

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

June 1, Sunday.—Within the Octave of the Ascension.
 „ 2, Monday.—Of the Octave.
 „ 3, Tuesday.—Of the Octave.
 „ 4, Wednesday.—St. Francis Caracciolo, Confessor.
 „ 5, Thursday.—Octave of the Ascension.
 „ 6, Friday.—St. Norbert, Bishop and Confessor.
 „ 7, Saturday.—Vigil of Pentecost.

St. Norbert, Bishop and Confessor.

St. Norbert was born in Westphalia in 1080. After giving himself up for a time to a life of ease and worldly pleasure at the court of his cousin, the Emperor Henry IV., he received the grace of a complete conversion. He was ordained priest, and thenceforward displayed extraordinary zeal in the work of preaching and in the discharge of the other duties of the sacred ministry. He established an Order of monks, called from their first monastery Premonstratensians, whose special object was to promote among the faithful frequent Communion and regular attendance at Mass. St. Norbert died in 1134, after having governed for over seven years the archiepiscopal see of Magdeburg.

Vigil of the Feast of Pentecost.

After the Ascension of our Lord the Apostles remained in Jerusalem, preparing themselves by prayer and recollection for the coming of the Holy Ghost. By commemorating this fact, the Church invites us to dispose ourselves for the worthy celebration of the great feast of Pentecost.

GRAINS OF GOLD.

A SONNET FOR JUNE.

O sweetest Heart of Jesus: to Thy shrine
 In this dear month of June, Thy saints have brought
 Their offerings of word and deed and thought.
 Like fairest blossoms blown in fields divine,
 The blood-red roses of a charity
 Whose seed was gathered from Thy open side;
 The lilies of surpassing purity,
 Amid whose petals Thou dost please abide.

Ah! woe is me, I cannot choose but hide
 My blushing face, for I have naught for Thee
 Save these poor violets, these tender-eyed
 And drooping blossoms of humility;
 All wet with tears they bloom for Thee alone,
 Ah! make the giver and the gift Thine own.

—ELEANOR C. DONNELLY.

REFLECTIONS.

In general pride is at the bottom of all great mistakes. All other passions do occasional good; but wherever pride puts in its word, everything goes wrong, and what might be desirable to do quietly and innocently, it is morally dangerous to do proudly.—Ruskin.

Though I prefer learning joined with virtue to all the treasures of kings, yet renown for learning, when it is not united with a good life is nothing else than splendid and notorious infamy.—Sir Thomas More.

At any moment death may come, not only to overturn all our plans, to disturb all our pleasures, to tear from us all our goods, but, what is infinitely more terrible, to lead us to the judgment-seat of God.—Bossuet.

When a Catholic goes to confession and Communion regularly, it is *prima facie* evidence that all is well. If a man is not honest with God, it is too much to expect him to be honest with his fellow-man.

The thoughts that absorb you will also mould you.
 —Bishop Lightfoot.

The Storyteller

THE WILD BIRDS OF KILLEEVY

ROSA MULHOLLAND.

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

(Continued.)

CHAPTER XXIV.—RACHEL WEBB AGAIN.

“So, madam, you have been crying?”

Lord Wilderspin had sent for Fan to his private study, and while waiting for her appearance had been striding about like an angry giant, darting fiery glances from under his shaggy eyebrows. He was bent on frightening Fan from listening to what he was pleased to call his nephew's impertinence. She must snub the fellow, ignore him, have nothing to do with him for the future; and he expected to find her saucy, but obedient. When the girl came into the room, however, there was something in her face which he was not prepared to encounter—the traces of her last night's vigil, a paleness of the usually blooming cheeks, a redness round the heavy-lidded eyes. The old lord was quite put out of countenance, and became fiercer than ever accordingly.

“How dare you sit down to cry under my roof, you little baggage?”

“My lord, I have a right to my own tears,” said Fan, throwing back her head with a smile. It was not in his power to frighten her with his gruffness.

“You have nothing of the kind,” shouted his lordship. “Everything in this house is mine; you and your tears, as well as the rest.”

“Then I am sorry I have wasted your property, sir: the tears are all shed and gone.”

“Come here to the light till I look at you, Miss Impertinence. Ehen! did anyone ever see such a pair of eyes! You ungrateful monkey, did I ever refuse you anything you wished for?”

“No; and I am not asking for anything you can give me.”

“A very likely story, with such a face.”

Lord Wilderspin turned away from her where she stood in the full light of the window, and went puffing and sighing up and down the room, tugging and striving with his obstinacy and pride. The truth is, he had never noticed a woman weeping before since one day when a girl like this had looked at him piteously with such red-rimmed eyes. He and she had been saying farewell, and a year after the girl was in her grave. That is the story of Lord Wilderspin's old bachelorhood. It had never occurred to him that little Fan was one to cry; and he had no doubt whatever as to the cause of her tears. “Are you going to break her heart, you old ogre?” he said to himself. “Are you going to put her into her grave?”

He wheeled suddenly round on Fan.

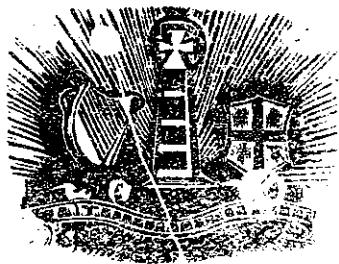
“A little fresh air will be good for your complexion,” he said, “and that rascally nephew of mine is bringing round a horse for you to ride. You have my orders to ride with him, and mind there is no crying about it.”

“But, my lord—”

“No buts, you monkey; I am as cross as a bear!” and, putting her out of the room, he bowed, and shut the door in her face.

The next hour Fan and Captain Rupert were cantering over the downs together, while the signora and Herr Harfenspieler sat at home and lamented over his lordship's weakness.

Captain Wilderspin was enraptured. Although fully determined to have his own way at any price, it would have pained him to quarrel finally with his good old uncle, and the cessation of his lordship's hostilities delighted much more than surprised him. He had not expected so speedy a surrender, and was all the more



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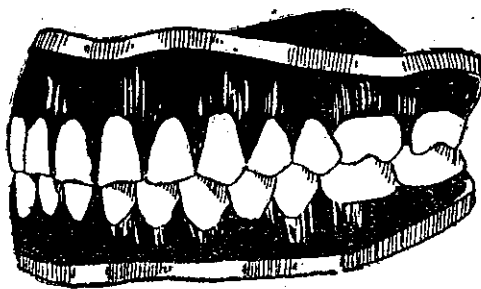
"Breathes there a man with soul so dead,
Who never to himself has said,
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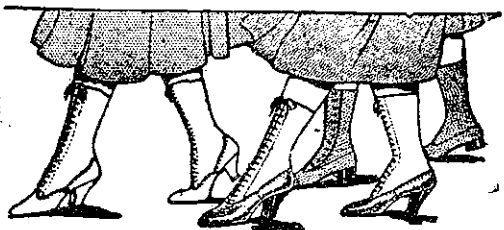
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pleased that unpleasantness had come so quickly to an end.

That Fan would soon listen willingly to his suit he had no longer any fear, and he loved her all the more for the fidelity and tenderness that created her first difficulty. He was resolved to keep his word as to helping her in the search for her early friends, but comforted himself with the reflection that very little of Kevin, when found, would amply satisfy the cravings of her heart. Out of his pocket he would make the people comfortable for the rest of their days, and thus win her lasting gratitude after the tears of her disappointment had been shed.

As for Fan, she saw everything undone again that last night had seemed finished and put away. She was quick enough to perceive that Lord Wilderspin was favoring his nephew's suit, and it did not surprise her so much as it ought to have done, because she was so accustomed to receive everything good from his hand. She was unusually grave and silent, and her lover respected her mood. He divined clearly enough that the force of circumstances was telling upon her imagination, and in time would tell upon her heart. She did not love him yet; but he would rather wait for her love than see her willing to marry him for the sake of mere worldly advantage. She should have her own time and her own way. It was enough for him at present to watch tenderly the sorrowful awakening from her dream of Kevin, and to have the privilege of soothing away the pain, replacing it gradually with a reality of happiness.

In the changed expression of her eyes he read that the visionary Kevin was no longer discernible, and the coarse reality, as presented by him, now constantly filled them instead. She was remembering all the circumstantial evidence against the friend of her youth. Her letters had never been answered; in all her wanderings she had not met him searching for her. The seven years (which at Fanchea's age are a lifetime) had changed him so that he was contented without her on the mountain, and was patiently supporting his wife and children by the labor of his spade. The utmost good that he could require of her now was probably a little bounty, such as Captain Rupert could give, to make him and his family more comfortable. The loss of her dream pressed heavily on her heart, and changed her from a gleeful girl into a thoughtful woman. But Captain Rupert was right in judging that the way was opening that might lead her to become the Lady of Wilderspin.

They had ridden a long way, when the sky became dark, and it was evident a thunderstorm was following their steps. They saw it rolling towards them from the sea across the valley, and to turn would have been to meet it in the teeth. Captain Rupert remembered a farmhouse a mile in advance on the road, and they pressed on their horses to reach its shelter. In spite of fast riding, floods of rain and flashes of lightning overtook them; Fan's skirts were drenched, and the wind buffeted her little hat and tugged at her hair till it streamed in fluttering ringlets round her wet and rose-red face.

The haven was reached at last—a neat farmhouse with a gable overgrown with climbing flowers. Captain Rupert sprang from his horse and threw the reins upon a rail of the gate, then hurried up the walk and knocked at the door. It was the same door at which Kevin had knocked when on his weary tramp so many years ago; and one of Rachel Webb's handmaidens opened to him.

The distressed wayfarers were kindly invited in: Fan was lifted off her horse and hurried under shelter; and a fair, placid woman in grey garments and a white muslin cap met her in the hall with a welcome.

"Let me step into your kitchen," said Fan, smiling and rosy; "my dripping skirts will do less harm there than anywhere else."

As she stepped into the kitchen, and stood full in the light, she made a picture, with her clinging draperies, her blooming cheeks, and the wet tangle of her ruffled hair curling about her pretty head and neck.

Rachel Webb looked at her attentively; and then said:—

"Young friend, I have met thee before!"

CHAPTER XXV.—UNEXPECTED NEWS.

"Young friend, I have met thee before."

Fanchea returned the good Quaker's long, steadfast look with a glance of surprise, never doubting that she was mistaken for some other person.

"I do not remember," she said, "and yet—I have not seen many people."

"It is many years I met thee," said Rachel, "but thou hast still the same face. Thou wert singing and dancing among gipsies."

"Many people saw me then. What a good memory you must have!"

"The time is not so long for me as for thee," answered Rachel, smiling. "At my age seven or eight years pass quickly. But let me remove thy wet clothing. Afterwards I shall have something to say that perhaps may concern thee."

When, still pondering these words, Fan emerged from the bedroom to which she had been led, she was dressed in a print gown fresh from the ironing-table at which the maids were at work. Her riding habit was hung at the fire, and she was assured it would not dry for an hour; besides, the storm showed no signs of abating. In the parlor she found Mrs. Webb and Captain Rupert awaiting her reappearance; and tea was spread on a table in the pleasant old-fashioned sitting room where the sober drabs and greys of the furniture enhanced the rich color of the flowers that adorned it. A large china bowl of fresh-gathered roses perfumed the tea table; such lights as the storm permitted came into the room laden with a cool green tinge from filtering through overhanging leaves that clustered over the windows. Pleasant to Fan's eyes was the whole scene, including Rachel's white muslin cap, placid face, and the white plump hand that moved among the tea cups. A swift, strange feeling of having been in the place and the circumstances before seized upon her. This woman belonged to her past, would have a hand in her fate. What was it that she was going to tell her?

Thrilling with expectation, Fan did not notice the look of admiration which Captain Rupert bestowed upon her, as after the fashion of lovers he reflected that nothing he had ever seen her wear was half so becoming to her as the impromptu raiment from the ironing-table. She fixed her eyes on Rachel, eager for her next words, yet finding it impossible to hurry her or disturb her in her little hospitable courtesies.

"Drink thy tea first, my dear," said the good lady; "it will rest thee and do thee good: and then I will say what I have to say to thee."

Fan swallowed her tea, and then sat silently waiting. "It will be nothing after all," she thought, checking her impatience. "Only some foolish story about the gipsies."

"Madam," she said at last, "you need not be afraid of frightening me. I am no longer afraid of the gipsies."

"She is in safe keeping now, I assure you," said Captain Wilderspin, smiling on her.

Mrs. Webb looked from one to the other. "I am glad to know it," she said, "yet I have something to tell thee that does not concern those people. Didst thou know that someone else was seeking thee besides the gipsies?"

Fan rose suddenly to her feet. "Yes, I have always known it, have always believed it. What have you got to tell me?"

"It is seven years since he came here on his way to London looking for thee, and I have not seen him since. I suppose you know of whom I am speaking."

"Kevin!" said Fanchea, trembling.

"That was his name. It was so new to me that I could not forget it. He was a simple, noble creature, and his anxiety about thee was great. I told him I had seen thee, and I put him on the track of the gipsies; but when he found them, thou wert gone."

"Which way did he go?" said Fan, looking as if

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ready to unfurl a pair of wings and fly along the track so wearily travelled by her friend so many years ago.

"To London," said Mrs. Webb. "But calm thyself, my child; I cannot tell thee where he is now. He wrote to me from London many times; he was always searching for thee, and always disappointed. He obtained some employment with a bookseller, and I have had means of learning that he gave himself up to study and developed some unusual talents. A literary gentleman took him up, and they went travelling together, and have never returned."

Fan's face had become more and more radiant as the Quakeress went on speaking. The fact that she had caught sight of him only to lose him again could not cloud her delight. Her faith in him had been verified, and at present that was enough. He had really been in search of her: he was educated, talented, and living with people of refinement. What did it signify that they were still to be apart? He lived in the world, and so did she; and with the happy audacity of youthful hope she felt this sufficient guarantee of their ultimate joyful meeting.

Glowing with excitement, beaming with triumph and joy, she turned to Captain Rupert, who had been a silent witness of this scene; but she met no sympathy from him: he turned away abruptly and looked out of the window, with a clouded face. The whirl of her thoughts would not allow her to guess at the cause of his coldness; she only felt him unkind, and remembered, with a sort of pity for his want of judgment, that he had never been able to believe in Kevin. A little laugh rose in her throat, as the picture of a coarse peasant, with which he had lately succeeded in frightening her, flitted across her mind.

Here someone announced that the storm was over, and the horses at the door. Fan hurried away to prepare for departure, and was soon riding homeward with Captain Wilderspin.

Very few words were spoken between them during the ride. Rupert could not bring himself to congratulate the young girl upon the discovery she had made, fearing it involved the ruin of his own hopes. The story he had heard had sounded to him like a page out of a fairy tale, and it seemed cruel of Fate to contrive circumstances so exceptional for the purpose of robbing him of his coveted happiness. Upon his exertions to find a low-bred and vulgar Kevin he had rested his expectation of winning Fancher's affections; but he could do nothing to bring about her meeting with such a man as had just been described. Her little outbursts of gaiety as she rode along by his side, the lark-like joy in her voice as she broke out into raptures about the beauty of the clouds, the landscape, anything that caught her eye and became for the moment transfigured by her own delight, annoyed him beyond measure, feeling, as he did, that the fact of his own existence had no part in producing her satisfaction. Yet his unresponsive gravity gave her a slight chill in the end. If he really had any regard for her, she thought, why could he not be glad in her joy?

"I think you are not pleased at my good news," she said, looking at him wistfully when he had lifted her down from her saddle. Captain Rupert turned pale, but smiled, and for an answer raised her little hand to his lips.

"She is such a child," he said to himself. "How can I confess to her that I am jealous? After all, she looks on this Kevin as a brother. If I can win her for my wife beforehand, why should I not be satisfied to see them meet?"

(To be continued.)

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THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER XXV.—Continued.

The famine now raged with such intensity all over Ireland that it brought about a suspension of hostilities. Neither party could provision an army in the field. King Robert of Scotland, utterly disheartened, sailed homeward. His own country was not free from suffering, and in any event the terrible privations of the past few months had filled the Scottish contingent with discontent. King Edward, however, nothing daunted, resolved to stand by the Irish kingdom to the last, and it was arranged that whenever a resumption of hostilities became feasible Robert should send him another Scottish contingent.

The harvest of the following year (1318) was no sooner gathered in and found to be of comparative abundance than both parties sprang to arms. The English commander-in-chief, John De Birmingham, was quickly across the Boyne at the head of 12,000 men, intent on striking King Edward before his hourly-expected Scottish contingent could arrive. The Irish levies were but slowly coming in, and Edward at this time had barely two or three thousand men at hand. Nevertheless he resolved to meet the English and give them battle. Donald O'Neill and the other native princes saw the madness of this course, and vainly endeavored to dissuade the king from it. They pointed out that the true strategy to be adopted under the circumstances was to gain time, to retire slowly on their northern base, disputing each inch of ground, but risking no pitched battle until the national levies would have come in, and the Scottish contingent arrived, by which time, moreover, they would have drawn De Birmingham away from his base, and would have him in a hostile country. There can be no second opinion about the merits of this scheme. It was the only one for Edward to pursue just then. It was identical with that which had enabled him to overthrow the Red Earl three years before, and had won the battle of Connore. But the king was immovable. At all times headstrong, self-willed, and impetuous, he now seemed to have been rendered extravagantly over-confident by the singular fact (for fact it was) that never yet had he met the English in battle on Irish soil that he did not defeat them. It is said that some of the Irish princes, fully persuaded of the madness of the course resolved upon, and incensed by the despotic obstinacy of the king, withdrew from the camp. "There remained with the iron-headed king," says the historian, "the lords Mowbray de Soulis and Stewart, with the three brothers of the latter, Mac Roy, Lord of the Isles, and Mac Donald, chief of his clan. The neighborhood of Dundalk, the scene of his triumphs and coronation, was to be the scene of the last act of Bruce's chivalrous and stormy career." From the same authority (McGee) I quote the following account of that scene:—

"On the 14th of October, 1318, at the Hill of Faughard, within a couple of miles of Dundalk, the advance guard of the hostile armies came into the presence of each other, and made ready for battle. Roland de Jorse, the foreign Archbishop of Armagh, who had not been able to take possession of his see, though appointed to it seven years before, accompanied the Anglo-Irish, and, moving through their ranks, gave his benediction to their banners. But the impetuosity of Bruce gave little time for preparation. At the head of the vanguard, without waiting for the whole of his company to come up, he charged the enemy with impetuosity. The action became general, and the skill of De Birmingham as a leader was again demonstrated. An incident common to the warfare of that age was, however, the immediate cause of the victory. Master John De Maupas, a burgher of Dundalk, believing that the death of the Scottish leader would be the signal for the retreat of his followers, disguised as a jester or a fool, sought him throughout the field. One of the royal esquires named Gilbert Harper, wearing the sur-

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coat of his master, was mistaken for him and slain; but for his body, it was found under that of De Maupas, and struck down with the blow of a leaden plummet or slung-shot. After the battle, when the field was searched for his body, it was found under that of De Maupas, who had bravely yielded up life for life. The Hiberno-Scottish forces dispersed in dismay, and when King Robert of Scotland landed, a day or two afterwards, he was met by the fugitive men of Carrick, under their leader Thompson, who informed him of his brother's fate. He returned at once into his own country, carrying off the few Scottish survivors. The head of the impetuous Edward was sent to London, but the body was interred in the churchyard of Faughard, where, within living memory, a tall pillar-stone was pointed out by every peasant in the neighborhood as marking the grave of King Bruce."

Thus ended the first grand effort of Ireland as an independent nation to expel the Anglo-Norman power. Never was so great an effort so brilliantly successful, yet eventually defeated by means outside and beyond human skill to avert, or human bravery to withstand. The seasons fought against Ireland in this great crisis of her fate. A dreadful scourge struck down the country in the very moment of national triumph. The arm that was victorious in battle fell lifeless at the breath of this dread destroyer. To the singular and calamitous coincidence of a famine so terrible at such a critical moment for Ireland, and to this alone, was the ruin of the national cause attributable. The Irish under the king of their choice had, in three heavy campaigns, shown themselves able to meet and overcome the utmost force that could be brought against them. England had put forth her best energies and had been defeated. Prestige was rapidly multiplying the forces and increasing the moral and material resources of the Irish; and but for the circumstances which compelled the retreat northwards from Limerick, reducing and disorganising the national army, and leading in a long train of still greater evils, as far as human ken could see, the independent nationality of Ireland was triumphantly consolidated and her freedom securely established.

The battle of Faughard—or rather the fall of Edward under such circumstances—was a decisive termination of the whole struggle. The expected Scottish contingent arrived soon after; but all was over, and it returned home. The English king, some years subsequently, took measures to guard against the recurrence of such a formidable danger as that which had so nearly wrested Ireland from his grasp—a Scoto-Irish alliance. On March 17, 1328, a treaty between England and Scotland was signed at Edinburgh, by which it was stipulated that, in the event of a rebellion against Scotland in Skye, Man, or the Islands, or against England in Ireland, the respective kings would not assist each other's "rebel subjects." Ireland had played for a great stake, and lost the game. The nation that had reappeared for a moment, again disappeared, and once more the struggle against the English power was waged merely by isolated chiefs and princes, each one acting for himself alone.

(To be continued.)

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—Mother M. of the Sacred Heart.

ULSTER, THE WISCONSIN OF IRELAND

(By P. A. FORDE, in America.)

I owe Wisconsin an apology for my title. I use the name of that sane, progressive State merely by way of illustration. Many people in Wisconsin and elsewhere think that La Follette has been called a pro-German just because he proposed the taxation of war profits; he wanted to make the profiteers pay for the war. The profiteers hold strings which, being pulled, make the politicians and the journalists of this fair land dance appropriately. Some Wisconsin people think their State has got a bad name through the agency of business rivals in other States. On this point there is a very interesting communication from a Wisconsin man to the December number of the *Atlantic Monthly*.

