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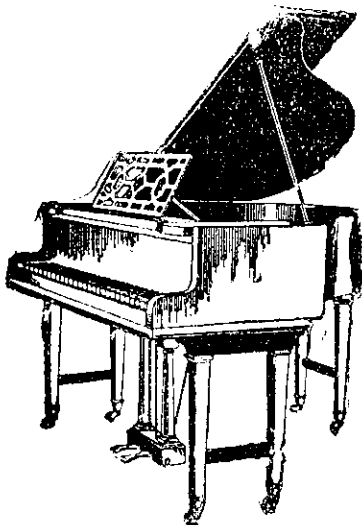
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GLEANINGS FOR NEXT WEEK'S CALENDAR.

- June 10, Sunday.—Third Sunday after Pentecost.
 „ 11, Monday.—St. Barnabas, Apostle.
 „ 12, Tuesday.—St. John Fagondez, Confessor.
 „ 13, Wednesday.—St. Anthony of Padua, Confessor.
 „ 14, Thursday.—St. Basil, Bishop, Confessor, and Doctor.
 „ 15, Friday.—St. Vitus and Companions, Martyrs.
 „ 16, Saturday.—Office of the Blessed Virgin Mary.

St. Barnabas, Apostle.

St. Barnabas, a follower of Christ and one of the 72 disciples, accompanied St. Paul on his first missionary journey to Cyprus and Asia Minor (45-48). Of his apostolic labors, beyond what is contained in the Acts of the Apostles, nothing certain is known.

St. Anthony of Padua, Confessor.

St. Anthony was born in Lisbon, the capital of Portugal, but he lived for some time in Padua, a city of Northern Italy. Having entered the Franciscan Order, his humility led him to conceal his exceptional ability and profound learning. For some time he was employed in menial offices, but his gifts of mind having been providentially discovered, he was ordained priest, and appointed to teach theology in Bologna, Padua, and other cities. It was, however, as a preacher that he became known in Italy, Spain, and France. Formed by nature and grace for this office, the effectiveness of his preaching was enhanced by the sanctity of his life and by the miracles by which God often deigned to signalise his labors. He died near Padua in 1231, at the age of 36.

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Little Flower of Jesus,
 Thou art pledged to shower
 Roses of rare beauty
 From thy heavenly bower,
 Roses white and fragrant,
 Roses red—aglow—
 From the Heart of Jesus,
 Whence all blessings flow.

Little Flower of Jesus,
 Blooming at His Throne,
 For our imperfections
 May thy love atone,
 While thy soul, all perfect,
 Dwells in ecstasy
 Through the endless ages
 Of eternity.

Little Flower of Jesus,
 Blossom set apart,
 Whisper our petition
 To His Sacred Heart;
 From thy shining petals,
 Wrought of heaven's gold,
 Gifts divine, eternal,
 May the years unfold!

—MARY B. MARR.

REFLECTIONS.

Aim at nothing but loving Jesus and seeking to please Him.—St. Margaret Mary.

I know a source where "they that drink shall yet thirst," but with a delicious thirst, a thirst one can always allay. That source is the suffering known to Jesus only.—The Little Flower.

Oh, that I could find words to tell of the reward that they will receive from this Adorable Heart, who employ themselves, in making it known and loved.—Saint Margaret Mary.

The way to please God is to perform our own duties—not those of other people, with whom we have nothing to do.

The Storyteller

Knocknagow

OR

The Homes of Tipperary

(By C. J. KICKHAM.)

CHAPTER XVI.—AN UNINVITED VISITOR.

Grace had run to the window a dozen times in as many minutes, to see if the sportsmen were returning; and though Mary smiled at her impatience, she could not conceal from herself that she shared it in no small degree.

"Here they are at last," Grace exclaimed, gleefully.

Mary started from her chair, but sat down again quickly. She blushed, and was glad that no one had seen her.

Grace ran to open the door; and there was a little affectation in Mary's manner as she said, while passing through the hall:

"Grace, tell them dinner will be on the table in a few minutes."

But, as if ashamed of this "acting," she turned back and met the young men on the door-steps.

"I hope you enjoyed the shooting," she said to Mr. Lowe.

"Oh, yes," he replied, devoutly hoping that her inquiries would extend no further.

"Well, dinner will be ready immediately," said Mary. "And I need not remind you we are to have a few friends in the evening."

"Who are they?" Richard asked.

"I thought I told you. But I am glad to have an agreeable surprise for you. It is the Miss Hanlys."

The doctor glanced at Bob Lloyd's unmentionables, and rushed up the stairs like a man bent upon throwing himself out of a window.

As Maurice Kearney took his place at the head of the table, his first question, as he looked at the edge of the carving knife, as a matter of course, was—

"Did you shoot much?"

"Only four or five brace, sir," replied Hugh.

"Oh, only that much," Grace exclaimed, "after all the firing we heard. I thought at one time there was a brisk skirmish going on, if not a pitched battle."

"Well, now," said Hugh, who sat next her, "how would you feel if there was really a pitched battle going on in the bog?"

"Oh, I'd be delighted. The excitement must be so pleasant."

"And which side would you wish to win?"

"The Irish, of course. How I should like to bind up the wounds of some gallant young chief like Robert Emmet or Sir William Wallace."

"That is the Sir William Wallace whose picture you have 'drawing the fatal sword' in the 'Scottish Chiefs'?"

"Yes; I mean some young chief like that who

"Fought for the land his soul adored,
 For happy homes and altars free,
 His only talisman—the Sword,
 His only spellword—Liberty."

"Mr. Lowe says you are a rebel," said Mary.

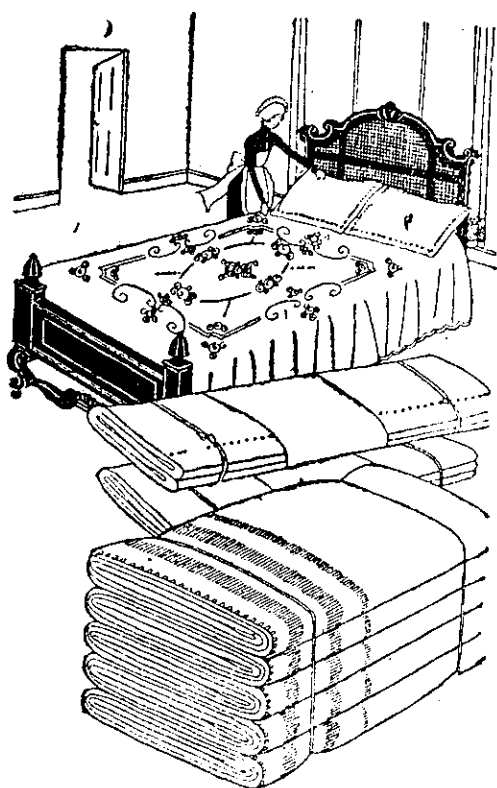
"Oh, I don't know that," she replied, looking a little frightened. But observing that Mr. Lowe's smile indicated anything but displeasure, she added: "But I do admire a hero. And who is so great a hero as the patriot who fights and bleeds for the land of his birth?"

"Will ye go to the bull-bait?" Maurice Kearney inquired.

This question caused considerable surprise and some amusement.

Mary, who knew her father's talent for such surprises, could not be sure whether the bull was hauled in after his usual manner of introducing subjects that had not the remotest connection with that under discussion, or whether Irish patriots, fighting for their country, suggested to him the baiting of a bull.

"A bull-bait, sir?" said Hugh. "Why, the practice has been entirely done away with for years."



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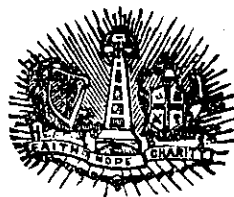
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"Tis to be before the end of the week; but the place is not decided on. Wat Murphy that told me. He was here for a cow I sold him last Sunday. I gave her to him too cheap."

And Mr. Kearney rubbed his bald head and seemed sorry too late for the bad bargain he had made with Wat Murphy.

"I wonder he told us nothing about it," Richard remarked. "We saw him over at Bob Lloyd's."

"Was that the butcher?" Mr. Lowe asked. "I remarked that he had a very well-bred bull-dog."

"Are you an admirer of those interesting animals?" Hugh asked, with a slight shade of sarcasm in his tone.

"Well, not exactly. But some of my English friends set great value on them. That white dog of the butcher's would, I fancy, fetch as high a price as the cow you sold him."

"I gave her to him for thirteen pounds ten," said Mr. Kearney. "'Twas too cheap. Wat sold four pups for two pounds a-piece last year."

"But what do they want them for," Mary asked, "now that there is no bull-baiting? Surely it cannot be for their beauty they are kept. A more ill-favored animal it would be impossible to imagine than that dog of Wat Murphy's, with his crooked legs and frightful grin. I am always quite uneasy when I see him about the place."

"Don't you see he is always muzzled?" said her father.

"That only makes him look the more ferocious," she replied. "'Tis a shame to have such dogs kept by any one. There was a poor beggar woman here the other day, who had her leg torn in a frightful manner by Pender's dog."

"I heard papa say," said Grace, "that such accidents are becoming very frequent. He says many farmers keep ferocious dogs now. He called to see one poor child that was attacked by a dog, and though the dog was muzzled papa feared the child would die."

"So many robbers," said Mr. Kearney, "are now prowling about the country, people don't know what to do. But it isn't robbers Pender is afraid of, but bailiffs. He was here to-day looking for you," he added, turning to Mr. Lowe.

"For me! Oh yes," he added, recollecting himself, "he is my uncle's agent."

"His son," Mr. Kearney replied. "And as cantankerous a cub as ever the Lord put breath in. He drove up to the door with a double-barrel gun at each side of him, and four pistols stuck in his belt. You'd be talking of bull-dogs," he added, turning to Mary. "But where will you find an uglier bull-dog than Beresford Pender?"

"Beresford!" exclaimed Mr. Lowe. "Is he a connection of that family?"

"His father," replied Mr. Kearney seriously, "was a dog boy to the old marquis."

This curious sort of connection with aristocracy made the young gentleman laugh. But Hugh, feeling that it was scarcely prudent on his father's part to talk in this way of the agent and his son in presence of the landlord's nephew, changed the subject by remarking:

"But you must not suppose from what my father has said about robbers prowling through the country, that theft is one of our national vices. On the contrary, the honesty of the people, under the circumstances, is most extraordinary."

"I inferred as much," said Mr. Lowe. "From what the clergyman said the other day about stealing turf. It seems to me a very venial offence for a poor man to take a little turf in that way. And Mr. Haunigan alluded to no other acts of dishonesty."

"He had a right to say something about the turnips," said Mr. Kearney. "Only for I got a cabin in every field and had a man minding them, they wouldn't leave me a turnip these two last years, whatever is coming over 'em. And there are gangs of blackguards from the towns besides, that will take whatever they can lay hands on."

"Unfortunately that is true," said Hugh. "Unprincipled characters go about plundering under cover of the general distress. But poor, honest people are driven to it, too, by necessity. When their houses are pulled down and they are forced to take refuge in the lanes of the next town, it is not surprising that many become dishonest. The man who would almost lie down and die of hunger in his

own poor cabin, among his neighbors, rather than bring disgrace upon his family by turning thief, can easily be tempted when he finds himself in the midst of strangers in some wretched hole in the lanes or outskirts of the town."

"I really believe what you say is true," said his mother. "Poor Molly Ryan was out here the other day, and it was heart-breaking to listen to her. Her two boys, that she 'reared honest,' as she said, got into bad company, and were in gaol for attempting to break into Murphy's store. If they had not been turned out of their little place at the Crossroads, the boys, I am sure, would grow up honest and industrious, like their poor father, who was a very decent man, and very civil and obliging; he used to do many little things for us."

The cloth had been removed during the foregoing conversation; and Maurice Kearney had just mixed his second tumbler, and pushed the decanter to Hugh as his wife concluded.

Richard, after waiting impatiently for a minute or two, and seeing that his brother had no intention of applying to the decanter, reached across the table and quietly filled his own glass.

Mr. Lowe, we may observe, drank sherry.

"My goodness!" Grace exclaimed in a whisper to Mary, "what can be the matter with Adonis? He has not opened his lips, except to imbibe whiskey-punch, the whole evening."

"I really don't know," replied Mary.

"His silence is positively miraculous," Grace continued, "particularly as Father McMahon is not present. And he has his dress-coat on. And," she added, opening her eyes with surprise as the doctor wheeled round his chair and stretched his legs towards the fire, "and his patent leather boots. 'I'm lost in amazement!'"

"Do you forget that the bewitching Kathleen is coming?"

Grace frowned awfully, and got into a brown study immediately.

"Are you jealous?" asked Mary, laughing. "What a dreadful coquette you must be. You had quite forgotten Adonis—had only ears and eyes for Apollo—and yet you are now up in arms against Kathleen."

"Well, now, Mary, don't talk so foolishly. Let us go to the drawing-room."

Mr. Lowe opened the door for them, and they passed out, Grace looking almost too grand to acknowledge the civility by a slight inclination of the head. But before going to the drawing-room she went upstairs, and returned wearing a necklace and other adornments, bent, no doubt, upon shining down Kathleen Hanly.

She first took up a book, and, fixing herself in a becoming attitude, began to read. But her furtive glances towards the door led Mary to suspect that the book had not much interest for her.

"What are you reading, Grace?" she asked; and Mary laughed on seeing her turn the book round to read the title on the back.

"I guessed," continued Mary, "that you were not quite absorbed in your studies."

"You are bent upon teasing to-night. I suppose they will not favor us with their society till those ladies arrive."

"Well, we shall not have long to wait," Mary replied; "for here they are."

The sound of wheels on the gravel was quickly followed by a knock—an unusually loud and long knock, Mary thought—at the hall-door.

The door was opened by Hugh before his sister reached the hall, and Miss Rose Hanly was explaining in a hurried and excited manner that they had brought Miss Lloyd with them.

"She came out from town with mamma in the evening," said Miss Rose; "and, when she found we were coming to tea, she said she would come with us; as her brother, Robert, she said, knew you all very well."

This was evidently a matter of tremendous importance in Miss Hanly's eyes; and, though Hugh took it coolly enough, Mary seemed considerably surprised. But before anything further could be said, the lady in question, accompanied by Kathleen, made her appearance.

Mary welcomed all her visitors, and conducted them to her own room.

(To be continued.)

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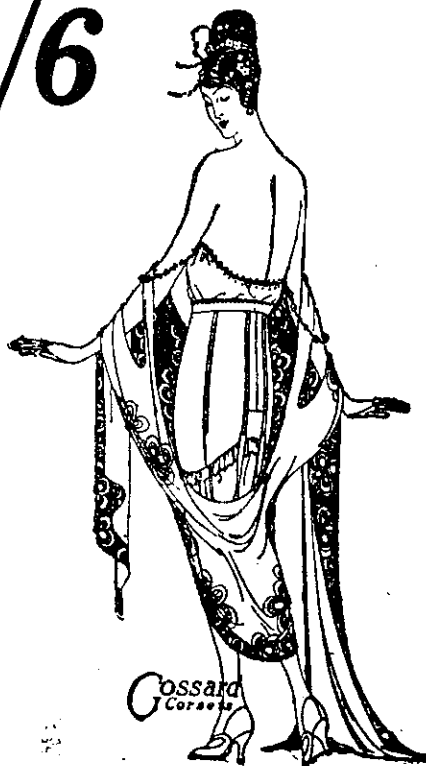
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Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER XXIII.—(Continued.)

It is time to let the reader know something of the occurrences which gave the member for Manchester's joyous wit its chance, and tickled his admirers into "roars of laughter." Be it borne in mind that the publication of the facts was forced upon me as the only means of refuting a gross official untruth which was uttered behind my back, and the text of which I was not even permitted to see. As it is the last occasion on which it will be necessary to dwell upon distressing personal details, since the Manchester-Clonmel episode marked the final overthrow* of the programme of prison frightfulness divulged by Mr. Balfour at Clonmel, a lengthy extract from the statement which Mr. Healy took from my lips at the time in Clonmel prison will, one may hope, be forgiven:

"About eleven o'clock a.m., on the morning after my arrival in Clonmel prison, the chief warden, Gough, entered my cell, and said 'Come to the Doctor.' I followed him to a wide open court, stone paved. A gentleman was standing at a high desk in this open corridor. He did not salute me, nor in any way inform me who he was. His first words were 'open your vest.' I was obliged to ask him 'Are you the prison doctor?' He said, 'Yes,' and drew out his stethoscope. I opened my vest, and he placed the stethoscope to my chest on the right and left side, as well as I can remember, without asking to have my shirt opened. He next said, 'Have you a cough?' I said, 'I should be very sorry to be personally discourteous, but owing to the perversion on a former occasion of my communications with the prison doctor in Tullamore, I have no means of protecting myself against misrepresentation, unless to decline to make any communication as to my health, but you are at perfect liberty to examine me in every way you choose.' He said, 'that does not matter; open your shirt; your shirt is too stiff.' I then opened my shirt, and he examined me with another instrument—I believe a binaural stethoscope—after which he said, 'put out your tongue.' I did so. He then struck me lightly on the stomach, and without another word put up his instrument. I had to ask him, 'is that all?' He said, 'Yes,' and I turned back to the cell with the chief warden, who had been a witness of the examination, and who, like the doctor and myself, was standing in the corridor during the examination.

"About five minutes afterwards the chief warden returned to my cell and said, 'We must force you to put on the prison clothes.' I asked to see the governor, who appeared to have been waiting outside the door, for he immediately appeared. I said, 'I have to ask that a doctor shall be present during any attack upon me.' He said, 'I cannot do that; you have passed the doctor.' 'Then,' I said, 'you will have to strip me by force,' or words to that effect. I placed my back to the further wall of the cell; three warders immediately rushed at me with the chief warden. The four seized me, and a violent struggle took place between us, the governor standing by. They succeeded after a struggle in flinging me on my back on the floor, dragging my clothes away meanwhile. When I was down one man placed his knee on my chest, not, as I believe, brutally, but with a pressure that caused me considerable suffering. I heard someone, I think the chief warden, say 'Don't hurt him.' The pressure was then relaxed, and I struggled to my feet again, and renewed the struggle, while my clothes were being torn off one by one. I was then flung a second time on the floor, this time

on my face. I continued to struggle with all my force, while they were dragging prison clothes on me, and from the struggle and exhaustion, I became so faint that they had twice to cease, in order to give me a drink of water. During this second struggle my strength was totally exhausted. I heard the governor give the order to have my hair and beard taken off, and I remember the first few dashes made at me with a scissors. After that I lost consciousness, and when I recovered, found my mouth full of hairs, and was propped up on a stool between two warders who still held my arms. The governor said, 'Surely you have resisted enough now; you know it has to be done.' I said to him, 'You know little of me if you do not know that the struggle is only beginning now. The instant my hands are free, I will fling these clothes off again.'

"The warders having followed Alderman Hackett to the door, I instantly threw off the prison clothes. Three of them rushed at me again, and another struggle took place. They succeeded in forcing on some of the prison clothes again, seizing and twisting my arms all the time. In consequence of my resistance the chief warden told them not to mind forcing on the coat or vest this time. I again became so faint that they again put water on my lips, but continued to hold my arm while I stood leaning against the wall for a considerable time. So far as I can estimate the scene had by this time lasted half an hour.

"The warders continued to hold me for a long time, when the chief warden said 'Bring him along' and I was immediately dragged to the door in my shirtsleeves, and with my feet naked. No intimation was given me that I was being brought to be weighed. Up to this moment the question of weighing had never been mentioned to me, either by the doctor or by the warders, and I should never have made the slightest objection if I had known that that was their object. I was dragged across a large space, which I since learned was the main hall of the prison. At the moment I was so stupefied, and my bad sight made me so helpless (my spectacles having been taken from me during the struggle and not returned), that I had only the most confused notion of where I was being taken; my impression was that I was being dragged to a punishment cell. I said to the warders who had a hold of my arms again and again, 'Where are you dragging me to?' They made no reply, but dragged me on to what I now believe was a weighing machine, beside which the governor and doctor were standing. My legs and arms were dragged about the machine in an exceedingly painful way, and I then said, 'As long as you are treating me in this barbarous fashion, I will submit to nothing except by force.' The governor said, 'take him away.' They apparently gave up the attempt to weigh me.

