

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- November 6, Sunday.—Twenty-fifth Sunday after Pentecost.
 „ 7, Monday.—Of the Octave.
 „ 8, Tuesday.—Octave of All Saints.
 „ 9, Wednesday.—Dedication of the Lateran Basilica.
 „ 10, Thursday.—St. Andrew Avellino, Confessor.
 „ 11, Friday.—St. Martin, Bishop and Confessor.
 „ 12, Saturday.—St. Martin I., Pope and Martyr.

Dedication of the Lateran Basilica.

This church is commonly known as the Basilica of St. John Lateran. It is the Cathedral of Rome, and was the first of the great basilicas consecrated to Divine worship after the accession of Constantine had given peace to the Church.

St. Andrew Avellino, Confessor.

St. Andrew Avellino was born in 1521 at Castronuovo, a small town in Sicily. His baptismal name was Lancelotto, which out of love for the cross he changed into Andrew when he entered the Order of Theatines, founded by St. Cajetan. From his youth he was a great lover of chastity. At Naples he studied Canon and Civil Law, obtained the degree of Doctor of Laws, and was ordained priest at the age of 26. Later he was made Master of Novices of his Order, and subsequently superior. He was indefatigable in preaching, hearing confessions, and visiting the sick. He died at the age of 88. In 1624, only 16 years after his death, he was beatified by Pope Urban VIII. and in 1712 was canonised by Clement XI. He is venerated as patron by Naples and Sicily, and invoked especially against sudden death.

GRAINS OF GOLD

THE LITTLE FLOWER OF JESUS.

Sheltered from storm within the cloistered walls
 Of Carmel's garden, bloomed a Little Flower;
 From gazing oft upon the Sacred Face,
 It shed new radiance o'er that holy bower.

Full-blown to beauty by the Spirit's breath,
 Warmed by the sunshine of Eternal Love,
 Too frail for earth, the Gardener Divine
 Transplanted it to grace the courts above.

Drawn by its fragrance, clients throng the shrine,
 Youth flushed with joy, and old age bowed with care.
 Brave soldiers, battle-scarred, their homage pay,
 And little children lisp a fervent prayer.

Purchased with pearls, the tears which Jesus shed,
 These are, O Soeur Therese, thy rightful prize;
 Be thou their guide along thy little way,
 Until they reach the gates of Paradise.

—JOHN A. LENNON, S.J., in *The Messenger*.

REFLECTIONS.

We but think of God worthily when we own Him to be beyond our thought.—St. Cyprian.

In the nightly hours let there be no omissions of prayer, no idle waste, in the moments of worship.—St. Cyprian.

Yes, so great is the Virgin, that he must be ignorant of the greatness of God, who does not wonder, yea, more, is not filled with admiration at the greatness of the Virgin's soul.—St. Peter Chrysologus.

Receive, O Lord, the whole freedom of myself. Accept my memory, my understanding, my entire will. Whatever I have or possess, Thou hast of Thy bounty bestowed upon me. All this I restore to Thee, and surrender it to be disposed of absolutely, according to Thy will. Only give me love for Thee, along with Thy grace, and I am rich enough; I ask for nothing more.—St. Ignatius.

I have not lived so as to be ashamed to live among you: nor do I fear to die, because we have a gracious God.—St. Ambrose.

The Storyteller

WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

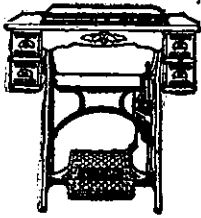
CHAPTER XXX.—(Continued.)

Another force in Humphrey Dargan's favor was set to work upon the hurried arrival home of Sub-Inspector Flibbert and his bride. His honeymoon was sadly darkened by the news of the tremendous events that were enacting at Drumshaughlin in his absence and without his authority. Upon the first hint of the warrant for the American Captain, he expressed grave fears to his wife that she would have to give up the Castle Drawing-room, as if the prospect of escaping that awful presentation were not the best bit of news the poor child had heard on her honeymoon. When later on in the day he purchased from a bawling news-vendor the intelligence of the assassination of the bailiff, he rushed in to bid her to pack her trunks for the night mail to the South; and the alacrity with which she obeyed his joyous message did not in the least diminish his resentful feeling that it was somehow to his wife's passion for Viceregal festivities he owed his absence from Drumshaughlin when the two greatest opportunities of his life had arrived and caught him napping. "Indeed, indeed, Augustus, I never wanted to remain at all," she was experienced enough in the ways of men to plead. "Of course, dear," he answered, sweetly, "only you forgot to mention that in time. Now we have managed matters so that we have not only missed my chances at Drumshaughlin, but we shall miss the Drawing-room here as well." To which Lily thought it inadvisable to make any retort, even in the shape of a furtive tear; but all the way down in the stifling train had oppressive dreams of putting forward the date of the murder, and putting back the date of the Drawing-room for her own wicked purposes; and towards the end of the journey began to cast timid looks at Augustus George, as if it was really she herself who had committed the murder and was being brought back in custody. It may easily be inferred that poor Lily had found the honeymoon the most trying episode in her life, since a day long ago when a child she had missed her little companions and been delivered to Mother Rosalie at the Convent gate by a strange man who had found her crying, and who had made faces at her and personated "The Boo Man" for the purpose of illustrating the horrors that awaited bold little girls who had niched from school. Augustus George had not at all made faces at her, but, on the contrary, doated very sufficiently on her blush-rosy cheeks; still she could not help associating his figure with that of the strange man, and once or twice, perhaps, she sighed for a dear old Mother Rosalie at the end of the journey to take her back and slap her. The only real friend she made on the wedding trip was an ancient sentimental chambermaid at the dreary hotel, with whom she found shelter from the eyes of those awful waiters, and who patronised her like a pretty baby. Mr. Flibbert's friends at the Depot—the "County," with a fierce moustache which had ceased to be civilian without having become quite military: the "County's" lady, a terrific personage who was to present her at the Drawing-room; the barely razorable cadets, who were quaffing their first goblet of Dublin life, and whose talk was of the new regulation in the Code as to boot-money, and whether young Hankoff found his old station at Killala or his new station at Killaloe the beastlier hole of the two—all those great folk, and the more dazzling ordeal they prefigured to her of the Throne-Room, simply filled with terror the shrinking, convent-bred little country girl. Flibbert admired her so much that he considered it almost a personal affront that she could not be got to "come out." A criticism which he overheard one green cadet confiding to another, "Devilish pretty, you know, but such a little ninny!" rankled in his mind to such a degree that he seriously thought of consulting the "County's" wife as to whether a course of lessons in elocution, or at an Academy of Deportment, or perhaps in a Riding School for Young Ladies, was usually found to be of most effect in such cases. At home at The Roses (which Mrs. Dargan had

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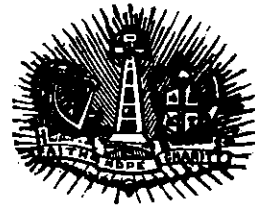
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bestowed on the young people as a temporary residence, old Humphrey having stoutly refused to quit his old pawn-office parlor) the Sub-Inspector's wife failed to rise to the height of Mr. Flibbert's ideal as dismally as she had done in the gilded drawing-rooms of the Depot. She was like a seedling of gentility which would not come up, and all her new friends, and even her own mother, were engaged daily in rooting up the earth about her to inquire why she was not coming on. With Frank Harman, singularly enough, alone of her husband's set, she established some approach to a friendly alliance—such alliance as a sickly flower in a London back-yard may be said to have struck up with the great blank walls which do not fall and crush it. She called Miss Harman "ma'am" with the sweetest good faith, and seemed to be honestly apologising for being in the way when she called; and that genial grenadier was so touched with the poor child's simplicity that she, as it were, took her in her lap as caressingly as if she was a silky little Blenheim spaniel, and said she was a great deal too good for that mercenary little Flibbert, and peremptorily pitched into the fire a packet of leaflets against Popery which Miss Deborah had prescribed for Lily as improving literature.

His wife's want of social enterprise was a grievous trial to the Sub-Inspector, who, however, accepted her shortcomings without the least intentional unkindness, and set himself to reconquer Miss Harman's favor with more assiduity than he had ever dreamt of devoting to the winning of poor Lily's love. He was much consoled for his absence during the two historic events of the week by the failure of his subordinate, Head-Constable Muldudden, either to apprehend the American conspirator or to elicit the smallest scrap of evidence against Quish's murderers. There were not wanting in the force men who, either toadying to Mr. Flibbert's greatness, or envious of the well-known legal attainments of the Head-Constable, were ready with specious stories of how the American Captain was seen escaping through the shrubbery owing to Muldudden's neglect to place a policeman on the postern gate; and how a police patrol were bound to have taken Quish's murderers red-handed only that the same jolter-headed Muldudden had instructed the patrol to take the Coom-hola road instead of that over the Bauherlin Mountains on that particular evening. Flibbert, who naturally regarded the swoop on the American Captain and the murder as attempts of a designing subordinate to take a mean advantage of his absence, was, if possible, even more sarcastic on the arrangements which Muldudden had made than on those which he had omitted; and when that discredited commander ventured to suggest from certain appearances that the American Captain might possibly be lying hidden in the belfry, the Sub-Inspector said: "Don't be a donkey, Muldudden!" in the hearing of a whole day-room-full of grinning subordinates.

"Well, sir," said the unfortunate Head-Constable, making a last gallant rally of his forces, "if you'll refer to page 96 of *Humphrey's Justice of the Peace* you'll find—"

"How to let murderers and conspirators slip through my fingers, no doubt," sneered Flibbert, who thought his own remark so crushing that he determined to mention it incidentally to the County-Inspector. Mr. Flibbert, in fact, took up charge of the peace of the community with the air of a *Curios Dentatus* recalled by his country from his Sabine cottage. Every day that the American Captain remained uncaught and the Bauherlin Mountain murder untraced he looked a deeper and deeper fellow for preserving the secret so long; and now that he had Humphrey Dargan's iron safe behind him, and a public looking up to him as its preserver from the horrors of rebellion and assassination, he had no longer any false modesty about asserting his own importance as one of the Great Powers of Drumshaughlin society. He was slightly taken aback when, proposing to himself a cosy, confidential chat with Lord Drumshaughlin touching the peace of the district and the follies of his son, Harry, his card was answered with an intimation that, if he had any message for Lord Drumshaughlin, he might send it in by the maid-servant; but Miss Harman and Mr. Flibbert quite agreed that Lord Drumshaughlin was an old tyrant who was probably mad and who certainly drank; and they agreed still more cheerfully that, between the Harman influence

and the Flibbert influence, Humphrey Dargan's election was as safe a prediction as the next eclipse of the moon announced in the almanacs. Young Lionel Dargan, who remained in Drumshaughlin smoking eighteenpenny cigars on the Club steps with the Sub-Inspector, and discovering some object of sudden interest in the sky when Ken Rohan passed on the other side, was only tearing himself from the embraces of his college chum, Lord Shinrone's son, for a few days longer to see whether his father's election to the Club might not be triumphantly followed by his own.

"By George, here's Drumshaughlin! looking as touchy as the very—gout. Come to carry our gombeen friend, of course!" cried old Grogan, who was one of a group before the reading-room fire on the evening of the ballot. There was an unprecedented muster of members, and the regular set of army men and evergreen old bachelors, who spent their evenings over their spirits-and-water, card-tables, and Tory papers, were amazed at the number of unexpected ghosts that arose as on a general resurrection night—those queer anchorites of the desert whom county society loses sight of from time to time, nobody can tell how: men who have become so absorbed in the breeding of shorthorns that they only turn up like the shorthorns on cattle-show days, with apparently a strong dash of the shorthorn strain in their own ways, and even countenances; men who are reputed to have had attacks only known to the doctor, or to have been married to their housekeepers, or to have been reduced to living off their own poultry-yard; or again, men smitten with some household grief, some adored daughter cut off in the May-morn of her days, some son banished in disgrace to the Colonies, and who are seldom seen out of their sepulchres except at some pressing call of public duty—the Grand Jury, the election of a Chairman of Board of Guardians, or an insurrection. "Harman must have made a deuce of a whip," remarked Major Grogan to his friend Captain Brandeth, as all those unaccustomed spirits of health or goblins damned glided into the rooms—men pale with the gracious dignity of grief, men who paid their debts in cruel wrinkles, men whose eyes and noses were beginning to wear the ignoble purple livery of Drink, and men who only looked in for the night from Aix or Egypt as a composition with their consciences for neglected duty, as a beauty might call into a cottage after a riotous London season.

"I did think my old friend would not have thrown in his weight against us on this occasion," said Admiral French, with his sad old courtly smile, as Lord Drumshaughlin made for his corner with outstretched hand.

"Why? How do you mean?"

"Well, I cannot help thinking that you might have left this to your agent, Drumshaughlin, and left us old fellows some chance of a stand in our last ditch."

"Look around you, and see how Harman has done his whipping-up. I never mean to be seen in this room again. *Morituri te salutamus*. If we had not been handicapped by having your name against us, indeed—"

"My name! Who has dared to use my name? Why, my dear Admiral, my name and my vote will be for hunting the fellow like a vagabond dog with the most ignominious article you can find in the kitchen tied to his infernal impudent tail."

Admiral French and his sedate group of county magistrates started delightedly, as if a bombshell sailing down upon them had burst in bonbons instead of splinters of old iron. "Why, we have only to send that around, and all is over," the Admiral exclaimed. "Ralph, this is more like the old friend I once had—do you remember the night some young dare-devils presented the Lord Chancellor at the Historical with a face as black as a Christy Minstrel, Ralph?—and the night of the row at the Turkish Embassy—how that fat old Pasha did yell when you knocked him over into the flower-pots and walked off with the lady in your arms?—and do you recollect that morning with the French sergens-de-ville, coming home from—Ah, dear! ah, dear!" and the two old fellows fell on one another's shoulders and shook hands and laughed and (I rather suspect) cried for old times sadly-joyous sake. "Well, well, I am not sure that things have grown so much better in these wise days. I am told there is not a single nobleman's son in Trinity College now, except poor old Shinrone's, who is hired out to a tutor as an advertisement. They have fallen back on the agents' sons, and the bailiffs'.

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They had chatted together in a confidential corner: it was years since the Admiral's grave sweet face of courtesy had been so disturbed by the old wild blood of Navarino, and a moment afterwards he cast his eyes timidly around to see if anyone was looking;—but the fact that Lord Drumshaughlin had come to pill Humphrey Dargan could not long remain a secret. The rooms were by this time unusually full of bustle and animation. The Dargan faction was triumphant. Little Flibbert was an Iron Duke on the Field of Waterloo. He discussed the prospects of a rising with the sangfroid of an experienced statesman who created apprehensions in order to allay them with a wave of his hands. He was so knowing on the subject of Quish's murderers that it would have seemed a pity to spoil so exquisitely deep a game by catching them.

"Upon my soul, that little man takes the British Empire under his patronage more gracefully than the lady with the trident on the penny pieces," remarked a plethoric old Major who had smelt gunpowder.

"My dear fellow, why not?" said the Admiral, with a smile. "We've set up the policeman as a god over the people, and it's only even-handed justice that he should end by ordering us to our knees ourselves. Here's Mr. Hans Harman, who wants us to add Mr. Flibbert's father-in-law to our family circle, and yet we are surprised that in a country where the magistrates take their law from Head-Constable Muldudden society should begin to revolve around the Sub-Inspector."

"After all, Admiral," said Hans Harman, pleasantly, "so high-born and good-natured a man as you ought to be above objecting to a man's making his money in trade."

"What I object to is his making his character of gentleman in money," rejoined the Admiral. "If there is to be equality—by all means; but why not try the plan of making all our neighbors—the whole people—our friends and equals, instead of honoring the sordid vulgarians who have successfully plundered them?"

"Suppose we begin by balloting for the two interesting peasants who shot my bailiff the other night, and who are possibly lying inside the hedge to-night for myself?" said Hans Harman, with that growing mixture of boldness with his bonhomie which had already perplexed Lord Drumshaughlin. "But I am not sure that you will get the Club to agree with you, Admiral. Hullo, Deverell! Didn't let the sciatica frighten you, eh?" he said, gaily, turning to a dry cheese-paring of a man, who seemed to have invested all the vivacity of his life in a large family of daughters, and who had invested a considerable loan from Humphrey Dargan in the same quarter.

(To be continued.)

St. Patrick's Church, Raetihi Ireland's Crisis

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THE AMERICAN COMMISSION ON CONDITIONS IN IRELAND

INTERIM REPORT

(Concluded.)

SUPPLEMENTAL REPORT

The Religious Issue in Ireland

No examination of the Irish situation can ignore the religious issue. The Commission has, however, not included and detailed discussion of it in the main body of its report; first, because evidence of religious controversy bulks much smaller in the testimony presented to it than in popular opinion; and secondly, because it seemed peculiarly appropriate that the Protestant members should deal with the subject in view of the overwhelming predominance of Roman Catholics in Ireland and the charge sometimes heard in Protestant circles that Republican sentiment has its chief origin in ecclesiastical agitation.

Ulster Pogroms.—The only evidence before the Commission concerning serious religious controversy resulting in the destruction of life and property dealt with the Ulster riots of the summer of 1920. Unfortunately our efforts to secure testimony on these occurrences from eye-witnesses proved unavailing; neither did we have direct testimony from any member of the Orange lodges—societies devoted to the cause of Protestant ascendancy in Ulster. We did, however, have testimony from Mr. Francis Hackett, Miss Singe Toksvig, and Mrs. Annot Robinson, who visited Ulster soon after the riots. None of these is Catholic in religion; the first two are American citizens, the third is a British citizen of Scotch Presbyterian stock; only Mr. Hackett is of Irish blood.

Londonderry.—The first of the riots occurred in Londonderry. This famous old Protestant stronghold is divided about evenly between Unionists and Republicans; the council is evenly divided and the Mayor is a Sinn Féiner. Concerning the riots here the Commission received little testimony. It was alleged that although the Orangemen were the aggressors the Imperial British forces were benevolently neutral toward them and that order was restored by the Republican Government which sent in Irish Volunteers.

Belfast.—More serious rioting occurred in Belfast beginning July 21. Mr. Hackett and Miss Toksvig testified that by the end of August in recurring riots at least fifty-six people were killed. These riots between Protestants and Catholics in which Protestants were the aggressors partook of the character of Russian pogroms against the Jews. In October, 1920, Mrs. Robinson visited Ulster and found that "more than 20,000 expelled workers and their families" were existing on relief. Some of them were expelled not only from their jobs, but from their homes. The victims were predominantly Catholic though among them were Protestants suspected of "labor, socialist, or Sinn Féin sympathies." It was testified that the occasion for the outbreak of rioting was the killing of District Commissioner Smyth in Cork. Mrs. Robinson believed that a more fundamental cause for the resurgence of bigotry was the election of twenty-five men who "were not Orangemen" to the Belfast City Council whose total membership is sixty. After the election "open threats of retaliation were made by Orange leaders. . . . On July 21 inflammatory speeches were made at the gates of the shipyards and immediately after that the Orange workers turned upon their nationalist fellow-workers and expelled something like 4000 of them from the yards. Some of the men tried to swim the channel [Belfast Lough] but were met by stones on the other side so that they could not land and had to come back. Some of them spent hours in the water, some of them, of course, were killed." Orange workers refused to work with their nationalist comrades. They had the sympathy of the employers. The result was general expulsion of Catholic and Republican workers from the shipyards and linen mills which were then approaching a period of depression.

*The terms are, of course, not synonymous.

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Lisburn.—One of the worst sufferers from the Ulster pogroms was the prosperous linen town of Lisburn just outside of Belfast. To this city Inspector Swanzy had been transferred from Cork after the death of Lord Mayor MacCurtain. As he came out of a Protestant church one Sunday in September—the evidence is Mrs. Robinson's—"three motor cars came up filled by men who were veiled, by men who were strangers to the district. They held up the congregation and District Inspector Swanzy was shot dead. The Orange population rose against the Catholic inhabitants of the town and the Sinn Féin and Nationalist leaders and burned their houses; although the murder was admittedly committed by men who were strangers in the town. The town burned Sunday night and a large part of Monday, and no attempt was made to extinguish the flames, although Lisburn is quite near to Belfast, and the skies were lit up for miles around."

As a result of her investigation Mrs. Robinson estimated that one house out of three had been destroyed. "The picture was one of absolute devastation." The plight of the homeless was pitiable. In a Catholic charitable institution she saw numbers of women refugees, driven out of their homes in Lisburn.

"I saw the Belgian refugees who came to us in Manchester. But those people were absolutely the most hopeless looking lot of people I have ever seen. You see, in the north-east it is almost impossible for a boy who wants to enter a skilled trade to get a place if he is known to be a Catholic. . . . And, of course, these women were the wives and mothers of unskilled laborers; and it has been very difficult to get a home together. Now they saw the effort of long years of toil swept away. They lacked life. And then the children. They were absolutely without anything to do. . . . The misery in that hall was very, very depressing."

Economic and Political Cause of Religious Strife.—While on the face of it this is an appalling record of a revival of religious strife, all the witnesses who appeared before us agreed that the Ulster pogroms were not primarily due to a spontaneous flare-up of smoldering bigotry, but were rather promoted by those whose economic and political interests were opposed both to strong labor unionism and to Irish Republicanism. Certain manufacturers and Unionist politicians, it was alleged, had taken alarm at the solidarity of labor, Protestant and Catholic, shown in the great shipyard strike of 1919. The result of the urban and county council elections held under proportional representation had evidenced the present strength of labor and of Sinn Féin in Unionist strongholds. Miss Toksvig, who made especial inquiry into the Belfast situation, quoted a large manufacturer as follows:

"I know, and all the manufacturers in this city know, that the trouble is not a religious trouble except as it has been fostered by them to serve their political and their economic interests. . . . I warned them a long time ago that they were rousing up a monster they could not control and which some day might turn upon them. The large manufacturers have worked together to keep up strife between the workmen, using the religious issue as a means . . . to prevent agitation among laborers to improve their conditions and wages, and [to prevent] Home Rule agitation."

This statement, Miss Toksvig said, was corroborated by others. In effecting this division among the workers, the politicians and manufacturers have had the aid of a large section of the press and of the clergy.* As illustrating the growing alarm of the employers over the economic issue, Mrs. Robinson called attention to features of the Home Rule Bill, recently enacted by the British Parliament, intended to secure the capitalist interests of Ulster against labor legislation in the parliament to be set up for the six Ulster counties—three of which, several witnesses alleged, are predominantly Republican in sentiment.

The Problem Not Wholly Religious.—Even from Protestant Ulster comes evidence that its opposition to Irish Republicanism is not wholly religious. Sir Edward Carson would seem to have accepted a Home Rule Act which gives

his party approximately what they want in Ulster at the price of delivering over the Protestant minority in the rest of Ireland to the majority rule of their Catholic neighbors. If the bond of unity were the Protestant Faith rather than the tangle of interests which supports the feeling of the dissimilarity and superiority of Ulster to the rest of Ireland, no such agreement would have been made.