At all events an idea has been widely spread through the nation that the Kaiser kept a strong German colony in Wisconsin. He paid them well, it is said, gave them the full benefit of *kultur*, taught them to despise Uncle Sam and hauper his war measures. If the facts were so, then no doubt the Kaiser ought to have protested against the "coercion" of Wisconsin. His colony there was "loyal" to him and to *kultur*, and it was and is outrageous to force its members into union with aliens, aliens in language, religion, and history, aliens in culture and *kultur*. I am ready to believe that many editorial tears have been shed in Germany over the hard fate of Wisconsin.

What Wisconsin is alleged to be, what political and commercial enemies want us to believe Wisconsin to be, that Ulster is, an alien colony, artificially created and artificially conserved in the bosom of a nation in the interests of a foreign Power. Ulster is distinctly a "manufactured article," an artificial product. The creators and preservers of Ulster are the Junkers of England, the men who destroyed the Boer Republic and who are now in power again with Lloyd George as a figurehead to fool the democracy of England and of the world. They have their reasons for holding Ireland, and they are exactly the reasons the Prussians had for holding Belgium, the reasons Captain Kidd had for holding every ship he captured. But Ulster is their excuse. Ulster was conceived and begotten and nursed and coddled, as an excuse for the English Junker grip on Ireland. Lloyd George, Asquith, Balfour, and all the other English politicians regularly and periodically remind Ulster of this, its reason for existing. Ulster is, moreover, a garrison, a foreign garrison, now armed partly with English and American armament, partly with weapons graciously supplied by Krupp and the Kaiser before the war, in exchange for hard cash paid by the lords and gentlemen of England. It is the business of this garrison to help hold Ireland for the "superior race," for the authentic originals of Nietzsche's supermen.

A few of the names of the English patrons of this alien colony in the north-east corner of Ireland may be of interest. The late Duke of Norfolk, "leading Roman Catholic layman on this planet," according to some of his English friends, was a very mighty potentate indeed in the organisation that collected and disbursed funds to help Carson fight the Pope. He contributed liberally to those funds. He stood beside Carson at Liverpool, at Birmingham, London, and all over England, while Carson told the English people of the enormity of the iniquity of putting the Protestants of Ulster under a Home Rule Government that would represent a majority of Catholics. His Grace of Norfolk did not believe that Irishmen are unfit for self-government, nor did he think that their religion unfitted them for that task. He merely felt and acknowledged the foreboding that Home Rule for Ireland would be merely one step, but a tremendous step, in advance for real democracy in the British Isles. He and his class, the hereditary legislators, the lords and gentlemen of England, have little use for real democracy anywhere. In addition to this hatred of the democratic principle, opposition to Home

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Rule was good political tactics on the part of the aristocratic party. In large sections of darkest England, the Protestant drum is a fine vote-getter. In some corners of England and Scotland, in fact, it works almost as well as it does in Florida and Georgia. So Norfolk, the Catholic, and Balfour, the Protestant, could count on coaxing away many sound Protestant English votes from the English Democratic party, by merely raising the cry that Home Rule is "Rome Rule."

In the eighties of the last century almost all the leaders of the Irish people were in gaol at the behest of Mr. Gladstone, who gaoled Parnell on the ground that "the resources of civilisation against its enemies are not exhausted." Lord Salisbury and the other leaders of the Tory party then tried to "dish" Gladstone and the Liberals by making a deal with Parnell in gaol. The Tories were to grant Home Rule while the Irish Party was to vote with the Tories in the House of Commons. If that deal had gone through, then I have no doubt the Liberals would have become the champions of Ulster, the creators and upholders of the Rome Rule bogey. It is principally a matter of political tactics between the two English parties: the best men on each side, such as Morley for the Liberals and Wyndham for the Tories, have confessed that Ireland is little more than the shuttlecock of English party-politics.

Other eminent Tories who patronise Ulster are, or were, Lord Charles Beresford, Sir John Jellicoe, the late Lord Roberts, the late Earl Kitchener, Lord French, General Gough, who let the Germans through at St. Quentin in March, 1918, after receiving his promotion as a reward for his services to Carson. With them were associated all the leading figures in London "society." Thus the English navy, the English army, and society were behind the Ulster sham. Society in London consists of two elements: first, the real blue blood that comes down from William the Conqueror; second, the rich brewers, bankers, and pork butchers who buy titles and peerages and pedigrees for good coin of the realm. This second element corresponds to our "big-money" element, just as the first element corresponds to our New England and Virginia and New York aristocracy. When Lloyd George belonged to the Liberal or Democratic party and was fighting to free the Methodists and Baptists of his native Wales from the incubus of an established Episcopal Church, he gave to the nobility and gentry of England who supported and were supported by that incubus, the name of "the British Beerage," because the humble pewter beer-tankard provided most of the funds that paid for most of the titles and pedigrees of those exalted persons. That gentry has been the butt of English satirists from Swift to Meredith. The superstitious awe with which so many Englishmen look up to them invited the caustic wit of Thackeray.

These heterogeneous assemblages of privileged persons instinctively resent anything that helps the toiler or the poor: they instinctively feel that to make the poor comfortable, to give them education, to give them political rights, is to endanger the citadel of privilege. That is the secret of their hatred of Ireland. That is the reason for the manufacture and the upkeep of Ulster. Ireland would quickly absorb and assimilate the alien colony in the north-east corner of Ulster, if the powerful alien sustenance and stimulus were withdrawn. A London Tory paper on the Ulster question is about as reliable as a Wall Street organ on an American labor problem, or an American profiteering scandal. The British Peerage keeps old sores open in Ulster and opens new ones by a most powerful and heavily financed propaganda. Right down to the middle of the war the English army and navy were the family property of the aristocracy. And it was this control of the army and navy that terrified King George and Lloyd George and Asquith into annulling the British Constitution by killing a Home Rule measure that had passed through all the constitutional stages several times. Military rule in the strictest sense annulled and suspended the British

Constitution in the case of Home Rule, merely because Home Rule threatened the interests and defied the Junker prejudices of the privileged class that owned the army and navy.

English democrats are familiar with this glaring fact. They all know that Ireland realises that Ulster is a mere pretence, an excuse manufactured to throw a rag of democratic decency over the naked Junkerism of the English aristocracy. And those English democrats fear that Lloyd George will prove to be too weak a dilution of democracy in the new Junker Government. Hitherto the lords and gentlemen of England of inherited or purchased pedigrees have felt it safe to perform the experiment of sabre-rattling government in the Irish body politic. They have not felt it quite safe to use army, navy, finance, and society against the vital interests of the English people, at all events since the Chartist movement of the thirties of the last century. But now they have a big majority in the new English Parliament, mainly due to Lloyd George's war record and his radical social programme. English Democrats fear that the lords and gentlemen with or without the co-operation of Lloyd George, will try to revive their ancient privilege of ruling by sabre and bullet in England as well as in Ireland. The rule of the sabre and the bullet in England is the ultimate aim and the logical consequence of the scheme of the schemers who manufactured and sustained and who work the Ulster sham and bogey. And this is the reason why the Chestertons, the Wellises, the Massinghams, the Morleys, the Burnses, and all the thinking Democrats of England hate the very name of Ulster. For Ulster suggests to them the horrors of privilege and caste from which England tried to free herself by revolution after revolution.

Let nobody blame Ulster. Inanimate puppets are not responsible. Let the blame fall on the wily tricksters who manufactured the puppet and pull the strings, and they are the Junkers of England. Part of the Junker plan is to direct attention to the antics of their Belfast puppet and then talk about Irish disunion. This patent fraud seems to deceive some well-meaning persons in America. "No-Popery," yells the Belfast gramophone. "Irish dissension," say the American dupes of the London operator of the gramophone.

WEDDING BELLS

O'NEILL—LEVEY.

The wedding took place recently at the Church of the Sacred Heart, Petone, of Mr. Thomas O'Neill, son of Mr. F. O'Neill, of Glenham, Southland, to Miss Cecilia Levey, tenth daughter of Mr. and Mrs. J. Levey, of Plunkett Avenue, Petone. The Rev. Father P. Quealy officiated. The bride, who was given away by her father, was charmingly attired in a gown of white crepe-de-chine with pearl trimming. She also wore the usual veil and orange blossoms, and carried a shower bouquet of cream roses and maiden-hair fern. Attending the bride were two sisters—Winifred, who wore a dainty frock of pale pink georgette and a leghorn hat trimmed with pink roses; and Gertrude, who wore blue georgette and a ninon hat; both bridesmaids carried shower bouquets of cream roses and carnations. Mr. Ernest Umverricht was best man. After the ceremony a reception, at which there were over 100 guests, was held in Jones Hall. The bride's mother received the guests. Subsequently the newly-wedded couple left for Wellington, en route to the Wairarapa on their wedding tour. The bride's travelling dress was a navy tailored costume and grey hat. The bridegroom's present to the bride was a gold neckchain and aquamarine pendant, and to the bridesmaids respectively a gold ring set with aquamarines and a cameo ring.

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THE POWER OF THE MASS

In the course of a sermon at the mission conducted recently by the Marist Fathers at St. Joseph's Church, Buckle Street, Wellington, Father Ainsworth said that the life of almost every priest was full of incidents, and he proceeded to relate an incident of his early days in the priesthood to illustrate the subject of his sermon—the Mass. He was attached (he said) to the parish of Te Aro, which in those days included St. Mary's, St. Joseph's, and St. Anne's. The greater part of his duties was in the care of souls in the Wellington Hospital.

One day he proceeded from the presbytery on his bicycle to pay a visit to a parishioner in Newtown. He cycled along, and suddenly found himself at the Hospital. He thought to himself that he must have been dreaming, as he had no intention of visiting the Hospital, but as he had reached there it occurred to him that he might as well take an opportunity of seeing the secretary on a matter he desired to discuss with him. He went to the secretary's office, but found that official out, which was most unusual. On inquiring as to the secretary's whereabouts, he was directed to one of the wards. While there he saw a case being brought in. Going over to investigate, he found the patient was past human aid, and so he determined to stay in case the man was a Catholic and desired the consolations of our holy religion in his last moments. When the patient was placed in the ward Father Ainsworth went over to the bedside and found he bore a name which was unmistakably Catholic, but the card over his bed indicated that he professed no religion. One of the rules of the hospital is that no clergyman is to approach a patient other than of his own denomination, on religious matters. Recorded as having no religion, therefore, the priest, entertaining a suspicion that the patient was a Catholic, spoke to the man, but received a very hostile reception. The priest's presence seemed to irritate the man, and he gave expression to some of the vilest language it was possible for a man to use. Persevering, however, the priest at last got the man into a more reasonable frame of mind, and he admitted that he was brought up a Catholic but had given up the practice of his religion. The poor fellow was filled with despair, but after much exhortation, he at last consented to make his confession. Father Ainsworth immediately left to procure the essentials, and arrived in time to administer the last Sacraments.

Reflecting on the remarkable manner in which this man was converted, the priest asked him whether he had continued some practice of his holy religion. The man replied that he had not practised his religion for years. He then requested Father Ainsworth to take charge of a letter which he had received a few days before from his aged mother in Ireland, and to acquaint her of his death. The letter was from an anxious mother who hoped her son was regular in the performance of his religious duties. She had had (she wrote) the Holy Sacrifice of the Mass offered up for him that he would not die without God's priest to administer the last Sacraments, and to die a happy death. The end came, the penitent dying with the priest holding his hand.

Father Ainsworth wrote to the mother in Ireland conveying the news of her son's death, and informed her that owing to the Holy Sacrifice of the Mass offered up for his happy death, he had died fortified by all the rites of Holy Church. People might say that this episode of his (the speaker's) life was a coincidence, but his deviation unconsciously from the road he set out for, and subsequent happenings at the hospital, were something more than a coincidence. It was undoubtedly the guiding hand of Divine Providence in response to the mother's offer

of the Holy Sacrifice in far away Ireland for the spiritual welfare of her son.

PRESIDENT WILSON ON IRELAND.

In a book written by President Wilson 30 years ago, when he was a young man (says the *Catholic Press*), there are some very sapient sentences on the relation of minorities and of majorities to the law, together with a very pointed reference to the misgovernment of Ireland as an example of the truth of his sayings on this subject. In view of the President's unique position as the personage capable of exercising in the Peace Conference more potent influence than any other member of it upon questions involving the fate of small nations, it is only right, in the highest interests of Ireland and of international justice, that his remarks upon the iniquity of the system under which Ireland is denied freedom should be given the widest publicity. Mr. Wilson wrote:—"The power of the community" must support law or the law must be without effect. The bayonets of a minority cannot long successfully seek out the persistent disobediences of the majority. The majority must acquiesce or the law must be null. "This principle is strikingly illustrated," continued the future President, "in the inefficiency of the English repressive laws in Ireland. The consent of the Irish community is not behind them, though the strength of England is, and they fail utterly, as all laws must which lack at least the passive acquiescence of those whom they concern." These weighty words are reproduced from the President's learned and cogently reasoned book, *The State Elements of Historical and Practical Politics*, written in 1889, when he was Professor of Jurisprudence and Politics in Princeton University.

Ireland will be intensely anxious to know whether President Wilson adheres to the principle enunciated in his younger days when he referred so scathingly to the scandal of British misrule of Ireland, and whether he will stand up for it at the Peace Conference. This principle in relation to Ireland applies with the same force as when laid down by the President three decades ago—indeed, with infinitely greater force now in view of the refinement of Prussianism marking the coercive activities of the military regime in that country. *Litens scripta manet*. If Ireland should fail to secure the right of self-determination by means of the Peace Conference, history will judge President Wilson's record in connection with her fate by the standard of right which he proclaimed in the extracts taken from his book.

AN APPRECIATION OF CARDINAL MERCIER.

Exchange of international visits may be expected to be much the fad in the coming months (says the *Post Despatch* of St. Louis, U.S.A.). No matter how great the number of these exchanges and no matter how conspicuous the other personages participating in them, American interest in one announced for some indefinite date in 1919 cannot be dulled. This is a visit by Cardinal Mercier of Belgium. He did not direct armies like Foch. He was denied the privilege of freely expressing, like Wilson, the great principles of right and justice involved in the conflict. The oppressors of his country knew how dangerous would be the use of that privilege. But, virtually mute, deprived of means of resistance, he radiated moral influence, issued commands that were none the less obeyed because unheard, exercised the potent leadership which the imponderables exercise, assumed command over souls.

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Current Topics

A Masonic Crime

It is now ascertained that the assassination of President Paes, the head of the Portuguese Government, was the result of Masonic plotting. The London *Times* is compelled to admit the truth, but it pathetically observes that violence begets violence and that the stern measures of the President were met by force. The *Times* does not insist on the important fact that the President was supporting a lawful Government against rebels and that stern measures were not only legal but necessary. Contrast this lame apology for murder with the horrified attitude of the mother of forgers and liars when Irish peasants, driven to fury, take the law into their own hands. President Paes was guilty of the crime of being just to the Catholic Church. That is at once sufficient explanation of the sympathy, hardly hidden, of certain sections of the press with his murderers. The one thing the sun never sets on in the British Dominions is bigotry and dishonesty of that sort. The Empire is so undermined by Masonry and Orangeism at present that Englishmen will have a hard task before them on the day they make up their minds to free their own country. British soldiers fight while the members of a Continental Secret Society and Jews reap the profits and make the laws of the land. Is it any wonder that we have a system of education which frankly aims at killing Christianity? The army, as any of the returned men will tell you, is honeycombed with secret societies, and the "grip" is often a better claim for promotion than merit. A year ago a high authority said that merit, efficiency, honesty were the greatest obstacles to a man's progress in the N.Z. army. Could it be otherwise? Is it otherwise wherever Masonry and its influences get hold on the country?

The Politicians and their Tool

A contemporary points out that the latest dodge of the P.P.A. is to split the Labor Party in the interests of the profiteers. It is clear to us that from the first the P.P.A. has been promoted and fostered by the incompetent political party which, to his own shame, Sir Joseph Ward saved from extermination by lending his talents to old and bitter opponents. In a country ridden by wowsers and bigots, as this Dominion is, any politician of the Nosworthy type can secure a number of votes by making outrageous and anti-Christian attacks on his fellows, provided the fellows be Catholics. Catholics and Irishmen stand for honesty and religion so frankly that the ignorant fringe of the nondescript Churches that stands for nothing good on earth or in heaven will support any man who is ready to pander to hatred. For three years the aim of the P.P.A. was to stir up the feeling of the rabble of New Zealand against the Catholic Church, and a fitting leader and spokesman was found in a man whom a returned soldier horsewhipped for vile calumnies concerning a dead sister. That this person still continues to speak in the South Island for the P.P.A. is sufficient evidence that only those who have abandoned self-respect and decency belong to that organisation, and that he is aided and abetted by certain parsons is proof of the degradation to which religion has fallen in certain Protestant Churches. The P.P.A. has done no harm to Catholics, and it never can. The Church is too big and too great to be affected in any way by the tactics of a hired mud-slinger and his backers, whose only achievement up to date has been to draw forth the condemnation of every Protestant who loves truth and justice and abhors deceit and falsehood. The aim now is to get hold of as many laborers as possible with a view to splitting the Party and securing a victory at the next elections for august Orange statesmen who have during the war protected and encouraged the schemers who did all in their power to stir up internal strife in New Zealand when unity was imperative.

These people called on Catholics to go and fight. Catholics did go and fight in numbers which put the wowsers to shame. Whether the vile and cowardly defamer of the dead will gain a following in Labor circles depends exactly on the self-respect of the workers. If there be a large percentage of returned men among them they are not likely to forget that when they were fighting in France the chief spokesman of the P.P.A. was busy here at home concocting filthy letters attacking the good name of a sister of one of their comrades.

A Domestic Concern

With brazen audacity and with no sense of shame for the crimes of England the hired press all over the world—including that part of it which pursues a dead chaplain to the grave with anti-Catholic spleen—has attempted to persuade its readers that the Peace Conference could not possibly interfere in favor of Ireland as her persecution was "a domestic concern" for England. In America the British spies went so far as to assert that the President had actually expressed this view himself—an assertion followed immediately by a denial from White House in which the statement was branded as a malicious falsehood. Orange and anti-Catholic effrontery, which during this war have manifested to the nations the spectacle of Britain in the role of a tyrant while inviting men to fight for freedom, never stops at a malicious falsehood. The descendants of "the scum of England and Scotland" are too intent on their own selfish ends and on hating Catholics to bother about such trifles as telling the truth; and has not their official patron, Lloyd George, established an agency of lies over which the German-Orange rebel Carson was given control—in the interests of truth of course? However, another consideration will serve to illustrate the radical perversity and dishonesty of the gang of Brithuns who are deserving the gallows at the hands of an outraged British Democracy. Article 11 of the League of Nations reads:

Any war or threat of war, whether immediately affecting the high contracting parties or not, is hereby declared a matter of concern to the League, and the high contracting parties reserve the right to take any action that may be deemed wise and effectual to safeguard the peace of nations. *It is hereby also declared and agreed to be the friendly right of each of the high contracting parties to draw attention of the Body of Delegates or of the Executive Council to any circumstances affecting international intercourse which threaten to disturb international peace or the good understanding between nations upon which peace depends.*

When the League agreed upon this clause it would almost seem as if the men who drafted it had in mind the squirming Brithuns who want a monopoly of the right to persecute and plunder if they can make out that it is only in "domestic concerns" they exercise it. Here it is clearly laid down that the Powers have the right to interfere even in "domestic concerns" for the sake of international peace and good understanding between nations. And even to the dense intelligence of a Lloyd George it ought to be obvious now that the lesson of American history is that the men who once threw off the yoke of British despotism will never rest while the land of the soldiers who played the largest part in helping to win that victory is ground down as cruelly as ever was Russia under the tyranny of the Czar. In saying this we are presuming that English statesmen read history and use their reason, although we are aware that facts tend to convince an impartial observer that reason is above and beyond them in all their doings.

Extreme Labor Views

Extremes beget extremes. The Plutocracy has begotten the *Internationale*. If there are Labor views which are dangerous and unsound it is only because

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there are profiteers who are unjust and unscrupulous. Whatever be said against Socialism let us never forget that it has at its root a great, crying wrong, and that after all it is only a blind, bitter attempt to hit back hard at its foes. The pity is that Labor could not be guided to hit back effectively and wisely, in a manner that would help itself and injure nobody. Extremes seldom help anyone and as a rule they hinder others promiscuously. And the extreme measures to which Labor is trending in many countries are unlikely to be for the ultimate benefit of the movement and are almost certain to cause great harm to innocent people. What we all want is a remedy, not an annihilation. We want a sound, safe form of government, but we do not want anarchy; and it is towards anarchy that extreme Labor is moving nowadays. What we want is reconstruction, not destruction. The *Internationale* is out for the latter and does not pause to discuss whether existing systems can be improved or not. They stand for views which not only humanity as a whole but also sane Labor rejects as opposed to progress and stability. They aim at the abolition of rights which would make the individual subservient to the State and would introduce tyranny as bad if not worse than that of Plutocracy. Sane Labor has its work cut out to keep apart from incompetent and unphilosophical anarchists who neither realise nor care whither they are going and who are deaf to all argument and reason. It is precisely from such persons that sane Labor suffers most, and we have known even here its defeat at an election because of the thoughtless and foolish speech of an uneducated speaker who did not know what he meant himself. From such persons and their violent words Labor receives hard blows and no little injury. The common sense of the community is against violent talk and violent threats, and who shall blame it? The Plutocracy certainly does not aim at human welfare, and as much may be said of the anarchical agitators on the fringe of Labor. What we all want is a *via media* in which all can meet with a reasonable hope of promoting the common good. The common weal should be the test. Whatever is opposed to it should be condemned by all, no matter of what party they are. And the root of true progress and welfare must always be a jealous safeguarding of the rights and liberties of individuals and of families—rights founded on the law of nature and on God's charter to humanity which no human power can abolish without disaster. Anarchy is as dangerous as Plutocracy, and the Servile State is as bad as either. Surely the good sense and the intelligence of communities ought to find a way out on which all can work together for the common good and for the well-being of their country. Somewhere between the injustice of the profiteers and the anarchy of the extremists lies a Golden Mean which should supply a meeting place for all classes. With proper and just restrictions placed on the rapacity of capitalists, with an honest effort on the part of Labor to develop instead of destroying human liberty class war ought to abate sufficiently for all to get breathing time enough to reflect on the fundamental principles of the eternal laws which all must observe if the world is to remain safe and sane at all. Class needs the help of class instead of its enmity. Self-sacrifice is demanded on both sides for the common good, and without self-sacrifice there can be but selfishness which is the radical cause of all social evils. In a word education is the panacea. Our schools have led the world astray. Our politicians have taught children that there is no God and that His law does not matter. Until that wrong is righted we shall have disorder and disaster, morally and socially. And, here again, without a doubt the blame lies with the place-hunters and the fawning figure-heads who sell their souls for votes from an ignorant rabble.