"I was then dragged, still by the arms, in the opposite direction towards another cell, still under the impression that I was being brought to some other punishment. I was thrust into a cell in a different part of the prison, in which there was nothing except a stool.

"The moment I was left alone I threw off the prison clothes, and retained only a shirt. They made no further attempt to force the clothes on me. . . . I was left alone the entire day and evening. I remained until eight p.m. walking up and down the cell, with no covering except the shirt. The day was bitterly cold, and my teeth chattering, but I procured some warmth by lying on the floor, close to the hot-water pipes. I was unable to eat, but drank as much of the milk as I could. At eight o'clock, the usual hour for going to bed, a warden opened the door and put in a plank bed, without a mattress of any kind. He also brought in two single blankets and a quilt. I put one of the blankets on the plank, and the other, with the quilt, over me, and lay down. I did not sleep throughout the night. It was bitterly cold. I got my head on the hot-water pipes and utilised that as a pillow (none being supplied with the plank). About half an hour afterwards—namely, about a quarter to nine a.m., as far as I can calculate—the governor and chief warden entered my cell. The governor said, 'you will kill yourself if you go on like this.' I said, 'If I am killed I will take good care it is not I who will have the responsibility.' He said, 'You must know that there are prisoners who refuse to take food, and we are obliged to force them by putting mechanical restraints on them.' I said, 'There is not

* Since the above lines were penned, thirty-one years after the episodes of Manchester and Clonmel gaol, so incorrigible are the ways of England's Chief Secretaries, precisely the same story of senseless barbarities followed by shabby surrender in face of an unconquerable resistance, was repeated in the case of the memorable hunger strike of 85 Sinn Féin prisoners in Mountjoy gaol, April, 1920. The description of Mr. Arthur Griffith, M.P., of the prison policy of Mr. Macpherson in 1920 as an attempt "to treat all political offenders as common criminals with the threat to murder them if they refuse this status" is, *nomine mutato*, no less true of the policy of Mr. Balfour a generation before.

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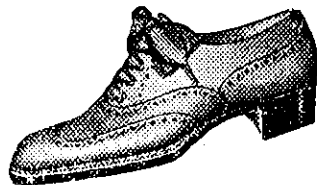
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the least fear of that in my case, as I am perfectly determined to take all the food I possibly can.' He said, 'Of course, I know you would not do anything of that sort, but if the doctor thinks your life is in danger by your remaining naked all this time, he will be obliged to order that you should be put under mechanical restraint to save you.' I said, 'I am in your power, and it is, of course, perfectly within your power to put any mechanical restraint you please upon me; but I warn you that you will have to continue it to-day, to-morrow, next week, next month, until you have me either dead or mad, or until you return my clothes.' He said, 'You know it is perfectly impossible for the doctor to order your clothes to be returned.'

"They went away, and shortly afterwards the doctor entered the cell. I was under the impression from the governor's communication to me, that he had come to order the mechanical restraints that were threatened. To my surprise, he immediately began to express his regret that I was under the impression that he had treated me offensively. I said, unhappily the circumstances left me no other conclusion, this applying as to his manner, as to the cursory nature of the examination, as to his curtness in dealing with me, and as to the extraordinary place and mode of the medical examination. He told me that he was suffering from a heavy cold himself, and that that might have accounted for his manner, and that the place was the usual place for examination of the prisoners. He immediately ordered a bed. The governor asked, 'Will we bring the mattress?' and he said, 'Oh, certainly.' The plank bed, with the fibre mattress, was then brought into the cell and I was allowed to lie on it.

(To be continued.)

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"The requisite training which we are thus urged by law and official direction to give to aspirants to the priesthood can scarcely be given in a shorter time than twelve years. This means a very heavy expense to meet the ordinary needs of the diocese. The growing cost of living, the rise in rates and taxes, etc., have made the ordinary returns of the Ecclesiastical Education Fund insufficient to meet that expense. For the last two years we have had to face a serious deficit. Although we used up every penny of the church collections, of the private donations, and of the interest on capital, the income fell short of the expenditure by £842 15s 11d in the year 1921, and fell short by £1765 14s 4d in the year 1922.

"This deficit, even if it stood alone, would have been a grave financial problem. But it does not stand alone. There is a still graver problem. For a long time we have had to live, so to say, from hand to mouth. There has been no surplus that could be applied to necessary repairs, improvements, and fitting up of the buildings. These matters have been delayed so long that they can be delayed no longer. We have had expert examinations made, and the estimated cost of what needs doing, and ought to be begun at once, nearly reaches the sum of £20,000.

"To the terrible anxiety created by these figures there was added the perplexity of finding some method of raising the required funds. No small element in that perplexity was the consideration that most of you are suffering in the general financial crisis. The usual annual appeal was evidently insufficient to ward off the danger. Some additional means, besides the annual appeal, must be found for raising the necessary funds without putting too great a strain upon you. We have, therefore, decided to attempt a more regular system of contribution, so distributed as not to fall too heavily upon any.

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A Complete Story

A Pariah

(By J. M. CRONIN, in the *London Month.*)

I.

Nobody knew who Amelia's parents had been—she least of all; her origin baffled discovery. She had been adopted in her infancy by a poor woman with a kind heart and a taste for the bizarre, for Amelia was a colored child. Not quite an "image of God carved in ebony" but black enough to make her conspicuous and out of place in the city slum in which she lived. Whilst her foster-mother lived Amelia had been happy; but unfortunately for her that kindly woman had died, leaving her to the care of a sister but for whom Amelia would have been taken by the Poor Law authorities. This second mother was a shrewish woman with a family of young children, and as Amelia was then twelve years old and very willing and helpful, her charitableness had a measure of self-interest, although she roundly asserted that pity alone had inspired her act. Amelia seemed to have been born to misfortune, for in her childhood she had suffered an accident which had necessitated the amputation of her left arm.

She was a slenderly-fashioned little creature with the most beautiful dark eyes and, curiously enough, those delicate marks of breeding which are supposed to denote good birth. She had a timid, gentle nature, and was sensitive to the least sign of kindness, but, alas! little kindness was bestowed upon poor Amelia. In her, the confidence and trust of childhood had given place to dread; in her dark eyes there was a tragic look of fear as if she went in continual expectancy of a blow. In the sordid household to which she belonged, she was the drudgework. She was never idle when in the house and was seldom seen without a heavy baby on her arm. She was clothed in the meanest of garments and fed on the coarsest and most meagre fare. Of all the beauty and the wonder of the world Amelia knew only the slum quarter in which she was condemned to live.

When Amelia was fourteen she left school. All children of the slums, on leaving school, must immediately begin to contribute to the family income, and Amelia was no exception to this rule. Having only one arm she could not be employed in any public work, so she hired herself out to do odd jobs of charring for anyone who would engage her. Some of those who employed her did so because they could pay her less than a person with both arms, for there are people who take advantage of such a pitiful misfortune. Yet in spite of these diverse burdens Amelia would not have been quite unhappy if it had not been for the cruelty of the children of the street, from whom she suffered a hundred affronts daily. Those children, not troubled with lively emotions, could not understand Amelia's capacity for feeling those rude jests about her color; and Amelia, with no skill in voicing her thoughts, could not make them understand. She could only look at them with eyes which said, "You would not be so cruel to me if you knew how much it hurt." Those children made life a terror for her. They chased her and taunted her and made her feel a pariah.

II.

Amelia had one friend in a world of strangers. This friend was Joe, an old repairer of shoes who lived in the same tenement as Amelia, and pursued his calling there in his little apartment. Joe was very old—except for his eyes, which were bright and blue and happy-looking, as if they were a little bit of his youth that had forgotten to go with the rest. He was alone in the world, for his wife and children were dead. Exiled from Ireland, he had not found a fortune in a new country, but, instead, misfortune in plenty. Poverty had haunted a life chiefly made up of hard work and grief. He was a devout Catholic, and the things of faith were far more real to him than the things of sense—his every sentence contained a prayer. One loved Joe's goodness because of its humility. His was a character of great rarity. It is thus in the slums—amongst the weeds here and there a flower of surpassing beauty! Joe was not embittered by his troubles, his faith made

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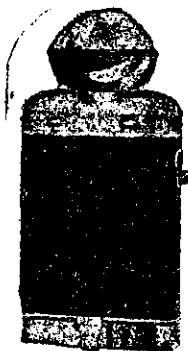
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endurable his limited monotonous life and gave him courage to face the cheerless old age which is the lot of the very poor. The old age of the poor is often one of the saddest sights on earth. "They may not have led the van in battle but at least they have lost their teeth on the camp bread." They deserve something better than to be neglected and forgotten; they seem forgotten even by death. In the midst of poverty, with failing bodily and mental powers, patiently they wait until "Death with his stealing steps" comes to repair his oversight.

A spiritual affinity had been established between Joe and Amelia, so far apart in age and with such different standards of tradition. Joe's chivalrous heart went out in sympathy to Amelia; and to Amelia, Joe's poor room was a refuge in the troubled sea of her life. It was a very poor room—bare to nakedness—containing only an uncomfortable-looking folding bed, a table, a chair, and the implements of his trade. And on the wall—a picture of a Mother and her Divine Child. Amelia would steal into the room and stand timidly with her eyes fixed on Joe until he would look up to find her staring at him. In the beginning of their acquaintance this made Joe uncomfortable, and he could only stare back; but in these staring contests Joe was always worsted, being unable to sustain the fixed, sorrowful look in Amelia's eyes for long—indeed, unaccountably, he would find his own wet with tears before he turned them away. As their friendship progressed, and when Amelia could be spared from her many duties, she would sit with Joe and listen to half-forgotten memories of his boyhood in Ireland. He would tell her stories of the saints and incidents in the life of our Lord. Amelia's scant religious knowledge acquired in the elementary school she had attended was long since forgotten. All that remained in her memory were the hundredth psalm in verse and the names of Jacob's sons. So Joe's teaching fell on "good ground," and no child ever listened to a fairy tale with half the wonder and pleasure as Amelia did when Joe, in his poetic Celtic way, told the story of our Lord from His birth to the crowning act of His life on earth—the crucifixion. And Amelia listened, never dreaming that such a one as she had a share in the love of that wonderful Being.

III.

This forlorn creature, who saw visions and felt emotions, had a vague dream. It was not a dream such as girls have when they weave for themselves a romantic future. Amelia dreamt of finding her mother, who, some instinct told her, had been white; and Amelia thought that she had been abandoned because her mother could not love a colored child.

As Amelia walked alone in the busy streets, her eyes, shining with love and humility, would rove amongst the faces in the crowd to linger on those which wore a mother's smile. Of one or other of those whom she met she would think: Ah! if that mother were only mine! And when they passed her without a glance it was but one pang the more. That she was unloved was her greatest grief; it seemed to her that she was the only person in the world who was quite uncared for.

One day Amelia was returning home—if such a miserable place is worthy of the name—after a day's work which had been much too hard for her frail strength. She was very tired. As she entered the dirty street, wondering if she should meet any of her tormentors, she saw that a fight between two drunken women was in progress, and knew, with relief, that everybody would be engaged in viewing the combat. Taking advantage of this opportunity, she was speeding swiftly along the street when she met a boy who often teased her. The look of fear deepened in her eyes; but for some reason her enemy was in a softened mood. Taking a little card, obtained who knows where, from his pocket he threw it at Amelia's feet saying in derision, "Take that. These are your brothers." Something impelled Amelia to pick it up. On the card was a picture of our Lord with several colored children around His knees. There was no need to tell Amelia whose was the central figure. It was Joe's God. After one glance at it, she slipped the card inside her dress and ran home. She could not look at her little treasure again—for there is no privacy in the slums—until late that night, when, the others being in bed, she drew it from her bosom. She looked at it, and as she looked the knowledge came to her

like a lightning-flash that this Christ, of whom Joe spoke so tenderly, knew also of her. She felt a sudden sweet certainty that she was loved. She fell on her knees with the picture in her hand and gazed and gazed until she could not see it for a rush of tears which seemed to come from her very heart—that poor little heart so hurt and crushed by life that one wondered that it was beating still! Next day Joe was shown the picture, and he confirmed Amelia's great discovery.

"Sure, daughter; I could have told you that you are God's child just the same as anybody else."

"And may I go into your church, Joe?" asked Amelia.

"With pleasure, me child, and why not? You will be welcome."

Thus it came about that Amelia became a frequent visitor to Joe's church, and owing to his teaching she did not feel quite a stranger there, although she did not understand all. As she knelt at the back of the church during Mass the priest seemed to her childish fancy to be poised between earth and heaven, a mysterious link between herself and God. She listened to his clear, compelling voice with the emotion with which one listens to music. It penetrated her lonely soul like a voice from heaven. But she liked Benediction best. The flower-laden altar! Those gleaming lights! That sense of His Presence! She asked nothing more of life than just to kneel there and adore.

IV.

During the winter which followed Amelia took a great liberty. She fell sick! Her nagging guardian resented this, and several times daily delivered, to nobody in particular, homilies on ingratitude, with particular reference to those who, after they had been brought up by a hard-working woman and, just as they were able to earn money, were base enough to fall sick. So Amelia stole more often into Joe's room. She had fits of coughing, when her poor little shoulders shook convulsively, and Joe, looking at her meagre figure and seeing how thin and wasted she had grown, said within himself, "The child is fadin' like snow before the sun."

Then with a kind of desperate cheerfulness he would talk of the summer days when she would be well again.

But Amelia's cough grew worse, and one day in Joe's room she coughed up blood from her lungs. Joe, terrified at the sight of so much blood, which, curiously, he had not expected would be so red, laid her on his bed and sent for a doctor. The doctor came that night but could do little for Amelia, and after he had left Joe stood looking down on that spent figure with a passion of desire to do something for her. For in those dark eyes there was an added mournfulness—the mournfulness of parting. He took his crucifix and placed it within Amelia's small hand. Something forlorn in the timid tenderness with which she handled the crucifix so touched him that he felt near to weeping. "Kiss it, dear little Amelia," he said, and pressed it against her lips.

And then Joe's great idea came to him, which, like all great ideas, seemed so simple that he wondered it had not come to him before. She should be received into the Church.

And next morning on waking from the uneasy dreams that haunt a bed of sickness, Amelia saw beside her the priest whose voice had so often filled her heart with a vogue sadness. She never had thought of him as an ordinary mortal who ate and drank and did any of the commonplace things of life—still less had she thought that he would ever speak to her. But he was there, and holding her ever so gently by the hand.

When the priest left her Amelia lay very still. Her face was transfigured and tremulous with happiness because of a glory in her heart more poignant than anything she had ever felt before.

During the night she had a recurrence of the hæmorrhage and died almost at once. She died on the day on which she was baptised. Happy, happy Amelia! A pariah no longer!

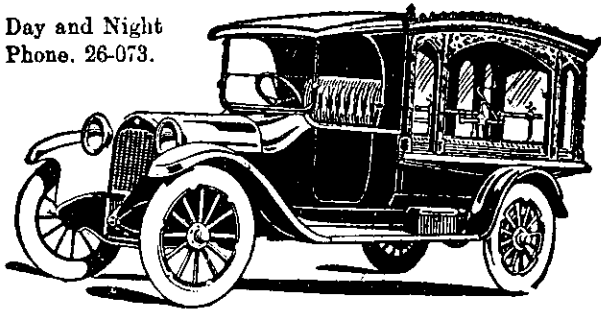
When she was being clothed for the grave there was found, pressed against the heart that had ceased its troubled beating, the little picture of our Lord with the colored children around His knees.

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Catholic Irish in America

(By REV. OWEN B. MCGUIRE, D.D., in the *London Catholic Times*.)

An article dealing with this subject in the *Fortnightly Review*, quoted in the *Catholic Times* of January 27, gives food for reflection. The writer places the number of American Catholics of Irish origin at five millions. I do not agree with his particular conclusions, nor indeed with his premises and arguments. A Protestant official of the Census Bureau at Washington has recently, at the request of the N. Catholic W.C., written an article on the Catholic population of the United States, and he concludes that "a conservative estimate" would place it at twenty-three millions. I believe—and I have given some study to the subject—that, of these, ten millions are of Irish origin. I believe also, however, that if the descendants of all the Irish Catholics who came to what is now United States territory since 1641 were Catholic to-day they would number over twenty millions. I agree, therefore, with the writer's main contention that

The Leakage Has Been Enormous.

The subject is too vast and the causes of the leakage too numerous and complicated to be treated in an article. I shall refer here to but one aspect of the question—the loss of the Faith to the descendants of the Irish Catholics who came to New England alone "in Colonial times"—that is, before the American Revolution. Much light has been thrown on this part of the question in recent years, especially by the work of Dr. Walsh and Mr. Michael O'Brien.

Catholic immigration to New England, previous to the Revolution, was chiefly, though not exclusively, Irish; and hence the question arises: In what proportion did the Irish Catholic immigration of the period stand to the Irish Protestant and British? Recent investigation has upset all former assumptions of Protestant and anti-Irish historians on this subject.

Dr. Walsh's Opinion.

Dr. James J. Walsh, who began to write on the question some twenty years ago, has lately expressed the opinion "it seems probable that these Irish who were transported or came of their own free will [to New England] actually rivalled in numbers the English settlers who came before the middle of the seventeenth century," and he and others have shown that this Catholic stream from Ireland continued to flow down to the Revolution, when, according to Mr. Michael O'Brien's incontestable evidence, thirty-seven per cent. of the muster-roll of Washington's army bore distinctly Irish-Gaelic surnames. An American Catholic priest has recently said that if Ireland's nationhood, and its consequent right to retain, safeguard, and propagate its own native religion, had been conceded in 1621 instead of in 1921, half the population of North America might to-day very well be Catholic. That statement may seem preposterous in view of what has been put forth as "history"; but it was supported by arguments that make it quite credible. However, this aspect of the subject can be treated at another time.

Dean Swift and the Irish Catholics.

In reading the following it should be borne in mind that the Puritans came only in 1621, and then in small numbers. A lurid sidelight is thrown on the question stated above by Dean Swift's essay, "A Modest Proposal," written in 1729, just a century before Catholic Emancipation. The Dean's essay gives a graphic description of the condition of the Irish Catholic population at the time he wrote, and of the causes and circumstances of their emigration. In this respect it is of intense interest, and helps towards an answer to the question proposed.

The essay is, of course, a satire, the most terrible of Swift's, in the penning of which, as I think Taine remarks, not a muscle of his face is seen to move or suggest a smile. But it is well known that to enhance this air of seriousness and reality in such writing, Swift is always scrupulously exact in giving figures and in details. It may, accordingly, be assumed that his estimate of Irish statistics and his description of Irish social conditions are as accurate as it was possible to obtain at the time he wrote.

The Dean on the Condition of the Population.

He estimates the entire population of the island at one and a half million. It may be assumed that little more,

if more at all, than one million were Catholics. The picture he draws of their condition is truly appalling, but amply borne out by collateral testimony. "In town and country," he says, one "sees the streets, the roads, and the cabin-doors crowded by beggars of the female sex, followed by three, four, or six children, all in rags, and importuning every passenger for an alms." What proportion of the whole population he would class as "beggars" is indicated where, speaking of the "beggar's child," he says: "In this class I reckon all the cottagers, laborers, and four-fifths of the [so called] farmers." He "calculates there may be about 200,000 couples whose wives" are of child-bearing age. From these he "subtracts 30,000 couples who are able to maintain their own children." Having made other deductions for various reasons, he concludes that there remain 120,000 children born annually into families without any visible means of support. His "Modest Proposal" is to keep 20,000 of these for "breed," and to fatten the others for sale at one year, to make select dishes for "persons of quality." The landlords, "as they have already devoured most of the parents," would have a prior right to purchase the children. To let them live longer is against national economy; for he reasons:

"I am assured by our merchants that a boy or girl before twelve years old is no saleable commodity; and even when they come to this age they will not yield more than three pounds, or three pounds and half-a-crown at most, on the Exchange; which cannot turn to account the charge of nutriment and rags having been at least four times that amount."

Traffic in Irish Men and Women.