"Ulster Superiority."—Limited as was the evidence placed before us, the Commission was made aware of the strength of the Ulster feeling of superiority in which condemnation of Catholicism is one element. This conclusion is borne out by a careful examination of the statements of the Ulster delegation† to the United States embodied in the pamphlet, *Facts About Ireland*, put in evidence before us. Whether or not that sense of superiority is well grounded in fact has been scientifically examined by W. A. McKnight, whose pamphlet *Ireland and the Ulster Legend* was introduced in evidence. The author undertakes to show the truth about Ulster conditions by careful tables compiled from Imperial British Government Blue Books and other records whose accuracy is certified by a public accountant. These tables deal with taxable wealth, immigration, money expended on education, public health, illegitimacy, illiteracy, etc. They would appear to demolish the widely spread view that the average of material prosperity and social wellbeing is higher in Ulster than in the rest of Ireland. In many respects other provinces made a better showing.

Sinn Féin's Conciliatory Policy.—So far as the Commission could judge the Irish Republicans do not seek to demolish the "Ulster legend" by direct attack. They desire to win, not alienate, Protestant Ulster. They have offered her guarantees as to not only religious freedom but the protection of her economic interests. Mr. Laurence Ginnell, a member of Dail Éireann, himself a Catholic, testified: "We want the Orangemen. We know they will be one of the strongest elements in our new constitution. If English power were out of Ireland the south and the west and the midlands would harmonise with the people of the north within twenty-four hours." He pointed to certain concrete evidence of the growth of Irish national feeling in Protestant districts of Ulster, and in particular adduced the election of Louis Walsh, of the Ballycastle district in County Antrim—a Protestant county—although Mr. Walsh was a Roman Catholic and a Republican. Miss Toksvig less optimistically believes that although the intense religious feeling in Ulster "was started artificially . . . the present generation is not going to forget about it soon."

Ireland Outside Ulster.—As regards the rest of Ireland outside the region immediately about Belfast, the Commission was impressed by the evidence of lack of any religious strife. In Ireland there were, according to the census of 1911, 1,147,594 non-Catholics as against 3,242,570 Catholics. 890,880 of these non-Catholics (as compared with 690,816 Catholics) are in Ulster, leaving 256,714 non-Catholics (as compared with 2,551,754 Catholics) in all the rest of Ireland. This small minority is, of course, physically at the mercy of the Catholic majority. Yet there is on record not one single case of attack upon the life and property of any Protestant on account of his religion. The Catholics were aware of the Ulster pogroms, they suffered under Imperial British forces predominately Protestant in religion who did not spare their priests, convents,* and churches, yet they were guilty of no reprisals of any sort upon their Protestant neighbors.

And the evidence as to religious peace is positive as well as negative. English, Irish and American witnesses with one voice denied that religious differences made for confusion or discord outside of Ulster.

Religious Peace.—Constable Crowley, formerly of the R.I.C., expressed an opinion unanimously held by the witnesses before us, when he said that "Religious peace was very great." Perhaps the most striking evidence on this whole subject is to be found in the testimony of Miss

† The tour of this delegation was in itself evidence that Ulster Unionists do not regard the Irish issue as merely a British "domestic problem."

* On this point we have evidence from Miss Bennett, a Protestant.

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Wilkinson, who said that the Wesleyan ministers in Ireland to whom her brother, himself a clergyman, gave her introductions, "entirely ridiculed the idea that the southern Unionists were in any danger from the southern population." A clergyman in Limerick assured her that many of the most prosperous business places in that city were owned by Protestant Unionists. This minister said that "generally speaking the Irish people trusted them completely and they had no trouble at all; . . . they were much more fearful of what the Crown forces would do than of what the Sinn Fein forces would do." This same clergyman proceeded to assure her that "the policy of the Government is turning many of the Unionists against it." Miss Louie Bennett and Miss Townshend, Irish Protestants, corroborated the statement of the clergymen quoted by Miss Wilkinson to the effect that the excesses of the Imperial British forces were tending to dispose southern Protestants favorably toward the Republican Government. Protestant business men, clergymen, and farmers resort to Republican courts. Testimony already set forth in our main report calls attention to the significant fact that the condensed milk factory at Mallow destroyed by the Imperial British forces in reprisal was owned by Mr. Cleeve, a Protestant. In the same town the Episcopal rector and the Presbyterian minister co-operated with the Catholic priest in an appeal to the British Commander to prevent a reprisal. Miss Townshend introduced in evidence a letter from Miss N. O'Brien, organiser of the Gaelic League, herself a Protestant, who testified that the rising spirit of Irish nationalism was uniting Catholic and Protestant in a common bond of unity. She illustrated this by citing St. Brendan's School near Dublin, where Catholics and Protestants had united in an interesting educational experiment.

Protestant Patriots.—Miss Mary McSweeney and other Irish witnesses called to our attention the fact that Wolfe Tone, Robert Emmet, Charles Stewart Parnell, and many other of the patriot leaders in Ireland's history were Protestant. In 1798 the strength of the insurrectionary movement was in Protestant Ulster. It was further testified that at the present time such prominent Republican leaders as Mr. Ernest Blythe, of Dail Eireann, Capt. Robert Barton, Mr. Erskine Childers, and others are Protestant. These leaders have held the suffrage of their fellow countrymen despite the fact that they belong to a religious minority. Miss Bennett, who is organiser of the Women's Trade Union League, found that her Protestantism in no way interfered with her work among Dublin working girls, almost all of whom are Catholic.

Miss Bennett and others made it clear that not only were some Protestants Republican in sympathy but also that there were Catholics who were anti-Republican. Miss Bennett testified that among the Catholic clergy were those who at best were decidedly lukewarm toward Sinn Fein. She cited the case of one priest who refused to lead his flock in prayers for Terence MacSweeney during his heroic hunger strike.

While the Commission wished for fuller evidence upon some of the points we have here discussed, we felt warranted in the following conclusions:—

1. Outside of a part of Ulster, Catholics and Protestants live in peace and harmony and their political opinions are not primarily a matter of religion.

2. Even in Ulster religious bigotry is not by any means wholly spontaneous, but is artificially stirred up by those whose economic and political interests are served by dividing the people.

3. While it obviously lies beyond our province to pass final judgment upon the various aspects of the Ulster issue, we have not only a right but a duty as American Protestants to denounce the degradation of religion by such pogroms as occurred last summer. Upon this subject we owe it to our fellow religionists both in America and in Ulster to speak plainly.

Signed by

JANE ADDAMS.
FREDERICK C. HOWE.
JAMES H. MAURER.
OLIVER P. NEWMAN.
GEORGE W. NORRIS.
NORMAN THOMAS.
L. HOLLINGSWORTH WOOD.

Miracles at Lourdes: Lecture by Father Lockington

Father W. J. Lockington, S.J., chief of the Jesuit Order in Australia, lectured to a large and interested audience in the Exhibition Building on Wednesday evening, October 12, on "Lourdes and the Supernatural" (says the *Daily Herald*, Adelaide). The Archbishop of Adelaide (Most Rev. Dr. Spence) and the Archbishop of Perth (Most Rev. Dr. Clune), were among those present.

Father Lockington said he was there to show them a unique presentation of the supernatural. The Catholic Church was prepared to examine all presentations that came in over nature, and if they were not satisfied they would not pronounce on it for centuries. The Church would safeguard her people. There were some people—materialists—who absolutely refused to admit the supernatural, because if they admitted the supernatural they admitted Almighty God, and that they would not do. They did not believe in miracles, but he would show them miracles that had occurred at Lourdes, and he would take them on a trip with the pilgrims seeing all that was done. Once they admitted God they must admit that He could do as He liked. He said miracles were not for the converted, but for the unbelievers, and for many years Lourdes had been a place where miracles had been wrought on both believers and unbelievers. He traced the history of the manifestations which began in 1858, when a young girl saw a vision of a beautiful lady in the mountains, and notwithstanding the disbelief of her parents and friends and the priest, she continued to visit and kneel before the vision of the "beautiful lady." The outcome of it was that at the direction of the "beautiful lady" she scooped out a hollow in the sand at the foot of the mountain, and from that gradually grew a stream of water which very shortly flowed to a small river a few yards away at the rate of 30,000 gallons a day. Miracles had been done in that stream. After the girl had been communing with the vision for some time she asked the beautiful lady her name and received the reply that she was the Immaculate Conception. From that time began an unending stream of cures. The blind were made to see, the lame to walk, lepers paralytics, and many other diseases were cured. The Catholic priest and bishop would have nothing to do with the stream and the people who went to bathe in it for cures until the excitement died down, then they appointed a committee of experts and scientists, and after investigating for four years the committee said they had touched the supernatural. The miraculous cures still went on. A medical bureau was established at the grotto and all the patients who desired it were examined before and after they went to the stream. From 1892 to the beginning of the war 7778 medical men from all parts of the world visited the grotto at Lourdes. Special pilgrimage trains were continually running, carrying thousands of patients suffering from all kinds of diseases to Lourdes, and in the great majority of cases cures were effected, in some cases quick as a flash of lightning, and sometimes after the patient had been bathing for a few weeks. Materialists and rationalists had brought every conceivable hypothesis to bear on the happening, to try and explain them away, but in all cases their arguments had been shattered by the facts, and the only explanation of the manifestations left was that they were brought about by Divine power, which overcame nature. The lecturer showed a number of interesting photographs of patients who had been cured by the waters at Lourdes, and also took his audience for a photographic trip to the scene of the miracles.

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At Tuatapere—a bush township in Southland—Mass is celebrated in the most westerly part of New Zealand. The few scattered Catholics are making a bold endeavor to raise funds for a much-needed church but realise their difficulties without assistance from outside. They therefore appeal to the generously disposed readers of the *Tablet* to help them in their enterprise.

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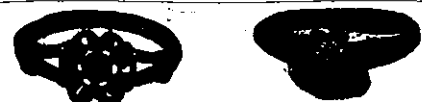
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"Jesuit Oath": A Baseless Libel

FATHER LOCKINGTON'S EXPOSURE.

The pamphlet circulated by the Protestant Federation which contained the so-called Jesuit Oath, was dealt with at the Exhibition Building on Wednesday night, October 12, by Father W. J. Lockington, head of the Jesuits in Australia (says the *Daily Herald*, Adelaide).

Archbishop Spence, who presided, said that a certain federation had been very interested of late in the Jesuit oath, and he was sorry to say that the terrible man who was at the head of the Order was going to appear before them that evening, and he warned the audience to take care when the lights went down. (Laughter.) The false Jesuit oath had not been allowed to go unchallenged, as they were aware. The Catholic Federation had written a letter to the Protestant Federation and had published it in the daily papers. They waited for a long time for a reply, but it was not until last Saturday morning that an answer, if it could be called an answer, was received, and in that answer the Protestant Federation said that the "oath" appeared in a certain place, was written by a certain man and was copied into a certain paper. That no doubt was interesting, said the Archbishop, but it was not an answer. However, the Protestant Federation also very kindly said that if the Catholics would produce the real oath they would compare it with their production, and if they found the spurious oath was not correct they would have the great kindness to withdraw it. He hoped Father Lockington would tell them something about the Jesuit oath. He did not think Father Lockington would condescend to say it as any kind of explanation to the Protestant Federation, because those gentlemen were simply beneath contempt. (Applause.) It was not necessary for Father Lockington to tell Catholic people that there was no such thing as the Jesuit oath, but he was quite sure he would do so to enlighten those good Australian Protestants who did not know whether there was such an oath or not. The Archbishop said he hoped they would take care of themselves; he was warning them to look out. (Laughter and applause.)

Before beginning his lecture on "Lourdes," Father Lockington said to meet the wishes of his Grace he would try to cast light into unexpectedly dark places for, he said, the so-called "Jesuit Oath" bears every mark of being the emanation of a diseased mind. "I am a Jesuit," he continued, "and the head of the Order in Australia, and, possessed of full knowledge of the life, aim, training, and work of a Jesuit. I stigmatise that statement as a baseless, libellous falsehood. Crass ignorance is a very difficult thing to deal with; to enlighten it seems impossible. In quite recent times in England Father Bernard Vaughan took legal action against the *Chatham and Rochester News* for making the statement that he had taken this oath. The paper apologised, and paid the cost of the action."

The *Rock Newspaper* at a later date published the so-called oath. Father Vaughan again took legal action, and was awarded heavy damages and costs. A full report of this trial appeared in the *London Times*. Two extracts from the trial are of interest here. The first one is from the address of Mr. Hugo Young, the counsel for the plaintiff:—

"All the constitutions of the Jesuits are public property. Anybody can go and read them in the library of the British Museum. One desire in bringing this action before a public court is that my learned friend may have the opportunity, when he sees Father Bernard Vaughan in the box, of asking him any of these questions and making against him any of the imputations which it is so easy to make in a newspaper, where no contradiction can then be given, and where no explanation can be given as to the alleged sources of information in books or otherwise upon which the allegations are founded."

The second extract is from the address of the judge, Mr. Justice Wills, to the jury:—"Gentlemen of the Jury.—this is an action for libel. It is sufficient to say that a libel is any writing which tends to bring the subject of attack in it into public hatred, contempt, or disrepute. . . . One cannot fail to see that the most offensive things that can possibly be said have been said of the Jesuits. . . . Unfortunately when the subject of discussion

is connected with anything like religious controversy, generally speaking, the spirit which should be the spirit of religion is gone, and all the elements of human passion, hatred, malice, and uncharitableness seem to be let loose, and of course the tone of this article, and the other articles are singular illustrations of this perhaps somewhat remarkable exhibition of the kind of innate weakness in human nature to which I refer." I know my Protestant fellow-countrymen too well, said Father Lockington, to believe that they are moved by such false statements. To any open-minded man the exaggerated criminality of the suggestion carries its own refutation and condemnation.

The Vows

It may not be amiss here to glance for a moment at the training of a Jesuit. He is one of a carefully trained regiment who give their lives for the betterment of humanity. To-day there are 8454 Jesuit priests, 4809 Jesuit scholastics, and 3982 lay brothers for domestic work, in all 17,245 working throughout the world. Their training is slow and searching. When a candidate applies for admission he is examined by four Jesuits, and if judged suitable in talent and character and health he enters the novitiate, where for two years he has everything concerning Jesuit life put before him. He is perfectly free and can leave at any moment. At the end of two years he becomes a Jesuit by taking the three vows of poverty, chastity, and obedience, that give stability to religious life. The following is an exact copy of the vows, the one and only tie that binds him to the Society of Jesus:—"Almighty and eternal God, I N.N., though altogether unworthy of Thy divine presence, yet relying upon Thy infinite mercy, and impelled by the desire of serving Thee, in the presence of the Most Holy Virgin Mary and of all the court of heaven, do vow to Thy Divine Majesty, perpetual poverty, chastity, and obedience in the Society of Jesus; and I promise that I will enter the said society to spend my entire life therein, all things being understood according to the constitutions of the same society. Wherefore I supplicantly beg to Thine illimitable goodness and clemency by the blood of Jesus Christ that Thou wouldst deign to accept this holocaust in the odor of sweetness, and as Thou hast given me grace to desire and make this offering wouldst also give it abundantly so to perform."

For two years then he devotes his time to the study of languages, mathematics, science, and pedagogy. After this for three years he studies philosophy, generally in a foreign house to acquire language and to broaden his outlook upon life. Philosophy finished, he acts as professor five or six years, and afterwards studies theology for four years. Towards the end of his theology he is ordained priest. Finally he goes back to the novitiate for one year, finishing a training of 17 or 18 years, "Love God and love your fellow-man, no matter who he is," is the ideal striven for through all. (Applause.)

I have been through this, said Father Lockington, and from first to last the only binding tie is that of the three vows, a voluntary tie taken not by Jesuits only, but by all religious. I know personally the general of our Order and numbers of its heads in many lands, and I can say for them and for every Jesuit as I say for myself, that not one would remain in the Order for a single instant if such a vile oath as the one circulated among you were proposed. (Applause.)

Fellow-Australians, freedom to worship God is a national foundation stone; it is the inalienable right of every man and we must watch that the poison gas of bigotry shall never pollute the free air of Australia, for this alone attacks this most sacred of all rights. The bigot is only an irreligious megaphone. Bigotry has no head, and therefore it cannot think. Bigotry has no heart, and therefore it is pitiless and cruel. Bigotry has no conscience, and therefore it is venomous and false and unscrupulous. Let us then Australians, Catholics and Protestants, work together in charity to this end. There is plenty of work for all to try and make humanity come back to the path marked by the Ten Commandments. (Loud applause.)

Young Lady: "Sure! Can't do the laundry work without it and 'Golden Rule' Soap!"

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Current Topics

Dangerous Tendencies

Father Walter Drum, S.J., has the courage to disapprove publicly of the exegetical methods of certain of his brother-Jesuits whom he considers as rather untrustworthy guides for the average student. He complains that converts, like Father Benson and Father Tyrrell, have had undue influence on the trend of thought among Catholics whose lack of education and of leisure for study of the great classics in Biblical interpretation may have rendered them incapable of perceiving the drift of the influences in question. Father Drum thinks that Father Martindale, who is also a convert, requires careful reading too. This outspoken Jesuit says of the English scholar:

"His attractive style lures the unknowing into ways that are devious from tradition. He is not to be unreservedly trusted in Biblical exegesis. . . . An attractive style is no guarantee of either a knowledge of theology or a pondering of textual Biblical evidence. A woeful ignorance of theology may be noted in the writings of the disloyal Father Tyrrell and the loyal Monsignor Benson. Of Father Martindale's errors in theology, we may later on write. At present we have to do with his slapdash methods in textual criticism and interpretation of the Bible."

"There are other serious charges," says the *Fortnightly*, "made against the English Jesuit by his American brother, e.g., on account of his textual criticism of St. John and his disregard of such a great scholar as Father Cornely, S.J. Father Martindale is a brilliant scholar who has been attempting so many varied lines of activity that it is not at all surprising that his writings are calling forth such severe criticism from the ranks of his fellow-Jesuits."

Hints to Correspondents

There are many correspondents who send in copy that is the joy of a sub-editor, but there are others who seem to imagine that we have nothing to do except correct their grammar and spelling, add punctuation to their MSS., and write up articles on hints dropped by them, more or less (often less) illegibly. For the advantage of us all, meditation for a few moments of intense thought on the following extract is highly commended:

"TO CONTRIBUTORS.

"The *Denver Catholic Register* gives the following excellent advice to its correspondents. It is applicable to people who contribute to every Catholic paper in the United States:

'Send in news articles without comment.

'In notices regarding parties, a mere recital that the social was held at such and such a place, and that so many were present, is enough. Every reader knows how the guests spent the evening, etc.

'Kindly omit personal notes, except when there is general news value attached to them. Send us Catholic news only. Our aim is to have a paper with a vast amount of information, presented as briefly as possible.

'Before sending your letter, read it over. Cut out every unnecessary word.

'In reports of society meetings, send nothing except what will interest everybody. If some one is given a vote of thanks or another motion is passed that cannot possibly be of interest to all readers, omit it. Be brief. We must insist upon this, and will have to cut down the items ourselves if you do not do it. If an address is made that contains nothing but generalities, mention the name of the speaker, but omit the address. If you don't, we will.

'Do not abbreviate words in your letters. We have to rewrite much of the correspondence and we do not have time to do it.

'Use one side only of the sheet on which you write your news.'"

Christianity and Womanhood

Human nature, left to itself and deprived of the elevating and illuminating action of divine grace, is not an admirable thing. Among savage races and even among pagans who have attained a fairly high degree of civilisation, woman is usually regarded as inferior to man; the law of the jungle is enforced in all its ruthlessness; animal strength and power count for more than the refinements and higher qualities of the physically weaker sex. And, as the influence of Christianity wanes in a community and men drift backwards towards pagan ideals, inevitably the degradation of womanhood accompanies the decay of religion. If the women of the world could only realise all they owe to Christianity they would be much more solicitous than they often are concerning the safeguarding of religion in their homes, and they would understand that if they would retain their honor, their dignity, their prestige they must preserve the principles of Christianity which are their bulwarks against such forces as paganism lets loose in the breasts of men. Christianity taught mankind that man and woman are equal in dignity; that woman is not the slave of man, and that, like him, she has an immortal soul which Christ died to redeem and save; it taught the world that true worth consists not in riches or strength of body but in the brotherhood of man with Christ who by becoming incarnate elevated our nature and raised it from the dust; and it taught that this elevation placed man and woman on the same high plane in the sight of God. The early Fathers of the Church insisted in and out of season on this great truth. Their eloquent words convey principles that ought to be kept in mind to-day even as vividly as when they were first enunciated among semi-pagan communities; for in our time, outside a few countries like Ireland and Italy, men have fallen back and are no better than they were in the early centuries when Christianity was fighting its way upward through the gloom and darkness of error. Gregory of Nissa tells women that they must not lose courage and say they are but weak creatures. Their weakness, he tells them, is bodily, but they are brave and strong in spirit. They must cherish their virtues of the spirit and regard their gentleness and their lack of rugged strength as graces that men do not possess. If they are inferior in mere force they are superior in their tender goodness and in their womanly pity. How, he asks, can the nature of man be compared to a woman's? How can he rival her heroic mortifications, her constant zeal in prayer, her pious tears, her prompt charity? St. Basil recalls the tireless activities of the early Christian women and compares their heroism and fortitude to the virtues of Judith. Chrysostom dwells on the holiness of the women of Apostolic times and affirms that in sanctity and in all that concerns the spiritual life they were superior to men: they do not, he says, go to battle, carrying their shields, but they undertake the more arduous warfare against the devil and the powers of darkness, and their fortitude of spirit, conquering their bodily weakness, leads them to victories more glorious than those of warriors. Gregory Nazianzen reminds husbands that their wives are their equals in humanity, subject to the same laws of grace, and of life and death, and warns them that men are bound to be as faithful as they would have their wives. In pagan ages as at present, laws made by men put women in an inferior position; and then as now, such laws were sanctioned by a corrupt society which forgave male offenders and received them with open arms while hounding down and shunning as if they were outcasts the victims of men's sins. I do not approve of such laws, says St. Gregory. They were made by men against women. Why should there be different laws for beings endowed with the same nature and with the same dignity? Why should man pretend to enforce upon women a standard which he will not live up to himself? Adam sinned as well as Eve, and it was not for Adam alone that Christ died on the Cross. For the salvation of both man and woman Christ became man and died on Calvary; for the sake of both He was born of the Virgin Mary. For woman and for man He instituted the Sacrament of Matrimony and made it a symbol of His own union

with His Spouse, the Church. Let men therefore remember to honor Christ in their wives; and let women honor Him in their husbands. St. Chrysostom also insists on the injustice of legislation which in his time as in ours, supposes the superiority of man. Why, he asks, do not men remember what suffering suspicion of their wives' infidelity would cause them, before giving their wives grounds to suspect themselves? While, teaching this fundamental equality of nature and of dignity, the Fathers remind the early Christians that as man differs from woman in strength and bravery, so also he has special rights that connote special obligations on her part towards him. The union between man and wife is like the union between Christ and the Church; but as Christ is Head of the Church, so the husband is head of the family; and as Christ commands the reverence of the Church, the husband has a right to a corresponding submission on the part of his wife. As Christ loves, protects, and sanctifies His Church, so the husband ought to love, protect, and sanctify the wife. If, however, it is necessary for the good order and welfare of the family that there be one head in it, it does not follow that the husband is justified in asserting over much his right to rule lest the wife should feel that her position is one of inferiority. The husband must bind the wife to him in bonds of love, not in bonds of fear as if he were dealing with a slave or a servant. If he love her and is loved in return he will be gentle and kind and his wife will be happy and submissive. Where love reigns evil and trouble will not come; from love is born prudence, through love dissension becomes impossible, and every annoyance disappears (Chrysostom's *Homilies*). Over and over again Chrysostom preaches the lesson of love as the remedy of the domestic and social evils. He recommends husbands and wives to cherish a tender, constant, protecting love for each other. The word love is always on his lips, and he pleads with the warmth and the tenderness of one who is consumed with the fire of Christian love himself. We feel from his words that he was striving to light the divine flame of charity in breasts that were still frozen in pagan hardness. The pagan ideal of marriage died hard and Chrysostom knew that as long as it lived there could not be true Christian home-life. Home-life models society on itself: as the home is so the State will be: pagan homes make pagan States, and Christian homes make Christian States. Realising that a true conception of Christian love, and a true notion of the dignity of womanhood must reform the homes of his time our Saint returns to his task again and again, preaching the selfsame doctrine in varying tones and illustrating his discourses with all the richness of his genius. To-day the world is in sore need of Chrysostoms. Pagan legislation has paganised homes, and from pagan homes young pagans are issuing forth year after year to build up pagan States. Good women are everywhere needed to safeguard the homes. The women of France have saved France from utter ruin because they remained faithful to their Christian traditions; but the women of other countries are not as true as the women of France, and because of their defection ruin and decadence are flowing up over the earth like a destroying tide. As good women make men respect them, so bad women make men despise them and treat them at their own valuation; hence bad women, or even women who have a low ideal of their dignity as partakers of that human nature which Christ elevated, are a menace to any State in which they are found. And underneath all we come to the conclusion that unless girls are trained on Christian lines when they are young there will not be good homes, and there will not be good society. Once more we are led back to the real root of the evil: the godless schools designed by politicians like ours for the corruption of the people.