The Italian "Popular Party"

Some weeks ago the Liberal and anti-Catholic Italian papers were rejoicing for some reason over their own announcement that a Catholic Party, loyal in

perfect adhesion to the State and independent of all ecclesiastical authority, had been formed. As usual the canard was cabled across the world and even reached us out here. In the issue of *La Civiltà Cattolica* for February 15, we find an article setting forth the truth that lies at the foundation of this exaggeration. As far back as 1896, among a section of young Italians a movement was visible which was the remote origin of the recent rumor. In that year it was stated in Milan that Catholic public social activity ought to aim at the conquest of political power. A young journalist of great promise in those days more than once told us of his dreams in this direction—dreams, alas, that had a termination that none of us could then foresee in his case. The movement met with opposition, yet under its extreme views lay a germ of sound policy inasmuch as it aimed at uniting Catholic forces in a way that would enable them to do effective work for the salvation of society. A combination of effort on the part of all lovers of good order and morality was eminently desirable to restore public life and to renew the force of the principles of Christian civilisation in Italy. The need for this was felt by all thoughtful men—even by liberals and anti-clericals—who loved Italy. After the revolutionary troubles of 1904 Pius X. saw it so clearly that for the security of the public order he consented to allow Catholics, under certain conditions, to take an active part in politics, from which they had withheld so far as a protest against the usurpation of the Government. One of the conditions laid down by the Pope was that no formal Catholic Party should be formed, either within or out of Parliament, so that no deputy could come forward as the representative of the Catholics, and much less as the spokesman of the clergy. Accordingly, Catholics voted for whatever candidate they judged likely to support order and morality, even when the candidate was known to be opposed to them in other ways. The Pope's permission was a provisional measure, suggested by conditions which were changeable. The conditions, as a matter of fact, changed for the worse both before and since the war: the danger of anarchical revolution became more imminent throughout the whole nation. The permission given after 1904 was restricted and conditioned by ecclesiastical authority. For various reasons this particular dispensation did not seem any longer to meet the case, so aggravated had the social evils become; nor was it deemed wise that even so indirectly as by such remote intervention the ecclesiastical authorities should seem to participate in politics. The Vatican will not be bound up in any way with any party. Catholics who are elected will strive for the maintenance of good order, but they will not do so as a Catholic Party in any sense. They are members of a Popular Party, which aims sincerely at promoting the welfare of Italy, but as a Catholic Party they have no mandate and no standing. This new Popular Party has already given proof in its programme that it is not and cannot be a Catholic Party. The *Civiltà Cattolica* points out that while it affirms the "liberty and independence of the Church," it omits all mention of the ministry and jurisdiction according to the triple power of teaching, governing, and sanctifying communicated to the Church by Christ. The omission is notable because the modern atheist States oppose the Church precisely in the application of this power, and put obstacles in the way of its exercise of legislative, executive, and punitive functions. The Popular Party did not submit its programme to ecclesiastical supervision, and it puts forward more than one point about which Catholics will freely exercise their good judgment. The *Civiltà Cattolica* states clearly that Catholics as such assume no responsibility for the new party, and that whoso joins it does so at his own risk. It will be time enough to express approval or the contrary when the Popular Party has come forth and tried its mettle in the political arena.

The fervent practice of humility will render you an object of complacency to the Heart of our Sweet Saviour.—Mother M. of the Sacred Heart.

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ON BELLS

If a man should sit down to think of all the loveliest things in the world, though his meditation lasted as long as St. Brendan's rapture, he would not be able to think of anything lovelier than bells. Not that all bells are lovely; some are raucous, others strident, others again querulous and ill-mannered; and there are cracked bells. But even poetry is vulgarised by bad verse and brought into discredit—and so bells must not be judged by those hanging in railway stations any more than the sacred poets can be dismissed on account of the doggerel of a rhymester. If we consider poetry, in its essence, as the perfect utterance of beautiful ideas, then bells have a peculiar poetic quality. They are akin to poetry in that they touch life at all points; like it, too, in their antiquity, universality, and charm. Their chiming is not music except in the sense that verse is music: a chime, as a rhyme, may have music in it. Bells require words, and if no words are chanted by them somebody is sure to supply a phrase to make good the lack. They speak a language more often than they sing.

Bells are for all moods. They are cheerful and plaintive, merry and solemn in turn. Often the same bells can be rung with perfect aptness for a wedding as for a burial, though there might be various sets of bells for the various functions of bells. A carrillon of glass would only fit the funeral of a fairy as a great gaunt iron peal would be most in keeping with the marriage of a miser. It is an outrage to force bells to dance to a tune for which they were not made, or to weight their tripping feet with heavy metal.

Who does not love their sweet gravity carried on a faint breeze across a twilight water? And are they less beautiful upon the sheep of the downs or on sleigh-horses? Lovers among woods of bluebells hear in their secret hearts not the music of an orchestra, but the music of bells.

Tennyson felt them to be symbolical as they rang out the depression of the old year and rang in the hope of the new. Though they have been put to sentimental usage, more often they have stirred their hearers to bravery. To Whittington they prophesied that he should be Lord Mayor of London; and to Londoners they are a token of civic pride, for the definition of a cockney is one who has been born within the sound of Bow Bells.

Far older than our civilisation and our faith, they were introduced (so it is said) into the Church by Paulinus, Bishop of Nola, and from the worship of Isis were baptised in Holy Water. In England they were used (for Bede mentions them) long before St. Dunstan; but it was that great man who cast them for general use. From henceforth they rang continually over the land. At their three strokes given at the

Consecration of the Host, men would turn in their houses towards the church where the Holy Sacrifice was being offered. Instead of a muezzin upon a minaret, a bell rung from a steeple called the faithful to the saying of the "Angelus." Excommunication was made by bell, book and candle, and the dead-bell tolled the passing of a soul. But of all sacred bells, those I love most are the little bells and the big which they ring at Mass on Holy Saturday. In some countries carnival is held at the Sanctus for 20 minutes, and flowers fall like golden rain from the roof; but we, staid English Catholics, keep the bells.

The bells that I do not love are bicycle bells and the horrid alarm-bell that wakes me in the morning. The one sort makes one jump aside and swear; but I have a way with the other that effectually stops its nonsense. Much pleasanter are dinner bells and the bells that ring if you can hit very hard with a hammer in a fair. As for the fire-engine bell, that always puts fire into my blood.

A bell is sometimes a crisis. Keats hears the nightingale, and its voice is

"like a bell,

To call me back from thee to my sole self."

More often a bell is the regulator of routine. I knew a man once who tried for seven months to be a monk; and though he probably feels kindly disposed towards bells now, he spoke (irreligiously, I think) of the cloister bell that called him to his choir-stall as "that blasted bell!" He was young and foolish, or he would have known that even the bell of a clock tower has a wise ritual, and tells sweetly of the passage of time and of an undue grave.

I could go on; but I remember that Mrs. Meynell has written in her essay on *The Spirit of Place*:—"The inarticulate bell has been provided with too much interpretation, too many rhymes professing to close with her inaccessible utterance, and to agree with her remote tongue. The bell, like the bird, is a musician pestered with literature." I also have pestered the bell, though not, I fear, with literature. Supposing that we take it and drop it, as the Scandinavian raiders dropped Bosham Bell in Bellhaven Harbor? Not even a team of seven milk-white oxen could draw that bell to the land: and wild horses shall not recover my bell. I am tired . . . a bell can grow monotonous!

ALOYSIUS CAREY, in *The New Witness*.

One way to recollect the mind easily in the time of prayer, and preserve it more in tranquility, is *not to let it wander too far at other times*: you should keep it strictly in the presence of God; and, being accustomed to think of Him often, you will find it easy to keep your mind calm in the time of prayer, or at least to recall it from its wanderings.—*Brother Lawrence*.



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OBITUARY

MR. TIMOTHY MORONEY, ROSLYN, DUNEDIN.

The death occurred on Thursday, May 8, at his residence, Hart Street, Roslyn, Dunedin, of Mr. Timothy Moroney, a much-respected member of St. Joseph's Cathedral congregation. The deceased was born in 1850 at Kilworth, Co. Cork, Ireland, and arrived in New Zealand in 1875. For some years after his arrival in the Dominion he was engaged in the flourmilling and other industries. He eventually joined the N.Z. Railway service, in which he remained until he retired on superannuation. Prior to coming to Dunedin the late Mr. Moroney resided at Kakapuaka, in the Clutha district, where he reared his family. He was an exemplary father, and no circumstance was ever allowed to interfere with his, or his family's, attendance at Holy Mass, or other religious duty. At the outbreak of war four of his sons enlisted for active service. Two returned to their home during the past few days—Sergt. James and Private Edward: the other two—Lieut. Denis and Sergt. Joseph—are still in England. The late Mr. Moroney did not enjoy good health in the latter years of his life. In his last illness he received the devoted ministrations of St. Joseph's Cathedral clergy, and died fortified by all the sacred rites of Holy Church. He is survived by a widow, three daughters, and six sons. Father Spillane officiated at the interment in the Anderson's Bay Cemetery.—R.I.P.

MRS. MARIA FORD, OAMARU.

The death is recorded of another early colonist, and one of Oamaru's earliest settlers, in the person of Mrs. Maria Ford, relict of Mr. P. Ford, who passed away at her residence, Ali Street, last week, after a somewhat protracted illness patiently borne. Mrs. Ford, who was in her 75th year, was a native of Cappataggle (Ballinasloe), Co. Galway, Ireland, and emigrated to the Dominion with a sister in her early girlhood, and during the course of a well-spent life had witnessed the growth of settlement from a wilderness of bush and tussock to its present state of healthy civil and commercial prosperity. The deceased lady arrived in Port Chalmers by the ship *Lady Egidia* in 1860. She was a resident for some time in Dunedin, where she was married five years after arrival. She passed her early married life in the Maitaia district, later moving with her husband and family to Oamaru, where half a century has been spent, principally in the old home at Ali Street, where a large family of eight daughters and three sons has been reared and educated. Of a gentle and sympathetic nature, generous to a fault, and a true comforter to those in trouble or sickness, Mrs. Ford made a legion of friends, who will deeply regret her passing and revere her memory. The respected couple celebrated their golden wedding a few years back, and a year ago Mr. Ford predeceased his wife. The surviving descendants comprise nine children, and quite a small host of grand and great-grand-children, mostly settled in and around the Oamaru district. The deceased lady was a staunch and fervent member of St. Patrick's congregation, and was attended during her last illness by Father O'Connell, who administered the rites of Holy Church a few days previous to her passing away. Requiem Mass was celebrated at 9 o'clock on last Friday morning at the

Basilica, by Father Ardagh, nephew of deceased, who also officiated at the interment, assisted by Father O'Connell.—R.I.P.

A LITTLE BALLAD OF BILIBALDUS.

Bilibaldus Pirkimérus,—

When I sicken, be my stay!
When my heart in me is stricken,
And I doubt the God of Day.

Bilibaldus Pirkimérus

Every groan turned into gold,
When the blight fell on the region
God had given him to hold.

Bilibaldus Pirkimérus!

Fast he lay there with the gout,
But the fire-flash in the ashes
Of the furnace was not out.

There he lay; but with a whisper

He controll'd his empery,
And the fire in his old fingers
Made the drum beat gloriously.

When my heart grows cold—when, wounded,

I lie cursing at my fate,—

Bilibaldus Pirkimérus,—

Set the music at the gate!

ERNEST RHYS, in *The New Witness*.

LABOR IN QUEENSLAND.

There can be no doubt that the great success that Labor in politics has secured in our State must be attributed to the confidence which the people have in the ability of the leaders to govern, and that these men have lived up to their trust and reputation has been amply proved in their enterprise and courage in launching out into State businesses, with a view of catering for the people's welfare and clipping the wings of commercial pirates (writes the Brisbane correspondent of the *Catholic Press*). The wonderful success which the Premier, Mr. Ryan, has attained in our law courts against the full force of the Tory bar, and, it must be said, at times a very unsympathetic court, has lifted him on a plane in the people's estimation which has made him quite a hero. In his joint capacity of Premier and Attorney-General he has dared to create precedents, and has issued Orders-in-Council which have given shocks to Conservative constitutionists who have judicially questioned his authority, but who have had to compulsorily acknowledge that his law was sounder than theirs, and that his acts were perfectly legitimate. It will be remembered that Mr. Ryan, acting on behalf of Queensland and the Imperial Government, took certain action regarding some cattle which was commandeered, and, since that time, he has had to fight an action with respect to these cattle in the various courts here, and later on in the Privy Council. The Home Government, recognising the uncommon legal ability of Mr. Ryan, invited him to London to appear on their behalf, with the result that he has come through with flying colors, handsomely winning the case.

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OAMARU.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 24.

St. Patrick's College re-opens on Tuesday, after the term holidays.

During the absence of Fathers Hurley, S.M., Adm., and O'Connor, S.M., who were attending the retreat of the Marist Fathers at St. Patrick's College, Father O'Ferral, S.M., of Greenmeadows Seminary, was in charge of the St. Joseph's parish.

The combined parishes of Thorndon and St. Joseph's will hold a bazaar at the Town Hall towards the end of the year, probably in October. The preliminary arrangements are already receiving attention. The proceeds are intended to aid in liquidating the debt on the school buildings in each parish.

The annual competitions in connection with the Thomas Moore Anniversary, which are being conducted to-day, are causing much interest. No less than 78 entries were received—9 for the choir items, 34 for the solo sections, 10 for the duets, and 12 for the elocutionary contest. Mr. F. J. Oakes is acting as adjudicator for the musical items, and Mr. P. J. O'Regan in a similar capacity for the elocutionary sections.

Napier

(From our own correspondent.)

May 23.

Councillor W. J. McGrath has been appointed to represent the Borough Council on the Napier High School Board.

Father Ainsworth, Marist Missioner, passed through Napier last week en route to Gisborne, to conduct a fortnight's mission.

At the recent Napier Municipal elections, Messrs. G. P. Aldridge and W. J. McGrath were elected members of the Napier Borough Council.

Mr. G. P. Aldridge, secretary of the Napier Returned Soldiers' Association, and Mr. Brian Malone, a member of the association, are at present visiting Christchurch, attending conferences in connection with the Returned Soldiers' Association.

Widespread regret was felt at the recent death of a well-known Napier resident, Mrs. M. Lloyd, wife of Mr. George Lloyd, who passed away while on a recuperative visit to Gisborne. The deceased lady had been in ill-health for a considerable period. She leaves a grown-up family of four daughters—Mesdames Kiley (Wellington), Silverwood (Gisborne), Lawry (Napier), and Miss Lloyd (Napier).—R.I.P.

The Hastings School Committees' Association recently complained to the Education Board re the provision of examination rooms, objecting to the using of the Catholic schoolrooms for holding synchronous examinations. At the last Hawke's Bay Education Board meeting the senior inspector, reporting on this matter, pointed out the absurdity of the objection, and the board decided to support the inspector.

A Catholic social was held at the Taradale Town Hall on May 19, when there was a very large attendance, including many visitors from Napier. Mrs. O. Anderson's band, in its usual pleasing style, supplied the music. Mr. T. O'Reilly and his assistants were indefatigable in their effort to see that a pleasant time was spent by all. A first-class supper was provided by an energetic ladies' committee.

At the Easter Competitions at Napier, the following Convent pupils gained prizes:—Song, Miss Gwen-

doline Bickerstaff; piano (champion), Miss E. Sattler, (under 14), Miss M. Berry, (under 16), Miss W. McCarthy, (under 18), Miss W. McCarthy, (duet), Misses Dineen and Lette, Misses L. Takarangi and B. Renata, Misses S. Hunia and L. Takarangi; graceful dance, Miss M. B. Dallow; sailor's hornpipe, Miss M. B. Dallow; piano (under 12), Miss T. Kirk; action song, Sacred Heart High School (1) and St. Joseph's Parochial School (2); school choirs, St. Joseph's Native School Choir (1).

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

May 26.

Father Hegarty (Westport) is at present a guest at the episcopal residence.

A euchre social is to be held on Thursday, June 5, in the Oddfellows' Hall, Woolston, the proceeds being intended to augment the new local Catholic School building fund. An attractive programme has been arranged.

The many friends of Father O'Hare will learn with regret that his health has been so impaired that his medical adviser has deemed an operation necessary. Father Fogarty (from the Cathedral) is doing duty at Kumara in the meantime.

Marist Brothers Old Boys have six representatives in the Canterbury team to play in the match against the Maori team on Saturday, these being J. C. Mullins, D. McCormick, E. Fitzgerald, J. Ellis, L. Petersen, and J. Smith. On last Saturday M.B.O.B. seniors defeated Albion by 21 points to nil; in the second grade contest Marists were defeated by Technical by 6 points to 3; third grade lost to Riccarton by 12 points to 3; fourth grade won against North Canterbury by 54 points to nil; fifth grade defeated Technical by 11 points to nil. The school senior team defeated Sydenham by 12 points to 8, and the juniors lost to Woolston by 11 points to nil.

Members of the Cathedral Choir and their friends assembled in the Catholic Club Rooms on last Thursday evening to bid farewell to their organist (Mr. H. Hiscocks) and conductor (Mr. P. F. Hiscocks), who are leaving Christchurch to resume their former positions at St. Patrick's Cathedral, Auckland. Very Rev. Dr. Kennedy, Adm., presided, the Very Rev. Dean Van Dyk and the Cathedral clergy being among those present. A musical and elocutionary programme was contributed to by the following:—Miss Rings (piano solo and song); Misses M. G. O'Connor, Dorothy Taylor, E. D. Taylor, E. Collins, E. Moloney, and Father Murphy (songs); Messrs. D. Dugay and A. P. De la Cour (humorous character sketches). At an interval the Very Rev. Dr. Kennedy spoke in appreciative terms of the good work accomplished in the choir by their departing guests. A great variety of high-class music had been introduced into the choir since the advent of Messrs. Hiscocks to this city. He could not let the opportunity pass (he said) without referring to the edification the conductor had given to all, and to the most obliging manner of the organist, who at all times, outside his official duties, had been at the service of the congregation and the children's choir. In saying farewell on behalf of the choir members particularly, he (the speaker) did so with regret, but there was a consolation attached to the parting by the fact that the talents of the Messrs. Hiscocks were to be at the service of our co-religionists in another part of the Dominion. He wished (he said) to refer to the great assistance Mrs. P. F. Hiscocks had been to the choir by her consistent attendance and willing services, and he had great pleasure in asking Mr. and Mrs. Hiscocks, sen., and the talented organist, Mr. Harry Hiscocks, to accept from the choir members tokens of esteem that would serve as links of friendship, and remind them of

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their short, though successful, terms of office at the Cathedral in Christchurch. In accepting the gifts, the recipients thanked the Very Rev. Administrator for his kind remarks, as well as all those who had assisted to make their stay in Christchurch a happy one. Many kindnesses had been shown them, for which they were heartily grateful. Coincident with this function, the choir, through Father Long, presented Miss E. Moloney with a token of esteem, and as a memento of her approaching marriage. Father Long referred to Miss Moloney's sustained interest in the choir work as shown by her constant attendance, and on behalf of her fellow-members wished her a bright and happy future. Miss Moloney gratefully acknowledged the gift. Supper was served, and "Auld Lang Syne" was sung in conclusion.

THE ARMY, THE KING, AND THE IRISH QUESTION

A somewhat remarkable petition has been presented during the past week to the King asking his assistance towards having Ireland's claim for self-government laid before the Peace Conference (says the *Glasgow Observer* of March 15). The petition has been signed and presented by a group of Army officers who have taken part, many of them a notable and distinguished part, in the war. Two generals, three colonels, seven majors, 42 captains, and twice that number of officers of minor rank, some demobilised and some still serving with the colors, and all of them claiming to represent "a very large majority of the fighters of Irish birth and Irish blood in the Allied forces," ask the King's assistance towards the furthering of an Irish settlement.

We fear that petition will prove a vain one. The King is not a Home Ruler, so far as can be gathered. He has not the Irish sympathies of his father, and the statement attributed to him regarding the Sinn Fein insurgents that "they ought all to be shot" would go to show that the sympathy of the Sovereign is with the disloyal Carsonite rump which threatened to transfer its allegiance to the Kaiser rather than with the well-disposed bulk of the Irish people who—at any rate prior to the Maxwell massacres—were willing to promote, accept, and adopt an international settlement which would leave Ireland a self-governing unity within the Empire.

The King is reminded that 200,000 fighting men volunteered from Ireland for service in the war, and that at least an equal number were furnished by voluntary enlistment in Great Britain, while from the Dominions the voluntary enlistment of Irish soldiers is something which even the Honors Lists of the Colonial forces adequately attest. It is indicated that the petition has been signed by the widows of William Redmond and Thomas Kettle, another of the signatories being General Hickie, who commands the 16th Division.

The petition reminds the King that the Home Rule Act, "a great pact of international appeasement," was ratified when the war began. While quite respectful in its terms, the petition does not mince matters in its statement of fact—

"The petition urges that, in virtue of her efforts and sacrifices in the battlefield, as well as the intrinsic merits of her cause, Ireland is entitled to benefit from the victorious assertion of those great principles which she has given of her life blood to maintain. . . . Victory over the Central Powers has now happily been achieved, but we Irishmen upon our return home find cause for deep dissatisfaction. Ireland has been told by certain of your Majesty's responsible Ministers that she shall not have the Home Rule which the Imperial Parliament enacted for her unless she assents to the permanent amputation of a portion of a province. . . . In our opinion Ireland as a nation has been robbed of her treaty rights, and the Irish people as a race reduced to the position of helots by the withholding of that which, in virtue of their citizenship, they had won by constitutional action. . . . We respectfully pray, therefore, that Ireland's claim may be referred to the Peace Congress, of which the President of the

French Republic in his opening address described the objects as "nothing but justice, justice that has no favorites, justice in territorial problems, justice in financial problems, justice in economic problems," and whose task "to remake the map of the world . . . in the name of the peoples" on condition that it "shall faithfully interpret their thoughts and respect the right of nations, small and great, to dispose of themselves and reconcile it with the right, equally sacred, of ethnical and religious minorities." . . . We pray your Majesty that the long agony of Ireland may thus be at length assuaged, and that her future destiny may be moulded by the application of those great principles which we, as Ireland's devoted sons and humble representatives, and as portion of your Majesty's armed forces, have aided in enthroning upon the judgment seat of human civilisation."