From which it is plain that in the days of Swift a brisk traffic was still carried on by the "merchants" in the commodity referred to in the following passage from Bagenal, quoted by Dr. Walsh: "As one instance out of many, Captain John Vernon was employed by the Commission of Ireland into England and contracted on their behalf with Mr. Daniel Sellick and Mr. Leader under his hand bearing date of September 14, 1653 [76 years before Swift wrote] to supply them with 250 women of the Irish nation above 12 years and under the age of 45. Also 300 men above 12 years and under 50 to be found in the country within 12 miles of Cork, Youghal, Kinsale, Waterford, and Wexford, to transport them into New England." That was but one order, and the traffic was going on as late as 1753. It will be noticed that the minimum age at which they became a "saleable commodity" in 1729 is the same as that stated in this order.

The Manufacture of Crime.

That thousands of Irish Catholics were transported for "crimes" during this period is, of course, well known. "The law" made "crimes" numerous, and they could be and were manufactured as occasion demanded. But there was a constant emigration, which was in a certain sense "free," and surpassed in numbers that of the "criminals." Swift indicates this also. "As they grow up they either turn thieves for want of work or leave their dear native country to fight for the Pretender in Spain or sell themselves to the Barbadoes." "America generally" can and should be substituted for "the Barbadoes." Unable to find work, to help themselves or their dependents, they sold themselves for free passages and a small sum they could leave behind with their unfortunate families. In America they were accepted as bond slaves who could redeem themselves, by labor for a fixed number of years. Hence they were called "Redemptioners." The "merchants" and skippers, of course, pocketed the profits from sale in America.

The "Modest Proposal" and the Emigration.

The causes of this "free" emigration, as well as the conditions they left behind, are also indicated in the "Modest Proposal": "As to the young laborers, they are now almost in as hopeless condition; they cannot get work, and consequently pine away for want of nourishment," so that "when they are accidentally hired to common labor they have not the strength to perform it." As for "that vast number of poor people who are aged, diseased, or maimed . . . I am not in the least pained on that matter because it is very well known that they are every day dying and rotting by cold and famine, filth and vermin, as fast as can be expected." No wonder those able to work, if fed, were willing to leave "their dear native land."

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Sale of Irish Catholic Children.

Besides these two classes—transported “criminals” and “free” emigrants—there was another. Notwithstanding Swift’s information from the “merchants,” it is certain that even while he was writing, and for long after, a brisk business was carried on in the deportation and sale of Irish Catholic children under twelve years of age. It had begun after the defeat of the Confederacy in 1642. Prendergast, whose work on the Cromwellian settlement I have not at hand, furnishes the evidence for that period. O’Hanlon (*History of the United States*, page 47 ss.) estimates that between 1641 and 1654 no less than 100,000 Irish Catholics of all ages were sold into the West Indies and North American colonies. Later on “the crowded exportation of Irish Catholics was a frequent event” (Lingard, xi, 131). That this traffic embraced children and that they were a very “saleable commodity” in New England, at the very time Swift was writing his essay, is shown in the following passage quoted by Dr. Walsh from Mrs. Johnson, a New England Protestant writer (*Narrative of the Capture*):

“In the year 1730 (Swift wrote in 1729) my great-uncle, Col. Johnson Willard, while at Boston was invited to take a walk on the Long Wharf to view some transports who had just landed from Ireland. A number of gentlemen present were viewing the exercise of some lads who were placed on shore to exhibit their activity to those who wished to purchase. My uncle spied a boy of some activity of about ten years of age, who was the only one in the crew who spoke English. He bargained for him. I have never been able to learn the price; but as he was afterwards my husband I am willing to suppose that it was a considerable sum. He questioned the boy about his parentage and descent, etc.”

The story elicited makes it very clear that frequently these boys, and probably the girls, were stolen from their families. “In 1748,” she says, “Gov. Shirley gave him a lieutenant’s commission.” In the period 1641—1654 the merchants of Bristol had agents treating with the Government for Irish men, women, and children to be sent to the West Indies and New England. At last, when those dealers in Irish flesh became bolder and began to seize English children and force them on board their slave ships, the Government revoked the orders. But from Mrs. Johnson’s testimony it is clear that nearly three generations later the traffic was still going on in Ireland. The law was evaded easily.

Lost to the Catholic Church.

The descendants of these people of every class (I am now speaking only of New England) have been all lost to the Church. Absolutely all. And but a very small portion of their descendants can be traced to-day in the American Protestant population. The only indication of their Irish origin would be the surname. But in the case of the children it may be assumed that they were given the name of the family into which they were purchased or even adopted. Mrs. Johnson’s husband received the name of her great-uncle. Again, probably not five per cent. of those Irish immigrants knew their names in English. Even if there was a will to preserve the Irish name, it was written down as it sounded (in Gaelic) to the Puritan ear, or some English name that sounded like it was written in its stead.

Italian Caseys and Murphys.

We have abundant evidence of how such things happen to-day in America, where one finds Italian *Caseys* and *Murphys*, etc. But it is also certain that the name was frequently changed deliberately to conceal the Irish Catholic origin. They did, however, undoubtedly change the character of the original Puritan population. Many writers of non-Irish origin have noted this of American character in general. “The average American,” wrote one of these a few years ago, “so far as I have known him, even when he has not an Irish name, is in character more Irish than he is English.” Bill Nye, the famous humorist, was of the same opinion. And the opinion of Chief Justice Taft is not very different. I quoted his words some time ago in the *Catholic Times*.

As I have said, the subject is vast and complicated, and I fear I have already strained the editor’s patience and space. I shall only add at present one more suggestive argument.

Colonial Militia Muster Rolls.

Notably Dr. Walsh, but also some other Catholic writers, have in recent years shown that in several New England towns whose archives they investigated the muster roll of the local colonial militia contained a majority of Irish-Gaelic surnames; and in one or two cases I can now recall they were nearly all Irish. If Ireland’s right to order her own life, and to care for and protect her own people, had been conceded in 1641 instead of in 1921, the descendants of these people would to-day be Catholic, if not in New England, then somewhere else. No home government with a thought for the welfare of its own people would have allowed their emigration in the manner in which Irish emigration has taken place down even to last year. Even throughout the entire nineteenth century it was always a disorganised, heartless, purposeless dumping on foreign shores of an unprotected population, pure, simple, and religious, but totally ignorant of where they were going and of the dangers of faith and morals that awaited them. *Misericordia Dei quod non sumus consumpti*.

Obituary

MRS. BRIDGET McLAUGHLAN, TIMARU.

The death occurred at her residence, North Street, Timaru, on the 15th ult., of Mrs. Bridget McLaughlan (writes a correspondent). The late Mrs. McLaughlan was born in Co. Tipperary, Ireland, and came to New Zealand some 50 years ago, landing at the Bluff. After her marriage she resided for a time at Winton, then at Dipton and Edendale, and latterly at Timaru. By her kindly and charitable disposition she made numerous friends in all the places in which she had lived. An exemplary Catholic mother, she had special devotion to the holy Rosary; and attendance at Holy Mass was most conscientiously observed by her. In failing health during the past four years her illness became acute during the past twelve months. Her greatest desire during her declining days was to be given sufficient strength to attend Mass, and the privilege of being able to attend Mass on Christmas Day and on Palm Sunday was granted her. She was attended during her final illness by Rev. Father Barra, and died fortified by all the rites of Holy Church. Requiem Mass for the repose of her soul was celebrated in the Church of the Sacred Heart, by Father Barra, who also officiated at the interment in the Timaru Cemetery. The late Mrs. McLaughlan’s husband predeceased her some eight months ago. A family of six sons mourn their loss.—R.I.P.

MRS. ELLEN BOURKE, HAMILTON.

The death is announced of Mrs. Ellen Bourke, wife of Mr. John Bourke, of Hamilton, Waikato. The late Mrs. Bourke (writes a correspondent) was born in Downpatrick, Ireland, 64 years ago. She arrived in Auckland in 1874, and shortly afterwards came to Hamilton. In 1883 she was married in old St. Mary’s Church, Hamilton, to Mr. John Bourke, of the Thames. God blessed the marriage with eight daughters, three of whom gave their life to God in religion, becoming teachers in the Order of Our Lady of the Missions, Christchurch. Six of the eight children survive their late mother. The deceased was descended from the best of Irish stock, and was a niece of the late Father Hugh O’Neill (parish priest of Kilecoo, Co. Down), a true Irish patriot and a man of most saintly memory. Refinement and solid piety were two of the outstanding gifts of the deceased, and these two characteristics she has handed on to her children. Viewed in the light of present happenings, the sacrifices the late Mrs. Bourke made for religion seems almost incredible, and only a soul of the strongest faith would have made them. Her husband and children who are left to mourn their loss must needs be comforted by the knowledge that God who rewards the cup of cold water given in His name will reward a hundred fold, a life of faith such as was led by the deceased. In her last days on earth she was comforted by all the rites of Holy Church, and by the frequent visits of the priests and nuns, and even by a visit of his Lordship Bishop Liston, who happened to pass through Hamilton at the time.—R.I.P.

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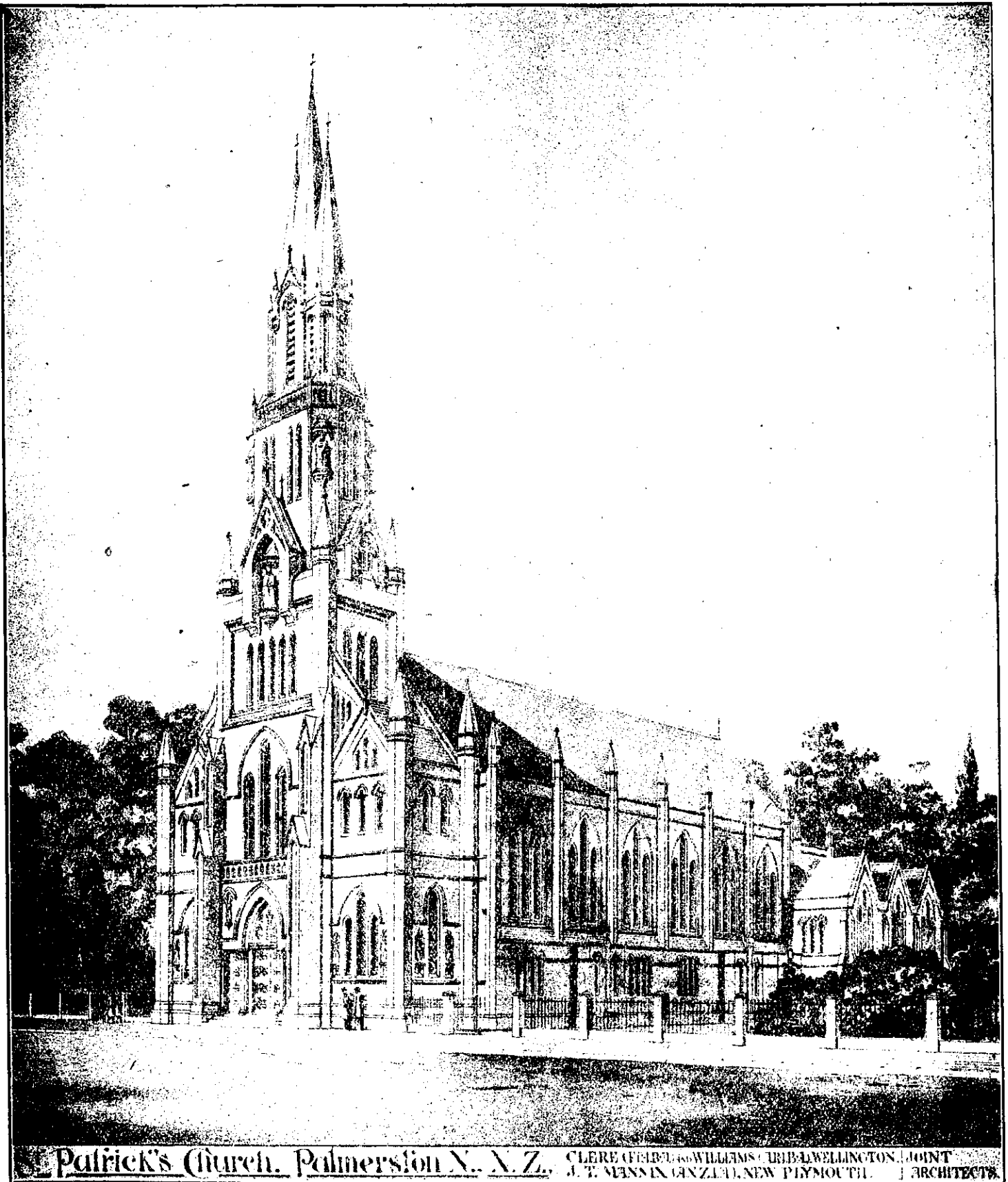
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ST. JOSEPH'S BRANCH.

The fortnightly meeting of St. Joseph's branch, of the H.A.C.B. Society, was held on Tuesday evening, the 29th ult., at St. Joseph's Hall, Rattray Street. The president (Bro. J. J. Marlow, jun.) presided, and there was a large attendance of office-bearers and members. Sick pay and accounts were passed for payment, and other business matters attended to. Bro. D. McBride, delegate to the council of Friendly Societies, gave a report of the proceedings at the recent meeting, and was accorded a vote of thanks. It was decided to hold a euchre tournament in the hall on the 19th inst. The president announced that the annual Communion of the society would take place at the 8.30 o'clock Mass on Sunday, the 10th inst., at the

Sacred Heart Church, North-east Valley. He urged members to attend in full strength and, if possible, establish a record gathering. A social hour was spent at the conclusion of the business.

ST. PATRICK'S BRANCH, SOUTH DUNEDIN.

The fortnightly meeting of the above branch was held in the Catholic Schoolroom, Macandrew Road, South Dunedin, on Wednesday evening, the 30th ult. The president (Bro. E. Mellroy) presided, and the attendance was numerous. The usual routine business (including the passing for payment of sick pay and accounts) was transacted. It was arranged to hold a euchre tournament on the 11th inst. At the conclusion of business all present took part in a question competition, the winner being Bro. F. Mullin, V.P.

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Current Topics

Germany

The Holy See has appointed the Right Reverend Joseph Deitmar Auxiliary Bishop of Breslau, with residence in Berlin. German Catholics rejoice at this new mark of favor of the present Pope who now appoints a resident bishop to the German capitol. German Catholics are making a splendid fight for their full rights of Catholic education. There was a remarkable response to a demand for signatures through northern and southern Germany. In Bavaria alone two and a quarter million names were at once obtained, and accounts from the north represent the campaign as equally live there. The Socialist *Vorwaerts* cannot conceal its anti-Christian joy at the alleged fact that 18,000 Protestants have left their Church in the Berlin district alone.

Rumania

Persecution of Catholics continues unabated in Rumania. Bishop Glattfelder who was compelled to resign by the Bratianu Government is threatened with persecution for writing a farewell letter to his clergy! Monsignor Hirschler, of Cul, in Transylvania, was summoned to answer several absurd charges of which the following are a sample: His church, located on territory which was formerly Hungarian, contained a stained glass window with a picture of two angels supporting the arms of Hungary; he had celebrated the Feast of St. Stephen, Patron of Hungary, last August; and his parishioners had invoked Our Lady as "patroness of Hungary." More ridiculous still was the motion for the expulsion from the Rumanian Senate of Bishop Szechenyi who was not a member of that body at all! A girls' school was attacked because some children wore bonnets of a Hungarian style. Two thousand hymn books were seized because they contained a hymn popular among the Hungarians. Our Mr. Parr would flourish like a green bay tree in such a congenial soil for people given to stupid stunts.

Russia

Persecution increases in Russia as time goes on. The insane anti-Christian hatred in the breasts of the rulers of Russia has no limits. The following historical note from *America* will be of interest to our readers:

"Under the old regime the nominal head of the Russian so-called Orthodox Church was the Czar, who ruled through the Holy Synod. The head of the Holy Synod itself was the procurator, a layman, and a member of the Government.

"After the March Revolution in 1917, in which the Czar was deposed, a Convocation of the Church revived the Patriarchate of Russia. This made the Church independent of the State. Archbishop Tikhon was made the Patriarch, the first since the days of Peter the Great in 1721. The Bolsheviks came into power in the October Revolution in 1917. These men came from abroad and were mostly aliens. According to a publication of the "Unity of Russia," quoted by the *Civiltà Cattolica*, of the 22 who composed the Supreme Council of Commissars in 1920, three were Russians, two were Armenians, and 17 were Jews. Of the 545 members of the executive departments, 30 were Russians, 447 were Jews and 68 of other nationalities. There is no reason for believing that these figures have changed much since 1920. It should be noted that these men are renegades to their religion, and mostly atheists. Their relations with the Orthodox Church, according to a writer in the *Atlantic Monthly* for March, 1923, fall into three phases. At first the Bolsheviks proceeded cautiously, as if they were unsure of the attitude of the people. They began with a violent propaganda against all religion, and for four years concentrated their efforts on the young men. In 1922 the churches were ordered to give up their treasures. Confiscation followed, met by resistance. This was countered by

severe measures; 28 bishops and 1200 priests are said to have been put to death by April, 1922, and many more since then. In the third phase of the persecution the Bolsheviks aimed at a division in the Church itself, so that now there are two Russian Churches, the Orthodox Church, an illegal body, and the Supreme Church Administration, split into many parties. This is the official Red Church. There is said to be a real revival of religion among the people, but the gravest fears are expressed for the Russian youth, who for five years have been exposed to every form of immoral and irreligious teaching. It is forbidden by the Penal Code to teach any religion to anybody under eighteen years of age. This affects Jews, Orthodox, and Catholics alike.

Bible in Schools

The Anglican Synod is much concerned about having the Bible read in the schools of New Zealand. It proposes to make strong representations on the point to the Government. From our experience of the same Government we conclude that one has only to make noise enough to make it do anything short of resigning office and losing salaries and perquisites. If the Bible in the schools became the order of the day, what better would the Anglicans be? What would it avail to have a few neutral lessons read to children by people incapable of explaining them? Are we to suppose that the children would, by private inspiration, derive from the lessons, light and grace to become good Christians for ever after? To suppose anything of the kind is contrary to all experience. To make the movement worth anything, it ought to be provided that the New Testament be read, and that it be explained by men or women who know a great deal about the truths of Christianity, who believe in these principles, and who want the children to believe in them. And, as unfortunately there is no unity of belief among the different sections of the population, it would be further necessary that the explanation be given to the children of each religious body by a teacher who professes their own faith. In other words, unless we have denominational religious instruction it will be worth nothing. There is no use beating the air. What is wanted is not the Bible in the school but the catechism in the school: and the sooner earnest Christians agree that they will compel the Government to grant to Christians this justice, the sooner this country will recover from its moral paralysis.

America's Deal with the Turk

America kept out of European affairs when there was question of political troubles. But now she has come in because there is question of oil and of money to be made therefrom. The Angora Assembly has granted to an American corporation a billion dollar concession which is calculated to provide America with oil and at the same time with the opposition of her erstwhile allies among the European powers. Here is the picture the concession inspires in the mind of the *Literary Digest's* penman:

Four hundred million American dollars will be spent to make the waste places of Turkey in Asia blossom as the rose, and her slums turn into garden cities "under the fairy wand of the Chester concession." Negotiations which have dragged over a period of nearly twenty years came to a climax recently when the Grand National Assembly at Angora, the seat of Government of the Turkish Nationalists, ratified the billion-dollar concession sought by the American interests. This grant empowers the Ottoman-American Development Company to carry out a programme in Anatolia which includes besides the development of what is said to be one of the richest oil, copper and iron areas of the world the building of railways, canals, ports, and cities, forestation, the installation of telephones, telegraphs and electric lighting, and the construction of hotels, health-stations, banks and observatories. One clause in the agreement, according to a Paris correspondent of the *New York Herald*, calls for "the erection in some open and appropriate spot indicated by the Nationalist Government of a perfect capital, with buildings surpassing

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any existing, notably mosques." From the same source we learn that the concessionaries also promise to "form a Turkish working class and imbue the population with a taste for sports and physical exercise." Moreover, they will "establish in the most humble villages the healthy homes necessary for the amelioration of the race and character."

Some Important Decisions

To a large section of our readers the following information will be valuable and interesting. In the Irish Ecclesiastical Record for April, the liturgical editor deals with two points of special interest to convents. He is asked for a reply to these questions:

(1) Is not a convent oratory semi-public according to Can. 1188, §2? Could a nun, for the peace of her conscience, make her confession there to a priest approved by the Ordinary, but who has not got the extraordinary faculties mentioned in Can. 876?