The charity of the monk is more than royal; a king, if he is good, can supply the bodily needs of the poor; but the monk, by his prayers, can deliver us from the tyranny of the devil.—St. Chrysostom.

Frivolity and Fair Play

There is an atmosphere round the coming diplomatic conference which is at once hard to analyse and essential to alter (says the *New Witness* for August 12). We do not refer to the elements which are palpably and positively one-sided, whether honest or dishonest. A man like Mond naturally hates Poland much more than he loves England. To do such men justice, they are merely indifferent to our English interests; while they would damage Polish interests with passion and delight. Nor do we refer to the strange but sincere fanaticism of papers like the *Nation*; and the people who merely pick out, in any foreign quarrel, the side against which they have some sectarian prejudice or other, and label its particular demands as "Imperialistic." Thus they talk about Greek Imperialism; the Turks being notoriously superior to all imperialistic temptations. And so they talk of the Imperialism of the Poles in Silesia; as if the presence of any Prussians at all in Silesia were not a monument of the success of the most insolent and infamous imperialism. Least of all do we include those who see in a certain division merely the literal and logical fulfilment of a treaty, who cannot see their way to accept the Polish argument for the counting of communes instead of individuals. We differ from the theory of these people; for we think nothing more valuable than the principle of the equality of groups as distinct from that of individuals. It is, for instance, the very principle of small nationalities that they should count like great ones; and we hope Mr. Harvey will remember that it is the principle not only of the separate nations of Europe but of the United States of America. The other principle always tends to the triumph of the abnormal fashion over the normal fact. But we can heartily respect those who really feel themselves bound to this form of the fulfilment of the treaty; and we agree that if that is really the contract, the contract should be fulfilled. But the thing of which we are now speaking is something much larger and looser and more prevalent than the views of these logical or fanatical minorities. It cannot be denied that a change of tone has taken place in considerable sections of public opinion in this country; and that many of the English, in a fashion incomprehensible to the French or to the Poles, are willing to be reconciled to the Germans.

To a Frenchman this attitude seems merely frivolous. And there is a real and sometimes even a respectful sense in which the English are frivolous. Only a people that was frivolous could have been so lightly and easily persuaded that it was sober and solid. The muscular Christianity of the upper and middle classes is a sort of schoolboy pose; and among the poorer classes this levity is akin to laughter and kindness, and all that is best in the nation. But when it comes to judging for other nations, this geniality becomes the very narrowest sort of nationalism. It becomes the imposition of our own insular triviality as an imperial tyranny. It means a parade of forgiving other people's injuries; and swaggering as good sportsmen because things are sport to us which are death to them.

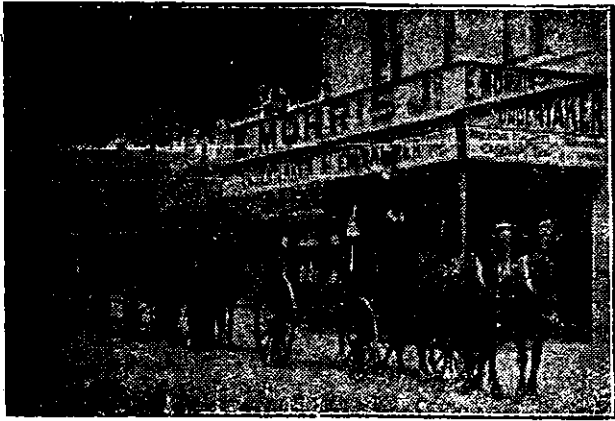
A good case of this international complication can be found in the use of the word "Hun." Many in England to-day would take a half-humorous, half-remorseful view of the use of it. They would actually defend the use as an abuse; as people accused of slander do sometimes really defend it as vulgar abuse. Many would say that all is fair in love and war, or in hate and war, and that while the war lasted we might call the enemy a Hun as we might call him a Hobgoblin. And all the time the term "Hun" was not in the least vulgar abuse, or even vague abuse. It was a historical comparison that was accurate to the point of subtlety. It was a great deal too accurate to be understood in the least by the people who used it most. The Jingo journalist was a historian without knowing it, and probably without desiring it. As to the origin of the term, of course, nobody can deny that its use was just and logical in an almost pedantic degree. It cannot be a slander to describe the German soldiers by a parallel which their own leader offered them as a model. And when the Kaiser told his soldiers to destroy like Huns, he was only saying the sort of thing that all the Prussian leaders said systematically and steadily, up to the moment when the Prussian guard broke on the Marne. Prussia never pretended to be just, or dreamed of pretending to be just,

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until she began to be defeated. But the case for the epithet goes far beyond the coincidence of its coming from the German Emperor. The German Emperor, like the yellow journalists (whom he greatly resembled), was teaching better history than he knew. Attila did not lead a nation of Mongols or Tartars; what he led was a large loose alliance of Barbarians and especially of Teutons. That is, he provided an outlandish leadership for the Germans, just as the Prussian princes provided an outlandish leadership for the Germans. Neither the Huns nor the Hohenzollerns led a nation, but only a sort of federation for a foray. That sort of a league, having neither the honor nor the memory of a nation, is always irresponsible and illimitably destructive. The deeper we went into history, the truer we should find this comparison to be. But meanwhile the comparison was commonly used by people who had hardly ever heard of the Huns until they compared them to the Germans. They said it much as, twenty years before, they used to call any longhaired violinist or other eccentric figure in the street by the all-embracing name of "Krujer." The English used the word Hun as they now use the word Bolshev; that is, very much as two great English men of letters used the words Jumbly and Jabberwock; with a native and romantic relish for the remote and the unknown. For the English have a vein of fantasy of which the weakness is frivolity, and the balance of merit a certain charity. Nobody who understands it will regret the humour of the English Tommy, who used to say to his prisoner "Come along, 'Un; don't be down 'earted." We feel he had a right to drop his hatred with his other h's.

But when we have fully understood the best of the English spirit, there is something else that we must understand, or be dragged to destruction by the worst. Nations nearer the centre of the war for civilisation cannot have either our ignorance of history or our innocence of hatred. They cannot regard these things fantastically like a fairy-land; they cannot regard a Jew as a Jabberwock, or a Prussian as a Pobble, or a Bolshevik as a Boojum. To expect them to feel this humorous charity is to make the mistake of the child in Stevenson's rhymes, who thought the little Japs and Eskimos must find it strange to live permanently abroad. When a Frenchman talks of Huns he thinks of Huns; the real Huns of history who were defeated by his own fathers on his own plains. The huge camp of the fallen tyrant of the Dark Ages still stands like a mountain looking towards Paris over the flats of Champagne. He does not amuse himself by suggesting that the old and new barbaric invasions are similar things; he knows they are the same thing. He knows the barbarian danger is permanent; that it did not cease with the Huns, and therefore will not cease with the Hohenzollerns. In the same way the Pole does not regard the Prussians as we did at the worst time of the war; as a strange and sinister visitation from remote places; rather like the monsters from Mars who bestrode the Earth in the glorious nightmare of Mr. Wells. The Pole regards Prussians as we regard wasps or vipers, or any sort of venomous vermin, whose habits are perfectly well known, and have to be dealt with accordingly. It is no use offering any views and aspects of Prussia to Poles; it is as if a learned man came all the way from China to explain to us that fleas never bite. If we received him courteously, it would be the most that the Oriental could expect. If the Poles listen to us with patience, and even politeness, it will be as much as we can expect.

Whatever else we do we must confront the Congress with a comprehension of this other side of the moral balance. We must understand that there is truly a sobriety and dignity in their vindictiveness, which there cannot be in our forgiveness. They may not pardon suddenly as we do; but then they did not hate suddenly as we did. They did not begin abruptly, in 1914, to abuse Nietzsche and philosophers they had never heard of. They had seen Nietzsche in action before he was ever in philosophy. Their case against Germany was not war propaganda; it was war. It was a war that never ended; and, in the case of Poland, a revolution that never ended. It was a war day and night, in the street and in the home. We have no experience outside our nightmares from which we can form any notion of it. It may or may not be a part of our

national virtues that our views on foreign policy should change with the stunts and stampedes of the *Daily Mail*. It may be an element of freedom to have an element of frivolity. We may be all the more genuine in our love of fair play, because the very term implies that life is play and not work. But if we have any instincts of sanity, we shall recognise this joke as a family joke; a local and ancestral levity.

We must expect something more serious than fair play when we enter the silent hall of justice. And we must force ourselves to face the fact, however incredible, that the North Germans really are what we ourselves called them incessantly at the top of our voices for five years.

Sister Theresa of the Infant Jesus

The "Little Flower" Decreed Venerable

We extract from the *Advocate* (Melbourne) the following special translation of the recent notable Allocution by the Holy Father Pope Benedict XV., in declaring Sister Theresa of the Infant Jesus ("The Little Flower") Venerable:—

On Sunday, August 14, in the presence of the Supreme Pontiff, there took place in the Vatican Palace the reading of the decree upon the "virtues exercised to an heroic degree" by the Venerable Servant of God, Sister Theresa of the Infant Jesus, professed Carmelite nun of the Monastery of Lisieux. At 11 the Holy Father entered the Consistorial Hall, where the Bishop of Bayeux and Lisieux read in French a brief address. The Holy Father replied with a magnificent discourse in Italian. Space does not allow of our publishing it in full, but hereunder are given the principal parts. It should be noted that the "Little Flower" is now styled the "Venerable Servant of God."

France, the Mother of Saints

Not yet died away is the echo of the words by which, in proclaiming the heroism of the virtues of the Venerable Fournet, We declared in this very hall, little more than a month ago, that France was apparently aspiring to a new name—to the enviable title of "Mother of Saints." And, lo! to-day We can indicate the perfume of yet another flower unfolded on French soil; for it has just now been Our duty to declare also heroic the virtues of Sister Theresa of the Infant Jesus. . . . We are pleased at the honor that it reflects upon Catholic France, and at the satisfaction it gives the diocese which We admire as the garden that produced and brought to its full development so lovely a flower.

Theresa's Characteristic Virtue: Spiritual Childhood

But to these reasons for joyfulness suggested to Us by the benevolence We cherish towards the nation of Clovis and of St. Louis, there must be added a further motive suggested by the special character of the virtue that moulded the whole life of Sister Theresa of the Infant Jesus. Because one cannot have any knowledge of the life of Little Theresa without uniting in the wonderful chorus that proclaims her life to be moulded by the gifts of a Spiritual Childhood. Now, this is the "secret of sanctity." We have, therefore, reason to hope that the example of this new French heroine will increase the number of perfect Christians, not only amongst her own nationality, but also amongst all the children of the Catholic Church.

In What Does "Spiritual Childhood" Consist?

To this end one must have a just idea of the spiritual childhood. But is not to-day's decree, which points to a pious pupil of Carmel arrived at the heroism of perfection—thanks to practice of the virtues that form the Spiritual Childhood—is it not calculated to illuminate the world as to what the Spiritual Childhood really means?

Drawing a comparison from the things of sense, the Holy Father went on to say that, in the spiritual life, we should have, in regard to the will of God, that complete, loving, and happy abandon which the infant shows in the arms of its mother.

It is not out of place, he continued, to consider the qualities of this Spiritual Childhood, both as to what it

excludes and what it supposes. It excludes, in fact, a proud self-sufficiency; it excludes the presumption of arriving with human means at a supernatural end; it excludes the fallacy of trusting to one's self in the hour of danger and temptation. On the other hand, it supposes a lively faith in the existence of God; it supposes a practical homage to His power and mercy; it supposes a confident recourse to His providence, by which we can obtain the grace both to avoid every evil and do every good. So admirable are the qualities of this Spiritual Childhood that it is not surprising that the Divine Master has made it a necessary condition for obtaining life eternal.

Spiritual Childhood: A Necessity for Life Eternal

Jesus and the Children

One day He drew from the crowd a little child, and, showing him to His disciples, He said: "Amen I say unto you, unless you be converted and become as little children, you shall not enter into the Kingdom of Heaven." (Matt. xviii., 3). Oh, what an eloquent lesson for the destruction of the false ideas and the ambitions of those who, imagining the Kingdom of Heaven to be just as an earthly empire, aimed at securing there the best places, and therefore were inquiring who would be first in that kingdom! And to emphasise even more strongly that Spiritual Childhood would be the determining factor of pre-eminence in the Kingdom of Heaven, the Divine Master continued, saying: "Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of Heaven."

"Of Such is the Kingdom of Heaven"

Another day some mothers were presenting to Jesus their babies that He might touch them, and the disciples reproved them; but Jesus rebuked those disciples, saying: "Suffer the little children to come unto Me, and impede them not, for of such is the Kingdom of Heaven." Then, too, He concluded: "Amen I say to you, whosoever shall not receive the Kingdom of God as a little child, shall not enter into it." (Matt. x., 15.)

Holy Father's Comment

Noteworthy is the force of this divine language. Not content with affirming positively that the Kingdom of Heaven is of the children, or that he will be greatest in the Kingdom of Heaven who has made himself little as a child, He teaches again, in the form of an explicit exclusion, that they will not enter into the Kingdom of Heaven who have not become as little children.

Now, when a master proposes a lesson in various forms, does he not mean to convey, by those many and varied forms of instruction, that the lesson in question is one to which he attaches a particular importance? He exerts himself so much to drive it home to his hearers because he desires, that, by one mode of presentation or by the other, they may take it to heart. We are forced, therefore, to the conclusion that the Divine Master was anxious that His disciples should learn that Spiritual Childhood is a condition necessary for the attainment of Eternal Life.

Return to Childhood Necessary

Perhaps someone will urge that the way of confidence and abandon in God was suggested only to those fortunate few from whom malice has not deprived the graces of childhood, as if the Childhood of the Spirit could not be looked for when childish innocence is lost. But the words of the Divine Master—"Unless you be converted and become as little children"—do they not indicate the necessity of a change and of work or action? "Unless you be converted"—there you have indicated a change that the disciples of Jesus Christ must make to be again children, and it is readily understood that he only can again become a child who child no longer is. "Unless you become as little children"—there you have indicated a work which the disciples of Jesus Christ must do to appear as children, and it is clear that a man can work to be or appear either that which he has never been, or that which he no longer is; but since man must have been a child, the words "unless you become as little children" carry with them the obligation to acquire again the qualities of childhood. It would be ridiculous to suggest the possibility of acquiring again the aspect and the weakness of childhood's years;

but it is not out of reason to see in the divine words a warning given, even to men of mature years, to make them return to the practice of those virtues which constitute the Spiritual Childhood. Of this Spiritual Childhood the Church to-day points out a concrete example when it proclaims the heroic degree of the virtues of Sister Theresa of the Infant Jesus.

The Holy Father then outlined the life of this Venerable Servant of God, showing how her sanctity depended neither on long years nor arduous undertakings, nor profound studies, but simply in the complete abandonment to the Divine Will.

"The Story of a Soul"

The sanctity of the Servant of God, continued the Supreme Pontiff, was not dimmed, neither by words uttered on her death-bed, nor by the counsels and exhortations to circulate widely her *Story of a Soul*, in which Little Theresa had described herself. She who, in all her life, had given constant proof of humility could not utter words apparently contrary to this virtue, if not under the influence of a divine command.

Her Promise

Sister Theresa, a little before she died, promised that she would pass her Paradise in doing good to men. We know she has maintained her promise, because innumerable are the graces attributed to her intercession, especially during the recent world conflict. We Ourselves have received a great number of letters from soldiers and officials of the French army, which attributed to Sister Theresa the grace of having escaped imminent danger of death. They were letters that bore the seal of sincerity, because often accompanied by the announcement of a change in the mode of life in gratitude for the favor received. But who does not perceive that the new heroine, whose charity is now brought to perfection, will not be more liberal of her favors to those who strive to copy her most closely?

We hope that the secret of the sanctity of Sister Theresa of the Infant Jesus may not remain hidden from any of Our children. And so that it may produce in all the wonderful effects it produced in Theresa, We invoke the benediction of God, not only on those who are present, but also upon all the members of the Christian family.

SEVENTH CENTENARY OF ST. DOMINIC

CELEBRATION IN DUBLIN.

A Dublin message under date September 1, says:—In St. Saviour's Church recently there was a special celebration of the seventh centenary of Saint Dominic. High Mass was solemnised and the celebrant was, in accordance with custom, a Franciscan.

Dealing with the labors of the Dominicans in Ireland, the preacher said that Dominican historians are agreed that one of the brethren who witnessed the miracle of the loaves in the refectory of St. Sixtus in Rome, was an Irishman, who three years after St. Dominic's death, came to Ireland bringing some of his brethren with him. Through seven centuries they had remained with the people of Ireland. He need not tell them how the Dominicans and the Franciscans labored through the centuries of religious persecution to keep the Faith alive in Ireland.

What heroes were among them in those trying times! Dermot O'Hurley, Archbishop of Cashel, bore with inconceivable patience the corrosive plasters they put upon his limbs, and they cut away his flesh before they put him to death. Richard Barry, Prior of Cashel, whose noble bearing so won the respect of his judges that he was offered his freedom if he would only take off his religious habit, answered: "These garments are the livery of Christ. I have worn them from my youth and never will I put them off."

He was accordingly roasted over a slow fire. Lawrence O'Farrell, of Longford, when led to the scaffold, put his Rosary beads around his neck, folded his hands, and was hanged. When suspended in the air, to the great amazement of the onlookers, he withdrew one of his hands and held his cross above his head in token of his triumph.

Such were the Dominicans in the Penal Days. It was not only by their preaching and the example of their holy lives that they kept the Faith strong and lively,

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but also indirectly by the propagation of the Rosary. In those dark days, when it was a crime against the laws that ran in this land for a priest to say Mass or administer the Sacraments, the people gathered together in the homes of one another, or in some secluded spot on the mountain side to recite the beads of Mary.

So, too, in the Famine days, when the priest was called to minister to those who were dying of the fever, whether in the country districts or in the streets of our cities, again and again he found the people grasping in their emaciated fingers their Rosary beads, showing their undying confidence in the power and protection of the Mother of God.

Obituary

MISS EVELYN SARAH McALOON, CHRISTCHURCH.

Very sincere sorrow was felt by a wide circle of friends when it became known that Miss Evelyn S. McAloon had passed away on the 8th ult., at the early age of 19 years (writes a correspondent). The deceased was the youngest daughter of the late John and Mary McAloon, of Rogers Street, St. Martin's, Christchurch. She was educated by the Sisters of Notre Dame des Missions, and by her charming character endeared herself to all her acquaintances. At the early age of 16 years the late Miss McAloon, her mother, brothers, and sisters were bereaved of a devoted husband and father. Her father's death was followed within a year by that of her mother, and a short time afterwards the loss of a brother brought an additional period of mourning. Her own death followed after an operation for appendicitis. During the intervening days she was visited by several of the clergy and relatives, all of whom were edified by her truly Christian resignation. The interment took place in the Bromley cemetery.—R.I.P.

MR. MICHAEL JAMES LYNCH, PARAPARAUMU.

There passed away, recently, one of the best known and most highly esteemed residents of the district of Paraparaumu. Mr. Lynch's death (says a contemporary) severs a link with those fast receding days, troublous but full of memorable incident which saw the birth of colonisation and settlement in this end of the Island. Born at the Hutt, Mr. Lynch could relate with pardonable pride how his father, the late Henry Lynch, did his part during the strenuous days of the Maori wars. In 1857 deceased's father purchased an area of standing bush between Paekakarihi and Paraparaumu, but these were days of anxiety, overshadowed always by the dark cloud of Native troubles, and it was not till the year 1866 that the pioneer and his family were able with security to take possession of their property and begin the task of winning from the gloomy bush the fair pastures that to-day stand as a credit to their labor and enterprise. Mr. Michael Lynch lived for many years at the old homestead, but later removed a few miles further north to a property which he purchased at Paraparaumu adjoining the original selection. He married in 1880 a sister of Mr. J. Hurley, a well-known former resident of this district, and leaves a family of eight. Three of the family are married, Mrs. J. Clifford, of Palmerston North, and Messrs. Henry and Eric Lynch, of Hukanui and Pahautanui respectively. The late Mr. Lynch is well remembered in local affairs as a patron and ardent supporter of all forms of manly sport, and as a capable member of the Hutt County Council sitting as a representative of the Whareroa Riding for a period of 12 years, during which time he occupied the position of chairman for two terms of office. His unfailing courtesy and unselfishness in the discharge of his duties as a councillor will always be remembered by his colleagues. To a host of relatives, friends, and acquaintances Michael Lynch's death brings the sharp pang of a loss that cannot be made good. There is much in the manner of our living that tends to stifle kindness and unselfishness. Speculation, the rush after pleasure, and the desire to accumulate wealth and property, push the nobler feelings aside. Michael Lynch's life can bear no such reproach. Satisfied with his own modest possessions he resisted the prevailing temptation to aggregate property, and was satisfied to lead the simple life of his forefathers, finding abundant time and oppor-

tunity for brightening the lives of others. With him charity and hospitality came first and these were given absolutely without distinction of class or person. Deceased leaves behind him a record of which any true man might feel proud, and the memory of which will remain green for many a year in this district. The deceased was attended during his illness by Rev. Fathers Melu and Vibaud of Otaki, who administered to him all the last sacred rites of Holy Church.—R.I.P.