It is unlikely that the petition will have much, if, indeed, any, effect. After all, the Government in power is essentially a Unionist Government. (Its puppet Premier is obliged to send out letters of support to Unionist candidates in current by-elections.) It exists to uphold, maintain, and apply the views, principles, and desires of the Unionist Party, which is its master. It is therefore hopeless to look for Home Rule from such a source. Nothing but the force of American pressure or of physical necessity would compel such a Government to grant Home Rule, or even to refer the settlement of the Irish difficulty to the Peace Conference. Irish self-government must be won in one of two ways. The continuance of British government in Ireland would have to be made impossible, or the Unionist Ministry which perpetuates British misgovernment in Ireland would have to be displaced.

Our view all along, repeatedly expressed, has been that the British Government will endeavor to play a dilatory game, to "keep President Wilson in good humor" till the Peace Conference is over. And that thereafter it will implacably adhere to its support of ascendancy in Ireland until the strength of Ireland's resistance to such ascendancy makes its continuance impossible. On the other hand, the advent of a Labor Government in Britain would probably save conflict, disruption, and that danger to the British Empire which never ceases so long as Ireland remains justly dissatisfied and profoundly disaffected as it is now.

M.B.O.B. FOOTBALL CLUB, AUCKLAND.

At the opening of the seniors' Rugby competition, on Saturday, May 10, on No. 1 ground, Eden Park, Marists, playing College Rifles, were defeated by 14 points to 6, after a fast, clean, and interesting game. A pleasing feature of the match was to see several returned soldiers again taking their place on the football field. On the following Saturday Marists met and easily defeated Newton, on No. 2 ground, Eden Park, by 21 points to nil. The junior teams opened the season on May 10, and made a good start, four out of the five teams playing scoring wins. Following were the results:—Second grade—Marists v. Papatoetoe, won by 31 points to 3. Third grade—Marists v. St. Stephen's, won by 9 to 3. Fourth grade—Marists v. Grammar School Old Boys, won by 28 to 3. Fifth grade—Marists v. Ponsonby, won by 28 to nil. Fourth grade B was the losing team.

ORIGIN OF TERM DOUGHBOY.

"A 'doughboy,'" says *Stars and Stripes*, official paper of the American Expeditionary Force, "is an American soldier, any American soldier, infantryman, artilleryman, medical department, signal corps, sharps, officers and men alike, are all called doughboys."

The term "doughboy" dates back to the Civil War, when army wit was aroused by large globular brass buttons on infantry uniforms. Somebody (he must have been a sailor) dubbed the buttons "doughboys," because they reminded him of the boiled dumplings of "raised dough served in ships' messes and known to all sailors as doughboys. Originally, it referred only to an enlisted infantryman, but the A.E.F. applies it to all branches and all grades of the service.

REMEMBER EASTER 1916!

In Ireland, no less than in other Christian countries, Easter is a time of great joy. Indeed, it may be said that, just as wearying toil makes rest pleasurable, the Irish people, having sorrowed much, are capable of feeling the purest joy. While the everlasting memory of the Resurrection marks a period of supreme rejoicing among the sons and daughters of Erin, there is the memory of another event, or of a series of events, that will remain as an unforgettable passage in the tragic history of the dear old Motherland. Who of even those of us who know and love Ireland from afar as the land of our fathers and mothers, can fail to remember Easter Week of 1916? And with us, as it is in Ireland, it should be a memory of gladness. The men who suffered martyrdom gloried in their sacrifice. "They took," as a biographer finely expresses it, "the boldest course. . . . They rose, 'the young, the gifted, the gallant, and the daring,' with pure hearts and clean hands, to kindle anew the sacred fire that shall flare high in such hearts until the end of time. With faith and joy unspeakable, they went to the sacrifice. . . . They had 'bent low and low, and kissed the quiet feet of Kathleen, the daughter of Houlihan'; and when they kissed them last, the feet of their love were red, for she was treading the path that leads to freedom. But, in her glory which is to come, she will remember for ever and ever the noble ones who rose at Resurrection time and fought to save her honor, and died to save her soul."

The spiritual triumph of those high-souled patriots is reflected in the last written words of the few who were able to communicate with their dear ones. These letters form a story of ineffable nobility—a story as touching as a heroic epic. Let me indicate, by short extracts, the grandeur of the theme.

It is fitting that the first to be mentioned should be

PADRAIC H. PEARSE, who wrote to his mother:—"Dearest Mother,—I have just received Holy Communion. I am happy, except for the great grief of parting from you. This is the death I should have asked for if God had given me the choice of all deaths—to die a soldier's death for Ireland and for freedom. We have done right. People may say hard things of us now, but later will praise us. Do not grieve, but think of it as a sacrifice which God asked of me and of you."

Then THOMAS MACDONAGH to his wife:—"For myself, I have no regret. The one bitterness this death has for me is the separation it brings from you and our beloved children. It breaks my heart to think that I shall never see my children in this world again; but I have not wept or murmured. I counted the cost of this, and I am ready to pay it. My enemies have treated me in an unworthy manner; but let it pass. It is a great and glorious thing to die for Ireland, and I will forget all petty annoyances in the splendor of this. My love—till we meet in Heaven."

MICHAEL O'HOURAHAN to his sister:—"I am ready to give my life for God and my country. In a few hours I shall be with my God, where I shall plead the cause of my beloved Ireland, and will ask God to bless mother and you."

MICHAEL MALLEN to his children and wife:—"Una, my little one, be a nun; Joseph, my little man, be a priest if you can; James and John, to you the care of your mother. Make yourselves good, strong men for her sake, and—remember Ireland. Good-bye, my wife, my darling, I must now prepare; these last few hours must be spent with God alone."

G. G. HEUSTON:—"Whatever I have done, I have done as a soldier of Ireland, in what I believe to be my country's true interests. I have, thank God, no vain regrets. After all, it is better to be a corpse than a coward."

SEAN MACDERMOTT to his brothers and sisters:—"Surely, when you know my state of mind, none of you will worry or lament my fate. No; you ought to envy me. The cause for which I die has been re-

baptised during the past week by the blood of as good men as ever trod God's earth, and should I not feel justly proud to be numbered among them? Before God, let me assure you again of how proud and happy I feel. Good-bye, dear brothers and sisters. Pray for my soul, and feel a lasting pride in my death."

JAMES CONNOLLY, in a statement at the court-martial, said:—"I personally thank God that I have lived to see the day when thousands of Irish men and boys and hundreds of Irish women and girls were ready to affirm the truth of Ireland's cause and to assist it with their lives, if need be."

To an American friend, Nora Connolly supplied the following details of her father's execution:—"They took him on a stretcher from Dublin Castle, because he could not walk, on account of his wounds, and carried him to Kilmainham Gaol, four miles away. They propped him in a chair, because he could not stand, and then—shot him dead. Then they took his body to the Arbor Hill Barracks, threw it into a common trench with the other dead patriots, and covered it with quick-lime. They refused to give up the body. They would not even permit us to provide a coffin. That was my father's end."

Such, in the barest outline, brings home to us the last phase of the great rebellion. It is doubtful if, in the whole range of the world's annals, there is a parallel to the inspiring courage of these great and good men. Peace be to their souls, and may we see, ere long, a vindication of their valor in a recognition of the principle for which they offered up their lives.

Australians, in possession of complete self-government, have frequently given practical proof of their sympathy with the democracy of Ireland. And there must be no cessation of help until England, yielding to the world-wide demands for justice, gives to Ireland what she has for so many years determinedly sought.

... J.F.B., in an Exchange.

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INVERCARGILL-GORE-DUNEDIN.

On SATURDAY and MONDAY, 7th and 9th June, the Down Mail Train leaving Dunedin at 8.30 a.m. runs to Gore only. Express Train for Invercargill leaves Dunedin at 8.45 a.m., taking passengers for Milton, Stirling, Balclutha, and stations on Lawrence and Catlins River Branches, also for Maitara and stations south thereof only.

MOSGIEL-MILTON.—The Goods Train with Car attached usually leaving Mosgiel for Milton at 7.25 a.m. leaves Mosgiel at 6.25 a.m.

TUESDAY, 3rd JUNE, TO SATURDAY, 7th JUNE (INCLUSIVE.)

DUNEDIN-PALMERSTON.—The Train usually leaving Dunedin for Palmerston at 4.30 p.m. leaves at 5.27 p.m.

OUTRAM BRANCH.—The Train usually leaving Mosgiel for Outram at 4.47 p.m. leaves at 5.50 p.m., after arrival of the 5.15 p.m. Train from Dunedin.

DUNEDIN-MILTON.—Train, stopping where required for passengers, leaves Milton for Dunedin at 8.0 a.m.

Return Train leaves Dunedin for Milton at 6.25 p.m. (except on Saturday, when Train for Invercargill leaves at 7.5 p.m.).

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THE SISTERS OF ST. JOSEPH.

Amongst the passengers by the Ventura from Sydney on May 7 were two Sisters of St. Joseph—Sister Mary Anne Joseph and Sister Mary Berchmans. They will do much travelling in America (says the *Sydney Catholic Press*), as some of the bishops over there are anxious to have branches of this noble Australian community in various parts of the Republic. For some years now pressing invitations have been coming to the Mother-General of the Order; but it was not possible to take any definite steps sooner. The two Sisters now leaving have already done some travelling. When quite young they left Ireland to devote themselves to a religious life. Sister Mary Anne Joseph, who for many years was Superior of the Kincumber Orphanage for Boys, is known throughout the Commonwealth as a great organiser, and a tactful business woman, full of zeal, with the true missionary spirit. Of late she has been Superior at Bondi. Sister Mary Berchmans was these latter years in Queensland, forwarding, in her own retiring, unselfish way, the interests of religion and education. Prior to going there, she was in South Australia, where, as Mistress of Novices, she did great work for God. In Ireland the nuns hope to get many young candidates for the religious life. They will be absent for about a year. A large number of priests and other friends assembled at the wharf to bid them bon voyage.

THE LITTLE NATIONS.

The fortunes of war have transformed a noted pianist into the Premier of the ancient Polish nation (says the *Catholic Bulletin*, of St. Paul, U.S.A.). As Ignace Jan Paderewski, the new Premier of Poland, took his place, an officer of his staff, according to the report, exclaimed—"God save Poland!" The Prime Minister went to his desk, saying:—"One thing comforts me. It is that I have 95 per cent. of the people with me. Perhaps the other 5 per cent. will make trouble. In any case, we are only beginning."

This modest scene, this simple ceremony marks the beginning of a new era for one of the smaller nations. The war was fought that all peoples, large and small, might enjoy the benefit of a direct voice in their own government. The Czecho-Slovaks also have formed an independent nation, and this independence has been recognised by the United States. Thus gradually the principles that dominated the part which this country took in the war are going to be applied to the smaller nations. Whenever a people gives proof or just promise of its ability to guide itself aright, this principle of self-determination should be applied. That it will be so applied appears to be a growing conviction as the work of the Peace Conference progresses.

The question still arises. Will this principle of a free people hold good for Ireland? There is no doubt that Ireland, like Poland, has ever by protest and varied activities maintained the right to govern herself. As to the ability of her people, it were useless to argue. For it is a well-known fact that in every part of the world where Irishmen have settled they have demonstrated without a doubt their capacity for government. Scarcely a country is there where the Irish will not be found in positions where energy, cleverness, and unusual ability are required. England herself has on many occasions, both at home and throughout her colonial Empire, profited by the talents and the genius of her Irish subjects. It cannot, therefore, with truth be said that Ireland is incapable of self-government. When a man gives certain proof of his talents and ability, it is folly to chain him down to a condition of impotency, and then accuse him of lack of talent. If Belgium must be free, why not also Ireland?

We direct attention to the New Zealand Railways announcement in this week's issue of the *Tablet*, giving the time table and train arrangements in connection with the Dunedin Winter Show and Races.

THEY LIE IN FRANCE WHERE LILIES BLOOM.

They lie in France
Where lilies bloom;
Those flowers pale
That guard each tomb
Are saintly souls
That smiling stand
Close by them in
That martyred land.

And mutely there the long night shadows creep
From quiet hills to mourn for them who sleep.
While o'er them through the dusk so silently
The grieving clouds that slowly drift to sea,
And lately round them moaned the Winter wind
Whose voice, lamenting, sounds so coldly kind,
Yet in their faith those waiting hearts abide
The time when turns forever that false tide.

In France they lie
Where lilies bloom,
Those flowers fair
For them made room.
Not vainly placed
The crosses stand
Within that brave
And stricken land;
Their honor lives,
Their love endures,
Their noble death
The right assures,

For they shall have their heart's desire,
They who, unflinching, braved the fire,
Across the fields their eyes at last shall see
Through clouds and mists the hosts of victory.

PERCIVAL ALLEN, in *New York Times*.

WAR MOTHERS HONORED.

More than 1000 Catholic war mothers received the city war medal decorations at the Coliseum in Toledo, Ohio, on January 12, at the hands of Right Rev. Bishop Schrembs. Gold star medals were presented to 22 mothers whose sons had made the supreme sacrifice; and silver star medals were awarded to 1000 mothers who had given their boys to the service of their country.

Bishop Schrembs lauded the work of the women of the Catholic Red Cross and the work of the Knights of Columbus, both in America and abroad.

Mgr. J. T. O'Connell, who introduced Bishop Schrembs, paid a glowing tribute to the mothers of soldiers. He emphasised the fact that the sacrifice of a mother parting with her dear son was equally as great a sacrifice as that made by the son, who joined the army to save humanity.

Advice has been received from the Trinity College of Music, London, that the Senior Exhibition (valued at £9 9s) has been awarded to Miss Margaret Hayman, (of Kaiapoi) for pianoforte playing. This young lady also won the bronze and gold medals, 1917-1918, presented by the Local Centre. Miss Hayman is a pupil of Miss Agnes Lawlor, L.A.B., of Bishop Street, St. Albans, Christchurch.

As will be seen on reference to our advertising columns in this week's issue of the *Tablet*, the winter meeting of the Dunedin Jockey Club will be held at the Wingatui Racecourse on the 3rd, 5th, and 7th June. The time table of trains to and from Wingatui on each race day is also published in this issue.

St. John's Tennis Club, Timaru, has just concluded a successful season. Although the membership was numerous, lack of sufficient court accommodation has in the past proved a serious drawback to the club. To make more satisfactory arrangements for next season, the committee has decided to prepare another court. It has been decided to augment the club's funds by promoting a social.

J. M. J.

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IN conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students from all parts of New Zealand who aspire to the Ecclesiastical State.

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Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the Superiors of Schools and Colleges where they may have studied.

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DUNEDIN JOCKEY CLUB

STEEPLECHASE MEETING AT WINGATUI.
TUESDAY, THURSDAY, AND SATURDAY,

3rd, 5th, and 7th JUNE.

First Race at 11 a.m. and Last at 4 p.m. Each Day.

Admission: Grounds, 1s 6d; Grand Stand, 10s 6d.

Tickets obtainable at Railway Station.

TRAIN SERVICE.

Leave Dunedin for Wingatui at 8.55, 10.0, 10.10, 10.20, 10.30, 11.0, 11.40 Each Day, and 12.15 and 1.15 on Saturday.

Leave Wingatui for Dunedin at 4.15, 4.25, 4.35, 4.45, 4.54, and 5.15.

Return Fares (including Admission to Grounds), 3s 6d.

Special Trains will leave Dunedin for Christchurch at 9.5 p.m., and for Invercargill at 7.5 p.m., on SATURDAY, 7th June.

H. L. JAMES,
Secretary.

MARRIAGE

O'NEILL—LEVEY.—On February 14, 1919, at the Church of the Sacred Heart, Petone, by the Rev. Father Quealy, Thomas, son of Mr. and Mrs. F. O'Neill, of Glenham, Southland, to Cecelia, tenth daughter of Mr. and Mrs. J. Levey, of Plunket Avenue, Petone.

IN MEMORIAM

FITZSIMONS.—In loving memory of Terence Fitzsimons, who departed this life at Wairoa on May 31, 1900.—On his soul, sweet Jesus, have mercy.—Inserted by his loving wife and family.

HICKEY.—In loving memory of Margaret Mary Hickey, who died at St. Mary's Convent, Nelson, on May 18, 1915.

Precious darling, she has left us—

Left us, yes, for evermore;

But we hope to meet our loved one

On that bright and happy shore.

Lonely the house and sad the hours

Since our dear one has gone;

But oh! a brighter home than ours

In heaven is now her home.

—Inserted by her loving parents.

FOR THE EMPIRE'S CAUSE**IN MEMORIAM**

SCANNELL.—In loving memory of Charles Scannell, who died at Durban on May 28, 1917; also Michael James Scannell, killed in action in Messines Battle, June 7, 1917.—On their souls, sweet Jesus, have mercy.

WANTEDS

WANTED.—A HOUSEMAID. Apply Administrator, Archbishop's House, Hill Street, Wellington.

WANTED.—Position NURSERY GOVERNESS or COMPANION-HELP in good Catholic home, Gore-Clinton district preferred. Replies to "C.J.," Post Office, Clinton.

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WANTED.—Good DRAPERY BUSINESS for SALE or to LEASE; the only one in a progressive township. For particulars apply—

Tablet Office.

IMPORTANT NOTICE

The Friends or Relations of Past Pupils of the Christian Brothers' School, Dunedin, who LOST THEIR LIVES in the late War, are requested to send, as soon as possible to the Christian Brothers, the names of those dear departed ones. A Special Requiem Mass and General Holy Communion will be offered for them about the end of next month, and their names will be inscribed on the School Roll of Honor.

NOTICE TO ADVERTISERS

ADVERTISEMENTS of 16 Words under the Headings Situations Vacant, Wanted, Death Notices, For Sale, To Let, Lost and Found, Miscellaneous Wants, &c., 2s 6d; other Casual Advertisements at rate of 4s per inch. Strictly Cash in Advance. - No booking for Casual Advertisements.

FEATURES OF THIS WEEK'S ISSUE

Leader—Catholic Spirit,—p. 25. Notes—The Land o' Dreams; Shane Leslie's Lough Derg; St. Patrick's Purgatory,—pp. 26-27. Topics—A Masonic Crime; The Politicians and their Tool; A Domestic Concern; Extreme Labor Views,—pp. 14-15. Remember Easter 1916, p. 22. Ulster and Wisconsin, p. 9. The Power of the Mass, p. 13. On Bells, p. 17. New Catholic School, Pahiataua, p. 33. Our Roman Letter, p. 35. Gum and its Uses, p. 39. The Army, the King, and the Irish Question, p. 21.

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 29, 1919.

CATHOLIC SPIRIT

We are proud of our Catholic schools. In spite of obstacles to be overcome, in spite of opposition from a Government kept in place by the suffrages of wowsers and bigots, our schools are more than a match for the favored State institutions from which a clique of place-hunters have been permitted by a spineless Christian, or so-called Christian, community to banish God. Viewed from every standpoint, the education of our Catholic boys and girls in secular matters is of a high standard, and reflects great credit on the devoted teachers. Now, while progress has been made along purely secular lines, has the religious education of the young people kept pace with that progress? Have the

pupils advanced in the knowledge of Catholic doctrine, in intelligent and ready acquaintance with the history of the Church and with the outlines of Christian apologetics which would furnish them with the means of refuting the attacks made on Catholics in the press and in the forum? Have our efforts on behalf of the religious education of the young been as thorough and as persevering as those on behalf of mere secular instruction, and have our youths developed as Christians even in equal proportion to their development as students?

As for our achievements in the field of athletics, the results speak for themselves. We are certainly not inferior to the other schools of the Dominion. We have in many districts proved our superiority consistently and decisively. And from Catholic schools went forth to the recent war soldiers and officers who were fit to compare with any others in the world. On this head, again, we have grounds for proper pride and for legitimate satisfaction. But have we trained the young people equally well as athletes for Christ, as soldiers of the army of Christ which must fight for existence against the arrayed powers of earth and hell as long as the world lasts? Our boys will be able to tell us about the heroes of the war. They are *au courant* as to the exploits of Beatty or Petain or Foch, but can they tell us anything or little about the heroes of Catholicism, about the men who fought against overwhelming odds and beat the Gates of Hell in their determination to hold fast to the faith of their fathers to the end? Can they tell us how our forefathers suffered persecution for their religion, and do they realise what that religion must be worth for which men and women endured such trials and hardships? Have they learned anything about the Saints of God who were for all of us living examples of how men may become "other Christs" in His service and that of their fellow-men? Do they ever speak of these things amongst themselves? Have they any concern about the calumnies of our foes, and about the best way to expose them? Again, consider the sphere of politics. Political life to-day is a thing of shame. Principles are prostituted shamefully by the very best public men, and there is no higher rule for them than expediency. The English Protestant doctrine of Utilitarianism, or its later philosophical modification, Pragmatism, is accepted as worthy of men who have immortal souls. The degrading theory of material evolution has so saturated society that even men who would profess that they have a conscience act as if they had none. We hear now and then some platitudes from press and bench about public conscience, and we know that public morality is a thing apart from the Natural and Divine Laws, and but another expression for expediency in the mouths of politicians. Social views, political economy, public morality—if there is such—are atheistical and anti-Christian, just as the press and the literature of the day are. Christ did not restrict His Law for application to the private lives of men. His moral teaching is for all—for individuals, for families, and for communities. He came to regenerate the whole world by His Gospel, and how can this be done if men will hide it in their own hearts instead of making it known to the nations as He commanded? How can we hope for an end of public scandals, of public lying and jobbery, until public life is based on His Law? Men who have driven Him from the hearts of the young, who have robbed life of its strength and loveliness, are talking of remaking a world in which injustice and selfishness shall be known no more. Their own actions are daily giving the lie to their words, and proving to all that at the hands of such people there can never be regeneration on the lines of Truth and Justice. The Golden Age will never come until men learn to live by the rule of Christian love, and that will never be until Christians come forth and assert themselves with a view to banishing the pagan principles from public life and promulgating in their stead the Gospel of Christ. Have we begun in our schools and colleges to do anything to help our future citizens to play their part in this crusade? Have we taught them

yet to recognise that public and civic life must be guided by Christian principles, and have we introduced them even to the elements of Christian political and social philosophy?