(2) When carrying the Blessed Sacrament in procession to the sick, if nuns with lighted torches accompany a priest, should they walk behind him?

Replies: 1. (a) Yes, it would seem to be quite clear from Can. 1188, §2, of the New Code. (b) Yes, in accordance with Can. 522, provided he is a confessor *ab Ordinario loci pro mulieribus approbatus*, the confession may validly and licitly take place in any church, or oratory, even semi-public.

(2) Before replying we deem it advisable to give a brief description of the whole ceremony in accordance, as far as possible, with the prescriptions of the Roman Ritual. We say advisedly "as far as possible," for ordinarily the circumstances do not permit the carrying out of the full Ritual ceremony regulating the liturgical procession of the Blessed Sacrament from the altar to the sick room. The Ritual prescribes for this procession the use of the *umbrella* and the assistance of clerics or acolytes and torch-bearers, who are to precede the priest, but a decree of the Sacred Congregation, dated December 11, 1903, distinctly says that the custom of women taking part in the strictly liturgical sense in this procession cannot be tolerated. Now in this matter nuns are exactly in the same position as other women, so that they are not allowed to hold the *umbrella* over the priest's head, nor to ring the bell, nor to carry processional torches before the Blessed Sacrament. In the absence of boys to perform these duties, the bell may be rung by a nun to give warning of the approach of the Blessed Sacrament and, if necessary, she may precede the priest to point out the way, but she must not be a participant in the procession in the strict sense; similarly, one or more nuns may, if necessary, go before the priest to light the way, but if there is no such necessity the proper place for all is after the priest.

Preparation: For this ceremony there ought to be ready the following:—*In the Sacristy*: a surplice, stole (white), humeral veil (white), and burse (white) containing a corporal; *On the lowest Altar step*, a *Benedictionale*, or chart containing Prayer of the Blessed Sacrament; *Outside the Sanctuary*: nuns with lighted torches and bell; *In the sick room*: a chair or bench on which to leave the humeral veil, a white linen Communion cloth *ante pectus infirmi*, a table covered with a white cloth, on which are placed a corporal unfolded, two lighted candles, a vessel with holy water and an aspersion, a finger bowl containing water, and a Ritual properly marked.

In convents or hospitals Holy Communion may be given before or after or during Mass in the ordinary way provided that the altar is visible from the sick bed, or, even though the altar is not visible, provided that the voice of the celebrant is audible to the sick person. It is not permitted however to interrupt the Mass for the sake of bringing Holy Communion to the sick, either for the sake of devotion or as the Viaticum in cases where neither one or other of these conditions is fulfilled.

If Holy Communion is given to several in the same room or dormitory, the one Blessing with the ciborium is given at the end to all; if the sick are in separate rooms the full ceremony is repeated in each room.

The Sistine Choir

It is the proud boast of the great Roman choir that its origin dates back as far as the fourth century. When Monsignor Casimiri was conducting part of the choir in England some time ago, this claim was received with little notice by a press that could not be expected to appreciate all that it meant. The average English journalist is not a man of deep research, and it were too much to expect that he should be acquainted with the history of Church music. There is a time-honored tradition that Pope Sylvester established a Singing School at Rome during his reign, which extended from 314 to 325, A.D. Another venerable tradition says that Pope Gregory the Great founded a school about the year 600 A.D. Of the Pontifical Choir founded by Gregory the Great there is no doubt that the present Choir is the lineal descendant. Gregory was not the founder of Singing Schools, but he laid the axe of reform to the root of a system which was not edifying, and in its place he created another which has continued to this day. Hence there is no discrepancy between the two apparently contradictory traditions. If the Roman Choir wants to claim an origin farther back than 1400 years ago, it is justified in doing so by the existence of a Singing School attached to every See, in the year 450, if not in 350. Shortly after the year 600 the Pontifical Choir was recruited from the orphans of the city, but in 450 or 350 the *schola cantorum* was identical with the diocesan seminary. This ancient clerical school was dispossessed by Gregory because, he says: "It has for a long time been a reprehensible custom, and worthy of note, for the sacred ministry of singers, before entering into deacon's orders, to devote their whole time to the cultivation of their voices, altogether neglecting their office of preaching and of the distribution of alms; and the priests, each cultivating his organ to attain an edifying voice, irritating God, while they please the people with their accents." In order to reform the abuses he decrees that "deacons shall not sing at all except in the recitation of the Gospels in the Masses." From the time of Solomon, the levite, and in Christian times down to St. Gregory, the deacon was the precentor of the congregation, which (at least down to the Council of Laodicea) had the right to respond. Later the congregation was excluded from this privilege. Music, on higher and more scientific lines, was introduced, and trained singers, capable of responding to the calls of the new methods and the vaster repertoire, came into being. The monks, from an early period, began to systematise the singing of the offices which they set in a framework of antiphons calculated to make the psalms appropriate to the office of the day. At first, by an antiphon was understood the prelude, the psalm, and the gloria. The singing of offices was common in the East and West by the time St. Jerome had completed his *psalterium romanum* in the year 384, A.D. To swell the *corpus musicale* other non-liturgical devotions were introduced, and lastly the celebrant's part of the Mass was sung. It is evident that at the end of the fourth century the musical repository of the Church was already vast and impressive. Among the Greeks and Romans the Alexandrian chant, half song, half speech, or a system of decorated monotonies, was encouraged until it became a matter of course. From the Alexandrian developed the Ambrosian, and from the latter the Solesmes Chant, which existed, as there is reason to believe, before the time of Gregory. The latter, which became the official Church Chant, evolved from the Ambrosian by degrees in the practice of choirs, and has come down to us indented with the name of its patron, Gregory the Great. Hence, the present Roman Choir is as much in continuity with the ancient choirs of the early centuries as the tree is with the plant or the man with the boy. There has been growth without doubt but it has been organic growth.

Many indulge the fond hope that time will do for them what they themselves neglect to do. But time is no creative or productive force; it does not do anything itself, but affords the active and energetic the opportunity to accomplish things.

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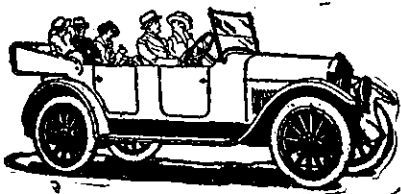
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Answers to Correspondents

OBSERVER.—(a) It is merely a sign of bad manners to call a clergyman by his surname, e.g., to refer to a Father Murphy or the Rev. Mr. Smith as "Murphy" and "Smith." (b) Whistling is regarded as a breach of good manners, especially in the case of females. An old Irish proverb says: "A crowing cock and a whistling woman are heard in hell."

CELT.—There are several books on early Gaelic literature. Douglas Hyde's little manual is excellent. Then there is the larger work in two volumes by Eleanor Hull. For early history and critical inquiries you cannot get better than Eoin MacNeill's books.

STUDENT.—Martial law, by British orders, does not look much like freedom for Egypt. The educational system forced on the Egyptians by the British Government was designed for the continual subjection of the race. Its corner-stones were:

1. The masses must be kept uneducated at all costs.
2. The schools and colleges must produce just a sufficient number of men instructed in such a way as to be merely efficient and subordinate officials to the English master.
3. Self-respect, self-help, self-reliance, self-confidence, sense of nationality, the spirit of independence, and, in short, all that tends to make men great in the real sense of the word, must be systematically eliminated from all schools.
4. The little technical education that there is must be conducted in such a way and in such a spirit as to keep Egypt for ever depending on England for pure and applied science, industry, and trade. (Ibrahim Rashid, in *The Irish Year Book*).

BOOK NOTICES

Celtic Ireland, by Eoin MacNeill;

Phases of Irish History, by Eoin MacNeill;

Women of Ninety-Eight, by Mrs. Concannon;

Daughters of Banba, by Mrs. Concannon.

The Manager of the *N.Z. Tablet* Co. has received a stock of the above named books, all dealing with Irish history. With regard to Dr. MacNeill's two volumes, we can safely say that no serious student of Irish history can afford to neglect them. The author is the greatest living authority on early Celtic history, and in these two works he has given us the harvest of years of patient research. No writer of Irish history can ignore them in future and they dissipate many old fables which were hitherto handed down to us by author after author as true history.

Mrs. Concannon's books are pure gold. She knows her subject and she can write. Apart from the interest of the pages, they are real literary treats in themselves. The *Women of Ninety-Eight* is a moving and pathetic volume dealing with a sad and glorious chapter in the making of Ireland. *Daughters of Banba* is a series of beautiful pictures of the womanhood of Ireland, in every period, and of every class—women of legends, women of the castles, women of the towns, women of the country, and women of the cloister and the cell.

Memoirs of the Future: being Memoirs of the Years 1915-1922. Edited by Ronald Knox (Methuen, 7/6).

The Memoirs are supposed to be written fifty years hence by Opal, Lady Porstock. Needless to say the author is Ronald Knox, a distinguished Oxford convert now a Catholic priest. Some years ago he gave us the story of his conversion in a work of great literary merit which he called, *A Spiritual Arcad*. Readers of that book will be prepared for brilliant writing and for delicate taste in whatever he gives the public, but we doubt if there be any who will not be pleasantly surprised to find in his new book so much keen satire and good humored laughter. Lady Porstock's memories of the events and of the modes of the half-century which has yet to run may be regarded by some as amusing reading, but to us they certainly convey a profound warning. What her faithful pen notes

down from year to year is really to be looked upon as a record of the harvest for which we are sowing at the present time. Thus the book becomes a satire and even a protest against the fads of modern educationists, against the irreligious tendencies of the age, and against the decadence evident in religion, in art, in letters, in everything that matters. The account of her marriage to an American alleged to be taken from the *Daily Mail* some twenty years hence is a fair sample of the humor of the story:

PEER'S DAUGHTER HITCHES MILLIONAIRE ANOTHER AMERICAN COUSIN GETS HIS FROM CUPID.

The U.S. citizen is a brainy lad and it isn't only for titles he comes over this side; I hardly suppose! Wilse Harkness anyhow, Lord Porstock, as he is since those birthday honors set things buzzing, knew a good thing when he saw it. When he found he hadn't foul-hooked an angel (his first impression) he lost no time asking her to nominate the anniversary. So the red carpet will have to be got out against her return to her country seat at Greylands, etc., etc.

Father Knox has written a clever, entertaining book; but it is a serious book all the same. Like the quips of the Court Jesters of other days, it contains deep wisdom beneath its apparent mirth.

Successful Entertainment at Nelson

A very successful entertainment in aid of the church funds, was held recently at the Theatre Royal, before a packed house on each of the three nights (writes a correspondent). The production was one of the best of its kind that local talent has staged, and reflected great credit upon its producer (Miss Beatrice Aydon), who spared no pains to make the performance the success it was. The orchestra, comprising Misses M. Fowler and Flett, and Messrs. Fairweather, Brundell, Mockler, Jackson, and Oakley, did good service, and their two overtures were much appreciated. The programme was well thought out and showed great originality in both dress and dancing. The stage scenery had been very effectively utilised and gave a pleasing background to all items. There was a total of a hundred performers in the production. The boys and girls played up to their parts surprisingly well, as was shown by their eccentric "Gollywog" dance and the presentation of such novelty dances as the "Goblins," and the "Spirit of Pantomime," all of which were well received. Two outstanding children's items were the classical dance, "Spring's Awakening," and the "Powder and Patch" gavotte. Misses E. and L. Reid deserve special mention for their work in the song and chorus, "Smiling," and in the Egyptian dance, "Incense," in which they assisted Miss M. Aydon. The dance, "Tulips' Awakening," by little Ella Robertson was beautifully performed and showed her to be a child dancer of unusual merit. Three songs by Miss E. O'Donnell ("Swanee River Moon"), Miss V. Beel ("Why Should I Cry?"), and Miss B. Aydon ("Alanah") supported by effective adult choruses, proved deservedly popular, as did the song "Merry Moon" by Misses Beel, O'Donnell, Johnson, and Aydon (2). Miss M. Aydon gave two really humorous sketches, "For Love of Mike" and "I'm Fed Up." In the latter she was assisted by Miss V. Beel. Her costumes were most original, and both items received quite an ovation. The Spanish "Cachuca" by Misses W. and M. Berry proved to be a delightful speciality dance. Another outstanding item was the song and dance "Mississippi" by Miss Elva Newman, who played the part of the lisping schoolgirl extremely well. The amount realised totalled £75 net.

The study of American history and traditions is urged by the Rev. Dr. Guilday, professor of history at the Catholic University, as certain to have a wholesome influence towards restoring the old-time chivalry towards womanhood.

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"Unplanned and Undesired"

MR. BELLOC ON THE CAUSES OF THE REFORMATION.

The people of England had no intention of having a breach with Rome. The change was unplanned and undesired.

Anne Boleyn was the author of the divorce and not Henry.

The step was taken not through hatred of the Catholic Church. It was taken dynastically.

The real motive never changed—the determination to keep the Abbey lands. Those who had the principal part in the Government, if they kept the land, cared little for what else might follow.

"Apostle of Anti-Humbug."

Above (says the *Universe*) is Mr. Hilaire Belloc's summary of the early history of the Reformation in England, which he gave in the course of a lecture on "How England Lost the Faith," at the Town Hall, Newcastle, recently, when he spoke in aid of the Catholic Workers' College.

There was a large attendance, including a number of priests interested in the study circle movement.

It was announced that the Bishop of Hexham and Newcastle (Dr. Collins), who was to have presided, was seriously ill.

The chair was taken by Canon Magill, who, in introducing Mr. Belloc, described him as the apostle of anti-humbug and a clear exponent of Catholic principles.

Mr. Belloc, whose reception was most cordial, referred to the subject as a very difficult one to deal with. In no book in any European language he knew of was there to be found the story of the loss of the faith in England. All they had in history were the steps in the process—dates and events.

There were well known explanations as to why individuals lost the faith, though they hardly ever saw a case of the individual who was a Catholic becoming definitely Protestant. But, when a whole Catholic Society could be transformed into a Protestant Society it was difficult to understand.

The First Step.

"The transformation was so profound that the modern Englishman, if put back into the ages of the faith would feel that he was in a foreign country.

"How did so prodigious a change take place; a change which was a complete revolution in the history of Europe?"

"The question is so difficult that I have only a tentative answer to give, the result of a lengthy examination of it.

"There was no intention to have a breach with Rome, and the battle lasted 70 years. The effective dates 1535 and 1605 might be given as the two terms of the movement.

"The change was unplanned and undesired. Anne Boleyn was the author of the divorce and not Henry, and the breach with the Papacy was the first step.

"Other steps were the suppression of the monasteries, the looting of parish churches and cathedrals, and the failure of the restoration of the land under Mary.

"The transformation was complete when James I. went right over to the anti-Catholic side under the advice, and more than advice, of Robert Cecil. The step was taken not through hatred of the Catholic Church or love of Protestantism. It was taken dynastically.

"The Government of the time was never fundamentally Protestant in its outlook or design. That is a very important point.

Henry VIII's Object.

"In the Tudor period everyone knew the power of the Executive, which determined the actions of men, as well as the general policy of the State.

"The game of Henry was to have his own way in politics, and to get money from the monasteries; in the case of Seymour it was merely the getting of money; in the case of Mary an attempt—which failed—to restore the Catholic Church, and in the case of Elizabeth and the Cecils it was dynastic.

"In no instance was it sympathy with the Protestant atmosphere.

"The third reason was motive. This seeming motive often changed, but the real motive never changed—the

determination to keep the Abbey lands. That ran through all the changes of the revolution. Those who had the principal part in the Government, if they kept the land, cared little for what else might follow.

"Breach with Rome was unthinkable to Henry, and it was no more than political."

Mr. Belloc went on to give two examples to prove that Henry left more Masses to be said for his soul than any other English King. When he was a very diseased man near his death, the doctors told him to listen to the Mass sitting down, yet he tried to kneel at the Elevation and stumbled forward, saying, "I would rather suffer anything I have to suffer than show lack of reverence to the Real Presence in the Blessed Sacrament."

Wealth of the Monasteries.

"The man lived and died simply steeped in the process and thought of Catholicism. His breach with Rome was a terrible example of how doing the thing one ought not to do leads to things beyond our conceptions. The suppression of the Monasteries was prompted by the desire to possess the wealth of the Monasteries which, at that time, were something like the great shipping lines, coal mines, and railway mines of to-day. They possessed immense wealth. There had been no little tampering with that wealth before the Reformation took place.

"When the wealth of the Monasteries was swept away, the economic basis of the Church was swept away, and the people were deprived of the full liturgy of the Church which was performed in all its magnificence and preserved in the Monasteries."

In the succeeding stages, Mr. Belloc mentioned the seizure of the Abbey lands, and their distribution among courtiers and others. To these men wealth was a great attraction, and at the King's death they saw the opportunity of becoming immensely wealthy, and they took it.

"It was Seymour who first got rid of the Mass and introduced services in the vernacular. He thought to get rid of the sequence of the Mass, of its order, and all that it contained. When there was no Mass there was no use for altars, and the loot of the churches was swept into the pockets of the new landlords.

"That revolution was not as great as the suppression of the Monasteries, but it came next.

Why Mary Failed.

"Mary tried to bring back the Mass and the hierarchy, and it was immensely popular. It was in the habits of people. But, before Mary died she became unpopular. The violent persecution which she introduced was repugnant to the people, and created a reaction.

"It is ridiculous to say that Mary's reign was repugnant to the people because they were Protestant. It would be as correct to say that the people of England to-day are teetotallers—sheer nonsense!

"If instead of the persecution, Mary had restored as far as could be the Abbey lands, that would have been immensely popular, but it was not done.

Cecil and the Gunpowder Plot.

"In 1605, quite half England strongly sympathised with the Catholic faith; of the remainder, only a portion had definitely adopted the Protestant religion.

"Then Cecil brought to a head the Gunpowder Plot. Whether Cecil suggested the plot or only heard of it, he certainly knew all about it, and made it mature at the right time.

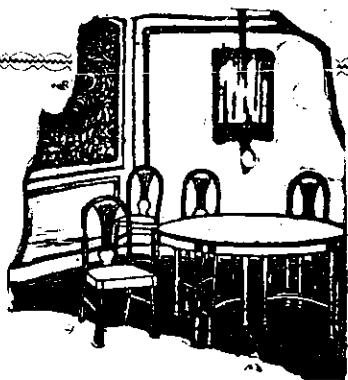
"Its effect upon the people was that by 1668 the Catholics had dwindled to an insignificant body. The faith was practically stamped out."

"We have now," he said, "come to this situation: that either the negative forces around us will kill us or we shall transform them. It is to transform them that we are assisting the work of the Catholic Workers' College."

"I Might Have Known" what others knew
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WANGANUI NOTES

(From our own correspondent.)

May 29.

Castlecliff had a fancy dress evening on May 12, the prize for the best fancy dress (American Flag) being won by Miss Zita Tracy. It was a very successful and enjoyable evening—euchre, supper, and dance. Mrs. O'Sullivan, one of our good workers at that end of the parish is, unfortunately, ill in hospital just now. We all hope she will soon be better.

Gonville held its second social on May 24, everyone working so hard beforehand selling tickets that, when the evening came, the hall was packed and emergency tables had to be brought in. Gonville blazed the trail here last season for good prizes, and as they intend keeping the reputation they have earned, those who patronise the euchre parties are sure of a good evening. The ladies' first prize was won by Mrs. Benson (a bag of sugar), and the gentlemen's first—an order for goods—was won by Mr. Kruse. It is going to be a "points' prize" season, as last, with the promise of something really good at the long finish. The working committee this winter is a mixture of old and new members—Mesdames Connor (2), Gordon, Burrell, and Messrs. L. Fromont (secretary), Markham, Rains, Baker, and Burrell.

Reception of Children of Mary on Sunday night during devotions, thirty girls receiving their medals and cloaks. It was quite an evening in Our Lady's honor—Rosary, sermon by Rev. Father Reardon (Jerusalem), and, as is customary at these receptions to sing the "Ave Maria Stella" and the Magnificat," these were sung by the choir and the congregation. We do not often get the old hymns and never the psalms as we do not have vespers, and it was quite a relief to remember them well enough to join in. On Tuesday evening the Children of Mary had a social, just to themselves in the Lodge room at the Villa Maria. About thirty girls came along for a couple of hours to chat, play games and cards, sew, knit and have supper before going home. We have great hopes of getting the Children of Mary and other girls interested enough in each other to make these informal evenings happy, and, certainly, this week's one was quite successful and pleasant.