MR. EDWARD SLATTERY, BLENHEIM.

Fortified by the rites of Holy Church, there passed away at his residence, Kriss Street, Blenheim, on Sunday, September 25, Mr. Edward Slattery, a native of Co. Tipperary, Ireland. Coming to New Zealand over forty years ago, Mr. Slattery, a cooper by trade, settled in Blenheim and followed various occupations. For a number of years he followed the farming industry, but like most early settlers tasted the vicissitudes of farm life in the early days. An Irishman by birth, Mr. Slattery possessed those characteristically Irish qualities which endeared him to the hearts of his friends. His quiet and kindly disposition made him thought kindly of by all who knew him. He was a subscriber to the *N.Z. Tablet* from when he first arrived in New Zealand. He took keen interest in the *Tablet*, and read it with relish, consequently he was able to make clear many difficult questions about Ireland and the Church, which were put to him by non-Catholics. Like all true Irishmen he was ever sympathetic with his country's woes, and looked to the coming of the day when the black shadow of persecution would cloud his native home no more. He leaves to mourn their loss a widow and family of five—one son and four daughters—the latter are, Mrs. A. Farnier (Blenheim), Mrs. W. Liddle (Melbourne), Mrs. C. Ywers (Melbourne), and Miss Margaret Slattery, of the teaching profession of Auckland, and the former, Mr. W. Slattery, builder, of Hamilton. To his widow and family deepest sympathy is extended in their bereavement.—R.I.P.

MISS ELSIE STRICKLAND, WELLINGTON.

"Man proposes, but God in His own good time disposes"—this may be fittingly applied in consoling terms to the untimely decease of Miss Elsie Strickland, of the Wellington South parish, whose lamented death, after long and patient suffering, occurred at her mother's residence on Friday morning, the 7th ult., when, surrounded by all her relatives and the Sisters of the various Orders, she peacefully passed away (writes a correspondent). Deceased was the youngest daughter of Mrs. Mary Strickland, and was only in her 25th year. About three years ago she caught a severe chill, and although it left its mark upon her, yet the ever uncomplaining and bright disposition refused buoyantly to give way to apparent trifles, and she continued on in her own little sphere, helping where help was necessary, remembering the sick, where her brightness was always welcome and appreciated, encouraging others who labored hard down life's long way, and foremost in mostly all charitable efforts. She was attended throughout by her esteemed spiritual adviser, Father Swiney, and visited frequently by the other priests, as also the Sisters of Mercy from the neighboring convent, to whom she was always deeply attached. On the Sunday following her death, reference was made, eulogistic of such a noble young life, from most of the Catholic pulpits, and at her own parish church the Holy Sacrifice was offered for the happy repose of her soul, the celebrant being the Right Rev. Mgr. McKenna, V.G., assisted by Fathers Swiney and Mark Devoy. The children from the parish schools under the Sisters of Mercy rendered very sweetly the choral portion of the Mass, which concluded with the beautiful hymn for the souls in purgatory, "The Waiting Souls." Resting before the high altar were the mortal remains of the exemplary child of the parish, enshrouded in her veil and blue mantle of a Child of Mary, and there were many eyes that moistened at the thought of her noble young life now ended. Later in the afternoon the church and grounds were filled with friends and sympathisers. Right Rev. Mgr. McKenna, assisted by the Rev. Fathers Mark Devoy and Swiney, gave the absolutions at the catafalque, the children in charge of the nuns rendering the choral por-

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Challenge Zephyr. A lovely cloth in shades of Sky, Nattier, Light Green, Pink, Vieux Rose, Helio., Light and Dark Browns, Navy and Black; 31 inches wide—2/9 yard.

Cambrics. Best quality English material and free from dressing. Neat Spot, Stripe, and Sprig designs; 31 inches wide—1/6 1/2 yard; 17/11 dozen.

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Cotton Georgette. One of the most attractive fabrics for the coming season. A dainty line in the following shades: White, Ivory, Lemon, Sky, Salmon, Helio., Oyster, Nil, Saxe, Brick, Navy, and Black; 40 inches wide—5/9.

White Voile. Exceptional values are offering in this serviceable material. All fine weaves and all double-width; 40 inches wide—1/6 1/2, 1/11, 2/3, 2/6, 2/11, 3/3, 3/6, 3/11 yard.

Plain Voiles. A special offer. A nice new line in the following shades: Cream, Light Lemon, Champagne, Salmon, Rose, Nattier, Helio., Reseda, and Navy; 40 inches wide—2/6 yard.

Novelty Voiles. Beautiful French goods, in all new designs and lovely shadings. Exceedingly smart goods; 40 inches wide—5/6 yard.

Floral Voiles. Wonderful effects for sunny summer. A great range of designs to choose from, in both Light and Dark effects; 40 inches wide—2/11, 3/11, 4/11 yard.

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Orangandie Muslin. A beautiful transparent make. For a long time unprocurable. Just to hand this week. In the following shades: White, Light Pink, Sky, Champagne, Salmon, Mascie, and Saxe; 47 inches wide—2/11 yard.

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tion, the whole being very impressive. The interment took place at Karori, the funeral cortege being a very lengthy and representative one. The Children of Mary formed a guard of honor through which the funeral passed from the church grounds into the street. Father Swiney officiated at the graveside. May her soul rest in peace.

Sacred Heart High School, Nelson

At the Trinity College music examination held by Mr. Myerscough on the 25th ult. at the above school (Sisters of the Missions), Nelson, 22 pupils presented themselves for examination. All were successful, 14 securing honors. The examiner expressed himself very pleased with the work of the candidates. The following are the results:—Higher local piano—Honors 2, pass 1; senior singing—Honors 1, piano 1; intermediate singing—Honors 1, honors. The examiner expressed himself very pleased with piano (honors) 1, pass 1; junior piano—Honors 3, pass 2; preparatory violin—Honors 1; preparatory piano—Honors 4, pass 1; preparatory singing—1; first steps piano—2.

Senior-Sergeant Ryan Honored

The Orange Hall was filled to overflowing on Thursday evening, the 13th ult., when members of the congregation of the Church of the Holy Name, Ashburton, together with many other friends and well-wishers, assembled to do honor and say farewell to Senior-Sergeant P. Ryan and Mrs. Ryan, the Sergeant just having retired on superannuation, and with Mrs. Ryan taken up his residence at Riccarton, Christchurch. Mr. M. J. Burgess, chairman of the church committee, presided, and conducted a very enjoyable euchre tournament, through which were interspersed vocal and instrumental music, recitations, and a clever dance. A pianoforte solo was played by Miss M. Scott, songs were rendered by Miss Maggie Cunningham, Miss Kathleen Burgess, and Mr. M. J. Burgess, who chose a most appropriate theme, and rendered in a very pleasing manner the song "Good-bye, Dear Friends, Good-bye." Miss Eileen Kirk danced a sailor's hornpipe, and Miss Merle Cunningham, a seven-year-old performer, recited in a very pleasing manner the story of the dog "Carlo Brown."

At the close of the tournament the Very Rev. Dean J. J. O'Donnell presented the prizes which had been won. He afterwards expressed the esteem in which the guest of the evening was held by all who came in contact with him both in his social and his official life. He referred to the eulogy expressed by Mr. E. D. Mosley, the Stipendiary Magistrate, on the 40 odd years of Sergeant Ryan's official life, which had been passed without a blemish of any kind; and agreed with the Magistrate this was both an honorable and a unique record that Sergeant Ryan might well be proud of. He also referred to the many excellent qualities of character possessed by Mrs. Ryan. On behalf of those present and many others unable to attend, he presented Sergeant Ryan with a wallet well filled with bank notes.

Mr. L. M. Espagne concurred with all the previous speaker had said, and referred to the splendid example the Sergeant had given the younger members of the police force to follow in the execution of their duty.

Mr. M. J. Burgess in a neat speech endorsed the remarks of the previous speakers. He mentioned the fact that the function was not exactly a private gathering, nor was it really a representative citizens' send-off, but those present felt they could not let so fine a personality and so excellent an official depart without some tangible recognition of his citizenship and service in their midst.

Messrs. W. J. Cunningham and Val. Cullen also spoke in similar terms.

Senior-Sergeant Ryan heartily thanked those who had thought of him in the way that was expressed by their attendance and the very valuable present they had given him and Mrs. Ryan. He felt, so far as he was concerned, that he did not merit it. He had done his duty according to the dictates of his conscience. He had endeavored to give every man he had met in his official dealings a fair and square deal. He was not going far away to live, and he hoped to meet many of his old Ashburton friends as time went on. A hearty welcome to their new home in Riccarton was extended to all their friends.

New Archbishop of Dublin

The Pope has appointed as Archbishop of Dublin the Most Rev. Edward Byrne, Bishop of Spigaz, Assistant Bishop to the late Most Rev. Dr. Walsh (says a Reuter's Rome cablegram to the Irish press).

The new Archbishop, who was raised to the episcopate last year, is a native of Dublin, having been born at Longwood Avenue, S.C.R., in May, 1872. His family came originally from Co. Wicklow.

His Grace received his early education in Belvedere College and Holy Cross College, Clonliffe, and he graduated with honors in the Royal University. In 1892 he went to the Irish College, Rome, where his course was marked by many distinctions, and he was ordained in Rome in 1895.



MOST REV. EDWARD BYRNE,
New Archbishop of Dublin.

Soon afterwards in the same year he returned to Ireland, and held curacies in Rush, Rolleston, Howth, and Blackrock. In 1901 he was appointed Vice-Rector of the Irish College, Rome. For three years he remained Vice-Rector, and during that time brought great powers of administration to bear on his work.

At the close of his three years' term he was, at his own request, brought back to Ireland, and it was then that he was given a curacy in the Pro-Cathedral. For about 15 years he labored in that capacity, and proved himself a most devoted priest. Of a retiring disposition, he was known to be a man of great intellectual powers, while his personality was irresistibly charming. Of tall and stately presence, he is eminently fitted to command respect and veneration, and this by a natural, quiet, mild dignity rather than by any obtrusive characteristic. His college life and his career of active priesthood, especially in the Pro-Cathedral parish, have combined to render him equally at home among his ecclesiastical colleagues or among the poor of a crowded city parish, and in an especial degree in the latter case have his qualities of gentleness and charity been put into practice, and impressed on all with whom his ministrations brought him into association.

As a preacher he has won high opinions, his convincing eloquence being such as to command the attention and admiration of any congregation. His remarkably able panegyric following the death of the late Most Rev. Dr. Donnelly, Bishop of Canea, created a profound impression. It is noteworthy that Dr. Byrne was transferred from a simple curacy to the episcopate, when, at the comparatively early age of 48, he was, in succession to Most Rev. Dr. Donnelly, appointed in 1920 Titular Bishop of Spigaz and assistant to the late Archbishop of Dublin.

The Most Rev. Dr. Byrne's election to the episcopate marks the third instance within living memory in which a curate was directly appointed a Bishop, the two previous instances being the appointments of the late Most Rev. Dr. O'Dwyer and the late Most Rev. Dr. McCormack.

Diocesan News

DIOCESE OF AUCKLAND

(From our own correspondent.)

October 28.

The Month's Mind of the late Father Carran was observed in St. Benedict's Church on Wednesday, October 26. Right Rev. Dr. Liston presided. Very Rev. Dean Cahill and Father Golden were deacons at the throne, and Right Rev. Monsignor Mahoney, Hackett, and Ormond, Fathers Molloy, O'Brien, Buxton, Doyle, Lyons, Moore, O'Connor, Forde, Murphy, O'Malley, Curley, Skinner, Furlong, Taylor, Kelly, and O'Byrne were present in the sanctuary. Very Rev. Dean Van Dyk was celebrant of the Mass, Father Bleakley deacon, Father O'Flynn sub-deacon, and Very Rev. Chancellor Holbrook master of ceremonies. The music of the Mass was rendered by a choir of the clergy. A large congregation of the laity from the city and suburbs attended.

Missions have been conducted by the Redemptorist Fathers Whelan and Campbell in Gisborne, Fathers Hannigan and Campbell in Hamilton and Taumarunui. Father Mangan conducted a retreat in Grey Lynn, and in November he is to conduct a mission in Waihi.

Universal regret is expressed at the loss to the Dominion of the very excellent Redemptorist Missioners Fathers Mangan and Hannigan, who have been transferred to Australia, the former to Ballarat and the latter to be Rector of the monastery at Waratah. Their many friends wish the devoted Missioners *bon voyage*, and many years to continue their glorious work. A hearty welcome awaits them always in New Zealand.

The bazaar in aid of the Good Shepherd parish, Dominion Road, was opened last evening in St. Benedict's Hall by Bishop Liston. Rev. Father Murphy and his parishioners are to be congratulated on the efficiency of the preparations for the sale of work and the many attractions arranged for their patrons. A handsome financial return will repay their labors in aid of the new parish.

The discussion in Parliament on the amendment to the Education Act, reminds us of the sacrifices made by Catholic parents in this Dominion for conscience sake in paying a double education tax—one for the education of their own children in our Catholic schools—the other for the education of non-Catholic children in the State schools, wherein instruction on every subject under the sun may be given, except one, viz., the knowledge of God, and our duties to Him, as our Creator and Redeemer. The one dogma of the State school system is "Render to Caesar everything,"—loyalty and obedience—and the rest: but let the name of God be not even mentioned, lest the bogey of sectarianism be aroused, and justice be done to the Christian parents. There are about 2500 Catholic children in the Catholic schools of Auckland and suburbs. The Catholic people, here as elsewhere in the Dominion, without any assistance whatever from Government or Municipalities have erected schools for these children; secured and paid fully-qualified teachers. If we gave up our Catholic schools and told the Government to educate our Catholic children, it would cost the Government in Auckland and suburbs (a) about £250,000 for buildings (Mount Albert School for 300 children is costing about £45,000), (b) £12,000 to £15,000 a year for salaries for teachers. These are facts—and very hard facts—that ought to be impressed on our non-Catholic friends who are in the main fair and impartial towards us, but do not know our principles nor the sacrifices made.

Taumarunui

(From our own correspondent.)

October 27.

Right Rev. Dr. Liston, Coadjutor-Bishop of Auckland, spent a busy week-end here. On Friday afternoon a concert was given by the school children and a small gift presented to his Lordship as a memento of his first visit. Examination in catechism and other duties occupied the Saturday afternoon and evening. On Sunday, his Lordship after celebrating the eight o'clock Mass, proceeded by car to Kakahi, where he blessed the renovated and enlarged church. Afterwards, at the luncheon given by the members of the congregation, Mr. Cotter in an appropriate speech, extended to the Bishop a cordial welcome to the district. On the way back Dr. Liston paid a visit to Manunui Church, where a large number of the parishioners had assembled to meet him. In the evening, at Taumarunui, the Sacrament of Confirmation was administered to about 60 candidates, Mr. and Mrs. Gibb acting as sponsors. After

evening devotions his Lordship attended a meeting of the church committee, at the Presbytery, at which he congratulated the members on the work they had accomplished.

The recent mission which was given by Rev. Fathers Campbell and Hannigan, C.S.S.R., at Taumarunui and in the outlying districts of Manunui and Kakahi, was very successful. On the closing night of the mission a special ceremony in honor of the Blessed Virgin took place. Rev. Father Campbell preached an eloquent and appropriate sermon, and afterwards consecrated the whole parish to Our Blessed Lady.

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Gisborne

(From our own correspondent.)

October 28.

A mission conducted by the Redemptorist Missioners, Very Rev. Father Whelan (Rector of St. Gerard's, Wellington), and Rev. Father Campbell, commenced in St. Mary's Church on Sunday, October 16, and will conclude on October 30. During the early stages of the mission wet weather interfered somewhat with the attendance, but at the time of writing the large number approaching the Holy Table daily is an evident indication of the spiritual success attending the Missioners' efforts. The childrens' mission of the previous week was also very successful, the attendances filling the church each morning at 9 o'clock. Rev. Father Lano is assisting the missioners.

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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

October 24.

One of the most successful missions ever conducted in the Cathedral parish was that just concluded by the Marist Missioners. Rev. Fathers McCarthy, Herring, and O'Leary. The average attendance at daily Mass and Communion was over 900, and on Sunday morning that number was just about doubled. On Thursday the ceremonies were directly in honor of the Blessed Sacrament. There was Exposition all day followed in the evening by a sermon on the Institution of the Holy Eucharist, preached by Father O'Leary, and procession of the Blessed Sacrament. Devotion to the Sacred Heart was the theme of Friday's discourses and in the evening, after an impressive sermon, Father McCarthy consecrated the homes of all present (by a specially arranged ceremony) to the Sacred Heart of Jesus. The closing ceremonial took place on Sunday evening, and despite inclement weather conditions the attendance was not lessened. Every evening the Cathedral has been crowded, and on Sunday night the sanctuary had to be made use of to provide seating accommodation. Father McCarthy's sermon on the Divinity of the Catholic Church was listened to with rapt attention. Then followed the renewal of Baptismal vows, and the imparting of the Papal blessing. On behalf of the Missioners Father McCarthy thanked the Bishop, clergy and laity for the marked evidences of good-will and appreciation of their efforts,—the great spirit of faith manifested being a source of consolation to them. His Lordship the Bishop expressed his gratitude to the Missioners for their untiring energy and devotion, and expressed pride in the people who responded so magnificently.

Fathers McCarthy, Herring, and O'Leary, Marist Missioners, leave for the West Coast on Tuesday.

Mr. M. J. Stanley, has severed his connection with the *Sun* newspaper, and leaves on Tuesday for Greymouth to join the staff of the *Star* in that centre. Mr. Stanley is a member of the Celtic Club and Hibernian Society and carries with him the best wishes of both organisations for his welfare.

A meeting was held in the Hibernian Hall on Sunday afternoon to organise a fitting reception to the Apostolic Delegate, who is expected to arrive in Christchurch on Saturday, November 12. His Lordship the Bishop presided, and there were present Rev. Father Seymour, S.M., (St. Mary's), Father T. Hanrahan, Adm., Cathedral, Rev. Brother Justin, and representatives of the various parishes in and around the city. His Lordship outlined the proposed programme, after which committees were formed. Mr. P. O'Connell was appointed general secretary with Mr. George Dobbs as assistant. The address committee consists of Rev. Fathers Hanrahan and Seymour, Messrs. H. H. Loughnan and J. R. Hayward, and the general committee of Messrs. J. R. Hayward, H. Upjohn, P. J. Amodio, R. P. O'Shaughnessy, T. Cahill, R. O'Brien, J. Ormandy, W. Murphy, M. Grimes, and Rev. Brothers Justin and Phelan. A musical committee consisting of Misses M. G. O'Connor, M. Ward, Rev. Fathers Seymour and Hanrahan, and Mr. O. McManaway, and a works committee consisting of Messrs. T. Cahill, W. Jacques, R. P. O'Shaughnessy, H. Upjohn, J. Ormandy, F. Healy and W. Dudderidge, were also appointed. Rev. Fathers Hanra-

October 31.

Timaru

(From our own correspondent.)

October 25.

October 31.

A meeting of parishioners was held last night in St. John's Hall to make the necessary arrangements in connection with the visit of the Apostolic Delegate, who is expected in Timaru on November 11. Father Hurley, S.M., who presided, fully explained the object of the meeting, and gave much useful information. The following management committee was elected:—Rev. Fathers Hurley, O'Ferrell, and Barra, Dr. Loughnan, Messrs. O'Rourke, Crowley, Doyle, Mangos, Coulon, Hyland, Stirling, O'Brien, McDonald, O'Meehan, and J. G. Venning (secretary). A ladies' committee is to be formed next week. It was decided that the clergy and several members of the committee, motor to Waimate on the 11th prox. to meet his Excellency and party, and convey them to Timaru for lunch. A garden party is to be held at the presbytery grounds, when the Delegate will meet the parishioners, receive a civic reception, an address of welcome, and a presentation of an album containing views of the Church institutions and town. Benediction of the Blessed Sacrament will be given in the Sacred Heart Church on the same date. On Saturday morning the distinguished visitor will visit the Sacred Heart Convent and the schools, and afterwards proceed to Temuka for lunch. It has been arranged to take up a collection at the church doors next Sunday in order to defray the expenses of the celebrations.

Napier

(From our own correspondent.)

October 26.

On Sunday, November 6, the devotion of the Forty Hours' Adoration is to commence in St. Patrick's Church. Rev. Father Goggan will be the preacher, and Rev. Dr. Casey, of Mount St. Mary's Seminary, will also assist the local clergy.

Selected Poetry

One Day in Summer

This singing Summertime has never done
With afternoons all gold and dust and fire,
And windy trees blown silver in the sun,
The lights of earth, her musics and desire;
But day by day, and hour by lighted hour,
Something beyond the summer earth and sky,
Burns through this passion of a world in flower,—
Some ghostly sense of lovers thronging by.

And I have thought, upon this windy hill,
Where bends and sways the long, dream-troubled grass,
That I may know the heart-beats, tender still,
Of gone, forgotten lovers where they pass,—
Their love, too long for one brief life to hold,
Beating and burning through this dust and gold.

—DAVID MORTON, in *Current Opinion*.

Lost Ships

"Where have you hidden them?" I asked the sea,
And from its rim an answer came to me
In lazy tumblings like purple wheat
Upon the ivory shore-line at my feet,
But scarfed in magic by the silver foam,
I lost the message it was bringing home.

"Where are the galleons," I cried afar,
The Argosies, the barks, the men-of-war,
The battened pinnaces that rode the bay,
The souls and ingots that you warped away?"
A white shape rose above the curving sea,
But fog swept through ere it could signal me.

Yet on I waited till the world was night,
Then gleamed the shape again in fog-drenched light,
It was the lodestar risen from the sea,
It was the lurestar come to answer me,
And lest I hear its beckoning reply,
I fled under a hill that hid the sky.

—THOMAS HORNSBY FERRIL, in the *Denver Times*.

Kathleen ni Houlihan

"Know that I would accounted be
True brother of that company
Who strive to sweeten Ireland's wrong
With ballad, story, rhyme and song."
—W. B. YEATS.

Kathleen ni Houlihan, always young,
Though black, black sorrow your soul has wrung,
Though from your eyelids the bitter tears
Have fallen for seven hundred years!

Kathleen ni Houlihan, always fair,
Spite of the gray in your raven hair,
Mother of heroes, straight and strong,
Queen of a white-robed martyr throng!

Kathleen ni Houlihan, close you are
To the hearts of your children exiled far.
Fond are the greetings, fond and sweet,
They send o'er the billows that lave your feet.

Kathleen ni Houlihan, hear them call!
"We see the writing upon the wall,
The shattered gibbet, the severed chain,
And the tyrant lying where thou hast lain!"

"Kathleen ni Houlihan, tried and true,
Lights are gleaming the darkness through.
The Star of Hope, with its rays divine,
The Star of Freedom for thee and thine.

Kathleen ni Houlihan, just a while
And brightly your emerald hills will smile,
And your streams run laughing from shore to shore,
When Erin comes to her own once more!

