

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- May 18, Sunday.—Fourth Sunday after Easter.
 „ 19, Monday.—St. Peter Celestine, Pope and Confessor.
 „ 20, Tuesday.—St. Bernardine of Siena, Confessor.
 „ 21, Wednesday.—Of the Feria.
 „ 22, Thursday.—Of the Feria.
 „ 23, Friday.—Of the Feria.
 „ 24, Saturday.—Blessed Virgin Mary, Help of Christians.

Feast of the Blessed Virgin Mary, Help of Christians.

This feast was instituted by Pope Pius VII. at the beginning of last century. Napoleon, in his ambitious attempt to become autocrat of the world, found a formidable obstacle in the opposition of the Supreme Pontiff, who refused to surrender the patrimony of the Church, or to allow the French Emperor to control the management of ecclesiastical affairs. As a consequence of his firmness, Pius VII. was detained in captivity for several years.

In gratitude for his liberation, which seemed an answer to the prayers of the Church, invoking the intercession of the Blessed Virgin on his behalf, he ordered the present feast to be celebrated. Under the title of "Help of Christians," the Blessed Virgin Mary has been selected as patron of the Catholic Church in Australasia.

GRAINS OF GOLD.

MATER CHRISTI.

Adown the linked years there sweetly rang
 Thy praises, as inspired prophecy
 In chorus grand thy matchless beauty sang:
 Unspotted Mirror of God's majesty,
 In type and figure beautiful foretold,
 The City of our God, the Ivory Tower,
 The Lily pure whose blooming should unfold
 A chalice whiter than earth's whitest flower;
 The Star before the Dawn whose rising bright
 Should promise Him, the World's unfading Light.

Fair names, O Mary! Yet there still was one
 More than all these thy stainless Heart should thrill;
 No prophet sang it, for thy Blessed Son
 Himself would speak it; and, by speaking, fill
 His soul and thine with rapture heavenly.
 Long seemed thy waiting, while the holy fire
 Of yearning glowed more radiantly than He
 Might say that word. His, too, was thy desire:
 Both Hearts are ever one. And came a day,
 Smile meeting smile, when Christ did "Mother" say.

"Mother" He called thee first in Egypt's night,
 And "Mother" lingered like a sweet refrain
 Through Nazareth's years. In Resurrection light
 Of Easter morn, oh, hear again the strain!
 The Risen Lord sought for no dearer name,
 But "Mother" said. We fancy that was all.
 Mother of Christ, it is our joy to claim
 Thee Mother of Christ's Body Mystical;
 Mother of Christ, and still our very own:
 Speak thou good things for us before His throne.

It is not wealth or ancestry, but honorable conduct and a noble disposition, that make men great.—Ovid.

Whereas a prayer, a sign, a tear would have sufficed for the salvation of humanity, our Saviour strove to conquer our souls by every means that could touch and move us, that could make us love Him, and pass by Him to the love of His Father.—Cardinal Mercier.

The Storyteller

THE WILD BIRDS OF KILLEEVY

ROSA MULHOLLAND.

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

(Continued.)

CHAPTER XXII.—GATHER YE ROSES.

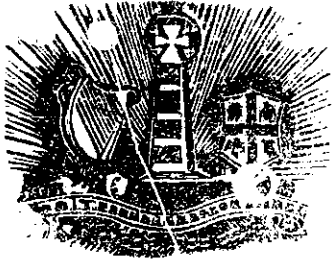
The signora had, during the late years of ease and peace that had passed over her head, been striving to catch back at the lost purpose of a life, and had tried to gather up with one hand some of the broken threads that youth had spun and time had snapped, with the hope of weaving them into something beautiful that should yet glorify the close of her existence. The spirit of resignation which made her content to stand and wait while others served, which had kept her from feeling her fate intolerable, and at times would rise from her heart in language which startled the listener with its sanctity, and in thoughts which lifted her own feet over too difficult places, this spirit of resignation was not always with her. When it went at intervals, feverish desires made havoc in her soul, and she dreamed again that hers might be among the hands that are carvers of the corner-stones of the palace of imperishable art.

In the room that she had furnished with the furniture of her old lodging, trying to make it look, in the midst of splendor, like the meagre home in which she had struggled so long, and where poverty had seemed to baffle her most passionate efforts, she had set up her old easel, stained and worn as it was with the patient labor of many years—an easel on which had been perfected many a delicate copy of the old masters, and some lovely bits of original work that had gone forth to the world to be loved and admired; but to make no lasting name for their creator. Upon it had also been angrily destroyed, by the hand of the artist, more than one ambitious effort, begun in a fever of hope that perhaps this, at least, might prove, at its completion, to be one of those works which are the glory of all time. But the moment of completion had never been attained; the star of hope had set in the feverish brain that conceived such pictures long before the work had approached its maturity, and destruction had followed swiftly on the first foreshadowing of failure. The canvas intended as the groundwork for a structure of imperishable beauty had turned into an instrument of torture for the too presumptuous soul; and like one who had invoked an angel and been confronted by a fiend, the half-crazed dreamer had turned and fled from even the memory of the once holy labor of her hands.

Grown meek through failure, and persuaded by her higher nature to be satisfied with the perfection of what others had achieved, she had thought to fling herself entirely into the life of another, and for a long time Fanchea's love, and Fanchea's future, had been sufficient to absorb the action of all the fire within her. But as the years moved on the old passion revived, and the longing that only death would ever extinguish returned upon her in her more self-forgetting existence, to do battle with the peace that had been gradually gaining sway over her soul.

The old easel was set forth into the light, and the old frown reappeared on the signora's brow. Again she refused to believe that it was a demon, this spirit that whispered to her of a glorious crown of fruition which should yet descend out of the heavens to give signal meaning to her bleak and barren life.

"Dear Mamzelle," said Fan, sorry to see the absent, unsatisfied look glowing in the eyes of her little friend, and the spasm of pain contracting her furrowed mouth, "why do you not paint the wild flowers as you did last year? You made them look living things,



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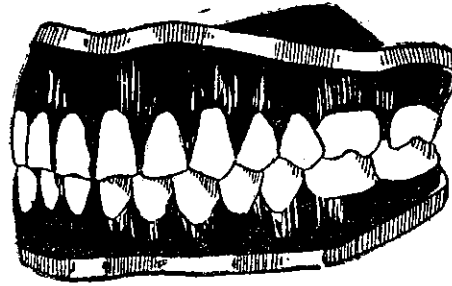
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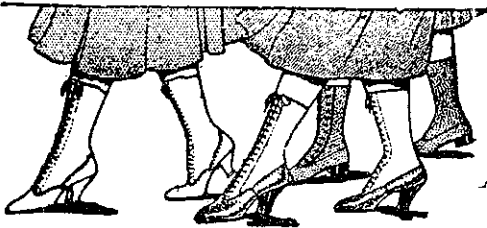
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"I would not work for mere delight, my darling; not for mere pleasure to myself. The greater the work the more exhausting to the mortal frame, no doubt; but there is something here that will excel the mere loveliness of flowers; a message, perhaps, worth giving to mankind. Raphael did not grudge his headaches, or his wakeful nights."

"I cannot imagine that he had either," said Fanchea, gaily. "I always fancy that genius like his is happy, and gives out its beauties as the birds do their song."

"There has been radiant, seraph-like genius of that order," said the signora, agitatedly, "but the rule is for the reverse."

"And, dear Mamzelle," said Fan, laying her warm cheek caressingly on the little woman's silver head, "is it not better to keep looking happily at Raphael's Madonna than to sit here sorrowfully, trying to invent a Madonna of one's own? One can hardly expect to compete with Raphael. Men do not think of wrestling with the angels."

The signora bowed her head. She could not say. "But I have dreamed that I, too, might be an angel." The very boldness of the girl's playful words convinced her that Fan did not guess at the deep ambition of her restless heart, for Fan's was not the finger to probe a wound. And as Hope was still within call, ready to hold the lamp by which she might finish this work, she was able to recover herself, and say, smiling:

"You unkind girl. You make little of my picture!"

"No," said Fan; "your work is always good. It is you, and not I, that are dissatisfied with it. Come out into the sunshine and be happy!"

"I cannot at this moment; but run away, my love, and enjoy the morning. Herr Harfenspieler will be here in the afternoon."

Fan went, with a shadow still lingering on her face, feeling that a cloud had come over her friend which all her tenderness was powerless to remove; but before she had reached the fairyland of the great gardens the reflection of a trouble was gone from her brow, and all her natural joyousness had returned. Despite her love for, and gratitude to, the signora, it was sometimes unconsciously a relief to her to escape from the tragic intensity of the little artist's manner of dealing with life.

"If she would only come out here, and be perfectly happy for one hour!" thought the girl, her eyes flashing with delight as they roved over the rich banks of color, the prim, trim, brilliant scrolls of bloom, the old grey walls with their green and purple and scarlet draperies, the clusters of ripe roses, from pale gold to crimson, that stood aloft above the sward, as if they were the picked and choicest jewels to be offered to heaven out of this treasury of sweets; and then rested on the background of sombre, almost blackened foliage, fringed with grey, that gave value to all the warmth of the interior.

"If she would only drink in this delicious air," thought Fan, "without giving it back again in sighs. If she would but let the exhilaration of it get into her head, and the perfume get into her heart and stay there! With Raphael in her memory, and her hands full of flowers, might not the artist-soul within her be content? Surely God's message is in the flowers, too!"

Carried away by a passion of joy in the loveliness round her, she gathered a heap of roses, and wove them into a crown for her hat and a girdle for her waist, and thus garlanded she set off on tip-toe of glee across the Park to pay a visit to Nancy and her children.

She romped with the children, and shared their meal of bread and milk; when she would leave them, the little ones followed her through the nearest dells and dingles till their mother called them back; and, glowing with air and exercise, she came dancing and singing homeward through the woods.

Her fit of exuberant spirits being almost worked off, her eye fell on a mossy tree-trunk that formed an inviting seat, and, "Now that I am by myself," thought Fan, "I will sit here and do a bit of thinking."

Sitting there, perfectly still, her thoughts went rapidly back over her young life; a period of seven years was rapidly scanned, and then, more slowly, another period of ten. Closing her eyes, she saw "Killeevy" as of old, in the gipsy's tent, and the "Hymn of the Virgin Triumphant" came softly out of her lips, as if she sang in her sleep. There were the tossing white waves rocking at the feet of the cliffs, there were the faces of the singers lit by the red glow from the turf-fire on the hearth. As she sang her mountain-hymn the voices of home began to whisper, and gather strength, and at last made their audible responses in her heart.

The hymn finished, she went on singing her thoughts in a sort of plaintive recitative: for this was a habit of thinking which she had never given up. Her Irish was now merely broken Irish, but there was no one to criticise her grammar.

"The sea is singing its old song, the white birds are flying, the sun is setting behind the islands. Kevin is coming over the cliffs with Fan in his arms. His eyes are full of a beautiful story, and he is going to tell it. Oh, Kevin, when will you tell me a story again?"

"Kind mother, with the good face, you are standing in the doorway looking out to see them come home. The moon is getting up at the back of the mountain; it is red and round and bright, like the old copper pan you are so proud of on the wall. The hearth is swept; the firelight is shining on the old copper pan. Supper is made; the cakes are baked. *Call the children home!*"

"Where are the children now, mother? Where is your good, kind face? Oh, Kevin, when will you tell me a story again!"

The song would have been longer, only the sound of a step startled the singer, who looked round, and no longer saw Killeevy, but beheld very plainly the woods of Sussex, and Captain Wilderspin standing before her.

"The birds and I are lost in astonishment," he said. "We never heard so doleful a ditty from you before."

"Speak for yourself," said Fan, shaking her head. "The birds know everything. If *they* could speak, they would carry many a message for me."

"I do not doubt it. I wish I were in their confidence. But where is the signora this morning?"

"The signora is painting a beautiful picture."

"Is it the picture I asked her for; the portrait of a certain gipsy maiden?"

"No," said Fan, laughing; "it is a much more noble subject. You remember her indignation at that request. The idea of her perpetuating me as a gipsy!"

"I particularly want a gipsy for the gallery."

"To put among the beautiful grandmothers?"

"Yes; to put their beauty to shame."

Fan colored a little at the plain-spoken compliment; but her embarrassment went as quickly as it came.

"There is a gipsy in the Academy exhibition this year," she said. "It is very pretty, and I don't think it is sold."

"It must have one particular face, or I do not want it."

"That is a pity, for the signora is terrible when she makes up her mind."

In the meantime Herr Harfenspieler had arrived at the Castle to give Fan her lesson, and found the signora alone, bending with feverish face over her picture.

"At work again, signora," he said, entering. "A large canvas this time; and, *ach himmel!* an ambitious subject also!"

The signora winced at the word ambitious. "One is not necessarily ambitious when one longs to do something great," she said, pettishly.

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"Then you still expect to do something great?"

"You are severe, maestro."

"I am honest, fraulein. Raphael, Francia, and their kindred are dead. It is folly for a little woman in the nineteenth century to dream that their mantle has descended on her."

"Has the fountain of genius, then, been sealed to the world for evermore?"

"Genius is of many hues and textures, signora. There is much beautiful work being done in this day; yet the genius whose mission it was to bring the smile of Divinity before mankind, that genius is vanished from the earth."

"I have prayed over this picture, Herr Harfenspieler."

"And prayer is never lost," said the musician, drawing his bow across the strings of his violin. "But the spirit bloweth where it listeth: and the answer to your prayer will shine out of the eyes of the next anemones you paint."

"Is the picture such a failure, mein herr?"

"It is a handsome woman masquerading as a madonna. There is much of your own grace scattered about the whole, but the heavenly message is wanting in the faces. Look in the mother's eyes: she knows as well as we that she is only a pretence."

With a bitter cry the signora seized her brush and blotted out both the faces.

The Harfenspieler was a little startled at her vehemence. "I am sorry," he said, "but perhaps it is for the best. That picture would have tortured you more a month hence than it is torturing you now."

"It is true," said the poor little artist, weeping.

"Let us solace ourselves with music. I will play you one of Mozart's divine movements. How I have struggled and fretted to rival it! But let us worship only what is true!"

He touched the violin and played like one inspired, his dark eyes glowing, his gaze fixed far away, till the signora had sobbed herself into a more peaceful mood. When he ceased, she took up the picture and placed it with its face to the wall.

"My friend," said the Harfenspieler, taking her hand, "forgive me. You and I are so much alike that I deal with you as I deal with myself. Now, let us get to our real work. Where is the child who is to give voice to our thoughts?"

"She went out into the Park two hours ago. She was in too joyous a mood, too full of her young life to sit down here quietly with me."

"Do you often send her rambling about alone?"

"Since I have been at yonder painting, yes," said Manzelle. "But what then? She loves her liberty, and she will meet no one in the Park, except the children of her friend Nancy, or Captain Wilderspin."

"You have been neglecting your duty, signora."

"What do you mean, mein herr?"

"His lordship's heir is a person of many attractions, signora, and he admires our little girl, as who could help it?"

"You fear," said the signora, turning pale, "that she may become the lady of Wilderspin, instead of the singer who is to give our message to the world."

"That is one danger," said the Harfenspieler. "But even should that be escaped, harm may be done. Our child has a fervent heart, and she must put it all into her music. A broken dream might be a sad disturbance to her career."

"But her heart is with her people," gasped the signora, appalled at such a view of things.

"We have blotted them out of our memory," said the Harfenspieler, sadly, "only, it seems, to prepare the way for a more complete frustration of our plans."

"Your imagination runs away with you, mein herr," said the signora, trembling.

"You have sat here, fraulein, impiously trying to steal fire from heaven while you neglected your only duty—endangered the chief hope, the real work of our lives."

"Pardon, maestro, pardon. I will instantly go in search of her."

(To be continued.)

THE STORY OF IRELAND

(By A. M. SULLIVAN.)

XXIV.—(Continued.)

Meanwhile the Scots-Irish army marched southward, defeating every attempt of the local English garrisons to obstruct its victorious progress. The lord justice, coming from Dublin with all the forces he could bring from the south, and Richard de Burgo, Anglo-Norman titular Earl of Ulster, hurrying from Athlone with a powerful contingent raised in the west, came up with the national army at Ardee, too late, however, to save that town, which the Irish had just captured and destroyed. This Earl Richard is known in Anglo-Irish history as "the Red Earl." He was the most prominent character, and in every sense the greatest—the ablest and most powerful and influential—man of that century amongst the Anglo-Norman rulers or nobles. As a matter of fact, his influence and power over-topped and overshadowed that of the lord justice; and, singular to relate, the king's letters and writs, coming to Ireland, were invariably, as a matter of form, addressed to him in the first instance, that is, his name came first, and that of the lord justice for the time being next. He was, in truth, king of the Anglo-Normans in Ireland. He raised armies, levied war, made treaties, conferred titles, and bestowed lands, without the least reference to the formal royal deputy—the lord justice in Dublin—whom he looked down upon with disdain. Accordingly, when these two magnates met on this occasion, the Red Earl contemptuously desired the lord justice to get him back to his castle of Dublin as quickly as he pleased, for that he himself, Earl Richard, as befitted his titled rank of Earl of Ulster, would take in hands the work of clearing the province of the Scottish-Irish army, and would guarantee to deliver Edward Bruce, living or dead, into the justice's hands ere many days. Notwithstanding this haughty speech, the lord justice and his forces remained, and the combined army now confronted Bruce, outnumbering him hopelessly; whereupon he commenced to retreat slowly, his object being to effect, either by military strategy or diplomacy, a separation of the enemy's forces. This object was soon accomplished. When the Connachian king, Felim O'Connor, joined the Red Earl, and marched against Bruce, in his own principality his act was revolted against as parricidal treason. Ruari, son of Cathal Roe O'Connor, head of the Clanna-Murtough, unfurled the national flag, declared for the national cause, and soon struck for it boldly and decisively. Hurriedly despatching envoys to Bruce, tendering adhesion, and requesting to be commissioned or recognised as Prince of Connacht in place of Felim, who had forfeited by fighting against his country at such a crisis, he meanwhile swept through all the west, tearing down the Norman rule and erecting in its stead the national authority, declaring the penalty of high treason against all who favored or sided with the Norman enemy or refused to aid the national cause. Felim heard of these proceedings before Ruari's envoys reached Bruce, and quickly saw that his only chance of safety—and in truth the course most in consonance with his secret feelings—was, himself, to make overtures to Bruce, which he did; so that about the time Ruari's envoys arrived, Felim's offers were also before the Scots-Irish commander. Valuable as were Ruari's services in the west, the greater and more urgent consideration was to detach Felim from the Norman army, which thus might be fought, but which otherwise could not be withstood. Accordingly, Bruce came to terms with Felim, and answered to Ruari that he was in no way to molest the possessions of Felim, who was now on the right side, but to take all he could from the common enemy, the English. Felim, in pursuance of his agreement with Bruce, now withdrew from the English camp and faced homeward, whereupon Bruce and O'Neill, no longer afraid to encounter the enemy, though still superior to them in numbers, gave battle

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to the lord justice. A desperate engagement ensued at Connoyre, on the banks of the river Bann, near Ballymena. The great Norman army was defeated; the haughty Earl Richard was obliged to seek personal safety in flight; his brother, William, with quite a number of other Norman knights and nobles, being taken prisoners by that same soldier-chief whom he had arrogantly undertaken to capture and present, dead or alive, within a few days, at Dublin Castle gate! The shattered forces of the lord justice retreated southward as best they could. The Red Earl fled into Connacht, where, for a year, he was fain to seek safety in comparative obscurity, shorn of all power, pomp, and possessions. Of these, what he had not lost on the battle field at Connoyre, he found wrested from him by the Prince of Tyrconnell, who, by way of giving the Red Earl something to do near home, had burst down upon the Anglo-Norman possessions in the west, and levelled every castle that flew the red flag of England! The Irish army now marched southward once more, capturing all the great towns and Norman castles on the way. At Loughsweedy, in Westmeath, Bruce and O'Neill went into winter quarters, and spent their Christmas "in the midst of the most considerable chiefs of Ulster, Meath, and Connacht."

Thus closed the first campaign in this, the first really national war undertaken against the English power in Ireland. "The termination of his first campaign on Irish soil," says a historian, "might be considered highly favorable to Bruce. More than half the clans had risen, and others were certain to follow their example: the clergy were almost wholly with him, and his heroic brother had promised to lead an army to his aid in the ensuing spring."

In the early spring of the succeeding year (1316) he opened the next campaign by a march southwards. The Anglo-Norman armies made several ineffectual efforts to bar his progress. At Kells, in King's Co. of the present day, Sir Roger Mortimer at the head of 15,000 men made the most determined stand. A great battle ensued, the Irish utterly routing this the last army of any proportions now opposed to them. Soon after this decisive victory, Bruce and O'Neill returned northwards in proud exaltation. Already it seemed that the liberation of Ireland was complete. Having arrived at Dundalk, the national army halted, and preparations were commenced for the great ceremonial that was to consummate and commemorate the national deliverance. At a solemn council of the native princes and chiefs, Edward Bruce was elected King of Ireland; Donald O'Neill, the heart and head of the entire movement, formally resigning by letters patent in favor of Bruce such rights as belonged to him as son of the last acknowledged native sovereign. After the election, the ceremonial of inauguration was carried out in the native Irish forms, with a pomp and splendor such as had not been witnessed since the reign of Brian the First. This imposing ceremony took place on the hill of Knocknemelan, within a mile of Dundalk; and the formal election and inauguration being over, the king and the assembled princes and chiefs marched in procession into the town, where the solemn consecration took place in one of the churches. King Edward now established his court in the castle of Northburg, possessing and exercising all the prerogatives, powers, and privileges of royalty, holding courts of justice, and enforcing such regulations as were necessary for the welfare and good order of the country.

(To be continued.)

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THE CATHOLIC CHURCH IN 1918

(Concluded from last week.)

