fair-minded amongst our fellow-citizens, knowing well that their sense of justice and their Christian patriotism will never allow them to be a party to a policy which we regard as religious persecution, and consequently would feel bound to resist to the end by every constitutional means in our power.

Given at Wellington on the 17th day of August, 1917.

* THOMAS O'SHEA, S.M., V.G.,

Archbishop of Gortyna and
Coadjutor of Wellington.

* MICHAEL VERDON,

Bishop of Dunedin.

* MATTHEW J. BRODIE,

Bishop of Christchurch.

WILLIAM H. MAHONEY, V.G.,

Administrator of the Diocese
of Auckland.

DIocese of DUNEDIN

Corporal William Cousins, of Dunedin, has been awarded the Military Medal for conspicuous bravery in the advance on Messines. The recipient was formerly a member of the Hibernian Cadets, and was also a member of many teams which this company sent to military competitions.

On Wednesday last (Feast of the Assumption) there was a general Communion of the Children of St. Mary's, Kaikorai, and some little ones also made their First Holy Communion. The Rev. Father C. Collins celebrated Mass and subsequently presided at the Communion breakfast to which the children were entertained by their parents and friends. In this connection special thanks are due to Mesdames Purton, Gebbie, Jackson, and Hill, and Miss J. Hughes.

A three-mile championship race between the harrier clubs of Dunedin was held on Saturday at Forbury Park under ideal weather conditions, although the track was heavy. About 200 people assembled to see the race. St. Joseph's Harriers were represented by Messrs. J. Burk, L. McAllen, W. Lucas, R. McCaughan, and G. Fitzgerald. The race was won by Pacific H. and A.A.C., with St. Joseph's a good second. L. McAllen (St. Joseph's), after a very strenuous run, finished up in fine style, and secured second place. J. Burk and W. Lucas also ran a good race, keeping well up to the leading men all the way. After the race Mr. Rosevear, president of the Otago Centre N.Z.A.A., congratulated Mr. McAllen on his fine performance.

The Christian Brothers' football teams carried all before them on last Saturday, securing four victories. In the A grade the Greens won by default from Technical School. The B grade team easily defeated High School by 4 goals to nil. P. Trail showed great form by kicking 3 goals; F. Cotter also scored. In the C grade No. 1 team defeated Normal School by 2 goals to nil. C. Wynne and M. Wakelin scored, and in the same grade the No. 2 team beat Maori Hill by 3 goals to nil. The scorers were J. Brennan (2) and C. Marshall. The special feature about this team is their dashing play and the manner in which they pick out their men and pass to them.

NOTICE TO SUBSCRIBERS

Our period for receiving subscriptions is due on 30th September next, and we would be glad to have your subscription at *advanced rate*, 13/-, before that date. We have sent accounts to those in arrears, and we trust they will forward same at once, together with subscription for the next year, or half-year.

We have no AGENTS, preferring to do the business through our Office and our Travellers direct. You can help us by sending your cash direct to us, thus leaving our Travellers free to canvass for new subscribers, advertisements, etc. A receipt will be sent for all subscription money from the office direct.

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COMMERCIAL

Messrs. Stronach, Morris, and Co., Ltd., report for week ending Tuesday, August 21, 1917, as follows:

Rabbitskins.—Our next sale will be held on Monday, September 10.

Oats.—The market of late has had a firming tendency and fair sales have been made during the week. Quotations: Prime milling, 4s to 4s 1d; good to best feed, 3s 9d to 3s 11d per bushel (sacks extra).

Wheat.—The market remains as last quoted.

Potatoes.—The market remains very dull, and choice freshly-picked lines are only in moderate demand. Inferior lines are unsaleable. Quotations: Best tables, to £4; medium, £3 to £3 15s per ton (sacks in).

Chaff.—The market is barely supplied at present, and all consignments coming to hand can be readily sold at quotations. Best oaten sheaf, £6 to £6 10s; medium, £4 10s to £5 5s per ton (sacks extra).

If we wish to know our age we must endeavor to fathom the social question. The man who understands it knows his age. The man who does not understand it finds the present and the future an enigma.—Bishop Von Ketteler.

FEILDING PARISH COMMITTEE

We respectfully ask all relatives of deceased Catholic New Zealand soldiers to send to the undersigned the names, regiment, date, and, if possible, place of death of such, whether they belonged to the New Zealand, Australian, or Imperial Forces, and irrespective of the parish or diocese to which they or their relations belonged. A New Memorial Church to be erected at Feilding will contain a Roll of Honor, and Holy Mass will be regularly offered for the repose of the souls of those inscribed thereon. Until the church is erected the parish priest undertakes to say Mass weekly for all those whose names for the time being are on the Roll of Honor.

We trust the next of kin of our heroic dead will, in return for the spiritual benefits offered, send in the names at the earliest moment.

(REV.) D. P. CRONIN, Chairman.

J. PAUL KAVANAGH, Hon. Secretary.

ST. MARY'S, CHRISTCHURCH NORTH

VISIT OF BISHOP BRODIE.

(From our own correspondent.)

His Lordship Bishop Brodie visited St. Mary's on Sunday, August 12, and at 11 o'clock presided at the ceremonial re-opening of the church after the recently effected extension and renovation. A guard of honor to his Lordship was formed at the entrance to the church by members of the Hibernian Society in regalia. As the episcopal procession advanced to the sanctuary the choir sang "Ecce Sacerdos Magnus." Solemn High Mass was celebrated by the Rev. Father Burger, S.M. (St. Bede's College). Very Rev. Father Graham, S.M., M.A. (Rector of St. Bede's College), was deacon, Rev. Father Long subdeacon, and Rev. Father Roche, S.M., master of ceremonies. The Very Rev. Dean Regnault, S.M., was priest attendant on his Lordship the Bishop. The choir, conducted by Mr. Simon, with Mrs. W. Cronin as organist, rendered the Mass of St. Mary Magdalen (Turner) most effectively. The high altar was tastefully adorned, and, combined with the recent alterations, presented a spectacle of chaste beauty. At the conclusion of Mass the Very Rev. Dean Regnault extended a cordial welcome to his Lordship the Bishop, and assured his Lordship that his presence was appreciated by the people of St. Mary's, and that his kindly interest in the parish would be a great encouragement to them. The church in its improved state (stated the Very Rev. Dean) would have to serve them for some time, though it was in his (the speaker's) mind to be able to welcome his Lordship some time in the future to a temple that would prove more fitting as a dwelling-place for the Eucharistic King. Circumstances were, however, against any project of the kind at present. He wished, he said, to place before his Lordship as their bishop the excellent spirit of co-operation that existed between priests and people. In referring to the parish school, which will shortly have to be rebuilt, the Dean mentioned the carnival now being promoted to raise funds for that object. He extended to his Lordship the Bishop the sympathy of the people in the trials and anxieties he was being subjected to owing to the unsatisfactory state of the Military Service Act. In this matter the support of the people would be cheerfully given in whatever measures the hierarchy decided upon. In conclusion the Dean expressed the fervent wish that his Lordship the Bishop may enjoy long years of health and strength to rule over his diocese. His Lordship Dr. Brodie thanked the Dean, priests, and people for the kindly welcome accorded him; and to this triple unity of bishop, priests, and people he hoped a solution of the present anxiety referred to by their pastor would be brought about. His Lordship complimented the clergy on the manifest piety and faith of the people, and expressed his appreciation of the devotional and artistic singing of the choir. Taking his text from the day's Gospel—"So much the more did they wonder saying He hath done all things well," he referred to the sadness and sorrow of a world prostrated with grief—in the words of our Holy Father the Pope—the crime of suicide of European civilisation. The nations of Europe had forgotten God, but when they once again prostrated themselves before Him with the prayer "To whom shall we go but to Thee—

Thou hast the words of Eternal Life," peace and happiness would replace the slaughter of the present. Truths necessary for the attainment of this end were kept before us by the Church throughout her ceremonial from the day of our Baptism until our last hour. His Lordship thought it wise on an occasion such as the present to review briefly the progress of the Catholic Church in this diocese of Canterbury. Just 77 years ago next Thursday, the first British warship, H.M.S. Britomart, arrived at Akaroa and planted the Union Jack upon our shores. The following day a French vessel came upon the scene, and the sight of the British flag filled many on board with feelings of disappointment. Two of her passengers were priests, and they made up their minds to sow the seeds of the Gospel and at once set to work to do so. In 1860 was celebrated in Christchurch the first Mass, which was attended by some 60 or 70 Catholics, and a fortnight later saw the first church established. The Catholics of the diocese now number 30,000; there are 60 churches which have been built at a cost of £242,000. Whilst erecting churches the pioneers of the Faith did not lose sight of the religious education of the children, and schools grew apace until a sum of £260,000 had been expended in this direction. These figures do not include the maintenance and upkeep of the churches and schools. The charitable institutions of the diocese represent £120,000, so that a sum of about £650,000 stands to the credit of the Catholics of Canterbury during the last 57 years—a handsome tribute to their love of and loyalty to the faith. He rejoiced with them that day at the improvements made to their church, and in conclusion requested the parishioners of St. Mary's to rise in earnestness and co-operate with their devoted priests in the works of the future, and by so doing perpetuate the deeds so nobly begun by the pioneers. In the evening the devotions, which began at 6.30, consisted of the Holy Rosary, sermon by the Bishop, and Pontifical Benediction of the Blessed Sacrament, his Lordship being attended by the Very Rev. Dean Regnault and Very Rev. Father Graham. The church was thronged, his Lordship's discourse on devotion to the Blessed Sacrament, being listened to with the closest attention. In convincingly simple language he outlined the teaching of the Church, culling from the Sacred Scriptures the most telling and touching references to prophecies right up to their fulfilment in the person of our Holy Redeemer; and made an earnest appeal to the congregation to foster a greater love for the Adorable Sacrament of the Altar and for Holy Mass. The music, effectively rendered by the choir, consisted of "Ave Maria" (Gounod), "Ave Verum" (Turner), "O Salutaris" (Elgar), "Tantum Ergo" (Turner), and the Litany of the Blessed Virgin.