—MARY E. MANNIX, in the *Irish World*.

A Shadow of Dante

So Stromboli retreated in the gloom,
Flinging red flame and molten lava high,
A flaring portent: We, who passed it by,
Carry that lurid memory to the tomb;
Yet round its crater living flowers bloom,
The vine, fig, olive, grow and fructify,
Above it laughs the blue Italian sky,
A paradise upon the verge of doom.
As fiery as that red volcanic blast,
Through years he wrestled with his unseen Foe,
Wailing in pain, "I will not let Thee go,
Until Thou bless me who have held Thee fast,"
And so our Dante from his hell of woe
Arose to paradise and peace at last.

—C. FIELD, in the *Westminster Gazette*.

The Eternal Way

I take no shame that still I sing the rose
And the young moon, and Helen's face and spring;
And strive to fill my song with sound of streams;
And light of dreams;
Choosing some beautiful eternal thing,
That ever comes like April—and ever goes.
I have no envy of those dusty themes
Born of the sweat and clamor of the hour—
Dust unto dust returning—nor any shame have I,
'Mid sack of towns, to ponder on a flower:
For still the sorrow of Troy-town is mine,
And the great Hector scarce is dead an hour.

All heroes and all lovers, that came to die
Make pity's eyes with grief immortal shine;
Yea! still my cheeks are wet
For little Juliet,
And many a broken-hearted lover's tale,
Told by the nightingale.
Nor have I shame to strive the ancient way,
With rime that runs to meet its sister rime,
Or in some metre that hath learnt from Time
The heart's own chime.
These ways are not more old
Than the unmeditated modern lay,
And all those little heresies of song
Already old when Homer still was young.
—RICHARD LE GALLIENNE, in the *Literary Digest*.

"Low Tide"

The tide draws out across the dappled sand,
Threading the streams, gray-veining all its brow
Ribbed firmness: and the light shrinks to a band
Of faded yellow; till the dark creeps down,
Folding a lost wind drifting through the town.

Dark folds me too, and the wind walks with me
A tireless traveller. How his feet have strayed
Beside the sand-hills; how his hands made free
Among my hair, a deeper dusk in shade
Blown as dead leaves hang from a tree decayed.

So from me, too, life ebbs, and following so,
The quiet pool dwindles and the silver vein;
Till brown and bare and barren I must grow
To feel the impress of each foot a pain
And every rock a dark dream of my brain.

Dream-bound I lie and feel a child delay
Above my head to pull the seaweed there;
And the dear wind, my fellow traveller, stay
To stroke my feet or tumble in my hair
Or blind with sand the idler's sullen stare.

I am the sand. But would I were the sea.
To clasp and kiss and kill, to laugh and run,
To scatter beauty and to make love free
As wave meets wave beneath the amorous sun,
To smile and spread and mingle one by one.

Passive I lie night-long. Pale day upsprings,
And up dry channels surges life anew;
And breathless in the staggering wind joy flings
My body upright; and the first clear blue
Splits in a flash the eastern curtain through.
—MARY STELLA EDWARDS, in the *Nation*.

Palmerston's Fashion Centre

Comparison is the true test of the Superiority,
Quality, Style, and Value of the new "Rosco"



FEATURES OF THIS WEEK'S ISSUE

Leader—The Papal Delegate, p. 25. Notes—Book-keeping; The Martyrdom of St. Lucy, p. 26. Topics—Dangerous Tendencies; Hints to Correspondents; Christianity and Womanhood, pp. 14-15. The American Commission on Conditions in Ireland, p. 7. Miracles at Lourdes: Father Lockington's Lecture, p. 11. The "Jesuit Oath," p. 13. Frivolity and Fair Play, p. 15. New Archbishop of Dublin, p. 21.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitie 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, NOVEMBER 3, 1921.

THE PAPAL DELEGATE



FROM the earliest ages of the Church the Roman Pontiffs have been accustomed to exercise their supreme and universal jurisdiction whenever the occasion demanded by sending forth special legates for special missions. Formerly legates called in Greek Apocrysarii, or in Latin Responsales, were given special missions to secular princes, and these were temporary or permanent

as might be expedient. Sometimes legates were sent to deal with matter concerning doctrine or morals; others with the maintenance of discipline; others again were commissioned to represent the Pope at general or provincial councils. Thus, we read that St. Leo the Great sent the bishop Julian to Constantinople to combat the errors of Eutychius, and that Cyril of Alexandria presided at the Council of Ephesus as the representative of Pope Celestine, in the year 431. Papal delegates are received with honor in all parts of Christendom because they come with the authority of the Pope whom they represent. When it happens that a Cardinal is sent on a special mission as Papal vicerent he is called a Legate *a Latere*. He is called a Nuntius, or Internuntius, when sent as a permanent legate to a civil government, and a Delegate Apostolic when he does not stand in any official relation to the government but represents the Pope with respect to ecclesiastical affairs.

*

The Legate who comes to us is therefore properly called an Apostolic Delegate, and it is a sign of the development and importance of the Catholic Church in Australasia that such a high representative of the Holy See should now hold permanent office amongst us. Nearly six years ago the first Australasian Apostolic Delegate, Monsignor Cerretti, came to us, and was welcomed by our Catholic people as the representative of the Successor of St. Peter. Since then Monsignor Cerretti has been recalled to Rome and is at present Apostolic Nuncio to France, his place here being taken by Monsignor Bartolomeo Cattaneo, formerly Rector of the great Urban College for the Propagation of the Faith. Although Monsignor Cattaneo has now been some years in Australia, every part of which he has visited, his busy life prevented him from

coming to New Zealand earlier to make the acquaintance of the Catholics of this Dominion; but he is well known to all our bishops who on various occasions have met him, as have also many of our priests, during visits to the Commonwealth of Australia; and one and all have come back and told us how he has endeared himself to the people beyond the Tasman Sea by his sterling piety and his great kindness and consideration for all. His visit to New Zealand will give many of our people an opportunity of meeting the distinguished Prelate. They will receive him with a whole-hearted welcome, for his own sake, and also for the sake of the exalted position he holds among us. And he will have during his too brief stay an opportunity of witnessing for himself what grand work has been done by the Catholic body of the Dominion in a comparatively short space of time. He will see the churches, the convents, the schools, the colleges, and the numerous charitable institutions which a faithful people have founded in co-operation with their wise ecclesiastical superiors; and he will learn how well the foundations of the Church were laid here by the saintly pioneers who have gone to their reward, and how faithfully the Hierarchy and the clergy of the present day have watered and cultivated the vineyard committed to their care. Our fine congregations, our large numbers of frequent communicants, and the well-instructed children who are being trained so zealously by our devoted Sisters and Brothers will, we venture to say from what we know of him, be the monument that will please and impress him most during his stay in New Zealand. Wherever he goes he will find around him a reverent and affectionate Catholic people, deeply conscious of the honor done them by his presence among them.

*

There is no need for us to encourage our devoted people to make their welcome of the Apostolic Delegate worthy of the distinguished Prelate himself and of the Pope whom he represents. Catholic loyalty will never be found wanting when called on to manifest itself, and in the presence of the Delegate of Christ's Vicar on earth it will flower spontaneously in the hearts of all. While we bid Monsignor Cattaneo a hearty *cordiale saluto* among us, we will not lose sight of the fact that for us he is far more than a distinguished visitor. He is a living link with the Throne of St. Peter, the Rock on which the Church is built, and he is a living proof of the greatness and the unity of that Church which, founded for all time and for all nations, has put forth even at the Antipodes fair branches that are in organic continuity with the seed sowed long ages ago by the early martyrs who in Rome gave their lives that we all might live for Christ. Hundreds of years have gone by since St. Peter was put to death under Nero, and on the spot where Peter was crucified, to-day a tall obelisk stands proudly in the Roman sunshine, and on it you may read the words, of which Monsignor Cattaneo's visit is another proof,

Christus vincit, Christus regnat, Christus imperat.

Yes, in spite of all that the powers of hell could do the Church is greater now than at any time in her glorious history. More than ever the truth of these words shines forth now: Christ conquers, Christ reigns, Christ commands! Our Delegate has seen the standard of the Saviour in Rome, in China, in Australia, in Java, and in New Zealand; and when he finds himself again in the presence of the Pope he will be able to assure him that he found among us, just as he would find in Italy and in Ireland, bishops, priests, men, women, and children to whom religion is dearer than anything in life; who are proud to remember the traditions of those who sowed where we now reap, as they are zealous to imitate their noble example. And he can also add that we, who have for the greater part derived our faith from the children of Patrick, cannot forget that Patrick taught our forefathers that they must be true to Rome if they would be true Christians:

Ut Christiani, ita et Romani sitis!

NOTES

Book-Keeping

There is a branch of instruction known to teachers and pupils as Bookkeeping, but with this we have nothing to do. The Book-keeping we are dealing with was that referred to by an old Irish priest when he said: "Father Gilhooly is a great book-keeper, God forgive him his sins." We all know great book-keepers of this kind, and we all have our devices for protection against them. Some are simply absent-minded people who forget to remember the clear moral distinction between the words "mine" and "thine"; others are kleptomaniacs *tout court*, to whom a book is at all times a proximate occasion; and others, the worst offenders, are simply careless concerning the property or the needs of their neighbor. For the benefit of readers who understand Latin we quote the following little book verse, designed as a reminder to book-borrowers who are not ignorant of the same language:

*Librum meum—recole—
Manibus tuis tenes.
Quamprimum restituis
Si vis ut sint lenes.
Qui tormentant fures
Infernorum poenis.
Nomen mihi N.N. est
Nostri ubi dego.
Memento quod etiam
Aliquando lego.*

A free translation, for the benefit of those who resent Latin, is:

Remember, my book
You hold in your hands.
Return it soon
Or you'll suffer some day
In the hands of Old Nick
In the hot spot below.
My name is N.N.
And you know where I dwell.
And I want to read it
As well as yourself.

The Martyrdom of St. Lucy

Here is an Italian folk-song in honor of Santa Lucia. If you sing it when you go to Naples you will receive the freedom of the city if your voice is respectable. If not don't try:

*Santa Lucia—l'andava in su la via
Sola, soletta—e senza compagna.
Et primo incontro—che lee l'ha fatto
Si l'è stato—el Re de Francia.
El Re de Francia—l'ha visto Santa Lucia:
Ghe domanda se la voreva—maridarse.
Santa Lucia—g'ha dij al Re de Francia
Che la voreva morire—verginella.
El Re de Francia—l'è tornato a casa
El s'è dichiarato—ammalato:
E per guarire—l'ha dij che ghe voreva
I suoi begli occhio—de Santa Lucia.
Santa Lucia—la s'è cavaa gl'occhi
E li ha mandati—su la basila.*

In equally artless if less poetical language we may render the song as follows:

Santa Lucia, alone, all alone.

Without a companion was walking one day,
And the first one she met, now who should he be
But the great King of France who was coming the way.

When he looked at Lucia and saw her so fair
He told her he wanted to make her his wife.
But Santa Lucia then said to the King,
"A virgin I'll be all the days of my life."

The poor King of France went home and fell ill,
And his doctors were puzzled although they were wise.

Said the King, "You can't cure me, and I'll never be well

Unless Santa Lucia will give me her eyes.
Santa Lucia then pitied his fate
And sent him her beautiful eyes on a plate.

When you translate it word for word as we have done (almost) it seems too simple for sophisticated people of the twentieth century. But all the old folk-songs are like that. And perhaps the peasants and fishermen who sing them get more enjoyment from them than most of us could get from the most polished lyrics of our poets. One poet alone was able to match the artless simplicity of folk-songs with faultless words, and it is dreadful for patriotic people to think that he was a German—just like the great and good Queen Victoria's husband! Not Beranger, not Burns, not Moore can rival Heine as a singer of songs that have in them all the sweetness and tenderness of a thrush's strain as well as melody and perfection of versification. For instance:

*Ein Fichtenbaum steht einsam
In Norden auf kahler hoech'.
Ihm schlaefert; mit weisser Decke
Umhuelten ihn Eis und Schnee.*

*Es tracumt von einer Palme,
Die fern im Morgenland
Einsam und schweigend trauert
Auf brennender Felsenwand.*

DIOCESE OF DUNEDIN

At St. Joseph's Cathedral on Tuesday (Feast of All Saints) Masses were celebrated at 6.30, 7, 8, and 11 o'clock, and attended by large congregations. Masses were also celebrated in all the suburban churches of the parish. In the evening the devotions consisted of the Holy Rosary and Benediction of the Blessed Sacrament. Yesterday (All Souls' Day) Requiem Masses were offered at 6.30, 7, and 8 o'clock. The 7 o'clock Mass was a Solemn Requiem, Father Kaveney being celebrant; Father Marlow, deacon; Rev. J. Butler, subdeacon; and Very Rev. Father Coffey, master of ceremonies. Prior to the 7 o'clock Mass, Father Coffey exhorted the congregation to pray for the repose of the souls of a lengthy list of names (which he read) of deceased relations and friends of the parishioners. At the conclusion of Mass prayers were offered for the dead and absolution was given at the catafalque.

At the 8.30 o'clock Mass on Tuesday, Feast of All Saints, 64 children from the schools of the Sisters of Mercy, South Dunedin, received their First Holy Communion at St. Patrick's Basilica. During Holy Mass several beautiful hymns were sung and the preparatory acts recited aloud by the little ones. After their thanksgiving, the First Communicants adjourned to the dining hall of St. Vincent's Orphanage, where a bountiful spread awaited them, the good things having been generously provided by their kind parents and the South Dunedin Conference of the St. Vincent de Paul Society. Rev. Fathers Delany, Graham, and Rooney were present, and after breakfast souvenirs of the memorable day were distributed to the happy children by Father Delany.

A "gift afternoon" will be held on Saturday week (November 12), at St. Vincent de Paul's Orphanage, South Dunedin. The object of the function is to help in some measure, the Sisters of Mercy in their unceasing struggle to provide for the large number of little ones under their charge. Town and country friends are invited to assist this charitable effort by bringing or sending donations of food-stuffs or anything else suitable for the maintenance of the children. No gift will be too small nor can any be too large.

Two additional donations have been received by the Sisters of Mercy from "Grateful," the benefactor who recently requested that a Novena be made to St. Anthony for an urgent intention. Sincere thanks are tendered to "Grateful" on whose behalf the prayers of the nuns and orphans continue to be offered. May St. Anthony speedily reward his client's charity!

The Sisters of Mercy acknowledge with many thanks the receipt of a box of useful clothing for the orphans from the ladies of St. Joseph's Sewing Guild.

At a meeting of the parishioners of the Church of the Immaculate Conception, Mosgiel, held after devotions on last Sunday evening, it was decided to promote a garden fete, to be held in the grounds of Holy Cross College on December 10, in aid of the parish funds.

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HOLY CROSS COLLEGE, MOSGIEL

In the recent class examination of the University of Otago the following students of Holy Cross College were successful:—J. McGettigan (Dunedin) passed in Pass Degree French and Advanced Logic; J. Maguire (Christchurch), in Pass Degree French and Advanced Logic, Ethics and Psychology; H. F. Trehey (Wellington) in Pass Degree Latin; A. Gregory (Christchurch) in Pass Degree Latin; O. R. Marlow (Dunedin) in Pass Degree Latin and Mental Science; J. F. McKay (Dunedin) in junior Latin, Pass Degree English and Pass Degree Mental Science; G. M. O'Meehan (Christchurch) in Pass Degree English and Mental Science and junior Latin; J. S. O'Brien (Christchurch) in Pass Degree English and Mental Science and junior Latin; James Henley (Dunedin) in Pass Degree Mental Science and English, and in junior Latin; A. Laughnan (Dunedin) in Pass Degree English and Logic, and junior Latin; John A. McKay (Christchurch) in Pass Degree English and Logic, and junior Latin; P. Breen (Wellington) in Pass Degree French; N. O'Sullivan (Dunedin) in Economics.

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St. Vincent De Paul's Orphanage

QUEEN CARNIVAL AND ART UNION.

A largely attended meeting of the committee and stallholders in connection with the movement launched on the previous Sunday to assist the Sisters of Mercy, of St. Vincent de Paul's Orphanage, South Dunedin, in their endeavor to establish a building fund for the much-needed extension of the Orphanage buildings, was held on last Sunday afternoon. Very Rev. Father Coffey, Adm., presided, Rev. Father Delany also being present. It was decided to hold a carnival in May, should His Majesty's Theatre be available about that time. Stallholders were appointed as follows: North-east Valley, Kaikorai and Mornington—Mesdames Thompson, Gibbie, Smith, and Easton; Children of Mary (St. Joseph's Cathedral)—Miss M. Carter; St. Joseph's Ladies' Club—Miss N. Knott; Children of Mary (South Dunedin)—Mesdames Donnelly and Tylee; St. Vincent de Paul Society, South Dunedin—Mesdames Marlow and Nelson; Christian Brothers' Old Boys' (produce)—Mesdames Baker, O'Neill and Hade; Refreshments—Mesdames Van Paine, Carter, and Clark. It was unanimously agreed that the queen candidate for each stall must be over 16 years of age.

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Invercargill

(From our own correspondent.)

October 23.

One of the most successful and enjoyable social functions ever held by the local sodality of Children of Mary was held in St. Joseph's Schoolroom, on last Thursday evening. The old schoolroom (which, by the way, will shortly be replaced by a modern building) was prettily decorated with greens and bunting, and the effect was artistic and pleasing. The president of the sodality (Miss Baird) is to be congratulated on the all-round success of the evening, there being not a dull moment, and also evident signs of careful and capable management. Amongst the visitors were the Very Rev. Dean Burke, V.F., the Very Rev. Father O'Neill, and Rev. Father Ardagh. The Children of Mary were present in large numbers. A euchre tournament was held, the successful contestant being Miss Bina Scully, whilst the pleasure of receiving the consolation prize fell to the lot of Miss Rena Smith. A guessing competition caused considerable interest, and Miss Amy Flynn was declared the winner. Musical and elocutionary items also found a place, and the performances—with Miss Rosie Shephard, A.T.C.L., L.T.C.L., at the piano—were excellent. The following contributed:—Misses I. Quilter, T. Lavelle, G. Baxter, M. Wills, O. McLaren, I. Boyd, and Mavora Cavanagh. Miss McGrath made a cheerful and up-to-date M.C. It is the intention of the members to hold another such "evening" towards the end of next month, and all are looking forward to it with pleasure.

Members of the Invercargill congregation will have an opportunity of meeting his Lordship the Bishop at the garden fete to be held in the convent grounds on November 26. Given fine weather, the good Sisters are assured of a large attendance and a successful function.

Oamaru

(From our own correspondent.)

October 31.

Mass will be celebrated at the following country stations during the month:—On the 6th at Duntroon, Kurow and Alma; on the 13th, at Windsor Park and Ngapara; on the 20th, at Kurow, Duntroon, and Georgetown; and on the 27th, at Windsor Park, Ngapara, and Richmond.

The Apostolic Delegate, the Most Rev. Archbishop Cattaneo, is expected to be in Oamaru next week, and preparations are being made for his entertainment at a conversazione in St. Joseph's Schoolroom.

On Saturday evening the local Hibernians held a social in their club rooms to celebrate the golden jubilee of their foundation.

Everybody will be busy for the next six weeks, as it has been decided that the sale of work to raise funds for school repairs will eventuate on December 15, 16, and 17. Although the time is so short, the cause is a worthy one, and with willing helpers and generous friends, success should be assured. A sewing bee will be held in the schoolroom on Saturday afternoons, and the following ladies have been appointed to the various stalls:—1st fancy—Mesdames J. B. Grave, A. McKinnon, J. Cooney, Kerr, Facer, and Misses Moir and H. Falconer; 2nd fancy—Mesdames Brown, Davies, Hannon, Maxwell, R. McKay, and Misses M. Foley and M. Molloy; produce—Mesdames O. R. Wise, J. Pringle, J. Griffen, G. Hayhurst, H. O'Grady, G. Frith, E. O'Neill, and Miss McCarthy; sweets—Mesdames H. Diver, Berry, Ward, and Miss Connors; Xmas tree—Mrs. Dexter, and Misses M. Cartwright, K. O'Donnell, and T. Falconer; refreshments—Children of Mary.

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VISIT OF THE APOSTOLIC DELEGATE

RECEPTION ARRANGEMENTS IN DUNEDIN.

After devotions at St. Joseph's Cathedral on last Sunday evening, a well-attended meeting was held of members of the general committee formed in connection with the approaching visit to Dunedin of his Excellency the Apostolic Delegate. Very Rev. Father Coffey, Adm., presided, and final arrangements were made covering the reception and subsequent visits to the Catholic schools and institutions of the city and environs, and for a special gathering of the Catholic people to afford all an opportunity of meeting the distinguished visitor.

On his arrival in Dunedin to-night (Thursday) by the first express, he will be met at the station by the reception committee, and escorted to the Bishop's Palace, going a little later on to St. Joseph's Cathedral, where, after devotions, the singing of the "Te Deum," and Pontifical Benediction of the Blessed Sacrament, at which his Excellency will officiate, an address of welcome will be presented. On Friday his Excellency is to visit the schools of the Christian Brothers and the Dominican Nuns; also the Church's schools and institutions at South Dunedin. On Friday evening he will be entertained at St. Dominic's Priory by the pupils of St. Dominic's College. Saturday is fixed for a visit to the Home for the Aged (Little Sisters of the Poor) at Anderson's Bay, and a visit to Holy Cross College, Mosgiel (where the Delegate will be entertained by the staff at luncheon). In the afternoon, on his return to the city, his Excellency will be present at a garden party held in his honor in the grounds of the Dominican Priory. On Sunday his Excellency is to pontificate at the Cathedral at the 11 o'clock Mass and to participate in the ceremonies at the evening devotions. His Excellency will go to Queenstown on Monday. The distinguished visitor is to leave Dunedin on Thursday, the 10th inst., for Oamaru, and thence journey to Christchurch, Wellington, and Auckland.

A Press Association message to the *Otago Daily Times* states that the Most Rev. Archbishop Bartolomeo Cattaneo, Apostolic Delegate to Australasia, arrived at Wellington by the Marama on Monday on his first official visit to the Dominion. He was accompanied by his Grace Archbishop Redwood, his Lordship Bishop Whyte (Dunedin), and Rev. Dr. Farrelly, Secretary to the Delegation. They were met at the wharf by a large body of clergy and laity. At the Basilica that night they were tendered a canonical reception, and at the close of an impressive ceremonial his Excellency imparted the Apostolic Blessing. Archbishop Cattaneo, who has been in Australia for four years, travelled south by the Wahine on Wednesday.

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Be strong in the Lord, and bear with thankful endurance whatever His grace sends. Hope in Him, and He will save your souls.—St. Boniface.

Fresh Fish Daily!
Oysters and Poultry

(late Deep Sea Fish Co.)

D. Hay.

ST. ANDREW ST.,

DUNEDIN.

NOTICE TO ADVERTISERS

Deaths, Marriages, Wanted, etc., will be charged as follows:—Up to 20 words, 3/- minimum; up to 30 words, 4/-; up to 40 words, 5/-. *Strictly Cash in Advance.*

Wedding reports will not be inserted unless accompanied by a marriage notice, cash paid.