It is impossible as yet to say how it may fare with the Church in France, Germany, and Italy as the result of the war. If there is but little sign in any of these countries of a great religious revival, neither is there any convincing indication of renewed hostility to religion. The French Government, mindful of the fact that General Foch and nearly all his prominent assistants were good practical Catholics, and that Catholics, both clergy and laity, offered the most convincing proofs of their patriotism in the dark days, when so many of the Freemason clique were traitors or weaklings, can hardly begin to signalise the well-deserved triumph of their country by another campaign against religion. There is one other consideration that must be kept carefully in mind by the French Government. Alsace-Lorraine is likely to be restored to France. Whatever may be the views of the people of these two provinces about union with France or with Germany, there can be no room for doubt with regard to their attachment to religion. They are convinced and militant Catholics, who are not likely to submit to godless schools or the proscription of their clergy, even for the honor of becoming a department of France. It will be necessary, therefore, for the French Government to adopt a conciliatory attitude and to refrain, at least for a time, from religious persecution. As regards the course of affairs in Germany, sufficient information has not been allowed to come through to make it possible to arrive at an accurate conclusion, either as to what took place before or since the armistice or what is likely to take place in the future. That the position of affairs is exceedingly grave can hardly be denied, but in the circumstances it can hardly be wondered at that serious disturbance should have taken place. However gloomy the outlook may be at present, we may feel fairly certain that the good sense and natural conservatism of the Germans will make impossible a repetition of the scenes that disgraced the Russian revolution, and that the strong, well-organised Centre Party, which for years has championed the cause of religion and freedom, will once again rally its supporters to do battle against the forces of disorder. In such a crisis as Germany is passing through at present it is always the worst elements which come on top during the early stages of the revolution. We remember that when Belgium rose in revolt against Holland in 1830, though the country was then predominantly Catholic, Catholics were practically without representation in the first provisional government, but once the people had time to consider the situation during the interval necessary to prepare for the elections, the true spirit of the nation manifested itself, and when the votes were counted it was found that the National Assembly reflected the feelings of the majority of the Belgians. It may be that something similar will take place in Germany, if only the Ebert Government can preserve order until the National Assembly can be constituted.

After being held in bondage for more than four years, Belgium has once again recovered its freedom. Whatever differences of opinion there may be on other points connected with the war, few men, Catholic or Protestant, could fail to admire the heroic stand made by the Belgian soldiers in defence of the liberty of their country, and few could fail to rejoice with the Belgians on the triumphant return of their victorious army and king. Belgium has suffered terribly during four years of war and foreign domination, but the damage, though great, is not irreparable. She has suffered, too, from the skilful accentuation of the longstanding animosity between the Flemish-speaking portion of her population and the Walloons, some going so far as to advocate union with Germany, others, equally extreme, supporting union with France. Time, it is hoped, and a spirit of mutual forbearance and toleration, will heal these divisions and will serve to draw all parties together to restore Belgium to the proud position which she occupied in Europe for more

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than fifty years. The state of affairs in Holland during the war has been at all times critical, nor has the situation been eased much by the conclusion of the armistice. Bullied and threatened by both parties, the Dutch Government found it difficult to maintain its neutrality during the war, and now that hostilities have been ended it finds it equally difficult to uphold its authority against the enemies of the constitution. Considering the fact that Holland was for centuries the stronghold of Calvinism, and that nothing was left undone to uproot the Catholic religion, it will come as a surprise to many that as a result of the elections during the year, the Catholic party found itself the strongest fraction in the Chamber and that a Catholic priest was called upon by Queen Wilhelmina to take up the reins of government. As things turned out, he found it impossible to form a Cabinet, but the very fact of such a selection will serve to indicate the marvellous progress made by the Church since the days, not so long distant, when a Catholic Bishop was not permitted to live within the confines of the kingdom.

In the United States the entire energy of its Government and of its citizens seemed to have been directed towards a speedy and successful termination of the struggle in Europe. All the resources of the States in men and money and raw material were thrown into the scales against Germany, with what results the entire world can judge. From the very first moment when President Wilson felt it necessary to declare war till the day when the armistice was accepted the Catholics of America, both clergy and laity, without distinction of race or class, responded nobly to the call of the President. They placed themselves and whatever they controlled entirely at his disposal, proving once again, as they had often proved before, that loyalty to the constitution was regarded by Catholics as a sacred duty. Notwithstanding the heavy calls made upon them by public authority, they raised immense sums to enable the Knights of Columbus to carry out their great labors of charity at the Front, and to more than hold their own with the well-organised and well-equipped army of the Y.M.C.A. In the States, as elsewhere, the war has effected radical changes, most of which are likely to remain even after the restoration of peace. Possibly the most remarkable of these, and certainly the most important in its consequences, is to be found in the field of temperance reform. Americans, it is said, do nothing by halves, and without doubt in this case the saying is amply verified. Before the war Total Prohibition, though adopted by many of the federal legislatures, was looked upon with suspicion by a large majority of the population. Since the outbreak of hostilities the movement has gone forward by leaps and bounds, so that at the present time everything seems to indicate that Prohibition will become the law throughout the entire country. Whether the results will justify the claims of its adherents it is impossible to predict, but with the new spirit that has manifested itself in America we may feel tolerably certain that the anti-Catholic bias of some of the prominent Prohibitionist leaders will not succeed in creating inconveniences or dangers for the Catholic Church.

In Great Britain the war has so occupied the public mind, to the exclusion of nearly every other subject, that the passage of two great Education Acts, one for England and one for Scotland, has not received the attention these measures deserve. From the point of view of education, it must be admitted that they mark a considerable step in advance, and the Minister of Education is to be congratulated on the success of his efforts at a time when success seemed impossible. The aim of the Catholics of England throughout the discussion of the English Education Act was to ensure that in the main the principles of the settlement arrived at in 1902 should be maintained. Though they failed to secure all the amendments they desired, they gained most of the essentials, though a great deal will depend upon the spirit with which the Act is worked by the Local Education Authorities and by the Central Council. Here it will be sufficient to quote the verdict of a Catholic Manager who has evidently made a close study of the new Act:—

"The financial burthen (he writes in the *Tablet*, September 28) thrown on Catholics in providing further accommodation, no doubt will be heavy in many cases. The provision of suitable teachers for advanced and continued classes also presents a difficulty, but since the provided schools will have somewhat similar difficulties, we may trust the authorities will not be too exacting at first, and time and opportunity be given to meet them. For my part, I look on the Act as the charter of the poor man's child, and as such I welcome it, with all its difficulties, and I trust that Catholic managers, in conjunction with their flocks, will meet the local Education Authorities with prudence and good temper, and work the Act for all it is worth in the interests, spiritual and temporal, of the coming generation."

The main feature of the Scotch Act, so far as the Church is concerned, lies in the fact that the Catholic schools may be transferred to the Local Education Authorities, upon whom will fall the cost of paying the necessary staff, care having been taken to assure that Catholic teachers will be provided for Catholic schools. What holds true of schools in existence at the passing of the Act will hold true also of those that may be provided in the future. There is no doubt but that the Act will relieve the Catholics of a great and almost intolerable financial burthen, though at the same time the surrender of their schools and with the schools a great deal of their authority to an outside body, may carry with it very serious inconveniences. For some years a sharp division of opinion has manifested itself among the Catholics of Scotland as to the wisdom of standing out from or coming in under a national system of education. And this division became more acute when the Bill was introduced. It was only when Rome had spoken that both sides agreed to sink their differences and to do what was possible to render smooth the working of the measure.

For Ireland, the year 1918, marking definitely as it does a complete change of methods and a reversion to the old demands, has been one of momentous importance. In 1917 England's Prime Minister attempted to satisfy the public opinion of the world by nominating a Convention to settle the fate of Ireland. What a wealth of sarcasm and ridicule he would have lavished on such a proposal if it had emanated from Austria about Bohemia or from Germany about Poland. Lest, however, in spite of all restrictions and wire-pulling the findings of the Convention might prove embarrassing, he took care to shape its decisions by presenting what amounted to little less than an ultimatum. When at last the Convention had finished its labors, the Prime Minister had changed his mind. Without waiting to consult the report he promptly consigned it to the waste-paper basket, and determined to pacify Ireland not by Self-Government but by Conscriptio. Ireland, enslaved herself and without hope or promise of liberty, was to be forced to send her sons to die that Belgium, Poland, and Serbia might be free. Such a cynical proposal, involving as it did the flagrant violation of the elementary rights of nationhood, demanded a defiant answer, and the answer was soon forthcoming. At once the country closed up its ranks and declared with no uncertain voice that Irishmen would never consent to be driven into battle as conscript slaves.

A National Committee was summoned to meet at the Mansion House on the very day that the Bishops of Ireland had come together to decide one of the most important questions that ever the Bishops of a nation were called upon to discuss. By a happy thought a deputation from the Mansion House Conference was despatched to Maynooth to interview the Bishops, and as a result of the combined deliberations the people were called upon to pledge themselves to resist Conscriptio by the most effective means at their disposal. Such a clear statement of policy raised the Irish Question to a higher plane. It served, not indeed to stir up the country, for that was already done, but to convey a solemn message to both the English Government and the Irish people: to the one that the day for negotiations and compromise had passed, and to the

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other that in such a grave national crisis calmness and prudence were no signs of cowardice or submission.

Never did a people more loyally follow the instructions of their leaders. In response to the advice of their Bishops they sought strength and light from God through her who had so often protected and consoled their forefathers in the evil days of persecution, and relying upon the justice of their cause, they calmly awaited the beginning of the conflict without shrinking. In face of such determined and united opposition even Mr. Lloyd George began to realise the magnitude of his blunder. Instead of dividing Ireland, he had united her; instead of making Irishmen slaves, he had taught them to speak and act as free men.

To frighten the people, he appointed the ex-leader of the British Expeditionary Force as Military Dictator in Ireland, and when this did not succeed he had recourse to new weapons. In the hope of breaking up the unity of the country, and of depriving Ireland of the sympathy of America, it was deemed necessary to discover a "German Plot." Though the Head of the English Government in Ireland declared from his place in the House of Lords that Dublin Castle had no knowledge of such a plot, and though not a shred of incriminating evidence was produced, great numbers of prominent Irishmen were seized and hurried across to English gaols, where they remain till the present time without charge and without trial. Martial law, domiciliary visits by military and police, wholesale arrests, court-martial, and imprisonments have been the order of the day since then, until one is inclined to ask where is the constitution about which we have heard so many boasts.

In face of such prolonged and violent provocation the country has remained outwardly calm, but there can be no doubt about the strength of the current that flows beneath. Of this the elections of December afforded the most convincing proof. The issue submitted to the electors was intelligible to all. Should the principle of self-determination, as enunciated by the President of the United States and accepted by all the belligerents, be applied to Ireland in the same way as it was to be applied to other oppressed nationalities: or should Ireland throw herself on the mercy of English statesmen. The results of the elections supply the verdict of the people.

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Relate in your own words the Story of Deirdre;

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Describe the Battle of Clontarf.

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2. For Senior Pupils—

Did Pope Adrian IV. issue a Bull authorising the English King to undertake the conquest of Ireland?

OR

Describe the Golden Age of pre-Christian Ireland.

N.B. Essay limited to 1200 words.

The competitions are for children for whom the *New Zealand Tablet* is read at school or at home. Teachers are respectfully requested to get the pupils to write the essays for them and to send to our office, addressed to "The Editor," the three essays in each division which they judge to be most meritorious. Not more than three shall be forwarded for each division from any one school. Individual essays from children who have not an opportunity of attending a Catholic school will be considered. Essays must be in the *Tablet* Office by June 15.

Suitable book prizes will be posted to three children in each division whose essays are considered to be best. The winning essays will be duly published over the names of the writers in the *New Zealand Tablet*.

THE POPE AND THE WORKING CLASSES.

One of the sure consequences of the various movements now agitating the world will be the assertion of their power to a far greater extent, by the masses of the toilers (says the *London Catholic Times*). Hitherto the work of government has been carried on nearly altogether by classes who because of their birth and their wealth assumed the right to rule. Henceforth no class or section of the people will hold a privileged position. The right to govern will be decided by capacity, by merit, and the workers, the vast majority of the citizens, will shape the destinies of nations. This means that nations are beginning to undergo profound changes, social, industrial, political. How will the Church fare in the new world that is coming into being? The Church's work is the saving of souls, and she can perform it successfully whatever the form of government, but, needless to say, it is important that all—the workers no less than others—should clearly understand that her sympathies go out to those who are struggling for justice. Accordingly, when his Holiness Benedict XV. the other day addressed words of encouragement to representatives of Labor, advised them to study the Labor Encyclical for practical purposes, and assured them that his heart went out to those who organise unions and those who take part in them, he gave to the Labor world a message which cannot fail to benefit the Church in the new conditions that are arising. It will stimulate Catholics everywhere to greater social activity and gain for them the co-operation of many who differ from them in creed.

A CARDINAL AND SOCIALISM.

Mr. George Lansbury has been visiting Cologne. In the last issue of a Labor weekly journal, the *Herald*, he relates his impressions during "the People's Mass" in Cologne Cathedral, where the congregational singing by three or four thousand people was such as he had never heard before, and also during an interview with the Archbishop, Cardinal von Hartmann. He asked the Cardinal, to whose courtesy he pays a cordial tribute, various questions on public matters. His Eminence, our readers will remember, was the first of the signatories of the Joint Episcopal Pastoral condemning Socialism which we recently published (says the *London Catholic Times*). Mr. Lansbury enquired if Catholics could co-operate with Socialists, and the Cardinal replied that the Church could work with them on a particular question or for a certain definite object, the object being clearly defined. That is to say, the Cardinal holds that Catholics can co-operate with them much in the same way as they can co-operate with Tories and Liberals, supporting such definite parts of their policy as are in harmony with their own views and not opposed to Catholic principles. As a matter of fact, this is what the Centre or Catholic party are now doing in Germany, and the result of the co-operation is a series of democratic measures, including the fixing of an eight-hour day for workers, the adoption of compulsory arbitration, and the confiscation of all profits made during the war.

If we make religion our business, God will make it our blessedness.—II. G. J. Adam.

Do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Lord Houghton.

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Current Topics

The Tactics of the N.Z. Pressmen

With reference to the resolution in favor of self-government for Ireland, proposed at Napier on St. Patrick's Day, Messrs Dolan and Keenan addressed to the local representative of the Press Association a complaint that the resolution had been suppressed:—

"We have been requested by Home Rulers throughout Hawke's Bay to inquire if there was any particular reason for suppressing the report of the local resolution. It is felt, and we think you will admit that there is justice in the opinion, that slanderous sectarian accusations made by the most bigoted fanatics are readily circulated by the Association, with incalculable effects of animosity and hatred between citizens who should dwell together in concord and good fellowship."

Messrs. Dolan and Keenan did well to call attention to tactics of this sort, which are by no means confined to Napier. The New Zealand journalists are certainly guilty of co-operating with Lloyd George and the adventurer Northcliffe in deliberately calumniating Ireland and withholding the truth about her cause. Indeed it would be hard to point out a single daily paper that has not offended truth and justice in this regard. One can only say that it is a well-merited retribution that the daily press of the Dominion is held in such contempt by men of sound views. One other incident will help to shew how low the editors and their underlings have fallen. Recently in Dunedin a returned soldier delivered an interesting lecture on his experiences. He went out of his way to pay a striking tribute to the Catholic hero, Father Dore, who gave his life for his men. The *Otago Daily Times* published the reference to the brave chaplain, but when the report of the *Times* was copied into two other papers—one a daily and the other a weekly—the name of Father Dore and the tribute of praise paid to him were carefully omitted. It would seem that to pay any respect to a dead Catholic hero who was loved by the men as no chaplain of any other Church was would be bad business in the opinion of certain editors. What these gentlemen have done in this instance is very much akin to the tactics of the spouter who did his No-Popery bit by calumniating a dead nun. The action of the editors of the daily and the weekly to which we refer was quite as low and as cowardly as the ghoul's. Can we expect justice for Ireland from men who will not do justice to the dead—even to the dead that died fighting for worthless creatures like the verbose Hun-haters who stayed at home and stirred up strife while Father Dore and others faced death? To pander to low bigotry by the omission in question was the meanest and vilest piece of press-blackguardism that ever came under our notice. It teaches us that it is vain to expect ordinary decency from the same quarters..

Peace Terms

According to the cables, the clauses of the Peace Treaty compel Germany to renounce all her territorial rights outside of Europe, to disarm her fortifications, and suppress her air forces. The German Fleet and land forces are to be made negligible, the Kaiser to be given up for trial, all damages to be repaid (*sic*), and territory surrendered to Poland, Denmark, France, and Belgium. Another cable gives us in some detail several reparation clauses, as follows:—

Article 1.—That Germany shall be responsible for all losses and damages of the Allies and their nationals due to the war.

Article 2.—The Allies admit that German resources are insufficient to meet all such claims, but require Germany to compensate for all damages suffered by civilians through German aggression by land and sea.

Article 3.—The Inter-Allied Commission will fix the amount of damages for which compensation must be

paid, and will report the same to Germany by May 1, 1921, announcing at the same time the total claims which Germany must meet, and the scheme of the payments, which are to be made over a period of 30 years thereafter.

Article 5.—Stipulates that Germany must, before May 1, 1921, pay a thousand million sterling (£1,000,000,000) in gold, goods, and ships; and the first charge on this sum will be the cost of the armies of occupation and of the supplies forwarded to Germany to enable her to meet her obligations.

Article 6.—Germany is to restore all property taken in invaded territory.

Article 10.—Germany is to defray the cost of the Inter-Allied Commission, granting members the usual diplomatic privileges and every facility.

A second annexe, relating to the functions of the Inter-Allied Commission, requires Germany to issue immediately and surrender to the Commission £1,000,000,000 worth of Treasury bearer-bonds as a guarantee that the first instalment (in gold, goods, and ships) will be payable before May 1, 1921; also a further issue of bonds for £2,000,000,000 immediately, and £2,000,000,000 at a date to be fixed, the ruling rate of interest to be 5 per cent.

Let us recall that President Wilson insisted that there should be no talk of crushing Germany, and that Lloyd George, in some of his utterances, was of the same mind. The President made it clear that America did not come into the war to destroy Germany, but rather to save her. Further, we have had from more than one English statesman warnings that the furious demands of the ultra-Jingoes were likely to lead to greater evils than a wisely moderate policy. Our Press says that the Peace Demands are heavy and humiliating. We do not agree that they are either. The cost of the war per day would amount in a year to more than the total amount exacted by the terms, and moreover it is clearly stated that payment may be made in ships, shipbuilding, and coal. Considering the resources of Germany, even £5,000,000,000 does not seem to us an exorbitantly severe sum for the Allies to demand. Mr. Stead estimated that the daily expenditure on the war amounted to £33,990,000, of which the Allies spent £26,500,000, or £9,572,000,000 a year in round numbers—a sum compared with which the indemnity in money and goods proposed by the Peace Terms is certainly not enormous. The proposals regarding German territory are (on paper) drastic, but we must wait and see how far the account is reliable. Besides, it should not be forgotten that this estimate is drawn up not by a neutral and impartial Power, but by interested persons, many of whom are frankly out for plunder and profiteering. Germany has still to speak, and as there is at least one man in Paris who will see that the settlement is based on grounds of justice, we have yet to learn the minimum demands of the Allies and the maximum to which Germany will agree. It would be very foolish to conclude, as some of our journalists have already done, that Germany will submit tamely to whatever the Allies choose to impose on her. If she should refuse we must remember Lord Milner's warning about what would happen were she driven into the arms of the Bolsheviks.

The Meek Shall Possess the Earth

Now that the champions of small nations are busy dividing (on paper) their spoils which, contrary to all their protests during the war, they pledged themselves to obtain when they lied at the hustings, let us consider what Champion John Bull, with his iron heel on Erin's head, is going to receive for his immaculate disinterestedness and his noble efforts to secure for all peoples the right of self-determination. A cable recently published sets forth as follows John's reward:—

(1) A great and rising Power of Europe will be disarmed and stripped.

(2) Unprecedented naval supremacy and the German Fleet destroyed.

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(3) A vast trade opportunity in a market that has heretofore been alien.

(4) A close entente with America, and ancient misunderstandings removed. (Who said "I don't think"?)

(5) Wonderfully fertile territories in Mesopotamia, Basra, and Baghdad, now sprouting into new life under irrigation.

(6) Entry into and dominance in Persia.

(7) A recognised protectorate over Arabia and Southern Syria.

(8) A protectorate over Egypt, with control over the strategic approach to Palestine, which becomes a Zionist State under Britain.

(9) An outlet for Hindu labor in East Africa, a rich territory requiring only the destruction of pests.

(10) Cessation of the Japanese fomentation of unrest in India.

(11) South-West Africa, rich in minerals and suitable for big cattle runs.

(12) The Pacific Islands.

(13) Shipping, money, and compensation.

Verily, to him that hath it shall be given! The selfish, Tory-Orange clique, the Plutocrats who could trade with Germany and hold British jobs in war-time, the sharpers who profited by the "Dope" business and the "Marconi" scheme are reaping the fruits of their well-laid plans. What does it matter? A hireling press and unscrupulous, unprincipled journalists have told us how clean our hands are and how pure our motives, and a gullible public swallowed their lies avidly for four years. The press propaganda was well paid for its dirty work. Perhaps there will be more clippings for it now when the spoils are being divided. However, there is another side to the medal. In Paris the men who fought are watching the machinations of the champions of small nations and the friends of Democracy—watching and waiting until the time comes for them to speak. Several millions of men who, in the words of Cecil Chesterton, have been accustomed to handle arms and to face death daily are coming home to the British Empire. Will they not want to know what has been done for Democracy and why the war-pledges of political tricksters are set aside? A British peer has uttered a warning that there is trouble ahead for the pledge-breakers, that a greater menace than even the World War may have to be faced. The jobbers are intent on the reward for which they plotted. A reward more in accord with their works may follow later. With their eyes bent on the map, with their minds intent on figures, it is little wonder that they are blind to the dark clouds that gather on the horizon, imminent and big with peril chiefly to them. So blind are they that they talk of an American alliance while millions of Americans are raising angry voices day after day against the people who have put a brand of shame on the whole of the Allies by their criminal oppression of Ireland. An American alliance? Yes, but not of the kind these people want.

