

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

April 20, Sunday.—Easter Sunday.
 „ 21, Monday.—Easter Monday.
 „ 22, Tuesday.—Easter Tuesday.
 „ 23, Wednesday.—Of the Octave.
 „ 24, Thursday.—Of the Octave.
 „ 25, Friday.—Of the Octave.
 „ 26, Saturday.—Of the Octave.

Easter Sunday.

“The festival of Easter,” writes St. Gregory, “is the solemnity of solemnities, because it raises us from the earth into eternity, which it enables us to enjoy beforehand by faith, hope, and charity. “You shall rise again!” This is what the Church says to us by the eloquent voice of her ceremonies. From the holy temple all signs of mourning have disappeared. The altars are decked out with extraordinary magnificence. Ornaments of gay color and rich embroidery appear. Every face is bright. The bells are all in motion. The song of joy—the Alleluia—that word of the language of heaven, fallen on earth for our festive days, resounds on all sides, is repeated every moment; is varied again and again, is modulated into every key; and when thereto are added the rays of a beautiful sun, you cannot fail to experience those feelings of hope and delight which it is the mission of this great day to inspire.

Easter Monday.

“The contemplation of Christ's glorious Resurrection and the eternal joys of heaven ought particularly to occupy our souls at this season.”—*Butler*.

GRAINS OF GOLD.

NO CROSS, NO CROWN.

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

No cross, no crown.
 Then do not frown
 When trials abound;
 But stand your ground,
 Christ's athlete bold
 For prize untold
 Beyond the spheres,
 Where grief and tears
 Are quite unknown;
 And heaven's your own.
 Be valiant, brave,
 Your soul to save,
 And all is won
 When life is done.
 The crown you'll get;
 But don't forget
 That you must fight
 Both day and night
 To conquer sin
 And glory win,—
 Th' immortal prize
 Beyond the skies,
 Where bliss supreme,
 Surpassing dream,
 Awaits the soul.

—*J. Golden*.

There is, I know now how, in the minds of men a certain presage, as it were, of a future existence; and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls.—*Cicero*.

Love is not mere tolerance. To love one's neighbor entails more than not to hate him. We do not love him unless we aid him, cheerfully, when the occasion arises, and oh, how constantly in the conditions of existence in which we live does the occasion present itself.

The Storyteller

THE WILD BIRDS OF KILLEEVY

ROSA MULHOLLAND.

(By arrangement with Messrs. Burns and Oates, London.)

(Continued.)

CHAPTER XVIII.—THE POEM IN THE CURRENT CENTURY.

To Kevin's delight Mr. Honeywood returned, and soon made a practice of dropping into the old bookshop occasionally to have a good rummage among the shelves. Being a man of leisure he would often stand, book in hand, talking by the hour to Kevin, to whose face he had taken a fancy from the first, and whose character, as it became gradually unfolded to him, interested him more and more. Full as Mr. Honeywood was of refinement and information, his companionship was culture and education to the younger man, who laid before him eagerly the thoughts which were called up in his mind.

One morning he came with a peculiar smile on his lip, and opening a book which he had taken away some days before, drew from it some slips of written paper and handed them to Kevin.

“Where did this come from?” he asked.

“It is mine,” said Kevin, blushing and abashed.

“I did not know it was there.”

“Well, I am glad it was there, and I want you to let me keep it for a time. Of course I understand that the poem is your own composition.”

“It is indeed. Do you really think there is anything in it?”

“I think there is a good deal in it,” said Mr. Honeywood, folding it and putting it in his pocket-book.

It was a ballad, of which the strong, vigorous ring, poetic imagery, and delicate finish, gave promise of future very high work from the mind that had so begun to express itself. The young scribbler had indeed made rapid strides since he had penned his first little song.

“Why did you not tell me you did this sort of thing?” said Mr. Honeywood, tapping the pocket-book.

“Cowardice,” said Kevin. “I was afraid of being laughed at.”

“You were not born to be laughed at,” said his friend, eyeing him thoughtfully.

“Don't say too much,” said Kevin, laughing. Don't turn my head.”

“What! does it turn your head to find you are not laughed at?”

“You know the danger of jumping to conclusions.”

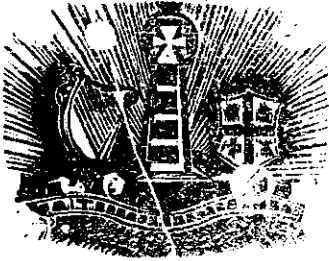
“I do; but you are not in much danger, as you can blush. If you had not blushed I should have snubbed you a little.”

“For once I am grateful to my awkward, unmanly habit,” said Kevin, coloring again and smiling.

“It may be awkward to you; it is not unmanly. Suffer it while it lasts. Not many of our young poets know how to blush; the old ones did in their youth, I doubt not.

Mr. Honeywood did not say any more in praise of the poem, but before he left he invited Kevin to come and spend a few hours with him at his house that evening; and from that day there was a marked increase of warmth in his manner towards our hero, who soon became a frequent and welcome visitor at the house of his new friend.

Mr. Honeywood's rooms were, in some sort, a school for Kevin. Besides a fine library and several portfolios of rare etchings and engravings, they contained a multitude of beautiful and curious objects, the casual notice of any one of which might at any moment serve to open up springs of information for Kevin's thirsty mind. And the owner of the key of



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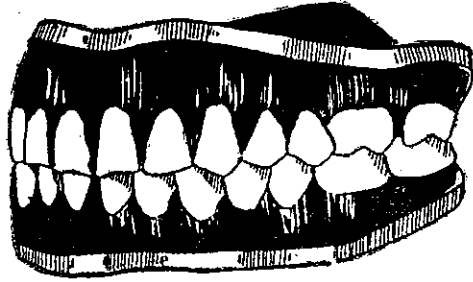
"Breathes there a man with soul so dead,
Who never to himself has said,
'This is my own, my native land'?"

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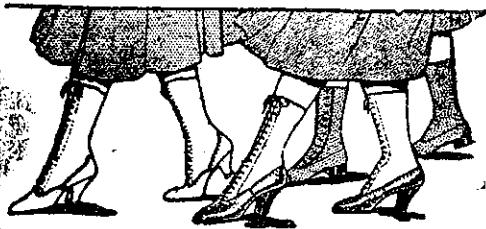
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the fountain, the master of the house with its collection, was not slow about inviting his visitor to drink of these pleasant sources of knowledge. The table of Mr. Honeywood's study was always covered with a heap of papers and books.

"That makes a great show, does it not?" he said to Kevin. "But it does not mean much. I am a busily idle man, or an idly busy man, whichever you like; I think I am better at criticising other people's work than doing my own. Two or three years ago I began to write a history of poetry, but I have never got further than collecting materials and making notes. There is a good deal that I want to say, but I only jot down my ideas, and the time never seems to come for getting them fitted into their right places. They are all shaken together like a child's toy letters in a box; I am not sure that they will ever spell anything."

"But what a pity not to work out your idea," said Kevin, who had been looking over some of the notes.

"My dear fellow, I have one advantage above many scribblers of this prolific age, and that is, that I am not haunted by a fear of what the world will lose if I die without enlightening it. If I ever print, it will be a good deal with the feeling of the mischievous boy who shies a brickbat across a garden wall, and then ducks to avoid being seen. I shall hit if I can, and run away, and never be heard of: but if from a distance I can see dismay and surprise among the cabbage heads of the world among whom my missile falls, I shall have a reward which I do not deserve."

"Then you will be severe on the poets of the present day," said Kevin.

"On many of them," said Mr. Honeywood, "especially the wordy weak and the deliberately obscure, and those who put the senses in the place of the soul. But this is a secret. Tell it not in Gath. I would not be laughed at and execrated before my moment comes."

Kevin listened half guiltily, thinking of sundry written pages which were as yet his secret. For this was before the finding of the ballad in the book; and so no wonder he was abashed at finding that this censor of living poets had discovered him. All the more dear, however, was Mr. Honeywood's praise of his ballad for the memory, yet fresh, of this passing conversation.

On one particular evening, when he walked into his friend's study, he found Mr. Honeywood waiting him with a look of sly humor on his face, a look which Kevin had come to like, as the forerunner of something pleasant to be said or done. He did not seem in a talkative mood, and after a few words threw a magazine across the table to Kevin, and said:

"Try a little light literature for a change. There is the *Current Century* for this month; amuse yourself with it while I smoke a cigar."

Kevin turned over the pages of the periodical, and his friend smoked in silence; even the very touch and smell of the new-cut leaves gave pleasure to our hero, as he glanced through the various contents with eagerness. So accustomed was he to yellow-paged, musty books that new paper and type were a little luxury in themselves over and above the delight he felt in coming face to face with the latest thought of the intellect of the civilised world. For the *Current Century* was one of the ablest and most thoughtful publications of the day.

Presently in the pleasant stillness an exclamation broke from Kevin.

"Well, what is the matter?" asked Mr. Honeywood.

"I am quite amazed. I don't know what to say. You made them put it in!" For Kevin had found his own ballad occupying a place of honor in the great magazine.

"My dear fellow, do you think the editor of the *Current Century*, who is a very big man, would be 'made' to put anything in? I showed it to him; and it is there with his full consent. And, lest I forget, let me give you something which he asked me to convey with his compliments." And Mr. Honeywood threw an envelope across the table, in which lay a cheque for a sum that seemed like a little fortune to Kevin.

"How does it read?" asked Mr. Honeywood, with a twinkle of fun in his eyes, and watching the young author gazing up and down the lines of his own poem, like a child who first sees with amazement its own reflection in a looking-glass.

"Wonderfully well," said Kevin, glowing all over with delight. "I could not have believed it. How shall I ever thank you?"

"By following the advice I shall give you presently. And now do you think you have sufficiently got over the first shock to be quite ready for a second?" And he laid an open paper before Kevin, containing a review of the *Current Century*, and speaking at some length of the ballad in question. "Buckle on your armor of humility," said Mr. Honeywood, "and read what is said here. If it were not for a certain look in your eye," he added kindly, with a lingering gaze at Kevin's eyes, in which lay reflected at the moment something of "the light that never was on sea or shore," "if it were not for a feeling I have about you, I should be afraid for you in the suddenness of this good fortune."

Kevin returned the look of his friend, without fully comprehending what was meant. But the older man was satisfied with the glow of innocent joy and enthusiasm, unclouded by any small self-consciousness, which flushed into his manly face.

"The *Critic* is a good paper," continued Mr. Honeywood, "and the man who wrote that notice is a sound opinion. Let us read what he says:

"It gives us surprise to see a ballad from an unknown pen filling so large a space in the *Current Century*, which generally eschews poetry, and is hard on the poets. Yet we cannot quarrel with the exception it has made. The poem has all the quaintness, picturesqueness, and vigor of Rossetti's best ballads, with the purity of Tennyson, yet we cannot mistake it for the work of any known living poet. There is about it a mark of distinct originality, influenced rather by ancient than modern models. If this remarkable ballad be the production of a young man, we venture to declare that a new poet is rising up amongst us."

Having read aloud these words, Mr. Honeywood lighted a fresh cigar, and walked away to the mantel-piece, where he stood smoking and observing the young man who was the subject of this praise. Kevin was trembling with agitation: his face was pale and his eyes moist. He sat quite quiet, and seemed to have almost forgotten where he was. In reality, he was where strong emotion always carried him: on the island among the sea-gulls with Fancher. Had her song really begun to flow from his lips? This was the question which, in some dim shape, arose in his mind.

"Well," said Mr. Honeywood at last, "what do you think of it? Or, rather, where have you been?" added he, smiling.

"I have been away—at home," said Kevin.

"Good! Let me know when you have quite come back, for I want to talk to you."

"I am all here," said Kevin, returning the smile that was given to his simplicity.

"I agree with all that is said in the review. Now what I want to say to you is this. Having struck a high note, keep to it. Don't fall in love with your own voice and sing for the pleasure of hearing it. Continue your studies, and be a severe critic of your own work. Do not rush out and cry, 'Here I am; I am the new poet'; but stay in your quiet corner until the world drags you out. Live as temperately as you have ever done, and never take to stimulating your imagination with wine and writing feverish verses in the small hours of the night."

Kevin laughed. "I cannot help laughing; I have so little temptation to such a way of going on."

"You don't know what you may be tempted to. There is a great deal in you that has never yet been drawn out. Be on your guard. And now having preached my little sermon, allow me to congratulate you."

He removed his cigar, walked up to Kevin, and shook him warmly by the hand.

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"You are too good to me," said Kevin. "How am I to thank you for all the interest you take in me?"

"My dear fellow, give me your regard. I am an odd chap, and do not take to everyone; but you are a friend after my own heart."

Thus the gay, dilettante, and slightly cynical man of the world, as he was called by many, entered into the bonds of friendship with the young peasant poet from an Irish mountain side.

One hot evening in July Mr. Honeywood had pushed his writing-table, with its permanent heap of disordered papers away from the window that overlooked the park, and in its place a great china jar, full of fresh roses, stood on the polished floor. With a literary newspaper, his paper-knife, and his cigar, he lay on a couch waiting; and ordered coffee when Kevin appeared. As the young man came in, he looked at him attentively, noting his gentlemanly appearance, the noble cast of his features, and the air of natural refinement that hung about him. He had observed this refinement of manner grow rapidly upon Kevin during the weeks of their acquaintanceship, had seen how each new store added to his thought and experience, each fresh contact with all that was delicate and beautiful had left a visible trace upon him.

"Kevin," said Mr. Honeywood, abruptly, "you do not mean to stand behind the counter of an old book-shop all your life. What do you mean to do with yourself?"

"I do not know," answered Kevin. "At present I have but one idea. There is a purpose in my life which I am bound to fulfil."

"To ripen into a scholar and a poet?"

"I was not thinking of that," said Kevin. "If such a hope has arisen in me it is since I began my search. I am seeking for a creature whom I love and have lost. This was the reason of my leaving home: it is why I am in London; it was the cause of my meeting with you."

"Go on," said Mr. Honeywood, regarding him with much surprise.

"At home on our mountain I was a stupid, heavy boy, whom ordinary people pitied, and my own mother could not call bright or attractive. My father thought me almost a fool. I hated school-books, and there was scarcely a creature I could talk to. Do I tire you, talking so much of myself?"

"You interest me greatly."

"I was so in love with all that is bright and vivid in life that my own dulness horrified me, and despair would have ruined me, only for the love and faith of a little child. Her mother, in dying, left her to my care; but it was the little child who took care of the big lad. She was not a common child; she had the voice and the spirit of a bird along with her human soul, and even as a baby she filled my mind with thoughts which I never could have dared to express. She opened to me a world in which I lived happily in spite of my natural disadvantages and the contempt of others; and she soothed me into having patience with myself. All this she did with the sweet artlessness of childhood, though she was quite aware of the power she possessed over me. It was a wonder and joy to her little heart that she could give me beautiful thoughts and make me delightfully happy. So we lived together a life no one could comprehend but ourselves, and I know now that under her spell my intellect grew, and my soul expanded within me. I reached manhood, and became every day more conscious of powers that were struggling within me, and more and more I clung to her for sympathy, and light, and inspiration. And then I lost her. Gipsies coveted her for her remarkable voice, and stole her from my mother's home while I was absent. After what I have told you, you will understand how my life was warped, my heart broken, my mind clouded without her. Even if my own need of her had not drawn me out into the world to look for her, my promise to her mother, my pity for her own unhappy fate, would have forced me to spend my life in searching for her."

His voice broke, and he was silent.

"Why did you not tell me anything of this before?" said Mr. Honeywood.

"Because I had grown ashamed of telling my story so often that I was like a bird with only one note. I often wished to tell you, though I fancied you would not, from your position in the world, be likely to be able to help me. I believe I have tracked her to London, and I have been advised to search for her in public places where children sing—not the highest places, such as you are accustomed to go to."

Mr. Honeywood walked up and down the room thoughtfully. "Your story affects me very much," he said, "and curiously enough it strikes me as the echo of something I have heard before. It touches upon an incident I have experienced; something I cannot recall. Well, that does not matter. It will not interfere with the search you are so anxious to continue."

Mr. Honeywood stopped in his walk, and Kevin fixed his eyes on him eagerly.

A humorous twinkle came into Mr. Honeywood's eyes, as he glanced over his shoulder towards his writing-table. "You see that mass of papers," he said. "Since you have begun to come here you have never seen them altered in any way; and yet, you may not believe it, but I do think there is in them the material for a not quite frivolous book. What I have jotted down and scraped together is hardly altogether in vain; but it wants a patient mind and a steady, industrious hand to sift the wheat from the chaff, and put the atoms of usefulness together. That you can do for me, if you choose to undertake the task. Come and live with me and be my secretary, and look on me, not as your master, but your friend."

Some moments passed before Kevin could answer. "I think I must be dreaming," he said at last. "Surely you cannot mean it!"

"My dear fellow, I am not a man of many words, but I always mean what I say. I have had this in my head for some weeks past. I will give you such help on the way as I can. Your mind and heart are alike worthy of the highest culture. Let us seek it together as we go along."

"It is too delightful," said Kevin; "I am dazzled and bewildered. To live and work with you?"

"Don't be so sure it will be delightful. I may turn out an old man of the sea, for all you may know. Yet come and try me. Now, is all that arranged?"

It was quickly settled. In a short time afterwards Kevin said good-bye to his friends at the old book-shop; and with many good wishes and rejoicing at his better fortune, loudly and pleasantly expressed by Bessie, he departed with Mr. Honeywood, and turned over a new page in his life.

(To be continued.)

It is a twice-told tale, that the world is passing away from us. God has written it upon every page of His creation that there is nothing here which lasts. Our affections change: the friendships of the man are not the friendships of the boy. The face of the visible world is altering around us: we have the grey, mouldering ruins to tell of what once was. Our laborers strike their ploughshares against the foundations of buildings which once echoed to human mirth, skeletons of men to whom life was once dear, urns and coins that remind the antiquarian of a magnificent empire. This is the history of the world and all that is in it. It passes while we look at it. We are such stuff as dreams are made of.—F. W. Robertson.

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THE STORY OF IRELAND

(By A. M. SULLIVAN.)

XXII.—HOW THE ANGLO-NORMAN COLONY FARED.

I have, in the foregoing pages, endeavored to narrate fully and minutely all the circumstances leading to, and attendant upon, the Anglo-Norman landing and settlement in this country, A.D. 1169-1172. It transcends in importance all other events in our history, having regard to ulterior and enduring consequences; and a clear and correct understanding of that event will furnish a key to the confused history of the troubled period which immediately succeeded it.

It is not my design to follow the formal histories of Ireland in relating at full length, and in consecutive detail, the events of the four centuries that succeeded the date of King Henry's landing. It was a period of such wild, confused, and chaotic struggle, that youthful readers would be hopelessly bewildered in the effort to keep its incidents minutely and consecutively remembered. Moreover, the history of those four centuries fully written out, would make a goodly volume in itself: a volume abounding with stirring incidents and affecting tragedies, and with episodes of valor and heroism, adventurous daring, and chivalrous patriotic devotion, not to be surpassed in the pages of romance. But the scope of my story forbids my dwelling at any great length upon the events of this period. Such of my readers as may desire to trace them in detail will find them succinctly related in the formal histories of Ireland. What I propose to do here, is to make my youthful readers acquainted with the general character, course, and progress of the struggle: the phases, changes, or mutations through which it passed: the aspects it presented, and the issues it contested, as each century rolled on, dwelling only upon events of comparative importance, and incidents illustrating the actions and the actors of the period.

Let us suppose a hundred years to have passed away since King Henry's visit to Ireland—that event which Englishmen who write Irish history affect to regard as an "easy conquest" of our country. Let us see what the Normans have achieved by the end of one hundred years in Ireland. They required but *one* year to conquer England; and, accordingly, judging by all ordinary calculations and probabilities, we ought surely, in one hundred times that duration, to find Ireland as thoroughly subdued and as completely pacified as England had been in the twelvemonth that sufficed for its utter subjugation.

The nature of the struggle waged by the Anglo-Normans against Ireland during this period was rather peculiar. At no time was it an open and avowed effort to conquer Ireland as England had been conquered, though, as a matter of fact, the military force engaged against the Irish throughout the period exceeded that which had sufficed the Normans to conquer England. King Henry, as we have already seen, presented himself and his designs in no such hostile guise to the Irish. He seems to have concluded that, broken and faction-split, disorganised and demoralised, as the Irish princes were, they would probably be rallied into union by the appearance of a nakedly hostile invasion; and he knew well that it would be easier to conquer a dozen Englands than to overcome this soldier race if only united against a common foe. So the crown of England did not, until long after this time, openly profess to pursue a conquest of Ireland, any more than it professed to pursue a conquest in India in the time of Clive. An Anglo-Norman colony was planted on the south-eastern corner of the island. This colony, which was well sustained from England, was to push its own fortunes, as it were, in Ireland, and to extend itself as rapidly as it could. To it, as ample excitement, sustenance, and recompense, was given, prospectively, the land to be taken from the Irish. The planting of such a colony—composed, as it was, of able, skilful, and desperate military adventurers—and the endowing of

it, so to speak, with such rich prospect of plunder, was the establishment of a perpetual and self-acting mechanism for the gradual reduction of Ireland.

Against this colony the Irish warred in their own desultory way, very much as they warred against each other, neither better nor worse; and in the fierce warring of the Irish princes with each other, the Anglo-Norman colonists sided now with one, now with another; nay, very frequently in such conflicts Anglo-Normans fought on *each* side! The colony, however, had precisely that which the Irish needed—a supreme authority ever guiding it in the one purpose; and it always felt strong in the consciousness that, at the worst, England was at its back, and that in its front lay, not the Irish nation, but the broken fragments of that once great and glorious power.

The Irish princes, meantime, each one for himself, fought away as usual, either against the Norman colonists or against some neighboring Irish chief. Indeed, they may be described as fighting each other with one hand, and fighting England with the other! Quite as curious is the fact, that in all their struggles with the latter, they seem to have been ready enough to admit the honorary lordship or suzerainty of the English king, but resolved to resist to the death the Norman encroachments beyond the cities and lands to the possession of which they had attained by reason of their treaties with, or successes under, Dermot McMurrough. The fight was all for the soil. Then, as in our own times, the battle cry was "Land or Life!"

But the English power had two modes of action; and when one failed the other was tried. As long as the rapacious freebooting of the barons was working profitably, not only for themselves but for the king, it was all very well. But when that policy resulted in arousing the Irish to successful resistance, and the freebooters were being routed everywhere, or when they had learned to think too much of their own profit and too little of the king's, then his English majesty could take to the *role* of magnanimous friend, protector, or suzerain of the Irish princes, and angry punisher of the rapacious Norman barons.