Your time admits of several divisions, but there is one invariable rule: no part of it should pass uselessly; for every hour concerns your salvation—every hour has a duty appointed for it by God Himself, and of which He will demand account; for, from our first to our last moment, He has given us no instant in vain or to be lost.—Fenelon.

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PEOPLE WE HEAR ABOUT

George W. Russell ("Æ"), who, according to cablegrams, has been appointed a member of the Irish Convention, is not to be confused with George W. E. Russell, ex-M.P., the irrepressible writer of reminiscences. "G.W.E." is English; George is unmistakably Irish. It will be remembered that a suggestion of his in regard to the Convention drew letters of approval from quite a number of Catholic prelates, Protestant dignitaries, and public men. "Æ" is a dreamer and a mystic. If you went into his office at Plunkett House, Merrion Square, Dublin, you would find it more like a painter's studio than a place of business. He is enough of a poet to get a place in the *Oxford Book of Dublin Verse*, and enough of a painter to get his pictures hung at foreign exhibitions. His house in Rathgar Avenue is a centre for intellectuals, poets, and rebels. It was he who discovered James Stephens, one of the most successful writers on the "rebellion." So that it comes with a shock to learn that he helps to earn butter for his bread by being secretary to Sir Horace Plunkett's lively offspring, the Irish Agricultural Organisation Society. He is also the editor of an agricultural journal, the *Irish Homestead*, which he has made readable by many lovers of literature who wouldn't know the difference between a buff Orpington and a pure merino.

The Most Rev. Dr. Ilsley, Archbishop of Birmingham, has been the recipient of many congratulations on having entered his 80th year in good health. To the people in his diocese, non-Catholics as well as Catholics, and to a large number of others who have had opportunities of knowing what a great amount of work the Archbishop has done for the Church in this country, it is, we are sure, a cause of much pleasure that his Grace is able, at his advanced age, to discharge the onerous duties of his exalted office. Throughout his long career Dr. Ilsley has given constant proofs of administrative prudence and skill. It is nearly thirty years since he took over the government of the diocese from his able predecessor, Archbishop Ullathorne, and ever since progress under his rule has been steady and uninterrupted. By his devotion to his duties, for the discharge of which he was well prepared, not only by his clerical training and experience, but also by his knowledge as a native of the Midlands, he has gained hosts of friends. It was a profound gratification to them to learn that the Holy Father, recognising his merits, had made him Metropolitan of the new ecclesiastical province of Birmingham, and they will hope and pray that he may be granted yet a considerable number of years to benefit the Church which he has served so faithfully and so zealously.

On June 16, Dr. James Augustin McFaul, Bishop of Trenton, New Jersey, for nearly a quarter of a century, died at his residence in Trenton in his 68th year. Bishop McFaul was a remarkable man in many ways. He took a deep interest in civic matters; he was typically an American Irishman, and his influence was felt far beyond his own flock, and he was the father of the modern method of organising Catholics for civic purposes in the Catholic Federation. He lived to see the little organism which he planted in New Jersey spread through the principal Sees in the United States, and become a great power of nearly 4,000,000 members, recognised as an adjunct to good citizenship by all who took the trouble to examine its objects and methods. And the idea caught on in England, New Zealand, and the various States of Australia, till the Catholic Federation idea seems to be destined to become the method of utilising the articulate voice of the Christian civic problems in this, the layman's century. Bishop McFaul never missed the annual convention of the Catholic Federation held in the principal cities of the United States in August of each year. Even when intellectual and oratorical giants such as Cardinals Gibbons, Farley, and O'Connell, and Archbishops Ireland, Messmer, and Mundelein appeared at the last conference, Bishop McFaul's short address seemed to readers

at a distance to point out the clearest and the most practical path for the Federation. He was always an active member of the executive, and it is safe to say that never was a step taken until Bishop McFaul was consulted. As a writer and lecturer, his fame was nation-wide. He was a member of the New Jersey State Tuberculosis Commission, the United States Catholic Historical Society, and the Irish American Historical Society. He reorganised the Ancient Order of Hibernians.

SCIENCE SIFTINGS

By "VOLT."

Mr. Thomson recently asked the Prime Minister whether, during his visit to England, he brought under the notice of the Imperial authorities the shale deposits of New Zealand as a source for the supply of oil for the Navy? The Minister, in reply, said arrangements are being made by the Imperial Government for an exhaustive report on the mineral resources of every part of the Empire, New Zealand included, and an organisation has already been set up with this object in view.

The output of sandbags in Scotland has become prodigious, and the following marvellous calculations made in France have much interest:—It has been figured out that our sandbags on the Western front, if piled up in a conical heap, assuming them to be full, would make a hill 900 feet high and seven miles round at the base. Their total weight would be more than 800,000,000 tons. If laid end to end, these astonishing bags would encircle the earth 136 times or reach more than one-thirtieth of the way to the sun. Laid on the ground they would occupy 600,000 acres.

At least one celluloid collar was summarily "scrapped" as a result of a lecture given by Nurse Everett at Petone (says the *Post*). One question asked by a member of the audience was as to the cause of his suffering at night from a stiff neck. The nurse at once, without examining the patient, diagnosed the trouble as the result of free perspiration around the neck, conducing to rheumatism, and on closer examination at once spotted the offending collar as the cause of the trouble. The celluloid shuts in the perspiration, which, when cold, causes a chill. She stated that much wrist and throat trouble was caused among nurses when the regulations forced them to wear celluloid collars and cuffs.

A correspondent signing himself "R.F." sent a letter to the editor of the *Lyttelton Times*, inquiring about the mineral wolfram. Inquiries made by a reporter elicited the information that wolfram is used for the preparation of tungsten, and is black in color. It has been found in New Zealand in small quantities, particularly in Stewart Island and on the West Coast. Large quantities of wolfram have been found in Queensland, Portugal, Burmah, and other parts of the world. It is used in the preparation of armor plate. The value of wolfram is determined by the amount of tungsten found in it. At the present time all wolfram produced in the Empire is bought by the British Government for war purposes, the Government giving 55s per cent. per unit of tungsten, or £209 per ton.

It is a remarkable fact that the recent series of earthquakes has been most evident and most persistent in the Wairarapa district (states the *Press*). An explanation of this was sought from a leading geologist. He stated that the centre of the earthquakes had not yet been fixed, as the records were not available, but it was thought that its centre lay out to sea. If so, it might be that the Wairarapa was the nearest land. There was a fault or earthquake line running in the direction of the Chatham Islands to New Zealand, parallel with the Ruahine, Tararua, and Kaikoura ranges. If the centre of the recent disturbances was at the northern end of that line, on which many earthquakes have been plotted, the Wairarapa would be

affected. The line was approximately 100 miles in length, and recent earthquakes in the vicinity of Gisborne indicated that the fault extended as far north as that district. Volcanic signs are all on the west of the Ruahine range, except for some very ancient volcanic rocks (of the tertiary period) on the East Coast. Residents of North Wairarapa have had an uncanny experience since the big earthquake, shocks having continued with monotonous regularity. Pronounced tremors were felt in Masterton at 3.30 and 6.50 on the following morning.

IRISH NEWS

GENERAL.

The following distinguished Irishmen have fallen in the present war:—Priests: William Finn, John Gwynn, Donal Sullivan, Joseph Stuart Phelan, Denis Doyle, Matthias McAuliffe, Herbert Collins. Soldiers: Roger Bellingham, Chas. McGee, L. Leslie, Desmond Fitzgerald, Robert Addis Emmet, Gerald Flanagan, Edmund Hughes Flanagan, John Henry Grattan Esmonde, Thos. M. Kettle, Wm. Molloy, Raymond O'Malley, Wm. Kent, Fred Ennis Boyd, Wm. H. K. Redmond.

Very Rev. Father R. Bowden, Adm. Pro-Cathedral, Dublin, presiding at a large and representative conference of the Executive Irish National Aid and Volunteer Dependents' Fund, and delegates from branches in the Three Kingdoms, stated that the money received up to date was £107,069. They ought to be proud that Ireland led in the amounts subscribed: her total was £32,853, and America came next with £32,046. From letters received it was plain that in any hour of need Ireland could call upon her sons abroad. Mr. Jennings paid a tribute to the work of the executive committee. The report of the latter specially mentioned the great assistance given by Cardinals Farley, O'Connell, and Gibbons, his Grace the Most Rev. Dr. Kelly (Sydney), his Grace Archbishop Dubig (Brisbane), Most Rev. Dr. Mannix (Melbourne), Right Rev. Dr. Carroll (Lismore), Right Rev. Dr. Dwyer (Maitland), Right Rev. Dr. Verdon (Dunedin), and Very Rev. Mgr. Hartnett (Los Angeles). His Grace Archbishop Walsh was thanked for his kindly help, especially in connection with remittances from abroad. The report stated that, while the response was fully up to expectations, the grants made were not up to the standard which could be considered as adequately meeting the requirements of those concerned. The association had still a vast amount of work before it. The executive believes the Irish nation will willingly meet the further call upon it.