President Wilson and Ireland

The movement for Irish freedom grows apace in the United States. As days go by, State after State falls into line demanding that the Irish people be granted the right of self-determination. By 216 votes to 41 the House of Representatives, Washington, on March 11, passed the following resolution:—

"Resolved that it is the earnest hope of the Congress of the United States that the Peace Conference now sitting at Paris in passing upon the rights of various peoples will favorably consider the claims of Ireland to the right of self-determination."

Nearly all the individual State Legislatures have followed suit. Massachusetts, Missouri, Illinois, Pennsylvania, Wisconsin, Montana, New Jersey, New Hampshire, Connecticut, Vermont, and Ohio have signified their will that the President, as spokesman for the American people, shall see that justice is done to Ireland. Montana goes so far as to assert that the President's Fourteen Points are looked upon as a binding contract by the American people and that he is ex-

pected to stand by them for Irish self-determination. The petition of the Democratic members of Massachusetts says to the President:—

"In response to your expressed desire that you wished to be the spokesman of the whole American people at the Peace Conference, we request you to plead for justice, freedom, and right for Ireland."

He is reminded that America went into the war to safeguard all small nations, and that thousands of Irishmen flocked to the colors because of his solemn pledge that he would see that justice was done, no matter whose selfish interest was crossed. He has a clear mandate from the United States, and in face of his pledges he will go down to history as a coward and a trickster if he fails in the hour of his trial. We have all along pinned our faith in him, and we do not waver yet, though he it said that many Irish-Americans are fast losing faith in his honesty, and as days go by opposition and bitterness are growing against him in the Irish circles in America. The reason for the discontent is that he has so far evaded giving a straight answer on his attitude towards Ireland, and the Irish in the United States think a straight answer is due to them. On February 22 the huge Irish Congress at Philadelphia appointed a Committee, among whom were Judge Cohalan, Judge Goff, Archbishop Dougherty, Hon. Frank Walsh, Bishop Shahan, Bishop Muldoon, and many representative Irish-Americans, to wait on Mr. Wilson. The President received them at the Metropolitan Opera House on March 4. His first act was to refuse to receive Judge Cohalan. But for the Judge's pleading with his friends the rest would have gone away at once and refused to see Mr. Wilson. Judge Goff asked him point blank if he intended to bring the case of Ireland before the Peace Conference. The President protested that it was unwise and unfair to ask him to answer the question. He said he understood that the arrangement made was to the effect that he was to receive the deputation and hear the arguments. He went on to say that he was in full agreement with the aspirations of the Irish people, as expounded by Judge Goff, but that all he meant to say was that he did not want to be pressed then to state his official attitude, no matter what his personal feelings might be. He wanted to be able to act in a delicate situation as he thought best. He wished to be free to do so. Mr. Frank Walsh then spoke, telling how America went into the war only when it was made clear that the interests of small nations were to be safeguarded and that for this cause alone the Irish-Americans joined the colors loyally. The President interrupted to remark that he agreed with Mr. Walsh's argument. Mr. Walsh then went on to insist that it was the wish of millions of Irish blood in the States that the President should use his influence at the Peace Congress to secure a hearing for Ireland. Mr. Wilson said to Mr. Walsh: "You do not expect me to give an answer to this request now?" Mr. Walsh said he did not ask for an answer. Then, turning to Judge Goff, the President said:—

"I wish you to understand, Judge Goff, further, that the Irish question has not yet been presented at the Peace Conference, and those other countries are falling into our laps, as it were, on account of the breaking-up of the Powers with which we are at war, and when this case comes up I will have to use my best judgment as to how to act."

Bishop Muldoon next addressed the President, telling him that as a man of Irish blood and as an American citizen, and as a disciple of the Prince of Peace above all, he firmly believed that if the Irish question were not settled there would be no settlement. If the Irish people were not given independence, things would be worse than ever on account of the temper of the world to-day and also on account of the President's own pronouncements. He assured the President that the Irish people would never give up striving for their rights and that the Irish in America would go on presenting the Irish case at every opportunity.

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The deputation then wished the President God-speed on his journey and left him.

Have we any reason to doubt that President Wilson will prove faithless and that all his pledges are so many scraps of paper? The Irish leaders still hope for support from him. His secretary denied a report that he had said that the Irish question was a domestic concern for England. De Valera asks the Irish people to keep on trusting in President Wilson. He has clearly said that he has the cause of Ireland at heart, and that he is in agreement with the views of Judge Goff and the other speakers. For a conceivable reason he objected to give an assurance that he would interfere directly, and in that respect his attitude has aroused distrust and resentment among many Irish-Americans who expected a clear promise that the President would see that "the rights of peoples to choose their own form of government should be secured, no matter whose selfish interests are crossed." The disappointment is natural, but we hold that, all things considered, there is so far no reason to think that President Wilson will not stand by his pledges. Diplomatic reasons may make it imprudent for him to give such a promise as he was invited to give, and it may easily be imagined that he foresees that he can help Ireland better when the occasion arises by remaining free to act as his good judgment then dictates. He is in favor of Ireland's cause; he has an extraordinary mandate from the American people to act in the matter as their spokesman; he is bound by his own pledges to do so. Consequently, though we too would rather have had a more satisfactory issue to the interview, we do not lose hope. Shane Leslie tells us that, in spite of this silence, he has it "from confidential sources" that the President is anxious that the Irish people should go on trusting him for the moment. "If we throw down Mr. Wilson as a possible friend of Ireland," writes Mr. Leslie in the *Irish World*, "to whom shall we go? If he has seemed to fail us, we remember that he strenuously brought up the Irish question when he first met Balfour and Lloyd George, and has not retracted what he said. The diplomatic game in Paris is so quick and shifting that there is no knowing when he might not be able to throw in the Irish card as a piece of by-play. He knows well that an Irish settlement would prelude an American triumph."

His own honor, his good name before the whole world, the peace of America, justice, and truth demand his interference. We still trust that he will interfere. If we are wrong, it is only because we have taken a word-spinner for a great man. And again we submit there is not sufficient reason to discard him and to brand him as a trickster of the Lloyd George type.

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CO-OPERATION

(By ARCHBISHOP REDWOOD.)

In a previous article—"Right Control of Industry by Democracy"—it was asserted that it would be a mistake to consider public ownership as the chief means to obtain democratic control of industry. The main field for this achievement is Co-operation. Already it has been a success in several directions; for instance, in the co-operative bank and the co-operative store. The all-important question is how to extend Co-operation to the field of production. On serious consideration it will be found that its application is most complex and difficult in the matter of the co-operative ownership and management of industrial enterprises. The co-operation here contemplated is entirely voluntary—nothing Socialistic or Communistic about it. It presupposes that the instruments of production belong to the men, who operate them according to the individual shares in the co-operative enterprise. To preclude the old abuses of Capitalism, the number of individual shares must be strictly limited, else a few members, more clever or unscrupulous, might absorb the whole ownership of the means of production. The old Guilds were keenly alive to the wisdom of such restrictions as necessary to secure the welfare of the greatest number, and also permanent social contentment. In their opposition to private ownership of capital, Socialists commonly make the egregious mistake of referring to the Communism of the early Christian Church. But their argument is fallacious for many reasons. It overlooks the fact that Communism was only local, not universal: that there is no record of any communistic productive enterprises carried on by the early Christians; that in the localities where this sort of Communism was tried it remained purely voluntary, and was never made an obligatory condition for embracing Christianity; and, finally, that it proved a complete failure, just like other similar communistic enterprises. The only recorded success of such Communism is that of the Religious Orders of the Catholic Church—and that success is due to the three vows of poverty, chastity, and obedience originated and centred in the love of God.

The practicability of productive co-operation has been proved by its successful application to the land. In the Netherlands alone, for instance, we have the significant fact that 66,600,000 pounds of butter were produced in 1910 by co-operatives, and only 27,000,000 pounds by private factories. The general markets of the world are supplied with a variety of articles—cheese, bacon, wine—produced by co-operation. The middleman is excluded by co-operative buying and selling, to the farmer's great gain. In like manner, co-operative ownership of the larger and more intricate



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machinery has often been adopted with advantage. In Catholic Italy we have a capital example of co-operative societies, renting even the land, not to speak of the machinery, oxen, and utensils owned in common. Nay, the harvest is often sold in advance to co-operative societies in the vicinity. Also in America, one learns with surprise that the products co-operatively bought and sold by the farmers reached the sum of £340,000 in the year 1915.

In the *Irish Monthly* for November, 1917, Mr. Cruise O'Brien gives us a valuable illustration of what results from wise co-operation. He is describing a co-operative creamery. "Here (as in the co-operative store) we have the same rule as to open membership, although it would be much more profitable for the members of the creamery to close their share list when they were strong enough; and although, indeed, it often involves a certain sacrifice on their part to keep their membership open to newcomers at a time when the original members have borne the heat and burden of the day. Here also we have a rule limiting the amount of shares which the member may hold, and also the interest which he may receive on his share capital. Every member is paid for his milk at regular intervals, usually each month, and is given, to begin with, a price less than the value it will ultimately fetch as a manufactured article. The difference in value is made up at the end of the year, and represents what is called a dividend, as in the case of the co-operative store, but what is really the deferred payment, just as in the co-operative store the so-called dividend is really a saving. Finally, the co-operatively organised producer in his creamery provides for a bonus to his employees, just as the co-operatively organised consumer in his store."

Here you have detailed the very idealism of brotherhood. No doubt, like all things human, it may have its faults and shortcomings, yet it comes very nigh to the genuine Christian spirit.

But now comes the crucial question of all. Can the practicability of Co-operation be shown in the case of the ownership of industries? Dr Ryan (*Distributive Justice*, p. 223) puts the difficulty as clearly as can be, when he deals with what he calls the "perfect" form of productive co-operation, which he defines as the form "in which all the workers engaged in a concern own all the share capital, control the entire management, and receive the whole of the wages, profits, and interest." Alluding to pre-war conditions, he says: "In this field the failures have been much more numerous and conspicuous than the successes. Godin's store works at Guise, France, is the only important enterprise of this kind that is now in existence. Great Britain has several establishments in which the workers own a large part of the capital, but apparently none in which they are the sole proprietors and managers. The "labor societies" of Italy, consisting mostly of diggers, masons, and bricklayers, co-operatively enter into contracts for the performance of public works, and share in the profits of the undertaking in addition to their wages; but the only capital that they provide consists of comparatively simple and inexpensive tools. The raw material and other capital is furnished by the public authority which gives the contract." (*Distributive Justice*, p. 223.)

Dr. Ryan readily admits that the obstacles standing before individual co-operation, such as risks to be incurred, need of much capital and very able directive talent, are not insuperable. What has been done on the land can gradually come to be done in the cities, though often against greater drawbacks. The practical workings of such a co-operative enterprise are thus described by Cruise O'Brien: "A number of people, who are, say, bootmakers, form themselves into a co-operative society in order to carry on their work. The people who actually make the boots are the owners of the society. They elect their committee from among themselves; they provide capital, and instead of, as one might expect, taking all the profits for themselves, they divide the profits between labor, capital, and purchasers. Their other rules have exactly the same

features as we have noted in the other two types of society which we have touched on (i.e., the co-operative store and the co-operative creamery)."

The first difficulty in the way of co-operative production is the large capital required in many industries. Yet it is a fact that billions of dollars have been handled annually in the co-operative banks of a single country. According to a pamphlet issued by the International Institute of Agriculture at Rome, the business transacted by urban co-operative banks in Germany in 1910, reached the large sum of £746,120. Yet there existed, besides these banks, another rural co-operative system. The former banks were managed on strictly business lines, showing a completely developed organisation.

The second difficulty is co-operative management. Here we have the example of the Co-operative Wholesale Society of Manchester, whose sales annually, before the war, were £30,000,000, and were increasing at the rate of a million pounds per annum. Few mercantile establishments in the world have ever run so large a business. Yet the society never borrowed and had money to lend. The Wholesale Society was built up, by means of members from the retail societies in a definite proportion, and the latter societies took out one share for each member valued £1. In reference to management we may quote the report regarding it drawn up, some years ago, by the United Mine Workers of America: "The business of the wholesale co-operative societies is managed by 32 directors, elected by the local societies. These directors give their entire time, at a salary of 1750 dollars per annum. It is almost unthinkable for the average American business man to consider a proposition of this kind: 32 men coming up from the ranks of ordinary consumers by popular election, conducting an enormous business more economically than the large establishments of trade in England, and giving their best efforts entirely for the motive of rendering good service and securing a comfortable salary, with the honor that goes with a public service efficiently performed. We should judge from what we learn that these directors are more devoted to their business than the ordinary business man. Their efficiency cannot be challenged."

These facts are uncommonly interesting. Still with all this said, we cannot fail to notice the vast difference between these enterprises, made up by creditors and consumers, and the co-operative production as exemplified in the self-governing workshop. Even under co-operation if religious principles are set aside—one class of workers may possibly oppress another. Yet one point needs emphasising. It is this: Co-operative production, though confronted with difficulties which have rendered its success less certain than in other co-operative enterprises, may in future be carried on more auspiciously under wise Government aid and foresight. A true religious spirit, such as the Catholic Church could infuse, would certainly lead to success. Progressive taxation of incomes, limitation in the future purchasing of shares, definite regulations regarding the shares of those who no longer are actively engaged in their respective industries, stability of prices to prevent the evils of excessive competition, and other similar methods, might yet make of Co-operation the system which may become the leading factor in social reconstruction. In all probability it will co-exist with other forms of ownership, both public and private, and a more perfect Government regulation.

But what must be ever borne in mind is that co-operative production differs essentially from Socialism in every respect. It is based upon the private ownership of capital by all the workers, instead of depriving them all alike of this benefit. It is purely constructive in its nature, while Socialism is mainly destructive and revolutionary. It is not dependent on confiscation, on political machination, or even upon the ballot, but must obtain its recognition solely through superior efficiency and the rightful Government protection. Where the Socialist promises, the Co-operator acts.

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MISREPRESENTING THE IRISH.

TO THE EDITOR.

Sir,—I have just read a romance by E. Temple Thurston, the title of which is *Enchantment*, and as an alleged portrayal of Irish life and character it, to my mind, rings altogether false, and is liable to create a wrong impression, even amongst Irish-born colonials, not to speak of those who have no knowledge whatever of Ireland or genuine Irish types. In *Enchantment* the stock-in-trade decayed Irish estate and mansion in an extreme state of disrepair, which, it seems to me, might be "written off" with the stage Irishman, are again used up, and the owner of it is an Irish gentleman—save the mark—who never goes to bed sober, and "can carry his liquor like a gentleman"—the author's words. As a matter of fact, according to the author's conception, he is not a gentleman of any nationality, but a rather vulgar horse dealer and a confirmed dipsomaniac. He has several daughters, and the youngest, Patricia Desmond, is the heroine. The characters of the daughters are sketchy, but they are not genuine Irish girls of any class. They are hoydens who run wild on the tumble-down property, "love a horse," and under an assumed frankness of manner with a delicious Irish brogue—you know the sort in this class of fiction—are vulgar enough to discuss each other's intimate characteristics with a young man, a stranger to them, on the first occasion of meeting him. Patricia's mother dies in childbirth, and the author raises the terrible alternative as to whether the mother or child should be sacrificed to save the other. This would not concern us particularly, except that this family are Catholics, and a "Father Casey" is dragged into the question, the theology set forth being, I venture to say, quite unsound. Patricia is vowed by her drunken father to the conventual life if the life of the mother is saved, and subsequently we have a travesty of what we Catholics know the nuns to be in every quarter of the world, though written from a "kindly" Protestant point of view. If you have had patience to read so far, dear Editor, I will tell you my object in troubling you. Is it not time that some protest was made against this class of fiction, or, rather, should not our own people and other people be educated to the absurdity of it? Dickens' characters were avowedly exaggerations, many of them caricatures, but they were faithful to certain types, and hence their value. Authors of E. Temple Thurston's class write with the convincing air of giving you the real Irish type even to the brogue, and would consequently mislead those who do not know Ireland or the Irish people at home. The cultured, refined Irish gentleman and gentlewoman, aye, and the truest man and woman are to be found in Dublin, in Cork, in Waterford, in Limerick, and in all the other Irish cities, and why are not their polished gifts, their high ideals, their genuine Irish character and nature, put before us, instead of the vulgar charlatanism which now does duty for the "Irish gentry"—I hate the word.

You may or may not think this worth your notice in the *Tablet*, and I am sending you herewith a copy of the book to see if you think its perusal worth while. The theological part of it you may think worth dealing with.

We look forward to the *Tablet* every week, and wish the paper and yourself all success and prosperity.—I am, etc.,

P. J. DUNNE.

Ohakune, May 7.

BACK FROM THE WAR

RETURN OF CATHOLIC DOCTORS.

Colonel E. J. O'Neill, C.M.G., D.S.O., reached Dunedin by last-Friday night's express, and found the station and environs crowded by citizens eager to welcome him back from the four and a-half years' service, for which he had conferred upon him the honorable titles now affixed to his name. The Mayor (Mr. Begg) was present, with Colonel Cowie Nicholls, O.C. Otago District, the leading medical men, the Very Rev. Father Coffey, Fathers P. J. and D. O'Neill (brothers of Colonel O'Neill), a number of medical students, and a company of the B Battery, of which Colonel O'Neill was long medical officer. Heartily cheers were given as the colonel appeared, and an address of welcome was delivered by the Mayor. After returning thanks briefly, Colonel O'Neill and Mrs O'Neill were escorted to a carriage drawn by a four-horse team of battery horses, with four outriders, and proceeded through a cheering crowd to their home in Iligh Street.

The colonel left here in October, 1914, with the Main Body, with the rank of major, in charge of a section of the Field Ambulance. In 1915, on Gallipoli, he was created lieutenant-colonel, and took charge of the Ambulance Division. Later, in France, he had command of one of the stationary hospitals, and when the war ended was the O.C. in the Walton-on-Thames Hospital. He received the D.S.O. for work at the Gallipoli landing, and the C.M.G. in January of this year. In the course of a short interview with an *Evening Star* representative, Colonel O'Neill narrated a few facts relating for the most part to the almost revolutionary improvement in the surgical treatment of wounded men which took place in the last two and a-half years of the war. Early experiences showed the necessity of combating sepsis and shock at the very outset, and methods of speedy transport and early treatment proved wonderfully successful. At every regimental aid post there was full equipment for the warming of patients, a first essential with shock; and even transfusion was effected at these advanced stations where necessary. From every regiment men were asked to volunteer for "donors," which was the title given those who opened their veins for the wounded. Special privileges in the way of leave were their reward. A substitute for transfusion, sent up to the front line in sterile containers, was an infusion of gum. "Outstanding work," said the colonel, "that no officer can assess at too high value was that of the stretcher-bearers. The popular idea is, or was, that low category men were good enough for this work. But the fact is that for stretcher-bearers we wanted the best men, and we got the best men. In their work these men were constantly exposed to shell fire and gas, and had to take more risks than the combatants during long "carries." These men would go on and on until they dropped. They were a splendid type—both regimental and field ambulance."

Equally enthusiastic was he of the work of the nursing sisters in the stationary hospitals, sometimes under shell fire, when the wounded were coming in fastest, exposed to the necessity of shifting quarters into the shelter of forests, and dealing all the time with constant casualties, they were all "real men" in their devotion to duty and renewal of energy without rest. Speaking of inoculation for influenza, the colonel said he was inclined to look upon it with favor, from the results he had seen obtained in England. The facts he noted in regard to his own unit were that with inoculation the incidence of influenza was small, and among those who took it the complications were fewer in number.

In conclusion, Dr. O'Neill stated that the exigencies of war had created in a few years immense

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CAPTAIN P. A. ARDAGH, M.C., D.S.O.

Captain P. A. Ardagh, M.C., D.S.O., returns to New Zealand by the Arawa, which is expected to arrive in Lyttelton to-day (Thursday). It now transpires that the doctor referred to in the following paragraph, which appeared in the New Zealand papers of last October, and which, under the heading of "A Medical Hero," was sent out by the official war correspondent, is Captain P. A. Ardagh, M.C., D.S.O., of Carlton Street, Merivale, Christchurch, and who intends resuming his practice about the end of this month. For his action hereunder mentioned, Dr. Ardagh was strongly recommended for the V.C. by Major-General Russell, and keen disappointment was felt by the general and his fellow-officers and men when it was not awarded. Instead, he received the D.S.O.:-

"In most of this fighting both officers and men did so well that it was difficult to single any individuals for special awards, but there is one moving incident that stands out in bold relief—the modest hero being a medical officer attached to an Auckland battalion. He was dressing the wounded in the open while the battle was proceeding. Owing to the exigencies of the situation, there was no better place available for his regimental aid post, and with enemy shells bursting over the position he gallantly continued his merciful work. Casualties were many, and as the medical officers of adjoining units had been unable to get up, he had for 36 hours to dress the wounded men of three battalions as they streamed in to him. Some among the wounded there were killed, and others wounded again while awaiting his aid. One shell blew a wounded man to pieces, bespattering the doctor's uniform; but, to all appearances outwardly calm, he went on dressing the wounded. In the trench close beside him a salvo blew a man's head off while he was dressing a wounded soldier, and he himself was badly shaken. Even this didn't deter him, and English, Scottish, New Zealand, and German wounded continued to claim his attention. He organised stretcher parties, and had the severe cases carried down to a deep German dug-out in the vicinity. His own escapes were miraculous, for he worked continuously in grave danger without sleep for a day and two nights."

OBITUARY

MR. JOHN NOLAN, GRANITY.