We have already seen that when Henry the Second visited Ireland, it was (pretendedly at least) in the character of a just-minded king, who came to chastise his own subjects, the Norman settlers. When next an English king visited these shores, it was professedly with a like design. In 1210 King John arrived, and during his entire stay in this country he was occupied, not in wars or conflicts with the Irish; quite the contrary—in chastising the most powerful and presumptuous of the great Norman lords! What wonder that the Irish princes were confirmed in the old idea, impressed upon them by King Henry's words and actions, that though in the Norman barons they had to deal with savage and merciless spoliators, in the English king they had a friendly suzerain? As a matter of fact, the Irish princes who had fought most stoutly and victoriously against the Normans up to the date of John's arrival, at once joined their armies to his, and at the head of this combined force the English king proceeded to overthrow the most piratical and powerful of the barons! Says McGee: "The visit of King John, which lasted from the 20th of June to the 25th of August, was mainly directed to the reduction of those intractable Anglo-Irish princes whom Fitz-Henry and Gray had proved themselves unable to cope with. Of these the De Lacys of Meath were the most obnoxious. They not only assumed an independent state, but had sheltered de Braos, Lord of Brecknock, one of the recalcitrant barons of Wales, and refused to surrender him on the royal summons. To assert his authority and to strike terror into the nobles of other possessions, John crossed the Channel with a prodigious fleet—in the Irish annals said to consist of seven hundred sail. He landed at Crook, reached Dublin, and prepared at once to subdue the Lacys. With his own army, and the co-operation of Cathal O'Connor, he drove out Walter de Lacy, Lord of Meath, who fled to his brother, Hugh de Lacy, since de Courcy's disgrace, Earl of Ulster. From Meath into Louth John

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pursued the brothers, crossing the lough at Carlingford with his ships, which must have coasted in his company. From Carlingford they retreated, and he pursued to Carrickfergus, and that fortress, being unable to resist a royal fleet and navy, they fled into Man or Scotland, and thence escaped in disguise into France. With their guest de Braos, they wrought as gardeners in the grounds of the Abbey of Saint Taurin Evreux, until the abbot, having discovered by their manners the key to their real rank, negotiated successfully with John for their restoration to their estates. Walter agreed to pay a fine of 2500 marks for his lordship in Meath, and Hugh 4000 for his possessions in Ulster. Of de Braos we have no particulars; his high-spirited wife and children were thought to have been starved to death by order of the unforgiving tyrant in one of his castles.

In the next succeeding reign (that of Henry the Third), we find a like impression existing and encouraged amongst the Irish princes; the King of Connaught proceeding to England and complaining to the king of the unjust, oppressive, and rapacious conduct of the barons. And we find King Henry ordering him substantial redress, writing to his lord justice in Ireland, Maurice Fitzgerald, to "pluck up by the root" the powerful de Burgo, who lorded it over all the west. There is still in existence a letter written by the Connaught king to Henry the Third, thanking him for the many favors he had conferred upon him, but particularly for this one.

(To be continued.)

IRELAND AT THE CONFERENCE

But let us suppose (said his Grace Archbishop Mannix on St. Patrick's Night, in Melbourne) that Mr. de Valera—according to the cables, he is the President of the Irish Republic—does present himself in Paris to plead Ireland's cause, what would be the verdict of the Peace Conference? There is only one verdict possible—and that is just why England will not, if she can prevent it, allow him a hearing. Let me put a question which I have often put before. If Mr. de Valera were to present himself at the door of the Peace Conference, and plead for a hearing, and if he were asked against whom his country had a grievance, and that he could say that Germany was Ireland's enemy and oppressor, he would be at once admitted and get a place near the head of the table. (Cheers.) If he were able to say that Germany held his country in bondage by force; that, under German rule, the Irish population had fallen by half in 50 years; that, of the millions lost to Ireland, some were in exile, and others in paupers' graves; that Germany had strangled Ireland's trade, and ruined her industries; that the Irish people were normally under coercion law, and that now the country was under martial law; that her elected representatives were in German prisons; that he himself had but just escaped from prison; that each new generation within the last 100 years had its own rebellion; if he were able to urge these charges against Germany at the Peace Conference, what, think you, would happen? Why, he would not be allowed to go half-way through with the litany of his country's woes. He would be asked to point out on the map the boundaries of the new Irish State. He would reply that God had marked out its confines, and the Conference would proceed to draw up the charter of Ireland's freedom under international sanction. Then, as we are told, the members of the Conference would sign their names in alphabetical order. And when it came to Mr. Lloyd George's alphabetical turn, he would drop a big, hot, salt tear upon his signature as he thought of the German atrocities in Ireland—from Drogheda and Wexford to Bachelor's Walk and O'Connell Street; and his Welsh frame would be swept and shaken with emotion to think that he, a humble Welsh attorney, was privileged to emancipate from German slavery the gallant Irish nation, which had so long

struggled to be free. Oh, the hollowness and insincerity of it all! Unfortunately for de Valera's pleading, the enemy is not Germany, but England. That makes all the difference. That is why England thinks that his place is not at the head of the table, but outside the door.

A Domestic Question.

Of course, they urge that the Irish question is a domestic question, with which the Conference has nothing to do. Even if it were a domestic question, surely it ought to be settled; and if they have failed to settle it elsewhere, then it should be settled at the Conference. For it is truly ridiculous for England to settle the domestic questions of other nations and to refuse to settle her own or submit them to the Conference. It reminds me of the man—we all know him—who is sour, ill-tempered, morose, ungenerous with his wife and the other ladies of his own household, but is always gay and pleasant and devoted and open-handed with those ladies and others who are not of his own home. If one were to demonstrate with him, he would say, it would be his only answer, that that was a domestic question with which outsiders had nothing to do. That answer may satisfy him, but it would not satisfy his wife, nor anybody else. The truth is that the Irish question is not a domestic question. It touches every corner of the Empire. And it was Mr. Lloyd George himself who said in his recent election manifesto that there could be no peace in the Empire until Ireland was appeased. He was quite right in that statement. The Irish trouble is even of wider import, for it has its ramifications outside the Empire, in America, and wherever the Irish race is scattered. No one knows that better than Mr. Lloyd George, unless, perhaps, President Wilson. It is little use to tell Mr. Wilson that the Irish trouble is a mere local domestic issue. Even in a larger and deeper sense still the Irish question is not domestic, but world-wide. For behind Ireland, approving her claims, stand all the nations of the world. They may not be in a position to render much aid to Ireland. But not one of them has ever approved or condoned England's shameful treatment of Ireland.

Cardinal Mercier and Ireland.

However, I must not detain you. I will just give you two striking testimonies to the justice of Ireland's claims. Outside military circles, at all events, there is no man more honored than Cardinal Mercier. (Loud cheers.) His heroic figure is head and shoulders above all others. He is not a hot-headed Irish extremist. (Laughter.) He has no inborn hatred of England. He knows and he has generously acknowledged what Belgium owes to England. He has, no doubt, heard it asserted that Ireland has been false to Belgium and to civilisation. He certainly knows what Ireland has done, and what Ireland has left undone in the war. He should, therefore, be an unprejudiced and impartial judge of the question that divides Ireland and England. Now, just hear what the great Belgian Cardinal says in a message to Ireland recently:—

"It is inconceivable that Ireland's right to self-determination and nationhood be not recognised by the free nations of the world at the Peace Conference. Your country, the most faithful and venerable daughter of the Church, deserves justice from all mankind, and must surely receive it.

"The Irish people are the oldest and purest nationality in Europe, and their noble adherence to faith and nationality, the most glorious record in history."

I thank Cardinal Mercier for those noble words. Candid friends of mine have from time to time held his Eminence up to me as a model that I might copy with profit. They have sometimes been to the trouble of sending me his speeches—they did not send me this latest message. I have more veneration for Cardinal Mercier than they have. I know the depth and the sincerity of their new-found love for Cardinal Mercier and for Catholic Belgium. I know how long it is likely to last. I have long known and venerated Cardinal Mercier, and I should be proud indeed to imitate him

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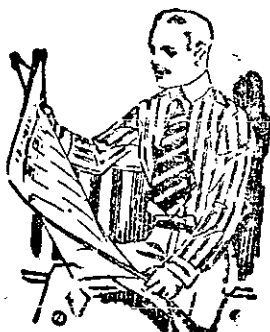
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even at a great distance. But I never honored him more than I do to-night, with those noble words of his in my ears and in my heart. (Applause.) I make candid friends and foes a present of them.

Queen Victoria Speaks From the Grave.

Just one other witness from a different quarter. Queen Victoria was not an Irish patriot. Young Australians, perhaps, are not very familiar with her name—such is the vanity of human greatness. But she was the grandmother of George V., she was Queen of England and Empress of India. She was a sensible woman, capable of forming a sensible judgment and then of keeping it to herself. The statement which I am about to read from her Majesty was not made publicly. It was made in a private letter, which, with other letters, is now published for all the world to read. The two volumes will no doubt be found in the private collection of her admirers in Melbourne. But I assume that all can find them in the Public Library. The extract which I am about to read will be found in Vol. II., at page 237. Her Majesty's statement was made long ago, when there was trouble brewing in Austria-Hungary and in Ireland. Ireland was in a state of rebellion against England, and it looked as if the disruption which has overtaken Austria-Hungary in our day might have been then precipitated. The English Government of the day was ready to stamp out revolution in Ireland with ruthless ferocity, and at the same time to sympathise with revolution in Central Europe. How history goes on repeating itself! Queen Victoria was no friend of Ireland. Needless to say, she had no sympathy with Irish claims. I remember a great part of her reign, but I cannot recall one kind or sympathetic act towards Ireland. However, she was a wise woman in many ways, and she was more honest than her Ministers. It was in a wise and honest frame of mind that she wrote the following remarkable and forcible words, an indictment of the dishonesty and hypocrisy of her own country in her own day. Here are her Majesty's words: "It is quite immoral" (a strong word for a woman and a queen) "quite immoral, with Ireland quivering in our grasp and ready to throw off allegiance at any moment, for us to force Austria to give up her lawful possessions." That is strong language from the Queen of England. She is dead, but her words remain, and I am glad to do her Majesty the service of recalling them. (Cheers.) Her indictment of the hypocrisy of her nation is even more telling and biting to-day than when it was written. English representatives are helping to give freedom to the nations into which the Central Empires are broken. Ireland is still quivering in the grasp of England. Yet there are those who would not give Ireland even a hearing. Queen Victoria has pronounced on their conduct in advance. Their discrimination against Ireland is not merely inconsistent, she says, but quite immoral. Now, Mr. de Valera has stronger claims to get a hearing at the Peace Conference, but the words of their wise sovereign should make a strong appeal to loyal Englishmen.

If the Peace Conference Fails Ireland?

But if all appeals to reason fail, if President Wilson be unwilling or unable to get a hearing for Ireland, what then? Ireland can still depend on God and on the stout hearts and hands of her own sons. (Great cheering.) The Irish are the oldest and the purest nation in Europe, and God who has watched and guided them so long can strengthen their weakness, and give them justice and victory, though He be their only helper. May His blessing rest upon all those who are making Ireland's claim and upon all those who give it a hearing. May God bless you and all who love Ireland and hope for her future.

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(From our own correspondent.)

April 12.

A very successful social in aid of the French Red Cross and organised by Mrs. F. Moeller, was held in Princess Hall, Napier, on Wednesday last, when there were some 70 couples present. As a result of this effort a substantial sum will be handed over to this worthy fund.

An official welcome home was on Wednesday night last accorded the returned soldiers of the Taradale district, some thirty of whom were present at the entertainment, which took the form of a social evening. The speakers included Father Hickson, who said it had taken the South African and the recent war to show the qualities of the New Zealanders and he hoped that New Zealand would never give them cause to regret their service abroad.

In the Easter competitions, which commence in Napier this week, a number of convent pupils have entered in the various sections. Among these are:—Church choir—St. Joseph's Native School Choir and St. Joseph's Convent Boarding School Choir; School choir—Sacred Heart High School Choir, St. Joseph's Native School Choir; instrumental (piano)—Misses E. Sattler, B. Eades, K. Dineen, Lett, M. Berry, Doolan, R. McGrath, M. Dallow, E. Kirk, and a number of Maori girls. In the violin section Miss Latapie and Miss M. Collison have both entered. Miss K. Mullany and Miss B. Dallow, also Mr. J. Mullany, have entered in several of the dancing sections.

The mission which was in progress at Hastings for two weeks concluded on Sunday, March 30. There was a general Communion on that morning, the Hibernian Society members attending in regalia. The sight was an impressive one. Throughout the mission the services were very largely attended, and it was gratifying to note that right through the services were attended by a very large percentage of men. At the evening services many outsiders came to hear the eloquent sermons preached by the two very able missionaries, and on many occasions the seating accommodation in the church proved absolutely inadequate. When the mission had been in progress for a little over a week over 4000 had received Holy Communion, and no doubt much lasting good will be the result of this mission which is said to be the most successful one held in this district for a very considerable period. A five days' mission was also given at the Olive church by Father Ainsworth, and was also considered highly successful.

The much-appreciated mission commenced at St. Mary's Church, Port Ahuriri, on Sunday last, and will continue for a week. All services are being well attended. It is being conducted by both Missioners, Fathers O'Leary and Ainsworth. It is also intended to give brief missions at the smaller districts of Maraekakaho, Paki-Paki, etc., at a later date.

When your spirit within you is excited or relaxed or depressed, when it loses its balance, when it is restless or wayward, when it is sick of what it has and hankers after what it has not, when your eye is solicited with evil and your mortal frame trembles under the shadow of the tempter,—what will bring you to yourselves, to peace and to health, but the cool breath of the Immaculate and the fragrance of the Rose of Sharon?—*Newman*.

When days are short and nights are long,
When south-east gales are going strong,
When trees uproot and rainclouds burst,
Wild winter then is at its worst.
Then is the time for colds and chills,
For sore throat, coughs, and kindred ills;
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Current Topics

The Great Illusion

The recruiting officers of every rank and of both sexes did not hesitate to tell the people during the past four years that this war, over which the Allies are still bickering, was to be—as far as the Entente Powers were concerned—the cleanest and the most ideal crusade ever known in the world. And in accordance with the ways of John Bullists it was a dangerous thing for any man to use his common sense during that period; and a still more dangerous thing for a man to tell the truth. Honest critics were either shut up metaphorically with an angry cry to the effect that they were seditious, or else they were shut up in reality by our Junkers, who were the loudest preachers of freedom. We denounced the enemy for suppressing free speech, and we did the same ourselves; we blamed him for driving men to fight, and we had Wanganui Barracks to our own credit: we shot Sheehy-Skeffington while we wept like waterfalls over the Poles and the Belgians. And at the back of all that there was a merry dance of profiteering going on. Government Ministers were not above having a finger in the pie. It was lawful even to trade with the enemy—for a consideration. And as a matter of fact a man of the fine old English name of Moritz Mond, after being publicly accused of dealings with the Germans in war time, became a Cabinet Minister. And thus went on the great, pure, disinterested crusade for which so many men were compelled to fight whether they were conscientious objectors or not, whether they belonged to a small nation which the champions of small nations were grinding under their heels or no. Many years ago Pope Leo XIII. wrote that the cause of the greatest social trouble was the fact that a small number of wealthy men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself. And now that the crusade is over what has been done to break the fetters of the poor and to punish the rich slave-drivers? Has anything been done? Is the lot of the poor even as tolerable as it was before? Are the rich less dangerous or less powerful? In reply the editor of the *New Age* tells us that "the effect of the war has been to accelerate the pre-existing movement towards the concentration of wealth in the hands of a few." He proves his thesis by the following remarks:—

1. According to the income-tax returns the number of persons whose income has been raised above £5000 a year during the last twelve months is 573.

2. Ninety persons are registered as enjoying an annual income of over £100,000.

3. One fifteen-hundredth of the population receive annually one-tenth of the whole national income.

Thus the war which has left the nation poorer has left a few men richer. Side by side with Militarism for the poor existed State-protection for the profiteers, as a result of which Plutocracy is stronger and more merciless than ever at the end of this war which was to bring justice to all mankind and restore justice and equality to the earth. To us who have protested in vain against the hypocrisy which persecuted Ireland while calling on men—even on Irishmen—to die for Poland this comes as no surprise. But when the men who have been deceived find out what they have fought for and what sort of victory they have won what is going to happen? The other day Cecil Chesterton was killed in the war; but before he died he left a solemn warning. It was this: *The men who will come back from the war to find that they are not going to get fair play from the Plutocrats have been accustomed to the use of arms.* Will the Plutocrats heed the warning, or will it take another Reign of Terror to put the fear of God into them?

Our Own Brand of Prussianism

By Prussianism we have been taught that we are to understand a system of oppression of small nations, an assumption of a mission to possess and rule the whole earth, a contempt for treaties and promises, the destruction of cathedrals and unrestricted belligerency which takes heed of no conditions of age or sex. The press of the Empire has spent nearly four years in telling us over and over again how we ought to hate Prussianism because it stands for these abominable things. The press is right we ought to hate them. And if we ought to hate them in an enemy we ought to hate them a thousand times more in ourselves. There is a section of the press which is ready to bring out machine guns or at least to urge on Hooligans of various types to attack the man who will accuse ourselves of practising this awful thing that we declare so hateful in others. However our task is made easy by the fact that some of the papers so often quoted for our misled public as authorities on the Irish question—and therefore above suspicion!—are in themselves ample proof that Prussianism is rampant in our midst in the Empire. We needn't go back to Lord Rosebery's hint that our object in existence was to stamp the Anglo-Saxon character on the white race, or to the gentle request from the *London Times* that the Boer war should be hurried to an end by a policy of striking terror into non-combatants. We need not go back beyond the present war to find that we were advocating the very things we denounced in our foes. Papers like the *Globe* and the *Morning Post* seem to hate Germany for the reason that in her bid for pre-eminence she takes no account of our own claim to world supremacy. And the whole argument against Germany falls to pieces if we grant that we or any other people have any right to claim such supremacy. Might is right, is, we are told, a Prussian maxim, but it is also the maxim which underlies the arguments of the Jingoists and their organs. A book has recently been published called *Christian Imperialism*, and in it the author, who is not alone in his view, claims frankly that the British race has been stamped with the seal of divine approval and chosen of God for a high mission, in language which we are accustomed to ridicule as being a monopoly of the Kaiser. And as a consequence, we suppose, of this high mission the Imperialist who wrote the book in question asserts Britain's right to uphold a naval supremacy characterised by aggression and selfishness. Again, the *Saturday Review* advised our airmen to bomb Cologne Cathedral in retaliation for the destruction of Rheims, in other words to commit what we had ourselves very rightly denounced as not only a crime but an act of vandalism, and in the case of Cologne, one for which no military necessity could be alleged. Last, but not least, the *London Tablet*, the paper which fell so low as to publish without comment the lying attacks made by the creature Hughes on Dr. Mannix, permitted a correspondent to advocate in its columns a policy of "unrestricted belligerency," as if above all human things there were not for ever and under all circumstances the moral laws sanctioned by the God of all nations who is scourging a sinful people, and who will scourge them until there comes a change of heart that is yet far distant from us all. To all this an Irishman will add, What about the rights of small nations under British rule? What about promises made and broken to Ireland? What about the outrageous denial in Ireland of the principle we have laid down that the majority of a people must determine their own form of government? What about Lloyd George's admission that the Home Rule Bill should be put into force, not from any consideration for honor or fairness but under compulsion from America? What about the fact that in the committee appointed to draft the Bill we did not read the name of a single representative of the Irish people? Our governments, our press, our politicians are contradicting their own expressions day after day until the people have come to distrust everyone of them. And this fact, in connection with the connivance of our so-called statesmen at the profiteering that

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goes on apace, is preparing a state of things among us that may awaken our dictators very rudely one of these days. No nation ever yet strayed far from the pathways of right and truth without paying sooner or later a heavy penalty for it.

Religious Statistics

In an article in the *Dunedin Evening Star*, the Rev. Robert Wood examines in detail the religious statistics for New Zealand according to the belated 1916 census report. In three tables he gives us, (a) the numbers in the various denominations, (b) statistics for church-going, (c) for attendance at Sunday School. Note that he says his figures for "Roman" Catholics include "Catholics undefined," *apropos* of which we who hold that there is but one Catholic Church, and that it is ours, never, for census purposes or for any other reason, sign ourselves "Roman" Catholics, and we are certain that many others follow us in this. "Roman" Catholic is a Protestant label which for our part we will not accept.

NUMBERS BY DENOMINATIONS.

Denomination.	Number.	In-crease since 1911.	De-crease since 1911.
Church of England	459,671	47,350	—
Presbyterian	260,659	25,997	—
Roman Catholic, including Catholics undefined	151,605	10,015	—
Methodist	106,024	11,197	—
Baptist	20,871	830	—
Congregational	8,221	—	635
Lutheran	3,630	—	947
Church of Christ	9,249	62	—
Salvation Army	10,004	297	—
Seventh Day Adventist	1,534	421	—
Unitarian	1,402	86	—
Protestant, undefined	2,238	67	—
Greek Catholic	247	—	18
Other Christians	13,873	2,636	—
Hebrew	2,341	213	—
Mohammedan	47	35	—
Buddhist, Confucian	1,471	—	30
Other non-Christians	954	305	—
Agnostic	662	34	—
Freethinkers	4,446	208	—
Rationalists	619	—	162
Spiritualists	1,295	98	—
No denomination	5,023	782	—
Other indefinite	310	230	—
No religion	4,184	—	449
Atheists	115	4	—
Other no religion	12	—	—
Object to state	25,577	—	—
Unspecified	3,924	—	—

Grand total ... 1,099,449

The following are the figures for church attendance and church accommodation:—

Denomination.	Number at services.	Seating accommodation.
Church of England	54,964	125,330
Presbyterian	60,781	125,375
Roman Catholic	53,907	71,847
Catholic Apostolic	195	760
Greek Orthodox	40	60
Methodist	41,968	87,295
Baptist	6,034	13,190
Congregational	3,257	7,800
Brethren	6,119	16,110
Church of Christ	3,131	8,734
Lutheran	564	1,395
Society of Friends	44	200
Christadelphian	163	925
Seventh Day Adventist	613	1,648
Unitarian	150	800
Salvation Army	6,999	21,328
Hebrew	390	1,340

Church of God	80	80
Spiritualists	525	1,690
Mormon	355	950
Theosophist	226	431
Undenominational	2,527	5,972
Totals	243,024	493,260

Churches and chapels (to the number of 2091), schools, halls, theatres, private houses, are named as places where religious services are held. Mr. Wood tells us that in *Mudie-Smith's Religious Life of London* it is stated that in handling the figures for church-attendance 50 per cent. must be deducted for those who are too young, too old, too sick, or too busy to attend. He thinks that percentage too high, but suggests that a third should be deducted and a comparison based on the remainder. We disagree with Mr. Wood. Our experience in country districts warrants us in believing that 50 per cent. is not too high. Leaving out of the question the sick, the old, and the young, when in country places there is early Mass more than half the Catholic population cannot attend. Of course other denominations have not service as early as we have and this does not apply to them in the same way. Another thing to be considered is that when the census was compiled we were asked (if our memory serves us) to give in our returns the figures for the largest attendance at a service. For churches that have but one service that works out favorably, but it by no means does us justice. For instance, suppose we say that the largest Sunday attendance at Mass in St. Joseph's Cathedral is 800, what is there in that bald statement to tell the statisticians that there are three other Masses at which about 1200 others attend? This circumstance has to be taken into account when reading the figures for Catholics. It is obvious, too, from the foregoing that while seating accommodation in our churches may be more than sufficient for the largest number attending a service, it may be (and is) altogether inadequate for the total number of our people going to Mass on Sundays. Remembering that in all the larger towns there are from two to four Masses every Sunday, the difference thus made is by no means negligible. Bearing this in mind it is clear that Catholics are easily the best church-goers in the Dominion. Mr. Wood also gives a table for attendance at Sunday school. Catholics do their Sunday school work all the week round and the Sunday classes are of minor importance in comparison with the work done on week days. However, here are Mr. Wood's figures from the census:—

ATTENDANCE AT SUNDAY SCHOOL AND NUMBER OF TEACHERS.