In order to insure insertion in the following issue, the copy for above advertisements must reach the office by *noon on Tuesdays.*

MARRIAGES

MILLANE—BUSHBRIDGE.—On October 5, 1921, at the Church of the Blessed Sacrament, Gore, by Very Rev. Father O'Donnell, Thomas, eldest son of Peter Millane, Knapdale Road, Gore, to Mary Frances, second daughter of the late Peter Bushbridge, Gore.

PALMER—WILLIAMS.—On September 26, 1921, at St. Patrick's Church, Patea, by the Rev. Father Cahill, Desmond Philip, only son of Mr. and Mrs. J. E. Palmer, of Waverley, to Ada Magdalene, eldest daughter of Mr. and Mrs. George Williams, of Patea.

DEATHS

CASEY.—Of your charity pray for the repose of the soul of Margaret, beloved wife of William Casey, Albury, who died at Fairlie on September 30, 1921; aged 47 years.—R.I.P.

LYNCH.—Of your charity pray for the repose of the soul of Michael James, dearly beloved husband of Margaret Mary Lynch, who died at his residence, Paraparaumu, on October 5, 1921; aged 69 years.—R.I.P.

SEGRIEF.—Of your charity pray for the repose of the soul of Matthias Segrief (Skerries, Co. Dublin), who died at Wellington on October 21, 1921, in his 89th year.—R.I.P.

SLATTERY.—Of your charity pray for the repose of the soul of Edward, dearly beloved husband of Margaret Slattery, who died at Blenheim on September 25, 1921; aged 66 years.—R.I.P.

IN MEMORIAM

BLACK.—Of your charity pray for the repose of the soul of Duncan Archibald Black, dearly loved husband of Eliza Black, Methven, killed in action in France on October 19, 1917.—On his soul, sweet Jesus, have mercy.

BURNS.—Of your charity pray for the repose of the soul of Frank Hugh, dearly loved second son of Marion Burns, late of Kanieri, Westland, who died at Wellington, November 19, 1918.—On his soul, sweet Jesus, have mercy.

FLYNN.—Of your charity pray for the repose of the soul of Michael Joseph Flynn, killed in action October, 1918.—Sacred Heart of Jesus, have mercy on his soul. Immaculate Heart of Mary, pray for him.

KENNEDY.—Of your charity pray for the repose of the soul of Trooper T. L. Kennedy, beloved second son of Mr. and Mrs. M. Kennedy, "Arran Dale," Murray Street, Temuka, who died at Beersheba, Palestine, on November 6, 1917, in his 25th year.—Sacred Heart of Jesus, have mercy on him.

STACK.—Of your charity pray for the repose of the soul of Margaret Stack, who died at Lyalldale on November 1, 1919.—On her soul, sweet Jesus, have mercy.

SHEEHY.—Of your charity pray for the repose of the soul of Mary Ann Sheehy, of Awamoa, who died on November 2, 1917.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by her loving husband.

WALLS.—Of your charity pray for the repose of the soul of Agnes Walls, who died at Dunedin on November 4, 1918.—Sacred Heart of Jesus, have mercy on her soul.

WANTED

WANTED.—An experienced DRESSMAKER, capable of acting as second in a workroom. Apply at once (stating qualifications and references) to "The Convent Workroom," Craigie Avenue, Timaru (next Catholic Girls' Hostel).

WANTED.—Position as HOUSEKEEPER in adult Catholic family.—"Norma," *Tablet Office.*

WANTED KNOWN.—That Billheads, Circulars, Memoriam Cards, Concert Tickets and Programmes, and General Printing of every description are executed at the **TABLET OFFICE.** Moderate rates.

ST. PATRICK'S COLLEGE SCHOLARSHIP

Candidates for the above Scholarship must notify the Rector before November 10: Particulars will be supplied on application.

OUR REPRESENTATIVES' MOVEMENTS

We wish to notify our northern readers that our three representatives have commenced a special visit to the North Island. Mr. T. J. Sheahan, Marton to New Plymouth; Mr. E. Hanrahan, Wellington to Napier; and Mr. J. M. Houlahan, Hamilton and surroundings. A visit to other parts of the Island will follow.

"N.Z. TABLET" CO.

COLLECT OLD STAMPS.

The Rev. Charles Schoonjans, S.J., Collège Saint-Servais, Liège (Belgium), writes to us expressing thanks to all co-operators in the matter of collecting old postage stamps. He desires to call attention to foreign postage rates. In response to his appeal he has received quite a number of old stamps. The money derived from the sale of these goes directly or indirectly to good works—orphans, asylums, or to the missionaries in foreign countries.

To be published early in November a beautifully illustrated
— Volume —

"After Sixty Years"

DIAMOND JUBILEE OF THE INSTITUTE OF NOTRE DAME DES MISSIONS.

A Record of the Order of Sisters of the Missions in New Zealand.

Golden Jubilee Celebrations at the Pioneer Convents.

As only *one* edition (comprising a limited number of copies) will be printed, an *early* application for copies is necessary to prevent disappointment.

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Tablet Office, Dunedin.

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ADDRESS—

Manager, Mentone, Victoria

"DOMINICAN STAR"

The Past Pupils and Friends of the Dominican Nuns will be pleased to learn that the JUBILEE NUMBER OF THE "DOMINICAN STAR" is now available, and may be obtained either at the Priory, Dunedin, or at the *Tablet Office.*

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Commonwealth Notes

NEW SOUTH WALES.

On Sunday next (says the *Freeman's Journal* for October 13 editorially) the Hibernian Society will inaugurate its jubilee celebrations with a Communion breakfast in the Sydney Town Hall, and thereafter will conduct a programme of memorable events in honor of an occasion which interests over 50,000 members as well as the Hierarchy and clergy of the Catholic Church. We are not now concerned with the cradle-story of Hibernianism or the precise town which can claim the honor of being its birthplace; but there is no dispute that its first bow to the Australian public was a very modest one, and that the pioneers of the society could scarcely have dreamed that 50 years after it had been launched it would be one of the greatest and most beneficent forces in the Catholic Church in Australia. Even 25 years ago Hibernianism in New South Wales required to do a lot of trumpeting to make its presence felt, and middle-aged men to-day can remember when a Communion breakfast which brought together 50 or 60 people was reported with superlatives in the Catholic papers. It was during more recent years particularly that the society began to progress almost sensationally, piling up membership and establishing branches throughout the length and breadth of the land. And it was in recent years, too, that Hibernianism decided it would have another objective besides that of becoming the greatest friendly society in the Australian Catholic Church. When prelates and priests on occasions have fondly alluded to it as "the right hand of the Church" they have been mindful of something more than its care of its own members and its fine record of successful management. They have been recalling its practical interest in parochial works and in Catholic institutions that might be said to have a national character. The Hibernian Society has not only put its hand in its own pocket to help good causes out of the financial mire, but it has used its powerful and widespread organisation to secure regular funds for our great and struggling Catholic works. Thousands of pounds are thus to its credit on the charity side of the ledger, whilst in the building up of that great monument of Australian Catholicity, St. Mary's Cathedral, the cheque-book of the Hibernian Society has played its part.

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VICTORIA.

His Grace the Archbishop of Melbourne (Most Rev. Dr. Mannix) celebrated the ninth anniversary of his consecration to the episcopacy on Thursday, 6th ult. His Grace was consecrated Archbishop of Pharsalus and Coadjutor-Archbishop of Melbourne by his Eminence Cardinal Logue (Primate of All Ireland) in Maynooth. His Grace succeeded to Melbourne on May 6, 1917.

There was a very large attendance (says the *Advocate*, Melbourne, for October 13) at the ceremony of blessing and opening the extensive additions to St. Patrick's College, Grey Street, East Melbourne, last Sunday afternoon by his Grace the Archbishop of Melbourne (the Most Rev. Dr. Mannix), who was accompanied by the Very Rev. J. Barry, Adm. The grounds bore a festive aspect, being set off by flags of all nations. The platform was backed by the Australian flag and the Irish flag. St. Vincent de Paul's Boys' Orphanage Band, South Melbourne, played selections during the afternoon. Addressing the gathering on the occasion, his Grace the Archbishop, who was received with applause, said he was delighted to find so many of the old boys coming to give a helping hand to St. Patrick's College—(applause)—though some of them were much older than they would like to acknowledge. (Laughter.) This was the first time that their *alma mater* had appealed to them. As Father Boylan had said, St. Patrick's College was an historical landmark in the history of Catholic education in Victoria. Indeed, it was a landmark in the history of Victoria itself. For the establishment of St. Patrick's College took them back beyond the time of Archbishop Carr to the early days of Dr. Goold, when, with less than 20,000 Catholics in the whole of Victoria, the foundation stone of St. Patrick's Cathedral was laid in 1850, and then the foundation stone of the college in 1854. In a week or two Sydney would be celebrating the centenary of its Cathedral. But St. Patrick's Cathedral and St.

Patrick's College were quite young in comparison. However, a life of 60 or 70 years is not a small thing for a college in this young country. And in the years that had passed St. Patrick's College could point to a long line of distinguished men. He thought the college had established a record in this, that in all the years no appeal had ever been made to the old boys or to the public. Personally, he (the Archbishop) had reason to be very grateful to Father Boylan for improving the outlook from St. Patrick's Cathedral so much. For every reason, he hoped that there would be a generous response to Father Boylan's appeal. In that and like functions they could feel that they were doing something practical to people the vacant spaces of Australia with good and worthy citizens. At present they were hearing a great deal about those empty spaces. It was not necessary to import a distinguished visitor to tell the people of Australia that their country was very big and their population very small. That was well known, though to read the papers now one would think that a great discovery had been made a few days ago. (Laughter.) It was certainly very desirable that Australia's vacant places should be peopled, but it was also desirable that the people to fill them should be the right kind of people, and that they should be assured of a decent livelihood. (Applause.) One was inclined to be a little suspicious about this new-found interest in Australia. One was tempted to ask whether those behind this newspaper movement were really thinking of the good of Australia or of the good of other places at the other side of the globe. (Cheers.) After the war the old lands were struggling with unrest and unemployment, and in many places there was a surplus population of a very undesirable character. It was only natural that other lands would wish to get rid of their surplus, and that they would, above all, be anxious to get rid of their undesirables. But Australia should have no room for that class of immigrant. (Applause.) They were all familiar with the great clearance sales that were advertised from time to time. They were always told that great bargains were to be had at these sales, but sometimes the fact was that there was a surplus of soiled and damaged goods that had to be cleared out at any cost. Australians should see to it that, in this immigration project, they were not taken in by enterprising people, who might possibly be ready to dump damaged goods, undesirable immigrants, in the vacant spaces of Australia. (Applause.)

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QUEENSLAND.

With remarkable enthusiasm the Catholics of Brisbane recently celebrated the sacerdotal jubilee of their revered Archbishop, the Most Rev. Dr. Duhig. His Grace was entertained at numerous functions and gatherings, and the jubilee gifts were both costly and numerous. In the Exhibition Hall the clergy and laity entertained the Archbishop at which the Lieutenant-Governor (Hon. W. Lennon) presided, and associated with him were the following visiting prelates: The Archbishop of Wellington (Most Rev. Dr. Redwood, S.M.), the Bishop of Armidale (Right Rev. Dr. O'Connor), the Bishop of Lismore (Right Rev. Dr. O'Carroll), the Bishop of Wagga (Right Rev. Dr. Dwyer), and the Bishop of Rockhampton (Right Rev. Dr. Shiel). Occupying seats on the platform were the Very Rev. Dr. O'Reilly, C.M. (St. John's College, University of Sydney). Eulogistic speeches were given and a message of congratulation from his Holiness the Pope was read. A gold chalice was presented to the jubilarian by Monsignor Byrne, V.G., on behalf of the clergy. An address was also given on behalf of the clergy by Father John O'Connell, and in addition to an address, the Lieut.-Governor presented his Grace with a set of silver requirements and vestments.

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Our Sports Summary

DUNEDIN.

The annual presentation of prizes in connection with the St. Patrick's Harrier and Athletic Club took place the other week. In the unavoidable absence of the president (Mr. J. J. Marlow) Mr. L. Marlow presided. In presenting the prizes won during the past season, the chairman referred to the growth of the club from 10 active members two years ago when it was established to 30 at the present time. Two representatives of the club (Mr. R. Monaghan and Mr. E. McIlroy) were contestants in the Port-Dunedin road race, the former being the first man home, and the latter the first novice. The prizes were awarded in the following order: T. McAllen 1st in the 5 and 3 mile championship (prize donated by Mr. J. O'Farrell). E. McIlroy 2nd in 5 mile championship (prize donated by Mr. M. Dawson), also attendance badge (presented by Mr. Dawson). J. Taylor 1st sealed handicap in 5 mile championship (prize donated by Mr. M. Moynihan.) C. Morris 1st novice in 5 mile championship (prize donated by Mr. A. Neill); A. Ramsay 1st in field events (prize donated by Messrs. C. and W. Shiel); F. White 1st in mile novice handicap (prize donated by Mr. E. Rowe); W. Allen 2nd in field events (prize donated by Mrs. M. Walsh); C. Menhenick 2nd in mile novice (prize donated by Mr. W. Hefferman, also attendance badge donated by Mr. T. Cahill); J. Horne 1st hop, step, and jump. An enjoyable musical and elocutionary programme was contributed to by a number of members and friends of the club.

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TAUMARUNUI.

The Labor Day fixture of the Taumarunui Celtic Sports Club held on the Domain, will rank as a record in the history of the club in very many directions (writes our own correspondent).

Carnival days here have been ill-fated as regards weather conditions, and the fact that the torrential rains of the week previous still left inky clouds in the sky all day long kept crowds away. The day dawned accompanied by pelting showers that fortunately slackened in intensity as the morning wore on. The afternoon kept fairly clear, though for some 10 minutes in the middle of the sports there was a tropical shower, visited by a cold snap, that made the lot of the onlooker extremely uncomfortable. The patronage accorded the fixture must, in the circumstances, be deemed very satisfactory, and as a result the expenditure incurred on the day will be straightened and in addition it is hoped to liquidate the existing debts of the club.

Owing to the fact that the bad weather had delayed ground preparations until the last minute, the running track was a bit uneven and with the rains was heavy. The committee had, however, worked splendidly to ensure the best possible going and when all is said and done, the runners had nothing to complain about. The handicapper (Mr. H. Grattan) can be complimented on his work, as some close finishes were seen. The starter (Mr. W. Hawkins), an old athlete himself, carried out his onerous work well.

The chopping events were the most keenly contested of the afternoon, and some very close finishes were witnessed. The different events attracted entries from a good number of outside choppers.

The crowd seemed to get more excited over the tug-of-war for the Kelland Cup than over any other single event. The policemen pulled a bushmen's team. The verdict and the cup easily went to the policemen on the first pull, but to satisfy the eagerness of the crowd a couple of friendly pulls were held. Both of these went to the bushmen's side, but one pull would have been disqualified in competition because of a tail rope supplemented by two or three extra pullers for the occasion, to the great delight of the crowd. The winning team comprised Sergt. J. O'Brien and Constables L. R. Capp, M. McCallum, F. R. Ebbett, and J. Mahoney.

The measure of success attaching to the Highland events is worth very special mention. The club in the past have catered for this section very liberally and yearly the number of Dominion "stars" who perform here increases.

The platform for the events was stationed in a very handy position. As usual the tartan plaid exerted its old fascination and the skirl of the pipes seemed to add an enlivening element to the otherwise "musicless" afternoon. Some highly accomplished dancers from outside centres were seen. The public also witnessed an interesting display of firemen's competitions.

GARDENING NOTES

(By MR. J. JOYCE, Landscape Gardener, Christchurch.)

WORK FOR THE MONTH OF NOVEMBER.

The Vegetable Garden.—The wet weather experienced in most localities during the greater part of October has retarded gardening operations to a very considerable extent, and, as a consequence, much work will be necessary this month to make up for lost time. With the warmer and sunnier weather generally experienced in November the vegetables required. Peas, broad beans, kidney, or the soil will be in suitable condition for the sowing of all French beans, turnips, spinach, lettuce, and radish should receive early attention, and, if not already sown or planted out, onions, parsnips, and carrots, leeks, vegetable marrows, pumpkins, and cucumbers. The planting of a few tomato plants may be ventured, and at about the middle of the month, when the danger of frosts may be considered past, the main crop should be planted out. This also applies to the main potato crop while the earlier one will require constant moulding up as a precaution against a touch of frost. Asparagus will be in season now, but in cutting it the weak shoots should be left on; these keep up the growth of the plant. A too severe cutting of asparagus weakens the plant for the next season's crop. It is well to keep on sowing a little cabbage and cauliflower seed to supply plants for successive crops, and these should be planted out as required. Brussels sprouts and kale are valuable in providing a supply of vegetables when most other kinds are scarce, and should thus receive attention. This also applies to broccoli. Rhubarb will be plentiful by now, and in gathering it care should be taken to allow some of the stalks to grow on otherwise the strength of the plant will be impaired. It is a mistake to strip the whole rhubarb plant at one time, and clumps which have been covered over during their growth to maturity should now have the covering removed when the supply is exhausted, so that the plants may have a chance to renew their growth. Keep the Dutch hoe constantly employed among the crops when the weather is fine and the soil dry. It is well to be prepared for late frosts by having material on hand to protect tender plants.

The Flower Garden.—Keep planting out the required bedding plants, and sow in patches, but not too thickly, a good collection of outdoor hardy annuals. These latter may be thinned out later. Now is the time to plant gladiolas and dahlias; old plants of the latter require to be dug up, separated by being cut with a sharp spade, and replanted, each clump having a portion of the old stalk attached. A neat stake should be driven down through dahlia plants for the purposes of support. It would be well to attend to chrysanthemums by reducing the clumps and thinning out the shoots where they are growing too thickly. Although most of the spring bulbs will by now have finished flowering, the foliage should not be cut away but allowed to grow, as by so doing the bulb is improved and strengthened. When the foliage of bulbs withers is the time for digging them up and storing them for the next planting season. Flowering shrubs which require pruning may be thus attended to when the flowering has ceased. An early pruning is desirable, as, with renewed growth, the shrub will be in better flowering condition on the following season. Do not allow the weeds to take possession of the beds and borders, but keep the hoe employed on all available occasions when the weather is fine; raking is not necessary, the sun will soon wither up the weeds. Mow and roll the lawn at least once a week; the grass will be growing very fast now so that to ensure a good sward frequent and thorough rolling is essential.

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THE INCARNATION.—(Continued.)

(2) Men, considered individually, are raised to the highest possible dignity, to the dignity of the children of God. "The Word was made flesh," says St. John, and He has given to men, His brethren, "the power to be made the children of God." And again, in his first Epistle (iii. 1), he says: "Behold what manner of charity the Father hath bestowed upon us, that we should be called and should be the sons of God."

This is the mystery of divine adoption. The only Son of God having become Son of Man and our Brother, His Heavenly Father has in consequence adopted us for children.

This adoption, merited for us by our Saviour on the Cross, takes place at baptism, which for that reason is called the Sacrament of Regeneration. In it we are born again spiritually as the adopted children of God. In baptism we are begotten of God according to the Spirit, as we had been begotten of the old Adam according to the flesh.

Regeneration by water and the Holy Ghost produces a twofold effect on those who are spiritually born anew: it imprints on their souls the image of God the Father, as also a resemblance to Jesus Christ their Brother; and it also bestows on them a right to the heavenly inheritance. This image of God and resemblance to Jesus Christ consists in the baptismal character and sanctifying grace, which St. Peter calls a participation in the divine nature.

This grace, light, beauty—this spiritual life—contains the germs of every virtue. It is altogether interior and hidden in the soul, as seed is in the earth. "Dearly beloved," again writes the beloved disciple, "we are now the sons of God, and it hath not yet appeared what we shall be." We shall one day partake of His glory and beauty; but now all is hidden beneath the dark veil of our mortality.

Externally Jesus Christ was poor and like other men; within Him there dwelt all the majesty of a God. He "dwelt amongst us," says the Evangelist, "and we saw His glory, the glory of the only begotten of the Father."

After the same manner should a Christian, the brother of Jesus Christ and adopted son of God, make manifest his nobility of birth to the eyes of the world. His conduct, his works, and his virtues ought to be those of a child of God, and a copy of the conduct, works, and virtues of Christ, the only Son of God.

To the character of a child of God is attached the right of inheritance. "As the adopted sons of God," says St. Paul, "we are heirs of God," our Father, "and co-heirs with Jesus Christ," our brother. Whosoever shall conduct himself as a worthy son of God will enter into possession of his inheritance. He will receive a portion of it even in this life; and will enjoy it in its plenitude in the next.

This inheritance constitutes the happiness that Christ has communicated to mankind.

27. (2) Happiness of man.—Christ is our happiness by His person and by His possessions. We are happy because we possess Him Himself, and because we share all His riches.

28. (a) Possession of Jesus Christ.—Christ, the divine Emmanuel, belongs to us, and we possess Him.

(1) He belongs to us, because He has been given to us. Christ is a gift bestowed on man, an ineffable gift of divine love: "God so loved the world as to bestow His only Son upon it."

He belongs to us by birth, as a child born in a family belongs to that family, and is bound to his brothers by indissoluble ties. He is, moreover, to us what a father is to his children, a king to his subjects, a friend to his friends, a husband to his wife, what a guide, a protector is to him whom he has undertaken to guide and protect.

(2) We possess Christ. We possess Him everywhere and in every way. We possess Him in heaven, where He is our advocate with the Father. We possess Him on earth in the person of His Vicar the Roman Pontiff; in the person of His bishops, of His priests; in the person of the poor and of every individual member of the Church, which is His mystical body. We possess Him in His divine nature, by which He is present everywhere as

God. We possess Him in His human nature, with which he dwells in the midst of us as man, in the adorable Eucharist. O, what a presence is that! His delight is to be with the children of men, His well-beloved brothers. O, what a happiness for us in this valley of tears to possess such a Father, such a Friend, such a Protector, such a Consoler! With Him our hearts know neither sadness nor fear; and we can say with the prophet-king, "If I should walk in the midst of the shadows of death, I will fear no evil, for Thou art with me" (Ps. xxii.).

29. (b) Participation in the riches of Jesus Christ.—Jesus Christ recognises us as His brothers and co-heirs, and communicates to us all the goods that constitute His inheritance, (1) during life; (2) at the moment of death; and (3) at the day of the future resurrection.

(1) During life He bestows on us the riches of grace: His holy word, which is the light of our souls; His divine Sacraments, which are their nourishment; and the hierarchy of His church for their safeguard and direction. These exercise the most important influence over the happiness of man, even in the natural order: for whenever Christianity is allowed free action, it promotes real individual, family, and social happiness. Nevertheless, great as are these various effects of grace, they do not alter the condition of our fallen nature, and we still remain subject to the miseries of this mortal life.

(2) The moment of death is that of the beginning of glory: the soul of the just man, disengaged from its bonds, is freed from the darkness of its earthly prison-house, and enters into eternal life. There it is transformed in glory, and appears as a bride of exquisite beauty in the presence of the Eternal Bridegroom.