Quite a gloom was cast over the district by the death from accident of Mr. John Nolan, which occurred on April 17. Deceased, who had reached the age of 60 years, was still a very active man. At the time of his death, the late Mr. Nolan was a road overseer for the County Council, a position he held for a number of years. A native of Kinvra, Co. Galway, Ireland, he came to the West Coast while a young man, and had resided there since. Of a very quiet and inoffensive disposition, the deceased was held in high esteem by all who had the pleasure of his acquaintance. Much sympathy is felt for his widow and two sisters—Mesdames Kennedy and D'Arcy (South Westland). The funeral, which took place at Westport, was very largely attended. Right Rev. Mgr. Walshe officiated at the obsequies.—R.I.P.

Each may choose his patron saint for himself; they are of every sort, so that every sort of man and woman may see in all these mirrors of Christ's perfectness that which may most surely draw him or her to the love of Christ.

Firm must be the will, patient the heart, passionate the aspiration, to secure the fulfilment of some high and lonely purpose, when reverie spreads always its bed of roses on the one side, and practical work summons to its treadmill on the other.—Smiles.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

May 12.

Father J. Eccleton, S.M. (Reefton), was a guest at St. Mary's Presbytery last week, and preached an impressive sermon on Sunday evening at St. Mary's Church.

A church committee has been formed at Woolston, under the supervision of Father Fogarty. Mr. J. E. Doolan has been elected president, and Mr. Fraser secretary.

On Sunday evening after devotions the members of the Cathedral Choir met to bid farewell to Mr. J. S. Foley, one of the choir's most devoted singers, who is leaving Christchurch for the North Island. Father's Murphy and Fogarty attended the function, and after making eulogistic reference to Mr. Foley, wished him and Mrs. Foley, on behalf of the choir and parishioners, a very happy and prosperous future.

The ordinary meeting of St. Patrick's branch of the Hibernian Society was held on Monday evening, May 5. Bro. J. M. Coffey, B.P., presided, there being a full roll of officers and a good attendance of members. Ten nominations were received and two members were initiated. The branch placed on record its appreciation of the assistance given by the clergy towards increasing the membership of the society. As a result of a recent movement in this direction no fewer than 30 nominations have been received at the last three meetings. Sick allowance (£7) and two maternity claims were passed for payment.

The monthly meeting of the Cathedral Altar Society was held on Thursday last. Very Rev. Dr. Kennedy, Adm., presiding. A review of the excellent services rendered by the members was considered, and while all were complimented by the Very Rev. Administrator, special mention was made of the devoted work of Miss Kearney, and also of Mrs. McLaren, whose time is so generously given to the adornment of the High Altar and sanctuary. Mr. W. Brittenden was cordially thanked for his helpfulness in supplying plants and flowers on all festive occasions at the Cathedral.

The annual election of office-bearers in connection with the Cathedral Sodality of the Children of Mary took place on Sunday afternoon, Father Fogarty (spiritual director) presiding. The work of the past year was considered most satisfactory. The members of the sodality are taking charge of a stall at the bazaar to be held in August in aid of the school funds. Thirty-five members were consecrated and 40 aspirants were admitted. These numbers constitute a record in the history of the sodality in Christchurch. Miss Whelan was elected president; Miss Kiely, vice-president; and Miss Dobbin, secretary. It was decided to hold a social on Wednesday, May 28.

The Marist Brothers' Old Boys' Association, with a playing membership of 128, have six teams entered in this year's Rugby competitions. Five of these took part in last Saturday's matches, and four of them secured wins. The Senior Grade team met Christchurch at the Show Grounds, winning handsomely by 14 points to nil, giving, for the first game of the season, a good display all round. The juniors (Second Grade), playing on their own ground, lost to Merivale by 21 points to 8, due chiefly to the fact that the opposing team was much heavier in the forwards. The Third Grade team met and defeated Linwood at Linwood Park by 8 points, all secured by C. Batchelor—two tries, one of which he converted. Playing Albion on No. 2 Polo Ground, the Fourth Grade team gained a victory of 27 points to nil. Fifth Grade won by default.

Sanctity consists in the right performance of every-day duties.—Father Farrell.

NEW CONVENT CHAPEL, WANGANUI

On Sunday last the new chapel erected by the Sisters of St. Joseph at their convent on St. John's Hill, Wanganui, was solemnly opened and blessed by his Grace, Archbishop Redwood. Visitors to Wanganui have admired the fine, up-to-date convent and boarding school which crowns the hill above the town. The addition of a new chapel, semi-detached from the main building, has now increased the architectural beauty of the head house of the Sisters of St. Joseph in New Zealand. The chapel is a monument to the zeal and piety of the nuns and also to the skill of the architect, Mr Swan. The interior is bright and devotional, and spacious enough to hold easily the entire community and the boarders. Exteriorly the view of the building from the avenue is imposing, though it strikes one that massiveness rather than gracefulness is its dominant note. The following is the text of the eloquent occasional discourse delivered by his Grace the Archbishop:—

I heartily congratulate the Sisters of St. Joseph on the blessing and solemn opening of their fine new chapel, which will be to them so great a comfort and strength in their arduous and saintly life. They have to save their own souls, and they are bound to constantly tend to the perfection of the Christian life by the faithful accomplishment of their religious vows of poverty, chastity, and obedience. In this chapel by the daily celebration of the Holy Sacrifice of the Mass, and the reception of Holy Communion, besides their private hours of prayer and devotion spent in its sacred precincts, what treasures of the choicest graces they and their pupils and novices will receive!

I avail myself of this occasion to address a few words of earnest exhortation to the Catholics of Wanganui upon the question of Catholic Education. It is regrettable that some Catholics take a rather narrow view of their concern in, and of their duties towards the Catholic education of childhood and youth. There are some who erroneously believe that the whole matter rests exclusively with the parents of the children who are to be educated, and that Catholics who have no such parental responsibilities need give themselves little anxiety with regard to schools and culture. The Catholic education of childhood and youth, however, is a matter in which all Catholics are deeply interested for the sake of the Catholic Church herself, from whose welfare they are not allowed to dissociate themselves. The Church of Christ is established by the Incarnate God to last until the end of ages in the pursuit of the salvation of souls. That Church is the spokesman of the truths brought by the Incarnate God to earth, the treasure house of the graces merited in favor of souls on the Cross of Calvary.

As Christ loves the Church which is His creation, as He loves souls for whose salvation He died, so He wishes the Church to grow and prosper, to widen out her tabernacles amid the peoples and nations. "Go," He said, "teach all nations, preach the Gospel to every creature." He could have made the growth and widening of the Church His own exclusive work, but, in the mysteriousness of love He calls for our co-operation and remits much to our doing. Whatever each one of us may do, or refuse to do, the Church must last and reign. Nevertheless, it is a fact in the divine dispensation that the more we do for the Church, the wider her Catholicity, the greater her prosperity. Here and there the Church withers and decays, because men do little for her; here and there she spreads out in ever-widening branches, blossoms and bears fruit, because men do their duty towards her. The question, then, before us is what we may do, what we should do, to aid the Church in her mission in New Zealand, this fair and favored land of so much promise, if its rising generation is properly educated.

Several are the ways by which we may co-operate with her and give her help. But, let me say it, the verdict of argument and experience is that the Church

is best served by works tending to preserve the faith of our children, by so fortifying their minds and hearts in its teachings and practices that, later on, no storm shall uproot it from the soul. In other words, the means of assuring to the Church in New Zealand a hopeful and brilliant future is the Catholic school and the Catholic college.

We move amid dangers to our faith. We, the adults, must daily and hourly battle with these dangers. The world around us is the slave of religious error: it is militant in defence of error. The atmosphere it compels us to breathe is charged with materialism, with indifference towards God. Difficult it is even for ourselves, whom years of loyalty have strengthened in the faith, to withstand the attack: heroic is the struggle in which we must engage. What, then, will it be with the children of to-day who will be the men and women of to-morrow, if they grow up without the salutary training which sweetly compels them to be valiant Catholics whatever the war waged against their faith? The men and women of the future will be what the boys and the girls of to-day are made to be. Theirs is the waxen age: impressions easily sit upon them and become their permanent inheritance. To make them the valiant Catholics of the future they must be fully drilled, fully prepared in infancy and youth.

Now, as things are in New Zealand, the school, practically, is the sole means by which childhood and youth are formed for their future duties and future battles. It is absolute futility to speak of parental care in homes, or of hurried hours in the so-called Sunday school. Not to homes, not to spare hours in the week, is the physical or commercial education of childhood entrusted. The school is the all in all: and the school, even more so, is the all in all in that most difficult of formation—religion and morals. Day by day the child must have the lessons of divine truth, hour by hour the child should breathe the atmosphere that will bring into its religious life-blood vitality and strength. Put in the school where wrong principles and wrong practices are taught, where wrong principles and wrong practices are intimated by word, by sign, by lowest whisperings: the child will not be the armed soldier to defend the truth. The mere silence in the schoolroom, during five or six hours in the week, on divine faith, soon stills and kills its vigor. Forbid the mention of God and of the Saviour in the schoolroom—in the thoughts of the child God and the Saviour become unimportant. Religious indifference, scepticism, positivism—all the forms of modern irreligion—are impressed indelibly upon the mind and the heart of the child.

Let us speak the patent fact. As the effect of the exclusion of religion from the schools of New Zealand, New Zealand, with all its material progress, is on the high and broad road to what at best is cultured paganism. God and Christ are being locked out, crushed out of the lives of its citizens, because God and Christ are being blocked out, crushed out from the schoolrooms into which are thrust the childhood and the youth of the land. No greater disaster could befall it.

Therefore, if you wish that your men and your women of the future be valiant Catholics, put your children into Catholic schools, such as they are in Wanganui, and elsewhere in the Dominion, taught by devoted teachers trained to teach religion by instruction and example—teachers whose prayers, whose teaching, whose lives are the pride and strength of the Church in this country and throughout Australia, the United States of America, and every other place halloed by their presence and devotion. Help to maintain and develop such schools. The Church knows well her needs: she shirks no effort, no sacrifice to bring to all her little ones a thoroughly Catholic education. Catholic parents, send your children to the Catholic schools. Catholics *all*, take the deepest interest in the work of Catholic education, whether or not your children are its immediate beneficiaries. It is the Church that makes the appeal for her own sake, for her own life, for her own welfare. Let us care for the Cath-

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olic children of to-day: the morrow of the Church will be provided for in New Zealand. Let us neglect Catholic education and then we must despair of the Church in New Zealand. Such is the dread alternative before us.

We may have ever so fine churches, ever so fine religious services in all the townships and populated centres. Does that give us solid hopes for the future? By no means. Our hope lies in our Catholic schools and colleges. Thank God these so far are not wanting. In various places, throughout the Dominion, we have our preparatory schools; and over and above them are our high schools for boys and girls taught by our Marist Brothers and our Christian Brothers and our self-sacrificing Sisters; and over and above all loom our colleges in Wellington, Christchurch, and Auckland.

And how have we been able to build our fine schools and colleges? I give the reply. They are the fruits of Catholic self-denial. There is the self-denial of the parents who, from their scanty earnings, are willing to set aside the money needed to build schoolhouses, and to defray therein the expenses of the education of their children. There is the self-denial of priests and Brothers and Sisters, who work without thought of worldly remuneration, convinced as they are that their cause is the cause of the Church of God. For aid to priests and Brothers and Sisters in their magnificent work of Christian education, I call on every Catholic to make their work his own work, to value that work as his highest charity, the most precious gift to be made to the Church, to be made to God Himself.

I am not sure, however, that all Catholics in New Zealand clearly understand their duty towards Catholic education. Gifts on its behalf are far from being as frequent and as generous as they should be. There are, of course, noble exceptions, and they have my highest meed of praise. If Catholics contribute to charity, to the immediate relief of poverty and suffering, they assume that their full debt is paid. God forbid that I lessen the value of help given to poverty and suffering. But when all is said, beyond all this, there is the vision of the wider spreading of the Catholicity of the Church by preserving to it its means of future life and vigor. It is the very life of the Church that is at stake when we speak to you of Catholic education. Catholic education is the vital question of the day.

Shall the Church live and work among us as God wishes that she should live and work? Do you wish to see the sure signs of a happy future for the Church in New Zealand, look to your schools and convents and colleges, look to your children flocking to their class-rooms where, together with sciences needed for their worldly success, they hearken to the sweet words so necessary for their life beyond the grave—God the Creator, Jesus Christ the Saviour, the Catholic Church the harbinger of the truth and graces of the Incarnation and the Redemption.

Any event—of sorrow or joy, of loss or gain—may suddenly remind us of God, and thus be an agent of religious education. Should we be so dull of heart and slow to believe, when everything can speak to us of the spiritual world?

No one else can solve your problem, or work out your riddle. You stand or fall by it. Your happiness, your well-being, your success, and your destiny hang upon your carrying out the programme the Creator has given you.

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Calm, sad, secure; behind high convent walls,
These watch the sacred lamp, these watch and pray:
And it is one with them when evening falls,
And one with them the cold return of day.

These heed not time; their nights and days they make
Into a long returning rosary,
Whereon their lives are threaded for Christ's sake;
Meekness and vigilance and chastity.

A vowed patrol, in silent companies,
Life-long they keep before the living Christ.
In that dim church, their prayers and penances
Are fragrant incense to the Sacrificed.

Outside, the world is wide and passionate;
Man's weary laughter and his sick despair
Entreat at their impenetrable gate;
They heed no voices in their dream of prayer.

They saw the glory of the world displayed;
They saw the bitter of it, and the sweet:
They knew the roses of the world should fade,
And be trod under by the hurrying feet.

Therefore they rather put away desire,
And crossed their hands and came to sanctuary,
And veiled their heads and put on coarse attire;
Because their comeliness was vanity.

And there they rest: they have serene insight
Of the illuminating dawn to be;
Mary's sweet Star dispels for them the night,
The proper darkness of humanity.

Calm and secure: with faces worn and mild:
Surely their choice of vigil is the best?
Yea! for our roses fade, the world is wild;
But there, besides the altar, there, is rest.

ERNEST DOWSON, in *America*.

THE LANGUAGE IN MUNSTER.

It is interesting to note that, according to the last census, there were 21,692 people in the Co. Waterford who spoke Irish. This is a sad falling off, however, from the figures of 1861, when the number of Irish speakers in the county was 57,782.

Cork heads the list of the Munster counties speaking Irish—the figures for 1911 being 77,205, also a sad falling off from the figures of 1861, when the number of Irish speakers in the Rebel Co. was 195,457.

Kerry comes next to Cork with 60,719 Irish speakers in 1911, against 115,101 in 1861. Clare's Irish speakers in 1911 numbered 36,704, against 79,200 in 1861. Limerick's figures are 10,921 in 1911, as against 47,667 in 1861. Tipperary's figures are only 10,020 for 1911, as against 37,301 in 1861.

The highest Irish-speaking figures are those of County Galway—98,523 in 1911, as against 166,404 in 1861. Mayo follows closely with 88,601 for 1911, as against 156,376 for 1861.

The Catholic Church possesses the Eucharist, the most complete and perfect gift of God to man; the Catholic Church produces virginity, the most complete and perfect gift of man to God. I think perfect truth must be where there is perfect love.—*Harriet Shilleto*.

The pleasant man to you is the man you can rely upon; who is tolerant, forbearing, and faithful. . . . It is a great privilege to have an opportunity many times a day, in the course of your business, to do a real kindness which is not to be paid for. Graciousness of demeanor is a large part of the duty of any official person who comes in contact with the world. Where a man's business is, there is the ground for his religion to manifest itself.—*Sir Arthur Helps*.

J. M. J.

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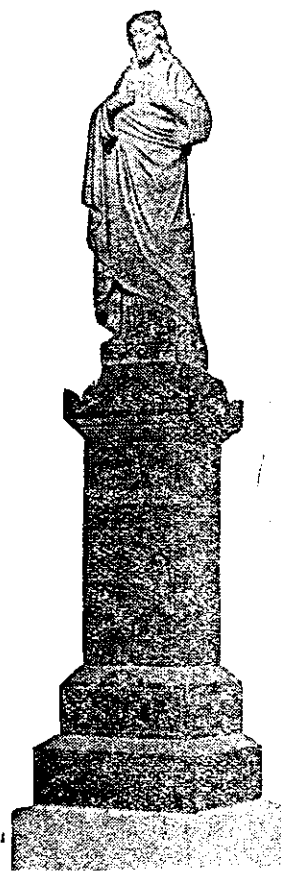
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MARRIAGE

OLIVER—LEVEY.—On 7th inst., at St. Joseph's Church, Waipukurau, by the Rev. Father Cahill, Walter Oliver, proprietor of the Tavistock Hotel, to Magdalen Mary, ninth daughter of Mr. and Mrs. J. J. Levey, Petone.

DEATHS

MAHONEY.—On April 14, at his residence, 9 Earn Street, Invercargill, Timothy, beloved husband of Mary Mahoney; aged 60 years. R.I.P.

McCORMACK.—On March 31, 1919, at his mother's residence, 3 Thread-needle Street, Greymouth, James, eldest son of Johanna and the late Denis McCormack, native of Wellington, and late of Greymouth; aged 37 years. Deeply regretted.—R.I.P.

McCRENOR.—On April 28, 1919, at his residence, Springfield, Methven, James, dearly beloved husband of Hannah McCrenor; in his 61st year. Deeply regretted.—R.I.P.

MORONEY.—On May 8, 1919, at his residence, 6 Hart Street, Roslyn, Timothy Moroney (late N.Z. Railways), beloved husband of Brigid Moroney, and father of Lieutenant Dennis, Sergeant James, Sergeant Joseph, and Private Edward Moroney (on active service); aged 69 years.—R.I.P.

NOLAN.—On April 17, at Granity, John Nolan, formerly of Kinvara, Co. Galway, Ireland; aged 60 years.—R.I.P.

RYAN.—On April 14, 1919, accidentally killed at Blackstone Hill, Michael Ryan, native of Cappawhite, Co. Tipperary, Ireland; aged 72 years.—R.I.P.

FOR THE EMPIRE'S CAUSE

IN MEMORIAM

TARLETON.—In loving memory of John Bernard Tarleton, killed in action in France, May 17, 1918; also Michael James, died of wounds received in France, August 10, 1917. On their souls, sweet Jesus, have mercy.

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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.

FEATURES OF THIS WEEK'S ISSUE

Leader.—Sympathy for Ireland, p. 25. Notes—Our Peace Hymn; Good Wine Needs No Bush; William Sharp,—pp. 26-27. Current Topics—Tactics of N.Z. Pressmen; Peace Terms; The Meek Shall Possess the Earth; President Wilson and Ireland,—pp. 14-15. The Catholic Church in 1918, p. 9. Irish History Competitions, p. 13. Co-operation, p. 17. Why Was National Prohibition Enacted in the U.S.A.? (Archbishop Redwood), p. 34. Roman Letter, p. 37.

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, MAY 15, 1919.

FOREIGN SYMPATHY FOR IRELAND



WE have already dwelt on the growth of an imperative demand in America for the freedom of Ireland, and we have seen that there is a grim determination on the part of the American people, expressed by the authoritative voices of State legislatures and by the suffrage of the House of Representatives, that the compact under which millions of Americans, largely Irish, went to war shall be kept by the champions of small nations. We have told our readers how in the past every effort made by Britain to enter into friendly relations with America was at once frustrated by the sons of the exiles whom British tyranny drove from their motherland, and explained why it is for England's own interest, more than even for Ireland's, to snatch this last chance of saving honor, reputation, and national welfare from the disaster which a new attempt to erect Prussianism in Europe and to reserve to herself the privilege of pledge-breaking and dishonesty will surely entail. We are pleased to see that the efforts of the Sinn Féin leaders have now been rewarded by the world-wide interest that is taken to-day in the Irish problem, and we propose to inform our readers how the foreign press has taken up the matter and backed America in the right and just demand for Irish liberty.

Since the beginning of this year articles have begun to appear in the leading French, Italian, Spanish, Russian, and German papers, in all of which the

hypocrisy and the deceit of the English Ministers are set before the public, with the result that a strong feeling has now been excited all over the civilised world in favor of Ireland, which all can see is suffering from Hunnishness at the end of the so-called war for the rights of small nations. For instance, *America* tells us that *La Bataille*, the official organ of the French trade-union movement, has called upon all French lovers of liberty to uphold Ireland's claims, and *La Populaire*, a Majority Socialist paper, says:—

"Since August, 1914, the Governments of the Allies have repeated over and over again, almost to the sickening point, that this war was being fought for right and liberty, for the deliverance of oppressed nationalities, and the restoration of their sovereign independence. Socialists understood quite well that the rights of people to dispose of themselves meant nothing more than a war phrase used by the chiefs of two coalitions so as to weaken their opponents. Ireland, which was promised the realisation of her dreams under Gladstone, has now less liberty than ever."

From *America* we also take the following significant extract from an article by the Paris correspondent of the *Manchester Guardian*:—

"English people at home scarcely realise how strong the feeling is here in regard to England and her treatment of Ireland. French papers say little but French people think a great deal. A friend of mine who has lived in Paris for twenty years and mixes freely among the people of all opinions, tells me that on this point he finds no difference between the extreme Nationalists and the extreme Socialists. Mr. Lloyd George seems to think he has disposed of the question when he points out that Ireland [largely as a result of British Hunnishness] sent fewer soldiers to the war than England or Scotland. The argument is not very impressive to the Italians when they find England pressing for complete independence for populations that actually fought in the Austrian army. The only course consistent with England's dignity (*sic!!*) is to support the application of the Sinn Féiners for a hearing before the Peace Conference."

Spaniards and South Americans are also strong in support of Ireland. In the press and in the forum. Ireland's claims to freedom are advocated and the insincerity and tyranny of England exposed. Not content with resolutions passed by State Parliaments and by the Congress, the Americans of the United States have sent delegates home to demand the recognition not only of Ireland's claims, but of an *Irish Republic*, from the Peace Conference. Mr. Frank Walsh, formerly chairman of the Federal Commission of Industrial Relations; Mr. Edward Dunne, who was a Judge of the Circuit Court of Chicago, Mayor of Chicago, and Governor of Illinois; and Mr. Michael Ryan, formerly City Solicitor of Philadelphia, have been selected for the delegation which has now arrived in Europe, and for an interview with which Mr. George has somewhat vainly been angling. Mr. Walsh thus announces the purpose of the mission:—

"The committee is going to France as American citizens holding no allegiance material or spiritual, to any other nation on earth, but imbued with the necessity of extending the principles of free government to Ireland, which is the typical small nation of the world, being deprived of the right to determine for herself the form of government under which it shall exist. Naturally men and women of Irish blood and ancestry everywhere have a deep sentimental attachment to the land which gave birth to their race, and at this crucial moment of new world concepts desire to render all the assistance in their power to the representatives of the people of Ireland delegated to attend the Peace Conference. The committee expects to remain in France until Ireland's case is fully determined by the Peace Conference."