The Government Statistician furnishes the following information about Sunday school scholars and workers belonging to the several denominations:—

Denomination.	Scholars.	Teachers.
Church of England	41,225	3,585
Presbyterian	37,141	3,838
Roman Catholic	12,234	612
Methodist	26,917	2,864
Baptist	5,424	707
Congregational	2,616	331
Brethren	3,513	390
Church of Christ	3,017	340
Lutheran	193	18
Christadelphian	65	12
Seventh Day Adventist	470	68
Unitarian	140	16
Salvation Army	4,786	519
Hebrew	151	9
Church of God	22	4
Spiritualist	97	11
Mormon	450	38
Theosophist	87	11
Undenominational	1,106	119
Totals	139,660	13,492

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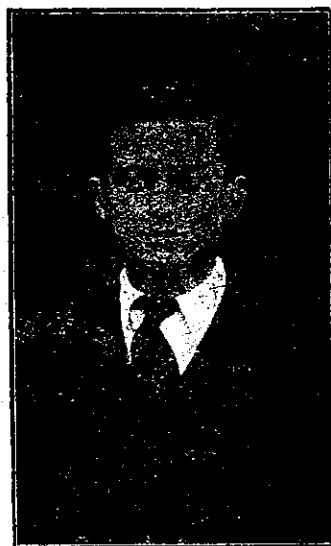
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This table gives the number of Catholic children attending Sunday school as 12,234. In the *Ordo* for this year the number of children attending Catholic schools is given as 19,602. Now each one of these children is taught catechism during the week in a more thorough manner than in any Sunday school. Add to this number the Catholic children attending State schools and taught on certain days by the local clergy or nuns, and you will get something near the true figures for Catholic children receiving religious instruction outside the regular religious services in the churches in common with adults. "Six denominations," says Mr. Wood, "i.e., Church of England, Presbyterian, Methodist, Roman Catholic, Congregational, Salvation Army, and Baptist—account for 1,014,000 of those designated Christians, but the remaining 35,000 Christians are divided into 91 sects. When we come to the 50,000 non-Christians they are divided into no fewer than 78 sects. Among the non-Christians there is one of each of the following 'denominations':—Arwhau, Calathumpian, Fellowship Reconciliation, Glasite, Hurlevite, Individualist, Indefinite, Independent, Mental Science, Laodicean, No Church, Positivist, Revolutionist, Reincarnationist, Stock, Shurite, Student Scientist, Universal Hedonist. There are about 50 non-Christian 'denominations' with less than six persons belonging to each. An injustice is done to the solitary 'Glasite' by placing him or her among the 'non-Christians.'"

PRIESTS AND THE SCIENCE OF RELIGION.

The mobilised French priests are being gradually released, and a series of spiritual retreats is being organised for them. These days of quiet prayer will serve as a transition period between their strenuous life at the front and the taking up of their parochial duties. In the diocese of Paris, the chief centre of these retreats is the Villa Mauresse at Clamart, where, between the 3rd of February and the 30th of June, ten retreats for priests who have been serving in the army will be preached, each one lasting nine days. It was noticed lately that the Bishop of Chalons, speaking to his priests, bade them adopt new methods of apostleship. It is with the same idea that the promoters of the retreats of Clamart propose giving the priests several lectures on "Religious Science," in addition to their spiritual conferences. It is certain that no man in France remains the same as he was five years ago; the demobilised priests have the experience of life at the front, but the ideas and problems that are now discussed by civilians are new to them and they must be kept informed of the thousand questions which have to be faced and in which the Church, represented by her ministers, has a voice.



MASTER JOHN N. SMITH,
A pupil of the Christian Brothers' School,
Dunedin, who was placed first in the Otago
Senior National Scholarship examination.



MASTER RICHARD JOHN O'CONNELL,
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Dunedin, who gained first place in the Do-
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PENALISING THE CHRISTIAN BROTHERS' SCHOOL

FATHER COFFEY STATES THE FACTS.

The following letter from the Very Rev. J. Coffey, Diocesan Administrator, appeared in last Thursday's *Otago Daily Times*, and *Dunedin Evening Star*:—

Sir,—Your note on the report of the Education Board respecting the refusal of the Minister of Education to allow the two winners of the senior scholarships to take out their scholarships at the Christian Brothers' School is substantially correct. There is another side to the question, however, and as the action of the Minister casts an apparent slur on the school, I ask you in fairness to publish the other side. The Minister's refusal rests on two points, contained in what he is pleased to call the adverse report of the inspector who visited the school on September 26, 1918:—(1) The teaching of science, especially physics, "owing to lack of apparatus, was not up to the requirements." (2) The secondary department of the school was understaffed, not having one teacher to every 25 boys. Both objections are substantially true, or were true at the time of the inspection. The authorities of the school were asked by the department to remedy these defects. One has been remedied by the appointment of an extra teacher, which brings the staff up to the requirements of the Education Department: therefore that cause of objection was removed before the scholarships were withdrawn—nay, even before they were won. The other source of objection—"the lack of apparatus"—is being removed as fast as the apparatus can be procured in the Dominion.

Now I am prepared to place the report on the Christian Brothers' School side by side with the report on any of the secondary schools in the Dominion, and if it is not up to the average (I believe it is above the average) of the others, I am prepared to give in to the Minister.

The school was examined and registered as a secondary school in 1915. It was next inspected in 1916. The inspector's report says: "The teachers are qualified." "The methods of teaching are on sound lines." "The boys appear keenly interested in their work." "A reasonable standard of neatness and care was noticeable in the written work." "Latin is good in the highest form, and very satisfactory in the intermediate." "The English language is taught in a thorough fashion." "The secondary department of this school is efficient."

The school was again visited by a departmental inspector on October 3, 1917. The report says: "The first-year pupils have covered a good year of secondary work in mathematics, French, and English (in which subject the reading was particularly good)." "The second-year pupils have covered well up to the intermediate standard in their French, mathematics, and English." "Science, both theoretical and practical, has been covered and the answering in this subject showed a good knowledge of the elements." "The school has a good laboratory, well fitted up and equipped." "Generally speaking, I consider that satisfactory work has been done, and that the science equipment is good."

The school was examined on September 26, 1918. I have given the two points that our attention was called to in this report, and which we were asked to improve on.

In the foregoing you have the kernel of the reports (over a period of three years since the school was gazetted as a secondary school in the terms of the Education Act of 1914) on which I am prepared to submit that the Minister of Education is not justified in the action he has taken. I now ask you to publish the results of the public examinations for which the boys attending the school sat this year:—

	Entered.	Passed.	Per cent.
Matriculation ...	3	3	100
Public Service ...	3	3	100
Intermediate ...	10	8	80
Senior Scholarship ...	4	4	100
Junior Scholarship ...	9	9	100

Two junior scholarships and two senior scholarships were also gained by the school. In the senior scholarship the highest marks for Otago were gained by a pupil of the school. In the junior scholarship the highest marks for the whole Dominion were gained by a pupil of the school.

In face of such a record may I ask again, Is the Minister justified in saying the school is not efficient? I say he is not, and I have sufficient faith in the sense of justice of the majority of your readers to think that they will also say he is not justified. I may also say that we do not intend to let the matter rest where it is at present. I have asked the Minister to reconsider his decision, and in doing so I have pointed out to him that it has not appeared from the published reports of the public high schools that the regulations were fully carried out in them during the past four years—war time—and in any case, in proportion to the number of pupils attending the schools, none of them can show a better result than the Christian Brothers' School. Why, therefore, brand this particular school as inefficient? If the Minister is out to penalise denominational schools let him come out in the open and not hide behind one of his departmental officers. Let me add that he had another course open to him which would be accepted as just by all parties—viz., allow the scholarships to be taken out, and if at any time during the currency of them he was not satisfied with the course of instruction given or the progress made by the holders of the scholarships, he could withdraw them. No one would have objected to that course. But to deny the boys the possibility of success is not in accordance with the broad-mindedness and the interest for education we might expect from a Minister of Education.—I am, etc.,

JAMES COFFEY,

St. Joseph's Cathedral, Dunedin

STATE GRANTS TO CATHOLIC SCHOOLS

With reference to the *Dunedin Evening Star's* suggested resolution for annual meetings of householders to elect school committees, and commented upon, editorially, in last week's issue of the *Tablet* under the heading "Godless Education," the following letter from the Very Rev. J. Coffey, Diocesan Administrator, appeared in the *Star* of Monday, April 7:—

Sir,—I am sorry to notice that you are suffering from your annual attack of megalomania. I thought that the recipe which I gave you last year would have effected a permanent cure; but evidently the disease is too deep-set. In your issue of last Wednesday you recommend a certain resolution to the householders who meet this month for the purpose of electing school committees. This resolution is not in the interest of sound education; it is not in the interest of Christianity; it is not sportsmanlike; it is not just. It is an insult alike to the boy who wins a scholarship, but who, according to you, should be deprived of its use unless he is craven-hearted enough to turn his back on his school and his teachers, and to the boy who receives—the doubtful compliment—the prize which he has not won. For instance, this year one boy out of our school topped the list by a big margin of marks for all New Zealand in the junior scholarship examination, yet you are sportsman enough to say that he should not get that prize. Another of our boys topped the list for all Otago in the senior national scholarships. This boy, the son of a widowed mother, is, according to you, to be deprived of his prize. Is this

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in the interest of education or fair play? If he won a prize in the sports field, would you advocate that it should not be given to him because he comes from a Catholic home or goes to a Catholic school? We hear a great deal lately of Bolshevism and Hunnism; what else are you advocating but Bolshevism and Hunnism in its worst type by your resolution? It is no wonder that minorities secretly combine and sometimes use dangerous means to attain the object they think they are justly entitled to. The "Law of the Bolo" finds its justification in the tyranny of the majority rule. If I might suggest a resolution for the meetings of householders it is this:—"That the time has arrived for the Christian people of New Zealand to combine to preserve Christianity in this fair Dominion, which must be done by keeping the schools Christian, and that Christ's answer to Satan be given to the Atheist, the Rationalist, and non-Christians generally: 'Begone, Satan; the Lord thy God thou shalt adore, and Him only shalt thou serve.'"—I am, etc.,

JAMES COFFEY.

To this letter the editor of the *Star* attached the following footnote:—

Our reply to the above is simply this: The State makes ample provision for the physical, mental, and moral training of all children. Those parents who do not wish to take advantage of this education may send their children to private or denominational schools, but they must not expect the State to pay for such schooling. As well might a taxpayer who is dissatisfied with the police protection provided by the State employ a private watchman and expect the State to pay his salary.—Ed. *E.N.*

In reply, Father Coffey wrote, under date April 8, to the editor of the *Star* as follows:—

Sir,—In your reply to my letter which appeared in your issue of yesterday you say "The State makes ample provision for the physical, mental, and moral training of all children." (I might question the "moral training." Moral training without a religious basis is impossible, but I shall let it pass for the present.) "Those people who require denominational schools must not expect the State to pay for them no more than a person who employs a private detective or a private watchman must expect the State to pay his salary." Were your premises right I would agree with your conclusion. But your premises are not right and you know they are not right, therefore your conclusion is wrong. In the first place I was writing about a prize won in open competition. I was advocating the right of the boy who won the prize to use it in the way he considered gave him the best results and in a way which should be satisfactory to those who gave the prize. You limit the use of the prize and limit it in such a way as to demand the winner to give it back or become a traitor to his school and to his teachers. There is only one word in the language to describe such advocacy—Shame!!

In the second place you conveniently forget that such a thing as *conscience* comes into the question, and "conscience makes cowards of us all," and not a freak conscience or the conscience of a few erratic individuals, but the conscience of at least between 20 and 30 per cent. of the population, which I maintain no Government or State has the moral right to coerce.

You gave one example in reply to me, let me give you another in reply to your contention. Mine, I think, will be more to the point. The Minister of Education has been going round the country lately promising all sorts of luxuries to the dear little children of the State schools, no doubt with an eye on the coming elections. One of the luxuries promised is a nice hot midday meal or dinner. Let us suppose that this scheme eventuates and that a nice well-cooked dinner of *pork* is provided but no other kind of meat. Twenty per cent. of the children attending the schools are of the Jewish faith. Will you say to those children "the State has prepared a nice satisfying meal of *pork* for you, good for the physical development of the body and the brain cells, and even for the moral development of the soul," as a well-nourished child is

usually good. But the Jewish children will answer: "We cannot eat the pork no matter how good; our religion prohibits us." Will you answer these little ones: "You will have to take it, because the State provides it, or go without, or pay a double price to get the food that your religion allows you"? For remember, Mr. Editor, that the Catholics pay their due share for the education given in the public schools and also for the prizes given by way of scholarships. Therefore, in asking the right to hold these scholarships in their schools they are only asking what is theirs, and in getting them they are under no compliment to the State or to anybody else.—I am, etc.,

JAMES COFFEY.

St. Joseph's Cathedral, Dunedin.

THE LATE FATHER M. J. LEWIS

SOLEMN REQUIEM AT PATEA.

On Tuesday last (writes an esteemed correspondent under date April 7) the people of Patea paid an appropriate tribute of respect to the memory of the late Father M. J. Lewis. The occasion was a Solemn Requiem for the repose of his soul. Every effort was made to give the deceased priest a high and lasting place in the memory of the people who profited for a brief period by his first missionary labors. During the earlier Masses in the morning the people attended in good numbers, and many offered Holy Communion for the repose of his soul. Again at 11 a.m. the people from all parts of the parish showed their appreciation of the deceased priest by taxing the church to its utmost capacity. At the Solemn Requiem his Grace Archbishop O'Shea presided and also pronounced the Absolution at the Catafalque.

Father Duffy (Patea) was celebrant; Father Moore (Ohura), deacon; Father Phelan (Masterton), sub-deacon; and Father Cashman (Marton), master of ceremonies. There were also present Very Rev. Dean McKenna (New Plymouth), Very Rev. Dean Power (Hawera), Fathers O'Connell, S.M., Menard, S.M., McDonald, S.M. (Wanganui), O'Beirne (Carterton), McManus (Palmerston North), O'Dwyer (Fielding), Mangles (Stratford), Long (Inglewood), Saunderson (Mania), Doolaghty (Opunake), and Harnett (Patea).

At the conclusion of the impressive ceremonies Rev. Father J. A. O'Connell, S.M., in an eloquent and touching discourse, from the text "Thou art a priest forever" Heb. v. 6. delivered the following beautiful panegyric:—

We are assembled this morning to pay a tribute of respect to the memory of a young hero priest, and to offer up prayers and supplications to the throne of God for the eternal repose of his soul.

It may be well on such an occasion, when priests and people come together, to consider what a priest is.

"A priest," says St. Paul, "is one taken from among men, and ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins" (Heb. v. 1). Neither doth any man take the honor to himself, but he that is called by God as Aaron was.

Our Blessed Saviour, speaking to His Apostles on their election to this high dignity, and wishing to imprint on their minds a just sense of His immense love for them in choosing them for such an office, says "You have not chosen Me, but I have chosen you—you are not of the world, but I have chosen you out of the world." (John xv. 16-19.)

From this plain declaration of Scripture it appears that a priest is a person called in a special manner by the will of God from among other men to an entire separation from the world and dedicated to his Divine Saviour to be employed in the things that appertain to God, "to offer up gifts and sacrifices to Him."

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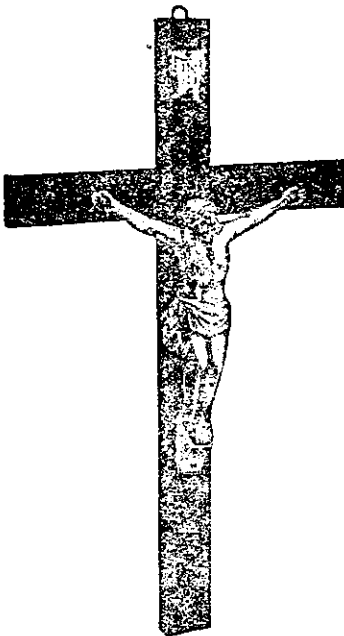
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alone and consists of sacrifice. The homage of adoration, thanksgiving, propitiation, and supplication, is due to God from all men; these are the four great ends of sacrifice.

Next,—he has positive duties towards men. He is bound to teach and instruct them in whatsoever relates to the service of God and the salvation of their souls, to sanctify and assist them according to the nature of his priesthood and the powers given to him for that purpose. Hence it appears that the supreme government and direction of the people in everything that relates to the worship of God and the salvation of souls is committed to the priesthood subject to such limitations or conditions as God may prescribe.

The Catholic Church understands this, and has ever given to her priesthood the respect due to so high an office. The world, in its pride, rails against the office and authority of a priesthood and protests that no one should stand between itself and God. It seems to forget that God, not the world, has to decide this question. From the days of Adam men have never been without priests to offer sacrifice in their name and to teach them the Divine law. When Jesus Christ came into the world He absorbed into Himself the entire office of priesthood, and from His coming until the end of time God will recognise no other priesthood, no other sacrifice, and no other teaching than that of Jesus Christ. Our Blessed Lord selected His Apostles from amongst men and ordained them to carry on the glorious work of the priesthood. How beautiful are the titles our Blessed Lord gives to them:—

"You are the salt of the earth—but if the salt lose its savor, wherewith shall it be salted?" (Matt. v. 13.) As salt preserves meat from corruption, so is the priest placed among the faithful that he may preserve them from moral taint by his example and precepts.

"Ye are the light of the world. A city seated on a mountain cannot be hid." (Matt. v. 14.) Jesus is the true light which enlighteneth every man that cometh into the world, and the Apostles and their successors in the priesthood were placed to shine by His light, and to enlighten those that sit in darkness and in the shadow of death. A priest is distinguished by the titles of "Friend of Christ," "Brother of Jesus." "I will not now call you servants, for the servant knoweth not what his lord doeth: but I have called you friends, because all things whatsoever I have heard of My Father, I have made known to you." (John xv. 15.)

After His resurrection our Lord sent by Mary Magdalen this gracious and touching message to His Apostles—"Go to My Brothers and say to them: 'I ascend to My Father and to your Father, to My God and your God.'" (John xx. 7.)

The priest is known also as the "Man of God." This title the priest shares with the prophets of old because his mission, like theirs, is divine, and because he is exhorted to resemble God in the holiness of his life.

St. Paul calls the priest "a dispenser of the mysteries of God." (1 Cor. iv. 1.)

The minister of reconciliation—"All things are of God, Who hath reconciled us to Himself by Christ, and hath given us the ministry of reconciliation." (2 Cor. v. 18.)

The priest is styled the "Physician of the soul." "Is any man sick among you," says St. James, "let him call in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man, and the Lord will raise him up: and if he be in sins, they shall be forgiven him." (James v. 14-15.)

The priest is called the Ambassador of Christ. "For Christ, therefore, we are ambassadors, God, as it were, exhorting by us." (2 Cor. v. 20.)

The most beautiful and significant title the priest bears is that of "Father," for it sums up all that the others contain. It presents to us the priest with all the affection and devotion of the most loving of fathers in his watchfulness over his children, providing

for their every need, and protecting them in every danger and trial.

Such is the high ideal set by the Catholic Church in regard to her priesthood. Such is the teaching infused into the heart and soul of each Levite during his days of preparation for the high office to which he aspires. And when, after years of prayer and study, he is called before the altar to undertake the weightiest office that human being can hold—all that these titles signify becomes to him a stern reality. He becomes, on the day of his ordination, a priest for ever according to the Order of Melchisedech.

The dear young priest whose memory we come to honor this morning was prepared for the priesthood with these high ideals of the priestly office set before him. He became a priest to engage in the sacred duties of offering the Holy Sacrifice of the Mass, of baptising, of preaching, of reconciling the sinner, of dispensing the Blessed Eucharist, of performing the duties of physician of the soul,—in a word, of becoming a father, a friend, a benefactor. And it was in the discharge of the sacred duties he had undertaken, that Father Lewis became a hero, a martyr, and gave his life for his fellow-man.

It was during the dreadful days of the epidemic that the saintly priest rose from his bed of sickness, knowing full well what it would mean to him, to prove himself the true minister of reconciliation and the physician of souls in bringing comfort to some plague-stricken soldiers who cried for help in their last moments.

Father Lewis, the true priest, the true Father, brought salvation to them, but the effort cost him his life at the very dawn of his priesthood, so full of promise in the production of good and abundant fruit.

God, in His wisdom, has called him from His vineyard. His labors, though short, are over, but the memory of that young hero priest and of his noble deeds, will live just as the memory of a Father Damien or any of the martyr priests of the Catholic Church. We honor his memory, and we pray that whatever imperfections human nature may have found in him will be speedily removed, and his soul, sealed with the invincible character of the priesthood, will be admitted to the eternal joys of Paradise.

DESPISED AND REJECTED.

Concluding recently the fortnight's mission which he had been conducting at St. Etheldreda's, Holborn, the Rev. Father George Nicholson, C.S.S.R., referred to the claims of the Catholic Church. "The Catholic Church teaches," he said, "and has ever taught, that she is the divinely appointed vehicle of truth to man. Men may dispute that claim, men may imagine that they have satisfactorily disproved that claim, but no earnest Christian man to-day may disregard that claim made by an age-long Church, as of no moment. The mere fact that the Catholic Church boldly makes that claim, and declares her willingness to submit the proof of her claim, must unquestionably arrest the attention of every believer in the divinity of Christ. How do the men of England, your fellow-citizens in London, meet that claim?" asked Father Nicholson. "For the most part either with the completest indifference or the profoundest disdain. Not one man in ten you meet in the Strand can tell you, not twenty in the whole of the British House of Commons could give you a description of the Church of God and her doctrines, without laying himself open to be corrected by a child of twelve. Florence Nightingale has said: 'No man knows why he is a Protestant: let him find out and he will have become a Catholic.' At least, let Englishmen to-day, before they reject the most ancient, the most widespread, the most numerous, the most glorious Church in God's world, let them, I say, at least know what they are rejecting, and believe me, there will be no rejection."

