

meet a dreadful chastisement! He would wipe out this haughty prince! The defiant McMurrough should be made to feel the might of England's royal arm! So, putting himself at the head of his grand army, King Richard set out wrathfully to annihilate Art.

But the Lagenian chief soon taught him a bitter lesson. Art's superior military genius, the valor of his troops, and the patriotism of the population soon caused the vastness of the invading English host to be a weakness, not a strength. Richard found his march tedious and tardy. It was impossible to make in that strange and hostile country commissariat arrangements for such an enormous army. Impenetrable forests and impassable bogs were varied only by mountain defiles defended with true Spartan heroism by the fearless McMurrough clansmen. Then the weather broke into severity awful to endure. Fodder for the horses, food for the men, now became the sole objects of each day's labor on the part of King Richard's grand army: "but," says the historian, "McMurrough swept off everything of the nature of food—took advantage of his knowledge of the country to burst upon the enemy by night, to entrap them into ambushes, to separate the cavalry from the foot, and by many other stratagems to thin their ranks and harass the stragglers." In fine, King Richard's splendid army, stuck fast in the Wicklow mountains, was a wreck: while the vengeful and victorious Lagenians hovered around, daily growing more daring in their disastrous assaults. Richard found there was nothing for it but to supplicate Art, and obtain peace at any price. A deputation of "the English and Irish of Leinster" was dispatched to him by the king, making humble apologies and inviting him to a conference with his Majesty in Dublin, where, if he would thus honor the king, he should be the royal guest, and learn how highly his valor and wisdom were esteemed by the English Sovereign. Art acceded, and permitted Richard to make his way in peace northward to Dublin, crestfallen and defeated, with the relics of his grand army and the tattered rags of the gilt silk banners, the crimson canopies and other regal "properties" that were to have "dazzled" the sept of McMurrough.

(To be continued.)

Gisborne

(From our own correspondent.)

June 7.

The mission now being conducted by Fathers Ainsworth and McCarthy (Marist Missioners) is proving a great success. At the various Masses on Sunday last 825 members of the congregation approached the Holy Table, and 60 children made their first Holy Communion. At the fourth Mass, celebrated by Father Lane, the Holy Sacrifice, as it proceeded, was explained in detail by Father Ainsworth to a crowded congregation. At the evening devotions the church was crowded to excess, and accommodation had to be found in the sanctuary, sacristy, and choir gallery; even then, many were unable to gain admission. Father Lane congratulated the parishioners on the excellent manner in which they had responded to the exercises of the mission, and thanked the missionaries for the wonderful results manifested during the first week of the mission. Father Ainsworth expressed the pleasure of himself and fellow-missioner at the people's splendid response. A very fine discourse on "Faith" was then given by Father McCarthy. A nicely arranged breakfast was provided in the morning by the Children of Mary for the young people who made their first Communion.

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THE PRESENT WORLD-WIDE ECONOMIC DISCONTENT

(By ARCHBISHOP REDWOOD.)

That there is to-day world-wide economic discontent is obvious and undeniable. Whence does it arise? What is its primary cause? The ready answer is: inordinate self-regard, which has become odious selfishness. Of course, there is a proper and becoming self-regard which is nothing else than a radical instinct of the rational creature prompting it to seek its own well-being. But a regard for self, going the direful length of ignoring other people's rights, has degenerated wofully into the odious vice of selfishness; and selfishness is the basic moral disease of the present largely de-Christianised world. It is the baneful abuse of a natural endowment, and its remedy is simply justice, justice all round, a virtue which curbs self and reminds it of other "selves" and their claims. It is easy, no doubt, to define justice—the rendering to everyone his due: but of no virtue is the violation more common and glaring. If one does not carefully discipline self-regard, it blunts and deadens our perception of the rights of others; because men always start with a strong prejudice on behalf of self, a potent tendency to self-preference, which must be subdued, or else to do justice to our neighbor becomes impossible. The world's well-being demands, of course, more than strict justice; to complete fair dealing with our neighbor requires the further exercise of charity. But the return of justice would largely contribute to reconstruct the tottering world.

Since, therefore, selfishness is the root of the present disorders of the world, the reconstruction of the world, now aimed at on all sides, needs the suppression of unjust selfishness in the community and in the individual; and, consequently, the inculcation of the motives and methods for keeping self-regard within its due limits. Now, as good Christians are aware, it is religion that must effectually supply those motives and methods. For no one can discharge fully his duty to God without also incidentally fulfilling all he owes to his neighbor and his country. Nor can anyone realise his obligations to society, or carry them out, unless he ultimately refers them to God's law. To take in steadily this life and all its bearings, we must needs view the next life as well.

Are, then, all plans and devices for reconstruction bound to fail in this unbelieving world? By no means. An appeal can be rightfully made to all reasonable men before and after Christianity. Before the advent of Christianity there existed the natural law, expressed by the Ten Commandments. By this natural law is meant, not what are called the laws of Nature, classified by scientists as the observed uniformities of tendency and operation of forces in the material universe, but the reflection in the mind of man of the eternal law, regulating the conscious actions of the creature to God's glory and its own welfare. It is to that law, enforced, no doubt, illustrated, expanded, and fulfilled in Christianity, but not otherwise specifically Christian, we look as the basis of social reconstruction. The prohibition of the Decalogue does not bar man's liberty, but only guides it from falling into the abyss. The highest human development must result from the directions of the all-wise Creator. Why does the human heart crave for justice and resent injustice? Because God who made it is essentially just. Man's unperverted mind is naturally Christian. All men truly zealous to reconstruct the world, and re-establish the foundations of civilisation, so grievously impaired by the world war, are bound to welcome the support of religion.

The reconstruction demanded by the times concerns not this or that State only, but all States—the world at large. The task set before us is to substitute trust for suspicion, good-will for hostility, justice for self-interest, co-operation for competition, law-abiding liberty for lawless license. Now, this programme is sheer impossibility unless we practically recognise that

J. LEWIS

(Late Lewis & Hogan).

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