In Canada too the movement is growing apace, while in Scotland Mrs. Sheehy-Skeffington is telling the Scots how her husband was murdered by a protected lunatic during the war for freedom and self-determination.

The cables of recent date reflect the influence of all this united expression of Ireland's right to self-determination. Mr. George has been very anxious to meet the American delegates. He has, we are told, exerted himself to obtain passports for the Irish delegates. It seems to have at last come into the sphere of certainty that Ireland's case will be heard at the Conference, and that the whole world will know how in deference to an unprincipled gang of bigots a small nation has been oppressed and plundered while her tyrants were proclaiming to humanity that they were fighting for the restoration of right and justice among all peoples. It is hardly necessary to point out that the Peace Conference has not yet begun. So far the Allies have been engaged chiefly in making up their minds what terms they shall set before the enemy. They have not been particularly blessed even in doing that much. When the representatives of all the belligerents come together things will be different, and it will begin to dawn on the English Democracy that other nations than Germany need renovation and moral regeneration. Whatever else be the results two things seem clear: Ireland will win and the Democracy of England will have their eyes opened to the crimes and blunders of their plutocrats and profiteers.

NOTES

Our Peace Hymn

We are pleased to be able to announce that we will in a short time present to our readers as a supplement to the *Tablet* a new Peace Hymn of great literary and musical distinction. The words were written by Miss Eileen Duggan, whose poems have been received with unstinted praise by *Tablet* readers during the past few years. Mr. Albert Vallis, the organist of St. Joseph's Cathedral, kindly composed the musical accompaniment, for which his name is in itself a high guarantee to the *cognoscenti* of musical circles in the Dominion. Capable critics who have heard the hymn played and sung have expressed their appreciation and approval. We hope it will be welcomed by our Catholic teachers and that it will be used by them universally for the approaching Peace Celebrations. Arrangements will be made, if necessary, to supply numbers of copies at a cheap rate to Catholic choirs, schools, and institutions. We recommend them to avail themselves of this opportunity of securing a really fine piece of original work, in which both the words and the accompaniment are artistic and beautiful. It has been suggested by some that there are too many verses in the hymn for ordinary singing, but we prefer to publish it as we received it from Miss Duggan, whose work we regard as too precious for emendation on our part. They who find it too long can easily omit a verse or two to suit their own views. We are confident that when our supplement finds its way to our readers they will be grateful to Miss Duggan and Mr. Vallis for a real treat.

Good Wine Needs No Bush

We do violence to our own judgment by repeating for the benefit of a few anti-Irish Irishmen who go round the country reviling us because we did not put their judgment before the truth, some recent tributes to the *Tablet*. Good wine needs no bush, but it may be a consolation to our loyal friends to know how little the opinions of our disgruntled critics, who say of us the thing they would fain have true, matter. We had a letter from L. J. Walshe, the author of a new Irish novel highly praised in the *New Witness* (and in the *Tablet*), telling us that he was delighted whenever he came across a copy of the *N.Z. Tablet*, and that he prayed that God might bless our efforts to further the cause of Irish freedom. A tribute reached us from a well-known Australian clergyman, who recognises that we were the first to strike out honestly for Sinn Féin, "while so many others sat on the fence, watching how the cat would jump." Lastly, from Rome, from

Ireland, and from various places in New Zealand we have, time and again, been told that our columns of literary notes are the best of the kind in any periodical within the knowledge of the writers. One correspondent tells us that he has made a book of cuttings from that department, and that it cheers him in many a lonely hour; another suggests that we should do the same for the benefit of readers in general. And, as a distinguished scholar and writer recently said to us, the best test is the approbation of the Catholic press, and "the *Tablet* is now quoted far more than any other of its contemporaries in Australasia." Lastly, we have a high testimony of another sort: Father Hull, S.J., whose approval is a high compliment, embodies a *Tablet* editorial in a recent leading article of the *Bombay Examiner*, while in the leading Catholic weekly in the United States we find our remarks on the necessity of home training commended for the meditation of the American Catholics. We can afford to be charitable to a few sore-heads.

William Sharp

William Sharp managed during his lifetime to achieve distinction as a writer under two names, and not until after his death was it definitely known that he and Fiona MacLeod were one and the same. In his short poems there is a simple beauty and a spontaneity reminiscent of older poets, but combined with an individuality of his own. A good example of his work is the following fancy:

THE SONG OF FLOWERS.

What is a bird but a living flower?

A flower but the soul of some dead bird!

And what is a weed but the dying breath

Of a perjured word?

A flower is the soul of a singing bird,

The scent is the breath of an old-time song;

But a weed and a thorn spring forth each day

For a new-done wrong.

Dead souls of song-birds, thro' the green grass,

Or deep in the midst of the golden grain,

In woodland valley where hill-streams pass,

We flourish again.

We flowers are the joy of the whole wide earth,

Sweet Nature's laughter and secret tears

Whose hearkens a bird in its spring-time mirth

The song of a flower-soul hears.

As a specimen of his sonnets we quote the following:

THE SPRING WIND.

O full-voiced herald of immaculate spring,

With clarion gladness striking every tree

To answering raptures, as a resonant sea

Fills rockbound shores with thunders echoing

O thou each beat of whose tempestuous wing

Shakes the long winter sleep from hill and lea,

And rouses with loud, reckless, jubilant glee

The birds that have not dared as yet to sing.

O wind that comest with prophetic cries,

Hast thou indeed beheld the face that is

The joy of poets and the glory of birds—

Spring's face itself—hast thou 'neath bluer skies

Met the warm lips that are the gates of bliss,

And heard June's leaf-like whisper of sweet words?

DIocese OF DUNEDIN

The Christian Brothers' School football teams opened the season last Saturday. Three matches were played, the "Greens" winning two. In the B grade the Brothers easily defeated High Street by 5 goals to nil. The goal-kickers were B. Darby 2, B. Roughan 2, D. Sullivan 1 (a penalty). In the C grade the "Greens" D team defeated Kaikorai A by 2 goals to nil. The goal-kickers were O. Kania 1, J. Cullen 1.

A very successful season is anticipated for the "Greens," as the boys are training hard. Mr A. Tarleton has rendered valuable assistance in coaching the boys.

There was a large attendance of members of St. Joseph's Men's Club at the weekly meeting held on last Monday evening. Rev. Brother Bowler (vice-president) presided. Impromptu speaking formed the programme, and many of those present gave their views on interesting subjects. The programme for the next meeting is to be a mock banquet.

Playing last Saturday in the ladies' hockey contest, St. Joseph's and University No. 2 met on the Oval, St. Joseph's winning by 9 goals to 1. University, although handicapped by the absence of two players, put up a very good fight. For St. Joseph's Miss J. Murray (7) and Miss A. Holt (2) were the scorers. Miss Burns scored for University. Waiata defeated St. Joseph's by 6 goals to 1.

Mr. J. J. Connor, formerly of the *N.Z. Tablet* office, has been successful in passing the accountancy examination in Wellington. He received his education at the Christian Brothers' School, being fortunate in pursuing his studies under Brothers Bodkin and Dowdell, men of the highest scholastic attainments. Later he held the position of foreman under his father, Mr. J. J. Connor, now in his 81st year, who for a number of years was manager of the *N.Z. Tablet* Printing Company. Mr. Connor, jun., now occupies a position in the Postal and Telegraph Stores Department.

THOMAS MOORE ANNIVERSARY.

Lovers of Irish music in Dunedin will be delighted to know that the anniversary of Thomas Moore, the bard of Ireland, is to be celebrated here this year, and that it is intended, if possible, to make the celebration an annual event. It is due to the energetic conductor of St. Joseph's Glee Club (Mr. T. J. Anthony), and to the enthusiasm of the members, that the event is to be inaugurated in this city, and it may be taken for granted—judging by the spirit of nationality possessed by our people, and so well shown when occasion offers—that the celebration will be strongly supported. It is the intention of the Glee Club (a musical combination now well established among our Catholic organisations) to present an extensive programme of Moore's choicest selections at a concert to be given in St. Joseph's Hall on Wednesday evening, May 28 (the anniversary day itself). Frequent rehearsals have been the order for some time past, and those who have heard the Glee Club at practice have no misgivings as to the success of the celebration.

SISTERS OF MERCY IN VICTORIA AND TASMANIA.

NEW CONSTITUTIONS.

The new constitutions of the Sisters of Mercy have been confirmed by the Holy See for the amalgamated houses of the Sisters in Victoria and Tasmania. The Decree of Confirmation is dated August 15, 1918. They are among the first constitutions of the kind that have been confirmed since the promulgation of the New Code of Canon Law.

The spirit of generosity towards God's Church and towards His missionaries is a gift that we should cultivate and pray for. There will be a great deal to be said at the Judgment Seat in favor of the unselfish giver.

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;
But such afflictions all endure
Who trust to Woods' Peppermint Cure.

CONDITIONS OF LABOR IN THE CATHOLIC MIDDLE AGES.

When people read so much about the eight-hours working day, they are inclined to ascribe the movement to socialistic or anarchistic influences (says the *Catholic Watchman* of Madras). They forget the working-man is trying earnestly to return at least in some respects to the conditions of labor that prevailed in the Catholic Middle Ages. If their methods are not much in accordance with the order-loving Catholic Church, yet their objects have the full sanction of the great Pope of the laborers, Leo XIII.

The laborer of the Middle Ages lived in entirely different circumstances. There were no great factories, there was hardly a question of competition, and there was no work done by artificial light. His work lasted as long as there was daylight and varied considerably in accordance with the season. In the short winter days he would work no more than eight hours, whilst in the long summer days he worked sometimes double that time. Yet on an average he worked but 2852 hours a year whilst a modern workman, laboring for ten hours a day, works 3000 hours a year.

The reason is that the Middle Age workman observed all the Catholic festivals, in those days far more numerous than at present, amounting yearly to 115 free days. Though his working day was often long, yet there was not the nervous strain of the present day, and he was not merely part of a machine but an intelligent worker, and his average of working-hours during the year was considerably smaller than that of our workers. Even the free Saturday afternoon which they are clamoring for now is a relic of the olden days when the festival started with first Vespers on its vigil and the Catholic workman was given his opportunity to attend the services and go to confession.

Again the Trade Unions so powerful at the present day are but a substitute for the old guilds where master and man met amicably and where differences were settled by the voice of all interested. We talk about democracy: would to God we had the democracy of the Middle Ages when Catholic principles were the foundation of life in all its aspects. There are not many social students among us—all C.T.S. tracts are read except those belonging to the Social Series. With the result that Catholics know little or nothing about social questions and their history, and that they are easily led to believe that it is "democracy" that is ruling the world without the Church, whilst, as a matter of fact, after four centuries of Reformation people have lost their faith and their money, and they cannot find anything better than to go back to the despised methods of the Catholic Middle Ages.

Lay apostles should make it their duty to study social questions, for many a Catholic young man thinks that the social enlightenment of the present day prevents him from being a faithful Catholic and the ignorances by which we permit souls to be lost is sinful. Whatever good there is in the present social movement is based on Catholic principles: whatever evil there is in it is the sad heritage of the Reformation. If you want to talk and think sensibly about social matters, then begin by reading the great Encyclical of Leo XIII. on the condition of the working people, called by its first phrase *Recurvamus*; and your eyes will be opened to the marvellous light shed there on social questions, and you will have to admit that without the Church the world at large, and the worker in particular, will have no chance.

The memory of our purest and noblest joys remains with us like a fountain of perpetual youth, while that of the wrong we have done is the only pain which follows us with unrelenting persistence.—*Brilliant from Spalding.*

O Mother of God! if I place my confidence in thee, I shall be saved; if I am under thy protection, I have nothing to fear; for the fact of being thy client is the possession of a certainty of salvation which God grants only to those He means to save.—*St. John Damascene.*

IRISH REGIMENT SAVES THE DAY.

The *New York World* writes as follows of the 69th Regiment of New York (Irish), forming part of the "Rainbow" Division of the U.S. Army:—

Down at Camp Mills were a number of old Rainbow men who welcomed with cheers the place where they got their intensive training. Because of the quarantine regulations they were not able to talk to relatives and friends, but all were buoyantly cheerful. The spirit of all was put in the ecstatic words of one: "We can close our eyes and see a big strip of h—, but this is sure a little bit of heaven!" A combined impression gained by those who were permitted to talk to the returning warriors on the boat emphasised the realisation that the "fighting Irish" of New York's Old 69th are the fated heroes of France. No matter where they swept into battle, whether brigaded with the British or French, or fighting as a 100 per cent. American unit, no matter what the odds against them, they always gave the Germans more than they could handle.

Almost single-handed, eye-witnesses said, they saved the day at the Battle of Champagne. They fought in the Argonne and elsewhere. Always the scene of their bravery was carpeted with German dead. Their own losses were appalling, one non-commissioned officer placing the casualties, killed, wounded, and missing, at 2000.

Private Ray Davis, of Chicago, attached to the famous 149th Artillery, told how the French christened the 69th the "Green Devils." He explained:—"We furnished the artillery support for the 69th. You folks have heard a lot of this bunch of New York Irish. But I was there in the Champagne—and I tell you the Light Brigade had only a skirmish in comparison with their task! The Boches were sweeping forward, and it seemed impossible to stop them. The French Blue Devils were fighting in the line. They retreated no disgrace to them—and said to the Irish, 'Come on. You can't stop them.' The 69th replied, 'To — with the Germans: follow us!'"

"They stayed right there, and with the aid of our artillery, held, and then swept back the German hordes. The 69th was cut up, but they exacted terrible cost. In front of their positions one could see nothing but dead and dying men in the grey-green Hun uniform."

Corporal Walsh said he was standing near "Jim" McKenna, beloved major in the 69th, when the latter cried, "Oh, my God!" and collapsed. When Walsh reached him he was dead, a victim to shell-shock. Father Duffy, the famous regimental chaplain, was wounded slightly in the Argonne campaign. Walsh said he is recuperating in a base hospital in Bordeaux.

"FIRST WOMEN" WERE IRISH.

The first woman to whom a public monument was erected in America was "Margaret of New Orleans," who was Margaret Houghery, nee Gaffney, a native of Ireland. A statue commemorating this noble woman stands in a public square in the city of New Orleans.

The first woman to fight for American liberty, and the first of her sex to receive a pension from the Government for services in the War of the Revolution, was an Irish woman, Margaret Cochran, the wife of John Corbin, a cannoneer in the Pennsylvania Artillery. At the siege of Fort Westington on November 16, 1776, when her husband was killed at his post, she instantly took his place, and by her dexterous handling of the gun wrought death and destruction in the ranks of the Hessians storming the fort.

The first female school teacher mentioned in American records was "the good Mistress Healy," who taught at Cambridge, in 1680. She was the wife of "William Healy, Irishman," who located in that university town as early as 1664.

A CRUCIFIX IN ENGLAND.

One little corner of England is just now greatly disturbed over a representation of Christ (says *America*). The Chancellor of the Carlisle Consistory Court was petitioned to allow a crucifix on a memorial window, and the conscience of the good man pricked him into the following peculiar reply:—

"The needs of mourners might well have been directed to a higher plane, not to the Christ dead and thus painfully pictured, but to the Christ living, risen, glorified. . . . This painful subject placed in a conspicuous part of a parish church, before a mixed congregation of men, women, and children, would be offensive to some, distressing to others, and of doubtful profit to the rest."

This is a splendid appeal to the mob, but a poor show of reverence to the Christ.

If you take away the law, you admit force; if you take away the truth, you admit error; if you take away virtue, you admit vice.—Balmes.

KING VISITS CARDINAL.

King Albert, of Belgium, accompanied by his Prime Minister, visited Cardinal Mercier in his Cathedral city of Malines recently to invest his Eminence with the Grand Cordon of the Order of Leopold. The King thanked the great prelate for his devoted patriotism during the war, and after an hour's intimate conversation his Majesty inspected the damage to the Metropolitan Palace, which suffered considerably from bombardment. During the King's visit the beautiful carillon of the Cathedral rang out for the first time since the invasion, and a vast crowd, assembled in the Grande Place, sang the "Brabanconne" with verve.

The people of Belgium are profoundly touched by this reunion between the two great figures of their country.

An old man, who had been a printer in his young days, used to say that youth might be compared to a *comma*, manhood to a *semicolon*, old age to a *colon*, to which Death put a *period*.

"TABLET" SUBSCRIPTIONS

13/- STRICTLY IN ADVANCE PER ANNUM. £1 PER ANNUM BOOKED.

We beg to acknowledge Subscriptions for the following, and recommend Subscribers to cut this out for reference.
PERIOD FROM MAY 6 TO 12, 1919.

AUCKLAND AND HAWKE'S BAY.

Mrs. F., Thames, 30/12/19; B. S., Police Station, Hamilton, 8/5/20; D. McC., Auckland, 23/2/20; P. J., Cairnfield, Kamo Road, Whangarei, 23/3/20; J. G., fruiterer and confectioner, Taumarunui, 30/10/19; L. L., Central Hotel, Auckland, 8/11/19; J. B., Ferndale, Oliphant Road, Hastings, 8/5/20; Convent, Howick, 30/6/21; Convent, Ellerslie, 23/3/20; Convent, Panmure, 23/3/20; P. K., Puketapu, via Napier, 30/4/20; W. R., Esplanade, Te Kuiti, —; Convent, Grey Lynn, Auckland, 8/5/20; J. O'N., Te Rehunga, Dannevirke, 30/6/20; D. C., Waiaroa Post Office, Auckland, 8/5/20; S. G. P., Miller St., Hastings, 30/4/20; M. H., Waipawa, 8/5/20.

WELLINGTON AND TARANAKI.

M. M., Church St., Palmerston North, 30/9/19; D. C., Stratford, 8/3/19; W. L., Harrison St., Wanganui, 30/9/19; H. R. D., Railway Station, New Plymouth, 30/10/19; M. H., Mulgrave St., Wellington, 30/4/20; A. C. B., Toko, Stratford, 30/9/19; N. O'D., The Terrace, Wellington, 8/5/20; Mr. C., Railway Cottage, Hutt Road, Wellington, 23/10/19; R. D., Tasman St., Wellington, 23/4/20; F. W. T., Eden St., Island Bay, 15/8/19; G. G., Otaki, 15/5/20; M. F., Tawa Flat, 15/4/20; H. R. B., Parkvale, Carterton, 30/9/19; P. N., Patrick St., Foxton, 30/4/20; Mrs. K., Henderson St., Karori, 30/10/19; Mrs. C., Konini Road, Hataitai, Wellington North, 8/4/20; J. J. C., Okato, 23/7/21; E. M., Pahautanui, 23/3/20; Mrs. Q., Bowen St., Feilding, 30/5/20; P. J. K., Kimbolton Road, Feilding, 8/5/20.

CANTERBURY AND WEST COAST.

R. K., O'Connor Institute, Westport, 30/10/19; A. E. P., Progress Junction, Reefton, 8/11/19; L. B., Hamama, Takaka, 28/2/20; H. H., Buller Bridge, Westport, 30/4/20; M. McG., Reefton, 23/6/20; E. K., Bishop St., St. Albans, 15/5/20; Mrs. F., High St., Greymouth, 30/4/20; T. T., P.O., Southbrook, 30/11/19; P. McN., Lauriston, 30/4/21; E. G., Limestone Valley, Albury, 30/4/20; Mr. K., Studholme, 23/4/20; P. McE., Blackwater, Southbridge, 23/5/20; B. W., Arahura, 30/10/19; L. O'C., Green Hill Road, Morven, 30/3/20; A. A. S., Wai-iti, Nelson, 15/3/20; Mrs. M., Waltham Road, Christchurch, 30/9/19.

OTAGO AND SOUTHLAND.

C. J. C., Grange St., Winton, 30/9/19; J. C., Lawrence, 30/11/20; C. J. H., Clyde, 23/4/20; J. M., Catherine St., North Invercargill, 15/5/20; E. M. T., Tapanui, 30/10/19; Carnegie Public Library, Dunedin, 30/3/20; W. D., P.O., Berwick, 23/5/20; Mrs. S., Arthur St., Dunedin, 30/9/19; J. O'C., Waiuna Station, Glenorchy, 15/4/22; T. J. B., Fitzroy St., Caversham, 8/11/19; Mrs. T., Canongate St., Dunedin, 8/5/20; Mrs. D., Wright St., Roslyn, 8/11/19; Mrs. M., Cargill Road, South Dunedin, 15/10/19.

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THE LOURDES MIRACLES

In the surgical amphitheatre of the American Hospital, Boulogne, on January 22, Father Francis Woodlock, S.J., C.F., delivered an address to the doctors of the Boulogne base hospitals on "The Medical Aspect of the Lourdes Shrine," says the *London Tablet*. Between 60 and 70 doctors were present, a gathering that testified to the increased interest taken by the profession in the famous shrine. After a short introduction, in which the lecturer established the points that a genuine freethinker should be ready to examine the evidence for miracles, and that everyone who believed in the existence of God must recognise the possibility of their occurrence, he quoted various medical authorities, defining limits to the power of hypnotism, auto-suggestion, and any psycho-therapeutic treatment. Father Woodlock then turned to the special cases of cure which he had selected as conclusive evidence of the supernatural, quoting, as his authority for the cases, recently published books by doctors who had been convinced of the supernatural character of the cures they were dealing with. He especially commended to the attention of his audience Dr Boissaire's *Lourdes—Les Guerisons*, published in 1911, the last work of the distinguished president of that medical bureau at Lourdes which examines reported cures, and year by year keeps in touch with the miracles who return on pilgrimages of thanksgiving after their cures. *vingt Guerisons a Lourdes*, by Granmaison de Bruno, M.D., published in 1912; *Le Cas de Pierre de Rudder*, by A. Deschamps, M.D., D.Sc., published in 1913; and *Preuves Medicales du Miracle: Etude Clinique*, by the senior surgeon of a Paris hospital, D. le Bec, M.D., published in 1917. This last-named book he recommended as the most scientific, and as absolutely convincing.