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 11.

Bro. M. J. Sheahan, district treasurer of the Hibernian Society, was in Wellington during the week, and found time to look up some of the local officers.

The Thomas Moore Anniversary Musical Festival Committee met last evening, Mr. F. J. Oakes presiding. The secretary reported that the syllabus of the competitions had been distributed to the various schools. Three choral competitions are included—one exclusively for girls, one for Catholic primary schools, and the other open to all schools. Besides the choral numbers, there will be solos, duets, and elocutionary items for both boys and girls. For the elocutionary contest the cups kindly donated by the Somerville family, through Mrs. Ward, of Auckland, have been allotted, one each for the boys and girls. The competitions will take place on May 24, and the concert on May 28 (Moore's anniversary).

An excellent set of pictures depicting the life of our Lord and the Crucifixion were shown at St. Anne's Church, Wellington South, on last Sunday evening, and illustrated the lecture given by Father Kimbell, S.M., on the subject. Father Hurley, S.M., Adm., of St. Joseph's, very capably controlled the picture display, which, coupled with the lecture, proved most interesting and instructive to the large assemblage, the church being completely crowded.

The parishioners of Thorndon, under the able direction of Father P. J. Smyth, S.M., Adm., are making elaborate preparations for a sale of work at the Sydney Street Hall. The principal attraction will be a tug-of-war contest for which valuable prizes have been allotted.

The following Catholic schools and institutions have benefited by this year's distribution of the T. G. McCarthy Trust:—St. Joseph's Convent, Waverley (conditionally), £40; Brigidine Convent, Pahiatua (conditionally), £80; St. Anthony's Catholic School, Pahiatua, £40; Petone Convent School, £80; St. Patrick's School, Masterton, £60; St. Patrick's Parochial School, Palmerston North, £80; Convent of Mercy, Palmerston North, £80; St. Joseph's School, Ohakune, £40; Brigidine Convent, Carterton, £40; Institute Notre Dame des Missions, Lower Hutt, £80; St. Mary's Convent, Wellington, £200; St. Mary's School, Foxton, £40; Boys' Preparatory College, Seatoun, £40; Convent of the Sisters of St. Joseph (conditionally), £160; St. Joseph's Orphanage, Upper Hutt, £140; St. Joseph's Convent, Jerusalem, £40; St. Joseph's Convent, Otaki, £40; Brigidine Convent, Foxton, £40; Convent of Mercy, Marton, £40; St. Bride's Convent, Masterton, £80; Convent of Our Lady of the Sacred Heart, Taihape, £40; Sacred Heart Convent, Mt. St. Joseph, Wanganui, £160; St. Anne's Parish School, Newtown, Wellington, £40; Home of Compassion, Island Bay, Wellington, £80; The Convent, Feilding, £64; St. Stephen's School, Waverley, £40; Convent of Mercy, Hill Street, Wellington, £40; Convent of Mercy, Nai Nai, £80; Catholic School, Carterton, £40; St. Matthew's Catholic School, Marton, £40; Convent of Mercy, Newtown, £40; Marist Brothers' School, Newtown, £60; St. Joseph's Convent, Ohakune, £40; St. Catherine's Convent, Kilbirnie, £40; Marist Brothers, Hawkestone Street, Wellington, £80.

His Grace Archbishop Redwood celebrated his 80th birthday on Tuesday, April 8, and was the recipient of many congratulatory messages from all over the world. His Grace entertained the local clergy to dinner, among those present being his Grace Archbishop O'Shea, the Right Rev. Mgr. McKenna, V.G., the Very Rev. Dean Holley, S.M. (Provincial), Ven. Archdeacon Devoy, S.M., the Very Rev P. Whelan,

C.S.S.R. (local Superior of the Redemptorist Fathers), and Fathers Quealy, Daly, Mahony, S.M., Hurley, S.M., Adm., Smyth, S.M., Adm., Kilbride, C.S.S.R., Kimbell, S.M., Bowden, S.M., O'Connor, S.M., Campbell, S.M., M. Devoy, S.M., and Dignan, S.M. The health of his Grace Archbishop Redwood was toasted, his Grace Archbishop O'Shea making an eulogistic speech, which was gratefully acknowledged by Archbishop Redwood.

The contract for the erection of St. Mary of the Angels' Church, Boulcott Street, has just been let. The plans provide for a building second to none in New Zealand in Gothic architecture. The contract price is £27,500.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 12.

Bro. J. M. Coffey, B.P., presided at the meeting of St. Patrick's branch of the H.A.C.B. Society, held in the Hibernian Hall on April 7. Bro. J. McCormick, P.P. (sick visitor), reported satisfactorily re the sick and distressed, and £6 10s in allowances was passed for payment. It was decided to assist the garden fete to be held at St. Mary's Presbytery grounds by furnishing and managing the side shows. Fifteen candidates were nominated for membership, and one new member elected. Bro. Lyons, who has recently returned from active service, was welcomed by the president. The chaplain (Father Long) expressed his pleasure at the success that attended the efforts of members in securing so many candidates, and drew attention to the importance of attending the processions of the Blessed Sacrament. Accounts totalling £13 16s 10d were passed for payment.

The fortnightly meeting of St. Mary's branch of the H.A.C.B. Society was held at Ozanam Lodge on Monday evening, March 31. Bro. A. F. Roche, B.P., presided, there being a full roll of officers and a good attendance of members. The branch chaplain (Father Roche) and the district deputy were in attendance. The president welcomed back, after nearly four years of active service, Bro. Wilson, who was first secretary of the branch, and whom all were delighted to see again, hale and hearty. Bro. Wilson acknowledged the kind remarks of the president, and pledged himself to renewed efforts for the welfare of the branch. To Bro. J. M. Coffey (president) and Bro. T. P. O'Rourke (vice-president of St. Patrick's branch) Bro. Roche conveyed a cordial greeting, and welcome to the meeting. In replying, Bro. Coffey congratulated St. Mary's branch on its largely increased membership. A motion of appreciation of the services rendered in the cause of Hibernianism during the recent mission by Fathers McCarthy and O'Leary (Marist Missioners), was recorded on the minutes. Sick pay (£3), and accounts (£16) were passed for payment. Four new members were initiated, and three candidates nominated. Bro. J. Ormandy, P.P., proposed that St. Mary's branch consider the advisability of forming a juvenile branch of the society. Bro. H. Johnston seconded the motion, which was carried unanimously.

The ordinary meeting of St. Matthew's (ladies') branch of the H.A.C.B. Society, was held in the Hibernian Hall on Monday evening, March 31, Sister E. Jacques, B.P., presiding. Fathers Cooney (Lyttelton) and Fogarty (Cathedral) were in attendance, and congratulated the branch on its large and active membership. Four candidates were nominated for membership, and accounts amounting to £16 5s 10d were passed for payment.

April 14.

A garden fete will be held in St. Mary's Presbytery grounds on Anzac Day and the Saturday following (April 25 and 26) in aid of the Papanui church building fund.

Very Rev. Dean Hyland, Rangiora, has received the sad news of the death of his father, in Ireland. Solemn Requiem Mass will be offered at Rangiora on

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Tuesday. His Lordship the Bishop and local clergy are to be present.

On Palm Sunday there were very large congregations at the Cathedral. Prior to the 11 o'clock Mass his Lordship the Bishop officiated at the blessing and distribution of the Palms.

At St. Mary's Church, Manchester Street, the blessing and distribution of the Palms took place on Palm Sunday prior to the 11 o'clock Mass. In the evening Father Moloney preached appropriate to the day's observance.

At the Catholic Girls' Hostel a book afternoon was held on last Friday, with the object of furnishing the library. There was an attendance of about sixty, and the institution benefited to the extent of adding 120 books to its shelves. A musical programme was contributed to by Misses D. Nottingham, Cotter, M. O'Connor, and Giesking, and Mr. A. McDonald, Miss K. O'Connor being accompanist. Miss Johnston (matron) desires also to express appreciation of a handsome donation of eight pictures from his Lordship the Bishop. The afternoon was pleasantly spent, and tea was dispensed by the club members.

At a recent meeting of the Cathedral sodality of the Children of Mary, Miss Olive Cranford, one of the most active members, who is leaving Christchurch, was presented by the president (Miss G. Jarman) with a prayer book. Father Fogarty (spiritual director) eulogised Miss Cranford's exemplary character, and the good work she had done in the interests of the Children of Mary over a number of years. Miss Cranford briefly replied, thanking her fellow-members of the sodality for their much-appreciated gift, and Father Fogarty for his kind remarks.

On severing her connection with the firm of Messrs. Ross and Glendining, Miss Eileen Courtney, daughter of Mrs. J. R. Courtney, Clifton Street, Addington, was presented by Mr. Davidson (manager), on behalf of the staff, with a case of cutlery. In making the presentation to Miss Courtney (on the occasion of her approaching marriage), Mr. Davidson referred to the esteem and popularity in which she was held, and wished her every success in her future life.

The balance sheets in connection with the recent garden fete, and with the Irish National concert held on St. Patrick's Night, in aid of Nazareth House, were presented at that institution on Sunday afternoon, April 6. His Lordship the Bishop presided. Very Rev. C. Graham, S.M. (St. Bede's College), was present, and there was a numerous gathering of friends of the Rev. Mother and Sisters of Nazareth. The proceedings were opened by a short entertainment provided by the children, which included songs, recitations, and drill, by both boys and girls. The statement of accounts in connection with the garden fete was read by Mr. Thos. Cahill, (secretary), and showed the receipts to be £880 14s 7d, expenses £49 7s 8d, and the fine credit of £831 6s 11d. The returns from the various stalls were: St. Mary's Stall, (Mrs. Barrett and Mrs. W. Clifford), £201 0s 7d; Cathedral stall (Mrs. Mahoney and Miss Farrell), £188 3s 9d; refreshment stall (H.A.C.B. Society, St. Matthew's branch), £146 14s 3d; Halswell stall (Mrs. Murray, Miss McCarthy), £134 5s 7d; cake and sweet stall (Mesdames Burns and Green and Miss Ward), £71 19s 9d; ice cream stall (Mrs. Blackaby), £22 14s 6d. Sir Geo. Clifford sent a donation of £50, other friends contributing £23.

The net return from the concert was shown by the joint secretaries (Messrs. M. Grimes and J. McNamara) to be £168 13s 1d; and this sum, coupled with the fete returns, totals £1000. His Lordship the Bishop, in presenting the cheque to the Rev. Mother, complimented all concerned on the devotedness and energy exercised in the good cause and resulting in such a financial triumph. He took the opportunity of publicly acknowledging the work of Sergt.-Major Pound in drilling, for some three years past, the children of Nazareth House, without any thought of remuneration. Father Graham having replied on behalf of the Rev. Mother and community, afternoon tea was dispensed.

Invercargill

(From our own correspondent.)

April 14.

A meeting of the past pupils of the Marist Brothers' School was held in St. Joseph's Schoolroom last Sunday to discuss the advisability of forming an Old Boys' Association. Rev. Brother Anselm addressed the meeting and pointed out the advantages of such an association. He would like to see the Marist Brothers' Old Boys' Associations throughout New Zealand affiliated, and having some distinctive badge by which they could recognise one another in any part of the Dominion. He mentioned that the Brothers took charge of the boys' school, Invercargill, in 1897, and in the period of twenty-two years since then, between two and three hundred boys had passed through the school. Such an association as they were now forming would foster a spirit of loyalty to their old school and to the Brothers.

Mr. Marr Timpany said that their old school had a record in the classrooms and on the field of sport that they were justly proud of. He was pleased to see such a large attendance of old boys, and hoped that all would take up the matter of forming an association enthusiastically.

Mr. Pat Scully dealt with the social advantages of such an association.

Mr. Herbert Grace pointed out how such a society could be of great help in defending the interests of our schools, which are being attacked insidiously, now more than ever.

Mr. James Scully was elected first president, Mr. Marr Timpany secretary, and Messrs. H. Grace, V. Mahoney, and J. Stapleton to act with the president and secretary as a committee.

Waikiwi and Makarewa

(From our travelling correspondent.)

April 14.

The first general meeting of the newly-formed Celtic Association of Southland was held on last Wednesday evening in the Waikiwi Hall. The attendance was fairly numerous, and office-bearers were appointed as follows:—President, Very Rev. J. O'Neill; vice-presidents—Messrs. J. L. McG. Watson, James Collins, and T. D. Lennie; auditor, Dr. Stewart; executive committee—Messrs. Woods, T. Prendergast, J. Hamilton, J. Forde, J. McDonald, Loughnan, J. S. Fraser, P. Staunton, D. Kilkelly, J. J. O'Shaughnessy, and G. T. Martin. Mr. C. Wilson was elected pipe-major, and it was also resolved to, at as early a date as possible, secure the services of an Irish piper. Several interesting addresses were delivered, and much enthusiasm was shown in the proceedings. The membership of the association now numbers considerably over one hundred. The next meeting is to take the form of a social gathering, to be held in the Waikiwi Hall.

Statuary for the Waikiwi and Rakahouka churches has arrived at the Bluff and every effort is being made to have it erected and unveiled by Easter Sunday.

Every advantage of the weather and other circumstances is being taken to gather in the harvest before Easter. The crops are really splendid, and reports of large returns are coming in from all parts of the district.

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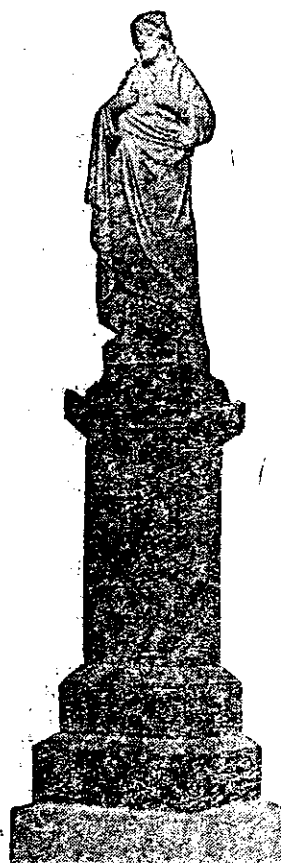
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DEATH

LOADER.—On April 3, 1919, at the residence of his daughter, Mrs. A. Hayden, Pahiatua, John William Loader, fortified by the rites of the Holy Catholic Church; aged 73 years.—On his soul, sweet Jesus, have mercy.

IN MEMORIAM

COFFEY.—In loving memory of Joseph Coffey, who died at St. Bathans, on Good Friday, 1917.—On his soul, sweet Jesus, have mercy.

DEEGAN.—In loving memory of George Joseph Deegan, dearly beloved husband of Minnie Deegan, who died at Lorne, Invercargill, on April 12, 1918.—O Sacred Heart of Jesus, have mercy on his soul.

DICK.—In loving memory of Elizabeth Cecilia Dick, who died at Millers Flat, on April 11, 1918.—On her soul, sweet Jesus, have mercy.—Inserted by her loving mother and brothers, William and George.

FOR THE EMPIRE'S CAUSE

IN MEMORIAM

HUGHES.—In fond and loving memory of Charles Hughes, who died from wounds, in Egypt, on April 19, 1917. Also of his brother, James, who died (from wounds received at Gallipoli) in Paignton, England, on October 17, 1915.—On their souls, sweet Jesus, have mercy.

MILLANE.—In sad and loving memory of Private Peter Millane, dearly beloved second son of P. and M. Millane, of Gore, who was killed in France, on April 15, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his father, mother, brothers, and sisters.

ACKNOWLEDGMENT

FOLEY.—John Foley and Family, Studholme, wish to thank their many kind friends who sent telegrams, letters, and floral tributes, sympathising with them in their recent great bereavement, on the death of Mrs. Foley, and trust they will accept this acknowledgment, as it would be impossible to reply to each individually.

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ADDITIONAL SUBSCRIPTIONS.

Already acknowledged, £679 2s 11d: Sisters of St. Brigid, Pahiatua, £2 2s: Mr. James Corbett, Oroua Downs, £2: Messrs. Hayward Bros., Christchurch, £5 5s: A Friend, Moray Place, £1: Miss A. B. Johnston, Takapau, £2 2s: Miss M. E. Clark, Orari, 10s; total, £692 1s 11d.

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FEATURES OF THIS WEEK'S ISSUE

Leader—The Ulster Bogey, p. 25. Notes—Conversation; Nature; Love of Nature; What Nature Does for Man; The Glory of God in Nature—pp. 26-27. Topics—The Great Illusion; Our Own Brand of Prussianism; Religious Statistics—pp. 14-15. Ireland at the Conference, p. 11. Penalising the Christian Brothers' School, p. 18. The Late Father Lewis, p. 19. Voicing Aspirations of Irish Race, p. 34.

EASTER MONDAY :: APRIL 21, 1919.

Church of Our Lady, Queen of Peace, Roxburgh

The drawing of the Raffle in aid of the above Church will take place on the above date. Ticket-holders are asked to send in their returns as early as possible to

REV. FATHER O'NEILL
J. H. WAIGHT, JUN.

NOTICE TO ADVERTISERS

ADVERTISEMENTS of 16 Words under the Heading Situations Vacant, Wanted, For Sale, To Let, Lost and Found, Miscellaneous Wants, &c. 2s per insertion; Death Notices, &c., 2s 6d; verses, 4s per inch extra. Strictly Cash in Advance. No booking for casual Advertisements.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, APRIL 17, 1919.

THE ULSTER BOGEY



CAMEL can get through the eye of a needle provided the camel be small enough and the needle big enough; but camels will pass through ordinary needles in processions and rich men will storm the gates of Heaven long before our old friend "Civis" ceases his anti-Irish and No-Popery howling in the *Otago Daily Times*. Considering the absolute absurdity of what he says at times, and the notorious bigotry of the sources from which he quotes we have long since begun to suspect that "Civis," who is by no means a fool in other matters, writes, with his tongue in his cheek, for the benefit of the numerous class that will accept even a forged passage from Lecky as history. Apropos of St. Patrick's Day he falls back on the Irish demand for independence once more. As calmly as the unspeakable Orange rag would appeal to Maria Monk

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or to Chiniquy "Civis" appeals to that organ of sweetness and light, the *Spectator*, which as everybody knows is incapable of a sane judgment on any Catholic or Irish question. From that dust-bin he rakes up the old idiotic plea that the Irish people and the Irish Bishops, by refusing the right of self-determination to a corner of Ulster, are really the opponents of the rights they demand for themselves.

*

As we all know, Ulster is Nationalist, as far as majority votes go. Therefore the Tories would never consent to allow Ulster as a whole the right of self-determination. What they want is self-determination for certain selected parts of Ulster. But then no matter what parts they select a number of Nationalists will be found there. For instance, Derry and Belfast have elected Nationalist members. Therefore, supposing the Orange argument were valid, the Nationalist minority in Derry and Belfast would also be entitled to self-determination. On the same principle the minority against the popular will in every country would have a right to dominate and to disturb the unity of the commonwealth. Chinatown in London would have a right to its own government; the discordant elements in Poland and Belgium would have a right to oppose the self-determination of their countries. If a minority in the whole of Ulster has a right to special terms, a minority of Nationalists in any given county of Ulster has logically the same right. On the principle so stupidly urged by the *Spectator* and by Tories generally, no country could be united under one government as long as a minority of its inhabitants were opposed to that government. And as there is no country in which such a minority is not found there could be no such thing as union anywhere. The contention is so absurd that nobody but Orangemen would dream of basing an argument on it, and no Government in the world would be so undemocratic and so false as to support it except the Government that rules Ireland by force in violation of a solemn pledge. From another point of view the argument is equally ridiculous. The Orange element in Ireland is a foreign element. The Protestant ascendancy there is based on the unjust title of plunder which time of itself can never make sound. A foreign army has maintained the Protestant domination of a Catholic country by force, just as it has supported the annexation and robbery by which Catholics are still deprived of churches which they built in the heart of Catholic Ireland. Only downright injustice prevailing over justice could enable such conditions to obtain; only a Government that has respect neither for honor nor for justice could lend itself to such a policy. And it is in the selfish interests of those who still hold the plunder that the same Government persists in outraging the rights of a small nation and supporting a system of despotism which is directly contrary to the alleged British war aims.

*

The plea that the Ulsterites are afraid of the Catholics has no foundation whatever, if it be not that a bad conscience is behind it. It is a fact, testified to by Protestant Unionists in the Catholic provinces, that they suffer no wrong and no interference from the Catholic majority among which they live. On the other hand the Catholics of Ulster are persecuted and there is no fair play for them. For instance, while the Belfast Board of Guardians paid out in salaries in 1911 the sum of £16,790 6s 5d, only £680 of it went to Catholics. Of this small sum £447 was given to two Catholic chaplains and to the Catholic schoolmaster and schoolmistress whom they could not help paying. Of twelve dispensary doctors receiving in 1911 £3473 8s 5d, not one was a Catholic. The Ulsterites in Belfast refused to provide for Catholic workhouse inmates a decent place of worship. One thousand five hundred souls are caged and confined in a schoolroom wholly inadequate for their accommodation. Analogical circumstances obtain in the Harbor Office, in the Water Office, and in the Corporation. On the other hand, in Catholic communities Protestants get far more than

their proportionate share of representation. Protestant Members of Parliament are elected by Catholics; Protestant Lord Mayors are chosen in Dublin; the most responsible posts in the Dublin Corporation are filled by Protestants; in the South Dublin Union eight out of sixteen medical officers were Protestants. As "George Birmingham" had the courage to declare at a Protestant Synod a few years ago, religious intolerance is almost unknown in the Catholic provinces, and it thrives in the north-east of Ulster where Protestants are strongest. There is the secret of the whole problem. The Protestant foreign domination, inspired by selfish motives and by anti-Catholic bigotry, refuses to support a government for Ireland under which all would have equal rights.

NOTES

Conversation

In the salons of the great ladies of Paris in a bygone day, in the Coffee House where Johnson discoursed to Burke and Sheridan and Reynolds—men every bit as brilliant as himself—here and there still at a Ceileadh in an Irish cottage, the art of conversation might be learned. Elsewhere it is dead. Tennyson and Carlyle, smoking in silence for hours by the fire-side, and telling each other as they said Good Night that they had a great evening, represents the best we can do now: a golden silence, a good fire, and a cool pipe. These things, however, are rare in combination. What is commoner is that three or more persons assemble and each feels bound to say as much as possible before they separate, with the result that everyone is speaking and nobody listening to anyone but himself. As a result of a fairly extensive investigation, we pronounce that such is the art of conversation as practised by nine hundred and ninety-nine people out of every thousand. Of old it used to be said that speech was silver; by some strange sort of alchemy the silver has become brass. Gold does not change; and silence remains golden still. In a book with a name as long as even a Maori would like it, Goethe wrote that no one would talk much in society if he were aware how oft he fails to understand others. Now, Goethe was wrong. He ought to have said that there would be deep silence if the speakers could only understand what others were thinking of them. Of course we do not condemn political speeches. If they are not golden they are at any rate well paid for in gold; and they help to keep the farce going.