The Right Rev. Dr. Kelly, Bishop of Ross, who is a member of the Irish Convention, preaching in the Pro-Cathedral, Skibbereen, on May 27, said that never in their history had the people of Ireland more urgent need of the Divine gifts of the Holy Ghost. The people themselves were called upon to select the form of legislature they considered best adapted to their country. No form was ruled, from a Grattan's Parliament down to an enlarged county council. The decision was a momentous one, for on it would depend questions to come—the happiness of the Irish race in Ireland and beyond the seas, and not improbably the course of civilisation itself among the white races. The previous evening he came home from London, where he had been during the week attending a reconstruction committee. He assured them that each and every member of the War Cabinet was sincerely desirous that the convention should not only meet, but especially should frame a new Constitution for Ireland. Whether this desire sprang from disinterested love of Ireland or from great international causes it was idle to inquire. In either case, the opportunity of the Irish people and responsibility of treating that opportunity rightly, seriously and wisely was the same.

IRELAND'S RIGHTS.

A speech recently delivered by the Right Rev. Dr. Fallon, Bishop of London, Ontario, is an interesting evidence of the effect produced by the English "blunders" that had insulted and estranged the whole Irish race. At the close of an illuminating appreciation of the Irish race and its history, Dr. Fallon, whom the *Ottawa Citizen* describes as, perhaps, the strongest advocate of Imperial relations in this country," says:

"This is the Ireland whose children for fifteen hundred years have carried the traditions of learning and the love of liberty across the seven seas and into five continents, who have borne their full share in the development of democratic self-government wherever it exists, and who have spared neither their lives nor their treasure in the upbuilding of Britain's world-wide Empire, to which Britain's Prime Minister has denied that right for the defence of which the Empire has been plunged into the bloodiest war of all history. We are fighting, so we have been told, and so we have believed, for the sanctity of treaties and the rights of small nationalities. I shall lose no time in criticism of British rule in Ireland. With Sir Horace Plunkett, I believe that Anglo-Irish history is for Englishmen to remember, for Irishmen to forget. I will not even repeat the words of scathing condemnation in which both the late and the present Prime Minister of Britain have, within the past year, characterised English rule in Ireland. But with every man who has given the subject any thought, I know that there is an Irish question, and that its equitable settlement is vital to the honor of the name of Britain, to the successful issue of the war, and to the satisfactory solution of the grave problems that shall confront us when the war is over. And I know that the Irish question will not be settled by a repetition of the stupidities, ineptitudes, and the malignities of the past three years. It will not be settled by rewarding the treason of Sir Edward Carson while insulting the loyalty of John Redmond; nor by winking at gun-running in Larnie while shooting down gun-runners in Howth; nor by shielding murderous British officers while murdering misguided Sinn Féiners; nor by denouncing the broken pledges of Berlin while repudiating equally sacred pledges at Westminster."

Canadian Journal's Comment.

The *Ottawa Citizen*, commenting on Dr. Fallon's notable speech, says: "The defection of such men as Bishop Fallon from any cause, and for any reason, must be serious. In this case it is doubly unfortunate, because of the undoubted hold on the sentiments of the Irish Catholic people of the Dominion of the Bishop of London. It is evidence of division of that sympathy and practical aid so essential at this time if Canada is to do her full duty by the Empire and by herself. Surely our statesmen, particularly those now in Britain, realise the feeling of the great majority of Canadians in this matter, and appreciate that in so far as it affects the internal unity of the overseas Dominions, it is more than a problem for home settlement alone. Any movement to bind the Empire closer must take cognisance of factors which will surely militate against such unity should they be disregarded at the time most opportune for their discussion and settlement."

There are some non-Catholics so prejudiced against the Catholic Church that they will not read a work of history written from its point of view nor a book of doctrine explaining its teachings. They will not give it a hearing. They will listen only to its enemies. Yet they think they are fair. They believe that they know it so as to be just when they condemn it unheard.—*Catholic Columbian*.

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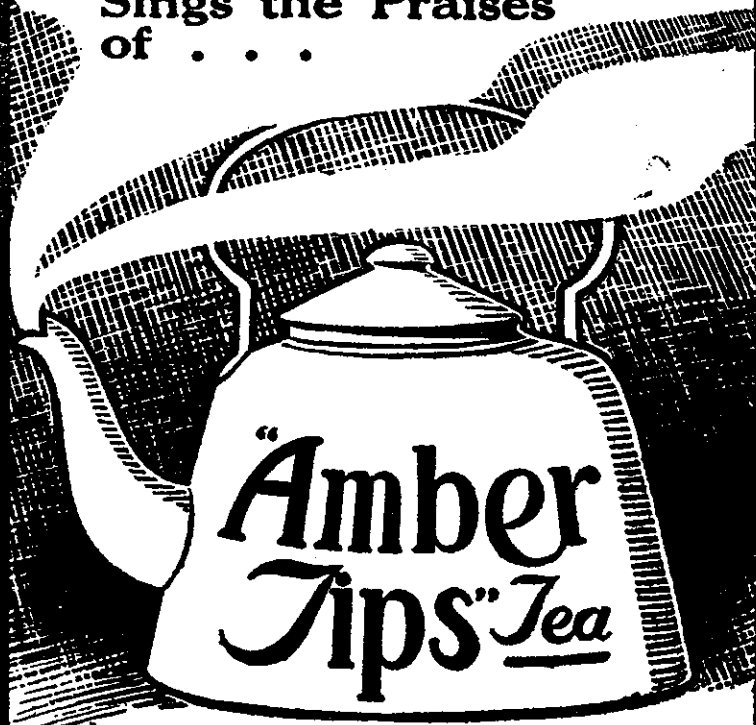
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SOCIETY OF ST. VINCENT DE PAUL

LADIES' AUXILIARIES, WELLINGTON.

The quarterly general meeting of the Society of St. Vincent de Paul Ladies' Auxiliaries was held on July 19 (Feast of St. Vincent de Paul) in St. Patrick's Hall. There were 28 members present, also the Rev. Fathers Hurley, S.M., Adm. (spiritual director), S. Mahony, S.M., Dignan, S.M., Venning, S.M., and M. Devoy, S.M. An apology for absence was received from Mrs. O'Kane (secretary of St. Mary's Sewing Guild). Mrs. Chamnes presided. A circular letter from Bro. the Hon. L. F. Heydon (president of the Superior Council of the Society of St. Vincent de Paul, Sydney) was read, in which he urged the New Zealand Conferences to get in closer touch with the women's auxiliaries in Australia. The reports, which were read by the acting-secretary (Mrs. L. Reichel), showed a generally marked improvement on those of the previous quarter and were the subject of congratulatory remarks by the president. Attention was directed by the secretary to the absence of reports from one of the smaller district conferences owing to insufficiency of work. The secretary also urged an earnest appeal to parish conferences to co-operate as far as possible in the good work, especially in regard to cases where the assistance of the clergy was needed. In pursuance of a previous resolution suggested by the spiritual director, the first of a series of addresses suitable to such gatherings of charitable workers was given at the Easter meeting by the Rev. Father Venning, S.M., who spoke on the practical subject of sick-visiting. At the meeting now under notice the spiritual director (Rev. Father Hurley) gave the occasional address, his theme being that of charity—a most appropriate one for the feast of the day. He dwelt upon the subject in a most inspiring manner, showing how charity is the fundamental and all-pervading principle of the society, which latter he likened to a vineyard set apart from the noise and ambitions of a restless world, where special souls were called to labor in patience and self-sacrifice for the spiritual and temporal needs of their neighbors. He instanced the need of patience and perseverance against the many failures and disappointments to be met with in the different phases of the work, and concluded with an ardent appeal to all present to be faithful to their holy vocation and zealous in finding work for their different conferences, having a special solicitude for sinners, and those in spiritual need.

Rev. Father Dignan (whose presence at the meeting was much appreciated by the Thorndon Conference) apologised for his absence from previous council meetings; warmly congratulated the members on the manifest activity and good work, and promised in future always to give the local conference his most zealous co-operation.

Rev. Father M. Devoy (chaplain of St. Anne's) expressed himself highly edified and pleased with the work of the conferences, which he said deserved every support. Nowadays too much was being done on a human principle, consequently such work, inspired by higher motives, had his most hearty wishes for its continuance and success.

An election of office-bearers resulted as follows:—President, Mrs. Oscar Ellis; vice-president, Mrs. O'Leary; joint secretaries, Mesdames Chamnes and L. Reichel; treasurer, Mrs. Pearce J. Newton. A vote of appreciation was unanimously passed to the Rev. Father Hurley for his impressive address. A motion of sympathy was passed to Mrs. Phelan on the death of her mother; also to the relatives of the late Mr. Patrick Toohill, whose wife (also deceased) was for many years a zealous member of the auxiliaries.

The following is the half-yearly report:—

St. Mary's Visiting Guild.—Meetings (weekly) held, 23; average attendance at each, 6; visits paid to poor and sick in their homes, 169; orders (grocery, etc.) issued, 34. Two girls were committed to Mount Magdala, and 13 infants taken for baptism. The hospital

has been visited twice weekly, also the Home of Compassion, Ohiro Home, Clifton Hospital, Gaol. An infant was secured entrance at Home of Compassion, also two others committed through the court. Rosaries, medals, etc., have been distributed where required. This conference has a Mass offered weekly for fallen soldiers; also an occasional Mass for friendless hospital cases. The conference desires to express sincere gratitude for donations received, as follows:—Mrs. Kent, Mrs. McCardell, and Mr. McWilliams, each £1; Mrs. O'Neil, £3; Nurse O'Hagan, 10s. The men's conferences, £5, and regular share in the poor-box fund. In return, £2 has been donated to the Home of Compassion, 10s to the hospital, and 10s to Alexandra Home.