The cases taken successively by the lecturer were those of admittedly organic diseases of extreme gravity, and the medical evidence in each case proved an instantaneous or practically instantaneous cure resulting without any medical or surgical cause. As the lecturer continually insisted, prayer was the only common antecedent to the various cures, every other circumstance varying so that no common antecedent could be pointed to as a possible cause of the marvellous effects. Two cases of cancer, two of advanced tuberculosis, two of lupus, one of compound fracture, and one of multiple pyostercoral fistulae, were severally dealt with, and the evidence on which the facts of the existence of the diseases and their instantaneous cures rested was laid before the audience.

The lecture lasted an hour and a-quarter, and it was listened to with deep interest. A public discussion followed, and it was evident that most of the members present were prepared to accept the medical evidence of their confreres for the extraordinary facts related in their books. "Suggestion" did not appear sufficient to explain cures such as had been presented to the meeting. One speaker spoke of the possibility of future discoveries of science revealing the hidden mystery of these cures—quoting "wireless telegraphy" as a modern practice which would have been regarded as clearly miraculous some centuries ago.

In reply to this objection, Father Woodlock pointed out that the "wireless" discovery did not invalidate the certain laws of mechanics or destroy the law of gravitation. It was an extension of our knowledge, not a correction of previously proved facts of science. Healing is essentially a process, and essentially it needs time for its natural accomplishment. This is a fundamental biological law, and it is unscientific to appeal in the name of science to an unknown force which would upset the very foundations of assured knowledge. That growth and healing are processes is a universally observed fact, not a working hypothesis, like the undulatory theory of light or the existence of imponderable ether. Another speaker objected to the action of a God who, having the power to heal all, only exercised that power on behalf of some chosen individuals, and declared his inability to believe in such a

God's existence. In replying to him, the lecturer dealt shortly with the mystery of pain, the problem of human merit and eternal reward, and claimed that God would in time "make good" in the eyes of all mankind as infinitely kind and merciful, though He permitted sorrow and suffering to exist on earth.

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 10.

The Mission now being conducted by Fathers Ainsworth and McCarthy, Marist Missioners, at St. Joseph's Church, Buckle Street, is proving a great success. Last Sunday evening Father McCarthy preached an eloquent sermon on "Faith," in the presence of a crowded congregation, hundreds being unable to gain admission to the big church. During the week very large congregations attended both morning and evening exercises. On Thursday morning nearly 1000 approached the Holy Table. Special appeals were made by the Missioners to the congregations to join the various Catholic Sodalties and Societies. They paid a tribute to the work of the Hibernian Society, and commended it to all Catholics. The Mission concludes on Sunday.

The bazaar and sale of work organised by the Thorndon parishioners under the able direction of Father Smyth, S.M., Adm., concluded on Thursday last, and proved a great success. The tug-of-war contest each evening, and the final pull on Thursday, caused keen excitement, and tended to greatly augment the attendances each evening. The financial results will materially assist Father Smyth in liquidating the debts on the suburban portions of his parish.

A very successful picture entertainment and social was held at St. Anne's Hall, Newtown, on Wednesday. The proceeds will be devoted to the Convent School funds of that parish.

The Catholic Girls' Hostel residents held a successful social last Wednesday, in aid of the hostel purchase and extension fund.

The financial result of the jumble sale conducted by the ladies of the Catholic Hostel Board amounted to nearly £40.

FOR IRELAND.

There have been several pronouncements by the English Catholic Bishops recently on affairs in Ireland. The Bishop of Southwark, Dr. Amigo, in giving out the Papal Encyclical regarding prayers for the Peace Conference and its results, spoke of Ireland in the following terms:—"Our rulers have committed blunders in the past in regard to Ireland; and that country has suffered from grievances which should now be removed. I trust, now that universal peace proposals are to be considered, the aspirations of the peoples of Ireland will be favorably considered also, and that in future she may be justly ruled. Having attained justice for other countries, we cannot refuse it to Ireland."

Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us—we, who are so futable, so faulty, so irritable, so unjust, and He, who is so watchful, so pitiful, so loving, so forgiving?

St. Senan's Bell (*Clog an Oir*, "the golden bell") was to be sold at Christie's, London, early in March. It was then the property of Mr. Marcus Keane, of Ennis, Co. Clare, who held it because of his descent from Robert Keane (O'Cahan), of Ballyvoe, who died in 1730. The bell was preserved for 600 years by the *comharba* (successors) of St. Senan, the last of these being a member of the O'Cahan family, Calvagh O'Cahan, who died in 1591.

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IRISH NEWS

GENERAL.

A Bill which has been introduced into the English Parliament to admit women to practise as solicitors and barristers does not apply to Ireland.

The Earl of Rosse, who died from wounds received during the war, has left his famous telescope at Birr and his other scientific instruments to his successor in the title.

The 1919 Oireachtas (Irish Literary Convention) will be held in Cork next August. It will be a considerable advance on anything yet attempted at this great national festival.

In many parts of Ireland Sinn Fein courts of arbitration are now established to deal with legal work. All kinds of actions, from small debt cases to high court actions, are dealt with. Already some big cases have been amicably settled.

The special correspondent of the *Daily News* (London), writing from Dublin, says the most interesting movement in Irish politics is the steady set of the Southern Unionists towards Home Rule because they believe the Union spells poverty.

Dublin Coiste Ceannair has adopted a resolution viewing with alarm the introduction of foreign dances at the so-called Ceili organised by Irish-Ireland clubs and societies, and drawing attention to the fewness of songs in Irish at these functions.

Thomas Murphy, The Foythe, Wexford, who during the war saved 50 lives, has just died at sea. He had been awarded Lloyd's silver medal, and received monetary rewards from the Ministry of Shipping and the Canadian-Pacific Ocean Services.

A warning against the indiscriminate reading of current pernicious literature, which comes chiefly from England, is delivered by several of the Irish bishops in their Lenten Pastorals. They recommend the publications of the Catholic Truth Society.

The remains of the late Right Rev. Mgr. Shanahan, Thornaby-on-Tees, arrived in Limerick and were met at the railway station by the Most Rev. Dr. Hallinan and diocesan clergy. The chief mourners included Father Shanahan, P.P., Dr. Shanahan (brother), Sir Vincent Nash, the Mayor (Mr. O'Mara), and a large concourse of citizens. The body was interred in Mount St. Lawrence Cemetery.

Much regret is felt at the death of Miss Mary Fitzpatrick, elder daughter of the late Thomas Fitzpatrick, the well-known Dublin cartoonist and proprietor of the *Leipreacann*. Her death was caused by double pneumonia following influenza. Miss Fitzpatrick was a very clever artist. She assisted her father with the *Leipreacann*, and after his death, with the help of her sister carried on the paper for some time, but she was best known for her beautiful designs for illuminated addresses.

DR. THOMAS ADDIS EMMET.

The American papers announce the death on March 1 of Dr. Thomas Addis Emmet, one of the most prominent laymen of Irish descent in the United States. Dr. Emmet was the grandson of Thomas Addis Emmet and the grand-nephew of Robert Emmet. His father, Dr. John Patten Emmet, was Professor of Chemistry and Materia Medica in the University of Virginia, and it was at Charlottesville that Dr. Emmet was born 91 years ago. Dr. Patten Emmet died when the boy was only 14 years of age, leaving his family "little more than his good name," and from that time he had to depend on his own exertions. He graduated in medicine at the Jefferson Medical College, Philadelphia, in 1850, and immediately began the practice of his profession at New York. He soon attained great eminence as a surgeon and his book on *Principles and Practice* became a standard work as soon as published.

Dr. Polt, the great Chicago surgeon, says: "As we pass in review the events of our department of surgery which have transpired during the past 40 years

we see that the name of Emmet is associated more prominently with the great achievements of that period than that of any of his contemporaries." Dr. Emmet was connected with all the great New York hospitals in one capacity or another, and was a member of all the great American medical societies.

In 1869 he joined the Catholic Church, and was a devoted Catholic up to the hour of his death. He got many honors from the Church, including the Laetere Medal of the University of Notre Dame (Ind.), and the Insignia of Knightly Commander of the Order of St. Gregory the Great from Pope Pius X.

Dr. Emmet had that great love for Ireland which characterised all his family. He was one of Parnell's principal American supporters. Afterwards, for eight years, he was President of the Irish National Federation. On what proved his death bed he was appointed Vice-President of the Friends of Irish Freedom, the American auxiliary of Sinn Fein. He wrote several books relating to Ireland, amongst which are *Ireland Under English Rule* and *The Emmet Family*. He also wrote an autobiography, *Incidents of My Life*.

The funeral took place on Tuesday, March 4, the anniversary of the birth of Robert Emmet. Solemn Requiem High Mass was celebrated at St. Stephen's Church, New York, the Archbishop (Most Rev. Dr. P. J. Hayes) presiding, and the body was afterwards interred in the family vault in the convent of the Sisters of Divine Compassion, White Plains.

MRS. DE VALERA: VISIT TO GREYSTONES.

Mrs. E. De Valera, interviewed at Greystones by a special correspondent of the *Evening Standard* with regard to her husband's escape, said she only knew what she saw in the papers, and she was glad he had escaped, emphasising the word "escaped," which was sweeter to her than liberated.

The De Valeras have only recently settled in Greystones, which is almost entirely a Unionist village. "A 'plantation county' we call it," said Mrs. De Valera, with a laugh. "Cromwellian, you know."

We talked of the women's part in the Sinn Fein movement. "Many work as hard as the men," she said. "I, too, was very active once. Now my part lies in my home. I have several children."

I could hear their prattle and laughter in an adjoining room. Mrs. De Valera rose and ushered the child away. She spoke to the little one in Irish.

Did she lie awake thinking and wondering of the perils of her husband? It seemed so incongruous to see her sitting in the sunlight, the happy buoyancy of her heart reflected in her merry eyes.

"Ah," she replied, "that is all in the woman's part. I have served my apprenticeship."

I heard not one word of bitterness from her, not a note of indignation. There was no fiery outburst, such as I had expected.

She is a stranger here in Greystones, without friends. Unionists almost to a family, nobody calls. I had expressed to a Sinn Feiner my surprise that De Valera should thus choose residence amongst the "aliens." "Why," was the humorous response, "it's just because of the Irish in him, of course. Sure, he wouldn't do what an Englishman would. You don't understand us at all."

I rose to leave this lonely lady of the great ideal that she best serves her country who serves the home, and noticed fastened upon the very centre of the drawing-room door the figure of Christ, with these words, "will bless the houses in which the image of My Heart shall be exposed and honored."

As we both paused before this Presence her demeanor became one of devotion, and wishful as I am to get at the inner meaning of the Sinn Fein movement, I was emboldened to take the liberty of inquiring as to this.

"Is He," said I, "your husband's Leader?" "I placed that there," she said quietly and bowing her head, "out of devotion to the Sacred Heart, and I believe my husband has been spared as the result of our prayers for him."

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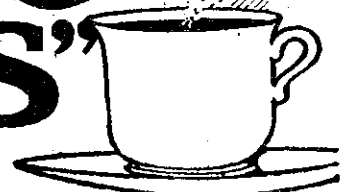
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POULTRY NOTES.

(By Mr. G. H. AMBLER, Christchurch.)

WORK FOR MAY.

This is the month of chilly and damp mornings. The leaves, especially in the South Island, are rapidly falling, and these, if gathered dry, come in for a variety of purposes. But they should be used under cover, if at all, as they soon damp and rot. Dry ashes are a good thing for the bottom of poultry houses, and straw is preferable to hay; it lets the droppings go through more readily, and keeps clean longer than hay. The poultry keeper should be seriously thinking by the end of this month of mating up his birds. Even if eggs are not wanted until well into July it sometimes happens that despite all care some birds in the harem will not agree, and others have to be introduced and given time to settle down. Therefore it is not well to defer mating later than the end of this month. With all culls cleaned out and stock birds mated, the bulk of the season's work is practically over. Just the ordinary routine work has to be gone through daily. Birds should now be fed very discreetly, according to the state of the weather, and on as balanced rations as possible. Most of the adult birds will be well through the moult by the middle of this month. A liberal diet with good green feed will soon bring them on to lay. Maize or Indian meal must not be used too freely. If the weather be cold and raw I have found it beneficial to boil the corn. The soft food, too, is better boiled into a strong porridge and dried off with pollard. On very cold days give food more plentifully, and withhold it on mild days. Isolate any bought birds for a while till you are sure they have brought no infection. At this time of the year it is no uncommon thing to see birds almost as bad as they can be with roup or diphtheric roup, with healthy birds on each side. Therefore isolate all fresh birds for a few days, as the damage is often done before it is noticed. It is wise to add a small quantity of pure sulphate of iron to the drinking water. In the cruder form, as green vitriol, it can be purchased very cheaply, but the purified form can be obtained at any chemist's at a reasonable figure, and it is not necessary to use too much of it. It will most certainly assist any moulting birds and also go far as a preventative of roup. If it should by any means be desirable that the laying of pullets be retarded, move them about continually from run to run so that their growth for the time being may not be stopped. Allow the birds that are to be used in the breeding pens to have the best and most sheltered runs so that, with fairly open weather, there will be a prospect of the birds laying well when June sets in. So far as the breeding pens are concerned, do not feed on too stimulating a diet, but wait Nature's own course; for the forcing of eggs in the breeding pen will produce dead in shell, cripples, and unfertiles more than anything else. Do not allow the male bird to have too many birds to start with. Half a dozen hens will be quite sufficient. Of course much depends upon the condition of the stock generally. The breeder will, however, soon find out how things are going. Do not use any late hatched birds, but only those fully matured and from the earlier hatches, and if it can be avoided do not use birds of the same age together. Let there be some two-year-old stock on one side or the other. This will prove the most successful. The hen that lays is the hen that pays. This is true if she lays in the required season or when eggs are at a premium. Most poultry keepers can get eggs in the spring and summer, this being the natural laying seasons. To make poultry-keeping a success we must get eggs in winter. Eggs will never again return to the price of a few years ago, when it was possible to get them for 9d and 10 a dozen. Fowl feed is much dearer and the owners of fowls (those who are progressive) prove that it pays better to preserve new-laid eggs when they are cheap and plentiful and dispose of them as preserved eggs at higher prices when the supply

drops off, so that it will be seen that winter eggs are best. There are many ways of preserving eggs. Space will not allow me to give the many descriptive methods. The most popular, and in my opinion both the best and easiest, is that of waterglass or other liquid preservatives, put on the market by several firms. To return to the winter egg. To secure these much depends upon when you hatch your prospective layers. If it were possible to take a census of the opinion of the many poultry keepers in New Zealand it would result in widely divergent views as to how to obtain and how to retain the winter-laying powers of the average hen. In these days of high fecundity when the hen can be bred to lay some 320 eggs in twelve months—as the one in the New Zealand Utility Club's laying competition has done,—many would think the problem was solved. This is not so, as many would favor hens, others pullets, some sitters, and some non-sitters. Others would pin their faith to a certain strain breed, or variety. No matter which method is adopted, I would remind my readers that it is absolutely impossible to make up for lost time in the hatching and rearing of your future layers. The non-sitting breeds as a rule develop and mature more rapidly than the sitting varieties, and so need not be hatched so early. If sitters are hatched out in August or early September they should, if properly fed and cared for, be in good laying trim when the bad weather sets in, say by May. Yet with the light breeds September or October will be quite soon enough. Some pullets are so precocious as to lay at four and a half to five months' old. I would never advise any poultry keeper to force his birds by too liberal feeding or the uses of tonics and spices, as a fowl should be fully matured and developed previous to laying, otherwise they do not make the best of breeding stock, capable of transmitting prolific laying power. Most poultry keepers, judging from their conversation, appear to understand the general management of poultry keeping. Yet unfortunately, in practice it is either forgotten or neglected. As I have repeatedly pointed out, it is details that count for much in the general management of poultry. There is no need to go to the expense of building elaborate or expensive houses. They must, however, be built so as to be easily and thoroughly cleansed. Makeshift houses are useless. They should be damp-proof and draught-proof. Fresh air to fowls, as to human beings, is life, whereas draughts spell disaster. How often do we see tumble-down shelters, doorless and windowless. I have one of such in my mind not far away from my own place, a glaring example of the many farmsteads both in New Zealand and the Old Country, too. Farmers are the biggest offenders in this respect, and think anything will do for the old hens. Fortunately for most of them the birds are cross-breeds and seem to be hardy enough to remain healthy under such conditions. Thanks to the advice given in the various papers in the Dominion who devote space to poultry matters farmers are beginning to realise that after all there is money in poultry, and that dirty, stuffy pens with neither ventilation nor light are not consistent with success. If you neglect your poultry they in return will neglect to lay. Ample evidence can be given that where fowls are kept under favorable conditions, such as the covered run or scratching-shed system, they can and do lay well in winter. Environment counts for much in poultry keeping. I will deal with this subject later.

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DANNEVIRKE

WHY WAS NATIONAL PROHIBITION ENACTED IN THE UNITED STATES OF AMERICA?

(By ARCHBISHOP REDWOOD.)

What caused the enactment of legislation making mandatory National Prohibition? Did the American people desire National Prohibition? No. The average man in the street and the above-the-average citizen were against it. They thought it humbug and an incentive to hypocrisy and even worse evils. They felt that it was less an attempt to amend the United States Constitution than an endeavor to amend human nature, and they knew quite well that that was an impossibility by mere legal means. Nor were the average citizens alone against Prohibition. Against it were powerful bodies who viewed it as a direct menace to their rightful existence, and a detriment to the normal continuance and growth of their country. And their opposition to it was all the more emphatic because it was to be enforced by constitutional enactments. Against it were also the great religious bodies—except the Methodists, Baptists, and Presbyterians—because it carried a potential danger to the sacramental rite. Again, the Labor unions opposed it, as a drastic interference with a right whose exercise should not be curtailed without their consent. The taxpayer dreaded by it the loss of revenue on the one hand, and, on the other, the increased cost of government; and he also viewed it as a futile attempt to hinder the illegal manufacture, distribution, and consumption of intoxicating liquors. Finally, the newspapers opposed it on the ground that Prohibition by Federal law was wholly unnecessary, because the individual States had full and complete powers to regulate or prohibit the sale of liquor. These facts being so, why were the 44 States so eager to ratify the Federal Amendment?

Two negative causes helped to make Prohibition possible. The first negative cause was the saloon and its horrors of long standing. It had been repeatedly warned, but declined either to read the writing on the wall or to heed it. The saloon-keeper brought the house down on his own head. He still blindly hoped in his political power, which had sunk in the great tide of public opinion against the saloon. The second negative cause was the indifference of the people at large. As every experienced citizen knows, the basic characteristic of a democracy is the spirit of "let-Harry-do-it." People wake up only when hurt, and thus too late. In a constitutional nation the majority rule *theoretically*, but, in fact, a militant and determined minority generally gets what it wants, especially in a land like America, where noise and bluster count for so much, and consequently a few can and do override the many. Thus the saloon element and popular indifference were the main causes that helped in a negative way the ratification of Prohibition.

The *positive* dominant influence was the incessant and insidious work of those forces typified by the Anti-Saloon League. Shrewd, persistent, blatant, bold, its members set an ideal before them, made it their gospel, and used every means, fair and foul, to achieve it. They stood out in word and action as the only true custodians of the nation's morality, and like the Pharisees they alone had virtue. They assumed to dictate the country's moral code. They were the self-appointed Moses to lead the American people out of bondage to a

promised land. Like all other bigots, they were intolerant to anybody who did not agree with them, and branded their opponents as corrupt and immoral.

But, whatever their demerits, they were the most practical hypocrites ever seen in America. Close students of human nature, they understood that the average legislator's desire is to swim with the current, to be ahead of the next fellow in supplying what the people seem to want. With this conviction, the Anti-Saloon League set about creating in the mind of the legislator an "atmosphere" of Prohibition, to convince him that the people in his district really demanded Prohibition. Their psychological work was conducted with consummate skill. Accordingly, they deluged the legislator with letters, telegrams, Press clippings, pamphlets, and matter of all sorts calculated to persuade him that his constituents desired and demanded Prohibition. They went further: they threatened that, if he opposed Prohibition, they would go into his district and do their utmost to break him for ever. And, in many cases, they carried out their threats. By grossly unfair means (witness their most disgraceful abuse of fair-play regarding Cardinal Gibbons) they entered into political fights solely for the purpose of defeating the man they could not control. They riddled with concentrated barrage some particular person until he was removed as a factor against them. It is obvious, therefore, that it is due to the Anti-Saloon League, with other minor contributing causes, that the Eighteenth Amendment was ratified. They knew, on the one hand, the great indifference of the people at large, and, on the other, they worked on the susceptibility of the legislators. It is a far easier task to change the mind of 100 representatives than that of millions of people. Hence they opposed a referendum to the people. A legislator is a very human person, whose greatest desire is success as a means to continue in office. He is therefore most susceptible to what he deems the wishes of his constituents. The daily and hourly receipt of heaps of letters and telegrams demanding the enactment of certain legislation goes far to make him believe that so insistent a demand is real and universal. Add to this the snowball tendency of public officials to be in the "van," and you have some of the most potent reasons why the amendment was ratified and Prohibition inflicted, without referendum, on the American people.

Prohibition is upon them, but, be sure of this, the battle is only just begun. Wait till the legislation framed to introduce and enforce Prohibition begins to operate. Can that legislation be carried out? That is very doubtful. The odds are against it; a mighty revulsion of public opinion is to be expected; and then we shall see . . . what we shall see.