"When the veil shall be withdrawn," says St. John, "and the Lord shall show us His face, we shall be like unto Him, for we shall see Him as He is." In this manner the soul will participate in the good things with which the glorious soul of Jesus Christ is endowed; and the human body will also participate in the good things bestowed on His glorious body.

(3) At the great day of Resurrection our blessed souls will receive this fulness of beatitude when they are again united to their glorified bodies. Then will the grand promise of Christ be fulfilled: "I am the resurrection and the life. Whosoever believeth in Me shall live. I will raise him up at the last day. . . . Then shall the just shine as stars in the kingdom of their Heavenly Father." Then will the children of God appear in all the beauty, both spiritual and corporal, of their divine origin. Then will all that remained in them of the old Adam be effaced; the corruptible shall put on incorruptibility, and the mortal body shall put on immortality; death shall be totally absorbed by life: *Et absorbeatur quod mortale est a vita* (2 Cor. v. 4).

Then will the son of God, who made Himself poor and preached poverty in order to enrich us, load us with true riches, and clothe us with His own glory; He will give to our now abject bodies so new an appearance, that they will become like to His own glorious body: *Qui reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae* (Phil. iii. 21).

Then all the elect will shine like innumerable stars, each with his own splendor; and at their head will shine Jesus Christ, the King of glory, who will introduce them into the kingdom of His Father, to put them in possession of all His treasures, all His glory, all His joys and never-ending delights. This will be the perfect felicity of man glorified by Christ.

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IRISH NEWS

LOYALTY IN THE N.E. CORNER.

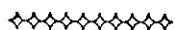
Seumas Ceannt in the *Self-Determinator* writes:—

It has always been the claim of the self-styled "loyalists" in the N.E. Corner of Ireland that it is they, and they alone, who are, par excellence, the quintessence of loyalty. Apart from them, every other political body is a rebel one, should it favor any policy that cannot be altogether approved by themselves. Only when it has both the blessing and the sanction of the N.E. Ulster political autocrats and arbiters can any political policy be pronounced loyal.

The English Labor Parties are rebellious and disloyal to N.E. Ulster, because they have not been cap in hand to the Belfast autocrats. Even the English Tories and Primrose dames, if there is the slightest suspicion that they would seem to desire to grant the least travesty of justice to the oppressed majorities in South Africa or Ireland, are immediately dubbed rebels. Or if a "Liberal" Government in England should find it to their political convenience to talk of giving some small measure of Home Rule to the Irish majority, then the "loyalists" of Belfast spring into open rebellion against the English Government, because, according to them, the English Government has become a rebel organisation.

Thus it is that the "loyalists" of N.E. Ulster state the case for their open defiance of the English constitution, their assault in arms against England and at the time of the Larne gun-running. So also they have all along justified the collusion of their political leaders with German agents about the year 1913, the conferences in Germany between their political chief and the Emperor of Germany as late as 1914. They maintain, and brook no denial of the claim, that at that very moment they only were the real loyalists, that the Government of England was itself a rebel constitution. Thus they claim that their traffic with England's potential and declared enemy was as much loyalty to England as their later open rebellion against England and repudiation of the laws of England was loyalty to a something they called England. That their rebellion was two-fold only serves to strengthen their contention that they were therefore doubly loyalists.

Now, at last, however, the people of England have seen not only through these pretensions, but also through the deceptions of their political rulers; and they, with many other world-forces, speaking through diplomatic and economic channels, have demanded that the claims of N.E. Ulster shall be put to the test; and the political autocrats of England have been compelled to bow to the inevitable.



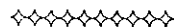
THE RIOTING IN BELFAST.

It is significant that the recent rioting in Belfast broke out only two days after Mr. Coote had made his provocative speech, in which he said that "the murder gang were coming and were already in Belfast. Orange lodges ought to be more aggressive." Two days after that speech was delivered outbreaks occurred, and definite attacks were made on Catholics, and at least 17 deaths have taken place.

The ideal for which Mr. Coote and his followers stand is out-of-date, and about three centuries behind the time. It looks upon Catholicism as a menace to the peace of the State, which must, therefore, be kept down at any price. In accordance with the ethics of this ideal it is one thing for Protestants to offer violence to Catholics; but for Catholics to offer violence to Protestants is in quite another category.

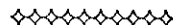
Sir James Craig's task is not made any easier by this faction which has not only proclaimed its profound distrust of him, but which is pursuing a line of action warranted to make a settlement out of the question. Its latest political move is a public condemnation of Mr. Archdale, the Northern Minister of Agriculture, for appointing Mr. Coyle to an important post in the Ministry. Nobody

criticises Mr. Coyle's fitness or ability for the post. But he is a Catholic, and on that account Mr. Coote and his friends have accused Mr. Archdale of "going over to the enemy." The Minister of Agriculture has let it be known that a man's religion is no disqualification for a Governmental post; but since then Mr. Coote has urged the Orange lodges to be more aggressive, and the echo of that speech has been heard in Belfast.



IMPRESSIONS OF A VISIT TO IRELAND.

Mr. William Hurd, an American with no Irish relations and a Protestant, has been contributing to the *Metropolitan*, a New York magazine of wide circulation, a series of articles based on the impressions of a visit to Ireland. In one of these he tells of what he saw of the young men of the I.R.A., and the men who worked as couriers for the Sinn Fein organisation in Ireland. He writes of his own consciousness of "the gulf that lay between him and them in race and religion," but he expresses the highest admiration for them. "They virtually invariably refused intoxicating liquors. They rolled out no war-like oaths, nor any other oaths of even a mild drawing-room sort. They told no off-color stories. From among these young men I happened to hear not one profane word and not one obscene word, and not one word or story that even the most squeamish person could call even vulgar. They were by far the cleanest-spoken string of young men that I had ever anywhere encountered." With this experience, Mr. Hurd felt he had for once found an army that was strongly opposed to drunkenness and licentiousness, and greatly given to religious practices, and he was quite ready to accept what Bishop Fogarty told him as correct when he said that "the soldiers of the Irish Republican Army in his diocese were drawn from among his best young men—from amongst the most intelligent of them, and the most devout and most temperate and chaste."



THE CENSOR AT WORK IN IRELAND: HOW THE PRESS IS HAMPERED.

The *London Nation* says: "We are bound to protest against the irritation power which military rule in Ireland keeps up at this critical moment. In Co. Wexford, for example, the military censor's industry is omnivorous. We find that he excluded from the local press—

- (1) Parliamentary questions dealing with the arrest and ill-treatment of prisoners.
- (2) Passages from speeches of Mr. Asquith and Sir John Simon.
- (3) Criticism of the Partition Act.
- (4) Criticism of Lord Carson.
- (5) The names of persons arrested in the district.
- (6) Particulars from an official communique from G.H.Q.
- (7) Leading articles from the *Times* and the *Daily News*.
- (8) Proposals at a Poor Law Guardians' meeting not to put into operation compulsory provisions of the Vaccination Act.

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Dear Friend.—Our Missions have suffered severely financially through war, famine, and disease. The distress and poverty existing in some of our Missions are heart-rending. As cash is hard to procure, we ask all charitable persons to gather and send to us all the cancelled stamps they can. The stamps thrown away daily in a large city would keep a Mission for a whole year. These should be sent to Mr. Bert Gallien, Chemist, North-east Valley, Dundedin, who has been appointed agent for New Zealand, and thus save excessive charges now being made (to the mission) on small parcels of stamps sent direct.

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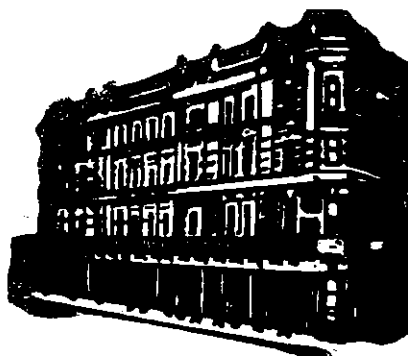
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The Late Mr. M. Segrief, Wellington

A Solemn Requiem Mass for the repose of the soul of the late Mr. M. Segrief was celebrated at St. Anne's Church, Wellington South, on Saturday, October 22, at 10 a.m. Rev. Father T. B. Segrief, S.M. (a son of deceased), was celebrant, Rev. Father Connolly being deacon, and Rev. Father Gondringer, S.M., subdeacon. The music of the Mass was very devotionally rendered by the boys of St. Patrick's College, under the conductorship of Rev. Father Ryan, S.M. Rev. Father Schaeffer, S.M., presided at the organ, and played the "Funeral March" at the end of the Mass.

The funeral took place on Sunday afternoon at 2.30. From St. Anne's Church, in which deceased had spent so many hours of his life, to which, though almost blind and mortally weak he had groped his way for his last Mass but two days before his death, and where his mortal remains had kept vigil, he was borne forth between stout ranks of members of the Hibernian Society, like a chieftain passing to his eternal rest. There was a large concourse of people of all denominations, including ex-mayors of the city, citizens in high positions in the Government services and in mercantile life, representatives of all the religious Orders of Wellington, and a large number of priests. As a token of special respect the members of the Hibernian Society formed the van of the funeral procession, marching in serried ranks as far as the Basin Reserve. When the funeral reached the cemetery there was already gathered around the grave a very large concourse. Rev. Father Segrief officiated at the interment. A number of beautiful floral tributes were laid on the grave. Numerous expressions of sympathy received from all sides gave testimony of the warm place the late Mr. Segrief held in the hearts of the Catholic people of New Zealand. May his soul rest in peace.

AN APPRECIATION (By A FRIEND.)

It was with sincere regret that the Catholics of Wellington learned on Friday, October 21, that Mr. Matthias Segrief had passed away that afternoon. Mr. Segrief, who reached the ripe old age of 88, was born in Skerries, Co. Dublin, Ireland. In his youth he served in the mercantile marine, and all through his life he retained a deep interest in "the men who go down to the sea in ships."

Mr. Segrief left Ireland for the Victorian goldfields in 1861. Almost immediately upon his arrival there, he felt attracted, as did so many of our early pioneers, by the glowing accounts which came from New Zealand. Setting sail for the new El Dorado, he eventually reached Wellington in 1864, and here he finally settled. During his long residence in the capital city he was engaged in business with various steamship companies: at first with the Panama Steamship Co., then with Captain Williams's Co., later with the Union Steamship Co., and, until two years ago, with the Shaw, Savill, Albion Co. In these various business connections he built up for himself a reputation for integrity and conscientiousness that won him the esteem and entire confidence of all who came into contact with him.

Though he took no part in politics, local or national, he always evinced a deep and clear-sighted interest in every movement that made for the betterment of his fellow-men. He belonged to the Hibernian Society, in whose activities he took a share and showed a keen interest to the end of his long career.

Mr. Segrief had been in failing health for some six months, and three months ago he suffered an attack of heart failure, which it did not appear possible for him to survive. Aided, however, by a splendid constitution, and a belief in prayer that no illness could daunt, he rallied and seemed to be on the road to complete recovery when his end came rather suddenly, but very gently and quietly, on October 21.

The death of Mr. Segrief recalls that of his beloved wife, which occurred in September last year. Rarely, indeed, has the Church in New Zealand seen such a perfect combination of the just man and the valiant woman of the Bible, as was exemplified in their joint lives. With

them disappears yet another of those splendid pioneer Catholic families who have helped to build the Church strong and firm and secure in this new land. Coming in their youth from the "Isle of Saints," and bringing with them the choicest qualities with which the Irish race has enriched the moral treasure-house of the world, they laid here the foundations of a monument more enduring far than brass or marble. Blessed with a numerous family, out of which, according to the best traditions of their race, they gave their son to the priesthood and one daughter to religious life, they lived their lives according to the exact pattern of the Scriptures. Around them, as the years grew on, as around two giant oak trees of the forest, there gathered their children and grandchildren, and an ever-widening circle of friends and admirers. Crosses were not spared them, but they only seemed to spur them on to greater heights of self-sacrifice, and to cause to shine the more resplendently the beautiful fabric of their lives. In the serenity and placidity of their demeanor, in their perfect acquiescence in the will of God, in the simplicity and the naturalness of their piety, and in their staunch adherence to their faith and their thorough practice of its counsels as well as of its precepts, they set an example that was an inspiration to all who came to know them. Their faith was so interwoven with their daily lives, that the latter seemed more like a page out of the Old Testament than as an exhibition of our modern whirlwind life.

Their going leaves a great gap in the Catholic life of Wellington. The poor of the city mourn them, for in them they found not only generous givers, who never turned a deaf ear to the cries of the afflicted, but also sympathetic friends who shared in their sufferings. The priests of New Zealand mourn them, for their home stood wide open to every *sagart aram* who would cross its threshold, and none ever crossed it without being made conscious of the high honor he had bestowed on that Catholic home by his mere presence there.

The Catholic institutions of the city mourn them, for they found in them their staunchest supporters, who ever delighted in sharing with them the bounties of Providence.

The Church mourns them, for to such lives she can point with pride as a justification of her teaching that naught counts in life save to do God's Holy Will—and His alone.

To all they have left memories sweet and helpful, urging them on to imitate the perfect beauty of their own lives. And so, being dead, they yet remain with us—

"Alike are life and death,
When death in life survives,
And the interrupted breath
Inspires a thousand lives."

Side by side they stood before the altar three score years ago; side by side, in perfect harmony, they trod life's path, and now, after a severance of twelve months, their union is made perfect in death.

Ripe in years, riper in wisdom, ripest of all in sanctity, the father of the family breathed his last quietly and gently, in his hands the familiar beads, on his lips and face the peace of the just, which is God's last blessing to his faithful servants. Across the troubled sea of life he had at last made the port of his Eternal Home. On his tombstone, not unfittingly, might be written Stevenson's words—

This be the verse you grave for me,
Here he lies where he longed to be:
Home is the sailor, home from sea,
And the hunter home from the hill.

Those who live wickedly in the Church of God, and keep on going to Communion, thinking that thus they may be cleansed, should know that this can give them no help toward newness of life.—St. Isidore.

"UNIQUE" HOT WATER BOTTLES are the most reliable in the world is a statement borne out by the enormous trade carried on throughout the British Empire. Manufactured by the famous NORTH BRITISH RUBBER CO., LTD., EDINBURGH, whose brand is on the neck of each bottle, gives each purchaser the satisfaction of knowing that they are at least trying a Hot Water Bottle that will answer all purposes required for sickness or a severe

YOUR SYSTEM needs bracing up 'tween Seasons. Most people require a Tonic during the Change of Seasons.

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You are sure to feel greatly improved for it. Hundreds have tried this Medicine, with excellent results. SECURE A BOTTLE TO-DAY.

2/6—PER BOTTLE—2/8

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Accordeons and
Mouth Organs.

We have just opened a fine selection of the above instruments of genuine Bohemian makes. The value is remarkably good, and the prices very moderate. Accordeons. No. 1021. A fine instrument, in ebonised case, 3 sets of reeds, 3 stops, 10 mother o' pearl keys; bellows corners metal-bound. Possesses a full, rich, low tone. Price, £3 10s 6d. No. 1038. A similar instrument to above, but not quite so good in quality. Price, £2 18s. Something New in Mouth Organs! The "Invicta." Double reeds, nickel case, 5s 6d. The "Astrophon." 20 double reeds, nickel case, 6s. The "Concert-Harmonica." Doublesided, beautiful tone, nickel case, 7s 6d. Each Harmonica is supplied in a neat box. : : :

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Catholic World

SEVEN CENTURIES OF APOSTOLIC WORK.

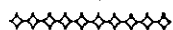
It is unusual, outside the Catholic Church, to find societies flourishing and powerful after centuries of existence (says the *Catholic Bulletin* of St. Paul, U.S.A.). The great Orders of Christianity—Franciscans, Dominicans, Benedictines—present a history that extends back seven, and in the case of the latter, fifteen, hundred years. In the course of ages many religious institutes arose, flowered, and then disappeared, or remained to the present day, but in an anaemic condition. The families, however, of Francis, Dominic, and Benedict have withstood every blast and every assault from out the gates of hell.

Just 700 years ago, in 1221, St. Dominic yielded up his sainted soul to his Maker. The organisation which he had established, that of the Friars Preachers, was something new in the spiritual militia of the Church. It consecrated, by papal decree, a large body of men to the apostolic work of preaching as a profession, so to say. Not only ordinary sinners, but pagans, Jews, and infidels were the objects of their attack with the sword of the divine word. The office of preaching included that of teaching; hence it is not to be wondered that the Dominican Society gave forth a perfect galaxy of intellectual stars of the first order. The prince of philosophers and theologians, St. Thomas of Aquin, heads the noble array of scientists produced by that valiant body. A long list of brilliant men, extending down to the present day, comprises many of the brightest and most prolific minds to be found in the intellectual life of these centuries.

Since Catholic teaching reaches out and embraces all the mental and natural sciences, it was but natural that the Dominicans should enter these fields. With trained specialists in every branch of human learning, they achieved the highest distinction not only in the sacred sciences but in all those spheres wherein art, history, and human lore of all kinds held sway. Painting and architecture especially owe a profound debt to the Dominican genius which has left some of the world's masterpieces as proof of their attainment.

The duty of preaching has carried the Dominicans into the great mission fields of the world. The blood of their martyrs stains many a foreign land, while the triumphs of their zeal are legion. Saints in large numbers from the ranks of St. Dominic have been canonised or beatified; St. Pius V., the last Pope to receive the honors of canonisation, being among them.

To-day, the Order of St. Dominic is a power in the Church of God. Aside from the wonderful work of the Dominican Sisters and the Brothers of the Third Order, the devoted sons of Guzman continue their task of preaching and teaching in all the chief countries of the world, not to mention the foreign missions. Learned and saintly men to-day carry on the work as zealously and successfully as their renowned ancestors, and the present strength and influence of these apostolic men are a source of credit to the stability of their institute and of glory to the Church of God of which they form so noble and important a part.



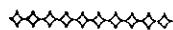
PILGRIMAGES TO LOURDES.

A Paris message under date September 1 states that 50,000 people from every section of France formed the annual national pilgrimage to Lourdes. Three miraculous cures, affirmed by a conference of physicians, are recorded as having been effected on the occasion of the solemn ceremony intended as a memorial of interallied gratitude. The Archbishop of Algiers presided. Prayers were offered for America and the Allied nations.

For the first time since the war, pilgrimages of six different nationalities have recently met at Lourdes. They came from Belgium, England, Holland, Switzerland, Spain, and Italy, and all met at the foot of the Grotto. The Brussels pilgrimage numbered 600, in spite of the strikes. The English national pilgrimage numbered 275, led by

Mgr. Doubleday, Bishop of Brentwood, representing the Archbishop of Westminster. The other pilgrimages included 1600 Swiss, 135 Dutch, 250 mountaineers from the Asturias, in Spain, and 60 Italians from Turin.

Recently the Holy Father received in the Consistorial Hall about a hundred pilgrims who were leaving Rome to join the national pilgrimage, about a thousand persons strong, that left Ventimiglia on August 28. Amongst those who left Rome there were about forty sick, four of whom were seriously ill. The total number of sick taking part in the pilgrimage is about 110. The pilgrims were presented by Cardinal Ratti, who is also taking part in the pilgrimage. The Cardinal presented the pilgrims to his Holiness, saying that they desired to receive the Apostolic Blessing, and promising that all would pray to the Holy Virgin for the Pope. The Holy Father answered, saying that, if envy were not a sin, he would be envious of those fortunate ones who were going to Lourdes, which he himself visited in 1913, of which he has such sweet memories, and from which he returned with the longing desire of going back again. If Divine Providence has not permitted this, it is, however, a profound consolation for the Holy Father to see such a numerous group of Italian pilgrims. He accompanies them with the augury that all may obtain some grace: either the cessation of material tribulations or holy resignation to the Divine Will. For the Holy Father himself has seen by experience that at Lourdes, although one may not obtain corporal favors, spiritual ones are surely obtained. Therefore the Pope has specially advised the pilgrims to have an increase of Faith, Hope, and Charity because Lourdes is the arm of God, which is not shortened; Lourdes is the blessed land where the Virgin opens abundantly the treasures of beneficence. At Lourdes there are no distinctions: all are in their own home. Lourdes is the antechamber of Paradise, from which one may pass with security to Paradise itself. With this augury the Pope implored the benediction of God on the Cardinal-Archbishop, the sick ones, and the pilgrims, present and absent.



DEATH OF WESTMINSTER CANON.

Canon William Fleming, one of the best known priests in London, has just died in his 77th year. The late Canon was Rector of St. Mary Moorfields, and a member of the Westminster Metropolitan Chapter. The parish of Moorfields has a remarkable history. The old church, which stood close to the railway terminus at Liverpool Street, was one of the oldest of the post-Reformation Catholic churches in London. One perilous incident in his career is dramatically described by Dickens in his novel *Barnaby Rudge*, when he tells of the sacking of Catholic chapels in London during the No-Popery riots that were engineered by the mad Scotsman Lord George Gordon. The old church had to be demolished a few years ago, and the site was sold and the present fine church built with the proceeds. The late Canon Fleming was a native of Tramore, in Co. Waterford. On the occasion of the celebration of his golden jubilee of the priesthood last year, Canon Fleming was the recipient of presentations from the priests and people of the Waterford diocese, as well as from the Waterford priests resident in Great Britain. He was the author of several books, including a *Life of St. Patrick*. At one time during his clerical career Canon Fleming served as prison chaplain. It fell to him to administer the last rites to one of the Irish Invincibles, whom the Canon attended on the scaffold at his execution.

Sacred Heart College Auckland

SCHOLARSHIP EXAMINATIONS.

The ANNUAL EXAMINATIONS for TWO RESIDENT SCHOLARSHIPS (Value £72), tenable for three years at SACRED HEART COLLEGE, AUCKLAND, will be held — on SATURDAY, 26th NOVEMBER. —

Applications for the Scholarships must be forwarded to the College before the 12th November.



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CRISPETTE makes better breakfasts—nicer breakfasts—it has the real delicious nutty flavour

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Your opportunity is to take advantage while they last!

Schmeideman & Sons,
Tailors and Costumiers,
86 Manners St., Wellington

TO MY PEOPLE

(Lead, Kindly Light)

Doubtless you are aware England is now in the throes of her free trade policy—i.e., the open door. Prior to the war she was the receptacle for our enemies' goods and undesirables, thus allowing the latter to creep into every crevice of the Empire, to England's peril.

To remove past anomalies "Champion" suggests reasonable protection and a closed door to our enemies, which would enable England to be a much larger manufacturer, with better working conditions and wages for her workers, who have so nobly responded to the Empire's call.

Meantime—

Fortify on "CHAMPION" Muscle and
Courage-Raiser Flour

I have spoken—V., AUCKLAND.

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Reinforced Concrete Walls, Granite and Marble Kerbs. All kinds of Cemetery Work executed.
Letter Cuttin a specialty.

Domestic

By Maureen

RHUBARB CHUTNEY.