St. Mary's Sewing Guild.—Meetings, 22; attendance much improved; four new members. Garments made, 158; given out, 72 new, 122 second-hand. Special assistance given to 10 cases; 9 yards material given out; parcels received, 3 new, 5 second-hand. The guild desires to thank all benefactors, especially Mesdames McCarthy, sen., Rolleston, and J. J. L. Burke, also Miss Flannery and Nurse O'Hagan. With regret the guild records the death of its first president, Mrs. Butler, who, up to the time of her death, took a practical interest in the guild.

Sacred Heart Conference, Thorndon.—Visiting guild—meetings, 12; attendance at each, 4; visits paid, 8. One Mass subscribed for: orders for coal and groceries issued. A home found with the Sisters of the Poor, Auckland, for an old lady: Clifton Hospital visited.

Sewing Guild.—Meetings were held every Thursday. Garments made, 38; distributed, new and second-hand, 74; habits made, 2; given out, 1.

St. Anne's Sewing and Visiting Guild, Newtown.—Meetings, 13; visits, 16; garments made, 54; distributed, 40 new, 3 second-hand; 3 yards material; 5 infants taken for baptism; one new hon. member joined. This conference, which hitherto has been inclined to confine its labors to a narrow limit, shows by the last quarter's report, a marked improvement, especially in the matter of spiritual cases.

THE MOST OBSTINATE

Corn must quickly yield to BAXTER'S RUBY CORN CURE—once this remedy is applied there is no escape for the corn—it must give in. Price, 1/-, post free, from Baxter's Pharmacy, Theatre Buildings, Timaru.

ANSWERS TO CORRESPONDENTS.

[By arrangement with MRS. ROLLESTON, Hair Physician and Face Specialist, qualified London and Paris.]

E.H.H. To wash a switch, make a lather of toilet soap and water, brush and comb the switch, place in the water, and pull it through your hands (be careful not to rub), rinse well in tepid water, and do not dry in the wind.

B.Mc. (Nelson).—The premature greyness is undoubtedly due to the shock you have received and the neuralgia. Local treatment of the scalp is advisable, but attention to your general health, and, if possible, a change, is of more importance at present. You would do well to be advised by your physician.

JESSIE.—Add the juice of a lemon to the rinsing water (to a quart): it softens and improves the appearance of the hair.

Further Replies Posted.

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WAR LOAN

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Issue of £12,000,000 4½ per Cent War Loan

(FREE OF NEW ZEALAND INCOME-TAX.)

PRICE OF ISSUE : PAR

TERM OF LOAN : 21 YEARS

The Subscription List will be Closed on Monday, September 3, 1917

THE Loan is authorised to be raised under the War Purposes Loan Act, 1917, and pursuant to the New Zealand Loans Act, 1908, as amended by the New Zealand Loans Amendment Act, 1915, and both capital and interest will be charged upon the consolidated revenue of the Dominion.

The Loan will be utilised by the Dominion for War purposes only, AND WILL TAKE THE FORM EITHER OF INSCRIBED STOCK OR BEARER-BONDS, at the option of the subscriber.

£1,000,000 of the Loan will be reserved for individual persons who desire to invest in securities which will be available for payment of New Zealand Death Duties. Applications for this class of security must be specially marked. These securities will not be transferable, but may be exchanged at the Treasury for other available securities, if so desired.

The issue is an investment authorised by the Trustee Act, and trustees may invest therein.

Applications will not be accepted for less than £100, but small investors may subscribe sums of £1 up to £500, for a period of five or ten years, at any Postal Money-Order Office for investment in War Certificates. Full particulars as to latter may be obtained at any Postal Money-Order Office.

The Bonds will be issued in denominations of £100, £500, and £1000, or such higher denominations as may be arranged, and will be payable to bearer.

Stock will not be issued for any amount under £100, and any amount applied for in excess of £100 must be a multiple of £10.

The Loan will be repaid at par at the Treasury, Wellington, or at any branch of the Bank of New Zealand in the Dominion on 15th November, 1938.

Interest on Bonds and Stock will be paid half-yearly, on 15th May and 15th November.

The first interest will be paid on 15th May, 1918, and will amount to £3 2s 7d per cent. on fully-paid allotments (254 days), and £2 0s 5d per cent. on instalment allotments.

Interest on fully-paid allotments and on the first instalment of instalment allotments will date from 3rd September, 1917.

Interest on second, third, and fourth instalments of instalment allotments will date from the respective dates of payment shown herein.

Interest on Inscribed Stock will be paid by Dividend Warrant, which will be transmitted by post.

Interest on Bonds will be paid on production of Coupon.

Both Warrants and Coupons will be payable, free of exchange, at the Treasury, Wellington, or at any Postal Money-Order Office, or at any branch of the Bank of New Zealand in the Dominion, or in London or Australia as may be arranged.

LODGMENTS.—Forms of application may be obtained and lodgments made at any Postal Money-Order Office, or at any branch of any Bank, or at the Treasury, Wellington.

Lodgments will be made as follows:—

Fully-paid Allotments—

On application 100 per cent.

Instalment Allotments—

25 per cent. on application (first instalment):

25 per cent. (second instalment) on Thursday, 1st November, 1917:

25 per cent. (third instalment) on Friday, 4th January, 1918:

25 per cent. (fourth instalment) on Friday, 1st March, 1918.

Instalments may be prepaid, but such prepayments will not entitle the subscriber to any additional interest.

In case of default in the payment of any instalment at its due date, instalments previously paid will be liable to forfeiture.

Provisional receipts will be issued for all payments, and will be exchangeable for Bonds to Bearer (as soon as the latter can be prepared) or Inscription in the name of the registered holder.

The Stock will be inscribed in accordance with the New Zealand Inscribed Stock Act, 1917 (read in conjunction with the New Zealand Loans Act, 1908), and the inscription-books of the Loan will be kept at the Dominion Treasury, at Wellington, where all transfers of stock will be made. Transfer-forms may be obtained at the Treasury.

Holders of War-bonds in the £16,000,000 Loan, issued under Section 35 of the Finance Act, 1916, will have the right to convert into Inscribed Stock, with currency to 15th November, 1938, at any time between 3rd September, 1917, and 1st March, 1918, on application in writing to the Dominion Treasury, Wellington.

Arrangements have been made under which the Banks have agreed to allow advances at reasonable rate of interest to clients who desire to invest in Loan but who have not the ready money to enable them to do so within the time prescribed.

Arrangements will be made for New Zealand War Loan Securities to be quoted on the London Stock Exchange as soon after the War as the British Chancellor of the Exchequer agrees.

Registered sharebrokers will be allowed a commission of 5s per £100 on allotments made in respect of applications for this issue bearing their stamp, and forwarded to the Treasury under cover of memorandum signed by the sharebroker. No commission will be allowed in respect of applications on forms which have not been printed by the Government Printer or on applications not forwarded as aforesaid.

APPLICATIONS will close on MONDAY, 3rd SEPTEMBER, 1917, but the Minister of Finance reserves the right to close at a prior date or to extend the period

JOSEPH GEORGE WARD,
Minister of Finance.

TREASURY, WELLINGTON, N.Z.,

14th August, 1917.

APOSTOLIC DELEGATE

THE HIERARCHY'S FAREWELL ADDRESS.

Publication has just been given to the following address presented to his Excellency the Apostolic Delegate by the Australian Hierarchy on his departure from Sydney:—

St. Mary's Cathedral, Sydney,
20th May, 1917.

May it please your Excellency,—On the part of my brother Archbishops and Bishops of Australia, I beg to approach your Excellency to express their sentiments upon the occasion of your recall by the Sovereign Pontiff from the charge of our infant Apostolic Delegation, to a post of world-wide importance beside his own throne—the very Chair of St. Peter.

Since February, 1915, when all alone you were welcomed warmly as Australia's first Apostolic Delegate, we have had cause to rejoice in the fruits of your labors—regular and harmonious concentration of effort in promoting the Kingdom of God amongst our flocks and fellow-citizens. Your eminent ability and the wisdom gathered during your years of official service to the Holy See, joined to your familiarity with our tongue, and your well recognised affability, secured at once the public confidence and goodwill. All, especially the heads of Church and State, rejoiced to hold you among the citizens of Australia as representative of the Pope; and now we all rejoice that the bonds of esteem and affection formed during close acquaintance may be strengthened all through life by mutual remembrance in prayers. Thus, future re-union will come around the feet of our Divine Master when we bring home our sheaves of spiritual harvest.

Meanwhile, we press upon your acceptance a joint viaticum-check. We know the depleted condition of the treasury at the Vatican. We know, too, the expensiveness of your journey, and the requirements appertaining to your new establishment at Rome. The war-risks in crossing both the Pacific and Atlantic Oceans so courageously faced by your Excellency will be looked after by a higher Divine Providence, through the special intercession to the Holy Apostles, Peter and Paul, and of St. Bonaventure, so that we may hope, ere very long, to learn of your safe arrival at the feet of the Holy Father, Benedict XV., and of your having procured for the Hierarchy, clergy, religious, and faithful of Australia the blessing of the Prisoner of the Vatican.

Your Excellency, I beg to subscribe myself, on the part of my brother Archbishops and Bishops,

Yours affectionately in Domino,

* MICHAEL,
Archbishop of Sydney.