This causerie has been no more than a series of questions. But we hold that the questions are momentous and that our teachers and the principals of our schools would be well advised to examine their consciences on the lines we have suggested. The Bishop of Amiens recently delivered a remarkable discourse in which he emphasised the evil results to the cause of the Church arising from neglect of these very problems. He appealed for the formation of a Civic Union of Catholics, "large in outline, far-reaching in its scope, and aiming at the religious, political, economic, and social progress of France." We have in our midst a strong Catholic organisation. Surely action on such lines as we have suggested is not beyond its sphere. The harvest is white, let us not lose it for want of zeal.

NOTES

The Land o' Dreams

A bullet's flight away from the old home, the great grey shell of the old Abbey of St. Mary stood on a hill over the town, looking down on the broad waters of the Barrow. An ugly, cold Protestant church had been grafted into the ancient nave; Protestants came and went—in small numbers—on the gravelled pathway between their church and the road. But behind the Abbey and all around it were the hallowed, numerous, appealing graves of *our* dead. There were dark, dank caves beneath the ruins, and mysterious iron gates through which one looked into darkness and the unknown. It was often said that if one knew the way it was possible to go under the river from St. Mary's to the ruined church on a hill opposite, in the County Kilkenny. Some said there were galleries leading to the two castles that could be seen among the woods by the Barrow, one a mile above, the other a mile below, the town. Sometimes when we rowed down the stream we got as far as the meeting of the waters, where the Barrow, Nore, and Suir, three daughters of an old King, embraced again and went out to sea together, and, amid acres of rich pasture lands where the sleek kine stood knee-deep in the lush grass, we saw the magnificent remains of Dunbrody, the home of the first Norman Cistercian monks in Wexford. And even when we were very young we knew that these monks were not loved by our people, and that their last Abbot, one Walter Devereux, was a renegade, than which there is not anything baser or lower to an Irish boy's imagination. On other days, in dead summers, we went through the waving ferns and bracken and under the immemorial trees to see the sister-abbey at Tintern, where, when the English monks were gone, lived Sir Caesar, and Sir Anthony, and Sir John Colclough, who were all more Irish than the Irish themselves—the best proof of which is that John died with the men of '98 in Wexford. From Tintern it was only a short distance across the water to Bannow, where there are still ruins of an old church and a few romantic tombstones on which you may see the figures of dead ladies and of knights with feet crossed to show that they had made the Crusade. And in the country all round there were countless raths, and, here and there, a Druid's altar, besides fairy thorns and wells blessed in days before even St. Patrick came to convert the whole of Ireland: for we Wexford people do not forget that we had our St. Breacan and our St. Vaux. Fortunately all those who could talk to a boy about these monuments of the past were not gone in our time; and, often indeed tangled up with fishermen's tales of weird wrecks and bells that rang before storms from the spires of buried Bannow, there were many traditions concerning the castles and the abbeys and the raths that we knew so well that they were

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like friends. Thus, in the heart of the most prosperous and developed Irish county lay a land of day-dreams such as you might seek in vain all the world over. Some day, in a free Ireland, we hope a pen worthy of the task will make the past live again and perpetuate the dreams that never came near enough for us to grasp them.

Shane Leslie's Lough Derg

That brilliant writer, Shane Leslie, has done for Lough Derg what we want done for Wexford. He has gathered together from the spirit of the old Celtic monasteries and from books in old libraries half a dozen tales that are like day-dreams of the Celtic past, wistful things, drenched with tears, arousing old memories of forgotten saints and kings, and old visions of the prayerful, mortified lives of the blessed ones who sowed so well the seed of the faith in Erin. As a foreword he has this:—

*Hark, amid the prayers of pilgrims plying
Round the isles of shrine and bed,
How the wind is sadder for the crying
Of the unremembered dead.*

*When the hunger scourged across the breakers,
When the ships of exile sped,
Hear them crying, "Will ye all forsake us
To the seas that sweep the dead?"*

*"Brothers, where your footsteps pass unheeding
Once our paths and lifeways led,
Brothers, pray ere ye be gone and needing
Mass and dirges for the dead."*

*"Pray for us where Patrick's lips were praying;
Pray for us by Brendan's bed.
Soon in turn your children may be laying
You among the watchful dead."*

*Almost may you hear the wan half-sleepers
From their purgatorial bed
Crying unto God—"O Reaper, reap us"
Lest we droop for ever dead."*

St. Patrick's Purgatory

That little lake amid the hills of Tir-conail, which was the scene of strange pagan rites in the days of the Druids, has a history that is now lost in the twilight of the past, and of which only the cairns on the hills and some stray charms and legends remain. When St. Patrick came to Lough Derg he sanctified it by prayer and fasting, and made of this place of awe and dread unspeakable a shrine in which his memory lives to-day. There is no other place in Ireland like it. There still the austerities of the old saints are practised by the pious pilgrims; there alone can you get a true idea of how they did fast and pray in ancient times. The cave where the Saint saw the vision of Purgatory, the little lake, the church, the stony shores that sacred feet once pressed are still associated with the strong penitential exercises and the long vigils and prayers of Ireland's early saints. There you will be near the spirit of St. Ciaran, who would immerse himself in a vat of cold water for the love of God; of St. Fintan, who ate but barely bread and drank but cold water; of Cormac, Bishop King and Martyr, who sang three times fifty psalms in the fountain of Lough Tarb. In the Middle Ages and later Lough Derg was famous all over Europe. You will find its name on the pages of the Spanish poet, Calderon, and of the Italian poet, Ariosto. Princes, Prelates, pilgrims of high and low degree, came to the shrine from all parts of Europe in order to do penance and sanctify themselves. And many are the legends preserved in old libraries concerning the comings and goings of men and women now long dead and forgotten of all save God, whom they came hither to propitiate and to adore in the way marked out by God's "Love-friend, Patrick." In Lough Derg you will recognise why it is that the Irish faith could not be destroyed and why the love of God among the Irish is stronger than death.

DIocese OF DUNEDIN

At St. Joseph's Cathedral on last Sunday evening six aspirants were received in the Sodality of the Children of Mary. The Very Rev. J. Coffey, Diocesan Administrator, officiated, and a large number of members of the sodality, in their regalia, were present.

During the absence of the Very Rev. P. Murphy, pastor of Riverton, who leaves next week on a visit to Ireland, the Rev. D. P. Buckley, who replaced Father P. J. O'Neill at Riversdale during the latter's term of several years at the Front as chaplain, will take charge of the Riverton parish.

The Christian Brothers of Dunedin desire to be furnished with a list of all past pupils of their school who made the supreme sacrifice during the late war. It is intended, towards the end of June, to have a special Requiem Mass and general Holy Communion offered for the repose of their souls, and to have their names inscribed on a School Roll of Honor. The Brothers earnestly trust that the friends or relatives of those past pupils will supply the information sought, as early as possible.

Messrs. Kingsland and Ferguson, Invercargill, have just placed in the Queenstown Cemetery, to the order of the priests of the diocese, an impressive monument over the grave of the late lamented Father J. F. O'Donnell. It is of granite, and takes the form of a cross surmounting a granite base, which in turn rests on a solid block of concrete. The inscription it bears is as follows:—"Erected by the priests of the diocese in loving memory of Father John Francis O'Donnell, native of Glenroe, Limerick, for 20 years the zealous, devoted, and patriotic priest of Wakatipu. Died 3rd May, 1917; aged 65 years. R.I.P." On the base is this Irish inscription:—"Beannact Oe le n-anma. Sag-art Arun."

ST. JOSEPH'S LADIES' CLUB, DUNEDIN.

There was a large attendance of ladies of St. Joseph's Cathedral parish at a meeting, held in the club-rooms on Wednesday evening, May 21, to reorganise St. Joseph's Ladies' Club. Father Kaveney (chaplain) presided, and explained the object of the meeting. Much enthusiasm was shown in the proceedings, and the following office-bearers were elected:—President, Miss E. Knott; vice-president, Mrs. M. Coughlan; secretary and treasurer, Miss A. McCready; committee—Misses J. Hartstonge, E. Kennedy, A. Quinn, M. Carter, and E. Ryan. The committee subsequently met to arrange for the formal opening of the club, to take place on Wednesday, June 4.

N.Z. CATHOLIC FEDERATION

CHRISTCHURCH DIOCESAN COUNCIL.

The annual visit to the Darfield parish was made on Sunday, May 18, under very pleasant weather conditions. The party consisted of the Rev. Brother Justin, Messrs. W. Hayward and F. J. Doolan (diocesan secretary). The genial pastor of the parish (Rev. J. Hanrahan) and Mr. P. Morrison, the energetic secretary of the parish committee, welcomed the visitors, and arrangements were made to address the congregation immediately after the 11 o'clock Mass. Speaking to a crowded congregation, Mr. Hayward explained the working of the Federation, and the necessity of all becoming members if the work is to be successfully carried on; and stated that the promoters purposely made the annual subscription a modest shilling, anticipating that every Catholic man, woman, and child throughout the Dominion would join up, and thereby secure sufficient finances for our organisation. Referring to the work of the hostels, he eulogised the good work they were doing, and warmly commended the Christchurch hostel to the generosity of the people, as although a

surplus was shown over working expenses last year, there is still a debt of several thousands on the property.

In dealing very fully with the scholarship scheme he pointed out the absolute necessity of higher education for our boys, and of the efforts of the Federation in this diocese to provide at least two scholarships each year, sufficiently well endowed to permit of three years' college education. The conditions as explained showed that the financial arrangements were entirely dependent on the membership of the Federation in the diocese, and thus increased membership meant increased scholarship facilities.

Mr. F. J. Doolan, in his opening remarks, thanked Father Hanrahan for his invitation to visit the parish, and expressed appreciation of the services rendered by the parish secretary and committee during the past year. In commenting on the Field Service Fund, and its probable closing at an early date, he pointed out that close on £8000 had been collected, and the chaplains had placed on record the vast amount of good accomplished by it, and of the incalculable assistance it had been to them in their trying duties. A letter was read from Surgeon-General Henderson, Director of Medical Services, who, previous to his departure from the Dominion, conveyed in glowing terms his warm appreciation of the work carried out by the Field Service Fund among the soldiers in the camps and hospitals. This fund was initiated and administered by the officers of the Federation free of any expense to the fund, which speaks volumes for the up-to-date methods of our organisation.

In dealing with the education question, reference was made to the remarkable growth of our system, to the number of primary and secondary schools and colleges, together with the number of pupils attending them, and to the devoted band of priests, Brothers, and Sisters engaged in teaching. The speaker congratulated the parish on the satisfactory increase in membership for the past year, and in conclusion urged the practical assistance of all in the parish in carrying on the work of the Federation in the future.

Father Hanrahan, in proposing a vote of thanks to the speakers, congratulated them on their interesting addresses and warmly advocated visits to branches such as the one under notice, which tended to bring members directly in touch with the officials and with the workings of the Federation. Knowing something now of the work carried on during the past year, he could (he said) assure the visitors that his parishioners and himself would do everything possible to assist a movement which was so conducive to the interests of the Church and her institutions.

A VENERABLE JUBILARIAN: REV MOTHER MARY

CELEBRATIONS AT NAPIER CONVENT.

During the past week there have been great jubiliations at the Napier Convent in honor of the golden jubilee, or 50th anniversary of the profession of Rev. Mother Mary, Prioress at the Napier Convent (writes our own correspondent, under date May 23). This venerable jubilarian, who is a native of dear old France, was professed in the Institute of Notre Dame des Missions at Lyons, France, 50 years ago, subsequently going to Samoa and adjacent islands, and thence New Zealand, where for many years she has carried on her great work in the various districts. She has been in charge of the Napier Convent for several years past.

On Monday, May 19, the day of her jubilee, special religious services were held, High Mass being celebrated by Rev. Father J. Tymons at the convent chapel in the morning. The chapel was beautifully decorated for the occasion, the floral adornments being in gold and white blooms, drooping ferns and candelabra. Bordese's Mass was sung by the Sisters and boarders, the beautiful French hymn, "Lesangeles," being rendered

at the Offertory. Father Tymons delivered an eloquent and appropriate discourse, congratulating Rev. Mother Mary on the attainment of her jubilee, and eulogising the great work she had done during the years of her profession. In the evening Benediction of the Blessed Sacrament was given by Father Dowling.

On Wednesday afternoon the children took occasion to pay honor to the venerable prioress, under whose charge they had spent such happy times, and Rev. Mother was entertained by the children of the four combined convent schools to a very enjoyable concert. The first part of the programme was occupied with making the numerous presentations from the children and Sisters. These gifts included numerous floral bouquets of divers shapes in white and gold blooms and streamers *en suite*. Perhaps the prettiest of all was a large floral bell, so arranged as to ring out best wishes to the recipient. She also received many handsome specimens of fancy work and painting, the work of the pupils and Sisters, and several substantial monetary gifts from the children, which are to be devoted to the erection of a grotto of our Lady of Lourdes, in memory of this great occasion. Addresses of congratulation were given by Father Dowling and Mr. W. J. McGrath, after which Rev. Mother made suitable response, thanking all for their kindly expressions, and extending best wishes and blessings to all.

A lengthy programme of the choicest items in music, song, elocution, and dance was contributed. The items were all worthy of special mention, the children having spared not their energies to bring about the success of the entertainment. The "Fan" dance, the "Rose and Butterfly" dance, and not forgetting the "Marseillaise," the vocalists wearing the national costume, and singing in French, were very attractive items.

Subsequent to the entertainment, the smaller children, numbering about 300, were entertained to afternoon tea in the courtyard, where a very happy picture was presented as the little ones did justice to the delicious viands spread before them.

At 6 p.m. a grand dinner was held in the school-room, when about 150 guests, including Fathers Tymons and Dowling, Brothers Paul, Henrique, and Donatus, the Children of Mary, and High School and Maori boarders, were entertained. The tables were exquisitely decorated with the appropriate gold and white (the keynote throughout), flowers, ribbons, and electrical effects, the jubilee cake being set in the centre. The bell, horseshoe, and other floral tributes were arranged overhead in centre also. During the dinner, which was a source of much delight to the participants, brief addresses were again delivered by Fathers Tymons and Dowling. Subsequently the Children of Mary presented Rev. Mother with a monetary gift towards the grotto.

The hall was cleared, and many of the concert items were repeated for the benefit of the adults. A brief dancing programme was also indulged in, and a highly successful celebration was brought to a fitting conclusion with best wishes for the venerable jubilarian's future health and prosperity.

Rev. Mother was the recipient of congratulatory messages and gifts from various parts of the Dominion.

The Napier Convent holds the honor of having had the only two jubilarians in the Institute of Notre Dame des Missions in New Zealand at their convent, they being Rev. Mother Mary, whose jubilee has just been celebrated, and Mother M. St. Ignatius, who celebrated her jubilee about three years ago.

DUNEDIN SHOW WEEK

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WELCOME TO RETURNED SOLDIERS

Many of the past pupils of the Christchurch Catholic Girls' Schools, assisted by lady friends of those connected with the Celtic Club, Hibernian Society, and Marist Old Boys' Association, arranged a "Welcome Home" to their returned soldier friends in the Hibernian Hall on last Thursday evening, with a result upon which the organising committee, Mesdames Howard, Greenlees, and Baxter, Misses Celia O'Connor, D. and M. Smyth, deserve hearty congratulations (writes our own correspondent). No effort had been spared in decorating the hall, and its festive appearance brightened the enjoyment of the crowded assemblage. Various games, musical items, and other attractions provided the evening's programme, which was capably managed by Mrs. Howard and Miss C. O'Connor, the latter being selected to extend the ladies welcome to the fine assemblage of soldier boys. In doing so Miss O'Connor said the girls considered it an honor and a pleasure to give the returned men a hearty greeting within the old familiar walls of the Hibernian Hall, which had, in days of peace, been so often graced by their manly, happy presence. They wished (she said) to express, on behalf of the promoters of the gathering, their sympathy with the relatives of the deceased soldiers; and to those returned they wished a long and happy life in "Home Sweet Home." The boys then lined up in the hall, and their spokesman, Mr. Frank Smyth, on their behalf expressed appreciation of the welcome which breathed hearty friendship in its true sense. The splendid evening given them was so expressive in its

homely good nature, that they almost thought they were amongst the girls in Ireland. To be back in New Zealand was a great pleasure to them all, but to find that remembrance had been ever green through the turmoil of the war heightened that pleasure beyond what words could describe. On behalf of his comrades, he asked their lady friends of the Hibernian Hall Associations to accept their very deep gratitude. Items during the evening were contributed by Mesdames Baxter and Howard, Misses N. Baxter, N. Shaw, K. Nevin, and Mr. Suckling. Miss Paton, who had charge of the supper arrangements, carried out her duties most efficiently. Mrs. Baxter supplied the music. The singing of "Auld Lang Syne" terminated a most enjoyable evening.

A practical and sensible rector in whose parish a great many entertainments of all kinds are held, when asked as to his policy, replied recently:—"It is not a tax on my people. Even if they are poor they need and seek recreation and amusement, and if I didn't furnish it frequently they would spend the money they give me at the theatres and moving-picture houses." A good evening's entertainment or a card party is a value for value received by the people who attend, and they have the added consciousness of helping a good cause.

Wood's Great Peppermint Cure,
For Coughs and Colds, never fails.

"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 20 TO 24, 1919.

AUCKLAND AND HAWKE'S BAY.

A. B., Breezemount, Tirau, Rotorua Line, 30/4/20; Mrs. L., Tangihua, Maungakarama, Whangarei, 8/5/20; P. M., Waihou, Te Aroha, 23/5/20; J. G., Taupiri, A.K., 23/5/20; P. J. S., Dundonald Street, Newton, Auckland, 15/5/20; M. A. B., Bag 86, Te Aroha, 15/10/20; F. H., Grey Street, Waipawa, 23/5/20; Mrs. O'H., Maungawhau Road, Auckland, —; T. F., Eden Vale Road, Mt. Eden, A.K., 30/9/19; E. C., Karamu Road, Hastings, 8/11/19; N. J. McK., c/o E. H. L., Waipawa, 15/11/19.

WELLINGTON AND TARANAKI.

J. M. D., Auroa, Taranaki, 23/5/20; P. McA., North Street, Palmerston North, 30/11/19; M. McD., Hurleyville, 15/8/20; J. M., St. Mary Street, Tinakori Road, Wellington, 23/7/19; J. L., Knight Road, Lr. Hutt, —; E. W. D., Petone, 15/10/19; Mrs. B., Plymouth Street, Wanganui, 15/4/20; D. O'S., Opunake, 30/5/20; McL. and Y., Masterton, 30/5/20; J. L., Plunkett Street, Petone, 8/12/19; Mrs. D., Lindum Terrace, Roseneath, Wellington, 8/9/20; P. G., Mataroa, —; M. K. H., Britannia St., Petone, 23/5/20; W. J. McK., Orangi Kaupapa Road, Wel-

lington, 8/10/19; J. O'B., Bulls, 15/5/20; A. P. C., Springfield Terrace, Kilbirnie, 30/11/19; L. E. B., Aramoho, Wanganui, 8/5/20; A. D. W., Ltd., Wanganui, 8/5/19.

CANTERBURY AND WEST COAST.

E. J. H., Belgrove, Nelson, 30/11/19; C. McA., Girls' Special School, Richmond, Nelson, 23/7/19; T. H., Glenavy, 15/5/20; S. M., Havelock Road, Ashburton, 23/5/21; P. K., St. Andrews, 8/5/20; H. S., Ashburton, 30/3/20; M. B., Ohapuku, via Kaiapoi, 15/11/19; M. De L., Jolly Street, Hokitika, 8/11/19; W. A., Spring Grove, Nelson, 15/12/20.

OTAGO AND SOUTHLAND.

Mrs. G., Grosvenor Street, Kensington, Dunedin, 30/9/19; W. G., Royal Terrace, Dunedin, 23/5/20; J. C., Hyde Street, Gore, 15/5/20; A. O'C., Pine Bush, 15/3/22; Mrs. H., Alexandra South, 15/5/20; R. R., North Road, Oamaru, 15/11/19; E. N., c/o Mrs. McN., Gladstone, Invercargill, 30/10/19; A. B., Ngapara, 15/5/20; Miss T., Dunedin, 23/9/19; Mrs. S., King Street, Dunedin, 23/8/19; Mrs. B., Barr Street, Williamsborough, Mornington, 30/9/19; F. F., Teviot Street, Invercargill, 23/5/20.

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COMMONWEALTH NOTES

NEW SOUTH WALES.

If proof were needed of the extraordinary unselfishness, bravery, and devotion to duty of the Catholic clergy and nuns, it has been supplied in abundance by events that have transpired during the grim battle against the relentless pneumonic-influenza scourge (says the *Catholic Press*). Every cloud has its silver lining, and tragic though the experience of the community has been during the past few weeks the blackness of the situation has been relieved to a vast extent by the inspiring and heroic deeds of the Catholic clergy and nuns, who unhesitatingly braved the dangers of the hospitals and the stricken homes in the performance of their sacred mission. There has been no more tireless and zealous worker among the clergy during the epidemic than the Right Rev. Mgr. O'Haran. In a fine spirit of unselfishness and devotion to duty, he has relegated to himself the task of attending all the pneumonic-influenza patients in the St. Vincent's Hospital, Darlinghurst. He will not allow his curates to share the great risks attached to this noble work, and, in consequence, he is arduously engaged from dawn to dusk. And it is the same in all the parishes. The clergy and nuns are performing their great work of charity without ever giving a thought to themselves. As a consequence many of them have contracted the disease, and several have forfeited their lives.