Monsignor Coffey Memorial Fund

Contributions to the Monsignor Coffey Memorial Fund have been received from the following:—Mornington (per Miss Scannell), £2 7s 6d; J. R. M. (Lawrence), £5; Mrs. Gleeson and Mrs. Rice, £3; Mr. F. Dunn, £2; Mrs. (Capt.) Hankey, Mr. John Carroll, Mrs. Cameron, and Mr. Patrick Sheehan each £1; Mrs. Sullivan, Mrs. Stuart, Mrs. Lynch, Miss Hartstonge, Mr. P. Merchant each 10s; Miss Hand and Miss McQuillan each 7s 6d; Mrs. Muirhead, 5s.

Further contributions may be forwarded to Rev. Father Foley (Treasurer) or to the Secretary, N.Z. Tablet Co., Ltd.

CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

FOOTBALL AT ASHBURTON.

TO THE EDITOR.

Sir,—In your football notes in last week's issue, when reporting upon the local Old Boys—Celtic match, we were disagreeably surprised to note reference to a certain prominent player playing for our opponents. The comment was in the nature of a thinly veiled sneer, and in all the circumstances of the case, in very bad taste. The player in question was asked to play for the Celtic Club, but had definitely promised to play for Old Boys weeks before coming to this district, having been a member of that club a few years back before the Celtic Club was formed.

We strongly resent the remarks made by your correspondent when criticising an individual, and as a club we trust you will publish our disclaimer of any association with the slurring reference made to this player.—I am, etc.,

J. F. MCCORMICK,

Hon. Sec. Celtic Football Club.

Ashburton, May 28.

Faithful Irish Exiles

Pioneers of the Faith in Many Lands

(By MAGDALEN ROCK, in the *Catholic Herald*.)

Saint Patrick came to Ireland in 432, and in the next century Columba, led by remorse or by the missionary spirit that to the present seems characteristic of the Irish race, left his own loved land to found the famous monastery of Iona, from which Scotland and Northern England were brought and re-converted to the knowledge of the true God. Irish bishops governed the See of Lindisfarne; an Irish monk founded old Melrose; Adamnan, the biographer of Columba, is among the best Latin writers of the Middle Ages.

Towards the close of the same century, Columbanus departed from Bangor, with twelve companions, to found Luxeuil and Bobbio; the memory of Saint Gall survives in Switzerland, where a canton bears the name of one of the most earnest of Columbanus's disciples. Saint Frigidian was Bishop of Lucca for twenty-eight years of work and miracles; Livinus died a martyr in Flanders in 633; Saint Fiacre, who flourished about the same time, founded a monastery near Meaux, in France; Saint Fursey, whose visions gave Dante inspiration, died venerated by all in 648, after founding a monastery in East Anglia, and a more enduring one at Lagny, near which Saints Folian, Gobban, and Decuil died in the odor of sanctity.

Irish Saints and Scholars.

Saint Arbogast was Bishop of Strasburg in 646, and another Irish saint, Cathaldus, ruled in far-distant Taranto; Fridolin the Traveller founded monasteries in France and in the islands of the Rhine; Saint Virgilius, whose scientific opinions startled the world, was Bishop of Salzburg in 785, and another, Dicuil—the Geographer—flourished about the same period, and is said to have visited Iceland.

Saints Donatus and Andrew are the pride of Fiesole, as Saint Rupert and Marianus Scotus are of Ratisbon; Clemens and Albinus delighted the scholars of the court of the great Charlemagne, while the wonderful learning and eccentric genius of John Scotus Erigena, who combined scholastic and mystical theology, drew on him praise and blame.

When religious persecutions ceased in Ireland poverty drove the Irish across the seas to be a new Order of missionaries. The names of Quin, Carroll, Hayes, Murphy, and Casey are amongst those of the Jesuit missionaries who labored in the seventeenth century in Maryland and Virginia; among the signatories of the Declaration of Independence are fourteen Irishmen; thousands of Irish soldiers and hundreds of Irish commandants fought both in the War of Independence and the Civil War, and nearly one-half of the Presidents of the United States were of Irish descent.

The Irish Exile's Mission.

The mission, however, of the modern exiled Irish has been the building up of the Church in other lands. It would be a weary task to essay to detail what the poor exiles of Ireland have accomplished in this respect. From the time of the first Bishop, John Carroll, of Baltimore, to the present there is not one single diocese or archdiocese in the wide extent of the States but has been governed by men of Irish birth or of Irish descent. The constant arrival of the exiles, driven from their country by unfair treatment, by famine, and by necessities of many kinds, have provided the congregations which supply the clergy to minister to their spiritual welfare. In 1908 there were nine archbishops and forty-eight bishops of Irish birth or descent governing the territory of the Church in the United States. The same race has furnished the cardinals to the Church in the States. The renowned Bishop Spalding has written: "No other people could have done for the Catholic faith in the United States what the Irish people have done. Were it not for Ireland Catholicity would be feeble and non-progressive in England, Australia, and America." The number of Irish priests who have toiled in America through the last two centuries cannot be computed.

The Irish transported to the convict establishment in Botany Bay, in Australia, were not criminals. Most of them had been convicted on the grounds of religion or

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politics, and were, under the blue skies of Australia, deprived for long years of priests, sacraments, and religious services. Severe punishment attended their constant refusal to attend Protestant services.

"Felon" Priests.

Among the miscalled felons sent out to the convict settlement in 1798 were three priests—Father Harold, of Dublin; Father O'Neil, of Cork; and Father James Dixon, of Waterford. Frequent remonstrances addressed to the home authorities by the governors of the settlement on the injustice of denying the Irish the consolations of their religion had at length effect, and the last-mentioned priest was permitted to minister to his co-religionists, but the facilities for doing so were almost unavailable. At length the sacred oils were brought from Rio Janeiro: a chalice was fashioned out of tin, while vestments were manufactured out of damask hangings given by a charitable lady. In 1804 Father Dixon was made Prefect-Apostolic of the new territory, called New Holland, and the two other priests received faculties from home. This good state of things did not last long. On the misstatements of a few bigots, the home authorities revoked the permission they had given, and Father Dixon, worn out by years of labor, returned to Ireland in 1803, and died pastor of Crossbeg, in Wexford.

The Faith at the Antipodes.

It was eight years before the appeal of a Father Hayes, whose brother was a political convict in New Holland, resulted in the appointment as Prefect-Apostolic of New Holland, with faculties to administer Confirmation, of a Father Flynn, an Irish Cistercian. He was not, however, long permitted to exercise his sacred functions. He was arrested after celebrating Mass in the house of a man named Davis, and the pyx containing the Blessed Sacrament lay safely guarded in a cedar press, till at the expiration of two years two priests arrived in the colony. Davis gave the house and the land about it as a site for the Church of Saint Patrick.

In 1820 Father Therry took up work in Sydney, while his companion, Father Connolly, proceeded to Tasmania, where he dedicated his first poor, little church to Saint Virgilius, his countryman.

It was Bishop Ullathorne who was largely instrumental in bringing the unsatisfactory state of the eighteen thousand Irish Catholics in New South Wales to an end. During a visit to Ireland he secured several priests for the Australian Mission. Father MacEnroe had been appointed chaplain of his fellow-countrymen of the penal settlement in 1832, and for over thirty years he labored strenuously in his chosen sphere. His great energy was directed to the establishment of an Irish Hierarchy in Australia, and for this he strove incessantly until his death in 1868. English diplomacy in Rome labored when the appointment of an Australian Bishop was in question for the appointment of an English ecclesiastic. This diplomacy was defeated when Bishop Goold became the first Bishop of the Australian continent. Ninety-five per cent. of the Catholics of Australia were at that time Irish.

Bishop Goold brought over several foundations of Irish nuns. The Sisters of Charity were the first to arrive; after them came the community despatched by Mother Mary Aikenhead, of whom a novice was the first nun to have the privilege of making her vows on Australian soil. She died as recently as 1892 at a green old age.

The first Bishop of South Australia was Father Murphy, a native of Meath; and Father Brady, who was the pioneer priest of West Australia, was the first Bishop of Perth. Father Therry, who had reached Sydney in 1820, was the first priest to visit Queensland, and an Irish Franciscan, Father Geoghegan, said the first Mass in Melbourne in 1839.

Thomas Poynton, an Irishman, was the first Catholic to settle in New Zealand. His wife carried her first child to Sydney for baptism. Her second child was taken the thousand-mile journey for the same purpose. This family gave much assistance when the Marist Fathers finally reached New Zealand in after years.

The fight between France and England on American soil in the eighteenth century was the cause of many Irish soldiers settling in Canada; some had enlisted in the French service; many deserted from the army of England; and

others had been taken prisoners by the French. Later many disbanded soldiers settled in the province of Quebec, where they were kindly received and sheltered by the French peasantry.

Catholicity in Canada.

But there was not much Irish immigration into Canada till the beginning of the nineteenth century. The evident desire to crush out the Catholic Church did not make "Our Lady of the Snows" a happy ground for Irish Catholics, and it was not till Bishop Plessis took up work that Catholics enjoyed any rights or privileges. In 1803 a Talbot of Malahide secured nearly seven hundred thousand acres in Western Ontario, and on this land many Irish settled.

In the summer of the year 1847 one hundred thousand Irish people, flying from the famine in their own land, found death from fever in the seaports and river towns of Eastern Canada. Numbers of devoted priests and nuns carried the consolations of religion to the perishing people. Official figures show that over thirty thousand souls died, while other reports put the figures far higher.

In the records of the Latin republics of South America Irish names appear frequently. The first Irishman whose name occurs in the history of the South American continent is that of Father Field, a native of Limerick, who spent forty years in missionary labor in Paraguay. He arrived in Brazil in 1577, and after ten years departed to work among the barbarians of Paraguay in company with Father de Ortega, another Jesuit. It is said that those two Jesuits baptised no less than one hundred and fifty thousand Indians. Father Filde, as his name is written in South American records, died at Asuncion in 1626.

South American Pioneers.

Incredible as it may appear, there were many Irish-born viceroys governing Chile, Peru, and Mexico prior to the wars for independence, and in the colonial ranks, as in those of the Spanish, Irish soldiers fought. Many Irish were honored in Argentina prior to the defeat of the Spanish; and such names as Dillon, Butler, Sheridan, Farrell, etc., are yet known in the state. The interests of the Irish colony were seen to by a friar named Burke, and afterwards by Father O'Gorman, who was sent out to minister to his countrymen by Archbishop Murray, of Dublin, in 1829.

The name of Father Daly, a Dominican, is beloved still in the country where he labored, and he was intimately connected with the spiritual and temporal prosperity of the large Irish community of Buenos Aires. He brought over a company of Sisters of Mercy from Dublin, though these were afterwards driven out of the city. They were intimately induced to return. An Irish Passionist prepared the way for the Passionists' Congregation.

Chile and Peru revere the memories of the two O'Higgins, Ambrose, the "Great Viceroy" of Peru under the Spanish, and his son, Bernard, the Dictator of Chile. General John McKenna, of Tyrone, did good service when the war against Spain broke out, while John Devereux fought under Bolivar. Many other Irishmen are mentioned during that period.

South Africa.

The Catholics of South Africa are either mostly all of Irish birth or extraction. In 1832 Bishop Ullathorne found only a single priest in South Africa. In 1835 the Holy See sent Father Griffith, an Irish Dominican, as Vicar-Apostolic to Cape Town; all his successors without exception have been Irishmen. The Transvaal became a separate vicariate in 1904, when an Irish prelate, the Right Reverend W. Miller, became first Bishop, and the Vicar-Apostolic of the Eastern district is Bishop MacSherry, who was consecrated by Cardinal Logue in 1896. The Vicar-Apostolic of Kimberley is another Irishman, the Right Rev. Matthew MacGeoghan.

The constant flow of Irish immigrants into England gave a great impetus to the cause of Catholicity in England and Scotland; it was fitting, therefore, that the first head of the restored hierarchy should be the son of Irish parents. It is absolutely impossible to estimate the numbers of the Irish priests that served in Great Britain during the last century. They were found everywhere—in the great mining centres, in manufacturing districts, and in the crowded seaport towns. Nearly all Catholics in the Army and

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DUNEDIN

Navy in pre-war times were Irish, and the churches and convents and schools that have sprung up all over England are largely the work of the Irish working man. Ten per cent. of the Catholic churches of Scotland are dedicated to Irish saints, and in Glasgow Irish Catholics form nearly one-fourth of the population.

Thus it would seem that Ireland, mourning for her scattered children, is not only "The Light of the West," sending out her sons and daughters to re-vitalise the Faith in other lands, but the Niobe of Nations also, mourning her exiled children.

ARCHDIOCESE OF WELLINGTON (From our own correspondent.)

June 3.

Owing to the number of aspirants to the priesthood, the accommodation at the Greenmeadows Seminary is not sufficient to enable the work entailed in training students and giving them the necessary novitiate course to be carried on there. The Very Rev. Father O'Reilly, S.M., (Provincial of the Marist Fathers), has just completed the purchase of a magnificent property at Feilding known as "Highden," well known as the home of the late Mr. Walter Johnston. The property consists of over 200 acres, with a large roomy residence, and numerous other buildings. The price paid was £17,000. The Marist Fathers will convert the property into a novitiate, both for the students entering the Marist Order and the priests who are required to undergo their second novitiate course. The latter at the present time is conducted in Blenheim, but will be transferred to "Highden" when it is ready for occupation. Greenmeadows will also be relieved of the first novitiate.

The Redemptorist Fathers are conducting a very successful mission at Kilbirnie. One week is being devoted to the women and another to the men of the parish. Rev. Father Connolly (rector of the parish) is also arranging for the Redemptorist Fathers to conduct a mission at the newly-erected church at Seatoun.

The Marist Brothers' Old Boys' Association will hold a bazaar towards the end of the year for the purpose of raising funds to develop the association. An appeal is being made to the ladies of each parish to render assistance in making the function a success.

Rev. Father Quealy (Petone) is determined that his parish will be provided with an up-to-date and commodious church to meet the demand of his growing congregation. For this purpose he is organising a bazaar, which will take place early in the new year to augment the fund already in hand for this object. The new church will be dedicated to the memory of his heroic predecessor (the late Father J. McMenamin), who sacrificed his life on the battlefields of France whilst engaged in his priestly office as chaplain to the N.Z. Forces.

Rev. Father Connolly, Kilbirnie's popular parish priest, has had many difficulties—principally financial—in the spade work incidental to the formation of a new parish. Commencing his duties some three years ago, he was forced to establish his presbytery in a tent which he erected in the church grounds at Seatoun. Whilst living in the tent he had the misfortune to have his motor car stolen, and when recovered it was practically beyond repair. After spending several months under canvas, he acquired a fine property in Kilbirnie to serve as a presbytery. Later he acquired another property for the extension of the parish school at Kilbirnie, and last year he built a new church-school at Seatoun. To enable him to lighten the financial burden thus imposed, a monster art union and bazaar is being organised, and will be held in a few months' time. There is no doubt that the Catholics of Wellington will assist Father Connolly to reduce his liabilities, as they recognise and appreciate the strenuous work he has been engaged in, in equipping his new parish with the requisites for the spiritual benefit of his parishioners.

The Hibernian Pipe Band will hold a concert on Monday, June 11, at the Town Hall, to augment the uniform fund. A splendid programme has been arranged to which the best of local talent will contribute.

Very successful socials and picture entertainments are being conducted at St. Francis's Hall, Hill Street, under the direction of Father Smyth, S.M., Adm., with gratifying results.

Mr. P. Verschaffelt, who has had a distinguished career in the Public Service, has been appointed the new Public Service Commissioner. The appointment, which was announced by the Prime Minister, takes effect from June 1. Mr. Verschaffelt is the first Commissioner who has risen through the ranks of the Civil Service proper to the controlling position to which he has been appointed. The appointment in 1921 of Mr. Verschaffelt to the position of Assistant Commissioner had the support of the Public Service Association, and as the same grounds still hold good his further promotion will probably find favor. The *Public Service Journal* stated on March 21, 1921:—"The Public Service Association stands for the principle of promotion by merit, with seniority as a make-weight when other qualities are equal; therefore, the appointment of Mr. Verschaffelt as an Assistant Public Service Commissioner has our support and our hearty approval. In addition to his natural ability and high educational qualifications, he possesses an experience gained during his term of office as secretary to the Public Service Commissioner, which must be of great value to himself and to the Commissioner, also an advantage to the service. This practical application of the principle of promotion by merit should encourage young officers to strive to qualify, by study and by a zealous discharge of their duties, for the prize positions in the service which are coming closer to their reach." Mr. P. Verschaffelt joined the Public Service as a cadet in the Lands and Survey Department at Gisborne in January, 1904, and three years later was transferred to a clerkship in the head office at Wellington. On the coming into operation of the Public Service Act, 1912, he was associated with the late Mr. Robert Triggs, Assistant Public Service Commissioner, as inspector, and in May, 1915, was promoted to the position of secretary to the Public Service Commissioner. In May, 1919, he was appointed to Controller of Wills, Trusts, and Agencies' Division, Public Trust Office, and in the following year to the position of chief accountant in that office. On the appointment of his Honor Mr. Justice Frazer to the Presidency of the Arbitration Court, Mr. Verschaffelt succeeded him as Assistant Public Service Commissioner, in which position he was associated with Mr. W. R. Morris, C.M.G., I.S.O., until the latter's retirement at the end of February of this year, from which date Mr. Verschaffelt was appointed Acting-Public Service Commissioner. Mr. Verschaffelt received his primary education at the Marist Brothers' School, Napier, and later attended the Victoria University College, Wellington. He is a Fellow of the Incorporated Society of Accountants (by exam.) and a member of the New Zealand Society of Accountants. He has also graduated as a Bachelor of Laws at the New Zealand University, and has been admitted as a barrister and solicitor of the Supreme Court. Mr. Verschaffelt was at one time secretary of the Newman Society, also of the Thorndon Conference of the St. Vincent de Paul Society, and the Thorndon branch of the Hibernian Society.

The Irish Society of New Zealand, Dunedin

The honorary secretary (Dunedin) of the Irish Society of New Zealand, received by last mail the following letter in response to greetings sent by the society to the Dail Eireann:—

Saorstah Eireann,

The President's Office

Upper Merrion St., Dublin,

April 6, 1923.

A Chara.—Your letter was received by President Cosgrave, together with card conveying greetings from the Irish Society of New Zealand. President Cosgrave desires me to convey to your society on behalf of himself and his colleagues in the Free State Government their sincere thanks for the good wishes and sympathy which your society so kindly tenders to the Dail Eireann.

The situation here at home continues to improve steadily, and the President believes that we are now nearing the end of this transition period during which the country has experienced such troubles, and that in the near future the country will settle down to hard work to gain its right place amongst the nations of the world.

Mise le Meas

G. MACCUNAINN

Ruaidhe Aire.

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Selected Poetry

[The following poems are by children under 12 years of age, and are from the collection of Mr. Caldwell Cook (Principal of the Perse School, Cambridge), the English pioneer in the Play Method of teaching composition. "You can not produce poetry by direct instruction," he says, "but only induce it by creating conditions in which poetry is born."]

Waters of the Ocean

The waters of the ocean
Are sleeping in the sun,
The sands are shining yellow,
When all the work is done.

The waters of the ocean
Are tossed up high and low,
The beach is covered over
With foam as white as snow.

The ships upon the ocean
Are riding on the foam,
And when the day is over,
The evening brings them home.
—LESLIE MACALISTER.

The Wish

To live beside a Surrey wood,
To climb about the sunny hills,
And paddle in the pebbly rills,
And eat wild berries for my food,
And have a dell for my abode,
Hidden away by leafy frills;
To hear the robin's happy trills,
And all the voices of the wood,
To have a streamlet for my bath,
The sun to be my daytime fire;
To bask upon a heathery heath,
Or pick the berries from a briar;
To feel the waters round me seethe
Once more; is all that I desire.
—GEORGE RICHMOND.

The Little Grey Squirrel

A little grey squirrel lives up in a tree,
The merriest squirrel that ever could be,
He frisked and he frolicked and gambolled for glee,
With nuts for his dinner and nuts for his tea;
Never was squirrel so happy as he,
That little grey squirrel that lived in a tree.
—VERNON HART.