There is one flower necessary in the garden of life; it is the flower of faith. Where this heavenly plant grows not, many other flowers wither away quickly, especially the flower of true happiness.—*Monsignor Landriot.*

There is nothing sweeter in the world than to be forgotten, except by those who love us and whom we love. The rest bring us more trouble than joy; and when we have accomplished our task, dug our furrow, be it great or small, the happiest thing is to disappear.—*Lacordaire.*

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PEOPLE WE HEAR ABOUT

A great Spanish Catholic noble has passed away in the person of the Duke of Santo Mauro, head of the household of Queen Victoria Eugenie, who died in Madrid on February 21 of heart failure. He was a great patriot, and one who upheld with dignity and splendor the finest traditions of the grandees of his native land. A Catholic of ardent faith, he leaves behind him a vacancy in the life of Spanish society, and the religious and charitable world, which it will be difficult to fill. He was a great favorite with the young Queen, and received many marks of royal favor also from the King.

The Sacred College has suffered another bereavement by the death of Cardinal Fonti, a distinguished Papal diplomat connected with South America. He was Prefect of the Sacred Congregation of Religions when an attack of influenza carried him off in his 76th year after the pious reception of the sacraments and a special blessing from the Holy Father. The body was removed to the Church of San Carlo al Corso, where Solemn Requiem Mass was sung with all the stately pomp attaching to the office for a deceased Cardinal. Fifteen Cardinals and the Corps Diplomatique accredited to the Holy See attended. The Mass was sung by Monsignor Palica, Vicegerent of Rome, and the music was rendered by the singers of the Papal Chapel. The seminarists of different nationalities, the various religious Orders and Congregations were all represented, and the absolutions were given by Cardinal Vannutelli, Dean of the Sacred College. Afterwards the body was conveyed to the cemetery of Verano for interment in the mausoleum of the Vatican Chapter.

Writing of the late Sir Wilfrid Laurier the London *Catholic Times* says:—"It would have been difficult for any man to do a more important work for Canada than that which was accomplished by Sir Wilfrid Laurier. With his great ability, and the influence it secured for him in public life, he might have done much had he taken a less patriotic view of his duty, to accentuate the differences between the British and the French races. But the whole object of his work was to create as far as possible a homogeneous national feeling. He did not weld the British and the French together, but he kept before them ideals which they could alike admire, and in that way he did a great deal to banish dangerous dissension. His advocacy of the principles of Liberalism did not tend to win for him increased confidence amongst some of his co-religionists, but though cultivating independence in his general views, he was always faithful to the teaching of the Catholic Church. Highly gifted as a political leader and orator, he exercised a wonderful power over his followers and his audiences. In Ireland's cause he took a keen interest at all times, and was firmly convinced that nothing would be of greater service to England than to grant her national rights to the sister country."

The recent appointment of the Right Rev. Patrick J. Hayes, Bishop of the United States army and navy chaplains, to the important post of Archbishop of New York, brings universal joy to the clergy and laity of that immense diocese. To none, however, does it give a more lively sense of satisfaction than to the Christian Brothers of New York, and in particular to the faculty of their highest institution of learning in that city, Manhattan College. For a strange coincidence marks the elevation of Bishop Hayes to the Archiepiscopal dignity, inasmuch as three episcopal graduates of Manhattan of three successive years have been raised within a short space of time to the rank of Archbishop and now rule over three of the most important dioceses in America. These are, besides Archbishop Hayes, the Most Rev. Austin A. Dowling, Archbishop of St. Paul, and the Most Rev. George W. Mundelein, Archbishop of Chicago. These three prelates received almost their entire early training in the Brothers' schools, and are to-day not only close comrades of college days, but also staunch friends of the

Brothers and loyal alumni of their old Alma Mater, Manhattan. Archbishop Dowling graduated in the class of 1887, Archbishop Hayes in 1888, and Archbishop Mundelein in 1889.

Delayed news from Rome informs us (says the *Catholic Bulletin* of St. Paul, U.S.A., of March 27) that last month there passed away Archbishop Grasselli, one of the ablest and most beloved prelates in a city where extraordinary men abound. Death was brought on through the infirmities of age superinduced by severe attacks of asthma. Of herculean build, the venerable patriarch, with long flowing white beard, flashing eye, and highly intellectual features, impressed the observer with a sense of majesty and of power. The extended and varied career of the late prelate, his missionary labors, diplomatic offices, manifold accomplishments, and irrepressible geniality made him not only a conspicuous figure in Roman life, but one of the most valuable acquisitions in ecclesiastical circles. His familiarity with the Oriental languages and customs, as well as his sympathy with the peoples of the Far East, caused him to be chosen for the delicate position of Apostolic Delegate to Constantinople. The good that he wrought was manifested in the friendlier relations that soon arose between Rome and the Orient. The thorough optimism of the man never deserted him. Big and broad mentally, he could meet the most desperate problems with a smile, and conquer them by the very power of his personality. By the four last Pontiffs, including Benedict XV., he was revered as a man of unusual holiness and of consummate ability. In his death the Church may be said, truly, to have suffered a most distinct loss.

OBITUARY

MR. JAMES McCORMACK, GREYMOUTH.

Very sincere regret was expressed in Greymouth when it became known that Mr. James McCormack (son of Johanna and the late Denis McCormack), a much respected member of the Catholic community, had passed away. The late Mr. McCormack, whose death occurred on March 31, was one of the most popular and highly respected young men of the town. He was a native of Wellington, but received his education at the Greymouth Marist Brothers' School. The deceased, who had been suffering for some time past from the effects of a strained heart, was in the employ of the Borough Council for many years, and until ill-health overtook him. His straightforward character and kindly nature earned for him the respect of all who had the pleasure of his acquaintance. To his bereaved mother, two sisters, and two brothers (the latter being in the North Island) the sympathy of the whole community is extended. This is the second bereavement sustained by the family within the short space of four months, the youngest son dying during the epidemic.—R.I.P.

IRELAND'S FOURTEEN POINTS.

The *Irish World* of March 29 prints the following, "Ireland's Fourteen Points":—

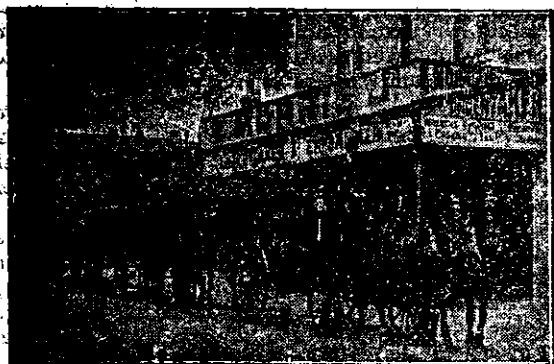
- 1—Ireland a Nation.
- 2—Ireland for the Irish.
- 3—Irish Commercial Freedom.
- 4—No More Empty Harbors.
- 5—No More Penal Laws.
- 6—Freedom for Irish Manufacturers.
- 7—Just Taxation.
- 8—Irish Taxes for Irish Uses.
- 9—No Army of Occupation.
- 10—Self-government Ireland's Right.
- 11—One and Indivisible.
- 12—Self-determination for Ireland.
- 13—No More Treaties of Limerick.
- 14—Ireland Must Be Free.

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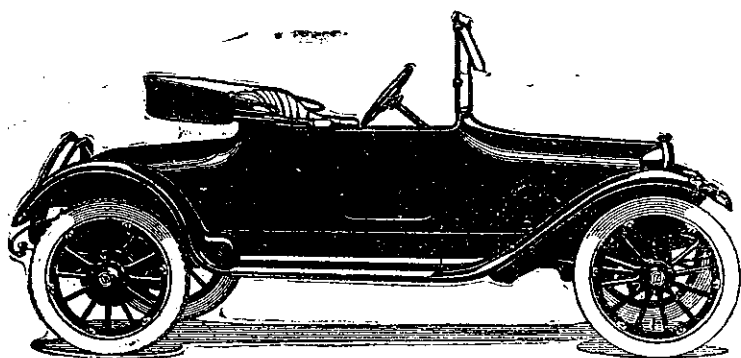
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OUR ROMAN LETTER

(By "SCOTTUS.")

(Concluded from last week.)

A short distance further, on the side of the same road, there stands a church, which since the ninth century has been dedicated to St. Sebastian, but which was previously known as the Basilica of the Apostles. The idea was general that the body of St. Fabian, who was one of those buried in the crypt of the Popes, as mentioned just now had been transferred to the church of St. Praxedes within the city. But a casual entry in an old calendar suggested that its last resting-place was beside that of St. Sebastian in the church of the latter, where as a matter of fact their joint festival has long been, and still is, celebrated on January 20. Moreover, a venerable tradition persisted in maintaining that the neighborhood of that church had been honored in some special way by the presence or the relics of SS. Peter and Paul. Some would have it that the two Apostles really dwelt there for a time; others prefer the supposition that their bodies were hidden there in time of unusual stress when the persecutor in his anger was about to seize and scatter to the winds the venerable bones that seemed to lend fresh courage to the Christian community; while others favor the explanation furnished by the story that tells how the Eastern Christians, hearing of the death of their glorious compatriots in Rome, and anxious to secure their remains to their native land, journeyed to the city, managed to lay hold of the two bodies, and were carrying them off when discovered by the Roman Christians who overtook them and, retaking the precious relics of their Apostles, laid them temporarily to rest where they had recovered them, that is, where the church now stands. Be this as it may, there was no doubt that as early as the fourth century there existed on that spot memorials known as the *Vestiges of the Apostles*, Peter and Paul. A generation ago investigation had led to the surmise that these *Vestiges* had been situated right behind the present church, and precisely in a small circular structure known as the *Platonica*. But many were not so easily convinced, and their doubt was intensified when further excavations and researches showed that this structure was in reality a tiny temple erected in memory of the martyr St. Quirinus. They preferred to think that the *Vestiges* were to be sought within the church, where, according to the chance entry in a tenth-century calendar, reposed the body of St. Fabian, right in the centre of the church, alongside the *Vestiges* of the Apostles.

Amongst those who held this view was Mgr. De Waal, the cultured rector of the Teutonic Institute of St. Mary, one of the most prominent members of the Pontifical Archaeological Commission, who long ago expressed the opinion that the key to the riddle was to be sought underneath the floor of the church. Want of sufficient funds to carry out the necessary excavations had long formed an insurmountable obstacle. But this difficulty being at last overcome, he set to work; and the result was the discovery of Christian memorials, the value of which it would be hard to exaggerate.

Right in the centre of the church, there was known to have existed an altar to the memory of Pope St. Fabian which was removed when the church was re-

modelled and repaired in the early years of the last century; and there, a few feet beneath the floor, Mgr. De Waal found three marble coffins placed side by side. On being carefully opened, the centre coffin was found to contain a fairly well preserved body which had evidently been embalmed, traces of the aromatic spices used in the process being clearly visible, and their fragrant odor still fresh after all these centuries. On the breast lay the withered fragments of a palm branch and beside the head a small marble slab with the simple inscription, "S. Fabianus Ite Requiescit," showing that there lay the mortal remains of Pope Fabian, who had given up his life for the Faith on January 20, A.D. 250.

But, important as was this discovery, it faded into insignificance before what followed. Around the open space where the coffin lay there came to light the lower parts of a structure which was evidently anterior to the basilica built on the spot in the time of Pope Damasus (384), would appear to have been disturbed as little as possible during the building of the latter, bears traces of having been elaborately decorated before the end of the third century, and most important of all, is covered with what is known as *graffiti* or scribblings scratched on the plaster with a nail or similar instrument by the devout who took this means of giving expression to the devotion that brought them to the spot. In these rude scribblings we are able to read as clearly and unmistakably as if written yesterday that the faithful who frequented that spot came to honor the memory of the Apostles and invoke their intercession: "Paul and Peter (thus they wrote) pray for Victor"; or "Paul and Peter intercede for Erate"; or "Paul and Peter bear Sozomen in mind"—(Pavle ed Petre Petite Pro Victore; Pavle Petre Petite Pro Erate Rogate; Pavle Petre in Mente Habete Sozomen).

Bearing in mind the principle laid down by De Rossi, and accepted by all archaeologists, that such *graffiti*, or chance scribblings made by visitors to places of devotion, constitute a faithful echo of history and may be taken as infallible guides in the search for forgotten shrines and places of veneration, we have here in these simple invocations brought to light by Mgr. De Waal proof positive that we are here in the presence of the *Vestiges* of the Apostles. Between the year 250 and 400 the faithful regarded this particular spot with feelings of profound veneration, and believed that it had been sanctified in some special way by the living presence or the precious relics of the two Apostles of Rome.

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THE CATHOLIC WORLD

GENERAL.

American Catholic soldiers often heard Mass along the Rhine, mingling with German congregations. They were not enemies before the Blessed Sacrament. In numerous instances within the occupied areas where the Americans held religious services on Christmas Day, Germans took part.

Apostolic work in China is not of recent origin. Four missions have been in existence for over 200 years: Macao (founded 1575), Fuchow (1696), Szechwan (1696), and Shensi (1696), 38 were founded in the course of the nineteenth century, and nine since the year 1900. The latest erection of a Vicariate is that of East Honan—in 1916.

A visitor to Constantinople before the war relates that the young Turk who showed him the Mosque of St. Sophia, formerly one of the most costly and beautiful churches in the world, declared that in the embellishments over what in the time of Constantine was the altar, there still appears the face of the Blessed Virgin; and that many other Christian figures are just whitewashed over, having been thus preserved; also that the great book carved in stone over a principal portico represents the Bible.

The Rector of the Catholic University of Louvain has taken the first opportunity, after the return of the faculty and students, to send through the press a letter, thanking the world for the generous help extended to the famous university in its great misfortunes. He says professors and students, commencing again their scholastic life, are anxious to tell all their friends how greatly they feel the help, which has been given, especially for the reconstruction of the famous library, for which volumes are pouring in from all parts, although the war has caused an irreparable loss.

On the eve of leaving the Presidency of Brazil, Dr. Braz, through the Minister of Foreign Affairs, sent a message to the Chamber of Deputies recommending that the delegate near the Holy See be raised to the rank of an ambassador, in gratefulness to the Holy Father for having chosen as the first Cardinal of Latin-America a Brazilian priest, "an act," says President Braz, "without political significance, but of great moral value to the people of Brazil, Catholic nearly in totality." And the Brazilian review, *Ave Maria*, makes the pointed remark that, had the Mexican Government taken the above utterance into account, Mexico, one of the most important first-born daughters of the Church in the New World, would have enjoyed the honor bestowed upon Brazil.

The project lately started in Glasgow to organise a pilgrimage to Lough Derg is making, as might be expected, rapid progress. At a meeting held in St. Mary's Hall, Glasgow, no fewer than twelve of the Catholic congregations in Glasgow were represented, the latest to join being St. Mungo's, St. Margaret's, St. Michael's, and the Sacred Heart. The committee wisely decided to start a Pilgrimage Fund so that a modest payment made periodically meanwhile will provide the necessary wherewithal for travelling expenses when the Pilgrimage starts. The committee is getting in touch with Canon Keown, the Prior of Lough Derg, with regard to the Glasgow project. Glasgow pilgrims have hitherto been numbered by hundreds, if not by thousands every year, and consequently an organised pilgrimage cannot fail to prove useful and extend the advantages of the enterprise.

English exchanges of recent date chronicle the death, at the age of 83, of Sister Mary Dominic, of the Franciscan Convent, Taunton; and the Rev. Henry Collins, O. Cist., St. Bernard's Monastery, Leicestershire, who was 90 years old (says the *Ave Maria*). The former was a daughter of Mr Alfred Luck, a convert to the Church, whose six children all consecrated them-

selves to the service of God; and he himself, we believe, was about to be elevated to the priesthood when his death occurred. One of the two sons who entered the Benedictine Order became Bishop of Auckland, New Zealand. Father Collins was a convert and formerly a minister of the Church of England. He joined the Cistercians soon after his conversion. He was a graduate of Durham University, and the author and translator of several works, the best known of which, perhaps, is *The Spirit and Mission of the Cistercian Order*. He also wrote a number of popular hymns, some of which are in general use among Anglicans of all branches.

The Procurator of the missions of the Assumptionists in the Orient is Rev. Victor Bossu. He writes from Paris, regarding the desperate condition of the distressed missionaries in the East. "It was hoped that reconstruction could soon begin there, under the more favorable conditions brought about by the world peace, and at the request of the Government the Superior of the Assumptionists with two priests and three nuns set out from Marseilles for Constantinople for the purpose of infusing new life into the expiring works of the apostolate. In a very material, as well as a spiritual, manner were they to do this, for they took with them large quantities of vegetables and other foodstuffs, for the necessities of life had almost disappeared from Constantinople, and the priests were starving. Happy was the little company on leaving France, because they were about to resume their missionary activity and to bring much-needed assistance to their fellow-Oblates. But they never reached their destination. In the Straits of Messina their steamer struck a floating mine and sank in a few minutes—in four minutes, according to newspaper reports."

WEDDING BELLS

OLIVER—LEVEY.

A very pretty wedding was celebrated in the Catholic Church, Waipukurau, on April 7, the contracting parties being Mr. Walter Oliver, proprietor of the Tavistock Hotel, Waipukurau, and Miss M. M. Levey, ninth daughter of Mr. and Mrs. J. J. Levey, of Petone. As both the bride and bridegroom are very popular, the wedding ceremony was largely attended. The bride was given away by her father, and was the eighth daughter that he has given away at the altar. It is an interesting fact (writes an esteemed correspondent) that there were 13 girls in the Levey family, two of whom died young. Five sons-in-law are converts to the faith. Mr. and Mrs. Levey (as well they might be) are very proud of their family.

CHILDREN OF MARY, AUCKLAND.

A most impressive ceremony was conducted on Easter Sunday evening at Vespers at St. Patrick's Cathedral, Auckland, when, immediately after the sermon, 11 young ladies were consecrated as members of the Children of Mary Sodality and three were initiated as aspirants. All the members of the sodality were present in regalia, and the sight and solemnity of the consecration were such as to edify the crowded congregation.

The members of the St. Patrick's Sodality of the Children of Mary, Auckland, gathered in the school-room after Vespers last Sunday evening (May 4) for the purpose of making a presentation to one of its members (Miss E. Roach) on the occasion of her approaching marriage. Father O'Byrne (director of the sodality) made the presentation, consisting of a beautiful oak-framed picture of the "Madonna and Child," and after a pleasant little speech, concluded by wishing Miss Roach every happiness and prosperity in her new sphere. The recipient suitably responded.

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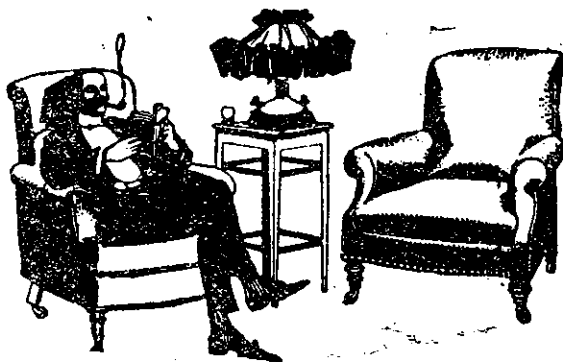
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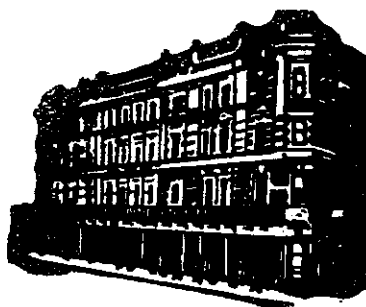
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DOMESTIC

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Date Pudding.

Ingredients: 1½ cupfuls of breadcrumbs, 1 cupful of sugar, 2oz butter, grated rind and juice of a lemon, ½lb of dates, 2 eggs. Method: Stone the dates; mix with dry ingredients. Beat up the eggs and add them. Put the lemon juice in last. Steam in buttered mould for two hours.

Eggless Birthday Cake.

Ingredients: Four breakfastcupfuls of flour, ½lb of butter, 2 breakfastcupfuls of sugar, ½lb of currants, ½lb of raisins or sultanas, candied peel to taste, 1½ cupful of milk, a liberal teaspoonful of baking soda, a level teaspoonful of crushed caraway seeds, a small teaspoonful of grated nutmeg, the same of mixed spice, a little essence of almond, lemon and vanilla (none to predominate). Method: Cream the butter and sugar. Add part of the milk without soda, then the flour, with fruit and peel mixed through it, then work in the remainder of the milk with the soda in it. Bake slowly for two and a-half to three hours. Keep for 11 days before cutting: it is then like good pound cake. But it must be kept for the fortnight before being cut into.

Spice Biscuits.

Ingredients: A cupful of flour, a cupful of ground rice, a cupful of sugar, 2oz of butter, 2 eggs, half a packet of mixed spice, a teaspoonful of soda, 2 of cream of tartar, a pinch of salt. Method: Mix butter and sugar together, then work in the eggs unbeaten. Mix in the rising spice and flour. Roll into balls, then flatten a little. Bake in a moderate oven. Place on a cold oven slide.

Banana Custard.

Ingredients: 4 bananas, an egg, a cupful of hot milk, a tablespoonful of sugar. Method: Peel and

cut up the bananas with a silver or bone knife, and place them in a buttered pie dish. Beat up the egg, and add the hot milk and the sugar. Pour over the bananas and bake, placing the pie dish in a baking dish containing water.

A Tasty Lunch Dish.

Ingredients: Some cold cooked meat, onions, rice, mashed potatoes, and a small piece of dripping, pepper, and salt. Method: Pour boiling water over the onions, strain, and put them through the mincer with the meat. Add equal quantities of mashed potatoes and cooked rice to double the amount of meat and onions. Mix all together, put in the seasoning, and place in a well-buttered pie-dish. Bake in a moderate oven until a nice brown. Serve with tomato sauce.

Household Hints.

To remove shine from a black cloth skirt rub it well with a piece of flannel dipped in spirits of turpentine; dry in the open air.