To Most Reverend Bonaventura Cerretti,
Apostolic Delegate, Australasia.

THE APOSTOLIC DELEGATE'S REPLY.

(Translation.)

Apostolic Delegation of Australasia,
40 Edward street, North Sydney, N.S.W.,
23rd May, 1917.

Venerated Archbishop,—I prefer to reply in Italian to your esteemed letter of 20th inst., so as to express more suitably my mind. But even my mother tongue fails me in words adequate to the full statement of my grateful feelings towards your Grace, and towards the whole Australian Episcopate. If it has been in my power to accomplish any good during my stay in Australia, I am indebted to the valid co-operation, unwearied zeal, and unlimited charity which I have at all times found in each member of the Hierarchy. Of the courtesy shown to my person I do not speak. Therefore, I feel that never shall I be able to repay the enormous debt of gratitude due by me to the Episcopate of Australia.

The considerate wish to facilitate my journey by a most generous offering, adds another claim to my endearing thankfulness. Still, I do regret that the Most Rev. Archbishops and Bishops have been at such trouble, and made such a sacrifice in my regard.

At the feet of the Holy Father I shall lay the filial homage of the Episcopate, clergy, and people of Australia, and I shall assure his Holiness that his children in far-off Australia are not second to any in love and veneration for him.

"Oremus ad invicem." From my very heart I wish to your Grace and to all the members of the Episcopate every blessing, happy in signing myself anew,

Most devotedly and most obliged,

* B. CERRETTI,
Delegato Apostolico.

Most Rev. M. Kelly, Archbishop of Sydney.

Christianity has not transformed moral greatness but it has ameliorated, completed, and raised it to that supreme height where it is in immediate contact with God. The soul which possesses charity lives the divine life. God lives in it, and it in God.—Cardinal Mercier.

How sad it would be, my brethren, to think that the sufferings endured for nearly three years by millions of immortal souls, would, perhaps in a very considerable number of cases, be lost to eternity.—Cardinal Mercier.

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AN AVIATOR DOG

A writer in the *New York Sun* tells this story:—
 "One day, Marcel Thirouin, a French aviator, tired of circling around in the air, decided to come down, and he alighted in a lonely place in the West of Servia. When he looked about him he noticed a little boy huddled close to a dead man, and a dog was snuggled up to the child. The man was the boy's father. There was no one to bury the dead, or to care for the living. Both boy and dog were famished, and trembling with cold. Marcel decided to take the boy in his machine—it might be too late to save him if he waited to notify the nearest village. Picking up the child he dropped him in the basket, and prepared to get in himself. The boy could not make his rescuer understand his language, but there was no mistaking his gestures and the tears that rained down his cheeks. He was pleading for his dog: and the dog pleaded, too, whining so piteously that the aviator could not leave him behind. The little fellow realised that his father was dead—the dog was the only link with his old home, so he wept, and begged until Marcel tossed the shivering, whining dog into the car beside him. Immediately the dog settled down on the aviator's feet, helping to keep them warm. Not a word from the boy, or a whimper from the dog, as the machine flew for two hours, not even when a violent jolt threatened to throw them out.

"Finally Marcel picked out a favorable place to land, and came down near a camp of Servians. The soldiers fed the child and the dog and finally Marcel found a home for the child with some French peasants. But they would not take the dog.

"So I adopted him," says Marcel, "and he has become a faithful companion. He is the best flyer you can imagine. It would break his heart if I took a trip without him, and he lies curled up at my feet as I take long jaunts in the clouds. He never moves, is so light that he is never in the way, and he never loses his presence of mind. His companionship gives me comfort. When I land he lies right in the basket, and heaven help anyone who should attempt to enter it."

During the stress and tumult of war, occasionally raise your mind and heart to the contemplation of Divine Providence. Faith teaches us that as God knows and permits even the sparrow's fall, so also does He watch and permit for His own good purpose, the desolating blight of war and bloodshed. Try to adjust the mind to God's viewpoint in all earthly happenings and events. God still rules wisely, even though men shake the earth in their fury.

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CATHOLIC FEDERATION

DOMINION COUNCIL, WELLINGTON.

At the annual meeting of the Dominion Council of the New Zealand Catholic Federation, held in St. Patrick's Hall, Wellington, on August 22, the following report was to be presented:—

Personnel.—The personnel of the executive for the period consisted of the following: Mr. J. J. L. Burke (chairman), Rev. Father P. J. Smyth, S.M., Adm., Messrs. Hoskins (Dominion treasurer), Corry, McGowan, Halpin, Nolan, Sullivan, Reeves, Sievers, Walsh, and Girling-Butcher (secretary). Mr. Sullivan recently tendered his resignation, and no fresh nomination was received from the parish committee represented by him.

The matters referred by the last meeting of the Dominion Council to the Dominion Executive were dealt with as follows:—

Federation Sunday.—The members of the Hierarchy were communicated with hereon, and in reply warmly commended the proposed action. At their conference held in Wellington in May last it was decided that the request of the Federation be acceded to, and accordingly the bishops requested every parish priest to set aside the first Sunday in July for the purpose of forwarding the Federation movement. The executive inserted a full-page advertisement in the *N.Z. Tablet*, directing attention to the special effort to be made.

Papal Benediction.—Facsimile reproductions of the letters from his Eminence Cardinal Gasparri and his Excellency Archbishop Cerretti conveying the Apostolic Blessing on the work of the Federation and its members have been procured, and 10,000 copies distributed to diocesan secretaries for transmission to parish branches.

Rules.—The new edition of the constitution and rules of the Federation has been printed and is now available. As arranged, copy of the letter from the Cardinal Secretary of State, conveying the benediction of his Holiness (with translation), was prefixed.

Film Censorship.—At the instance of the executive, a further conference was called of the representatives of local, social, and educational bodies, who attended the previous meetings, to discuss the question of amending legislation. As a result a resolution was forwarded to the Minister, asking that the right of appeal against the decision of the censor be given to members of the general public (the film proprietors already having that privilege). It was also requested that legislation be introduced to enable local bodies to deal effectively with offensive advertisements and picture posters. In reply, the Minister refused the first request, and stated that sufficient power was already in the hands of municipal authorities to enable them to cope with the latter. The Hon. Mr. Russell then forwarded a circular letter to all such bodies, directing their attention to section 344 of the Municipal Corporations Act, 1908, and requesting their co-operation in coping with the display of the offensive matter above-mentioned. Subsequently another conference was called to further consider the reply of the Minister. This meeting, however, lapsed. Later, the co-operation of the executive was requested by a committee set up by certain religious and educational bodies in Dunedin. A deputation to the Minister took place, at which the executive's representatives were the chairman and secretary, and as a result fresh regulations are to be laid down for the censorship of films upon what is known as the "English" plan.

Divorce and Matrimonial Causes Act, 1908.—The question of the amendment of the Divorce and Matrimonial Causes Act, 1908, as desired by the Auckland Diocesan Council has been the subject of enquiry. As a result, the Crown Law Officer has been instructed

to review the matter and report. The Attorney General states, however, that only war legislation is to be introduced this session. As to the particular point to which exception has been taken, viz., the custody of the children where the mother proves unfit to have possession of them—the law now provides that the custody of children during infancy rests with the father, even as against the mother, so that no amendment therein is necessary.

Supply of Medical Comforts for Natives.—The question of the free supply of medical necessities to the State schools in the Bay of Plenty, and the withholding of the same from the convent schools having the care of Maoris in the same district brought before the council at its last meeting by the Auckland Diocesan representatives, was the subject of action by the executive. As a result of the representations made, directions have been issued that the Sisters are to be placed on the same footing as the teachers of the State Native schools in this regard, and parcels of medical requisites have been issued to them by the Public Health Department. Thanks are due to the Hon. Dr. Pomare for his assistance in this matter.

Kitchener Scholarships and War Bursaries.—The manner of arranging the conditions under which the scholarships for which money was so generously donated by Colonel Heaton Rhodes last year shall be available, has not yet been decided upon by the Council of Education, to whom the question was referred. It is understood that a sub-committee has the matter in hand now. It has been found impossible to arrange for the scholarships to be taken out at the Royal Naval College in Australia, as was originally intended.

It is the intention of the Government to establish war bursaries for the benefit of the children of men who have served with the Expeditionary Forces. The Minister of Education announced that these bursaries would be awarded on the same terms as free places, which meant that Catholic registered high schools would not be eligible to receive such bursas. The executive protested in the strongest terms, but no satisfactory conclusion has resulted. The matter has not yet been finally settled, and it is understood that the Council of Education is considering the matter.

Conscription of the Clergy and Religious.—The direction of the Dominion Council to observe vigilance, and loyalty to the Hierarchy in the matter of the conscription of the clergy has been zealously carried out. The question of what action, if any, should be taken by the executive in this most important matter was debated at length, and eventually it was decided that the matter should be placed before the Archbishop, with an offer of vigorous service by all branches of the Federation should his Grace so desire. As, however, the Hierarchy had arranged in council such steps as were necessary, his Grace preferred that the executive should defer taking action until its services were called upon. It need hardly be said that the Federation members as a body will instantly respond to any call that may be made upon them.

GENERAL.

Archbishop Cerretti.—It is with very sincere regret that the executive has to chronicle the departure from Australasia of his Excellency Archbishop Cerretti, Apostolic Delegate. His Excellency has shown himself to be a sincere and sympathetic friend of Catholic Federation, and while with us manifested the greatest interest in the movement. Your executive, on behalf of the N.Z. Catholic Federation, wrote to his Excellency, expressing sorrow at his departure, and congratulations on the high office to which it has pleased the Holy Father to call him.