Into the Clouds

Sail, my pretty air balloon,
Up beside the silver moon,
Where the tall house-chimneys rise
Like fingers pointing to the skies.

In the clouds I see the towers
Of another land than ours;
With cloud children peering down
High above our smoky town.
—V. V. H.

The Way to Slumber Town

"Which is the way to Slumber Town?
Can I get there to-night?"
"Oh, come when the golden sun sinks down,
And follow my candle's light.
We will walk through the field where the poppies blow,
And climb up stairs of gold;
Up and away where the stars are aglow
With stories that never were told."
—V. V. H.

The Family Portraits

We have some ancient portraits
That hang upon the wall;
Some always look at you, but some
Won't look at you at all.

A week ago last Saturday
I was naughty, and no one knew;
But the portraits looked as if to say
"We are ashamed of you."
—JOHN WOOLLEY.

Autumn

Autumn comes in her glorious mantle of gold;
She comes silently, silently while the leaves drop off the trees
To dance around her feet in joyous welcome.
For she is the queen of all the other seasons.
Spring is gay, and summer is beautiful, and winter
Is happy; but thou, O Autumn, art best of all—
Stately and queenlike. All things do bow their heads
To thee when thou dost come, for they do know thee.
The swallow doth prepare to fly o'er the sea,
To sunny Africa so far away,
There to await the time when winter is passed.
Thou movest quickly and passest from place to place.
The leaves do lie all dead upon the ground,
The trees are bare for sorrow that thou art gone.
—CHARLES GRANT.

Prayer

We pray Thee, Lord and Father,
Our daily bread to give,
And when we are in need, O Lord,
Pity and let us live.
We pray Thee, Lord and Father,
To guard the ships at sea,
For those who are in danger, Lord,
Put all their trust in Thee.
—HOWARD THOMAS.

At the Seaside

The sand is yellow,
The sea is blue;
If you'll bathe with me
I will paddle with you.
The clouds are white,
The grass is green;
And I'll race you up
To the bathing machine.
The sun is hot,
But the waves are cool;
I'd much rather bathe
Than do lessons in school!
—LESLIE MACALISTER.

Swallows

The air is thick with swarms of swallows,
High among the clouds,
Flying all in crowds;
Up the hills and down the hollows,
Swarms of swooping, swerving swallows.
Burnishing, dark blue, darting swallows,
Sailing o'er the sea,
Flying blithe and free;
Every bird the next one follows,
Swarms of flying, floating swallows.
—GEORGE RICHMOND.

The Lady Moon

The Lady Moon up yonder
Is like a silver boat
Upon a dark blue ocean,
All silently afloat.
And when the fairies waken
They climb the moonbeams bright,
And far across the heavens
Go sailing in the night.
—V. V. H.

FEATURES OF THIS WEEK'S ISSUE

Leader—Ireland, p. 29; Notes—Favorite Books; Translations; A Saint's Masterpiece, p. 30. Topics—Germany; Rumania; Russia; Bible in Schools; America and Turkey; The Sistine Choir, pp. 18-19. Complete Story, p. 9; Catholic Irish in America, p. 13; "Unplanned and Undesired," p. 23; Faithful Irish Exiles, p. 25.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JUNE 7, 1923.

IRELAND



THE cables about Ireland are more hopeful than they have been for a long time. The resistance to the Free State Government has crumbled to pieces during the past few months, and even the most unreasonable among his friends have not been able to persuade de Valera from declaring that further armed resistance is futile. He is still the nominal leader of the enemies of the

Government, and although it may be expected that Mary MacSwiney and some of the militant girls and boys will be displeased with his attitude, it seems certain that the rank and file of the forces will rejoice at his decision. It will probably take some time to quell the sporadic disturbances which inevitably follow war of all kinds. There are certainly roving bands throughout the country which will not yield with a good grace, considering that many among them were inspired by no higher ideals than their own interest. It was to such marauders that George Russell referred when he reminded de Valera that his name was associated in the minds of many people with the lechers and thieves who availed themselves of the disturbance in order to defy the Government. But in the course of time law and order will deal with these, and public opinion will sooner or later provide an effective weapon against them.

*

There is no use in saying now that it is a pity that the hopeless fight was carried on so long after it was admitted by those who waged it that the Irish people were on the side of the Government. There is no use lamenting over the senseless and criminal destruction of public and private property, which has left the country to face the future with a terrible financial burden on its shoulders. These things, and so many other things that are better forgotten, belong to the past. Ireland must now face the future and endeavor to make up for the leeway of centuries as well as that of the past two years. What is wanted most is a spirit of reconciliation and a revival of the patriotism inspired by the Gaelic League and almost lost during the recent turmoil. "A.E." lamented recently that so great damage had been already done to the soul of the nation: that the minds of the young were so saturated with terrible images; and that the beauty and the poetry and the nobility of the old movement had so far receded. Others have been saddened by the thought that so much promise of reconstruction and development was stricken

almost at its birth, and that in an economical sense the country had gone back hundreds of years in a short time. We know that the vital inspiration of men like Griffith and Pearse will be missed at present, and that it will be hard to find others to carry on the torch of Gaelic civilisation as gloriously as they carried it. And many of those who worked with them and are still alive are advanced in years and perhaps not a little weary of it all. Hyde is no longer a young man; Sigerson is very old; Moran is still a fighting force, but he has walked the *mezzo cammino* for some years; "A.E." is an inspiration always but he is a poet rather than a worker; many of the ladies who did so much for Irish culture in the past have been silenced by the events of contemporary history and their voices may have become weary. There will be a younger generation, but will it be equal to the elder? Will its spirit have been distorted and crippled and made ineffectual by the images of terror which "A.E." laments? Let us hope not. We have one good reason for hope which "A.E." has not. He is not a Catholic, and he knows from the outside only the wonderful reviving and quickening force of Catholicism. He sees Gaelic culture only from the student's and the enthusiast's point of view. He does not feel its vital unity with Catholic thought and inspiration, and we hardly think he can understand the possibilities that a fervent Catholic revival entails. For our part, we hope against hope to see the shadows of the past receding in the light of a new dawn, and we believe that what will speed the dawn as nothing else can will be a return to religion and a repentance for past errors and hatreds. When the hearts of the people turn to one another again in charity and love, the old inspirations will be reborn. The language will assume its rightful place; Irish music and Irish dances will banish the gloom of the dark days; and once more the work of reconstruction will be taken up and carried forth with courage and serenity.

*

We believe in the greatness of Ireland's destiny. A country that has survived so many trials and preserved through them all her faith, her hope, and her national spirit, is surely intended in the ways of Providence to play a great part in the uplifting of the world. Ireland will enter as a young nation into a world where all the peoples are old and weary, where mercantilism and materialism have corrupted ideals and overthrown the foundations of Christian morality. Once before Ireland held aloft for all Europe the lamp of learning, and drew to her shores men from all countries who were eager for the learning they could find in the ancient schools of Muckross, Ardagh, Clonmacnoise, and Bangor. And her pupils went forth and brought with them strong and pure Christian principles which leavened society all over Europe and helped to make the Middle Ages the era of sanity and of culture and of peace, the era which saw the great cathedrals of Gisors and Chartres and Rheims built by the guildsmen, and heard the deathless harmony of the *Divina Comedia* sounding by the Arno and the Tiber. Ireland, in spite of all her faults, is still the only truly Christian country in the world to-day; and there is no telling what influence she may not be destined to have in the years to come if the present peace is the harbinger of a lasting reconciliation among those who lately opposed one another so bitterly. We are all one in believing that the Treaty wrung from England was far from perfect, and we are all one in believing in the truth of that message that flames from Parnell's statue in O'Connell Street: *No man may set bounds to the march of a nation!* By ways of peace and justice, by fraternal union and unselfish co-operation the Irish Nation will advance on the road upon which she has set her feet, and, in God's good time, our highest hopes for her will see their fulfilment. No man asks the friends of de Valera to give up their hopes of perfect freedom. Free Staters and Republicans love Ireland too well for that. In the wisdom begotten of the errors of the past the old cause will go on until it triumphs completely.

Mairéann an cois coir go deó!

NOTES

Favorite Books

Now and then prominent men are invited by enterprising journals to supply a list of "the hundred best books," or of "the six books they would like to have on a desert island." The lists vary as might be expected, and it is probable that no list gives us the truth and the whole truth and nothing but the truth. The man of common sense, faced with the prospect of life in a desert for a long time, ought to go for quantity as well as quality. Hence, we find the Bible and Shakspeare almost invariably included. But is this playing the game? The Bible is the work of many writers and it contains many books. Shakspeare too contains a whole library of different works. On the same principle one ought to be allowed to select all Dickens, all Scott, and all Balzac. If the selected six included the latter as well as the Bible and Shakspeare, with, say, Dumas for the final selection, the average mortal need not worry for something to read even if no relief ship hove in sight for years and years and years. If the rule were strictly enforced it would be more interesting. Probably the majority of people best qualified to judge would select: *St. John's Gospel*; *The Imitation*; the *Aeneid*, St. Thomas Aquinas's *Summa*, Dante's *Divina Comedia*, and Goethe's *Poems*. Personally, this writer would ponder long before resigning *Nick McQuaid*. Imagine twenty-eight years of a weekly serial as a bulwark against Marie Corelli and Charles Garvice's claims!

Translations

Many people have to depend on translations for their knowledge of the works of the immortal writers. If you can read foreign languages you stand some chance of getting the spirit of the original, but if you depend on English your chances are remote. It is a sad truth that, with few exceptions, English translations are wretched, illiterate often, sometimes unfaithful, and hardly ever attractive. We all remember the awful style in which our *Keys to the Classics* used to give us a distaste for Homer or Virgil, and how they used to make us wonder what any sane person ever saw in the works of these ancient poets. Coming down to more recent times, what trashy things are the English versions of French masterpieces! English attempts to render Italian are awful and abominable from every point of view. And what is bad enough in prose is immeasurably beyond the dizziest limit if the translator tries his hand at verse. If you are not fettered to English the case is not so bad. The French are able to translate Russian literature remarkably well, and one can read a French version with delight. And if you want to explore the almost unknown (to English readers) wealth of Norwegian literature, you will find that the German translations, which we used to buy long ago in Reclam's editions for a few pennies, are really admirable. Probably what is wrong with the English translations is that they are too often mere hack work, done by persons who know neither the original nor their own language sufficiently well to qualify them for their task; or else the translation is undertaken by foreigners who know their own tongue but are not able to represent its genius in decent English. When we talk of Pope's *Homer*, let us remember the caustic criticism: "It is a pretty poem, Mr. Pope, but do not call it Homer." If it occurs to you that Fitzgerald's *Omar* is a good translation, remember that it is hardly a translation at all, and that it is rather a poem inspired by *Omar*, just as Byron's "Know Ye the Land" was inspired by Goethe's song:

*Kennst du das Land wo die Citronen blühen
Und in dunkeln Laub die gold orangen glühen.*

A Saint's Masterpiece

When the Fathers of the Council of Trent placed the *Summa* of St. Thomas side by side with the Bible on the table round which they sat they paid to the

great Dominican scholar such honor as was never paid before to any man. With a contempt begotten not of familiarity but of ignorance, scoffers deride the works of the master of Christian philosophy and theology, but for all their scoffing there is no work of human intelligence worthy to rank beside the large volumes which contain the harvest of the Saint's studies on the eternal truths. For method, for clearness, for logical reasoning the *Summa* stands without an equal. To know it is to know almost all that can be known about theology which is the most sublime study to which the mind of man can apply itself; to study it is to undertake a discipline and a training in clear thinking which is sought in vain elsewhere; to meditate on it is to enrich the mind and heart with spiritual treasures and with learning in its highest form. However, we are not at present concerned with that profound and monumental work, but with another little masterpiece of devotional literature which we owe to the same author. The feast of Corpus Christi brings to priests, with the regularity of the seasons, the office which Aquinas wrote from the fulness of his devout soul in order to honor the Blessed Sacrament and to make it loved among men. It is a wonderful office. It reveals the genius of the author at every turn. In the lessons for the second nocturne we have him at once as a matchless theologian and as a preacher who attains the highest flights of sacred eloquence. Take a passage at random from the second lesson, beginning: *Nullum etiam sacramentum, etc.*, which we attempt to render thus:

"There is no more salutary sacrament than this whereby sins are washed away, virtues increased, and the mind enriched with an abundance of all spiritual favors. It is offered up in the Church for the living and for the dead, in order that what was instituted for the salvation of all may benefit all. In fine, it is impossible to express the suavity of this Sacrament through which the fountain of spiritual sweetness is tasted; and the memory is recalled of that most surpassing love which in His Passion Christ displayed. Whence, that the immensity of this love might be more firmly fixed in the hearts of the faithful, at the Last Supper, having celebrated the Pasch with the disciples, and being about to pass from this world to His Father, He instituted as a perennial memorial of His Passion this Sacrament, the fulfilment of the ancient figures, the greatest of His miracles: and He left to those who were to be saddened by His absence a singular comfort."

It would be difficult to produce any passage in which so much is compact in clear language as in that extract from St. Thomas's sermon. And no less wonderful are the hymns of this office which prove that the Saint was a poet of first rank. In the *Sacris Solemnis* there is a splendid and triumphant ode in honor of the Eucharist, and the language vibrates with spiritual exultation. The *Pange Lingua* is the epic of the Institution, ending in the fervent adoration of the *Tantum Ergo* in which the soul prostrates itself in adoration and wonder before the Miracle of the Love of Jesus Christ. The *Verbum Supernum* is a treatise in theology in the language of angels. And if the Sistine Choir recently taught us to appreciate the beauty of the closing stanzas—the *O Salutaris Hostia*—let us remember that there are also in this short composition four lines to have written which would have been more to the poet Sangulier than all his own works. They are:

*Se nascens dedit socium,
Convalescens in edulium,
Se moriens in pretium,
Se regnans dat in premium.*

The Strasburg Clock

The wonderful working model of the Strasburg Clock, now on exhibition at the King's Theatre, Dunedin, continues to attract throngs of interested and delighted sight-seers. This beautiful model of the famous clock of Strasburg is now on its fourth and final week of exhibition in this city, and will be shown later in the principal provincial centres.

R. H. TODD

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DIocese of Dunedin

The devotion of the Forty Hours' Adoration is to commence at the Sacred Heart Church, North-east Valley, tomorrow (Friday), Feast of the Sacred Heart. High Mass will be celebrated at 9 o'clock, and at the evening devotions at 7 o'clock Rev. Father McLaughlin (Holy Cross College, Mosgiel) will preach. There will be Mass at 7 a.m. on Saturday, and at the usual hours on Sunday. The devotion will be solemnly closed on Sunday evening when the sermon will be preached by Rev. Father Andersen, of Holy Cross College.

The members of St. Joseph's and St. Patrick's branches of the Hibernian Society are to attend the 8.30 o'clock Mass at the Sacred Heart Church, North-east Valley, on Sunday next for their annual general Communion. They will afterwards assemble in the local Catholic schoolroom for the customary Communion breakfast.

A week's Retreat for the members of St. Joseph's Cathedral Sodality of Children of Mary, conducted by Rev. Father Mitchell, C.S.S.R. was concluded on last Sunday evening. The sodalists and aspirants approached the Holy Table at the 7.30 o'clock Mass at the Cathedral, and in the evening 17 aspirants were consecrated Children of Mary by Rev. Father Foley, Adm.; assisted by Rev. Father Mitchell. One hundred and sixty Children of Mary in regalia were present. The Retreat was most successful, the chapel of the Dominican Nuns being crowded each morning and evening by fervent sodalists and aspirants. The sodality will be glad to welcome any young ladies desirous of becoming members, and will meet in St. Joseph's schoolroom on next Sunday at 5.30 p.m.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the eleven o'clock Mass. After compline in the evening an impressive sermon was preached by Rev. Father Mitchell, C.S.S.R. in the presence of a crowded congregation. There was the usual procession followed by Solemn Benediction of the Blessed Sacrament.

ST. PHILOMENA'S COLLEGE, SOUTH DUNEDIN.

At the examination held recently in connection with the Business College, Sydney, the following students of St. Philomena's College, South Dunedin, were successful in gaining their certificates:—Book-keeping: Intermediate grade, Veronica Harrington; elementary grade: Lelia Campbell, Josephine Smith, Kathleen Kelly; junior grade: Kathleen Golden, Philomena Stewart, Awalieta Lynch. Lelia Stewart; shorthand: intermediate grade, Veronica Harrington; junior grade: Josephine Smith, Kathleen Kelly, Kathleen Golden, Philomena Stewart, Awalieta Lynch, Lelia Stewart; typewriting: intermediate grade, Veronica Harrington; junior grade: Lelia Campbell, Philomena Stewart, Josephine Smith, Kathleen Kelly, Kathleen Golden, Lelia Stewart, Awalieta Lynch.

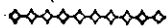
NORTH-EAST VALLEY BAZAAR.

The bazaar, for which active preparations have occupied the attention of an energetic committee and equally hard-working stallholders during the past few months, is to open next Monday evening at the Sacred Heart schoolroom, North-east Valley. The object of the undertaking is to liquidate an existing debt on that portion of St. Joseph's Cathedral parish, and also to meet liabilities which the Rev. Father Foley, Adm. was obliged to incur in effecting some necessary improvements in the church (the installing of the electric light, etc.) and surroundings. The Valley parishioners are among the most zealous and generous of the whole city and suburbs, and are always to the fore in every movement for the general good, and advancement of the parish. They thus naturally look for wide support towards their present effort, and, judging by the co-operation of all which is so striking a feature in regard to the Catholics of Dunedin and their friends, the good people of the Valley will not be disappointed. This certainly is an opportunity for united action, and it is earnestly trusted that all will rally round their devoted pastor and show how they appreciate his good and zealous work among them by making this, his first big venture in the parish, an outstanding success. Attractive programmes will be given each evening, and in many other ways patrons will be well repaid for a visit to the bazaar any evening during its season.

An excellent concert in aid of the bazaar stalls' fund

was given by St. Joseph's Cathedral Choir on last Thursday evening, in St. Joseph's Hall, in the presence of an appreciative audience. The sincere thanks of the bazaar committee is tendered to the conductor (Mr. A. Vallis) and the members of the choir for their kindly assistance on the occasion.

The final card party in connection with the refreshment stall will be given at Mrs. Thompson's tea rooms (opposite the Botanic Gardens) this (Thursday) evening. An invitation to all who can possibly attend is cordially extended.



Invercargill

(From our own correspondent.)

May 28.

The Marist Brothers' Old Boys' Association held a euchre party and dance in the Victoria Hall on Tuesday the 22nd inst. in aid of the parish funds. The function was a great success in every way, and the energetic secretary (Mr. E. Fogarty) deserves to be congratulated on his efforts. The ladies' committee, presided over by Mrs. A. Pasco, carried out their duties to the satisfaction of all.

A very happy little function took place in St. Joseph's schoolroom a short while back, when the pupils of St. Catherine's, St. Joseph's, and the Marist Brothers' School gave a combined entertainment in honor of the silver jubilee of Sister Mary Anthony. The chief item was the very beautiful scene showing the trial of St. Agnes as portrayed in "Fabiola." Miss M. Loughnan made a charming St. Agnes. The part of "Fabiola" was well sustained by Miss M. Gonley, while Miss N. Loughnan was truly imperial as the despotic Emperor. Minor parts were well acted by Miss R. Lynch and Miss L. Hallamore. The wee ones sang and danced to the delight of all. A twelve-hand reel in which six of the boys took part was a pleasing item. Master A. Staunton sang "The Minstrel Boy" and "Mary," and with Master G. Wybrow gave a fine rendering of Denza's "Nocturne." The boys' choir also contributed to the festivities. At the conclusion of the entertainment, Mr. T. J. O'Brien, a visitor from Melbourne, conveyed to the jubilant the greetings of the children. He congratulated them on their performance which, he said, compared with Melbourne's best.



Successful Mission at Helensville

(By telegraph from an esteemed correspondent.)

The mission held by Father Vincent in this parish concluded last Sunday. It extended over two weeks. The first week was given to those in out-districts. The mission attendance is considered a record, also the number at general Communion on Sundays. All were very pleased with the instructive sermons which were moving pictures of ways and means to heaven, and even good enough for Retreats of religious and clergy.



