

The Dominican Father, addressing the young Jew, now healed in body and soul, said:—"God wants something of you, my son; this miracle is too great, too evident, for it to be possible that you alone should benefit from it. When God bestows so great a grace upon one of His creatures, He expects a great return. Listen to the Gospel of the day, 'This man went his way and proclaimed to the Jews that Jesus Christ had healed him.' God will achieve His end because He always completes a work that He has begun, unless we put an obstacle in His way."

The intention most cherished by the first converts of this League of Israelites is to organise a pilgrimage to Jerusalem which shall include visits to Paray-le-Monial, Lourdes, and Rome. There is, of course, already in existence a Guild of Israel, of which the Very Rev. Bede Jarrett, O.P., is chairman.

MR. DE VALERA'S POLICY

Mr. De Valera, M.P., on Saturday (says the *London Catholic Times* of April 5) gave interviews to a number of pressmen who called on him with reference to the message he was announced to deliver to the Irish people on the previous Wednesday before the military authorities interfered with the civic reception which was to have been accorded. His words, he said, would have been a call rather than a message. He intended to point out that the long struggle for Home Rule was responsible for much of the confusion that exists to-day in the minds of foreigners as to the wishes of the Irish people. It was not as clearly understood as it should be that the Nationalist minority which opposed Sinn Féin at the recent elections stood for the right of self-determination no less firmly than did the followers of Sinn Féin. It was all important that this should be demonstrated at once, and he would have asked the whole of Nationalist Ireland to range themselves behind Sinn Féin in Sinn Féin's demand for self-determination.

"Were we a free country," Mr. De Valera went on, "in our dealings with outside countries, the Irish Government of the day, representing the views of the majority of the people, would naturally ask for, and would count on, the support of the country as a whole. Our position now is perfectly analogous, and we ask those who may differ from us on points of view of what might be called internal policy to back us up, one and all, so that we might put our full strength into the fight."

When he spoke of self-determination, he meant that the people of Ireland should be allowed to choose freely—that was, without any outside pressure or dictation whatever—how they should be governed. He believed, and had always believed, that there was no Irish Nationalist who would not gladly choose independence if the choice were really given him. "When an Irish Nationalist chooses less," he said, "or seems to choose less, it is because he feels he has not a free choice." They wanted the Irish people to make that clear to the world.

"If we were able to work in such close unity, or perhaps I should say co-operation," he continued, "against conscription, I am perfectly certain that we can work in a no less close co-operation now when it is the greater question of striving to bring to complete success the age-long struggle for Irish freedom."

The time, without question, was one in which such close co-operation was necessary. For Nationalists to seem to be desiring different things was fatal, and he could not see any ground on which any Nationalist should refuse to give them support in securing that which he desired no less than they. In self-determination they had a goal towards which it was the interest of all to march, and he would ask the Nationalists who might differ from them when the time for disposing of themselves under this right came along to support them now in seeing that that right was not denied. "I do not believe," he emphasised, "that

there are any Irishmen who for purely selfish purposes will refuse to give us support now when they desire what we seek to achieve no less than we do."

When their right to self-determination was freely admitted they might differ on the purely domestic question as to what use they should make of it. For his part, he had no doubt that the Irish people would vote for complete independence, and he did not see how that could be exercised other than in the Irish Republic. On the basis of that demand he believed that the whole Irish race could be knit into one solid phalanx and organised so as to exhibit a strength greater than that wielded on any previous occasion. They could link up closely those of the Irish race in Britain, Canada, Australia, New Zealand, no less than those in the United States, the Argentine, and elsewhere. Besides this claim being admitted by the greatest statesmen of other nations as a necessary basis for the future peace of the world, it would have the support of the lovers of peace throughout the world.

In addition to this, had not hostile forces intervened, he would have indicated certain immediate activities which he intended to propose should be undertaken—for example, the co-ordination of the various societies and other bodies interested in the advancement of Irish trade and industries, so that the material interests of Ireland should be properly looked after in the present period of general reconstruction.

For the forwarding of their political propaganda it would be necessary to establish representatives of Ireland in several foreign countries, and it would be an easy matter to associate with them trade representatives. The name of Ireland was prominently before the world now in connection with the political question, and advantage should be taken of this to bring Irish products into similar prominence. "In our work in that respect," he said, "we will propose to ignore all political or other difference, our sole object being the safeguarding and advancing of the material interests of our country as a whole."

But, of course, all that, no less than the forwarding of their political claim, required that the people should give them the necessary financial support. When they were threatened with conscription a large sum of money was forthcoming, and that chiefly because conscription was striking at Ireland's right as a distinct nation. He was certain, now that they were striving to get their national claim admitted in such a way as to secure not only that a menace such as conscription by a foreign country could never again threaten the country, but to secure to the full all the rights of separate statehood for which Irishmen had fought and suffered since the first coming of the Norman. When the Dáil next met, Mr. De Valera added, they would ask for a definite minimum sum, and meantime they hoped that the public would continue generously subscribing.

CATHOLIC CHAPLAINS IN BRITISH ARMY.

Some figures just published regarding the chaplains' service in the British Army give some interesting statistics as to the part taken by the Catholic clergy during the fighting. When the first British Expeditionary Force crossed to France in 1914 it was accompanied by 54 chaplains, about half the pre-war establishment of chaplains of all denominations. Among the number were four Catholic chaplains, among them Mgr. Bickerstaffe-Drew, better known by his pen name of "John Ayscough." At the time of the Armistice there were 3480 chaplains of all denominations serving, of whom 647 were Catholic priests, this number not including those chaplains holding Dominion commissions. The principal Catholic chaplain, Bishop Keating, who is *Episcopus Castrensis* and Ordinary for the Army, holds the rank of Brigadier-General.

One of the most beautiful things in this world is to have brightened the life of one who loved us. Aside from God and His overmastering claim on us, that is fulfilling one's destiny.

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