Westminster Catholic Federation.—Your executive continues to keep in close touch with the Catholic Federation of Westminster. During the period under review a most comprehensive report of the work undertaken in the distribution of money and goods contributed by the people of New Zealand for the relief of distress caused by the war to the poor of Great Britain

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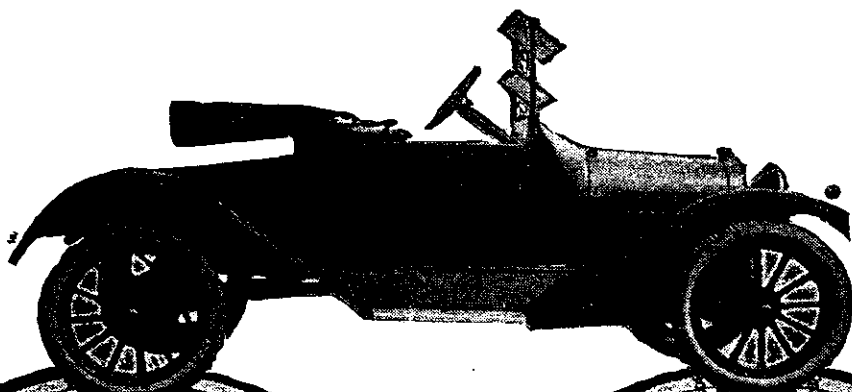
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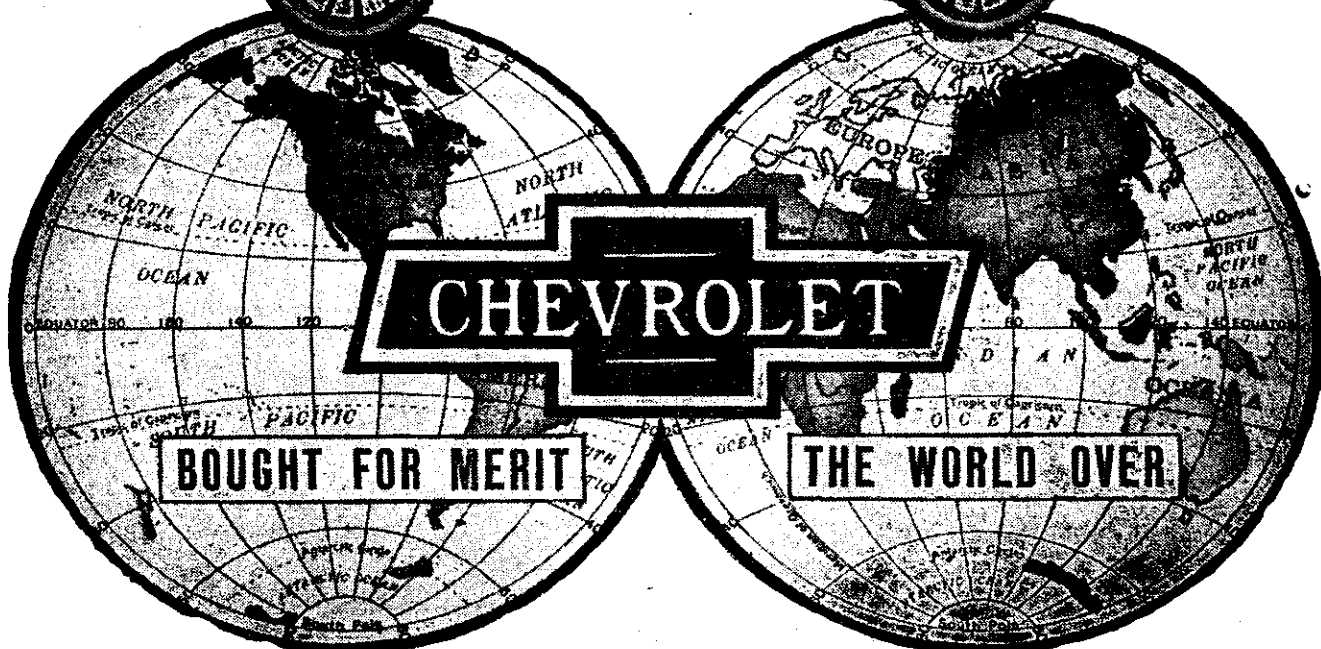
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and Belgium has been received. The report shows the splendid work accomplished by the special committee set up by the Westminster Council. An offer has also been made by the hon. lay secretary, Mr. W. P. Mara, to assist New Zealand soldiers in England by receiving correspondence, and despatching the same as required. Mr. Mara's offer has been made as widely known as possible through the diocesan secretaries, camp chaplains, and the columns of the *N.Z. Tablet*. The question of co-operating with the newly-formed Press Bureau at Westminster will be brought before your council. Copies of the *Catholic Federationist*, the organ of the Salford (England) Diocesan Federation, have been received, and are gratefully acknowledged.

Australia.—Cordial relations continue to exist between the N.Z.C.F. and the Australian Federations. Publications, etc., are exchanged, and recently the N.S.W. Federation has been supplied with a quantity of information in regard to the Acts and Regulations in vogue in connection with hospital control in New Zealand. This was asked for in view of proposed legislation in that State, and a recent letter of thanks shows that it was highly appreciated.

Military Affairs and Field Service Fund. The camps: The institutes at the camps Trentham and Featherston are now under the control of the Hierarchy, but the executive has taken an active interest in the work done by the chaplains. The Trentham hall has recently been lined and renovated, and heating stoves installed, at a cost of about £270, borne by the Field Service Fund. The sum of £150 from the money subscribed in the Christchurch diocese was specially asked to be expended on this work. This amount was augmented by £120 as stated. At the request of the Wellington Diocesan Council and of Timaru a grant of £55 was made for repairs and comforts for Featherston hall. Ten pounds was given to the camp entertainment fund. It is probable that the question of erecting a small hall at the now permanent camp at Tauherikikau will have to be considered. The other religious bodies have already comfortable quarters for their adherents.

H.M. Transports.—Each transport leaving with a Reinforcement has been supplied with a parcel of rosaries, medals, and hymn-cards for the use of the men on board. In the case of each chaplain leaving with a Reinforcement, £10 has been given for use on the men under his charge, and where required a grant has also been made for a field altar. Chaplains leaving with hospital ships each receive a grant of £50. In response to the request of the late Chaplain-Major McMenamin, the sum of £300 was cabled in May last to the account of the N.Z. chaplains in England, and a letter expressing heartfelt thanks was received from Father McMenamin. The executive desires to express its deep sorrow at the loss of this brave soldier and good priest. The executive also desires to place on record its very high appreciation of the splendid services rendered to our soldiers by the Catholic chaplains in the field, hospitals, and camps. The welfare of the men in Egypt has not been overlooked, and a grant has been forwarded to the N.Z. chaplain there, the Rev. Father Alex. McDonald.

Roll of Honor.—Efforts have been made from time to time to obtain a complete list of the Catholic men with the Expeditionary Force without avail. The Defence Department is unable to allow the records to be searched by the Federation officers until the close of the war, and when it is considered that the files of over a hundred thousand men would need to be handled the magnitude of the task is realised. Your executive now directs attention to a remit which is designed to solve the problem, and trusts that favorable consideration may be accorded the suggestions therein contained. The executive, and every member of the Federation, join in offering to the bereaved parents of those officers and men who have fallen in action their deepest sympathy and condolence.

Organisation.—No direct organising work has been done from head office during the past term, but diocesan councils have been informed that in the event of

their members being unable to visit and organise the various parishes the services of the Dominion organiser will be placed at their disposal on application. Your executive would like to stress the fact that the organisation of branches does not end with the collection of subscriptions, however numerous, for the year, and that the country branches should constantly be made acquainted with the various activities carried on by the Federation.

Medical Inspection.—In reply to a question in the House the Hon. Minister of Education recently stated that it was his desire and intention to see that every child in the Dominion shall have the benefit of medical inspection. As this is a matter for which the Federation has striven for some time past, it is to be hoped that the Minister's statement will be carried out in its entirety, so that our children will have the same opportunity of medical inspection as the more favored children in the State schools.

Swimming Capitation.—New regulations have been gazetted whereby Catholic schools are placed on the same footing in the matter of swimming classes as in cookery and woodwork classes, and can earn capitation therefor. This is a step in the right direction, and will, we hope, be availed of by many of our schools.

Women's Hostels.—Arrangements have been made with the Railway Department whereby the various Catholic hostels for women may be advertised at the principal railway stations in order to apprise Catholic women travelling of safe places to stay while on their journey. Your executive desires to place on record its deep appreciation of the good work being done for Catholic women and girls compelled to live away from home and those travelling by the four excellent hostels now open.

Police Court Charge Sheets.—The question of the alteration in police court charge sheets which will eliminate the column stating the alleged religious denomination of persons charged with offences, has been the subject of much correspondence with the Government. As a result, enquiry has been instituted as to the practice in vogue in Australia and the United Kingdom in this regard, and on receipt of replies a decision will be arrived at by the Minister of Internal Affairs. The inaccuracy of these returns is generally recognised by the authorities, and your executive trusts that the amendment in question will be made.

Conclusion.—In conclusion your executive tenders its heartiest thanks to the officials, members, and executives of the diocesan councils for their loyal and whole-hearted efforts in the cause of Federation during the past term. The largely increased membership at the end of the financial year bears testimony to the excellent work carried out in the various dioceses. The executive trusts that ere long each of the diocesan councils may be able to show the happy and satisfactory result of having a large and prosperous branch in every parish under its jurisdiction.