Glowing tributes to the heroic work being done by the Sisters of Charity in Paddington, in connection with the epidemic were paid at a meeting of the local Municipal Council on Monday evening, May 5. The health officer's report stated that 12 Sisters of Charity—six from the Sacred Heart Hospice for the Dying, four from St. Vincent's Hospital, and two from Mount St. Patrick's Convent, Paddington—had rendered valuable assistance to the sick in Paddington. They attended in their homes 231 patients, and not one death occurred. In one case the whole household was affected, and the Sister, before starting to do the washing, had to chop the firewood herself. Besides nursing, the Sisters did the washing and scrubbing in other houses. They also spent their own money on medicines, invalid food, and clothing. On the resolution of Alderman J. J. McDonnell, the thanks of the citizens were tendered the Sisters for their noble and self-sacrificing efforts on behalf of the sick poor. The Nursing Sisters of the Little Company of Mary, Lewisham, and the Sisters of the Mater Misericordiae Hospital, North Sydney, have also been performing invaluable work. Large numbers of patients have been nursed back to health, and the percentage of fatal cases has been very low indeed. At Lewisham Hospital many of the nuns have become infected in the performance of their noble duty, and already two of them—Sister Isidore and Sister Gregory—have died of the disease. The Sisters of St. Joseph at Auburn, too, have been performing excellent work in the fight against the epidemic. To date, 13 members of their community have contracted the disease in the performance of their duty.

On Sunday, May 4, Sister Gregory, another of the heroic Nursing Sisters of the Little Company of Mary, Lewisham, died from pneumonic-influenza as a result of her attendance upon patients suffering from the disease. She had been attached to the Lewisham Hospital for 16 years, and during that time performed invaluable work there. She was greatly beloved and admired by the other nuns in the institution, as well as by all who came into contact with her. Her death will, indeed, be a great loss to the Lewisham Hospital.

The Catholic authorities at Goulburn have offered the use of St. Patrick's School-hall as an emergency hospital in connection with the influenza epidemic, and the Sisters of Mercy have offered to act as nurses, or to give their services in any other capacity that may be helpful.

On Monday evening, May 5, Father Charles Loughlin Murphy, of SS. Peter and Paul's Cathedral, Goulburn, who had previously been attending influenza

patients, died of the disease. He was ordained at Carlow in 1911, and before going to Goulburn was stationed at Young, Gundagai, and Wagga. He was 38 years of age.

The Hon. John Meagher, M.L.C., K.C.S.G., has added another to his generous gifts to St. Joseph's Mount, Bathurst, and the Catholic Church in general. Father Cooney announced at SS. Michael and John's Cathedral, Bathurst, recently, that as a result of the recent bazaar in aid of the chapel fund, at the Mount, £334 was raised, and a cheque for the balance of the debt of about £500, had been received from Mr. Meagher.

VICTORIA.

His Grace the Archbishop of Melbourne, the Most Rev. Dr. Mannix, has arranged for, and will preside at, a winter series of lectures to non-Catholics, to be held in the Cathedral Hall. The subject of the series for this year is "The system of the Church." Owing to the prevailing influenza epidemic no date can be fixed for the opening. The following is the list of lectures and lecturers in consecutive order:—"The Infallibility of the Church and her teaching power," Rev. J. Sullivan, S.J.; "The Infallibility of the Pope," Rev. J. Sullivan, S.J.; "The Hierarchy and Priesthood," Rev. J. P. O'Connell; "Legislative power of the Church," Rev. F. A. Merner; "Sacramental power of the Church," Rev. C. Hartnett, S.J.; "Catholic Marriage," Rev. D. Reidy; "Galileo," Rev. E. Boylan, S.J.; "The Inquisition," Rev. P. Dwyer, S.J.; "Religious Orders of Men," Rev. W. Collins, D.D.; "Religious Orders of Women," Rev. W. J. Lockington, S.J.; "Catholic Tolerance," Rev. P. A. Vaughan; "Opposition to the Church," Rev. E. Boylan, S.J.; "The English Schism," Rev. A. Power, S.J.; "The Heart of Christ," Rev. W. J. Lockington, S.J.

At High Mass at St. Patrick's Cathedral, Melbourne, on Easter Sunday the occasional sermon was preached by Archbishop Mannix, who said that they had been told by those who were in close touch with the countries where the war had raged that there was a great revival of religion. Religion that was merely stimulated into activity by the horrors of war was not a religion that was deeply planted in the hearts of the people, and it was not a religion that was going to stay. Later the people would say that the revival had very little foundation and that the lands and nations that were irreligious before were irreligious still. The pessimists to-day who could see nothing good in the Catholic Church were like the Scribes and Pharisees, who could see nothing good in Christ. It was these people who said that the Catholic Church was bound to go down. Christ Himself foretold in words that could not be misunderstood that the world would always hate His Church and persecute His followers. What wonder, therefore, was it that the predictions of Christ Himself should be fulfilled! They had been fulfilled in every age and to the last letter. The fact that Christ's Church was persecuted and its followers calumniated was one of the best proofs that the Catholic Church was the Church of Christ. Other denominations no doubt were sometimes hated and detested for a time because of special circumstances, but the circumstances and hate passed away. The sects and denominations outside the Catholic Church were in the strict and full sense in the world, and essentially the world had no quarrel with them. The Catholic Church had outlived the Reformation. Cromwell had tried to trample the faith out of the Irish people, but the Church in Ireland increased in strength and it was never stronger and never more powerful than it was to-day.

Study the virtue of humility, so dear to the Heart of God, in the interior dispositions and the examples of Jesus and Mary. Receive with love its austere lessons, and form yourself to its practice by a profound knowledge of your own nothingness.—*Mother M. of the Sacred Heart.*

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IRISH NEWS

GENERAL.

Mr. John Keane, one of the last of the Fenians associated with O'Mahony, Stephens, and Captain Mackey, died recently at Stamford Hill, London. He supported the Irish Party till the rise of Sinn Féin, of which policy he became an ardent advocate.

A meeting has been held in Dublin under the auspices of the Irish Women's Franchise League to protest against the continued imprisonment of the Countess Markievicz. It was stated that she was now the only interned lady prisoner, as Mrs. Thomas Clarke, whose husband was executed for rebellion, had been released from Holloway Gaol in a dying condition. The Countess is the only woman elected to the British Parliament. She represents St. Patrick's, Dublin.

The Boston *Pilot* of January 25 says a pamphlet, *The Irish Question*, printed by the Government, throws an interesting light on the systematic attempt to make the American people believe that England has been Ireland's protector and benefactor. According to testimony given before the Foreign Affairs Committee at Washington not only was Ireland not indebted to England, but Britain had been a consistent oppressor and plunderer of Ireland for the past century. Ireland was forced to pay in pre war times an over-tax of £3,000,000, and yet not more than £10,000,000 were expended in that country. While England tells the world that she has fought for the freedom of small nations she strangled the oldest and noblest of them all. To-day England owed Ireland over £1,500,000,000, and there had been no attempt on her part to pay the debt. Even during the war Ireland gave England enormous assistance, for which she received nothing. She not only contributed more troops to the cause of freedom than any unfree nation, but she had contributed more food than any other unfree nation. For this she now received but repulse, slander, and vilification. England's propaganda was now recognised by all. This propaganda, according to Lord Northcliffe, was defrayed out of an English fund of £30,000,000.

Mr. Thomas Lough, M.P. for Islington, London, in a letter to the press says:—"In a Treasury return issued in November last the total expenditure on services in Ireland is shown as £13,002,000, and the revenue contributed by Ireland as £26,865,000 for the year ending March 31, 1918. No estimate has been furnished for the present year, but having regard to the heavy fresh taxes imposed in the last Budget, an increase of 50 per cent. on alcohol, and very large additions to the sugar and tobacco duty, etc., it is estimated that the taxation this year will realise between 35 and 40 millions without any appreciable increase in expenditure." He adds that what Ireland wants is, not a subsidy, but relief from intolerable fiscal burdens, and she would be glad to purchase it at a reasonable price.

DOUBLY A RENEGADE.

Among those present at a service in St. Paul's Cathedral, London, for those connected with journalism who died in the war, was Mr. J. L. Garvin, once well known in Newcastle-on-Tyne, and then a Catholic and a hillside Parnellite! Garvin is now a notorious Unionist and anti-Irishman.

ULSTER'S PARLIAMENTARY REPRESENTATION.

An interesting analysis of the result of the redistribution scheme in Ulster is supplied by a correspondent to the London *Tablet*. It will be remembered that before the dissolution the province returned 16 Unionists; it now returns 22; and there are nine seats in Belfast, compared with four formerly. The writer tells us:—"One seat was always Nationalist, and the scheme was so managed as to leave it impossible for the Nationalists to return more than one. Accordingly, the Unionists have to-day eight members where they had only three—an increase of five in Belfast alone. Through the failure of the Irish Party supporters to keep the compact in regard to East Down,

the Unionists were given a seat in which they have not a majority; where, in fact, the combined Nationalist vote was 2190 more than that of the Unionist. The Queen's University representative makes the entire Unionist representation for Ulster 23. Taking all the universities together, the total official Unionist poll was 2760, while the combined Nationalist vote was 2832." It has been freely asserted of late by Ulster correspondents to the English press that the majority in favor of partition in the northern province is rapidly diminishing. This is borne out by the *Tablet* correspondent, who, in dealing with this phase of the Irish problem, has this to say:—"One result of the Irish election should be to kill partition; three Unionist members expressed their detestation of it, and if we take the voting in the Ulster counties there was a conclusive majority against it. Taking Tyrone and Fermanagh together, the majority amounted to 6898, and out of the five members returned by these counties only two are Carsonites, one of whom secured election by a very narrow majority. Even in Belfast itself, the opposition to the Carsonites mustered 40,000 votes, or one-third of the entire poll. The Partitionist Carsonites are, roughly, only one-fifth of the entire Irish representation, and in view of these results it will be quite indefensible for the English Government to proceed with a policy of partition." In the face of this interesting analysis, there is certainly ample justification for the assertion put forward that, even in Ulster, Carsonism is on the decline, and to this fact is undoubtedly due the rumored action of the Government in declining to give legislative effect to the Home Rule Act—at present on the statute books—at the conclusion of peace, as originally promised. The very good reason for its withdrawal is that the measure is not satisfactory to any section of the Irish people.

THE FUTURE OF IRELAND.

The Irish people in Ireland must never forget one thing: the future of Ireland lies neither in the Peace Conference nor in America (says a writer in *Nationality*). Here in Ireland the destiny of our race must be shaped. All the peoples in the world could not make an Independent Ireland were the people of Ireland not anxious or prepared to accept their independence. The generation of Parliamentarians was anxious and prepared to work out the destiny of Ireland under the wing of England. Our generation is anxious to shape the destiny of Ireland as a Sovereign State. Is our generation prepared to bear the responsibilities which Sovereignty brings in its train? The question may sound like one of those which have been put by the writers attached to the *Freeman's Journal*, but we put it in all seriousness. Are we prepared to bear the responsibilities which freedom will bring? We will not give a direct answer to that question. We want the Irish people to answer it for themselves. If there is anyone who thinks that the people of Ireland are not fit to govern their country, we tell him or her to prepare for that noble duty. Each man and woman in the State must be prepared to work for the State. A flag-wagger may be picturesque, but twenty million flag-waggers would not make an Independent Ireland. We often clap one another on the back and congratulate each other on the downfall of the Westminstrels, but do we ever think of the duty we owe ourselves and our country? The overthrow of the Westminstrels is no guarantee that we are prepared for freedom. It is an indication of our disgust for wastrels and incompetents, and, of course, is an admirable thing provided we make sure that we do not become wastrels and incompetents. Thank God, there is no sign of this tendency in the ranks of Irish Republicanism. But are we all as competent to carry on the work of national regeneration as we should be? Are we all prepared to do our duty as citizens of a free country? The statement that the Battle of Waterloo was won on the playing-fields of Eton may cause a smile, but it is true—as true as the statement that the battle of Ireland's independence was fought and will be won in the Gaelic League, Cumann Sinn Féin, and drill halls of Ireland.

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NEW CATHOLIC SCHOOL, PAHIATUA

The ceremonial opening of the newly erected Catholic school at Pahiatua took place recently in the presence of a large gathering. Mr. H. McSherry, as chairman of the school committee, in introducing on the occasion Archbishop O'Shea to the assembly, expressed appreciation of the presence of his Grace that day and also of Monsignor McKenna and Father Kimbell. Mr. McSherry explained that the new school building was designed and built as a memorial to Dean McKenna and a tribute to his 25 years of faithful service amongst them. When the erection of the building was first contemplated (said the speaker) there was some hesitation on the part of the committee about commencing the work, owing to the war and the difficulty anticipated in obtaining the necessary material for the successful carrying out of the work. As the tender for the work received was prohibitive, it was decided to employ day labor, and largely owing to the services of their architect, Mr. J. D. Wilson, the erection of the building had been carried out for £600 or £700 lower than the tender for the contract. That alone was a matter for congratulation. They were (said Mr. McSherry) indebted very much to Mr. Wilson, for he had relieved the responsibility of the committee very much and had himself supervised the delivery of the material and had been responsible for the whole work. They were all deeply grateful to him for his excellent services. Another satisfactory feature of the school (said Mr. McSherry) was that they would have enough money to pay for the building, so that when the children went to the school it would be free of debt. (Hear, hear.) That was cause for congratulation to the Catholics of the district. With the exception of £120 from the McCarthy trust the whole of the money had been subscribed by the Catholic people themselves. (Hear, hear.) Mr. McSherry concluded by expressing appreciation of the presence of his Grace on such an auspicious occasion.

His Grace Archbishop O'Shea expressed his great pleasure in being present to bless and dedicate the school, which, under the able direction and guidance of their pastor, Dean McKenna, they had so generously erected. That was another evidence of the increasing prosperity of the district and the determination of the Catholic body of New Zealand to support and maintain Catholic education. It was too, a tribute to the faithful labors of Dean McKenna for so many years that their noble building had been erected, and he regarded it as a great privilege to be present there that day.

Right Rev. Mgr. McKenna, in expressing his pleasure at being present to take part in the proceedings, mentioned that it was 32 years since he came to the district, and when he recalled these days and realised the progress made by the Church, they deserved every congratulation. In this connection he referred to the good work of Father Halpin, and to the late Mrs. Smalley, whose hospitality to the priest in those days could never be forgotten. Then, as the work proceeded the presbytery was built by the generosity of the parishioners of the district in the same manner as the school now erected had been built. There was also the convent with the Sisters as teachers in their school to impart religious education. These events were a sign of progress, and the present school was indeed a credit to the district. It was (said the speaker) a noble building, and he warmly congratulated the people on their achievement.

Very Rev. Dean McKenna then addressed the gathering, and expressed his pride at having such a school, where secular and religious knowledge could be imparted. He congratulated the people of Pahiatua, who had assisted so generously towards the erection of the school, which would prove a blessing to the children who would be educated there. Com-

menting on the statement made by Mr. McSherry that all the money had been contributed by Catholics, he mentioned that a sale of work had been held towards which both Catholics and non-Catholics had contributed. That had realised £200, and he thanked both. No appeal had been made to non-Catholics in connection with the erection of the building, but the help rendered by the non-Catholics and the kindness extended to him during the past 25 years he would never forget. They also owed a debt of gratitude to Mr. J. D. Wilson for his continued watchfulness during the whole erection of the building.

Address by Archbishop O'Shea.

Addressing the great gathering (says the *Pahiatua Herald*) his Grace Archbishop O'Shea said the position taken up by the Catholic Church with regard to education had been put before the public on many occasions, but it was so consistently ignored by politicians and educationalists and so often misrepresented that it might be well for him once more to set it forth on an occasion such as this. The Catholic Church held that the child belonged to God in the first place, the parents were the second owners, because under God they had brought the child into the world. The State, in relation to the child, came only after the parent. The parent had the right to educate his child as he thought best and the State could not legally interfere with that right, except on occasions when the parent neglected his duty. The State might help the parent in the work of education by building schools, colleges, and universities, but the State was bound to take into account the wishes of the parents as to the kind of education that was to be given to the children in those institutions and where the State asked Catholics—as it did in New Zealand—to contribute a certain sum of money towards the education of the people, it ought to spend the money contributed by Catholic parents on the education of the children in their school. That the parents conscientiously asked for. (Hear, hear.) This was only just, according to reason and common-sense.

Continuing, the speaker said the Catholic body of this Dominion was compelled to contribute about £180,000 per annum towards the education of the people, and as the Catholics could not use the State schools and colleges for their own children, except under exceptional circumstances in certain country districts, it followed that the money contributed by Catholic parents was spent on the education of other people's children. In addition to this they (as Catholics) had to educate their children in their own voluntary schools, and thus they saved the State probably another £100,000 a year. That meant that the non-Catholic parents of the Dominion were having their children much more cheaply educated at the expense of the Catholic body. "Is this fair? Is it just?" asked the Archbishop.

The Catholic demand with regard to education was not so unreasonable as some people would have them believe (continued the speaker). "We, as Catholics only ask that the money contributed to education by the Catholic parents should be spent by the State on the education of the Catholic children. We do not ask for a farthing to be spent on the secular education of Catholic children, much less to be spent on the training of their children in their holy religion. They did think that when the State, as in this country, asked the Catholic body to contribute a certain amount of money that the State ought to spend that money on the education of the Catholic children according to the wishes of the Catholic parents who contributed the money. It had been said that in maintaining their own system of Catholic schools they were not patriotic, and were not serving the best interests of their country. On the contrary (continued the Archbishop), the duty of the Church makes it incumbent upon them to promote the advancement of their country. Upon what foundation did the welfare of any country de-

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pend that would conduce more to the happiness and welfare of the people? Certainly it was not material wealth, or material efficiency. The recent war had proved this quite conclusively. The country was in conflict for four and a-half years with a people who were materially highly organised—perhaps the most efficiently organised of any nation—and we as a people declared—and rightly so—that such materialistic ideals could never hope to succeed, nor did that nation succeed, and Germany was defeated. Then after the war came the question of reconstruction, and they heard all over the land that the war was won by "efficiency." That word had been dinned in their ears morning, noon, and night. What kind of efficiency? Was it spiritual efficiency that would make them more godly, or better men and women, more honorable and more honest, more happy and more contented? No. Was not efficiency aimed at that which would give them a greater share in the world's goods so as to live in more comfort, something that would enable the nation to make more money, and to equip themselves better in the great struggle for the markets of the world? It was something purely materialistic but something which would not contribute to any human happiness in this world or the next.

And to help our education system (said the Archbishop) they had an Efficiency Board who took all the evidence available on the materialistic and economic lines. No evidence was required about the spiritual or religious aspect of the question. No nation could succeed if it was conducted on only materialistic lines. They must not forget that man was lord of creation, and that everything in this world—the resources of the earth and its products, the machinery of motion and all the institutions—both social and religious—were all meant for all the needs and happiness of man both here and hereafter. By keeping the highest truths in view as exemplified by the Master, would they be able to form a right judgment of what constituted true education? Quoting a modern educationalist who said "a moral and mental education could not be imparted without religion, his Grace said that the Church is right in her method of education, for it was the only system that would bring men nearer to Almighty God. It was the only system that would make them morally, physically, and spiritually stronger and conduce to their future happiness. The war had taught them too that only by building on a spiritual foundation could any nation build with security.

His Grace then paid a high tribute to the devoted labors of Dean McKenna, not only in connection with their church there, but to his influence throughout the Wairarapa. He congratulated them upon the splendid result, and in passing enlorged the work of the teachers, the Sisters of St. Brigid, who were ladies of education, and whose influence among the people and the children was so good. Concluding, his Grace assured them all of his great pleasure in taking part in the opening of that school which meant so much for the Church and for this fair Dominion, which they all loved so well. (Applause.)

A specially made and handsomely designed key was then handed to Archbishop O'Shea, who in the presence of the vast assembly formally declared the building open. The proceedings then terminated, the company taking the opportunity of inspecting the new schoolrooms, which are not only a credit to the district, but were designed and built with a proper regard for the health and happiness of the children, due regard being given to light and ventilation, a not unimportant item in the education of the child of to-day.

By invitation, the company were entertained by the Sisters to tea on the verandah of the convent, and a number of people availed themselves of their hospitality, which was much appreciated.

In continuance of the official opening of the new Catholic school, a concert was held in that building on the following evening, when there was a large attendance of parents and friends. The company also included Archbishop O'Shea, Monsignor McKenna, Father Kimbell, Dean McKenna, together with Mr.

and Mrs. Wilson and others. An excellent and well-arranged programme was presented, and the way in which the various items were rendered by the scholars and adults reflected creditably on Sister Margaret, in charge of the school, and her staff of Sisters and teachers, who devote so much care and attention to the educational equipment of the scholars. This attention was especially noticeable in the training of the junior scholars in their elocutionary deliveries, and also in the rendition of the musical parts. Altogether, the concert was carried out so successfully that it deserves nothing but the highest praise, and was listened to by a well-satisfied audience.

During the interval an address was presented to the Archbishop, and was read very nicely by Nora Arthur, a scholar. It expressed, on behalf of the church and school, appreciation of the presence of his Grace at the opening of the school, and also of his attendance at the concert. Later the Archbishop, in addressing the children, said how pleased he was to be present, and in a kindly way gave them such advice as should be an influence on them for good in after life.

OUR ROMAN LETTER

(By "SCOTTUS.")

The Italian Parliament, which has already far exceeded its usual five years' duration, and has outlived its usefulness, if it ever had any, is now drawing near the end of its days, and the general elections are likely to take place some time in June. It is not easy to form a forecast of the state of parties in the future Parliament; but careful observers are convinced that the Socialist Party will add to its numbers and will return with at least 100 members—that is, a fifth of the whole House; while it is taken for granted that the Radical sections will be more or less strongly reinforced.