Nature

In the old world, far away, much more emphasis is laid on the love of Nature than is usual among us. Unfortunately the most beautiful things in Nature have been destroyed here, except we get away from the towns and into the bush. There are lovely places in the Dominion still: but the wide, dreary plains, the drab acres of swamp, the miles and miles of forest graveyards, the landscape, unbroken save by the monotonous pine, are what the ordinary mortal finds all round him in New Zealand during most of the year. If one can get off to Queenstown to enjoy the unspeakable grandeur of lake and mountain it is a different story, if one can climb the slopes of Egmont and spend a few days in the heart of the wonderful ocean of foliage that sways in billowy softness around the mountain, or if one can drift and dream on the Wanganui River between the trees on the banks and their reflections in the waters, then the voice within is heard here as eloquently as where the Blackwater or the Barrow moves to the sea, or where the Rhine "nobly foams and flows" by castled crag and by waving cornfield. The general "divilment" that attended the devastation of our beautiful bush has had serious consequences on the people. It robbed them of the comfort of communion with Nature; for nobody is likely to take much delight in communing with a landscape unadorned

except by cows, or in bare hills to which ugly black stumps still cling to remind us of what we lost through vandalism. We are not a poetic people. The State schools have killed the ideals in us, and the dreary, everyday landscape has buried them deep. Does it matter? The milk carts rattle; the milk tins jingle; the cows chew the cud: and it all means money! It does, indeed; but we like to think that there are some left who have not forgotten that money is not everything.

Love of Nature

To teach the love of Nature is not always possible. Novalis says somewhere that Nature is an Aeolian harp, a musical instrument, whose tones are the re-echo of higher strings within us. If this is the case, we must have the harp, and we must have the inner strings to re-echo its notes. Materialists have destroyed the loveliness of New Zealand: and other influences are destroying the faculty of assonance within us. Efficiency, the watchword of modern education, can give you something like a gramophone which will give a cheap and nasty imitation of real music; but the golden strings are keyed by something higher and greater and nobler than Mr. Hauman's programme has yet contemplated. Hear Novalis again: "It is not the variegated colors, the cheerful sounds, and the warm breezes, which enliven us so much in spring: it is the quiet prophetic spirit of endless hopes, a presentiment of many joyful days, of the happy existence of such manifold natures, the anticipation of higher everlasting blossoms and fruits." Yes: we must learn to look for the everlasting blossoms and fruits before we can love Nature. And as long as our enlightened political guides are concerned chiefly in teaching us that the end of a man is to grub for the fruits of this earth and to set much store on its perishable honors, we are not likely to advance much. What matter, again? The impulse of a vernal wood may have no meaning for us: the pathless wild, the lonely shore, the cathedrals of the forests may have no message for us: but the snip of the shears, and the cry of the flax-mill, and the cough of the gas-engine in the factory are making money. And are we not taught that it is the money that matters? God and the stars that proclaim Him remain for those who still believe that Mammon is an idol.

What Nature Does for Man

The war is over. It may be safe to say once more that there are things one can learn from a German. (King Edward probably learned a little from one.) So let us have a page from Jean Paul who, notwithstanding the Jingoese, was by no means a Hun:—"Mighty Nature! when we see and love thee, we love our fellow-men more warmly; and when we must pity or neglect them, thou remainest with us, reposing before the tearful eye, like a green ridge of mountains in the evening red. Alas! before the soul, in whose sight the morning dew of ideals has faded to a cold, grey drizzle—and before the heart, which in the subterranean passages of this life, meets no longer men, but only dry crooked-up mummies on crutches in catacombs—and before the eye, which is impoverished and forsaken, and which no human creature will any longer gladden—and before the proud son of the gods, whom his unbelief and his lonely bosom, emptied of humanity, rivet down to an eternal and unchanging anguish; before all these thou remainest, quickening Nature, with thy flowers, and mountains, and cataracts, a faithful comforter." There is a great truth here. For the man whose heart is right with God, whose ideals are sound, who knows that the same good God made himself, his fellow men, and the rivers and mountains and trees and flowers, Nature is an everlasting teacher and a perennial spring of inspiration. For the "son of the gods"—for the child of Mammon or of Moloch or of Astarte, Nature is merely the trees that will make paper or butter-boxes, the water that will drive a wheel, or the rain and the sunshine that will ripen the wheat. God gave us eyes to see things as He made

them; but too often we wear glasses of our own making that color all that we see.

The Glory of God in Nature

The Hebrew boy who sang beneath the stars as he watched over his flocks on the hills of Judea has left us the highest and truest poems about Nature. To him the heavens proclaimed the glory of God, and the firmament, the work of His hands. He saw the shadow of Infinite Power in the upliftings of the sea, and in the rime and the rain and the snow: and for him the rosy-fingered dawn and the royal pageantry of the setting sun wrote an eternal message across the skies. It may be permitted to quote an old poem in which a Spanish writer sang a song that was an echo of David's:—

*Thou art the first cause of all, O Lord,
And Thou hast existence in everything.
The crystalline veils that are woven of the beautiful
rays of the sun,
And of the moon and the stars,
Are they not the curtains between the heavenly world
and this?
The discordant elements, sea, fire, earth, and air,
Are they not shadows of Thy hand?
Do they not all proclaim Thy praise?
And the mighty power that encompasses Thee?
Does not the earth mark Thy grandeur in the beauty
of Thy flowers?
Does not the wind, in its echoes, proclaim that Thou
didst give it birth?
The fire and the water fail not in Thy praise;
In every flame there is a tongue,
In every wave there is a tongue to sound Thy praise.*

And, long after Calderon, Tom Moore sang:
*Thou art, O God, the life and light
Of all this wondrous world we see.*

DIOCESE OF DUNEDIN

The drawing of the raffle in aid of the Church of Our Lady, Queen of Peace, Roxburgh, is to take place on Easter Monday, and ticket-holders are asked to send in their returns as early as possible.

On Sunday last (Palm Sunday) the palms were blessed prior to the first Mass in St. Joseph's Cathedral, and distributed at that, and at all the later Masses. The same order of ceremony was observed at all the other churches of the parish.

Writing from Cologne on February 22 to a friend in Dunedin, Captain J. B. Callan says that after a brief holiday in London he was ordered to Germany, and it will probably be some time before his return to the Dominion. He received his captaincy in November last.

There will be the devotion of the Stations of the Cross at the Sacred Heart Church, North-east Valley, at three o'clock on Good Friday afternoon, and Masses are to be celebrated there, and at the other suburban churches of St. Joseph's Cathedral parish, on Easter Sunday, at the usual hours.

Mr. P. Herbert, of Christchurch, who was formerly attached to the Dunedin Police District as Chief Detective (a position he capably filled for many years) is at present (with Mrs. Herbert) on a visit to this city. Mr. and Mrs. Herbert intend leaving shortly on an extended visit to the Commonwealth States, and subsequently on a tour of the older countries.

On a recent afternoon 40 children from St. Vincent de Paul's Orphanage, South Dunedin, under the care of Mrs. Baker, left by a special car for the Queen's Picture Palace, where they enjoyed a very interesting entertainment. Before returning home they were treated to afternoon tea at the Arcadia Tea Rooms as guests of Miss Moir, who also kindly provided their car fare for the outing.

Very complete preparations have been made for the garden fete and sale of work which is to open in the Sacred Heart School and grounds, North-east Valley, on Wednesday, April 23: and to be continued over the following evenings and Saturday afternoon. The proceeds are intended to augment the school funds, and the promoters, who have worked very hard to ensure good financial results, confidently anticipate liberal support being accorded their efforts by their friends in other portions of St. Joseph's Cathedral parish. Numerous attractions will be provided, much interest being centred in a tug-of-war contest for which a number of entries are expected.

The solemn office of Tenebrae was commenced in St. Joseph's Cathedral on Wednesday evening at seven o'clock, and the following will be the order of ceremonies during Holy Week:—Commencing at 7 a.m. on Holy Thursday there will be Solemn High Mass, followed by procession of the Blessed Sacrament. Mass of the Pre-Sanctified is to commence on Good Friday morning at nine o'clock, followed by Adoration of the

Cross. At three o'clock on Good Friday afternoon there will be the devotion of the Stations of the Cross. The offerings on Good Friday are to be in aid of the Maori Missions. The customary ceremonies of Holy Saturday will commence at 6.30 a.m. On Holy Thursday evening the Very Rev. P. O'Donnell (Gore) will preach on the subject of the Blessed Eucharist; on Good Friday morning Rev. C. Morkane (Holy Cross College) is to preach on the Passion; and on Good Friday evening the Rev. P. J. O'Neill (Riversdale), on the Seven Dolors. Confessions will be heard each evening of Holy Week, after devotions. On Easter Sunday Masses are to be celebrated in the Cathedral at 6.30, 7, and 9, and Solemn High Mass at 11 o'clock.

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Victory War Loan

1919

IT IS HEREBY NOTIFIED that Subscriptions in anticipation of the forthcoming War Loan are now being received at the Treasury or at any Bank or Postal Money-order Office in the Dominion. Such subscriptions will carry interest from the date of lodgment to Public Account.

Taxpayers are reminded that the **COMPULSORY** provisions of the Finance Act (No. 2), 1918, will be put into operation, and that persons who are required to subscribe under compulsion will receive 3 per cent. only by way of interest on their investments.

Persons who voluntarily subscribe in anticipation will receive credit for their subscriptions when the compulsory sections of the Act are put into operation.

Voluntary subscriptions will bear interest at the rate of $4\frac{1}{2}$ per cent., free of income-tax; date of maturity, 1938.

Post Office Inscribed Stock (which will bear interest at the rate of 5 per cent., subject to income-tax, with date of maturity 1927) and Post Office Certificates may be obtained from Money-order Offices on the usual terms.

ARTHUR M. MYERS,

Acting Minister of Finance.

AUCKLAND CATHOLIC TEACHERS' INSTITUTE.

The Auckland Catholic Teacher's Institute is to hold its third annual conference at Easter. There will be three morning sessions, papers to be given by his Lordship Bishop Cleary, on some religious topic, of benefit to the teachers: one on "Psychology and Child Life," by a Sister of the Missions; and the third morning session will be devoted to a paper on "Reading," by a Sister of Mercy. Tuesday and Wednesday afternoons will be taken up with short lessons on the various subjects of the syllabus, the infant teachers, Standards I. and II., Standards III., IV., and Standards V., VI., having separate meetings. The teachers of Auckland cordially invite their fellow-workers throughout the Dominion to the conference. As yet, only Christchurch has intimated that a representative will again be sent. The conference opens at the Convent of Mercy (St. Mary's, Ponsonby) on Tuesday morning at 10 o'clock. Further information can be obtained from the secretary, Marist Brothers, Vermont Street, Auckland.

TIMARU.

Cable advice has been received by the New Zealand University authorities that Mr. P. P. Lynch, A.N.Z.I.A., has gained his degree of B.Sc. He was a pupil of the Marist Brothers' School, Timaru (says a correspondent), where he passed his Civil Service examination and joined the architectural branch of the Public Works Department, where he obtained his diploma of Associate, at the same time carrying on his studies at the University. Mr. Lynch, who is at present a student at the Dunedin University, is a son of Mr. T. W. Lynch, of Timaru.

A day without any suffering at all is not found in Christ's calendar.—*Very Rev. Walter Elliott, C.S.P.*

The episcopal ring worn by the successive bishops of Marquette, Mich., was a present from the Emperor Francis Joseph of Austria to Bishop Baraga, who assisted at his Imperial Majesty's marriage in 1854. The ring is an amethyst of rare beauty, encircled by an oval crown of small diamonds. The stone is engraved with the name "Jesus."

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Work is the only means of growth. Instead of being a curse, as some would have us believe, work is a means of measureless good. Not to work is to keep always an undeveloped hand, or heart, or brain.

Many persuade themselves that they have no true sorrow for their sins if they do not practice many and great corporal austerities. Let us learn, nevertheless, that he does a good penance who studies to please God alone at all times, and in all things. This is a very perfect thing and of great merit.—*St. Francis de Sales.*

"TABLET" SUBSCRIPTIONS

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We beg to acknowledge Subscriptions for the following, and recommend Subscribers to cut this out for reference.
PERIOD FROM 5th to 14th APRIL, 1919.

AUCKLAND AND HAWKE'S BAY.

B. McK., Putaruru, 30/3/20; Mrs. D. Ngahuru St., Eden Ter., Auckland, 30/9/19; A. D. McG., Karangahake, 30/9/19; S. B. Te Puke Quarry, Te Puke, 30/3/20; S. F. H. Rima St., Te Kuiti, 8/10/19; Mr. D. Priestly Rd., Napier, 30/10/19; J. F. M. Ngaraawahia, 23/9/19; M. N. Dairy Flat, 2/5/20; Const. B. Waipukurau, 30/3/20; H. H. Lyndhurst Rd., Hastings, 30/3/20; H. F. Nelson St., Hastings, 30/3/20; J. D. B. Breakwater Rd., Napier, 23/9/19; D. B. Te Rehunga, 30/3/19; P. H. McLean St., Hastings, 8/4/20; R. R. Clifford St., Whataupoko, 8/10/19; J. C. Horotui, 30/3/20; M. G. Lower Vincent St., Auckland, 15/10/19; J. F. Athlone, Te Aroha, 23/3/20; T. J. C. T. Karaka, Gisborne, 15/5/19; G. M. B. Manganaui, Bay of Islands, 15/4/20; J. M. Vautier St., Napier, 30/9/19; A. O'N., Roto-orangi, 15/4/20; M. O'H. Grey St., Gisborne, 15/10/20; K. F. Thames, 2/2/19; M. G. Herberville, 23/1/21; J. M. Carlyle St., Napier, 23/3/20; J. G. West Clive, 15/2/20; Mrs. O'C. Seddon St., Otahuhu, 30/9/19; M. P. E. Newmarket, Auckland, 15/10/19; F. M. P. C. Rendell Place, Auckland, 30/3/20; T. S. Smith St., Waikiki, 15/4/20; Mrs. G. Pukekohe, 30/3/20; R. O'C. Malfroy Rd., Rotorua, 15/10/19; M. K. Meadow Bank, Louie St., Hastings, 8/10/19; S. A. W. Ponsonby Rd., Auckland, 30/3/20; J. C. Franklin Rd., Ponsonby, 15/11/19; P. S. Otahuhu, 30/9/19; H. D. Union St., Auckland, 8/10/19; D. McN. Pakowhai Rd., Hastings, 30/9/19; M. R. Munro St., Napier, 15/9/19.

WELLINGTON AND TARANAKI.

W. P. S. Waitotara, 30/3/19; Institute Notre Dame Des Missions, Stratford, 15/3/20; Miss O.K. Waterloo Rd., Lower Hutt, —; M. P. Brooklyn, Wgton, 30/3/20; A. S. Karori Rd., Wgton, 8/10/19; J. B. Robert St., Marton, 30/10/19; D. R. Box 17, Hawera, 23/1/19; J. D. Nixon St., Wanganui, 30/9/19; D. S. Main Rd., Wairoa, 30/3/20; Mrs. B. Midhurst, 15/4/20; A. O'F. Finlay St., Wgton, 30/9/19; T. E. H. Railway Station, Marton, 30/9/19; Mr. C. Holloway Rd., Mitchellstown, 8/4/20; M. H. Clareville, Carterton, 30/3/20; M. J. G. Waikanae, 30/3/20; A. C. Dunkellin, Makahu, 30/3/20; D. H. Kaimita, 30/1/19; P. C. c/o Govt. Life Insurance, Wgton, 15/10/19; J. A. C. Ohutu, via Taihape, 8/4/20; A. E. H. Buckle St., Wgton, 15/10/19; S. K. Karori, Wgton, 8/10/19; J. McG. Nelson St., Petone, 15/10/19; H. H. Holvoak St., Wanganui, 8/3/20; C. O'S. Railway Guard, Taihape, 30/9/19; E. P. L. Lyall Bay, Wgton, 15/4/20; H. K. Mackay St., Wanganui, 30/9/19; D. V. Pipi St., Taihape, 15/4/20; J. H. Te Namu Rd., Opunake, 30/10/22; M. M. Daniel St., Wgton, South, 15/10/19; M. E. C. Parliament St., Thorndon, Wgton, 30/9/19; J. C. Wanganui, 8/10/19; J. L. Belt Rd., New Plymouth, 8/10/19; M. M. Waldegrave St., Palm N., 30/9/19; H. C. P.O. Fordell, 30/3/20; W. J. G. Mariorbanks St., Wgton, 15/9/19; D. J. L. G.P.O. Wgton, 30/9/19; Mrs. H. Cambridge St., Pahiatua, 15/10/20; C. K. Jessie St., Wgton, 30/9/19; J. K. Plymouth St., Wanganui, 30/9/19; J. B. Wainui, Taihape, 15/4/21; J. L. D. P.O. Horopito, 23/1/19; G. K. Austin St., Wgton, 30/9/19; L. G. Boulcott St., Wgton, 30/9/19.

CANTERBURY AND WEST COAST.

C. L. Nicholson Ter., Blenheim, 8/10/20; J. P. N., Waimate, 30/6/19; J. O'S. Alma St., Nelson, —; J. M. Bowen St., Up. Riccarton, 30/9/19; Mrs. C. Queen St., Sydenham, 30/3/20; M. J. O'C. Sutherlands, 15/4/20; M. S. G. Cashel St., Chch., 30/3/20; P. M. P.O. Temuka, 30/4/20; J. M. Cave, 8/4/20; T. C. Seddonville, 30/3/20; P. W. Southbridge, 30/3/20; S. M. Barbadoes St., Chch., 30/11/19; D. McG. Heathcote Valley, Chch., 30/9/19; A. K. Takamatua, 30/9/19; J. O'C. Karamca, 8/10/19; F. M. Stafford, 30/9/19; E. M. Stafford, 15/10/19; E. G. Moana, 30/9/19; J. D.

Denmark St., Temuka, 8/10/19; T. O. Terrace Rd., Waitohi, Temuka, 30/3/20; C. F. W. Renwicktown, Blenheim, 15/2/20; P. B. Derby St., Westport, 15/4/20; J. O'C. Hotel, Westport, 30/3/20; E. G. Cronadun, 15/4/20; R. McG. Alexander Ter., Greymouth, 15/10/19; K. K. Threadneedle St., Greymouth, 15/7/19; J. McC. Dunollie, 15/4/20; T. K. William St., Greymouth, 15/4/20; J. P. G. Mrs. M. Eldon St., Greymouth, —; M. F. Suburban Hotel, Greymouth, 15/4/20; P. H. Coal Creek, Greymouth, 15/4/20; P. O'B. Nelson Creek, Greymouth, 30/12/19; Miss McG. Blackball, 15/4/20; K. W. Greymouth, 8/12/20; C. O'B. Stoney Rd., Hawarden, 8/6/20; C. H. H. C. The Matai, Nelson, 30/3/20; A. McV. Te Kings, Otira Line, 30/9/19; J. H. Percy St., Linwood, 30/3/20; A. M. Ashbourne St., Woolston, 30/10/19; Miss R. Bishop St., St. Albans, 15/4/20; M. W. P.O. Halswell, 30/3/20.

OTAGO AND SOUTHLAND.

J. B. Bishops Place, Dun., 30/9/19; Mr. R. Bay View Rd., South Dun., 30/9/19; Mrs. B. Southern Hotel, Dun., 30/3/19; W. F. C. Dorset St., Mataura, 30/9/19; M. McE. Hotel, Paunakburn, 30/3/20; Mrs. C. Waimea, Longridge P.O., 30/3/20; Mrs. O'H. Port Chalmers, 30/3/20; M. N. Moonlight, 30/9/19; Mr. R. Morrison St., Caversham, 30/9/19; Mrs. C. Grosvenor St., Kensington, 30/9/19; W. B. Kaikorai Rd., Kaikorai, 30/9/19; Mrs. S. Centre Rd., Sawyers Bay, 30/9/19; M. F. Naseby, 30/9/19; J. W. Macandrew Rd., South Dun., 30/9/19; Mr. D. Victoria Rd., St. Kilda, 30/9/19; H. J. S. Bookseller, South Dun., 30/9/19; J. W. Commercial Hotel, Winton, —; L. F. McC. Waikari, 9/16/19; R. C. Ave St., Mosgiel, 30/9/19; J. G. S. Nightcases, 8/4/20; Miss O.K. Belgrave House, Inghill, 30/3/20; J. J. O'S. Eye St., Inghill, 30/9/19; H. N. Yarrow St., Inghill, 30/9/19; Mrs. F. Fillett St., Gladstone, 30/9/19; Nurse L. Soldiers' Convalescent Home, Inghill, 30/3/20; M. T. Long Bush, 30/3/20; T. O'D. Mokotua, 30/9/19; W. D. Compton St., Inghill, 30/9/19; Miss B. Esk St., Inghill, 30/9/19; Mrs. M. Eye St., Inghill, 30/9/19; W. J. McM. McMaster St., Inghill, 30/9/19; P. S. Gala St., Inghill, 30/3/20; A. C. G. Ellis Rd., South Inghill, 30/9/19; C. T. M. Princess St., Inghill, 30/9/19; M. L. Collingwood, 30/9/20; D. M. S. Kensington, 28/2/20; J. B. Grove Bush, 30/9/19; O. F. Mabel Bush, 23/6/20; Mrs. L. West Plains, 30/3/20; P. J. West Plains, 30/3/20; Mrs. H. Myross Bush, 8/7/19; Mrs. M. Point Rd., Bluff, 8/10/19; Mrs. McG. Liddle St., Inghill, 8/4/20; F. J. H. Denton St., Gore, 8/4/20; J. Q. Woodlands, 8/4/20; J. H. Baker, Gore, 30/3/20; Miss G. Fillett St., Dun., 30/9/19; Mrs. A. Queen's Drive, Musselburgh, 15/10/19; Mr. E. Customs, Port Chalmers, 30/9/19; Mrs. D. South Dun., 30/3/20; Mrs. O'D. Dundas St., Dun., 30/9/19; J. B. Brooklands, Milton, 30/3/20; M. O'N. Thornbury, 30/3/20; J. N. Kennington, Inghill, 30/10/20; Mrs. P. Liddle St., Inghill, 8/10/19; Miss B. Port Chalmers, 30/9/19; Mrs. H. Elm Row, Dun., 30/9/19; Mrs. M. St. Kilda, 30/9/19; Mrs. F. Town Belt, Dun., 30/9/19; J. J. D. Ramsay St., Dun., 30/9/19; J. H. Ryall Bush, Inghill, 15/4/20; J. H. R. Oamaru, 30/9/19; P. C. H. Solicitor, Oamaru, 30/3/20; H. H. Ophir, 30/9/19; Mrs. O'S. Grand Hotel, Roxburgh, 30/3/20; Fr. O'N. Roxburgh, 30/3/20; G. D. Princess St., Enwood, Inghill, 30/3/20; F. S. Ann St., Inghill, 30/3/20; A. H. F. Kew, St. Inghill, 30/3/20; J. M. City Rd., Roslyn, 30/9/19; A. R. Russell St., Dunedin, 30/9/19; Mrs. K. Regent St., South Dunedin, 30/9/19; J. R. Chambers St., N.E. Valley, 30/9/19; V. T. George St., Dun., 30/9/19; Mrs. McC. Duncan St., Dun., 30/9/19; T. F. Wyllies' Crossing, 30/3/20; J. M. Oromuki, 30/9/19; E. J. M. Police Station, Alexandra, 30/9/19; Fr. O'N. Presbytery, Winton, 30/3/20; Mrs. C. St. Clair, 30/9/19; J. M. Gilmore St., Kaikorai, 30/9/19; Mr. M. Fernhill St., Dun., 30/9/19; Mr. O'G. George St., Dun., 30/9/19.