Farewell Social at Addington

The Oddfellows' Hall at Addington (Christchurch) was the scene of a very enjoyable social the other Thursday evening (writes a correspondent), when the local Catholic Tennis Club and friends to the number of about 70 were in attendance. Competitions and popular choruses proved interesting features of the programme. Items were contributed by Mrs. F. McCormack, Misses M. Halpin, G. Baker, and I. Wildermoth, Rev. Father O'Meehan, Messrs W. Talbot, and J. Lockhart. At an interval in the proceedings Rev. Father O'Connor, on behalf of the local clergy and altar boys, presented the guest of the evening with a rolled-gold pencil case, suitably inscribed, and in a few words assured the recipient of the sincere good wishes of all his friends. Next came the presentation of a solid leather suit case from the tennis club members, and the president of the club (Rev. Father O'Meehan), in making the presentation spoke of the very good feeling which always existed between members of the club and their secretary, and expressed the feelings of regret felt by all at his departure from Addington; at the same time congratulating him on his promotion. Then Mr. R. Grose, president of the local branch of the Hibernian Society, on behalf of his fellow office-bearers presented Mr. O'Connell with an inscribed silver cigarette case and holder, and he also assured the recipient of the good wishes of all members of the branch. The guest of the evening, who was greeted with applause

and the singing of "For He's a Jolly Good Fellow," in a particularly neat speech thanked all the speakers for their kind words and also for their presents, which he assured them were deeply appreciated by him. A very dainty supper was then served by the ladies, and the singing of "Auld Lang Syne" brought to a close a very successful function. The accompanists were Mrs. W. Talbot, Mrs. F. McCormack and Miss M. Halpin. Amongst those present were Rev. Fathers O'Connor, O'Meeghan, and Quinn.

MARRIAGE

LYONS—SHEERIN.—On April 26, at St. Mary's Church, Gisborne, by Rev. Father Lane, Thomas Bolan, fifth son of Mr. and Mrs. W. Lyons, Waipawa, Hawke's Bay, to Mary Frances (Molly), eldest daughter of Mr. and Mrs. T. Sherrin, Rockingham, Boyle, Ireland.

DEATH

BOURKE.—Of your charity pray for the repose of the soul of Ellen the beloved wife of John Bourke, who (fortified with the rites of Holy Church) died at her residence, 53 Te Aroha Street, Claudelands, Hamilton, on May 19, 1923; aged 64 years.—Sacred Heart of Jesus, have mercy on her soul.

IN MEMORIAM

COWAN.—Of your charity pray for the repose of the soul of Katherine Cowan, late of Waitahuna, who died at her daughter's residence Waimate, on June 2, 1922.—Sacred Heart of Jesus, have mercy on her soul.

DIREEN.—Of your charity pray for the repose of the soul of Richard Francis Direen, who died at Oamaru, on June 5, 1920.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving mother.

FLEMING.—Of your charity pray for the repose of the soul of John Fleming, who died at New Plymouth, on May 29, 1922.—On his soul, sweet Jesus, have mercy.

FORDE.—Of your charity pray for the repose of the soul of Cecelia Forde, beloved wife of Thomas C. Forde, Heddon Bush, who died at Invercargill, on May 28, 1922.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by her sorrowing husband and family.

KENNEDY.—Of your charity pray for the repose of the soul of Cornelius Kennedy, who died at St. Andrews, on June 5, 1922.—On his soul, sweet Jesus, have mercy.—Inserted by his sorrowing wife and little niece.

SHEEHY.—Of your charity pray for the repose of the soul of John Sheehy, who died at Hawera on June 2, 1919.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving parents, sister, and brothers.

WANTED

WANTED.—To EXCHANGE SIX-ROOMED HOUSE, Dunedin (all conveniences), good section, for small Dairy Farm, going concern; North preferred. Apply "Dairy," *Tablet* Office, Dunedin.

PERSONAL

Will the Inaha Family, who donated £20 to Indian Missions, please send address to Bert. Gallien. Letter awaits them from Rev. Father Westropp.

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Messrs. Jago, Biggs, Limited, the leading cycle and motor mail merchants in Dunedin, have an important announcement on page 34 of this issue.

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Men can be supplied with any clothing they want at wholesale prices by LOW'S LIMITED, Mail Order Merchants, Box 737, Christchurch. Here are a few lines:—Wollen Socks, 1/6; Linen Collars, 1/-; Soft Collars, 10d; Silk Collars, 1/6; Grand Drill Working Shirts, 5/11; Black Silk Ties, 1/-; LeRoy Oily Coats, 65/-. Suits to measure, £3/15/-. Postage free. Money refunded if not satisfied.

Rev. Father Westropp's Indian Missions

Rev. Father Westropp (per Bert. Gallien, North-east Valley, Dunedin) gratefully acknowledges parcels of stamps, post-cards, etc., from the following:—

J. W. Hill, Winton; K. L., Mangaembo; Mrs. V. P., Pleasant Point; Sisters of St. Joseph, Waipawa; Sister M. Stanislaus, Guilford T.; Miss F., Oamaru; Misses R. M. and K. M., Eureka; Convent, Inglewood; Mr. T. C., Holy Cross College, Mosgiel; Miss M. R. F., Pungareku; Miss B. K., New Lynn; Sister M. Peter, Port Chalmers; Miss E. G., Gore; Dominican Convent, Lawrence; E. M. K., South Hillend; Christian Brothers, Dunedin; B. L., Waipawa; S. M. B., Priory; M. J. H., Waimate; Blenheim; Brother Bowler, Dunedin; Miss R. M., Eureka; Mrs. A. B., Wellington; Miss M. A. U., Sandymount; Miss K. S., Bannthorpe; Sister M. S., Hill St., Convent, Wellington; Miss F., Oamaru; K. McC., Riverside; Miss M. A. S., Reefton; Miss E. L., Napier.

Mrs. D., Hawkes St., Wellington; Mrs. T. K., Temuka; Mr. L. B., Winton; Miss P. M., N.E. Valley; W. G., Dunedin; Miss M. W., St. Albans, Christchurch; Master J. C., Featherston St., Palmerston N.; Miss M. H., Awatuna, Westland; Miss McG., M. G., Waipia; Miss C., Tikokino, Hawke's Bay; Mrs. H., Waikato; J. D., Pungarahu, Taranaki; Miss T. H., Ruatapa, Westland; J. L., Lower Hutt; Miss F., Oamaru; M. M., Cargill St., Dunedin; Miss N., Musselburgh; Mrs. C., Mrs. B. M., Moerake Estate, Hampden; N. McC., Hawera; Master T. McC., Garston; Miss E. M. L., Akaroa; W. O'N., Wellington; Miss R., Ashburton; The Convent, Taihape; E. B., Ashburton; Miss N. C., Woodlands; Miss M. V. L., Wellington; E. R., Greytown; Miss E. McC., Taihape; Miss D. S., Pleasant Point; Children of St. Joseph's, New Plymouth; Miss A. B., Christchurch; A. E., Opunake; Convent Sacred Heart, Timaru; Miss Q., Waipukurau; Miss M. A., Haketaramea; also numerous anonymous donors.

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Our Sports Summary

FOOTBALL IN CHRISTCHURCH.

Following were the scores of the Marists' teams in the matches played on last Saturday week (writes our own correspondent):—Marist seniors v. Sydenham-Lyttelton, 24-3; juniors v. Riccarton, 3-0; 3rd grade v. Linwood, 6-3; 4th grade, a bye; 5th grade v. Linwood, 28-5; and 6th grade v. Y.M.C.A., 54-0.

Liverpool Grand National

REMINISCENCES OF THE BIG CHASE.

The Liverpool Grand National (says a Home paper) is the world's greatest steeplechase. It represents a long, tiring journey of four miles and a half (to be accurate, it is only 24 yards short of the distance). The obstacles to be surmounted are exceptionally formidable, and they are numerous; the competition is always very keen, the best performers being engaged, the pace is very hot throughout, and it is no use taking a bad jumper to Aintree. Thirty times has the Grand National horse to jump in the course of his long journey. Fourteen of these obstacles, however, are taken twice. The two jumps cleared once only are the famous "Open Ditch" and the equally famous "Water Jump," both opposite, or nearly opposite, the grand stand and both frequent sources of discomfort to the field as they complete the first circuit. The celebrated "Beecher's Brook" and "Canal Turn," and "Valentine's Brook," are household words in the world of steeplechasing, and all have taken toll year by year of many much fancied candidates. A "National" winner must possess at least three notable qualifications—viz., a good turn of speed, fine jumping ability, and staying power. He cannot afford nowadays to lay off and wait. He must go on with the others.

The First National.

The first Grand National was run in 1839 and was won by Lottery, who looked like scoring again the following year, when he came down at the stone wall, an obstacle that brought three others to grief also. Lottery ran again in 1841 and 1842, but failed to join that select band of dual winners which includes Peter Simple, Abd-el-Kader, The Lamb, The Colonel, and Manifesto.

In 1848, when Chandler won, the field included a chestnut gelding named Eagle ridden by Johnnie Broome, the prize fighter, who performed quite well until Beecher's Brook was reached, when Eagle refused and Broome took such a toss that he was knocked out, thus losing a wager that he would be in the fourth field from home when the winner passed the post.

First Dual Winner.

The first dual winner was Mr. Joseph Osborne's Abd-el-Kader, who scored in 1850 with 9st 12lbs and with 10st 4lbs the following year, making a record in the former year by completing the course in 9min 57½secs. His performance was excellent, seeing that he only stood 15.2. He was by Ishmael out of a coach mare, purchased for 50 guineas and hunted by Mr. Osborne in Ireland.

A Matter of Opinion.

It will be quite legitimate to disagree as to what were the best horses that have won the famous 'chase. Names such as Emblem, The Lamb, The Colonel, Disturbance, and Cloister will come trippingly to the tongue, Come Away and Frigate in more modern days, Jerry M., and Troystown. When Wild Man from Borneo won it with Mr. Joseph Widger in the saddle, Waterford went jubilantly mad. It may be mentioned here that Salamander, who beat a field of 30 in 1866, was found in a hovel in Ireland and bought for a very small sum.

Cloister's Record.

Cloister put up a wonderful record in the race. Second to Come Away in 1890, he was second again, carrying 12st 3lbs, to Father O'Flynn in 1892, and then with the impost of 12st 7lbs, and with W. Dollery up, he made almost all the running and won in a canter by 40 lengths in 1893.

The Great Manifesto.

For consistency the palm must be given to Manifesto. He made his first appearance in 1895 (Wild Man from

Borneo's year), and two years later beat a big field, ridden by Terry Kavanagh; while again in 1899, with George Williamson in the saddle, Manifesto carried 12st 7lb to victory. Manifesto was third in 1900, 1902, and 1903, and in all his seven appearances in the race only fell once, when in 1900, Algic Anthony won on Ambush II., and Manifesto carried 12st 13lbs into third place. His last appearance in the contest was in 1903, when, after conceding 25lbs to Kirkland, he again finished third.

The Beasleys.

The record of that famous family of horsemen, the Beasleys, must not be forgotten in connection with the event. Of the brothers, we have still Mr. Harry Beasley hale and hearty with us, able to appreciate the prowess in the pigskin of his sons, Willie and Harry. Tommy Beasley won three Nationals on Empress, Woodbrook, and Frigate, and among other historic events, the Paris Steeplechase on Whisper Low. Harry scored on Come Away in 1891, and Willie was second on Frigate in 1888.



SHAUN SPADHA IN THE 1923 GRAND NATIONAL.

The Aintree Fences.

Distance from the start to first fence, 546 yards. The run in, 494 yards.

1 and 17—Thorn fence (gorse), 4ft 6in high, 2ft 9in wide; 2 and 18—Thorn fence (gorse), 4ft 6in high, 3ft wide; 3 and 19—Thorn fence (fir), 5ft high, 3ft wide, with ditch on take off side 6ft wide, 2ft deep, banked up to guard rail 1ft 6in high in front of ditch; 4 and 20—Thorn fence (gorse), 5ft high, 3ft wide; 5 and 21—Thorn fence (gorse), 5ft high, 3ft wide; 6 and 22—"Beecher's Brook," a thorn fence (fir), 5ft high, 3ft 3in wide, with a natural brook on far side 5ft 6in wide, drop 6ft; 7 and 23—Thorn fence (gorse), 4ft 10in high, 3ft wide; 8 and 24—"The Canal Turn," a thorn fence (gorse), 5ft high, 3ft wide, ditch on take off side 6ft wide, 2ft deep, banked up to guard rail 1ft 6in high in front of ditch; 9 and 25—"Valentine's Brook," a thorn fence (fir), 4ft 11in high, 3ft wide, a natural brook on far side 5ft 6in wide, drop 6ft; 10 and 26—Thorn fence (gorse), 5ft high, 3ft wide; 11 and 27—Thorn fence (gorse), 5ft high, 3ft wide, ditch on take off side 6ft wide, 2ft deep, banked to guard rail 1ft 6in high in front of ditch, drop 6ft; 12 and 28—Thorn fence (gorse), 4ft 11in high, 3ft wide, ditch on far side 5ft 6in wide, 4ft deep; 13 and 29—Thorn fence (spruce), 4ft 7in high, 3ft wide; 14 and 30—Thorn fence (spruce), 4ft 7in high, 3ft wide; 15—The "Open Ditch," a thorn fence (spruce), 5ft 2in high, 3ft 9in wide, ditch on take off side 6ft wide, 2ft deep, and banked to guard rail 1ft 6in high in front of ditch; 16—The "Water Jump," 15ft wide over all, with thorn fence (gorse), 2ft 6in high, 2ft 6in wide, 12ft 6in of water, 3ft deep. Distance 4 miles and 856 yards.

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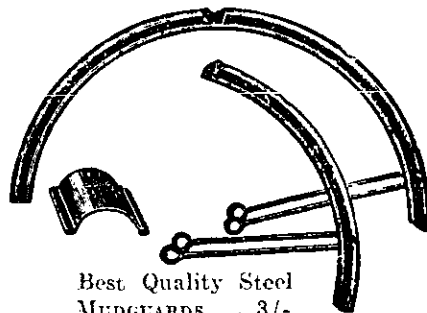
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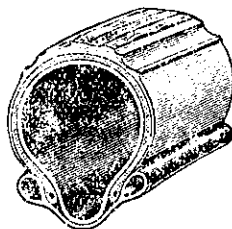
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Commonwealth Notes

NEW SOUTH WALES.

The *Armidale Express*, in a recent issue contains the following appreciative reference to his Lordship Dr. O'Connor:—"On Thursday of last week his Lordship Dr. O'Connor celebrated the 20th anniversary of his consecration as Bishop of the Armidale diocese. Dr. O'Connor, who succeeded to the Bishopric upon the death of Dr. Torreggiani, was consecrated at Armidale by his Eminence Cardinal Moran in January, 1904. Since that time Dr. O'Connor has witnessed big developments in connection with the Church throughout the diocese. His success as an administrator is as proverbial as his widespread popularity. Forty-seven years ago Father O'Connor, as he then was, came out from Co. Waterford, Ireland, in a sailing vessel. The young priest—he was only 27—landed in Brisbane in 1876, and after celebrating his first Mass in St. Stephen's Cathedral set out for Armidale. Father O'Connor, by his untiring zeal, generous nature, and broadmindedness, soon won the hearts of his new parishioners. His career is known by practically every family in Armidale and district. Dr. O'Connor tells many an interesting story of the endurance necessary in the old days, when his district covered hundreds of miles, and the only conveyance was a trusty steed. When he commenced duties his district embraced practically all of the State north of Maitland. It was not until later that Lismore became a separate diocese. In 1876 half a dozen priests were entrusted with the duties now performed by over 30 clerics. His Lordship, who is 74 years of age, is one of the oldest bishops in Australia. His wonderful activity is probably due to the fact that in his younger days he was an athlete of no mean ability."

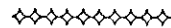
On the day following the feast day of Blessed Peter Chanel, proto-martyr of Australasia, his Grace Archbishop Kelly blessed the attractive little church at Hyde Park, Lidcombe, dedicated to this great Marist (says an exchange). After the religious ceremony a public meeting was held in the church grounds at which the Mayor, Ald. E. Wyatt, presided. Several priests and prominent citizens were present. Introducing the Archbishop, the Mayor said: "We in public life must be a part of the whole. Though we are of various classes, creeds, and nationalities we are all looking towards the one goal." He stated with pleasure that he had spent his youth in Lidcombe, and it was his hope to see one day Lidcombe the premier municipality of the metropolis. He wished the members of the church and their undertakings every prosperity. His Grace the Archbishop, who was very cordially received, said he could assure them that he was indebted to Father McElligott for being invited to bless their church, and to the Mayor and the other public gentlemen and themselves for their presence there that afternoon. "We are all on the common platform," he declared, "as Australians." Referring to the need of prayer, his Grace said that prayer brought the spirit of God. We are made to be devoted to God. Kind words spoken to one another please God. We have to thank Him for all we have received. "As far as the Catholic Church is concerned," continued his Grace, "you may have your own political views, but the interests of the whole community must be the greatest concern. (Applause.) Those who say that religion must not be taught in the schools declare that as the State has adopted no particular religion it (religion) must stay outside. But if you want children to know God they must have it in their intellect. Where is the use of an oath if the man who takes it does not believe in God? Nothing." Touching on the Holy Sacrifice of the Mass, and the privations a Catholic would undergo to be present at it on Sundays, he continued: "We would give our eyes for the Mass. We rest from work on Sundays that we may find rest for our souls. Not only in bread alone doth man live. When at Mass we assist at the very same sacrifice as that of Calvary. 'Do this in commemoration of Me.' We have the self-same Christ offered on the Cross. I am, therefore, very pleased and indebted to you for being here amongst you, who are the pioneers of the Catholic community of Lidcombe, Hyde Park. We are giving back to God what He has given to us. See our orphanages, schools, presbyteries, and churches, and all out of nothing. We are like the birds of the air. God will pay us back a hundredfold, and we are providing for the Catholics of future generations with a church and, later on, a school."

VICTORIA.

The Rev. P. M. Lynch, C.S.S.R., writing on the novitiate of St. Mary's, Wendouree, Balarat, says:—"In the last six years between 40 and 50 have passed beyond the novitiate barrier, and now either finish their philosophical or theological studies, or work like strong men for God in missions, or, like St. Gerard do the simple duties of lay Brothers in our Australian Houses. The Australian Novitiate of the Congregation of the Most Holy Redeemer has been singularly blessed by God."

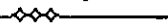
The first of a notable series of Catholic evidence lectures, arranged by the Very Rev. Albert Power, S.J., M.A., Rector of Corpus Christi College, was given on the evening of May 21, in the Cathedral Hall, Melbourne. The Archbishop presided. The lectures are free. The following is the order of the series:—(1) Intellectual Basis of Catholicism, Rev. Albert Power, S.J. (2) Miracles as Evidence of the Supernatural—Faith Healing, Rev. J. B. Roper. (3) The Sacramental System, Rev. Dr. Collins. (4) Christ's Claim to be Divine, Rev. J. Sullivan, S.J. (5) Catholic Stability—The Pope or Chaos, Rev. Prior Hogan, O.P. (6) Catholic Ideals—Christ our Leader, Rev. Eustace Boylan, S.J. (7) Catholic Liberty of Thought, Rev. F. Merner. (8) Catholic Marriage—Divorce and Race Suicide—Twin Evils of the Day, Right Rev. Bishop Phelan. (9) Evolution—The Church's Reasonable Attitude (with slides), Rev. V. McEvoy, O.P. (10) Catholic Democracy—The Church and the Working Classes, Rev. Arthur Vaughan. (11) Conversions—Why Men Become Catholics, Rev. E. Boylan, S.J.