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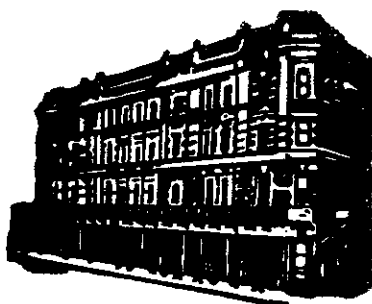
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For Meat Pies.

It is an excellent plan to insert two sticks of macaroni into the crust. If you do this you will never have sodden crust, as the steam escapes readily. Moreover, in making game or meat pies, it also allows the gases to escape, which sometime give indigestion. The ordinary holes made in meat pies often close during cooking, but the macaroni cannot do this, and the pipes may be easily withdrawn when the pastry is cooked.

Turnip Soup.

One large turnip, 1 small Spanish onion, 1 pint water, milk, butter, breadcrumbs. Put a good lump of butter in a saucepan, and when melted add a small Spanish onion sliced, and 1 large turnip pared and sliced: cook them in the butter for 5 or 10 minutes, but do not let them brown; now pour in 1 pint of boiling water, or, if you have it, the water in which rice has been boiled, simmer till the turnip is quite tender, then rub the whole through a sieve and return to the saucepan: add a teacup of milk, and a tablespoonful of fine breadcrumbs, with pepper and salt to taste. Boil a few minutes and serve.

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When cooking apples add a pinch of salt. This makes them tender and improves the flavor.

Rub the hands on a stick of celery after peeling onions, and the smell will be entirely removed.

The white of an egg when used instead of water for mixing mustard poultices prevents the skin from blistering.

A good writing-ink can be made from the worn-out copy-ribbon of a typewriter. Put the same in one quart of distilled or rain-water and allow it to stand. When the fluid is used up, add more water.

To clean leather furniture wash the leather carefully with tepid water to which a little vinegar has been added. Dry with a soft cloth. Beat the white of an egg thoroughly, mix with a teaspoonful of turpentine, and rub into the leather, using an old soft rag as a wad.

To keep herbs, put them in a dry place, then rub through a sieve and press into bottles. This is special for parsley; other herbs, such as sage, thyme, and mint, should be tied in small bunches and dried in the air, then put into small paper bags and hung in the kitchen.

When stewing fruit don't add sugar till the fruit is nearly done, and before stirring it in, stir in just a little carbonate of soda—about as much as will lie flat on a threepenny-piece to a pound of fruit. The soda will take off much of the acidity of the fruit, and very little sugar will be needed to sweeten it.

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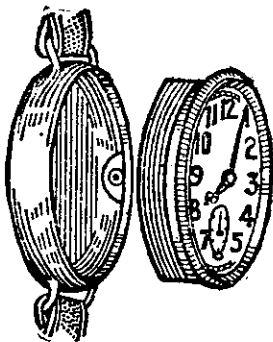
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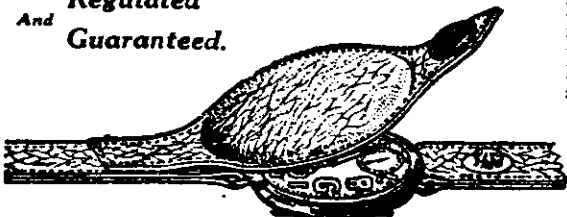
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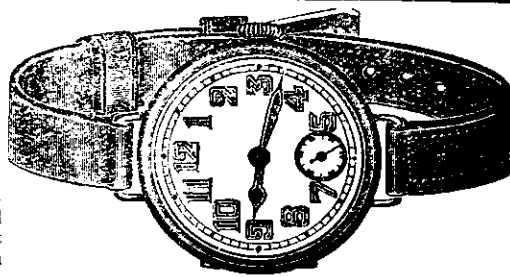
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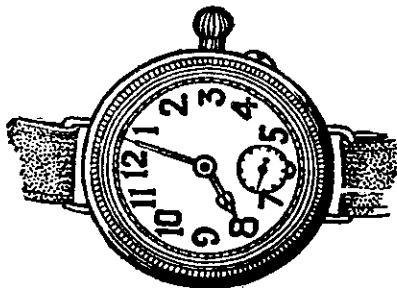
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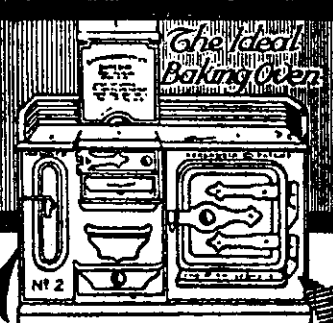
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MASS IN MACEDONIA

(By K. J. in the *Universe*.)

"Reville just gone, sir."

Lieutenant John Ignatius Massington blinked drowsily at the face thrust in at the end of his tiny bivouac tent. A hand and arm followed it, seized a mud-caked pair of boots, and the flap fell again, leaving him alone.

For a few moments he lay pondering on the events of the past week. Days of cowering in holes under a rain of bursting shells, followed by nights of hard work and anxious patrolling, had at last ended in a withdrawal for welcome rest "in reserve." The first night in blankets without boots had been grateful to the tired regiment, and this was Sunday morning.

He crawled reluctantly out of his valise into the open air. To his left stretched lines of shelters similar to his own, a couple of ground sheets supported by sticks and cords. In front a steep bank sloped down to a little river, where several hundred men were already splashing in the shallow water. Beyond this stretched a green plain, bounded some three miles distant by a chain of rugged hills. On the slopes of these appeared occasional puffs of white smoke, and the distant sound of guns filled the clear morning air. Overhead an aeroplane droned high among the light clouds, rosy with the tints of sunrise.

A keen wind did not encourage a lengthy toilet on the bare river bank, and presently the lieutenant made his way through the lines of bivouacs to a spot where some thirty men had formed up. A grizzled old sergeant rapidly called the roll, and, wheeling sharply about as the officer approached, saluted and reported. "Roman Catholics present and correct, sir." The two then passed down the ranks. Lieutenant Massington inspecting carefully his score and a-half of co-religionists, which included some of the best of the N.C.O.'s. in the battalion.

The inspection completed, the party was marched some three hundred yards up-stream. Here the river bed broadened out, and between the bank and the water's edge was a strip of sandy ground overgrown with bushes and tall reeds. Against the bank a couple of men were arranging several boxes to form a rough altar. Near it a horse was tied to a bush, and a "padre" was engaged in extracting from the saddle-bags somewhat crumpled vestments.

A plucky little man this same padre. Small, slight, and spectacled, no longer young, he had left his quiet Franciscan convent in old Ireland to don the King's uniform and to brave the risks of war. None of these perturbed him, however, and he had a habit of appearing in the most unexpected places during an attack or a heavy bombardment, to keep an eye on his flock.

After greeting the lieutenant, the priest put on his stole and sat down on the bank a few yards from the party. "Any men for confession?" shouted the sergeant. There was a moment of hesitation. Then a man stepped forward and knelt beside the priest. Others followed him. Then the priest arranged the tiny altar and vested for Mass.

Since early morning the wind had gradually increased in strength. It was now impossible to light the candles, and the priest hesitated as he gazed at the crazy altar, fearing that a gust might carry away its sacred burden. Seeing the difficulty, the lieutenant ordered the men to stand close round the altar, packing them shoulder to shoulder to form a screen against

the wind. Then he himself knelt as server, and the Mass began.

Some one commenced the Rosary, and the men answered lustily. Troopers leading horses to water or carrying cooking pots to be filled at the stream gazed curiously at the scene as they passed. The wind whistled shrilly across the open plain. The distant rumble of guns, the sounds of camp life from the lines hard by, mingled with the low voice of the priest and the hearty "Hail Marys" of the men. Wistful thoughts of Sunday in the Old Country, of the decent little parish church, of the well-known figure at the altar, and the faces of family and friends in their accustomed places, passed through more than one mind. It was many months since they had seen that pleasant picture. It would be many more before they would see it again, and for some this was their last Mass on earth.

The bell tinkled faintly at the Sanctus. The Rosary was finished, and a hush fell upon the little congregation. The priest bent forward, and as one man the whole group knelt for the solemn moment of the Consecration.

To the lieutenant and the men with whom he had so recently braved death daily, it seemed that never before had they sounded the depths of the great Mystery of their religion. Sunday after Sunday since childhood most of them had knelt before the altar, until the well-known words and phrases had become almost a mechanical routine. Here, under the sky, in this wild and primitive solitude, the great Sacrifice, though shorn of every rite and circumstance, save the barest and most meagre essentials, had for them a meaning deeper and more poignant than they had ever before realised. Every face was turned to the altar with an expression of reverence rare even in the most devout civilian congregation.

Domine, non sum dignus. Again the bell sounded, and the priest, turning, gave Holy Communion to the men who pressed closely round him. The Mass came rapidly to an end. A few simple prayers followed, and a word or two of short, straight counsel from the priest. Then the party fell in and marched back to the lines, the officer lingering behind to accompany the padre to his bivouac.

An orderly awaited them with steaming coffee and bacon. Crouched out of the wind in the tiny shelter, the two took breakfast, smoked their pipes, and discussed the affairs of the regiment, the nations, and the Church. Then the little Franciscan mounted his horse, waved a cheery farewell, and disappeared over the rising ground behind the camp.

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MOTHER.

Nobody knows of the work it makes
To keep the home together,
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows—
Nobody's hurt like mother!