Weigh 3lb of rhubarb, cut into inch pieces. Stew till tender, with 1½lb of brown sugar. Mix the pulp with 1lb raisins, stoned and chopped, 1lb of onions, chopped, 1½ pints of best vinegar, 1oz salt, 3oz mustard seed, 1oz grated ginger, 2oz cayenne pepper. Boil until tender, then bottle and tie down.

SWEET OATCAKES.

Put a breakfastcupful each of flour and oatmeal into a bowl and rub among them 1 large tablespoonful of lard. Add 1 tablespoonful of sugar and ½ tablespoonful of baking soda. Make into a soft paste with cold water. Divide in three. Knead each part, and roll out. Divide in four. Bake in an oven for 10 minutes on a floured shelf.

BRAISED RICE.

Take 6oz rice, 1½ pints of stock, any kind, 1oz fat, 1 onion, 1 teaspoonful mixed herbs or chopped parsley. Peel and chop onion finely. Melt fat in saucepan. Fry onion in the fat until a pale golden brown. Drain rice. Fry it for a few minutes with the onion. Then add stock and salt. Simmer on top of stove or in the oven for one hour. Dish up and serve hot.

SNOWDON PUDDING.

This pudding may be made with any kind of jam, or marmalade if preferred. Mix together 4oz each of suet, bread crumbs, and brown sugar, 2 tablespoonsful of ground rice, 2 tablespoonsful of preserve, 1 egg, and ½ saltspoonful of bicarbonate of soda. Place all in a greased mould, and boil for 2½ hours, or longer if time permits. Serve with sweet sauce, flavored with the same preserve as the pudding.

MOTOR BISCUITS.

Half pound of butter, half pound sugar, 10oz flour, 1 egg. Sift flour, beat egg, cream butter and sugar; add beaten egg and a little essence of lemon or vanilla; then add flour, and mix to a stiff paste. Knead slightly, roll out very thin, stamp out in rounds, and bake in a hot oven 7 to 10 minutes. Put half an almond on top of each biscuit before putting in the oven.

MAKE YOUR OWN CANDIED PEEL.

Cut up any quantity of orange or lemon peel you may have. Cover with cold water, and boil until soft. Pour water off, and boil again. This takes the bitter taste away. Boil 2 cupsful of sugar in 1 of water until it threads when dropped off the spoon. Cook peel in syrup for 10

minutes. Drain, and coat the peel with granulated sugar. It is now ready for use, and will keep any length of time in a dry place. The cost is very small when you can get a few cheap oranges and lemons.

GOOSEBERRY JELLY.

Wash some green gooseberries very clean; then to each pound of fruit pour ¾ of a pint of cold water, and simmer then until they are well broken. Turn the whole into a jelly-bag or cloth, and let the juice drain through. Weigh the juice, and boil it rapidly for 15 minutes. Draw from the fire, and stir into it until entirely dissolved, an equal weight of good sugar sifted fine. Then boil for 15 minutes longer, or until it jellies strongly on the spoon. It must be perfectly cleared from scum. Then pour into small jars, and cover with brandy papers in the usual way. When finished it should be quite transparent.

TO PRESERVE GREEN GOOSEBERRIES.

To 1lb of gooseberries allow 1½lb of refined sugar and 1½ pints of water. Pick the gooseberries, set them over a fire to scald, taking care they do not boil. When tender, take out and put into cold water. Clarify 1½lb of sugar in 1½ pints of water; when the syrup is cold, put the gooseberries singly into your preserving pan, add the syrup, set them over a gentle fire. Boil slowly, so that they do not break. When well soaked with the sugar, remove the pan, cover with white paper, let them stand all night. Next day take out fruit, boil syrup until it begins to be "ropy." Skim well, add the gooseberries, set over a slow fire to simmer till syrup is thick. Then take out, set them to cool, put them with the syrup into air-tight jars. Keep them in a dry place.

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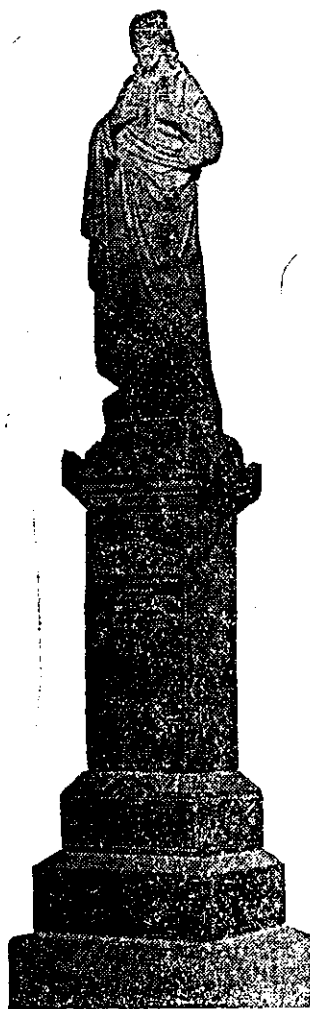
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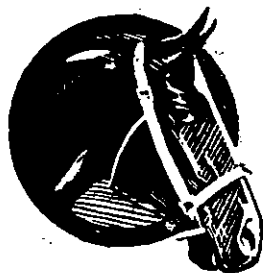
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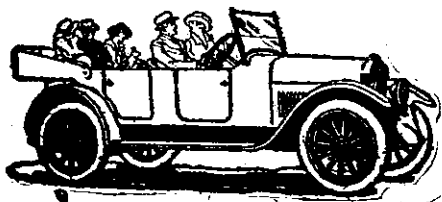
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ON THE LAND

MARKET REPORTS.

There was a large yarding of fat cattle at Burnside last week, 225 being penned. In the majority of cases the quality was medium, with a few pens of extra prime. Competition for prime bullocks of medium weight was firmer than on the previous week, heavy-weights sold on a par, while medium weights were £1 per head, firmer, and inferior quality was easier. Cow beef sold at low rates. Best bullocks £14 to £15, extra to £17 2s 6d, medium £10 to £11 10s, inferior £7 10s to £8 10s, best cows and heifers £9 10s to £10 10s, medium £7 15s to £8 10s, inferior £5 to £5 15s. Fat Sheep.—A small yarding of medium quality. Prices for prime quality showed an advance of 3s per head at the commencement of the sale and kept rising, while medium quality was firmer by 2s per head. Best wethers 25s to 27s, extra to 33s, medium 20s 6d to 22s, inferior 17s to 18s 6d, best ewes 18s to 21s, extra to 30s 6d, medium 15s to 16s 6d, inferior 13s to 14s. Fat Lambs.—There was a medium yarding, a number of which were of extra good quality, while others consisted of medium. The demand was firmer and equal to the high rates ruling a fortnight ago. Best lambs 26s to 28s, extra prime to 37s, medium 20s to 22s, inferior to 17s. Pigs.—A good yarding was offered. The demand was somewhat slack, and values receded fully 10s per head below the preceding week's rates. Best baconers realised from 7½d to 8d per lb, and best porkers from 8½d to 8¾d per lb.

At Addington market last week there were average yardings. Fat beef was the only section over-supplied. Values consequently eased slightly. Mutton sold better, and store cattle and sheep met a more spirited demand. Spring Lambs.—A good sale. Prime lambs 28s to 33s, medium 25s to 27s 9d, small 22s 3d to 24s 9d. Fat Sheep.—The entry included a lot of South Canterbury and Otago sheep of good quality. Values were up to 1s to 1s 6d per head all round, the market closing firmly. Extra prime wethers 29s 6d to 33s, prime 25s 3d to 28s 6d, medium 21s 3d to 24s 9d, light and unfinished 17s to 20s 6d, extra prime ewes to 25s 10d, prime 20s 9d to 24s 6d, medium 18s 3d to 20s 6d, light and unfinished 15s 11d to 18s, extra prime hoggets to 27s, prime 20s to 23s, ordinary 13s to 19s 6d. Fat Cattle.—A big yarding of 320 head, and a further easing in prices. A consignment of nine steers from Wairarapa made £16 to £18 5s 1d, thus topping the market. Prime beef was worth from 35s to 37s 6d per 100lb, and secondary 27s 6d to 32s 6d. Extra prime steers to £18 5s, prime £13 to £16 10s, medium £10 to £12 5s, light and unfinished £6 10s to £9 15s, extra prime heifers to £15 2s 6d, prime £8 12s 6d to £13 2s 6d, ordinary £6 15s to £8 10s, prime cows £7 10s to £11 5s, ordinary £5 to £7 5s. Vealers.—Runners to £5 5s, good vealers £3 7s 6d to £4, medium £2 5s to £3 5s, small calves 7s 6d to £1 17s 6d. Fat Pigs.—On account of the big yarding values eased towards the finish. Choppers £3 to £5, light baconers £3 15s to £4 10s, heavy £4 15s to £5 5s—average price per lb 7½d, light porkers 50s to 57s, heavy 65s to 72s—average price per lb, 9d to 10½d.



THE HARROWING AND ROLLING OF PASTURES.

A mistake is often made in rolling pastures during wet weather or at a time when ordinary spring work cannot be proceeded with on arable land (says the *Agricultural Gazette*). On those pastures which contain a wealth of tufted herbage, or where the surface is covered with a layer of dead or decaying grass and other fibrous roots, there is no reason why a thorough good dragging should not be given during wet or showery weather, but to harrow bare pastures overlaying heavy retentive and clayey soils will often do considerable harm, and especially if the harrowing is followed by rolling while the ground is still damp.

These heavier soils should be harrowed, if possible, when dry, as the tines then take a good grip on the soil, and instead of the action being smeary, it rather tends

to tear and distribute the soil, thus admitting an abundance of air. It is the free circulation of air at this season of the year that invigorates the grass roots, while, apart from this, the small sharp tines tear out moss and other weed growths which stifle the cultivated grasses.

On easy working ground the chain harrow will usually do its work effectively, but on others the toothed or steel-tined harrow is necessary.

To improve coarse pastures it is very necessary that they should be closely stocked, as the more the ground can be trampled under the hoofs of horned stock, and even sheep, the better. Where mixed cattle are kept, it is better to graze with bullocks in the spring, and as soon as the herbage has been well eaten down, follow with sheep, after which a short rest should be given.

There is nothing to equal mixed grazing, as when horses or even pigs are allowed to occupy a meadow for any length of time patches of coarse grass are sure to result. It is astonishing how this coarse growth of herbage can be prevented by judicious slugging, or even the application of lime, and if only a moderate dressing is given in the preceding autumn it will be found that all classes of animals graze the ground evenly, the phosphoric acid present in the manure having the effect of making sour or rank herbage sweet. When closely stocked the grass roots become pressed closer into the soil, and so receive nourishment.

It may safely be said that no roller can produce the same effect, especially where the sward or surface is rough, as strong grasses like cocksfoot interfere with uniform consolidation.

The absence of clover from pastures is often due to the hollow and loose condition of the surface soil, and it will be noticed that where pastures are closely grazed white or Dutch clover will very soon make its appearance and extend very rapidly. The same may also be said of ryegrass, which seems to thrive in close proximity to wild white clover, both of which flourish under heavy trampling.

The harrowing of pastures and meadows also admits of more light reaching the plants, together with a freer circulation of air. When the surface of the ground becomes matted with decaying herbage, it stands to reason that showers of rain cannot possibly penetrate to the roots, in consequence of which the plants must suffer during the growing period. When laying up meadows for hay they should not be grazed too late in the season, as it is too much to expect the plants to produce the maximum amount of foliage after their first or early growths have been eaten off.

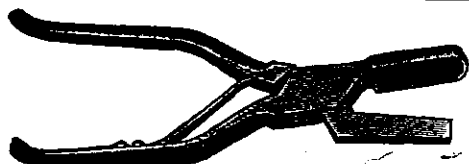


MAN'S ECONOMIC VALUE.

The greatest and most irreparable loss entailed in the great war is, of course, the loss of human life. It is the greatest because life is a priceless thing, and no value can be set upon it. Still, in economics, as in all other sciences, in treating of man emotional considerations are set aside, and a purely economic value, in terms of money, has been placed upon the individual, based upon his potential productive power. This M. Barriol, the celebrated actuary, gives the following figures as the capital value of man: In the United States, £820; in Great Britain, £828; in Germany, £676; in France, £580; in Russia, £404; in Austria-Hungary, £404, or an average capital value for the five foreign nations of £578. The number of men lost, at the time of the calculation, was 8,509,000 killed and 7,175,000 permanently wounded, or a total of 15,684,000. Thus society has been impoverished through death and permanent disability of a part of its productive manpower to the extent of £9,000,000,000.

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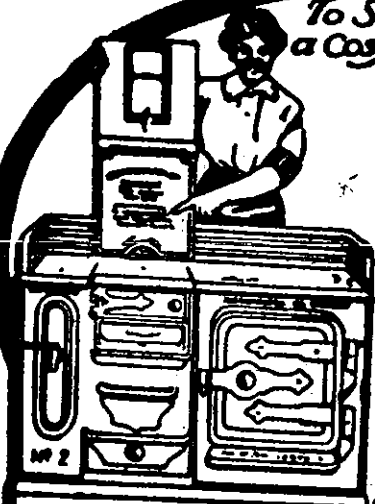
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The Family Circle

WHEN MOTHER WENT AWAY.

Once mother had to go away
(We thought we'd have a lovely day
'Cause daddy planned to stay at home);
So mother packed her brush and comb,
Her nightie and a few things more,
And when the cab was at the door
We all ran out to hug and kiss her,
And never thought how much we'd miss her.

First some one down town telephoned,
And daddy turned around
And said, "Too bad! I'll have to be
At the office, kids, till half-past three."
Then Phil fell down and cut his knee,
And cried as hard as hard could be;
I tied it up as best I could,
But not as well as mother would.

On Friday mother went away,
And that's a most unlucky day!
We broke the darling Chinese jar,
In the cupboard where the queer things are,
And I got caught on a nail and tore
All my new dress on the big barn door.
If mother'd been at home, I know
That thing would not have happened so.

And when at last we went to bed,
And daddy came, he only said:
"All right? Good-night, then, kiddies dear,
I wish that your mamma was here!"
He never tucked us in at all,
But turned the light off in the hall!
(Our mother always leaves it lit,
So that we're not afraid a bit.)

Then in the night I had a dream
That almost made me cry and scream,
But mother wasn't there that night
To comfort me and hold me tight,
And talk and laugh away the fright.
Our mother came back home to-day
And me and Phil and daddy say
That she must never go away
Anymore!

—EDITH B. PICE.

THE CATHOLIC SON.

The Catholic son knows that in obeying and reverencing his parents he is doing an act of religion as well as of filial duty. He knows that every word or deed of his which tends to make his parents happy also rejoices the heart of God. That is why people are so frequently edified by the good Catholic son. That is why, in these days of irreligion, when so many young men slight their parents or treat them disdainfully, the Catholic young man, true to his faith, reverences his father and mother.

Show me the Catholic man who does not honor his parents and I will show you a man whose faith is dead or dying. A Catholic cannot go to the Sacraments and continue to despise God's ordinances in regard to parents. We are not speaking of the occasional lapses which the best of us may fall into, but of that state of habitual contempt and defiance which characterises some sons in their intercourse with father or mother.—*The Register and Extension.*

EASY RELIGION.

The world likes an easy sort of religion, the kind that Father Hugh Benson describes as morality touched with emotion. People accept Calvary for admiration but not for imitation. Penance is associated with the monastic life, and the Ten Commandments are liberally interpreted to permit a good deal of personal laxity. With a little giving to the poor at Christmas, a passing sentiment as to

Christian brotherhood, January rushes on with about the same moral gear as December. But there are always the few chosen souls who accept their religion in all its beauty and beckoning heights of worship and service.

"For all our life is made of little things,
Our chain of life is forged of little rings,
And little words and acts uplift the soul.
'Tis good to look aloft with ardent eyes,
And work as well. He, doing these is wise,
But one without the other gains no goal."

—*The Advance.*

RELIGIOUS INSTRUCTION: THE HOME.

Very young children, as we know, want to be told about the things that appeal to their senses. Their questions are wonderful. Now the good Christian mother will instinctively direct this early curiosity towards God. How? Obviously through Him who is the Way and the Truth and the Life: through Our Blessed Saviour. It is in Him that God has revealed Himself to mankind. And how beautifully attractive the method of that revelation! Not in words, not in signs, however mighty, but in our own human form!

Here we catch the truly maternal instinct of God's Church as a Teacher. From the earliest days of Christianity we see how the Church employed pictures of Christ, of His Virgin Mother, of His actions, of His life on earth and amongst the Saints in Paradise. Those wonderful frescoes in the Roman Catacombs, dating from the very early times when the followers of Christ were tortured even to death for their faith in Him, tell us yet how those first Christians felt the teaching power of sacred imagery. Let the Christian home still follow that blessed and fruitful example.

The mother will have a picture of the Divine Child with His Blessed Mother. It may be a picture, or it may be a statue. But in either case it will be well to have the colors bright. We do not want artistic representations yet; we want the kind of image that appeals to the sense of childhood. We know that children are attracted by what is bright in color. These objects should have some simple but distinctive setting. They should not appear as part of the furnishings of the room.

The mother will know better than any of us can suggest how to direct the child's attention to this image of the Divine Child. Who can equal a mother in awakening curiosity and cultivating it in the budding intelligence? The little prattler will ask question after question about "Little Jesus" and about "Our Blessed Lady," His dear Mother. She will tell him how Jesus became a little Child because He is so fond of all children. He came down from His great Home in Heaven, and He lived for a while amongst people, and He used to take up the little children in His arms and bless them; and He used to say that it was people who are like dear, good children that He would bring with Him to be happy with Him for ever in His Father's Home in Heaven. And then this good mother will know how to kneel down and take the little hands in hers and in her own matchless way get the little Child to tell Jesus that she and he ask Him to bless them and to bless father and the others—by name—and help them to be like Him, kind and good to one another. It is too early as yet to widen out the idea of benevolence to all men. The child's world is yet restricted to the members of the family.

I need not add more. We all cherish the memory of the Christian Mothers to whose inspired originality in sacred lore we owe the rudiments so simple, so elementary, but so indestructible of our faith in God, in His Divine Son, and in the beautiful cycle of Christian truths. Scholarship came later, but no scholarship uprooted those foundations; rather we exulted and praised God for having given us that central station from which the widening outlook grew indeed in splendor but never belied the central fact.—Archbishop Delany, in the *Catholic Standard*, Hobart.

LITTLE COURTESIES.

Do not forget to teach the children to say good-night to one another, as well as to older members of the family when they go to bed. It is seldom they will do it of their

S. F. Aburn

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own accord, because comradeship and equality render them thoughtless of little courtesies. Familiar use has robbed the phrase of its significance, but every child should know that God and good spring from the same root, with the same meaning. "Good-bye" is "God be with you," and the old-fashioned phrase, "Good night to you," is "God guard the night to you." It may perhaps have a different meaning for the children if they knew this.

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HARD TO BELIEVE.

The agent, while he went to the cottage to collect his employer's rent, left his horse at the gate in the charge of a friend, who happened that day to be accompanying him on his rounds.

The latter became engrossed in conversation with the small boy of the family.

"Are you sure," he asked at length, "that you are only nine years old? I really think there must be some mistake."

The boy was positive. To make doubly sure, however, he called out to his mother, and asked for confirmation of his statement.

The mother's reply left no further room for doubt.

For a moment there was silence; then he asked:—

"Say, mister, what made you think me more than nine years old?"

"I didn't," was the reply. "What puzzled me was how you could get so dirty in nine years!"

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SMILE RAISERS.

Gertrude: "I want to give my fiance a surprise for Christmas. Can't you suggest something?"

Daisy: "Well, you might tell him your age."

Daughter: "A certain young man sent me these flowers this morning."

Papa: "Don't say 'a certain young man,' my dear. There is none of 'em certain till you've got 'em."

The Widow: "I want a man to do jobs about the house, run on errands, one that never answers back and is always ready to do my bidding."

Applicant: "You're looking for a husband, ma'am."

Mrs. Nuritch: "I think I'll take this watch. You're sure it's made of refined gold?"

Jeweller: "Certainly, madam."

Mrs. Nuritch: "Because I do detest anything that ain't refined."

A lady with her hand in a sling explained to a friend that the damage was due to reckless driving.

"Of your motor-car?" asked the friend.

"No," said the sufferer; "of a nail."

Unsuccessful Author: "After my death this world will realise what I have done."

Sympathetic Friend: "Well, don't worry about it, old chap. You'll be out of harm's way then."

"Couldn't you find any eggs, dear?" a woman asked her little city niece who was visiting her on her farm.

"No, auntie," said the child, "the hens were scratching all around as hard as they could, but they hadn't found a single egg."

A woman who was troubled with chronic nightmare, and who frequently cried out in her sleep, advertised for room and board "with a family who would not object to screaming in the night." Among the answers she received was one which asked:

"How often would you require us to scream?"

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High shrill notes precede heavy but brief falls of rain or snow, while deep humming tones indicate rainfalls which are both brief and light. Buzzing tones indicate a change in the weather; indefinite soft, humming tones of medium strength indicate a longer continuance of damp weather.

It is difficult to describe the tones in mere words. They must be heard repeatedly in order that the mind may form consciously or subconsciously an idea of the weather condition to which they correspond.

OLD MUSICAL INSTRUMENTS.

The earliest keyboard instrument known is said to be the hydraulic or water-organ of the second century B.C., a Greek invention. This was followed by the monochord, an instrument consisting of a long box of thin wood with a bridge fixed at each end and an intermediate bridge, over which was stretched a single wire or catgut string; hence the term monochord. This is supposedly invented by Pythagoras, in the sixth century B.C., but its principle was used by the Egyptians twenty-four hundred years before. The monochord which was used for many centuries in Greek and Roman churches, in training the singers in the production of tone, was rapidly improved upon, and when the clavis or keys came into use on church organs, about 1000 A.D., they were likewise applied to the monochord. Each key had a small brass wedge, about an inch high, which as soon as the key was pressed down by the finger would prick the string at the proper division and thus produce the correct tone. The use of the clavis thus led to an increase in strings.

Of the musical instruments of early times, the Psalter is perhaps the one more often reproduced in sculpture and painting than any other stringed instrument as demonstrated in the art of the fourteenth and fifteenth centuries. This instrument, which was triangular, square, curved or harp-like in form, was often carried by a ribbon around the neck or, when in a case, was removed when used and placed upon a table or in some other convenient position. Its strings were operated by means of a plectrum which was held in the fingers of the performer and which to-day is only used in playing the mandolin or instruments of this character. With the demand for greater volume of sound, the Spinet (the invention of which is attributed to Giovanni Spinetti, and from whom the name of "Spinet" was supposedly derived) became a popular instrument until the eighteenth century, and, owing to its use by young women, was popularly termed in England a "Virginal." This instrument had one string to every note, which was picked by a crow-quill fastened to a jack resting upon the key, which sets the string in vibration when the key was pressed down. Spinets were built in various sizes, the small ones being easily carried about, and in Italy were usually made without legs or a stand, as they were often used in gondolas for the accompaniment of singing. The Spinet was made with the keyboard outside as well as inside the case, which was decorated most elaborately.

A single sunbeam is enough to drive away many shadows.—St. Francis of Assisi.

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