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COMMONWEALTH NOTES

NEW SOUTH WALES.

In the course of his address at the opening of St. Patrick's School-church, Bondi, on a recent Sunday afternoon, his Grace the Archbishop of Sydney referred to statements about cremation. "Cremation is anti-Catholic," said his Grace. "It is anti-religious. The Church allows it in time of warfare and epidemics. It is not to be taken as Christian burial, and the Church has decided that a Catholic who would order his body to be cremated, is guilty of sin, and will be deprived of Christian burial. In the laws of our Plenary Councils of Australia, there is a decree that any person who orders his body to be cremated is not to have Christian burial. It is now Canon Law. The body of a Christian is a sacred thing, and is to be put in sacred ground. An angel guards the grave and all have hope of resurrection. If you desecrate the cemetery, it is the same as a church. The Church claims the right of having cemeteries."

In replying to a vote of thanks for presiding on the same occasion, his Grace said he wished to publicly recommend the cause of returned soldiers. They had suffered and fought and died, and acted as most gallant soldiers, and now many of them are returning to Australian homes. "The priests tell me," his Grace continued, "that our Australian boys come home splendidly and religiously. I would be glad to get a lot of them together in a retreat, or, at all events, in a body. We are not indifferent to them. Let everybody be interested in regard to returned soldiers. Give them every help you can. Look on them with approval and gratitude, and that in itself will be some recompense."

At the St. Patrick's Day celebrations in Sydney, continued on Saturday, March 22, a motion was carried representative of Irish-Australian sentiment in New South Wales to have the principle of self-determination immediately applied to Ireland. His Grace the Archbishop, the Most Rev. Dr. Kelly, who moved the motion, declared that Australia was regarded as a larger Ireland, and Ireland was true to the sacred cause of religion and nationality, though opinion was poisoned by statements that the Irish were lawless, would not do their duty at the front, and wanted a republic. De Valera had been called a felon. He (the Archbishop) had a letter from him—a manifestation of his mind and heart—showing that he would welcome such a Home Rule as we had here.

VICTORIA.

Despite the strenuous efforts made in certain quarters to bolster up the action of the superintendent (Dr. Wickens) and the matron (Miss McKinnell) in their fight against the expressed wish of the Health authorities to hand over the charge of the Exhibition Influenza Hospital to the Rev. Mother Rectress and her band of Sisters and Brothers, ample evidence is now to hand that there was every justification for the proposed change, in the interests of those who were the victims of the epidemic (says the *Tribune*). Repeated complaints in regard to the lack of proper administration in the hospital has necessitated some sort of inquiry on the part of the authorities, and the reports received by Dr. Robertson from the superintendent and matron are not only unsatisfactory, but are, in some instances, absolutely contradictory. For instance, in regard to the complaints that death-bed scenes are virtually public, we find the superintendent and the matron offering opposing opinions. The matron tells us that such statements are "absolutely untrue," while the superintendent asserts that such scenes are "absolutely unavoidable." Then we have Dr. Wickens telling us that the complaints that patients had to do for other patients what should have been done by the nursing or orderly staffs was "wholly nonsense," and he follows this up with the assertion: "Some patients have at times attempted to do things for others which had not been ordered, and that these patients had been told to desist." On the other hand, the matron, in her

report, suggests that had she been allowed to choose her own partly-trained nurses, things might have been different. Both the superintendent and the matron agree that the Exhibition Building was totally unfit for hospital purposes. If that was so, why was the building chosen? Surely attention should have at once been drawn to this fact by those who had taken the responsibility of management. One thing is quite certain—viz., that there has been lamentable bungling and inefficiency, and the sooner a searching inquiry is made into the affairs of the hospital the better it will be for all concerned.

QUEENSLAND.

At a recent notable gathering held under the auspices of the Queensland Irish Association, his Grace the Most Rev. Dr. Duhig, Archbishop of Brisbane, in responding to the toast of the Archbishop and clergy, said he had had the pleasure since becoming an Archbishop of doing something to revive Irish memories on this side of the water. He referred to the perpetuation of the names of Irish saints, such as St. Laurence O'Toole, St. Ita, and St. Brendan of Kerry, in schools and churches in Brisbane. Referring to the presence of Mr. Huxham and other Protestant members of Parliament, his Grace said that Ireland owed a debt of gratitude to her Protestant patriot sons. Ever since the struggle for freedom began in Ireland she had trusted her Protestant leaders and they had never failed her. From Robert Emmet to Charles Stewart Parnell, they had all proved staunch and true. He had often asked people how they would feel if tomorrow they were deprived of Home Rule in Queensland—how they would feel if our State Government and Parliament were taken from us, not to say our Federal Government. We should feel that we were in an intolerable position. It was utter hypocrisy to talk of giving the right of self-determination to small nations, and yet withhold it from a small nation that had fought for it longest and deserved it most. To-day there was more than one Ireland—the Ireland at Home—to reckon with. There were the Irelands abroad—in America, Australia, and Canada. Those were the Irelands that never forgot. The eyes of the world were on Ireland and on President Wilson. It was most unfortunate that as Irishmen they had lost their faith in the British Government. There had not been a British Prime Minister since Gladstone and Campbell-Bannerman who had honestly tried to keep faith with Ireland. The Home Rule Act had been shelved, and would remain shelved until the Peace Conference, he hoped, would take it down from the shelf, and put it, or rather a better measure, into operation. Irishmen must do something more than talk. They should have a magnificent Irish demonstration in Brisbane. Irishmen and Irish-Australians should make their voice heard at this particular time. He spoke of the continent-wide agitation in America, having for its object the impressing upon President Wilson of the urgency and justice of Ireland's claims and of his pressing them at the Peace Conference. He had read that Generalissimo Foch proposed soon to visit Ireland, to show his appreciation of the great services rendered by Irishmen in the war. In his (the Archbishop's) opinion, Generalissimo Foch's visit would have a greater significance than that. It would be a great pity if the people of Australia became prejudiced over the Irish question. Englishmen and their descendants in Australia, who were so sensitive about the honor of their Motherland, ought to bear in mind that Irishmen had a Homeland, too, and were sensitive about her honor and liberty. St. Patrick's Day processions in the great Australian cities of the South were prohibited, unless they were carried out under conditions that would brand the Irish people as disloyalists, and they were not prepared to accept those conditions. They had had to fight the censorship, which was exercised in Australia more strictly than in any other British Dominion. Allied with Irishmen's love of country was love of God, and that dual love in the Irishmen's hearts was so powerful that nothing could overcome it.

IRISH NEWS

GENERAL.

The Sinn Fein Party is collecting £80,000 for the purpose of establishing a daily newspaper.

The voting in Ireland in favor of self-determination was 1,012,221; against self-determination, 289,000.

Cardinal Logue, writing on December 22, joined in assuring President Wilson that an enthusiastic welcome awaited him in Ireland if he should accept the invitation so generally addressed to him to pay a visit to that country. The Cardinal says that if the President should come, he will find many wrongs to be righted, many grievances to be redressed. Leading British statesmen have freely confessed to the misgovernment of Ireland in the past, but, unhappily, the present differs in very little from the past. The Cardinal adds that as long as the destinies of Ireland are left in the hands of birds of passage, "who know little of the needs of the country and sometimes care less," the hope of peace, union, and prosperity will remain an unrealised dream.

Of the Sinn Fein members of the Imperial Parliament 34 were in gaol without trial, at the departure of the last Irish mail, and three were in America.

Mr. Lloyd George has declared that Ireland is not a nation because it has no national language, yet arrests are being continually made for speaking Irish. Amongst those recently arrested was Mr. Cathal Brugha, M.P., who presided over the *Dail Eireann* (Irish National Assembly). Irish was used exclusively in the debates of the *Dail*.

Sir Horace Plunkett sailed for America on January 12, on a special mission. In an interview with the correspondent of the *Daily News* (London), he said he wished to enlighten public men in the States as to the real position of affairs in Ireland, and to learn the true state of feeling there regarding the great problem at home. "The American view of the situation is perhaps the most important thing in the world," he added.

IRISH UNIONIST SPLIT.

It has been known for some time that the Southern Unionists resent the predominance of the "Die-hards" in the councils of the party. Matters came to a head at a meeting in Dublin on January 24, at which Lord Middleton presided. At this meeting it was proposed by the chairman that when questions affecting the partition of Ireland were to be discussed by the party, the Ulster members should be excluded. Lord Middleton's motion was defeated by a large majority.

The *Evening Mail* (Dublin), commenting on the meeting, says the "minority gave the impression that they are still clinging to the desire to keep in view the Convention plan of Home Rule . . . which was more dangerous to the cause of loyalty and Unionism than the Home Rule Act of 1914."

After the meeting a new organisation was formed by Lord Middleton and his friends which includes almost all the important peers resident outside the Belfast sphere of influence.

The *Irish Independent* says the Ulster Unionists want to have it both ways. They want partition for themselves and at the same time they want to "boss" the Southern Unionists whenever it comes to a question of settling Home Rule. "As early as 1914," said Lord Middleton to Sir E. Carson, "you excluded the Southern Unionists from your deliberations." The *Independent* goes on to say that as it is well known the Government's Irish policy involves partition, Lord Middleton and his friends show sagacity now, as they showed statesmanship during the sitting of the Irish Convention.

SINN FEIN FORFEITS £11,100.

The forty-eight members returned as the result of the election contests will forfeit £7200, while sixteen candidates who failed to poll one-eighth of the votes will forfeit £2400, making £9600. Ten other

candidates incurred forfeiture giving a total of £11,100 in forfeits.

To understand some of these forfeits it is well to remember that the British Parliament passed a law forfeiting members' deposits (£150 each) if they did not take their seats. This law was directed specially against the Sinn Fein members, who are pledged against going to Westminster.

GOVERNMENT LAWLESSNESS.

About one hundred meetings were held in Ireland on Sunday, January 5, "to voice a nation's demand for the release from English prisons of Irish men and Irish women who have been imprisoned by the military Government of England because they dared to declare for Ireland the right that her people should self-determine the sovereignty under which they wished to live." The prisoners, who include thirty-nine members of Parliament, have been kept seven months in gaol without trial on suspicion of being concerned in a plot which, according to Lord Wimborne, late Lord-Lieutenant, has had no existence in reality. In Irish gaols there are six hundred political prisoners, many of them serving long sentences for such offences as singing an Irish national song, or having a revolver. What wonder that Ireland is seething with indignation at such methods of government. To keep people in gaol for months without trial is pure Government lawlessness. The Most Rev. Dr. Fogarty, Bishop of Killaloe, calls it "an unscrupulous violation of the most sacred of human rights—personal liberty." If Governments take the doctrines of Machiavelli, that most pagan politician, to use the words of Villari, as their political gospel, they must not be surprised if the consciences of lovers of liberty revolt.

THE FRENCH PRESS ON IRELAND.

The propagandist campaign against Ireland in the Allied countries seems to have had as little success in France as in America. The altruistic feelings of the English Government for the Bohemians, Poles, Jugoslavs, Armenians, and Arabs do not appear to have blinded the French people to the case of Ireland. From the fact that many French journalists attended the opening of the *Dail Eireann* (Irish National Assembly) in Dublin, it would seem as if they are giving a lively attention just now to Irish affairs. The comments of the French press in so far as they favor Ireland are rigidly excluded from the English Tory newspapers, which our New Zealand papers copy only too servilely. But the views of the foreign press cannot be altogether suppressed.

The *Journal des Debats* recently published the following:—"The English Government and the Irish Executive are once more face to face with a situation in Ireland brought about by their dilatory and repressive policy, and are called upon to adopt a solution conformable to the principles proclaimed by President Wilson, and which ought to prevail at the Peace Conference."

The *Journal* says:—"Ireland has voted in a great mass for the party of complete independence. To solve the Irish problem, Mr. Lloyd George will require all the authority and the spirit of decision which he now derives from the confidence of the English people."

The *Temps* says:—"The Sinn Feiners have captured 70 seats. This anticipated result once more brings to the front the Irish problem, the chief difficulties of which are by no means of a parliamentary nature."

The *Pays* says:—"The Sinn Feiners, coupled with the Labor Party, have in proportion profited as much by the general election as has Lloyd George. The Irish Party of Independence is, with the British Labor Party, in the advance guard of those faithful to the principle of war against war, of suppression of all servitudes which go to make up human misery. It concludes with the hope that Lloyd George will adopt the words of President Wilson: 'Organise the moral forces of the world for the better establishment of Right and Justice.'"

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Church of Our Lady Queen of Peace, Roxburgh

TO THE CATHOLIC PEOPLE OF NEW ZEALAND.

Every Catholic heart these days beats with gratitude to God, the Giver of all good gifts, for His blessing of Peace, which we, in common with the great Catholic soldier, Marshal Foch, believe has come in answer to prayer. Catholic faith and instinct urge us to show our heartfelt gratitude in some act of piety. May I suggest as a most suitable thanksgiving an offering towards the building of the Church of Our Lady Queen of Peace? This church is now being built.

REV. D. O'NEILL,
Roxburgh.

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ON THE LAND

IMMATURE POTATOES FOR SEED.

Much has been written of recent years with regard to the value of immature potatoes as "seed" (says *Farm, Field, and Fireside*). Many growers make a practice of raising the crop while it is still green, but when this is done care must be taken in storing. Mistakes are frequently made in raising the tubers too early, and when the skins are very tender: this must be avoided, otherwise shrinkage will take place, accompanied by a loss of vitality.

Potatoes which are allowed to lie in the ground until they become dead ripe and the skins thick and corky are of little value as "seed," largely on account of the over-development of starch. With the tender skins care is needed in the digging and storing. Especial care should be given in the digging, but when ridges are not very hard they ought to come out without bruising. Doubtless many potatoes bruise from careless work at the pits, and are not only mechanically injured, but are rendered more susceptible to pit diseases.

ELECTRIFIED SEEDS IN GREAT BRITAIN.

During the 1918 harvest in Great Britain some remarkable results were obtained from "electrified seeds." Mr. H. E. Fry, an electrical engineer in Dorset, England, has developed a process of stimulating seeds so that they yield healthier and more prolific crops. The process consists of soaking the seeds in a solution of common salt, sending a current of electricity through the solution, and subsequently drying the seeds. Trials have been made with electrified wheat, barley, and oats in comparison with non-electrified seeds from the same sack, and sown on adjoining ground. The electrified seeds threw up more straws, which were so much stronger than the normal that they withstood storms which laid the non-electrified harvest low. The gain in yield per acre varied in different parts of the country from five to nearly twenty bushels per acre for oats, and from about five to seven bushels for wheat. Barley showed an increase of sixteen bushels in another recorded case. Twenty-seven farmers in South Devon realised an averaged gain per acre of £4 13s. after deducting the cost of treatment, which is only a few shillings per sack. Thus the latest British contribution to the promising science of electroculture is being investigated by the sub-committee of the Board of Agriculture of Great Britain, which is making a scientific study of the influence of electricity on plant life.

EXTRACTING BEESWAX.

Where wax is to be made into foundation no special care is needed as regards sorting the comb, but where first-quality wax is required for exhibition or other purposes careful grading of the raw material is essential. Prime qualifications of the best wax are color and aroma, and both of these are very easily impaired unless much care be taken. The color aimed at is either a lemon or golden yellow, clear and bright, and this is got from new or fairly new comb and capping. Observe that wax becomes of a deeper and less bright color with each remelting, so that to obtain the best results it should be heated once only, or twice at

most. To retain the aroma steam heat should be used, as dry heat has a very damaging effect in this direction.

CHAFF.

From now on until the spring the stock must necessarily be in the main hand fed, and one of the foods now much depended upon is chaff (says a writer in *Farm, Field, and Fireside*). Upon small holdings the hand chaff-engine may be used, but speaking generally chaffing is done by power—the oil-engine frequently—and it is probable that those who at the present chaff by hand would do well to instal power, which is useful in many ways besides chaff-cutting. Any long fodder can be chaffed, and chaff can be fed to most stock.

Chaff is useful in that it can be mixed with various other foods—pulp, for instance—but it should at all times be remembered that chaffing of itself does not improve the material chaffed, it only cuts it up into short lengths without in any way affecting the quality. In the case of poor hay or straw, however, chaffing makes it possible to make more palatable by mixing with meals, pulp, etc., and so provides palatable, filling food when otherwise the stock would eat it but gingerly; but, apart from this, chaff from good quality material is the sort to go in for.

In feeding chaff it should always be remembered that some long fodder should always be provided in addition, it not being policy to chaff everything. When chaff is fed it should be fed regularly, not by fits and starts.

POTATO "BUTTER."

The British Ministry of Food stated some time ago that in view of the shortage of butter they have been carrying out experiments in order to find suitable and economical ways of eking out the available butter and margarine supplies by mixing in other food substances, and so producing cheap and palatable substitutes. These experiments have shown that an excellent "potato butter," costing only about 5d per lb (or less if margarine is used) can easily be made in any household without special knowledge or apparatus in accordance with the following recipe:—

Peel the potatoes and boil (or steam) until they fall to pieces and become flowery. Rub through a fine sieve into a large basin which has been previously warmed. To every 14oz of mashed potato add 2oz of butter or margarine and one teaspoonful of salt. Stir thoroughly with the back of a wooden spoon until the whole is quite smooth. The butter may then be made up into pounds or half-pounds and kept in a cool place.

The potato butter may be improved in appearance by the addition of a few drops of butter-coloring, and if it is to be kept for more than a few days butter preservative, of which there are several forms on the market, should be used. The amount should be in accordance with the printed instructions on the packet for use in butter. Both the coloring and the preservative should be well mixed into the potato at the same time as the butter and salt. If these directions are carefully followed potato butter will keep for a considerable time, though it may be found that the surface is apt to become dry, but this can be obviated by keeping it wrapped in grease-proof paper.



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VOICING ASPIRATIONS OF IRISH RACE

ADDRESS BY ARCHBISHOP GLENNON.

Following is the complete address made by Archbishop John J. Glennon in behalf of freedom for Ireland at the mass meeting in St. Louis, U.S.A., on Sunday evening, February 9:—

When our Government in 1917 made a declaration of war against Germany our people responded as one man. Never before in all history did a democracy answer the call with such unanimity; and that unanimity has been preserved until victory came for our arms and our cause. During these long months of anxiety and trial, not for once did our people waver or lose heart. We felt we were right, and knew, therefore, we must prevail. And one reason for all this must be, first, the time that was given us to think if not to prepare, and the clarity with which the case was presented in the various and opportune addresses of our President. Every one of these days brought an added reason for our entering the conflict, just as every day's postponement meant an added danger for America.

We entered the war, first, to destroy that militarism which aimed at the conquest of Europe and which we reasonably feared would be turned on us when their European campaign was over. But just as definitely, and perhaps more so, we entered the war, secondly, that thereby we, a democracy, would seek at this time to end the oppressions and wrongs inflicted and being inflicted on the smaller and weaker nations by the more powerful neighbors. And lastly, as representing a self-governed people, we felt we owed to humanity the establishment of this principle, namely, the right of nations, great and small, to determine for themselves how and by whom they shall be governed.

England May Assert Self on Sea.

That these ends be achieved and that these principles might obtain, we trained and armed our men, built our ships, floated our bonds, set our armies in motion, and followed them with all the love and support of the nation. Not in all history has an army moved into battle array with nobler cause, which by its definitions and its clarity, became the property and inspiration of all. Our arms were victorious, as they had a right to be. There now remains only to be seen whether the principles which inspired us shall also triumph.

One of our purposes has been solved—Germany with its militarism is conquered. The threat against us is removed. Neither now nor during the lifetime of any of us need we fear Germany as a foe nor flatter her as a friend, nor is there danger of militarism surviving unless it be in this new form of naval supremacy being asserted by England.

It is with the other, and more intimate principles, that we have to deal. It is with the question of whether oppression shall cease, and whether the principle of self-determination shall be established. Whether these questions shall now be taken up and solved, whether these principles shall be applied.

To this end our President crossed the seas. He representing America, was the first to announce them; and such was the clarity of his thought, its eloquence, and its honesty, that, though we were last to enter the war, these principles, accepted by friend and foe alike, became the basis. Our President felt, therefore, he

must defend them; and to do so he heads the American delegates at the Peace Council. In his going, we stand with him in the same unity and devotion in the Councils of Peace, as with our soldiers fighting in the trenches.

Of late, there is growing the fear that neither he nor his principles shall prevail—that secret diplomacy and national greed will take the place of the open treaty, and the honest principles which set the rights of nations and of men above the schemes of politicians and the tyranny of power.

Ireland Still Ignored.

True, our papers report some progress made—every day some boundary settled, some cause heard, some nation's definition made. We hear of the newly formed cabinets, of presidents elected, of contending parties following the ways of democracy, Belgium and Rumania on the way to restoration, Poland and Serbia will be recreated, the lost provinces restored to France and Italy, and so along the line. But over it all is the sinister shadow of an Ireland ignored.

In reading, as you have read, the declaration of our President, and in recalling the principles which he so constantly announced, it requires no logic to see that, just as clearly and directly as the rays come from the sun, or heat from the fire, or rain from the skies, so flows from these principles the right of Ireland to self-determination. Set beside any of the other races now emerging or being restored to independent nationhood, Ireland in point of time, location, persistent striving or previous oppression, outranks them all.

In saying so, I do not minimise the character of their rights. On the contrary, we stand for them all: but every element of justice and of right, every charge of oppression, every appeal of race and blood made by these is doubly applicable when Ireland's cause is named.

But the trouble is that Ireland's cause is not even named; and yet the presiding officer could readily go back in memory to a McMahon, who as President of France restored her from the ruins after her terrible defeat by the Germans in 1870. Has he forgotten the Ireland that gave McMahon to France, and gave to her her victories in the long ago? Has he forgotten Ramillies and Fontenoy?

Deny Irish Their Rights.