To clean white woollen dresses or coats, take a clean cloth and dip it in dry ground rice and rub all soiled spots, using a new cloth as the old one becomes dirty. Then shake the garment and it generally will look as good as new.

The taint can be removed from a saucepan in which onions have been cooked by half-filling the vessel with water, to which a handful of tea leaves has been added, and boiling it for five minutes.

To remove mud stains from black silk or woollen dresses, first let the material become perfectly dry and then brush off the mud. Any stain that remains should be washed with a piece of flannel dipped in hot coffee in which a little ammonia has been added.

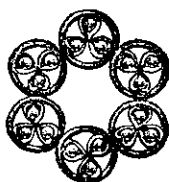
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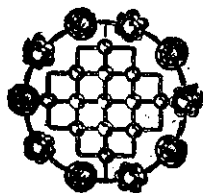
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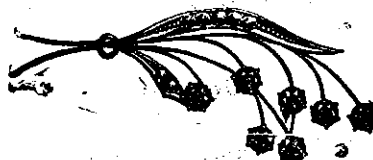
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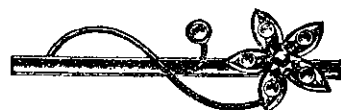
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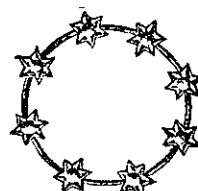
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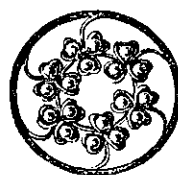
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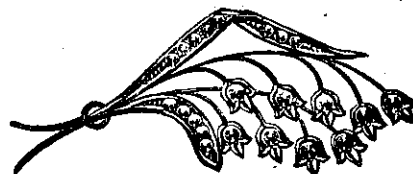
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IRISH MUSIC

On the occasion recently of a visit of the Broken Hill Pipers' Band to Adelaide (S.A.), the members were entertained at a social evening by the Irish National Foresters, and the Irish Pipers' Association of South Australia. At the request of the chairman, the Rev. Brother Purton delivered a very interesting address on Irish music. He said there was no music so well known and appreciated as the Irish. It had earned for Ireland the title of the island of song. Music entered into the soul of the people, whether light and joyous or sad and pathetic in character. In the gathering at Tara to meet St. Patrick the chief bards occupied the place of honor after the Ard-Righ, and the saint made his appeal to them, knowing that if he won them he would win the people. Brother Purton then gave an historic outline of the bards and of the different kinds of Irish music and instruments. They found that Irish bards had been brought to Wales to teach the Welsh bards, and in the same way the Scottish highlands learned all their music from Ireland, though many Scotsmen now believed the airs were Scotch. Ireland also supplied the continent of Europe with teachers of music as well as of philosophy and religion. Most of Moore's melodies were gathered from the ancient Irish airs handed down by tradition. The speaker then dealt with some of the old Irish harpers, such as Carolan, who was praised by Goldsmith, and died in 1738. He also described the ancient Irish harp, which differed from that of the present day. It was 30in. to 36in in height, and had strings of brass and a brass key like that of the piano. The ancient Irish war pipes were similar to those played by the bands here; but another kind, inflated by bellows (the Union pipes), had been developed in more recent times. Brother Purton likewise described other Irish musical instruments. He recalled the fact that the Welsh writer, Giraldus Cambrensis, had praised the Irish music as sweeter than that of any other nation. His reference to the intermingling of the sounds of the little strings with the bass strings showed that the Irish knew two-part music. So exquisite was it in melody that it could be said with truth that no masters of the English, French, Italian, or German schools of music could produce anything so full of soul and pathos as the Irish music. Brother Purton then described the three main classes of Irish music—the joy songs, known as folk music; the sorrow songs; and the sleep songs or lullaby songs sung by the mothers to their children. There were also occupation songs, such as those of the milkmaids and ploughmen, sung while following their occupations. Moore's collection of Irish melodies was only a small one. A great deal had since been done by the Gaelic League and others to increase the collection. The music of Ireland was peculiarly fitted to express the noblest ideals of nationhood and religion. He was pleased to see the young men of Adelaide and Broken Hill taking up its study and practice. It was not only in history that they met with the deepest ignorance and prejudice regarding Ireland. If the taste for Irish music, dancing, and literature were more general, they would all be the better for it. He hoped the Irish pipers of Adelaide would improve as the result of the visit. He was glad to see an old C.B.C. boy (Denis O'Brien) among the visitors. He was glad to have been present to welcome them. (Applause.)

FALLING HAIR.

The following are the main causes for thinning of the hair, premature greyness, and baldness:—

1. Local causes, which interfere with the nutrition of the hair, such as inflammation of the skin and oil glands, of which seborrhœa, a form of dandruff, which is responsible for great irritation of the scalp, is most common.

2. General causes, which lead to debility of constitution, and so indirectly weaken the nutrition of the hair, convalescence after fever or various other illnesses, and prolonged worry.

3. Purely nervous causes. The special implication of the nerves is evidenced in various ways, such as neuralgic pains of the scalp, from which loss of hair is both local and very often absolute.

The remedy is a special course of treatment (one guinea), including clipping and singeing, massage with scalp food, shampooing, massage with stimulating lotion, and vibro or electrical massage.

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ANSWERS TO CORRESPONDENTS

G. J. E.—Newman was received into the Catholic Church on October 9, 1845. Manning was a Cambridge man. He received Anglican Orders before becoming a Catholic. He was made Archbishop and afterwards Cardinal Archbishop of Westminster. His devotional books are sound reading. As a literary writer he was eclipsed by his brilliant contemporary, Newman, but Manning was a far greater stylist than most people suspect. His volumes on The Holy Ghost are well known. He also wrote some historical papers.

"QUERY."—Henry VIII. was married about eighteen years before he developed scruples of conscience about his marriage. Age had not improved the Queen's appearance and she had at this time a sprightly, good-looking maid, named Anne Boleyn, from whose *beaux yeux* the peculiar arrows which he said hit him in the conscience were shot at Hal. Later he developed other scruples as a result of which Anne and many other wives of the old man's lost their heads in no metaphorical sense. Of course the king can do no wrong. Every good Jingo knows that.

M. M. C.—There is at present in an institution not far from here a man who says he is St. Patrick. He does not always say so, but sometimes he does. In our opinion he would make a first-rate Minister of Education. He has just the sort of imagination and sanity required, as far as we can judge, and his history is also up to the standard of accuracy expected in ex cathedra ministerial excuses.

SEAN.—Peter O'Connor of Waterford has the record. He does not always get credit for it but that does not matter. He has the blessed thing for ever in our opinion. He jumped 24 feet 11 $\frac{3}{4}$ inches more than once. In Kilkenny he did 25 feet, but for some reason it was not recorded. Of course he was only another "inefficient" Irish Catholic of the sort called on to fight for tyrants when they are in trouble.

CATHOLIC.—The law binds all Catholics who have come to the use of reason to go to Holy Communion at Easter tide. An unworthy Communion does not satisfy the precept. If unfulfilled at Easter it still urges through the year. The law dates back to the Lateran Council of 1215. Its observance draws the line between true and nominal Catholics. Members of secret societies, Freemasons, persons living in habitual sin without purpose of emendation cannot receive Easter Communion worthily. The penalty used to be excommunication.

TOURIST.—The best all-round guide book to New Zealand is, in our humble opinion, a work by a German medico, Max Herz. He is a keen observer and there is little in the country that he did not see. For example, he says that unless a man is removed secretly by the police at night it is impossible to move from one town to another in New Zealand without having to listen to several speeches and to carry away a pair of hair brushes.

P. T. D.—The answer is *ignominis* (a verb, first person plural, not a noun used as an interjection).

P. J. S.—So far as we know Carson is not an Orangeman. Remember he is a man of brains.

QUID NUNC.—Missions are certainly for the purpose of reviving the faith and exciting people to fervor in the performance of their duties. But seeing how few missionaries are available and how large the field of labor it is unreasonable to expect them to visit parishes oftener than every three years. No doubt the environment is fatal to many Catholics. But we are all doing our best. The Protestants add a verse of the New Testament called the Doxology. Why they do so we are not aware any more than why they say Our Father which art in Heaven. Jesuits' Powder or rather Jesuits' Bark received in another form the name of quinine derived from a Baroness Cinchon.

T. H.—Thanks for your note. We thought they were confounding it with Castle Fergus in Ulster.

BOOK NOTICES

Shops and Houses. By Frank Swinnerton. Methuen and Co., London.

To those who love a quiet study of life in a suburban town which the levelling influences of Mammon have hardly touched this book will be welcome. Frank Swinnerton depicts the snobbishness and the petty pride of "Society" in such a town admirably and artistically. The very pious and very Christian old ladies, with their bitter tongues, their malicious gossip, their prying into their neighbor's business are well drawn. The foolish conceit that makes professional people and independent spinsters in such an environment regard with disdain the shopkeepers with whom they deal is true to life. The hero and his cousin, whose father happens to belong to the ostracised business class, are sympathetically revealed and the main interest of the book lies in their romance. The story is written with distinction. It is from a literary point of view vastly superior to most novels of the day.

Devotion to the Sacred Heart. By Rev. J. J. C. Petrovits. Herder, London (6/- net).

This work, which was submitted to the Faculty of Sacred Sciences at the Catholic University of America as a thesis for the Doctorate of Theology, and which is now introduced to Catholic readers by his Eminence Cardinal Gibbons, aims at combating the religious tepidity and the materialism of the times by making better known among the faithful the Devotion to the Sacred Heart to whom the Holy Father in his wisdom consecrated the human race which so badly needs a spiritual uplifting in the present age. Devotion to the Sacred Heart is the special form of love and reparation which our Lord wishes to receive from His adorers to-day. Love is its motive and is the real antidote against the coldness towards Christ, towards our fellow-men, towards religion generally which is the result of the worship of Venus and Mammon by the moderns. The author appreciates the necessity for setting forth the solid foundations on which the devotion rests. He treats exhaustively of the Nine Fridays and of the Promises made to Margaret Mary. Whether from a theological or from a historical point of view the study is well calculated to satisfy critical readers and to promote among the faithful the knowledge and practice of the Love of Christ in the way most pleasing to Himself. For preachers and directors of confraternities Father Petrovits' book will be very useful. It is a special study on the subject which is a welcome addition to any Catholic library.

A Commentary on Canon Law. By Rev. Charles P. Augustine, O.S.B., D.D. Herder, London. (Vol. I., 6/-; Vol. II., 10/6 net.)

The first volume of Father Augustine's work deals with the introduction and general rules and devotes sixty pages to the history and literature of Canon Law. This is followed by the Encyclical "Providentissima" of Benedict XV. promulgating the new Code, and by a treatise on Laws, Customs, and Privileges. The second volume treats of Ecclesiastical Persons, from the simple priest to the Pope. The Canons referring to the duties and offices of the clergy, to elections, to congregations, to councils, chapters, and synods are commented on. The work on its first appearance was favorably noticed by such Catholic papers as *The Month*, *The Catholic Times*, *The Ecclesiastical Review*, and *The Universe*. Father Augustine taught Canon Law at St. Anselmo, in Rome, between 1906 and 1915, and he ought therefore to be master of his subject. Corrections are needed here and there before unqualified approval can be given to the volumes before us. We do not endorse the favorable opinion of the reviewers.

The Round Table, March, 1919 (2/6). This quarterly contains many articles which will interest imperialists.

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Blessed Art Thou Among Women :
The Life of the Virgin Mother ;
Illustrated ; Compiled by W. F. Butler—19/3.

The New Canon Law. By Rev. Woywood, O.F.M.—18/6.

Life and Letters of Rev. Mother Teresa Dease—8/9.

The Desired Haven. By Leslie Moore—7/3.

Letters to Jack. Written by a Priest to his Nephew.—6/3.

The Fairest Argument. By Rev. John F. Noll, LL.D.—2/9.

Jesus Christ. By Rev. A. Goodier, S.J.—2/2.

The School of Love, and Other Essays. By Rev. A. Goodier, S.J.—2/8.

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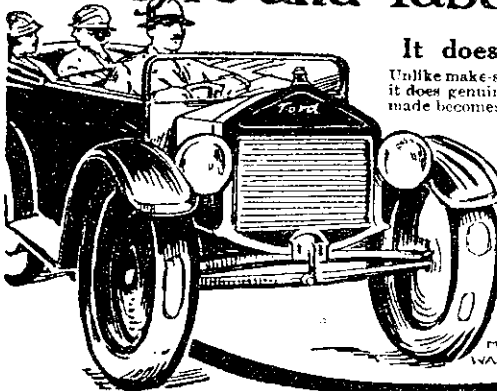
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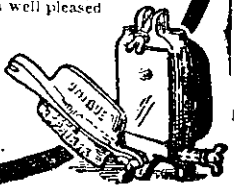
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THE RETURN.

Golden through the golden morning
Who is this that comes?
With the pride of banners lifted,
With the roll of drums.

With that self-same triumph shining
In the ardent glance,
That divine bright Fate-defiance
That you bore to France.

You! But o'er your grave in Flanders
Blow the Winter gales,
Still for sorrow of your going
All life's laughter fails.

Borne on flutes of Dawn, the answer—
"O'er the foam's white track,
God's work done, so to our homeland
Comes her hosting back."

Come the dead men with the live men,
From the marshes far—
From the mounds in No Man's Valley,
Lit by cross nor star.

"Come to blend with hers the essence
Of their strength and pride,
All the radiance of the dreaming
For whose truth they died."

So the dead men with the live men
Pass an hosting fair,
And the stone is rolled forever
From the heart's despair.

—Eleanor Rogers Cox in the *Century Magazine*.

THE CATHOLIC WOMAN'S SUCCESS.

At this particular time in history, more than ever before, as Rita Connell McGoldrick says in the *Quarterly Bulletin* of the International Federation of Catholic Alumnae, the Catholic woman faces her greatest opportunity in history. Nothing is better fitted "to nurture the new spirit that is about to be born to a heart-torn and bleeding world" than her influence and gentle-motherhood. But it is her convent training, she adds, that will enable her to rise fully to her magnificent responsibilities:—

"It will help her to set the example by her charity of speech, her modesty of manner and of dress, her respect for poverty, her swift compassion and sympathy for the suffering, her prayerfulness and her faith, to a world that is more than ever before ready to be convinced that womanhood is the fountain-spring of all good, that good women are capable of the most heart-breaking sacrifices, that they are capable of sharing the burden equally with man, in war times in his absence, or in his home in times of peace. Her example will shed an influence all about her. In this capacity she will achieve a success far above the material and social triumphs of those whose lives are not enveloped by the spirit of sacrifice.

"To the little Belgian mother, destitute and alone in some barren corner of her poor country, cherishing her children and teaching them to pray in the midst of wreckage and hardship, surely success in its sweeter form has come. She has developed her own possibilities to their limit of noble self-sacrifice. She has time for those about her. Discounting the comfortless externals of her life, she has time for God.

"This is what success means to the Catholic women—not social position, brilliant marriage, political prestige, but victory over self with duty done effectively and valiantly. It means the attainment of an ideal that holds all of charity and the willingness to help. It is a development of soul with nothing of malice or

resentment. It is a never-failing sense of high-mindedness and honor. It is a constancy in prayer, that heart and mind and soul be properly directed in the work at hand, so that the last milestone of life's tedious roadway will find the girl graduate a developed woman of rare virtue, who has left her footprints indelibly behind her, and whose spirit and example will be the incentive for other tired wayfarers to 'carry on.'"

This is the true conception of what success should mean to the Catholic woman.

HELPING MOTHER.

"Mother, may I help you?" Girls, if you knew how much your mother appreciates words like those you would often say them and as often carry them into execution. It is not so much for what you are able to do that your mother will be pleased, but on account of the thoughtfulness that prompts your question.

And you know mother has to work hard, often, and long. She is only human, even if she is your mother, and she becomes tired sometimes, and a little help is a grateful relief. How proud she must feel to see her little daughter cheerful and eager in her desires to proffer aid.

Mothers rarely complain of the labor and trouble they endure for the sake of their children. They seem to leave the complaining to be done by their boys and girls. And how they oftentimes complain!

It is only an easy task that mother asks them to do, but to judge by the amount of complaints they make you would be led to imagine that they were commanded to move mountains.

Help mother all you can. That is a duty you will never regret having fulfilled.

THE HURRIED GIRL.

I know a certain little girl
Who's always in a hurry;
When there is work that she must do
She gets in quite a flurry.
She worries over all her tasks,
So very hard she takes them;
She hurries 'round and upsets things,
Or knocks them down and breaks them.

I often wonder why it is
She has to hurry so.
Perhaps because she leaves her work
Till it has time to grow;
And when it's very, very big,
Flies at it hurry-scurry.
If she would just do things on time,
'Twould save, oh, save, so much worry!

AN INTERESTING SPECTACLE.

An amazing instance of military red tape is given by the *London Daily News*. "In a certain camp," says a correspondent, "a huge hut was in course of erection. When the armistice came the Government informed the military that building must cease, and the hut be taken down. The contractor had received no orders to discontinue building. The result was the interesting spectacle of soldiers taking down the hut at one end and workmen erecting it at the other. Which snake swallowed the other I cannot say; but the incident seems worthy of record."

THE OLD, OLD STORY.

"Miss Willing," began the young man, as he wiped the perspiration from his brow, "are you fond of stories?"

"If they are new, Mr. Woodby," replied the fair maid, "I simply dote on them."

"But the one I was going to tell you, Miss Willing, is not new," said the young man. "It is, I might say, Miss Willing—or, Clara—the old, old story, but—"

WALL PAPERS

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"Oh, never mind, George," she interrupted. "Even if it is a chestnut, I'm sure I never heard it. Go on, please."

A WORD OF THANKS.

The following extract from a letter of thanks is cherished by its recipient.

The beautiful clock you sent us came in perfect condition, and is now in the parlor on top of the book-shelves where we hope to see you soon, and your husband, also, if he can make it convenient.

CAPPED THE LOT.

Over a glass of—er—milk the old sea-dogs were swopping yarns.

"I remember one time," said the one with the scarlet nose, "we ran into a hurricane. The cook was in the galley cooking salt horse, what the owners called beef, and raising a dickens of a steam. But that there hurricane was so cold that it froze that steam solid, with poor old cookie in the centre, and it took us three hours to dig him out."

"That so?" replied the one with the wooden leg. "Minds me of an Arctic voyage I went once. The cold was so 'orrible that it froze the bo'sun's shadow to the deck, and we had to hack it loose with a chopper before he could move."

"And another time——" he went on, reminiscently.

But his friend had vanished.

SMILE RAISERS.

Husband: "Have you brought your opera-glass?"

She: "Yes, but I cannot use it."

Husband: "Why not?"

She: "I have left my bracelets at home."

He: "Most girls, I have found, don't appreciate real music."

Second He: "Why do you say that?"

He: "Well, you may pick beautiful strains on a mandolin for an hour, and she won't even look out of the window, but just one honk of a motor car horn, and—out she comes!"

Uncle Jack, who was visiting them, wished to talk to Mary's father at his office. He could not find the telephone directory, and thus appealed to three-year-old Mary for information regarding the 'phone number:

"Mary, what does mother ask for when she talks to daddy at his office?" he inquired.

Mary was wise for her days.

"Money," she lisped.

One morning Mr. Smith was heard talking to himself while making his morning toilet in a manner that denoted much perturbation.

"I wonder," said Mrs. Smith, "what's provoked father now?"

"Oh, it's nothing much, mother," answered little William. "I just put a tube of sister's oil-paints in place of his tube of tooth-paste."

Mrs. A.: "Your husband told my husband that his word was law at home."

Mrs. B.: "Yes, it's one of those laws that are never enforced."

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SCIENCE SIFTINGS

By "VOLT."

Color Cure Treatment.

Of late years many experiments have been made in the treatment of disease—some of them very daring, and all most interesting. No field has offered wider scope for these than nerve disease, with which also so many of our returned men are afflicted, states the Sydney *Red Cross Record*.

A notable feature of the new Nerve Home, shortly to be opened at Russell Lea, Five Dock, Sydney, New South Wales, is a ward, decorated in colors, especially selected for their value in helping to restore shattered nerves. Miss Edith Walker has been instrumental in introducing the "color cure" into this home, and has been assisted in carrying out the scheme by a young Sydney artist, Mr. R. de Mestre, who is making a special study of the therapeutic value of color.

This ward is similar to one which has recently been equipped in a London hospital, and is painted in colors, which would suggest a day in spring. The ceiling is of the blue of a summer sky, and this note is repeated in the frieze in a lighter shade. The picture rail is of a delicate green, which leads the eye gently on to the sunlit yellow of the walls. On the floor is a linoleum of same green as the picture rail, slightly deeper in tone. The furniture and wood work are painted a pale primrose, and the bed-covers are the same color, the bedsteads and other fittings being aluminium color. The light can be regulated by curtains and blinds. On dull days the light may filter through the open shutters of primrose-colored curtains of deep violet. There is very little pattern in the room, except for a faint design on the bed-spreads, and on the wall is a decorative landscape, painted especially for its surroundings by R. de Mestre.

This venture is of a pioneer character as far as color treatment is concerned in Australia.

Naturally everyone is most keenly interested in watching the result, and the matron of Russell Lea will observe very closely the effect on the patients of this new treatment.

From a purely artistic point of view, the effect is delightful. Those completely ignorant of therapeutics can realise the soothing and calming value of this carefully-thought-out harmony of coloring, and can understand the cheerful, yet restful effect such surroundings must have upon a depressed or restless mind.

Speaking of the Kemp-Prosser Ward, a similar room in London Hospital, Dr. Furber says: "The Kemp-Prosser Ward has given considerable satisfaction," and that "the general contentment prevailing in the ward is a most valuable factor in the treatment."

The patients who are at present occupying the room at Russell Lea say that already they think that they sleep better. This will be pleasant news to the lady who is making this fascinating experiment, and of whose personal interest and affection for the returned men this is another proof.

Gregg Shorthand

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