Political activity is already at work in the constituencies and throughout the country generally in preparation for the struggle. The most interesting, if not the most important, event of the kind in recent weeks was the formation of a new political party, called the People's Party (*Partito Popolare*) with an extensive programme of social and economic reform pervaded by a sound Catholic and democratic leaven. It is not a Catholic party, so much as a party composed of Catholics and supporting Catholic principles; but it has had nothing in the shape of official recognition. On the whole, it is not very unlike the old Land League in programme and aim. What effect it may have on the coming elections is not quite easy to determine. It will probably run candidates of its own in selected places; but in the main its activities on that occasion will more probably be directed towards the exclusion of undesirables and the return of moderates of other parties, though the chances are that if it meets with solid support it will eventually aim at the formation of something like the German Centre.

For the moment curiosity is fixed on its attitude towards the other political parties. The Constitutional Party, represented by the present Government, may be expected to biff for the support of the new organisation, on the ground that it is the interest and duty of Catholics to support existing institutions of the country against the forces of revolution and upheaval; and, on the other hand, it is just within the bounds of possibility that the Socialists may try and captivate it on the plea that its programme has many points of contact with theirs. An alliance of the kind would be one of the ironies of history; but strange things happen in politics. Possibly the great obstacle to co-operation lies not so much in the social projects of both parties as in the extravagance and obstinacy of Socialist spokesmen. Naturally, all these suppositions and possibilities go on the assumption that nothing untoward is going to happen in the interval, and

especially that Russian models do not come to take up a position on the steps of the Piazza di Spagna. Only a very bold prophet would venture to assert that nothing of the kind can happen.

In this connection the words recently addressed by the Pope to the delegates of the Catholic societies in convention assembled at Rome are of more than passing significance. Heretofore these societies had been accustomed to dabbling in politics in a more or less desultory fashion, and not always with conspicuous success. On the formation of the People's Party it was decided that Catholic societies should for the future leave politics alone and confine their activities to the religious and social sphere. A few weeks ago they laid their new programme at the feet of the Holy Father, who gave it his warmest approval. In the course of a very interesting address, his Holiness pointedly laid stress on the particular importance of two fields in which Catholic societies should exercise their activities—namely, that of the school and that of the toiler.

"The child," said the Holy Father, "represents the future of society; the society of to-morrow, being composed of the children of to-day, will have just as much or as little worth as is represented by the education and training which the children of to-day will have had. It is therefore of the utmost importance to train the childhood and youth of our epoch in religious principles as well as in those of genuine honesty. What we need, then, is the generosity of the rich, the patience of the teacher, the solicitude of all and sundry, so that the youth of our day may have the opportunity of an education at once religiously complete and on that account productive of a better future."

As regards the toiler, the Holy Father pointed out that he, too, formed a most important part of society, and therefore deserved the closest attention on the part of all who desired to promote the welfare of mankind. The toiler, he said, merited such attention, not only because of what he represented, but also because of the snares set for him by false friends. Leo XIII. had done much in this direction, and the Church was always ready to support the principles laid down by that great social reformer and that great friend of the toiler. Wherefore, the Holy Father called upon the Catholic societies and on those interested in social work to devote special care and attention to the laborer. No commentary is necessary to accentuate the importance of these words.

For half a century the 20th of September has been observed all over Italy as a sort of thanksgiving day, devoted to festive celebrations in honor and commemoration of that day in 1870 when the Italian troops entered through a hole in the walls of ancient Rome, despoiled the Pope of the last shred of territory, and annexed the Eternal City to the kingdom of Italy. Needless to say, the yearly celebration of this event assumed a very pronounced anti-Papal flavor, particularly in the days of Nathan of glorious memory, and more particularly still in the year 1911, when a world-wide programme was organised for the purpose. During all these years Catholics who loved not the new order of things remained quietly at home on those days, and, as readers will remember, pronounced the year 1911 to be one of mourning because of the act of oppression and spoliation it was intended to commemorate.

The war has brought about many changes in outlook all over the world; but of all such changes none is more significant than that revealed by an incident that happened lately at a meeting of the Corporation of this city, when a proposal was brought forward to observe next year, the fiftieth anniversary of the taking of Rome, as a year of rejoicing. From the beginning it was clear that the supporters of the motion intended the celebration to assume a distinctly anti-Papal form, that of celebrating the downfall of the temporal power of the Popes, and it was equally clear that the motion even in that form was bound to be carried, when a bombshell was thrown into the meet-

ing by Councillor Martire, one of the most militant of the Catholic Party in Rome, who, evidently speaking for more than himself, gave his support to the motion, on the condition, however, that it had no other significance than that of a celebration in honor of the union of Rome to Italy and of Italy to Rome. In support of his view, he urged that the past year or two had sealed in blood a unity such as had never been seen for centuries, for "never before had Italy been found so united not only in unity of political and geographical expression, but also in the august sanctity of suffering, sacrifice, and conquest." Viewed in this light, he said, in the light of the unity of the Italian people, the meaning of the conjunction of Italy to Rome and of Rome to Italy goes far beyond the national boundaries, is of world-wide interest, and "in the sight of all, Italy is at last united, strong, and free in spirit." As for those who wished to introduce sectarian and similar considerations into the celebration, Councillor Martire pointed out that he, too, Catholic and Italian as he was, could easily find a consideration of his own—namely, "how vain and miserable was the dream of those who thought they could drive out religion through the little hole they had made in a poor old wall—they themselves can see to their astonishment that to-day more than half a century ago religion is deeper and more powerful than ever, the Papacy stronger and more victorious."

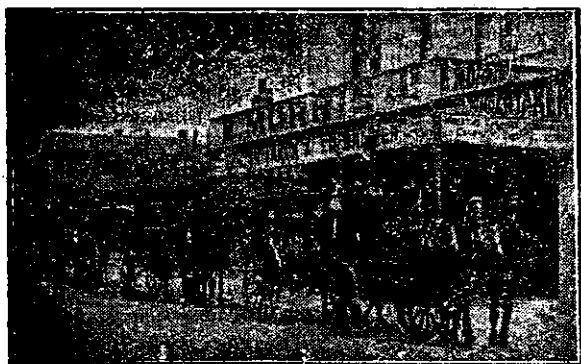
In an evidently inspired note, the *Osservatore Romano* referred to the proposed celebration, which it regarded as inopportune at a moment when unity was so necessary for the country and when all controversial questions should be excluded as far as possible. As regards Councillor Martire's words to the effect that the designs of those who hoped to banish religion have been deluded and that both religion and Papacy are stronger and more powerful than ever before, the *Osservatore* notes that, even admitting all this, "it is none the less true that the situation forced on the Holy See by the events of 1870 is not what it should be, that is to say, is not such as to guarantee to its divine and universal mission liberty and independence at once real and evident to all the peoples of the earth. Whoever is proud of being a Catholic should never forget this."

CHINESE JESUIT PRIEST.

A visitor of unusual interest recently in New York was the Rev. Peter Chan, a Chinese Jesuit priest. The young member of the Society of Jesus has come from Europe, where he finished his studies and received Holy Orders. With French, Spanish, and Portuguese already at his command, he now desires to learn English. Father Chan comes from the south of China. In 1912 a new mission was established there, with headquarters in the town of Shiu-Hing, 70 miles from the great city of Canton. In this district the Pagans number 6,000,000, and the Catholics only 1000, with 300 catechumens preparing for baptism. Father Chan himself belongs to a family that has been Catholic for 250 years. When the Jesuit missionaries were withdrawn in the latter part of the eighteenth century most of the Catholic population gradually removed to larger centres, like Canton and Macao, where they could rely upon having Mass and the Sacraments. Only the Chan family and one other clung to their homes and remained faithful to their religion through more than a century of difficulties and persecution.

To see God by faith and love helps to sanctify even our consolations when we receive them as emanating from His Divine Heart and for His greater glory.—*Mother M. of the Sacred Heart.*

Courage! Even when you cannot do all the good which your zeal for God's glory leads you to desire, pray with perseverance for that end.—*Mother M. of the Sacred Heart.*



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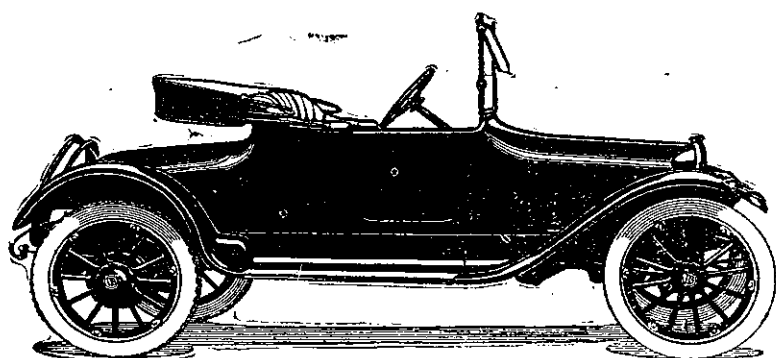
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PEOPLE WE HEAR ABOUT

Rev. Edmund F. Gibbons, who succeeds Bishop Cusack in Albany, U.S.A., was ordained 25 years ago. He has been rector of St. Teresa's Church, Buffalo, for some years. Up till 1918 he was the Superintendent of Schools in the diocese. He is noted as a preacher.

Right Rev. Edward D. Kelly, D.D., Auxiliary Bishop of Detroit, U.S.A., who succeeds Bishop Gallagher in Grand Rapids, was ordained June 16, 1886. He was the Administrator of the Diocese of Detroit after the death of the late Bishop Foley, who has been succeeded by Bishop Gallagher.

Bishop Dowling, who succeeds the late Archbishop Ireland, of St. Paul, U.S.A., has been head of the Des Moines diocese since 1912, coming from the pastorate of the Cathedral of SS. Peter and Paul in Providence, R.I., after seven years there. Born in New York City, Bishop Dowling spent most of his childhood in Newport, R.I. He was educated in Manhattan College and St. John's Ecclesiastical Seminary at Brighton, Mass. He was ordained to the priesthood in Providence in 1891, after which he spent several years at the Catholic University, Washington, D.C. He was pastor for two years of Sacred Heart parish, East Providence; instructor at St. John's, Brighton, for four years, and editor of the Providence *Visitor* for two years before taking up the pastorate of St. Mary's in Warren, R.I. He went from there to SS. Peter and Paul Cathedral in Providence.

Several months ago the Brooklyn *Tablet* announced the appointment of Rev. Edmond Heelan as Auxiliary Bishop to Bishop Garrigan, of Sioux City, U.S.A., but confirmation was not made until a few weeks ago. The new Auxiliary Bishop is about 50 years of age and has always been one of the most popular priests in the Sioux City diocese. He organised—and for 21 years has been pastor of—the Sacred Heart parish at Fort Dodge, where his zealous work has endeared him to all. He has a brother in the Sioux City diocese, Rev. D. J. Heelan, who is pastor of Our Lady of Good Counsel Church at Fonda, Iowa. The Sacred Heart parish of Fort Dodge is one of the largest and most important in the State, made so principally by his able management. The school, to which he has given his careful supervision, is regarded as a model. Father Heelan was ordained at All Hallows' College, Dublin, for the archdiocese of Dubuque, and, on coming to that city, served first as assistant at the Cathedral and Chancellor of the Archdiocese. Twenty-one years ago he was appointed to found the Sacred Heart parish at Fort Dodge, and has continued as its pastor ever since. He is in the prime of his physical and mental powers and will be a valuable assistant to the revered head of the diocese of Sioux City. Bishop Garrigan is in advanced years and poor health.

The Pope has appointed a new Archbishop of Genoa, Italy, in the person of Cardinal Thomas Pius Boggiani. He succeeds Archbishop Gavotti, who died last December. Born January 19, 1863, at Boscomarengo, the birthplace of Pope St. Pius V., the new Archbishop, when still very young, became a Dominican at Chieri, near Turin. He completed his theological studies in the Dominican College at Gratz, where also he taught for some time. He is well known in Genoa, as for some years he was parish priest of the Dominican Church called S. Maria de Castello, the Cathedral

Church in the early ages. The Holy See, knowing his great learning, prudence, and experience, made frequent use of him. He was a missionary at Constantinople; Apostolic Visitor of no less than 23 dioceses in North Italy, and of nearly the whole of Sardinia. In 1908 he was made Bishop of Adria, and soon after Pope Pius X. sent him as a Delegate Apostolic to Mexico. On his return he was chosen Apostolic Administrator of the Genoese Archbishopric, and remained in Genoa for some time. Recalled to Rome, Pius X. made him Assessor of the Consistorial Congregation, and in that capacity he acted as secretary at the Conclave which elected Pope Benedict XV., who created him Cardinal in the Consistory of December 4, 1916. The last Cardinal who was Archbishop of Genoa was Archbishop Placido Tadini, a Carmelite Friar, who died in 1847. The Dominican Order has given six other Archbishops of Genoa, among whom was the famous Blessed Giacomo da Varazze.

It was officially announced recently that Rev. Joseph F. McGrath, rector of St. Patrick's Church, Tacoma, diocese of Seattle, U.S.A., had been appointed Bishop of Baker City, Ore., and that Rev. Edmund Heelan, rector of Sacred Heart Church, Dodge City, Ia., was made Auxiliary Bishop to Bishop Garrigan, of Sioux City. Rev. Joseph McGrath was born in Ireland about 47 years ago. He made his theology course at Montreal and was ordained there in 1895 by Archbishop Fabre for the diocese of Springfield, Mass. His first pastoral labors were spent as assistant to the well-known Father McCoy, of the Springfield diocese. Father McGrath later spent two years doing missionary work among the Indians of Northern Michigan. The hardships of his missionary labors overtaxed his strength, and he was compelled to spend some time in Texas recuperating. When Father McGrath had fully regained his health, he went to Seattle and was assigned to the Cathedral parish. On December 27, 1906, Father McGrath was named by Bishop O'Dea to be pastor of St. Patrick's parish, Tacoma. At that time the parish was without a church. The little frame structure that had previously served the congregation was burned to the ground shortly before Father McGrath was given charge of the parish. Undaunted by the all but promising outlook, Father McGrath gave himself with unreserved vigor to the task that confronted him. St. Patrick's parish has flourished under Father McGrath's administration, and to-day a magnificent stone church, built at a cost of 100,000 dollars and now nearly out of debt, stands in the place of the charred embers that 12 years ago represented all that was left of the original Church of St. Patrick. The new Bishop will succeed Right Rev. Charles J. O'Reilly, D.D., who was appointed in April to the diocese of Lincoln, Nebraska. The Baker City diocese, which is one of the largest in the United States, comprising as it does 68,000 square miles, and including a large number of Oregon counties, was established in 1903. Right Rev. Charles J. O'Reilly was appointed Bishop of the new diocese and was consecrated August 25, 1903, and took up his residence at Baker City. There are but 7500 Catholics in the diocese, and only 18 diocesan priests.

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GUM AND ITS USES

One of the strangest of the discoveries of the war is the use of gum-arabic for shell-shock cases. At first sight the two things seem to be wholly unrelated. How can gum be used to cure a man suffering from nervous disorders consequent upon shell-shock? The answer to this question is encouraging, while at the same time it discloses our great ignorance of the human machine and its action. Every disturbance of the normal rhythm of life is accompanied by some chemical and physical change within the organism. We notice that a nervous shock may cause the victim to lose weight and gradually waste away. It has long been known that a number of diseases produce some change in the circulating fluid in the body. Saline injections have been used in numerous cases, and their effect is not only mildly stimulating, but slightly restores the fluid "balance." But saline solutions tend to escape into the tissues in much the same way as the blood serum escapes in "shock" cases to form the condition which must be cured. Professor Bayliss, the physiologist, came to the conclusion that a more viscous fluid should be injected, so that it would really add to the circulating fluid in the body. Gum-arabic, one of the gums completely soluble in water, was selected after considerable experiment, and when added to the saline solution it has produced remarkable results. The gum being easily accessible and portable in solution, another curative agent has been added to the repertory of medical men.

Gums are carbo-hydrates which are exuded from various plants. Gum-arabic is found in Turkey, and is produced by the leguminous plant gum mosque which flourishes in Mexico and Texas. It is yellow in color, brittle, and so soluble in water that it has a wide range of uses. It is used medicinally as a softener and soother for the tissues, and plays a considerable part in confectionery. Commoner varieties are used for pastes and gums, and its tendency to crack is modified by the addition of glycerine or sugar. The finish of silks and crapes is often due to gum-arabic; and calico and cloth manufacture also find uses for it. Gum dragon or gum tragacanth is produced by a plant which grows in the Smyrna district of Asia Minor. The lower part of the plant is cut during the hot weather, and a white flaky substance exudes. It is chiefly produced during the night, and the flakes show characteristic ripple marks. This gum is only slightly soluble in water, and the residue can only be dissolved by continued boiling. Its uses are similar to those of gum-arabic, and it is valuable as a thickener of mordants and colors for calico printing.

Other substances which are frequently called and frequently look like gums are the gum-resins and resins. The gum-resins contain some true gum, soluble in water, and some true resin, insoluble in water but soluble in alcohol. They also contain essential oils. Such "gums" have a characteristic smell, whereas the true gums and the true resins are inodorous. Some essential oils are produced by the gum-resins—*ammoniacum*, *myrrh*, *asafoetida*, and *gamboge*; and they have a wide range of uses in medicine. The resins are also secretions from plants out of which they are exuded in pear-shaped drops, which harden into glassy solid masses in the air. Like the true gums they can be produced in greater quantities by making cuttings in the bark of the plants, and most plants will yield resin when treated with alcohol. Some of the most valuable resins are soft, and are called *deo-resins*: but if they contain benzoic acid or cinnamic acid they are called *balsams*. Examples of *deo-resins* are turpentine, frankincense, and copaiiba. Of the hard resins, some are fossil resins, the most famous being *amber*. A semi-fossil resin is the well-known *kauri gum* of New Zealand, which finds employment for a great body of labor. The use of this resin for varnish and cement makes it most valuable. *Kauri gum* is exuded to-day from the *kauri tree*, in the forks of which it may be found. But it is obtained more easily and

in much greater quantities by digging in the ground. The annual export is worth over £400,000 to New Zealand, and gum getting has become a considerable industry. With that thoughtlessness which characterises our attitude to everything that seems prolific the gum was first picked from the surface, sold by the picker, and shipped to England or America. To-day the gum areas, where once flourished forests of great *kauri*, are under the control of Government, and the fields are most systematically searched. There are several layers of the gum, and it is found deeper than 20 feet. Spears ten feet long, or longer, were formerly used and are frequently used now in searching for gum. The spear is thrust into the ground, and when *kauri* stumps are found the gum is brought up by means of hooks. But the systematic search includes a careful digging over great areas and the sifting of the soil cast up. Sometimes the lump of resin is as large as a turnip; sometimes it may be no larger than an egg. At times, especially in swamp areas, it is very dark, and almost black. At other times it may be almost transparent. It is this variety which is the most valuable; and it realises a considerable price.

Atom, in *Everyman*.

"HOW SLEEP THE BRAVE!"

Plain white crosses, row on row,
Across the silent hill they go;
Here lie the friends, and there the foe,
Near to the gentle river;
Their graves are red when poppies grow
In summer, and white with winter's snow,
But they lie in close-ranked lines below,
And they lie in peace for ever.

With the dewy morn come the bugle-notes
Poured from a hundred golden throats,
And over their graves the reveille floats
Of the larks, but 'tis thrilled in vain;
For sleep is sweet when a hero dies,
And sleep eternal has touched their eyes,
A dreamless sleep, they shall never rise
To the bugle's call again.

When the sun sinks low in the ruddy west,
The farewell strains from the thrush's nest
Shall lull the sleeping heroes' rest
In a hymn to the dying day;
There they lie, brave, dauntless, true,
Palled by the heavens' gold and blue,
And the rain shall beat a soft tattoo
Where the warriors sleep in clay.

Plain white crosses, row on row,
Across the silent hill they go;
Here lie the friends, and there the foe,
Near to the peaceful river;
Their graves are red when poppies grow
In summer, and white with winter's snow,
But they lie in close-ranked files below,
And they lie at peace for ever.

SIDNEY J. SMITH, S.J., in *America*.

"I suppose," said Emerson to Father Hecker, the founder of the Paulist Order, somewhat contemptuously, when he learned that the latter was going to become a Catholic—"I suppose it was the art and architecture, and so forth, and so on, in the Catholic Church which led you to her?"

"No," answered Father Hecker, "but it was what caused all that."

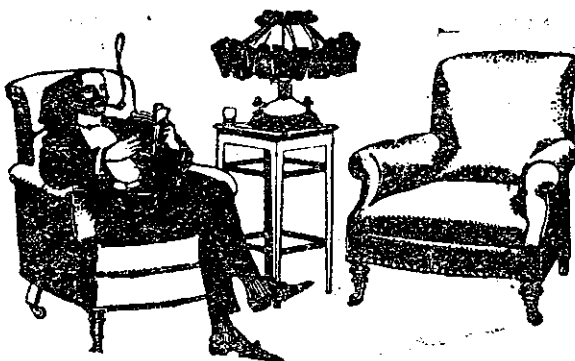
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**A. H. Wilson
Napier**

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in
Table Cutlery**

DOMESTIC

(BY MAUREEN.)

Milk Soup.

Bring two and one-half quarts of sweet milk to a boil. Beat together one egg, one and one-half teaspoonfuls of flour, one-half cup sweet milk, and one tablespoonful of butter. Pour this mixture into the boiling milk, and salt and pepper to suit.

Baked Marmalade Pudding.

Six ounces of flour, six ounces of breadcrumbs, four ounces of suet, a little salt, and marmalade. Mix the flour, breadcrumbs, suet, and salt together in a bowl, and add sufficient water to make a firm batter. Grease a pie-dish, and put a layer of batter at the bottom, then a layer of marmalade. Fill the pie-dish with alternate layers of batter and marmalade, but make the last layer of batter. Bake in a moderate oven for an hour and a-half. Serve with sweet sauce.

Ground Rice Cake.