There also sits President Wilson, the one whose mission it is to see oppression ended, and democracy safe, and self-determination granted to the nations, great and small. It is he who demands the establishment of right. He is the apostle of even-handed justice, and yet what an exhibition is before him. The representatives of England have come to the council prepared to deal with nations and problems great and small, but, unfortunately, not with even-handed justice, not with broad-minded generosity, not in the spirit of fair play, of which they talk so much, for, while they claim the world mission of releasing other nations from thralldom, they challenge the world with a denial of Irish right to be free. The Kameruns interest them. They are the people of darkest Africa. They are still in the savage state, but some 10 or 15 years ago the Germans got control of this country, made it a colony, and, as the story goes, oppressed them; but now comes their rescuers: the mighty power of liberty-loving England will do them justice, will henceforth protect them, will call upon liberty-loving America to aid the cause. Yes, the people of

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the Kameruns must be freed, and that by the nation, that demands that the Irish shall still remain in slavery.

Look next at the Armenians. The Turks subjected them to terrible persecution until not more than half of them are left. Hence, the Armenians must be freed. But Ireland at home has lost through English misrule more than half of her people. The remaining half, however, must still be the victims of their tormentors. The wild men of Russia, flaunting the red flag, the sword and the bomb that represent the rule of Russia—the Bolsheviki—are invited with the others to the conference, and a place assigned where the peace delegates will meet them. Their hands are still red with blood. Yet England invites their representatives to come to conference. The lawful representatives of Christian Ireland she imprisons. For the world without, England has her armies to defend their freedom, her diplomats to promote the peace pact; that is, to protect them. For Ireland, too, she has an army—not to defend, but to destroy, and for the nation's leaders she has the gaols ready to receive them and quick-lime ready to dissolve the bodies of her martyrs.

England's Reasons.

Whence comes this inconsistency, or this hypocrisy, if you will? Has England a single valid reason to present to the world of to-day that has to pass judgment on her actions?

I have read them all just as they are presented by her Parliaments, furnished by a press supplied by agencies that just now appear to serve not as purveyors of news, but as promoters of English interests.

Here are some of her latest arguments why Ireland's rights should be denied: First, that Ireland, free, would be Ireland hostile, and her proximity to England would be a menace to the latter. "Ireland," says a recent author, flies across the very vitals of England." This argument, however, might be stated in another way—that if Ireland be close to England, England is equally close to Ireland, and the Irish nation should refuse a free Parliament to England because of the threat thereby created to the liberties of Ireland.

But such arguments, as between nations, are not arguments at all. France lies nearer to England. Therefore France's liberties should be destroyed to protect the English coast. And so with Belgium and Holland and the rest. The utter insincerity of this argument is furthermore shown by the latest of England's statements, namely, that her fleet will henceforth dominate all seas. If so, how can she fear an island that has no fleet, no navy, no standing army, and no guns? What menace is there to the mistress of the seas by a nation that to-day cannot call a single battleship her own?

"But," said the English, "Ireland refused to fight for the freedom of others and therefore freedom must be denied her."

An argument made much use of even with us. An argument, too, that is specious and hollow.

Irish Soldiers Led Way.

When England entered the war, the Irish soldiers numbered relatively to the population more than the English did. A higher percentage was maintained when the English armies went to France, and during the long sad years since then, Irish soldiers led the way to victory, or defended with their lives England's retreating armies. To read the stories of Gallipoli, Vimy Ridge, of Ypres, is to see renewed again the death-defying bravery and courage of the Irish soldier. But bravery to-day, as battles are fought, brings its terrible harvest of death. The brave men first to lead are also first to fall; and so death came, and destruction to the Irish regiment. Appeals were made to recruit their ranks, but they who would otherwise willingly go, had learned long since the fate of their brethren, and knew it were not a call for glory, but to destruction.

Anyhow, why should they go to fight for liberty abroad, when freedom at home was denied them? Right gladly would the remnant of them volunteer, as they did volunteer, to fight with the French in the long ago, or with the Americans, as they have from the very beginning of our history.

As a matter of fact, however you treat the ethics of conscription relatively more men of Irish blood or nationality fought against German oppression than there did of any other race, the French and Serbs alone excepted.

Another formidable objection to Irish freedom is found in the statement so frequently made—that the Irish are not united—that they do not know what they want, and that their present disunion is a forerunner of what their position would be should they be restored to their birthright. But such an argument stands as of little worth in these days of democracy and enlightenment. We know that in any representative Government, it is the majority that rules—that it is practically impossible to have absolute unity on any one question.

The Irish with great deliberation have by a vast majority declared the right to govern themselves; by uniting the instrumentalities of a British Government in their elections—a hundred members of Parliament have been returned, 80 of these are pledged to the cause of Ireland. As for the minority, they represent not the Irish, but the English colony in Ireland. They represent the group sent over by James I., whose duty it was to grab the Irish lands, and to keep the Irish down. They still would like to play this dual role; so, they still want English protectors. They are the last survivors of German Junkerism, with which, indeed, they were affiliated before the war.

But again, the Irish are said to be pro-German, which is hopelessly and absolutely false. About a year ago they caught a man that got out of a so-called collapsible boat, wandering around on the West Coast of Ireland. They questioned him, and his answers were not satisfactory. So they made of him a "cause celebre." He was the forerunner of the German invasion. He was operating with the Irish leaders. So they hurried him to London, and seized every leader in Ireland that was giving them any trouble, claiming that they were all in a pro-German conspiracy. They are in gaol still, with no charge placed against them, and no trial given them, and no promise of their release.

The fact is that Ireland has little regard for Germany, as she has less for England. She well remembers that in addition to the other extortions practised on her during these hundreds of years, not the least, and certainly not the latest, were the moneys she was compelled to pay to Hanoverian kings who occupied the English throne, and to the mistresses of these German kings, whom the English refused to support. While good Queen Victoria lived, German was the language of her household, as her husband, the Prince Regent, was unable, or unwilling, to speak English.

In the Franco-Prussian War of 1870 the English were with practical unanimity sympathising with and supporting the German cause; while the people of Ireland were equally unanimous in sustaining the cause of the French. So, if England be really opposed to Germany, to-day (and some doubt it, especially after she has attained her commercial aims), it is she is the convert to the cause of France and America and civilisation—a cause that was dear to Ireland from the beginning.

The truth is that no one argument that she would advance to-day against the claims of Ireland has any meaning or purpose, unless it be the purpose of thereby deceiving the other nations, but particularly to deceive the people of the United States. All the arguments are on the other side. History, economics, justice, restitution, if these stand for aught, they stand on Ireland's side—arguments, too, that make for the future, for instance, the proposed League of Nations. Such a league can be based only on the consent of nations that are themselves free, and propose freedom and jus-

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tice for others. Why should England care, or why should we desire to join in a League of Nations, which with Ireland's rights denied, would be not a league, but a conspiracy?

Justice done to Ireland would mean that our nation has not entered into the war in vain. Justice to Ireland would mean that our returning soldiers could joyfully greet their friends, knowing that they were victorious—had fulfilled their task, that their victory was complete, and that peace with justice had returned to the world.

Denied and It Is England's Peril.

Let it be denied; and it will be only at England's peril; and not all her fleet, nor armed men can protect her from the results of her injustice. We, too, as a nation, and our President, must feel deceived and repulsed, and our cause rejected. Our brave soldiers who died, if they could speak back, would appeal to us not to break faith with them—

"If ye break faith with us, who die,

We shall not sleep, though poppies grow in Flanders' fields."

But I must conclude: The world of to-day has advanced so far that English deception and misrepresentation must go the way of German cruelty. We are in the new era—the era of democracy, humanity, and publicity. State craft and State betrayals must end. The deliberations of the Peace Convention are public property. Many there are who fear that these newer principles may not prevail. Lately the news becomes more disturbing, the outlook more obscured. We hear all around the rumbling of unrest, of revolution and counter revolution. All the horizon becomes streaked with fire, until to some the fear has come that we are going to face a new Armageddon, out of which, as from a crucible of fire, may come a new order, and perhaps only interminable chaos and ruin.

We had thought that all the misrule and all the burnings and crimes were on the other side of the trenches; but we find, now, that no trench line holds them back. Unrest is everywhere, and clamor arises where men do gather.

At such a time it behoves all men of good will—all nations that desire justice, and the dispensation of justice—all who want that right should prevail, to rally all their forces and stand together for our civilisation and its perpetuation. In that grand rally, Ireland demands a place. During these long centuries she has stood for law, and justice, and democracy. Thus she stands to-day, ever true to her faith, to country and to right. She would now become a potent factor in restoring to the world that order, justice, and peace, it so sadly needs, and it so much desires.

At the Council of Nations, where even the enemy nations, Germany, Austria, Turkey, will take part, Ireland's place is vacant—her voice unheard—her duly elected representatives in prison.

Ireland, a nation, demands that her representatives be freed—access to the council given them, and that she at last, but for evermore, shall take her rightful place among the nations of the earth.

RESOLUTIONS ADOPTED.

Following are the resolutions proposed by Mr. John P. Leahy, and adopted at the mass meeting for the freedom of Ireland, held in the Coliseum, St. Louis, Sunday evening, February 7.

Ireland is a nation, older than almost any other nation in the world to-day, designed by Providence to be such, and held in subjection by a foreign Power which has maintained and is maintaining its rule over her by military force without the consent and against the wishes of the overwhelming majority of her people. Be it therefore,

Resolved, That, inasmuch as our President, speaking to the Congress of the United States, and on behalf of the American people, has declared that our purpose in entering the war was to fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have

a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free people, as shall bring peace and safety to all nations and make the world itself at last free, and, inasmuch as this principle and purpose was accepted by our associates in the war—England included—it has now, therefore, become not only our clear and indisputable right, but our sacred and imperative duty to insist that this principle of self-determination shall be applied to all peoples and all nations, and that there shall be no exclusion of Ireland or of any other nation which is being governed by a foreign Power without the consent and against the wishes of the majority of its people, and that in the application of this principle, the voice of the majority of the people of the nation entitled to such right shall alone be recognised. Further,

Resolved, That, inasmuch as the Irish people have by an overwhelming majority elected as their parliamentary representatives a body constituting more than three-fourths of the entire parliamentary representation of Ireland, and pledged to secure the national freedom of their country, the right of such body to voice the sentiments of the Irish people on all questions affecting their national destiny must be recognised, and to that end we respectfully demand of our representatives at the Peace Conference that they insist upon the delegates elected by this body being admitted to the conference, permitted to participate therein in the same manner and with equal powers and privileges as are enjoyed by the duly accredited representatives of other small nations, and that they shall be accorded the opportunity of presenting to the Peace Conference the claims of Ireland to self-determination, and that these claims shall be supported and insisted upon by our representatives thereat. And be it further

Resolved, That a refusal upon the part of the representatives of Great Britain at the Peace Conference to agree to the application of the principle of self-determination to Ireland, and a failure upon the part of our representatives thereat to insist upon it, will stamp the proceedings of the Peace Conference with suspicion and mistrust, and render it impossible for the conference to make the world safe for democracy and to establish a just and permanent world's peace.

Glory follows virtue as if it were its shadow.—*Cicero.*

OBITUARY

MR. P. COSTIN, LOWER HUTT.

At his residence, Lower Hutt, on March 20; there passed peacefully away, fortified by all the last sacred rites of Holy Church, a well-known old identity in the person of Mr. P. Costin, husband of Mrs. E. Costin (writes an esteemed correspondent). The late Mr. Costin and his wife were both very popular business people, who, on their retirement came to live at Lower Hutt. The deceased had been an invalid for many years. About six years ago he, accompanied by Mrs. Costin, took a trip to the Old Country, but his health was not benefited thereby. Throughout his long illness the late Mr. Costin was nursed and cared for with untiring devotion by his wife. Requiem Mass was celebrated in the Church of SS. Peter and Paul, on Saturday, March, 22; by Father Fitzgibbon, the funeral obsequies being conducted by the Very Rev. Dean Lane, assisted by Fathers Fitzgibbon and Quealy.—R.I.P.

SACRED HEART GIRLS' COLLEGE, CHRISTCHURCH.

The Sisters of the Mission of the Sacred Heart Girls' College, Christchurch, had the following successes in the recent examinations:—Class C—One full pass and four partial passes; Class D—Six full passes, three partial passes, twelve passes in two or more groups. In the Public Service Examination three were successful; in the intermediate, four.

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PLAYED THEIR PART.

On the initiative of the Catholic Stage Guild, a Requiem Mass for members of the theatrical profession fallen in the war was celebrated at the Church of Corpus Christi, Maiden Lane, on Thursday, February 13 (says the *London Catholic Times*). The Mass was celebrated by the Rev. Father J. Riley, of St. Mary's, a member of the committee, and Mr. Henry Vibart and Mr. George Mozart acted as ushers. Lieutenant McKenzie, an associate member of the Guild, served the Mass. The choir, under the skilful direction of Mr. Alfred Bellew, the stage manager of His Majesty's Theatre, rendered exquisite music, the pieces selected being an excerpt from Father Cox's "Requiem," Niedemeyer's "Pie Jesu," Verdi's "Hostias et Preces," and Mendelssohn's "Beati Mortui." There was a large congregation of the members of the Guild.

A moving sermon was preached by the Very Rev. Dom Bede Jarrett, O.P., who pictured our Lord as the central actor in the world's greatest tragedy. The actor's profession (he said) was the most sympathetic of all the professions. In their stage life actors lived through and experienced the whole of life—its tragedy, its comedy, its nonsense, and its ghastly seriousness. It was no wonder, then, that the sympathies of actors had been stirred by the great tragedy of the war, or that they had volunteered in such large numbers.

On the Roll of Honor of the Guild appear the following names:—Priest-members (chaplains to the forces)—Very Rev. Canon Gwydir, O.S.B. (drowned in H.M.S. Rohilla); Rev. J. McIlvane (drowned in H.M.S. Glenrat Castle); Rev. Basil Maturin (drowned in the Lusitania); and the Rev. W. Campbell (drowned

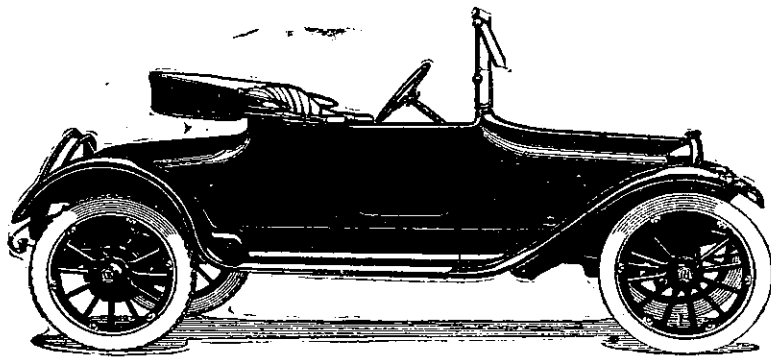
in the Leinster). Members—Messrs. J. E. Carroll, Jack Carroll, Walter Rice, Arthur Curtis, Shiel Barry, Frank Yorke, Jim Corlett, Desmond Brannigan, and Edward Lynton. Associate member—Mr. J. Durkin.

It is proposed to erect a tablet to the memory of these in the Church of Corpus Christi, for which object subscriptions may be sent to the secretary of the Guild.

BISHOP ON IDLENESS.

The Most Rev. Dr. Gaughran, Bishop of Meath, lately preaching in Mullingar Cathedral, said that thousands of people in Ireland, England, and Scotland were idle not because no man had hired them, but because they could get substantial sums of money without working. What were they to think of legislation which put a premium on idleness! Unless the present regulations were withdrawn or amended the results would be disastrous. Was it not a most dangerous thing that to-day men were paid more for being idle than many others were paid for working?

Referring to the industrial unrest, his Lordship said it was only in the last resort there should be recourse to strikes, because when people's passions were aroused there was every danger of a violation of the laws of charity and justice. The worker was entitled to a wage sufficient to support his family in decency and comfort, and no man to-day could so support his family unless his wages were considerably increased. Every man was entitled to recreation, but in adjusting the hours of work it was important that the question of output should be kept in view.



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

CEASE HUMBUG.

TO THE EDITOR.

Sir,—I suggest that in our poor mutilated country the sum of £2000 cash be paid by letter of credit on a government bank to every person who has lost a relative in the war, and the same sum be paid to every person who has facial deformities, loss of arm or leg. The sum to be paid out of a tax, ranging up to 20/- in the pound on incomes over £5000. And a stipulation be arrived at that each person in the community be not interfered with after this. Let each take his place in society. Will a petition be circulated throughout New Zealand?—I am, etc.,

Christchurch.

JOHN DOLAN.

SOLDIER PILGRIMAGES TO LOURDES.

TO THE EDITOR.

Sir,—May I, as one who saw the Lourdes scheme of soldier pilgrimages in operation as applied to British and American troops, strongly recommend this excellent object to the charitable action of your readers. Though personally deprived of the opportunity, it has been my pleasure to meet many officers and men in Britain who had availed themselves of the splendid privilege of visiting Lourdes. In their soldier way, they quietly but in happy phrases expressed the joy of their pilgrimage: they spoke of the bracing effect of such a manifestation of faith upon their religious fervor—an incalculable benefit to men at war and exposed to strong temptation:—of the extreme kindness of their patrons; and of the correct insight that Lourdes gave into the Catholic spirit of the French people.

To visit Lourdes has been the ambition of many of our boys when inspired at school by the recital of the wondrous miracles. To have these men return with their desire fulfilled would have a wonderful spiritual effect on many a New Zealand home.

I would strongly urge that this occasion of subscribing to the Catholic Federation fund to help the New Zealand boys to visit Lourdes before they come home should be worthily utilised as a means of expressing the proud gratitude of Catholic New Zealand towards her soldier sons.—I am, etc.,

JOHN DUGGAN,

Lieut. New Zealand Field Artillery.

SCOTLAND'S DEBT TO ERIN.

In the *Western Catholic Calendar* for 1919, there appears a most interesting and instructive article dealing with Catholicity in Scotland subsequent to the revolution of 1560. The writer points out that for almost forty years after that date the majority of the nation remained Catholic, and he maintains that Catholicity could never have been reduced to the low level which it eventually reached had there been a succession of bishops to maintain within the country a constant succession of priests. It was the lack of priests and the absence of Catholic teaching which left the people an easy prey to the designs of an "insolent minority."

It is gratifying to Irishmen to find that in the hour of Scotland's trial, the sister nation helped her largely in maintaining the faith alive. Notwithstanding her own extreme need, Ireland contributed during the seventeenth century, with only two exceptions, all the priests working in the highlands and isles. This fact is a remarkable tribute to Irish missionary zeal, particularly when it is borne in mind that the torch of faith which was kept aflame by Irish priests in those distant days had been handed down by an uninterrupted succession of Irish missionaries until our own time; and to-day, as then, the Irish priest is the mainstay of the faith in Scotland.

THE SORROW-TUNE

(For the N.Z. Tablet.)

A vagrant sang it in the limes,
He did not sing it tenderly;
For he was travel-worn and sore,
And weary utterly.

It was a savage little song
About a peasant of the snows
Who sent her lover to his death
To find for her a rose.

A boy sat by his mother dead
And shuddered at the little lay:
He felt that it was linked for him
With some great sorrow-day.

When he grew up he flowered in grace,
And yet he dreamed upon a rune,
And always feared to hear again
The ugly, wistful tune.

Then came the day he lost his sight,
And dumb and bitter 'neath the blow,
He heard behind him some one sing
The little rant of woe.

And yet uncowed he struggled on,
And, striving for his country's good,
He gave his heart into her hand
To be by her misunderstood.

Until at last for her sweet sake
He did a thing he counted high,
For recompense he was condemned,
And blind and bound he passed to die.

And just before his shameful death
He heard the sorrow-song again,
Across the angry multitude
A beggar crooned it in the rain.

It was a savage, wistful thing,
It was not of his race or day,
Yet was it ever linked for him
With some great sorrow-day.

—E. D.

SISTERS OF MERCY, AUCKLAND.

The solemn ceremony of profession took place at St. Mary's Convent, Ponsonby, Auckland, on Monday, March 31. Early Mass was celebrated at 6 a.m. by Father Bradley, and his Lordship Dr. Cleary received the vows of the youthful candidates during Mass at 7 a.m. The names of the two Sisters are: Miss Alice Clowry, Bagenalstown, Co. Carlow, Ireland (in religion Sister M. Cecilia Joseph), and Miss Mary Flanagan, King's County, Ireland (in religion Sister M. Emanuel Joseph). The music incidental to the ceremony was artistically rendered by the convent choir, and the altar was beautifully decorated for the ceremony. Among the clergy present in the sanctuary were:—Very Rev. J. Golden, Very Rev. Chancellor Holbrook, Very Rev. J. Carran, and Rev. Father Colgan. The Very Rev. Dean Cahill directed the retreat. The ceremony concluded, the visitors were entertained in the convent by the Rev. Mother and community.

Tears which have bitterness in them are not the tears which God preserves (Ps. lvi. 8), and complaints which forget God are unworthy of God's children.

LADIES!

A new style of dressing the hair is quite in order, but the purchase of a delicious appetiser, like MILITARY PICKLE is sound judgment. Sold by all grocers. Buy it now.

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DOMESTIC

(BY MAUREEN.)

Veal and Tomato Salad.

Cut some cold roast into thin slices; arrange them nicely on a plate and put over them peeled and sliced raw tomatoes; pour over this a dressing made of the yolks of two hard-boiled eggs rubbed into a powder; add one-half a teaspoonful of pepper, salt, dry mustard, and white sugar. After these are all well mixed with the egg, add two tablespoonfuls of the best salad oil; stir it gently. After this is mixed put in one-half cupful of vinegar. Keep very cool until served.

Rice and Tomato Soup.

Brown carefully in a saucepan a spoonful of butter and a spoonful of mixed onion. When golden brown add a quart of tomatoes cut up fine and let stew thoroughly. Pass through a sieve to remove seeds and peeling. Add the tomatoes to two quarts of beef stock. When boiling hard add a half cupful of well-washed rice and let boil for fifteen minutes, or until rice is soft. Chop fine or pass through a meat cutter some of the soup meat and add to the soup. A half cupful of rice, well washed, added fifteen to twenty minutes before serving the soup makes a pleasant change from barley, vermicelli, etc., the usual thickening used for soups.

Tomato Sauce.

To every 10lbs of prime fresh ripe tomatoes allow one pint of best brown vinegar, ½lb of lump sugar, 2oz of salt, 1oz garlic, 1oz allspice, 1oz each of black pepper and cloves, and ½oz cayenne pepper. All the spices must be ground, and the garlic peeled and pulped. The tomatoes must be untouched by decay, wiped, and placed in a covered jar, and the jar set in a saucepan of water and boiled till the tomatoes are quite soft. They must then be removed from the fire, and the tomatoes rubbed through a sieve fine enough to keep back all the seeds and skin. Then boil the pulp or

juice for one hour, add all the other ingredients, and boil together till the whole becomes a smooth mass without any watery appearance. The boiling takes generally about five hours, but you must be careful to boil long enough to drive off all watery particles. Have ready perfectly dry bottles, which should be small for preference, as the keeping of the sauce is endangered as soon as the bottle is opened for use, unless it is used off quickly. When the sauce is bottled let it get cold, then cork securely, sealing over the corks or dipping them in melted resin. The spices given above may be increased or lessened according to taste.