Nobody knows of the sleepless care
Bestowed on baby brother.
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Come, let us kneel at the throne above
To thank the Heavenly Father
For that sweetest gift—a mother's love—
The love of our own dear mother!

—Rose Terry Cooke.

PRODGERS KNEW SOMETHING.

The local council school managers had made a surprise visit, and the master was anxious to impress them with the wide knowledge of the juveniles present.

"Boys," he said, turning to the first class, "I read in the paper this morning that a new member of Parliament was returned unopposed. What is the meaning of 'returned unopposed'?"

"There wasn't no election, sir," promptly replied a freckle-faced youth.

"Right in substance, but weak in grammar, Prodgers," smiled the master. "Now, tell me why, at a time when the country is engaged in a devastating war, our politicians and the public generally are not in favor of party strife and contested elections."

No answer was immediately forthcoming, but presently the freckled youth's hand went up.

"Well, Prodgers?" came encouragingly from the master. "Speak up. Why are so many seats uncontested just now?"

"'Cos," piped Prodgers, triumphantly, "'cos eggs is scarce."

A KNOWING EDITOR.

An editor in the Far West dropped into church for the first time in many years. The minister was in the very heart of the sermon. The editor listened for a while, and then rushed to his office.

"What are you fellows doing? How about the news from the seat of war?"

"What news?"

"Why, all this about the Egyptian Army being drowned in the Red Sea. The minister up at the church knows all about it, and you have not a word of it in our latest. Bustle round, you fellows, and get out an extra-special edition."

MAKE YOUR HOME A HAPPY PLACE.

"Don't be afraid of a little fun at home," says the *Pittsburg Catholic*. "Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be sought at other and perhaps less profitable places. Don't reprove the buoyant spirit of your children. The best safeguard

they can take with them into the world is the unseen influence of a bright little domestic sanctum."

ACCURACY.

John Bright showed a strict regard for accuracy when he ended a controversial letter, "I am, Sir, with whatever respect is due to you."

On the other hand, the Admiralty used to make an habitual display of insincerity, all letters from the Lords Commissioners to naval officers—even letters of reproof—being signed, "Your affectionate friends."

This practice was discontinued in consequence of a naval captain signing one of his letters to the Board of Admiralty "Your affectionate friend." He was asked to discontinue this practice, so when writing again he concluded, "I am, my Lords, no longer your affectionate friend."

PASSING IT ON.

A Sheffield grinder, on his way to a football match met a shopmate, and in a cheery voice asked: "Art going to the match?"

"Noa, lad; I can't afford it," he answered in a sad tone.

"Look here!" said Jack, moved by a generous impulse. "I've got a bad tanner, an' if tha has a mind to try an' pass it, I'll treat thee."

"Len's owd on't, tha can back me to pass it—Aw've been afore."

Off they went together, and on arriving at the ground Bill boldly planked down the sixpence and walked through the turnstiles. Jack, being next, put down a shilling, and to his great disgust, received the bad sixpence in change.

Upon the valley's lap
The dewy morning throws
A thousand pearly drops
To wake a single rose.

So, often in the course
Of life's few fleeting years,
A single pleasure costs
The soul a thousand tears.

—Bourdillon.

HIS VIEW.

Some years ago an Englishman who had never been in the West before was the guest of an American gentleman. They were driving through a Rocky Mountain canyon one day, when suddenly a tremendous gust of wind came swooping down upon them and actually carried the Englishman off the waggon-seat. After he had been picked up he combed the sand and gravel out of his whiskers and said:

"I say! I think you somewhat overdo ventilation in this country!"

Our little hour,—how soon it dies;
How short a time to tell our beads,
To chant our feeble litanies.
To think sweet thoughts, to do good deeds.
The altar lights grow pale and dim,
The bells hang silent in the tower—
So passes with the dying hymn
Our little hour.

—Sergeant Coulson.

SHREWD.

He was running a small provision store in a newly-developed district, and the big wholesale dealers found him very backward in payment of his accounts.

They sent him letter after letter, each more politely threatening than the last. Finally they sent their representative down to give him a sporting chance.

"Now," said the caller, "we must have a settlement. Why haven't you sent us anything? Are things going badly?"

"No. Everything's going splendidly. You needn't worry. My bankers will guarantee me all right."

"Then why haven't you paid up?"

"Well, you see, those threatening letters of yours were so well done that I've been copying them out and sending them round to a few customers of my own who won't pay up, and I've collected nearly all outstanding debts. I was only holding back because I felt sure there must be a final letter, and I wanted to get the series complete."

SMILE-RAISERS.

The Johnsons had an old hen which insisted upon neglecting her comfortable nest to lay a daily egg in the coal cellar.

"I can't think," fretted Mrs. Johnson, as she and her small son, Joe, together hunted for that particular egg, "why this one hen insists upon using the coal cellar."

"Why, that's easy, mother," exclaimed Joe, in astonishment. "I s'pose she's seen the sign: 'Now is the time to lay in your coal.'"

Manager (to late messenger): "You've been away over half an hour, and only to go round the corner!"

Messenger: "Please, sir, a man dropped half-a-crown in the gutter."

Manager: "And did it take half an hour to find it?"

Messenger: "Please, sir, I had to wait till the man went away."

Aunt: "Do you know you are playing with two very naughty little boys, Johnny?"

Johnny: "Yes."

Aunt: "You do. I'm surprised. Why don't you play with good little boys?"

Johnny: "Because their mothers won't let them."

"Mother, what part of the body is the trombone?"

"No part of the body, my dear!"

"Yes it is; because it says in the paper here that last night, while returning from the concert, a musician fell and broke his trombone!"

"I thought you told me this marmalade was as good as butter?" said the woman angrily.

"Yes, ma'am; and many of my customers prefer to use it for butter!" replied the grocer.

"Well," said the woman, "they must have queer tastes if they use it as I did last night to fry them bloaters."

"When you found you didn't have your fare, did the conductor make you get off and walk?" asked the inquisitive man.

"Only get off," responded the literal one. "He didn't seem to care whether I walked or sat down."

He (vaguely): "How would you like to be the man in the moon?"

She (pointedly): "I'd much prefer to be the woman in the honeymoon."

As Sandy Magilly was boiling his billy

He said to his mate with a moan,

"I'm stiff, I'm cold, I'm feeling quite old,

And I'm aching right thro' to the bone."

Said his mate, with a smile, "Wait here awhile:

In my swag I have something that's sure

To put you right for the rest of the night—

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ON THE LAND

In his annual report, the Commissioner of Crown Lands in Taranaki states that during the past six months the Crown has acquired by purchase from the Native owners of the West Coast Settlement Reserves over 14,600 acres in the Opunake, Waimate, and Kaipokonui Survey Districts, known as the West Coast Settlement Reserves, most of which is already held by tenants under the provisions of the West Coast Settlement Reserves Acts. As "The Native Land Amendment Act, 1913," confers on the tenants a right of acquisition of reversion from the Crown either in fee-simple or under renewable lease, it is anticipated that the majority of them will in the near future avail themselves of securing a title under either tenure direct from the Crown. The proposals for dealing with new lands in Taranaki during the coming year include the offering, chiefly for discharged soldiers, of an area approximately 20,000 acres, partly in the Waro Survey District, and in other localities in the northern end of the district. In the south part of the district about 600 acres, recently acquired from the Native owners, will also be offered for selection in suitable areas.

The stem eel worm pest, which has lately manifested itself in lucerne plots at Werribee (Victoria), has been known for a long time in Europe on account of the damage it does to onions, oats, rye, clover, and lucerne. For the guidance of settlers in the affected district, the Victorian Water Commission has published a circular, with directions as to the means that must be adopted to eradicate it (says the *Melbourne Age*). The worm is not distinguishable to the naked eye, but under a microscope it is seen as a slender white worm one-fifteenth of an inch in length. It reaches maturity in 14 to 16 days, and thus in favorable circumstances a new generation may be produced every month throughout the summer. It grows on the inside of the stem of the lucerne plant and uses the sap which should nourish the plant, causing a discoloration. Settlers are advised on the discovery of affected patches to pile straw on the lucerne and burn off. Other advice in the case of large affected areas is to "starve" the worms by growing crops that are immune from attack, such as pease, barley, potatoes, maize, and certain grasses. Where the pest has secured a firm hold a course of treatment extending over three years is recommended by the Commission before lucerne is again sown. This treatment involves bare fallowing ploughing, sowing with immune crops and burning the stubble after harvesting.

It is well known that red clover will readily grow on some acid soils where other legumes, such as alfalfa, will not flourish. The reason for this is not understood, and the State experiment station has determined to secure accurate and scientific information on this subject. If red clover will grow on these acid soils, will the nodule-forming bacteria that reside in its roots fix the nitrogen of the air and so increase the soil supply of nitrogen as well as if this soil was limed?

It seems to have been pretty well established that the liming of acid soils will increase the growth of clover, but if this is not true in all cases it will be well to have complete evidence before we are committed to the extensive policy of neutralising all the acid soils that predominate in some sections. We shall await with interest the result of the investigations to be made by the station with several different types of soils, for the supplying of nitrogen and organic matter to the soil with the least labor and expense is a matter of too great importance to warrant hasty generalisation.

Notwithstanding the great importance to soil building of the free-living bacteria and the nodule bacteria or legumes that have the ability to gather nitrogen from the air, our knowledge is very meagre as to how these bacteria actually do their work and what is the relation of soil acidity to the apparently different types of bacteria of the several legumes. It is a matter well worthy of scientific study, and it is to be hoped that such study may develop a practical application.

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