Three rounded tablespoonfuls of ground rice, two rounded tablespoonfuls of butter, two rounded tablespoonfuls of castor sugar, two eggs, a drop of vanilla, half a level tablespoonful of baking powder, two tablespoonfuls of milk. Beat the butter and sugar to a cream, add the eggs one at a time, and beat well, then add the ground rice, sifted with the flour and baking powder. Lastly add the milk and vanilla. This cake may be baked in putty-tins or in one cake tin. The oven should be moderately hot. The vanilla may be omitted if preferred.

Chocolate Creams.

Prepare fondant shapes, flavor and color them as desired, or put nuts or chopped preserved fruits in them, allow them to stand for a few hours. Place as many cakes as required of unsweetened block chocolate into a bowl, put the bowl into boiling water until the choco-

late melts, then with a silver fork drop the fondant into the melted chocolate, and cover it nicely on all sides, then allow it to set on waxed paper. When the lollies are quite firm and cool, line some home-covered boxes with waxed paper, and arrange the bonbons and chocolate creams in neat layers.

Baked Jam Roll.

(For five or six persons.)

Ingredients: Eight ounces flour, one and a-half to two ounces fine grated suet or other fat, quarter-teaspoonful salt, half-teaspoonful baking powder, sufficient water to make a stiff paste, a little jam or marmalade.

Method: Mix the flour and salt together. Add the suet or rub in the other fat. Add the baking powder and mix to a stiff paste with cold water. Roll out into an oblong shape about an eighth of an inch in thickness. Spread with jam or marmalade. Roll up and place on a baking tin. Bake in a moderate oven for about 30 to 40 minutes until thoroughly cooked and brown and crisp on top.

Household Hints.

Never put cooked potatoes on the table in a covered dish, as they absorb their own moisture and become sodden.

By putting a new mantle over an old one, the life of the former is considerably lengthened. In addition, a much better light is obtained.

To make celery firm and crisp and with a slight salty flavor, liked by most people, clean as usual and soak in cold salty water for an hour before serving.

To starch ribbons so they will iron and look fresh and new, dissolve one teaspoonful of sugar in one cup warm water, have ribbons well washed and rinsed, dip in sugar and water-solution, squeeze, hang to dry, and iron while damp.

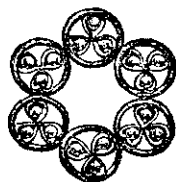
When grease is spilled on the stove put cold water on it at once. This will harden the grease and prevent it soaking into the hearth. Scrape off quick.



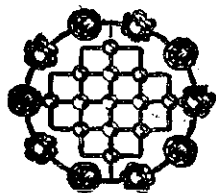
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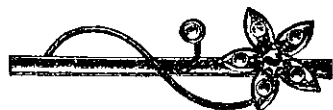
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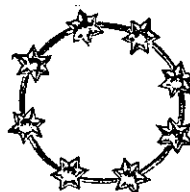
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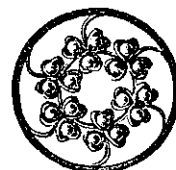
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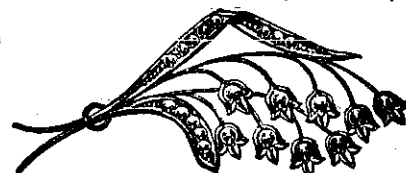
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No. 1021—The Favourite "Lily of the Valley" Brooch, 9ct. Gold, set with Pearls, 40/-.

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GARDENING NOTES

(By Mr. J. Joyce, Landscape Gardener, Christchurch.)

WORK FOR THE MONTH OF JUNE.

The Kitchen Garden.—All ground intended for cultivation should now be well manured, and, when dug, left with a rough surface during the winter. The soil will be thus benefited by the action of frosts and rain preparatory to the sowing of early spring crops. Clear away the past season's growth from asparagus beds, and apply a good dressing of well decomposed stable manure. The winter rains will then wash the fertilising matter down to the roots of the plants. With regard to sowing and planting generally, only a limited amount is advisable at this period of the year. An early sowing of peas and broad beans, in well prepared favorably situated ground, may be ventured. A small quantity of cauliflower and cabbage may be sown, also a bed of lettuce, to come in early in the spring.

The Flower Garden.—Continue digging the beds and borders, using a little manure where necessary. Separate clumps of herbaceous plants which appear too large, and replant in a vacant spot requiring to be filled up. Dig in all scattered leaves and dead vegetable matter, as these provide the plants with an active fertilising aid. The digging should be fairly rough, as at this season of the year it suits the soil better than if it were raked over smoothly. Dig up old stools of dahlias, separate them, and replant where desired. This fine, showy flower deteriorates and eventually dies out if not attended to each season: and small clumps give greater satisfaction. Now is the time to plant all trees and shrubs intended for the garden, it is also a suitable time to plant roses. When planting roses it is necessary to have them well pruned back. Newly planted trees cannot maintain a heavy growth of branches. When removing old rose trees from one position to another both the roots and branches require to be severely pruned, and if the soil is dry they should be well watered. Soil well mixed with farmyard manure is a requisite when preparing a rose plot. Where space allows for planting in clumps one color in each separate clump will produce the most effective display. Keep the lawn mown, and thoroughly roll often during the winter, especially after rain. Rolling is necessary to the life of a good grass lawn. Top dress, sowing down at the same time, all bare patches, and if there are any grubby patches rake the soil so that the grass grub may be destroyed, and leave for a few days before sowing down.

The Fruit Garden.—Pruning must now be carried out as quickly as possible, root pruning, also, trees that are making too much growth. This latter process is effected by digging down about a yard from the tree, and, with a sharp spade, chopping off the roots: half round the tree is sufficient for the first year. Clear away and burn all the prunings, and when the work is complete attend to the spraying without delay.

THE MOST OBSTINATE

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

THE "DARK AGES" ILLUMINATED BY THE LONDON TIMES.

The first page of the London *Times*' educational supplement for January 2, suggests either that some crafty Papist slipped in during the editor's absence or that the editor has recently applied himself to the study of medieval history. He has actually discovered that "the educational activity of the Papacy" during this long night of ignorance, "was remarkable."

"The medieval Church gave the world an educational conference in almost perpetual session. One of the chief affairs of the Pope sitting in council was the control and organisation of European education. And very effective was the work. The organisation and control of the universities of Europe was an achievement that is a deathless laurel in the Papal crown. In educational matters there was universal confidence in the judgment and justice of the Papacy from the days of Eugenius II. in the ninth century to the days of the Counter-Reformation in the sixteenth."

Nor was the zeal of the Popes in the cause of education confined to the universities. On the contrary, they successfully endeavored to set up schools of all kinds:—"But it was not only in university matters that the educational activity of the Papacy was so remarkable. Whether we regard Canon 34 of the canons promulgated at the *Councilum Romanum* in 826, or the decrees of the Third Lateran Council in 1179, of the Fourth Lateran Council in 1215, and of other Councils, such as that of Vienna in 1311, we always find that the medieval Church is seeking to advance learning of all grades, and to co-ordinate educational effort of all kinds. And the efforts of the Central Conference were amply supplemented by what were, in effect, diocesan conferences."

But "the very necessary Reformation," continues the *Times*, involved a certain "loss." That comment is a masterpiece of understatement:—"The partial break-up of the Roman machinery of educational control, which inevitably followed the very necessary Reformation, involved a loss of method and organisation which has never been replaced. The Papal conception of unity of command in education must be revived to-day."

It took the *Times* a long period of years to reach the light. But even now it is the common teaching in non-Catholic American colleges, fostered by rubber-stamp professors who regard Draper and White as "authorities," that in the Middle Ages, as at present, the Catholic Church "discouraged education." Is this simple ignorance, or a simple violation of the Eighth Commandment?

The patrons of Woods' Peppermint Cure,
All finding its action consistent and sure,
Continue to use it, and tell all their friends
What speedy relief on such action attends.
Its fame and sales are increasing each year,
All sensible people in winter are sure
To patronise Woods' Great Peppermint Cure.

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CHRISTCHURCH CELTIC CLUB.

(From our own correspondent.)

The fourth annual meeting of the Christchurch Celtic Club was held in the Hibernian Hall on Tuesday evening, May 13, Mr J. Curry presiding. Father Fogarty (chaplain) was present, and there was a good attendance of members and friends. Four new members were elected and four nominations received. The balance sheet, presented by Mr. A. F. Jarman (secretary), showed receipts from all sources to be £90 18s 4d, expenditure £77 5s 8d, and credit £13 12s 8d. The assets were set down (after writing off depreciation) at £36 12s 8d. In the course of a lengthy and comprehensive report the activities of the club during the past year were enumerated. It was shown that the membership of the club has reached the fine total of 151. Among prospective activities of the club members is the formation of an Irish language class, two qualified teachers having offered their services as tutors. Father Fogarty, in moving the adoption of the report and statement of accounts, expressed the club's appreciation of the service rendered by the president (Mr. Curry), secretary (Mr. Jarman), and instructor (Mr. P. J. Smyth). Through their efforts, principally, the club members had become imbued with a vigorous spirit of love for the Church and for the glorious land of the Gael. He wished also, on behalf of members, to thank the *Tablet* representative for his attention to the club during the year, and the editor for generous treatment in the columns of his splendid journal. Office-bearers for the ensuing year were appointed as follows: Patron, Right Rev. Dr. Brodie, Bishop of Christchurch; hon. president, Rev. J. Long; chaplain, Rev. M. Fogarty; hon. vice-presidents, Very Rev. Dr. Kennedy, Adm. Fathers Fogarty and Murphy, and the Marist Brothers; executive committee, Mr. J. Curry (president), Messrs. M. Grimes, J. Cunningham, H. Sloan, J. Griffin, J. Congreve, M. Newell, J. Ormandy, T. P. O'Rourke, J. Flannelly (vice-presidents); treasurer, Mr. W. Rodgers; joint secretaries, Messrs. A. F. Jarman, C. McAloon; instructor, Mr. P. J. Smyth; ladies' committee, Mesdames O'Rourke, Greenlees, Baxter, Misses C. O'Connor, D. Smyth, S. Greenlees, G. Baker, C. McAloon, E. McCann, E. Rodgers, M. Paton, D. Quinn; auditors, Messrs. Grimes and Jacques. The instructor (Mr. P. J. Smyth) notified that he was in receipt of new plays, which would be put in rehearsal immediately.

Paeroa

(From our own correspondent.)

The two days' bazaar, held in the Central Theatre, which was brought to a close recently, was one of the most successful functions of its kind ever held in the district. The bazaar was originally intended to take place during last November, but in consequence of the influenza outbreak, all entertainments had to be abandoned. The stalls, tastefully decorated and well furnished, were in charge of the following ladies:—Refreshment stall—Mrs. Bertelsen, assisted by Mrs. Lemon, Misses Poland, Tierney, and Treanor; plain and fancy goods stall—Mesdames Staunton and Curran; produce stall—Mrs. E. Shaw and Miss J. Hill; supper room—Nurse Baillie, Misses A. Shaw and Treanor. Other ladies who assisted generally included: Mesdames Black, Daldy, McDougal, and Nolan, and Miss Dauber. The side-shows were conducted by Messrs. Curran, Kearin, Nolan, Shaw, Crosby, Staunton, and Roach. Prize-winners in the various competitions included Mrs. Kilgour (home-made bread and scones), and Mrs. Curran (sponge sandwich). The bazaar, which was in every way a social and financial success, was under the supervision of Mrs. G. Dean.

In connection with the bazaar, a social evening was subsequently tendered to those who assisted. There was a large attendance. Father Dunphy referred in eulogistic terms to the good work accomplished in the parish during the past year. Through

their exertions, and by the generous response of the parishioners, all debts, he was pleased to say, both on church and convent, including the recent expenditure incurred in erecting an addition to the school, had been paid off. This (he said) was by no means a small undertaking, when the drain on the people's resources during the war for patriotic purposes was taken into consideration. During the evening an enjoyable musical and elocutionary programme was contributed to by Mr. and Mrs. Staunton (vocal duet), Father Dunphy, Messrs. Redfern, Curran, and Chissels (recitations). Mrs. Budd played the accompaniments in her usual efficient style. An excellent supper was provided by Miss Dauber.

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CHURCH DESTROYED BY FIRE

ST. PATRICK'S, RAETIHI.

On 19th of March, 1918, St. Patrick's Church, Raetihi, was burnt to the ground in the terrible bush fire that swept over this district. We are now making an effort to raise money to build another Church so that our people may have a proper place of worship.

Who will help us in this good work?

Who will honor St. Patrick by raising a Church to his name?

We are holding a Bazaar in May. Donations in kind or money will be gratefully received and acknowledged. Address—

FATHER GUINANE, Ohakune.

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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mond—14/10.

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the Eighteenth Century. By
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Blind! ! Sooner anything
than that! Yet it will follow
if your eyes are defective—
and you neglect them.

If they work under handicap
—a continuous strain—ulti-
mate blindness may result
before you are old.

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Depots and in the Trenches.

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ZEALANDIA

OPEN FIRE RANGES

A Range to be Proud of

The Family Circle

"MY FOUR SPLENDID BOYS."

Yes, I know there are stains on my carpet,
The traces of small muddy boots;
And I see your fair tapestry glowing,
And spotless with blossoms and fruits.

And I know that my walls are disfigured
With prints of small fingers and hands,
And that your own household most truly
In immaculate purity stands.

And I know that my parlor is littered
With many old treasures and toys;
While your own is in daintiest order,
Unharmd by the presence of boys!

And I know that my room is invaded
Quite boldly all hours of the day;
While you sit in yours unmolested
And dream the soft quiet way.

Yes, I know there are four little bedsides
Where I must stand watchful each night;
While you go out in your auto,
And flash in your dresses so bright.

Now, I think I'm a neat little woman;
I like my house orderly, too;
And I'm fond of all dainty belongings—
Yet would not change places with you.

No, keep your fair home with its order,
Its freedom from bother and noise;
And keep your own fanciful leisure,
But give me my four splendid boys!

THE INTERESTING WOMAN.

The interesting girl is one who goes through the world with her eyes open. She does not let her life centre around herself, but rather considers the needs of others, and tries, as Ruskin says so well, "to please people, and to serve them in dainty ways." The girl who has mind enough to be interesting has mind enough to go under the surface when choosing her companions and friends. No bit of knowledge escapes her: she garners from her reading, from her social opportunities, from her walks and her daily work a store of incident and information which she utilises as occasion demands.

The interesting girl, who by and by will be an interesting woman, does not have false standards of value; she aims to be natural. A natural woman is the greatest power in the world to-day. Let artifice, sham, or pretension enter into the nature of such a woman, and she would become at once an unwelcome guest where now she is bidden and eagerly sought for. She is the very sunshine of her home, simply because she is her own self, and never tries to appear what she is not.

And there is nothing specially occult or difficult in this matter. One can be as interesting as ever woman was since the world began if one will elect to be so. And neither good looks nor good family, nor even good feeling and good principle, will suffice to keep one from being stupid and monotonous, unless each is supplemented by sweetness of manner, kindness of heart, tact, intelligence, and the desire to please, which make people interesting.

A HERO'S HORSE.

It is pleasant to know of the secret benefactions of the great Kosciusko, the hero of Poland, was one of those who "do good by stealth and blush to find it fame." Once he wished to send some bottles of wine to a sick friend; and, afraid that his servant would tamper with it on the way, he secured the services of a trustworthy young man named Keltner, to whom he tendered the use of his own horse.

Keltner promptly set out upon his errand, which he executed with precision. On his return he presented himself before Kosciusko.

"How did you get on?" inquired the Polish hero.

"Fairly, General," said Keltner; "but the next time I borrow your horse, I hope you will lend me your purse at the same time."

The general seemed puzzled at the remark, and asked:—

"Why so?"

"Well, you see, there were ever so many poor people along the road; and the moment that horse saw one of them extend his hand and take off his hat he stopped and wouldn't go another step until I had given, or pretended to give, the beggar something."

HOME.

Home is where the heart finds its greatest content.

Home is the result of learning how to bear and forbear.

Home is the best school for making true men and women.

Home is God's blessing to mankind, the safeguard of the world.

Home is the dearest earthly shelter from the cradle to the grave.

Home is an inn where love is landlord and contentment chief guest.

Home is a corporation whose preferred stock is contented children.

Home is where live happiness, health, harmony, heart's ease; holiness, heritage, children respectful.

Home is a comfortable and necessary retreat and shelter for us in advanced age, and if we do not plant it while young it will give us no shade when we grow old.

CHEER UP.

Scowling and growling will make a man old;

Money and fame at the best are beguiling;

Don't be suspicious and selfish and cold—

Try smiling.

Happiness stands like a maid at your gate,

Why should you think you will find her by roving?

Never was greater mistake than to hate—

Try loving.

HER CHOICE.

In a football game a young giant came out of the scrimmage looking as if he had encountered an unfriendly automobile. Among other superficial injuries, his nose was most thoroughly broken.

The doctors stood in readiness to repair the damages, but he absolutely refused their services with:—"Say, let that nose alone, and bring me a telegraph blank."

Thus he remained until a reply came in to his wire, when he announced:—

"Now you can go ahead, doc, and follow these instructions——" handing the surgeon the slip. The message read:—

"Have nose set Greek. Do not like Roman.—Dorothy."

AN UNCOMFORTABLE FEELING.

It was Dora's first trip on the ocean, and the water kept on going see-saw and slip-slide and heave-ho, and all sorts of uncomfortable, disagreeable things; so that Dora began to get a little giddy and dazed and tired and hazy.

Clasping a large doll in her arms, she stood upon the deck by her mother's side.

"Mamma!" she suddenly exclaimed, and her face turned to a delicate pale green.

"Yes, darling? What is the matter?"

"Oh, nothing, mamma! But I—I don't fink the rabbit I had for dinner could have been quite—quite dead!"

"SOME" ATHLETE.

An American and an Irishman were telling each other wonderful things which had been done in their respective countries.

"I guess we have the best jumpers in the world," said the American. "Why, one of our men ran 30 miles, and then jumped over a five-barred gate."

"Sure, no wonder he did," said the Irishman. "Look at the run he took!"

A DESPERATE CASE.

After five unsuccessful years of running horses, the owner had at last triumphed. But surely there never was such bad luck! He had won his first race all right, but—confound it, the jockey was just a trifle overweight!

The owner's face was gloomy. The jockey was gloomy. The aspect was decidedly gloomy. However, the owner's visage visibly brightened when he sidled up to the jockey and whispered:—

"Can't you think of something to lessen your weight?"

"Don't think so, sir."

"Have you shaved?"

"Yes, sir; before the race."

"Finger nails clipped?"

A brief inspection of them sufficed to show that no improvement was possible.

The owner's face now resumed its former gloomy aspect, when, quite suddenly, another idea suggested itself.

"Here, give me your false teeth when the stewards are not looking!" he breathed desperately.

SMILE RAISERS.

Teacher: "What little boy can tell me where the home of the swallow is?"

Long silence. Then a hand is raised. "Well, Bobbie, where is it?"

"The home of the swallow," said Bobbie, seriously, "is in the stummich."

Professor: "I went to the railway office to-day and got that umbrella I left in the train last week."

His Wife: "That's good! Where is it now?"

Professor: "Eh? By jove, I—really, my dear, I'm afraid I left it in the train!"

Teacher: "State the difference between 'results' and 'consequences.'"

Bright-eyed Little Miss: "Results are what you expect, and consequences are what you get."

Ronan: "What's the idea of turning off my lights?"

Cronin: "Why, if we don't get the currency, you don't get the current. See?"

"I understand you began your life as a newsboy?" observed the friend admiringly.

"No," replied the millionaire. "Someone has been fooling you. I began life as an infant."

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SCIENCE SIFTINGS

By "VOLT."

Producing Dyes in New Zealand.

"Specimens of New Zealand dyes, made from several species of coprosma (*grandifolia*, *areolata*, *foetidissima*, and *lucida*) by Mr. B. C. Aston, chemist to the New Zealand Department of Agriculture, are shown in a recent issue of the Department's *Journal of Science*, says the *British Board of Trade Journal*. "The colors range from yellow and brown and red, through intermediary tints, to black. Wool treated with these dyes was exposed during the whole of a winter month to rain, wind, and sunshine, and only one color (the yellow of *foetidissima*) faded. These dyes, according to the *Journal*, can be made easily by any household, and thus they can have a use in home industries. The value, in the commercial sense, remains to be seen. It is possible that the experiments with coprosma may reveal a dye compound not previously discovered, but when the chemical analysis of the new compound becomes known it may be necessary to use constituents of coal tar for the manufacture of the new dye on a large scale."

Where the Airship Beats the Plane.

Convoys, searching for submarines far out to sea, preventing mine-laying by night-flying, and many other activities have been the work of the airships during the war. Now for peace. One of the disadvantages generally urged against the ships is the number of men required to handle them on the ground. Small ships can now, however, be landed in fine weather by a very few men, although it is true that they do require a large handling party in rough weather. This, however, can be altered in the near future by the employment of sheds on the floating-dock principle, which will swing to the wind and do away with the danger of getting the ships in and out with the wind blowing across the shed. The ships will be towed in by small motor-tugs. Caught in a fog, the engine can be throttled down and the ship can cruise slowly, picking its way. An aeroplane, however, has more chance of hitting something, as its slowest speed is anything from 60 to 100 miles per hour. In the same way, in crossing large tracts of water, in the case of engine trouble the plane is forced to alight, and even a flying-boat will be smashed by the swell in mid-ocean. But an airship can drift at any altitude until her engines are repaired, or if the wind is blowing in the wrong direction she can put out her drogue, or sea-anchor, and float 50ft above the surface of the sea.

Fuel can be taken up from any ship at sea: the airship does not require to land on a specially decked-over ship. Fuel and food can be passed up by means of ropes. Should her engines be absolutely out of action she can be towed in by any ship to which she attaches herself, flying like a kite-balloon astern of it. For touring parties and seeing the country, the airship is the ideal means of conveyance, as it can meander peacefully over the countryside at 10-15 knots with very little draught, and in many types the engines are in a separate car from the passengers, so that they have practically no vibration, smell, or noise.

Again, compare the advantages of an aeroplane and an airship in exploring. Crash the former in a primeval forest through engine or any other trouble, and your expedition is at an end. But the airship can come to anchor above the trees and stay there as long as necessary until the defect is remedied.—"T," in the *London Daily Mail*.

PILES

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