

bled by a simple people, who for generations had never been out of the place, to do honor to the Mystery of Bethlehem. One could see the poor people, mostly dark of skin, "drinking in the exhibition with their eyes," and one knew that they were making a continuous and intense act of faith. After all, one of the things that impresses the Catholic visiting Latin American countries is the familiar handling of sacred things; the homeliness of the faith, the at-homeness of the people in the house of their Father. A Protestant is not impressed by this. He has only lofty scorn and no understanding, and most of the impressions which we have in this country are those conveyed to us by Protestants.'

Bogota, the Capital of the Republic, is a city of over 100,000 inhabitants, with many beautiful churches. Here is a glimpse of the Catholic life of the place:—

'My quarters looked out upon the square of San Francisco, and morning after morning one could see the crowds of people going to and from daily Mass. At the Consecration during the principal Mass the church bell is rung, and as you look over the square, up and down the Calle Real, or to right and left in the Carrera, you see hats lifted, conversations suspended, and deep respect and devotion shown by the crowds in the streets, no matter what their occupation. Officers on horseback or on foot will come to the salute. Troops marching at ease will be called by sharp word of command to attention. This is all done, not formally, not casually, but with dignity and respect—such dignity and respect as the Spanish American knows so well how to show.

'Jesuits, Dominicans, Franciscans, Augustinians, and Christian Brothers are everywhere; they educate high and low; they minister to the poor; they serve their churches; and amongst the nuns you will see Sisters of Charity and of the Good Shepherd, Nuns of the Visitation, Ursulines, Dominicans, and Little Sisters of the Poor about their holy work.'

On the morning of the Feast of the Immaculate Conception the lecturer visited several churches. In all of them great crowds were going to Holy Communion. In some of them there were so many that five or six priests were simultaneously giving Communion to the people.

It Was a Sight Never to be Forgotten.

Another experience the lecturer related showed the devotion of the people in their private life. He was staying at a country house. In the evening most of the family slipped out of the room one by one, the head of the household remaining to entertain his guests. Then from the garden court, round which the house was built, Colonel D'Alton heard a murmur of voices, and going out, saw that the family, with their servants, workmen, and neighbors, were kneeling before a lighted altar of our Blessed Lady, while the sister of his host gave out the Rosary and all answered it.

'Two of my friends, one a Scotsman, the other an Englishman, both Protestants, asked later on what it all meant, and when I had explained, they said: "Well, there's no use in trying to imagine there's any other Christian religion in the world but that of Roman Catholicism. Those people mean it!"'

Space does not allow us to draw further on the immense amount of interesting matter set forth by Colonel D'Alton in his lecture at Gumley House. Speaking with a sense of strong conviction, based on wide and prolonged personal experience of South America, he impressed his hearers with his own hopeful view of the Church's future in the ten republics, and ended by saying:

'I ask you to believe that in good nature, in buoyancy, in kindness, in courtesy, in refined culture, their poorest people have nothing to learn from Europe's highest and loftiest, and in that which most deeply concerns human kind they hold the greatest potentiality for the greatest riches, for indeed they do believe in God.'

Miss Maureen Kean (Convent of Mercy, Waihi) obtained 77 marks in the Junior Grade, Trinity College practical music examinations held in August.

THE SITUATION IN ULSTER

Mr. John Dillon, M.P., was the chief speaker at a Home Rule demonstration held in Birkenhead on July 18. In the course of his remarkable address, Mr. Dillon said that a great deal was heard to-day about the dangers of the Empire and of the necessity of a great and physically-fit army, yet the Government of this country had for years devoted their energies to exterminate in Scotland and Ireland the greatest fighting population the world had ever seen. He would like to know how many physically unfit men would be found in Tipperary. Yet he knew no record of the horrors of war to equal the records of peace in Tipperary. Never, he went on, was a country so cursed by her garrison in another country as England was. It had cost her tens of millions. It had cost her not only money, but the friendship and affection of a loyal people. In spite of Sir Edward Carson, the speaker continued, Mr. Birrell, the present Chief Secretary for Ireland, had tried the experiment of ruling Ireland without coercion, and because the people felt they were being treated like civilised human beings, they had loyally responded to him. They had been told, Mr. Dillon proceeded, that the Union would put an end to

The Curse of Religious Dissension

which was peculiar to Ireland, which, unfortunately, to a certain extent, had been imported into Liverpool, and which was a crying scandal to the civilised world. Now they were told by the champions of Ulster that this dissension was to be perpetuated, and that it could never be eradicated; that there were two separate nations in Ireland. That was their ideal of the future. Nationalists utterly repudiated that ideal. It was now said by their opponents that if Ireland could agree on a measure of Home Rule the Tory party would enthusiastically receive it and pass it into law, so that the whole objection had come down to Ulster, and the question of danger to the Empire was eliminated. And what of Ulster? The chief characteristic of the late celebrations of the 12th of July was the assurance that under no circumstances would the King's soldiers fire or use the bayonet. That was a very comfortable way of carrying out a rebellion. (Loud laughter.) He confessed he did not think there was much reality about the rebellion. He did not mean to insinuate that Ulstermen were cowards. They were a brave and fighting race, as all Irishmen were, and, undoubtedly, if any one of the things they professed to fear were done to them, or really threatened, they would fight, and it would take a big army to put them down. But there would be no civil war, because none of those things would be done, and he said there would be no fighting, not because he regarded Ulstermen as cowards, but because he did not regard them as lunatics.

The Essence of the Trouble

was that a minority had enjoyed for generations ascendancy and a monopoly of political power which they would not give up without a struggle. If Ulster had her own way, what were they going to do with the rest of Ireland? Did they expect the descendants of a fighting race to be down and submit to be trampled on by a minority who were not ashamed to declare that they hated as much as they despised them? No, they would not submit to such insolent tyranny. The mission of the Nationalists for thirty years had been to bring the Irish people to believe that they could win liberty by constitutional means. They had won them to that belief, and now they were told that because they were not importing arms wholesale, abusing the King, and threatening to shoot his soldiers, they were not in earnest; and the Ulster gentlemen had taken over the business of rebellion.

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