Vegetable Marrow Jam.

Peel and cut the marrow in quarters, take out the seeds and cut the quarters into pieces about an inch square: lay them on a dish and sprinkle a little powdered sugar over. Let them stand 24 hours, then pour off the juice and throw it away, leaving only a little to moisten the sugar afterwards used. Take equal parts of fruit and sugar, and allow one lemon to every 2lb of fruit. Peel the lemons very thin, cut the peel in fine strips, squeeze out the juice, and add both to the fruit and sugar. Put it on a gentle fire, and after it boils simmer till quite tender. Just before it is done add ground ginger to taste. Let the jam cool before tying down. This resembles an Indian preserve.

Marrow Cream.

Steam 2lb of marrow until tender, then beat it up until very smooth, add 2lb of sugar, ½lb butter, and the juice of two lemons. Boil altogether for half an hour and put into small jars, and use as lemon curd or as jam.

Household Hints.

Liquid ammonia is invaluable for washing silver, softening bath-water, and producing a good lather when washing woollens.

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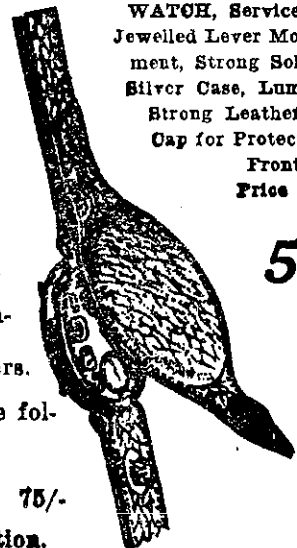
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OUR ROMAN LETTER

(By "SCOTTUS.")

The march of events has thrown new light on the question of the future relations between Church and State in Italy, which has been attracting keen attention in this country for the past couple of months. In a general way it may be stated that much of the old bitterness has died out, giving way to a more conciliatory spirit. Those who took an active part in the spoliation of the Papal States in the years prior to 1870 have nearly all passed away. The men who were out of their teens in that year have now reached the Davidic age, and not many of them remain. To those who have grown up since, the question presents itself less keenly and more as a matter of history in which a former generation was keenly interested. On the other hand, in the interval a new world has been growing up, in altered conditions, and with new problems of its own. At that date the social question could hardly be said to exist; courts and governments alone counted; and international influence depended largely on territory and all that territorial possession stood for. Few were able to grasp the truth of the dictum quoted with approval by Matthew Arnold in his *Celtic Literature*, "that nations disinherited of political success may yet leave their mark on the world's progress, and contribute powerfully to the civilisation of mankind."

Catholics not only held then as they hold now that the invasion of the Papal States was an act of downright spoliation: but they also held that the possession of these States was the one means of securing necessary Papal independence and of keeping up suitable Papal dignity. Much water has swept by the bridge leading to the Vatican mount since that day: and the events of the past couple of years would lead one to doubt whether rulers have really a bed of roses and whether the headship of a State necessarily implies either personal independence or official dignity. If Papal liberty and dignity can be secured in any other way, or in a better way, no more is required. All that has to be borne in mind is that the one thing necessary, in any solution that may be put forward, is that it will secure the due dignity and real independence of the Pope both in his person and in his intercourse with his flock in every land.

That the Holy See actually enjoys such dignity and independence is very much more than open to question. When all is said and done, and even making all possible allowance for goodwill on the part of the present Italian Government, the fact remains that not only is the Pope at the mercy of that Government, not only has he no legal hold on the Vatican Palace itself, not only can the Government revoke the present system of apparent goodwill, but the insecurity of any such thing as free communication with his flock in other lands has been more than demonstrated in the course of the present war; and under the existing system, a new Government could turn the Pope adrift on the world and reduce him to the position of the humblest subject in the State.

One of the most curious results of the present political outlook has been the eagerness manifested for the past month or two by the Italian press, and even by Ministerial organs hitherto out of all sympathy for the Vatican, to come to a better understanding with the Papacy over what is known as the Roman question, that is to say, the relations between Vatican and Quirinal. It used to be the fashion for all news-

papers of the kind to scout the very idea; and it was a usual manoeuvre in moments of political crisis to rally the supporters of the Italian Government to the tap of the anti-Papal drum. For the moment at least all this is changed; and just now Ministerial anxiety seems to be centred on coming to terms with the Vatican. Naturally no one imagines that the new policy is dictated by special love for the Holy See; and no particular gift of prophecy is required to see that if the Government is now prepared to make advances, it is because a corresponding advantage is expected in return.

The corresponding advantage may be assumed to consist in the support to be derived from the weight the Vatican might be able to lend to the Government in coping with the spirit of unrest with which it is feared the country is likely to be permeated, either presently or in the near future. Ministerial organs or mouth-pieces have hinted at the existence of negotiations towards a Concordat or mutual arrangement between Italy and the Holy See. The Catholic press of the country has declined discussion of the subject or has merely denied that anything in the shape of official negotiations has taken place. But this denial does not mean that there has been no unofficial interchange of views, or that such are altogether out of the question.

At the same time there seems to be little probability of an arrangement of the kind being come to between the Holy See and the Italian Government *alone*. Any such arrangement would leave the independence of the Holy See at the mercy of the goodwill of each and every future Government; and this has been one of the fundamental objections against the guarantees hitherto held out by Italy to the Pope by way of compensation for the spoliation to which he was subjected in 1870. A man or set of men making Concordats or offering Guarantees without some higher sanction than their own word or goodwill may just as easily break them as make them, the moment a purpose is to be served. The present Italian Government may be and doubtless is very well inclined: but who knows what sort of Government may be in power to-morrow or the day after? And who can say that the days of scraps of paper are at an end? In any event the Holy See is not likely to be a party to any scheme that would aim at bolstering up a Government at the expense of the people: and this is probably what the suggested understanding really means. If the Government appears to be friendly disposed to-day, one is inclined to ascribe the changed frame of mind to the fear of democracy not to love of the Papacy. When the Devil was sick the Devil a monk would be.

A Concordat therefore between the Holy See and Italy is improbable; and on the other hand there is no high-grade of probability that the future dignity and independence of the Pope will find their security in territorial readjustments. The setting up of the League of Nations, however, would probably open up a way to solve existing difficulties without unduly wounding susceptibilities. Up to the present, the Holy See has been unable to accept the solution proposed by Italy, because the stability of that solution depended upon the bare word of the Italian Government; and on the other hand, that Government declined to admit an international guarantee of the Powers as a pledge of good behaviour, because this would imply a lowering of national dignity. But this attitude would be meaningless the moment a League of Nations was established. In that event all that would be required to satisfy the Papacy would be a little

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goodwill on the part of the Powers comprising the League; and here again we are driven back on Mr. Wilson. Was he serious in enunciating his points or was he not? If he was, he can hardly leave unrighted the wrong done to one of the oldest States in Europe by the spoliation of the Pope in 1870; nor can he close his eyes to the help a free and independent Papacy could give towards the maintenance of peace and harmony among the nations of to-morrow. If he is not serious, the future may be counted on to mock him like the man in the Gospel who began to build and was not able to finish.

The results of the elections in Ireland have had an interesting effect on public opinion in this city. As readers will remember, the policy adopted by the Italian press for a long while past, doubtless for convincing motives of English origin, was that of suppressing all mention of such a thing as an Irish problem at the heart of the Empire. Since the elections, however, the changed tone is very noticeable. Several papers, hitherto hostile or indifferent, have begun to discuss the new situation, and there has been more than one open reference to the international nature of the problem, and to the Sinn Fein claim for settlement at the Peace Congress. Even the leopard can change his spots.

At the same time it should be observed that efforts may be expected to continue in the direction of defaming the new leaders of Irish opinion, in the same way as the old were defamed, in this city. A couple of days ago, I was asked by a journalist who moves in circles where certain English personages have hitherto been cocks of the walk, whether it was not true that all Sinn Feiners were anti-clerical? Talk like this, however, is not altogether of English origin. For the past four years, a small but active group of Irishmen here, carried away by the infallible pronouncements of the *Freeman's Journal*, have been indulging in language of a somewhat similar nature and tendency. Their efforts deserve attention and their names shall be made known at the proper time.

Meanwhile Cardinal Bourne, who we were informed by Italian papers some time ago, was offering up public prayers for the welfare of Catholic Ireland, has been recently in Rome, and, a friend of mine informs me, has stated very bluntly that England will never impose a settlement that is not acceptable to all Ireland, by which of course his Eminence means all Protestant Ireland. And who ever doubted this?

In the works of God progress is really greatest when obstacles crowd thick and fast.—*St. Paul of the Cross.*

The woman wore a worried look,
Her brow was creased with care,
The chemist's store by storm she took
And hailed a salesman there.
"O Sir," she said, "I'm ill with dread,
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With croup he's sick, please serve me quick!
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PEOPLE WE HEAR ABOUT

A distinguished French Catholic writer has just passed away in the person of Monsieur Etienne Lamy, whose death at the age of 73 was recently announced. Before he reached fame as a writer Monsieur Lamy was well-known as a politician. He represented Jura in the National Assembly of 1871 and held his seat for ten years. In the elections of 1881 he lost it, however, through a disagreement with his party—Republican—on the question of the law concerning higher education.

The London correspondent of the *Irish Independent* says:—"There are a dozen Catholics—not eleven, as previously stated—sitting for British constituencies in the new Parliament. The twelfth is an Irishman—a member of a famous family, Major George R. J. Hennessy, who has been elected member for Winchester as a Coalition Unionist. Major Hennessy is the second son of the late Richard Hennessy, of Cognac, whose firm is well known throughout the world for its brandy. Major Hennessy, who was educated at Beaumont College, volunteered for service at the outbreak of war, and has been with the army in France since 1915. He was High Sheriff of Hampshire several years ago.

Mr. Herbert Honohan has been unanimously elected chairman of the Dublin and Irish Association District of the Institute of Journalists. Mr. Sean O'Cuiv (John O'Keeffe) has been similarly appointed president of the Irish Journalists' Association. Both are natives of Macroom, County Cork, and graduated through the old *Cork Herald*, Mr. Honohan acting as journalistic "godfather" of his fellow-townsmen. Mr. O'Cuiv is a well-known Gaelic scholar, and in association with Canon O'Leary, Professor Bergin, National University, and others, advocates the "simplified spelling" of the language. By the way, there is no antagonism between the two journalistic associations, both serving special purposes.

A correspondent to *N.Y. Times* says:—"There may have been times in the history of journalism when readers have had the luxury of truly great literature in their daily press. I am sure the present generation has had none such until the advent of Philip Gibbs. The inexhaustible fertility, the amazing inspiration of this wonderful man, with heart and brain pressed to the very bosom of poor, battered France and Flanders, recording for the world, in a beautifully lucid, simple style—simple with all the glorious simplicity of absolute genius—all the horror and all the glory that have been this Armageddon, is one of the outstanding features of the war. As a lover of true literature, the writer has infallibly turned daily to the Philip Gibbs column of the *Times*, always sure of a treat in sheer beauty and unexampled workmanship, combined with an amazing close-up of the great things that stir heart and mind. We naturally expect that art, literature, like itself, will react to the tremendous influence of the world war, but it is the opinion of the writer that some of the most remarkable writing of the epoch has seen the light in the very travail of all the glorious damnation of the last four years. The days ahead will be pregnant days—pregnant with tremendous things for all the days to come. The world has but one logical candidate for chronicler of these events—the man who can see and feel, with a heart and intelligence utterly Catholic, whose matchless pen, a modern magic carpet, carries us to the heart of things as they are—Philip Gibbs. That the Gibbs correspondence is the finest thing the *Times* or any other journal has ever secured is the sincere opinion of a discriminating and grateful reader."

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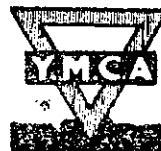
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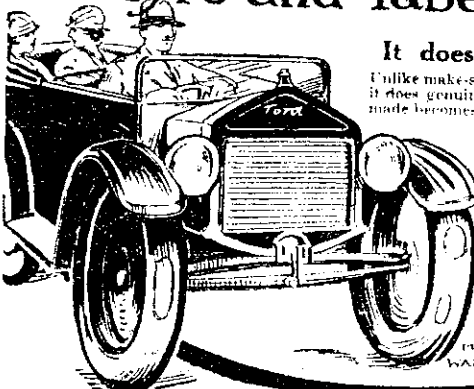
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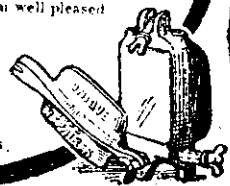
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The Family Circle

DON'T GIVE IN.

When you're fighting for the Right
Up against grim Wrong and Might,

And you know that not to fight would be a sin,
This is true, without a doubt,
You can ne'er be down and out

While you act up to the motto "DON'T GIVE IN."

When the way is drear and long
And the sun is hot and strong.

And your heart is feeling tired and faint within.
Persevere; each step you take
Will your goal much nearer make

As you act up to the motto "DON'T GIVE IN."

When you set yourself a task
And a meddling soul will ask

Why take trouble, do you really think you'll win?
You may answer with a smile

"I shall win, for all the while

I am sticking to my motto, 'DON'T GIVE IN.'"

THE SILVER MADONNA.

Majestic yet serenely sweet in mien the Virgin held in her arms the Divine Child. It was a goldsmith's masterpiece. And this marvellous statue was the property of an atheist, an antiquarian, who valued it only for its artistic beauty.

Little Lucille, the antiquarian's niece, discovered the silver statue among the curios on her uncle's shelves.

"Tell me, uncle," she said, "if you do not love our Blessed Mother, why do you have her statue? And, since you have it, why not put it in your room and say your prayers before it every night?"

"It is only children who say their prayers," said the uncle. "When you are grown up you will forget yours."

"Oh, no, I won't. Mamma says we must say our prayers every day as long as we live. Don't you ever say the Our Father and the Hail Mary?"

"Never!"

"Then I know what awful thing will happen to you," said the child, with big tears in her eyes. "We must keep the promises we made at our First Communion if we wish to go to Heaven."

The atheist was uncomfortable.

"Be quiet, child. Only naughty boys in the street talk about hell."

"But you don't want to go there, do you? That would be awful, awful! Hadn't you a mamma who made you kneel down, and put your hands together, and talk to God, when you were small?"

The antiquarian was deeply touched.

"Go to bed, little one, and remember that I told you that saying prayers was all nonsense."

"Uncle, since you don't love our Blessed Mother, since you never talk to her, will you let me have her statue? May I have it now? You can't want it, since you don't love her, and I want it much for I love her dearly."

The antiquarian opened the glass case and placed the statue in the child's arms.

"Now go," he said, "and sleep soundly until morning."

An hour later the uncle was still pondering on his niece's words. Her childish reasoning had quickened tender memories of the past. His heart grew tender. Suddenly he arose and went to the child's room. He opened the door gently, then paused astonished.

On the table spread with a clean cover stood the beautiful statue, and around it were vases of flowers and lighted candles. Before it in her dainty white nightgown knelt Lucille, her head bowed on her arms. She had fallen asleep in the midst of her prayer. The picture was a charming one.

The old man gently lifted his niece and placed her in bed. The half awakened child murmured the prayer she had been repeating when sleep overtook her.

"Dear Blessed Mother, obtain for Uncle Herman the grace of conversion. In the name of the Father and of the Son and of the Holy Ghost—"

"Amen," said the antiquarian, and then after tenderly covering his little niece, knelt himself humbly before the silver statue.—*The Catholic Sun.*

TOWN BUILT ON WATER.

Palembang has been called the "Venice of Sumatra" because it is built on a system of rivers and canals. A large share of the houses are constructed on piles driven into the river and on rafts that float about the town. Many of the stores are on these rafts, and it is interesting to see a native row up to a hat store, for example, to make a purchase of a new straw. A Palembang native buys about one hat a year, and it is said that he seldom patronises the same place twice, for the stores drift about so much that he does not worry himself to keep a record of them and their approximate location.

HOW TO LEARN SPELLING.

A good way of learning to spell is to write any word of which you are in doubt, on a piece of waste paper, in two or three different ways. Nine times in ten, the mode which looks right is right. Spelling, particularly English spelling, is more assisted by the eye than by the memory. There is no reason why "receive" and "believe" should be spelled differently, yet sounded alike in their second syllables. But write them "recieve" and "beleive," and the eye shows you the mistake at once. Such writing will frequently render unnecessary any recourse to the dictionary.

Another good way to spell common but difficult words—difficult for the above reason—is to associate them in the mind with appropriate objects. For example, one may teach oneself to spell "piece," and to remember orthography by associating it with "pie"; thus: *pie-ce* or *pie*. An ingenious mind can devise a great many such illustrations.

AN APT PUPIL.

The old sea-captain was smoking comfortably by his fireside when Jack, his sailor son, burst in upon him.

"Weather too rough," exclaimed the son, "so we've put in for the day."

"Too rough!" exclaimed Mr. Tar, with visions of his own days at sea. "Why, sir, I was once sailing round the Cape when a storm came on, and it blew down the main-mast and the mizzen-mast was swept away, but we didn't even think of putting in."

"Well, you see," exclaimed the son, "this storm was so bad that it blew the anchors off the captain's buttons, took the paint off the ship's bows, and—"

"Stop!" cried the old man. "You do me credit, Jack—you do me credit!"

IN PLAIN ENGLISH.

One of the upper ten thousand who was visiting America accepted the hospitality of a gentleman in New York. When taking farewell of his host, the latter asked him what he thought of the American people.

"Well," answered the nobleman, "I like them immensely, but I miss the aristocracy."

"What are they?" naively asked his host.

"The aristocracy!" said the nobleman, in a somewhat surprised tone of voice. "Why, they are people who do nothing, you know; whose fathers did nothing, you know; whose grandfathers did nothing, you know—in fact, the aristocracy—"

Here he was interrupted by the American, who chimed in with:

"Oh, we've plenty of them over here; but we don't call them aristocracy—we call them tramps!"

WALL PAPERS

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WOULDN'T TAKE LONG.

"Tommy," said a busy man to his office boy, "just go into the next room and look up the word 'desiccate' in the dictionary for me."

Tommy went, but he did not come back. His employer put aside that particular letter and wrote several others. But still Tommy was absent.

Then, in a fury, the business man strode into the next room and found the office-boy perched on a chair, studying the dictionary intently.

"What on earth are you doing, boy?" stormed the man.

"Please, I forgot the word," pleaded Tommy, "so I'm looking through the book for it."

WHAT THEY STOOD FOR.

A manufacturer in Scotland was entertaining a number of scientists upon the occasion of the visit of the British Association.

He noticed that to the names of all his guests a long string of initials, indicative of degrees, was attached; so had printed on his visiting cards his own name and the letters "L.F.P."

"What on earth does that mean?" they asked him.

"Weel, I saw it was a richt thing to hae the letters," he said, "and as I didna understand wha all the others meant, I jist put L.F.P., or Lately Frae Paisley."

CHEAP ENOUGH.

"Want to buy a mule, Sam?"

"What ails do mule?"

"Nothing."

"Then what are you sellin' him for?"

"Nothing."

"I'll take him."

SMILE-RAISERS.

Would-be Contrib: "Do you think there is any chance of my getting my poems printed in your paper?"

Weary Editor: "There may be. I shan't live for ever."

The Old Lady: "Olicer, if I stay on this street will it take me to the public library?"

The Kind-hearted Policeman: "Yis, mum; but not unless ye keep movin', mum."

An enterprising manufacturer of alarm clocks has just put on the market a new and particularly effective clock, which he calls "The National Anthem," on the ground that whenever you hear it you have to get up.

"Who can give a sentence using the word pendulum," asked the teacher.

Little Rachel's hand shot up. The teacher nodded encouragingly.

"Lightning was invented by Penjulum Franklin."

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SCIENCE SIFTINGS

By "VOLT."

Health and Height.

Every flying man in the United States Air Service has to undergo a strict medical test periodically, in order that he may be classified in one of four grades. "A A" men are the few who can stand air work at altitudes above 20,000 feet. "A" men can stand the strain between 15,000 and 20,000 feet, while the "B" class consist of pilots for duties between 8000 and 15,000 feet, and "C" group includes all airmen fit only for service between ground level and 8000 feet. It has been found that airmen of most robust physique cannot stand the sudden changes of air pressure, entailed by diving and rapid climbing, for any length of time. Hence the frequent medical examinations, carried out by experts who have drawn up a carefully-calculated standard of efficiency.

Overseas Flight.

Discussing transatlantic flight, Mr. Glenn Curtiss, the American seaplane expert, said that he believed it would be an accomplished fact in the near future. One of the first developments in commercial aviation would be the use of flying boats and seaplanes to carry passengers and packages between Atlantic ports and West Indies. "The reason I believe marine flying will be developed more rapidly than land flying," he said, "is because there are no landing fields needed. Harbors, rivers, and lakes are ideal landing places for seaplanes and flying boats. Furthermore, there is no limit to the width of a seaplane, because there is ample room for even the largest sea boats to manoeuvre. We know more about weather conditions on the sea, more about tides, and more about the general directions of the wind than on land. Mariners have been studying meteorology over the sea for years, and the Government already issues charts of all oceans, and has a well organised service covering weather conditions. Another thing, the speed of ships is slow compared with railway trains, so that air transport at 100 miles an hour, will make a bigger cut in time at sea than on land, and hence find greater favor." As to commercial aviation, Mr. Curtiss said it would be two or three years before the industry could stand on its own feet. He said he looked for the early development of mail routes and the use of the airplane for coast patrol, forest survey, life-saving, and passenger and package carrying.

Electrically-Heated Clothes.

The British aeroplanes-de-luxe which were used for carrying officials connected with the Peace Conference between London and Paris were equipped not only with electric light in the cabin, but also with electric circuits for heating the clothing of the pilots and passengers. The clothing contains a network of electric resistance wires in the arms and legs, and when these wires are connected to the electric circuits they become warm. It was a British engineer who first worked out the quantities of electricity needed to keep the human body comfortably warm when applied in this way to the extremities. The amount is surprisingly small, being only about as much as is taken by an electric lamp of one hundred candle-power. In a little while we may find the same system used by Arctic explorers for their sleeping bags, by look-out men, and steersmen on board ships in cold latitudes, and also by motorists and others exposed to strong winds and low temperatures. Medical applications also readily suggest themselves. It was on a British ambulance, by the way, that electric radiators were first fitted to the stretchers to keep the wounded warm and prevent collapse on the way to hospital.

FILES

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