Addressing a large gathering on Sunday, May 20, at the blessing of a new church at Burnley, his Grace Archbishop Mannix, who was very cordially received, said that he seemed to be coming to Richmond and its offshoots more frequently than to any other part of the archdiocese of Melbourne, which argued great activity in that district. He had no time for visits of pure pleasure. He was in Tasmania recently, and, during what might be regarded as a pleasure trip, he had opened two schools, one of which had cost £9000, and was a credit to all Tasmania. In another place a company of nuns had opened a school in an out-of-the-way locality, where they had only expected to collect 50 children from the neighboring State school. On the first day, however, they had discovered that they had 90. The church had been established some time before he went through, and in this way he discovered a person who had never heard of him (the Archbishop). The children had told their parents that a Dr. Mannix was going to open the school, and one of the parents wrote the following letter to the Sister-in-charge:—"Dear Sister,—I hear Dr. Mannix is going to visit the school. Don't let him draw any of my children's teeth. There is a small swelling on Eileen's cheek. Don't let him touch it. That is a birthmark and will do the child no harm." (Laughter.) So at least there was one house in Australasia where his name had not been vilified. He had been told before he went to Tasmania that he would see no one running there, but the Tasmanians were not behind us in the pursuit of the Faith. (Applause.)



SOUTH AUSTRALIA.

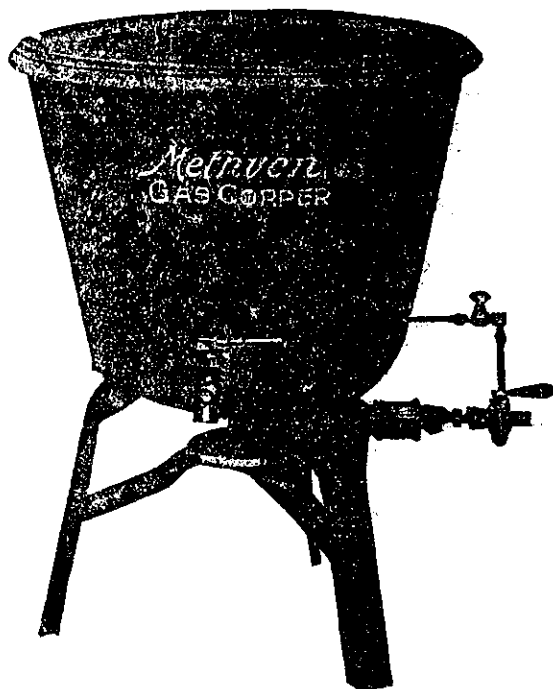
Rostrevor, the delightfully situated new residence acquired by the Christian Brothers as a boarding establishment, looms large in the public eye, and all Catholics and friends of the Brothers are endeavoring to lower the debt by dances, queen competitions and other ways of raising funds. Rev. Brother Purton, M.A., the energetic principal, who is a professor at the University, is devoting all his money and his influence to making this establishment an historical monument in South Australia. Possessed of extraordinary ability and a keen love of education which is based on character building and is not merely "bang it in, slam it in—children's heads are hollow," the learned principal has raised Catholic education to a high standard in this State, and the boys who will spend their young years studying in beautiful Rostrevor will carry away happy memories when they go forth to battle with the world and carry the lamp of learning still further. His Grace Archbishop Spence blessed and opened Rostrevor on Sunday, May 6, in the presence of a large and representative gathering.



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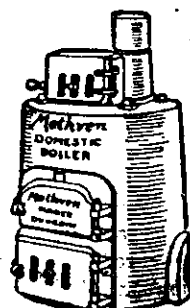
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Here and There

A Brilliant Artist's Faith.—The contention of Catholics that childlike piety is not inconsistent with the cultivation of one's intellect, or the pursuit of a brilliant career, has found another avatar in Madame Maria Jeritza, the celebrated prima donna of the Metropolitan Grand Opera Company, at present playing in New York. It is a delightful thing to all lovers of simplicity that this star should be at heart an unsophisticated convent girl, devoted to Our Lady and declaring that she "never appears on the stage without first making the sign of the cross and asking the blessing of God." Her faith is not merely of her tongue, for her charity is great—a large part of her revenue is devoted to the alleviation of the distress of her own people—the Austrians, whose welfare she has at heart and for whom she sings, as Isadora Duncan dances for her beloved Russians, for love only.

Interesting Conversion.—It is announced that the Rev. Carew Mildmay, brother of Sir Gerald Mildmay, Bart., was received into the Catholic Church at Westminster Cathedral by the Right Rev. Mgr. Howlett, D.D., on the eve of the Feast of the Annunciation. Mr. Mildmay, who is an M.A. of Trinity College, Cambridge, was Hebrew Prizeman of Wells Theological College, and was formerly rector of St. Mary's, Stamford.

A Catholic Centenarian.—A well-known figure at Campsie Glen, Mr. Bernard Hendrie, Haughhead, recently celebrated the 102nd anniversary of his birth (says the *Aberdeen Catholic Herald*). He comes of a long-lived Co. Antrim family, and was born at sea on April 7, 1821. His father lived for 103 years, and his mother died when 98. His wife died many years ago. In early life Mr. Hendrie was employed at the Hurlet and Campsie Alum Works, and later took over a business at Campsie Glen. He is able to move about and work in the garden, and is a well-known figure to the many visitors to the district, who are hearty in their congratulations to him. The veteran is a respected member of St. Machan's congregation, Lennoxtown.

Sir Thomas Munro.—The death of Sir Thomas Munro, announced lately, deprives public life in Scotland of one of its ablest figures. Sir Thomas Munro, who was a native of Ross-shire, had a legal training in Edinburgh, became connected with administration in Lanarkshire over thirty years ago, and in 1907 was appointed Clerk to the Lanarkshire County Council. He was also Clerk to the Lanarkshire Education Authority and other public bodies, and while always bearing himself with proper deference to such bodies, he was in reality as much their master and leader as their servant. For he had a very broad and firm grasp of public work, mature experience, a rapid perception, and a faculty of quick and firm decision which made him a most valuable public servant. The Catholics of Lanarkshire were brought into close contact with him, and from him they always experienced fairness and courtesy, so that in Catholic circles as much as in any his comparatively early death is widely and sincerely deplored.

Diddling the Sleuths.—Mr. Arthur O'Connor, whose death was announced recently, had a very narrow escape from imprisonment in the old Coercion days. Once when the British Government made a swoop on the Land League executive in Dublin and imprisoned all its leaders, Arthur O'Connor, who was a London man by birth and residence, was suddenly summoned to Dublin to keep the machines going. The Government marked him down for arrest also, but like St. Paul at Damascus he "escaped their hands," owing his escape to the ready wit of an old hall porter in the Dublin hotel where O'Connor resided. One morning the hotel was invested by detectives, and just as they were interrogating the hall porter as to O'Connor's whereabouts he himself walked downstairs! His appearance was unknown to the Dublin detective force, and his appearance and manner and accent all betokened the well-to-do Englishman. As he reached the foot of the stairs, the old hall porter with a telepathic glance said to him—"Did you happen to see Mr. Arthur O'Connor upstairs, sorr? These gentlemen wer looking for him." Mr. O'Connor replied with haughty nonchalance—"Ye-es, he was upstairs a short time ago, but came downstairs to go out." Impressed by the accent and the hauteur of the arrogant Englishman (as they thought him), the detectives humbly fell back and O'Connor coolly walked out from among them—to safety.

Venerable Ursuline Nun.—Mother Mary Sales Leslie (Mary Margaret Leslie), of the Community of the Ursulines, St. Margaret's Convent, Whitehouse Loan, Edinburgh, died there lately in her 92nd year. She was the daughter of the late Archibald Leslie, of Balnakeith, in Morayshire, whose father was a "Laird Minister" living on his own estate, and who married a daughter of the Earl of Caithness. At the age of sixteen she was received into the Catholic Church by the late Bishop Gillis, Edinburgh; joined the Order of the Ursulines of the Incarnation in 1852; and made her final vows in 1860. The early part of her conventual career was uneventful and hidden, but later her sterling qualities of mind and heart caused her to be placed by her Superiors and fellow-religions in posts of importance in her Order. For many years she was assistant to various Superiors, and became Superior of St. Margaret's Convent, Edinburgh, from 1901 to 1907. She was a woman of strongly marked character and personality. Her mother, Eleanor Falconer Attee, who also was a convert to the Catholic Church, was one of the prominent Catholics in Scotland in early Tractarian times, and her example and influence helped many Scottish ladies of position in their religious difficulties. The deceased nun was a sister of the late well-known Jesuit father, the Rev. R. W. Leslie.

Irish Bishop's Death.—Most Rev. Dr. O'Dea, Bishop of Galway and Kilmacduagh, and Adm.-Apostolic of Kilfenora, died at Mount St. Mary's, Galway, on a recent Monday. Born at Kilfenora in 1858, the late prelate was trained at Maynooth, where he was ordained in 1882, immediately being appointed Professor of Theology. In 1894 he was made Vice-President of Maynooth College. In 1903 he succeeded Dr. Healy as Bishop of Clonfert, and after six years was translated to Galway to succeed Bishop McCormack, resigned. He at once began the gigantic task of erecting a new Cathedral and diocesan seminary, and these now fall to be completed by other hands.

The New Secretary of Propaganda.—To fill the post of Secretary of Propaganda vacated by the Most Rev. Archbishop Fumasoni-Biondi, who has left Rome for Washington, the new Secretary has arrived from Vienna. This is the Most Rev. Archbishop Francis Marchetti Selvaggini, remarkable for his work as Papal Nuncio in the Austrian capital. His Grace has already entered upon the duties of his high office.

Irish League to Dissolve.—When the United Irish League of Great Britain meet at Leeds in May, with Mr. T. P. O'Connor in the presidential chair, the formal dissolution of the League will be moved and carried. This does not foreshadow by any means the abandonment of united Irish activity. A scheme will be put forward for the creation of an entirely new association, which will be adapted to the altered circumstances which have arisen since the Irish Free State began to function. Mr. T. P. O'Connor, who will make the farewell address, has acted as President of the United Irish League since its foundation at Leeds some 40 years ago. His supporter will be Mr. John Brady, who was the League's first secretary, and still retains that office.

British Bishop Drowned.—Mgr. Frederick Hopkins, S.J., titular Bishop of Atribis and Vicar-Apostolic of British Honduras, is believed to have been drowned during a sudden storm that came on whilst he was crossing from Belize to Payohisto, on the coast of Mexico (says *Catholic News Service* for April 21). With the Bishop are understood to have perished two nuns and 17 other passengers. Cable reports state that it was the Bishop of Belize who was drowned. But there is no prelate of this title, and the death of Bishop Hopkins is sorrowfully accepted. The Bishop was a Birmingham man by birth. After his education at Oscott he entered the medical profession, qualifying as Member of the Royal College of Surgeons. While practising at Aston he felt the call of the religious life, and entered the Society of Jesus at Roehampton. His appointment to the Honduras was made in 1899.

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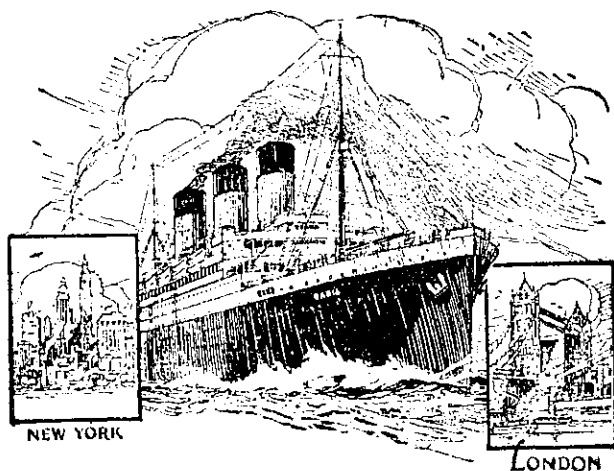
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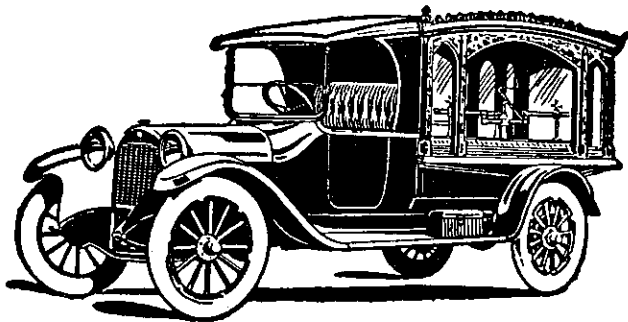


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The Little People's Page

Conducted by Anne

My dear Little People,

This is June, month of the Sacred Heart, and, going through my Birthday Book, I find quite a nice little batch of June friends. Their names are: Ireen Stack, Monica Thorne, Alice Gilroy, Jim Butler, Alice Day, and Nora Garvie. Of course we wish them all "Many Happy Returns" of their special days, and it just happens that Alice Daly and Nora Garvie have the same day. I wonder do they know one another? Don't you think June is an extra nice month for a birthday? You'll be sorry to hear though, that I have hardly any Little People in July, and I do want to get my book filled, what are we going to do about it? The only way will be for all the July babies to hurry up and write and tell me their dates. August, too, is a bit short.

Now, what about another little competition? Just an easy one this time, and the prize will be a pretty holy picture, only a small one, to hang over your bed. I want all the little ones especially, to come into this because they had hardly a fair chance last time, but the bigger girls and boys are to try too or else we will have only half the fun.

The competition is going to be the making of ANAGRAMS, and, although the word may surprise some of you, you really know quite well how to make anagrams—it is only spelling words out of certain given letters already arranged into words. Therefore, you are to try and make as many words as you can out of these by simply changing the letters round without using them more than once in each word:—

STARCH. BARLEY. WHEAT. BREAD. MILK. WATER.

One of the conditions of the competition is that each competitor is to do the whole business by himself or herself. You are not to worry other people, because, first of all, most of them expect you to be able to do it yourselves, and, secondly, it is not a Little People's competition if grown-ups are asked to help. Now remember that. Your answers are all to be received by me not later than the 30th June, and mind you write in ink, on one side only of each sheet. I have something else ready when this is over, so get to work and mind your spelling.

Now a little riddle to cheer us all up: "Two legs sat on three legs with one leg in his lap. Along comes four legs runs away with one leg, up jumps two legs picks up three legs, chases four legs and makes him bring one leg back."—What are they all?—Anne.

Dear Anne,—This is my first letter to you and I think the first from Porirua. I am 11 years of age and in Std. 5 at school. Unfortunately we have no Convent School here, so I go to the State school. We get the *Tablet* every week and I like to read it especially the last page, and the Little People's page. We have a pet white rabbit with pink eyes. I have two brothers and two sisters. On Easter Monday I went to see a football match. As there is no more news I will close for the present; with best love from all. Your friend, Doris Sloane, Porirua.

(Yes Doris, yours is the first letter from Porirua. Do you know that when I was a little child I lived for a short time near Porirua—at Titahi Bay.—Anne.)

Dear Anne,—I am ten years old and in Std. 4. I have three sisters and two brothers and all younger than myself. My mother and father have just returned from the Glaciers. I wonder have you been there Anne? My father taught my sister Nellie and I to swim we go in the warm weather in the summer. I must close dear Anne so as not to take up too much space. Yours sincerely, Margaret McDonnell, Greymouth.

(You and I must go to the Glaciers one of these days. Isn't swimming a great joy? there is nothing else that feels quite as good, I think.—Anne.)

Dear Anne,—It is a long time since I wrote to you so I think it is time I wrote again. We have Mass in Waiau once a month, at 9.30 a.m. and 11 a.m. alternately. We live six miles north of Waiau. We are not very far from Hammer Springs. We have a farm. We are milking four cows. We are having glorious weather up here. I hope you are having the same down there. Well, dear Anne I have no more news so I will say good-bye. Your loving friend, Tottie Duncan, Waiau.

(Alas! we are not having glorious weather, although it is better than it was. Have you been to the Springs Tottie?—Anne.)

Dear Anne,—I am writing this letter because I want to be one of your friends. I live in Westport where the best steam coal in the world comes from though I was born in Invercargill. About Westport is the famous Buller Gorge and other places of interest to the tourist. I am eleven years old and I have one brother and two sisters who are also writing to you. I go to St. Canices School and I am in the fifth standard. As my sisters have told you all the news I must close my little letter. With best wishes. From your new friend, Francis Thorpy, Westport.

(Yes, the Buller Gorge is worth seeing, are you fond of out-door beauty? Do you ever see any of the scenic films at the pictures?—Anne.)

Dear Anne,—I am going to be one of your little friends who you will expect to write to you often. I am thirteen years of age and my birthday is on the 27th of November. I am in the seventh standard and I am also a boarder at St. Mary's College, but I am at present spending my holidays at home. We will be going back to school to-morrow. Every time the *Tablet* comes I always read the Little People's Page first. Ever since Sunday it has not rained during the day time. We all went to the early Mass at eight o'clock on Sunday and we went to Communion. After Mass we all went out to Tauranga Bay for the day. We went in for a paddle because it was too cold for a swim. We went for a walk among the rocks and brought with me a little friend of mine who was three years of age. We came into town about seven o'clock. I will now close as it is my first letter. I remain, your friend, Cilva Thorpy, Westport.

(You like the things I like—sea, rocks, beach, walks, and a swim. Isn't it good to be alive and able to enjoy all these things after having done our little best at our work?—Anne.)

Dear Anne,—I am going to be your friend. I am a girl of nine years of age. I have three brothers and one sister besides myself. Anne I am going to be a member of the Little People's page. I am a boarder in the Westport College. It is very nice there. The nuns are kind to me. It is lovely weather. Every time the *Tablet* comes I read the Little People's page. We have five ducks and twelve hens. I remain, your loving friend, Lana Thorpy, Westport.

(You are lucky to have brothers and a sister as well as ducks and hens. Don't you think ours is a happy circle of Little People, and every new member brings a new interest to us all?—Anne.)

Dear Anne,—It is a long time since I wrote to you last; but I have not forgotten you at all. Our farm is seven miles from Invercargill on the Waimahaka line. We have twenty-five cows milking in the summer and only a few in the winter. We have three horses, named Joffre, Gipsy, and Tommy, and one beautiful cat the color of a tiger, and his name is Isaac, and also a pure white kitten, and dear Anne will you please give me a name for him. I have been waiting till I could write to you for a name for him. We have Holy Mass in our house sometimes. Father Woods used to come, but he is gone to Queenstown now, and Father Martin comes now. Good-bye dear Anne, God bless you, and don't forget the name for the white kitten. Your loving friend, Joseph Montague, Waimatua.

(I would like to see your tiger cat Jo, and do you like "Astra" for your kitten's name? It means star. Milking must be cold work those mornings, isn't it?—Anne.)

Dear Anne,—It is a long time since I wrote to you so I am writing again. I passed into Standard III, and my little brother passed into Primer I. A motor car stays in our shed every night but we are not allowed to touch it. I go to Holy Communion every fortnight and I think Father Finn is a good priest to travel seven and a half miles to give us Mass and Holy Communion. Say a prayer for me and I will say one for you. Yours sincerely, Paul Brennan, Howick.

(Good boy Paul to say a prayer for me, so do I say one for you. Glad you do not touch another man's car, so many boys and girls nowadays are not taught the difference between "mine" and "thine."—Anne.)

Dear Anne,—I would have wrote to you sooner only I did not know your address. But one of the nuns at our school told me it. I do not like school. I am in the fourth standard and have been going to the Convent School since I started. I hope you will excuse my writing as I am in a hurry. I will be expecting your answer to this letter every time the *Tablet* comes in. I have two brothers, the oldest one is eight and the youngest is six. I am the only girl in the family, my brothers names are Gorden and Teddy though Edward is Teddy's proper name. My age is ten and I am the oldest in the family. I have got one brother dead his name was Jim. I wonder if you are glad that your school days are past. I wish mine were. I will close now for I want some news for other times. My father is a baker he also sells lollies. Well dear Anne I will close. Good-bye for the present. Your new friend, Doris Hoffman, Gore.

(No, Doris dear, I am not glad my school days are past and I have very happy memories of them. All the same they are gone, and the days I am living now are just as full, happy and busy. You'll find that out as you go along.—Anne.)

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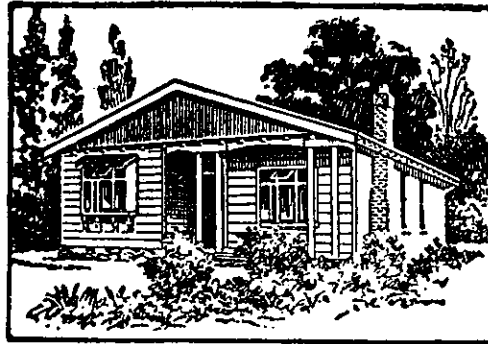
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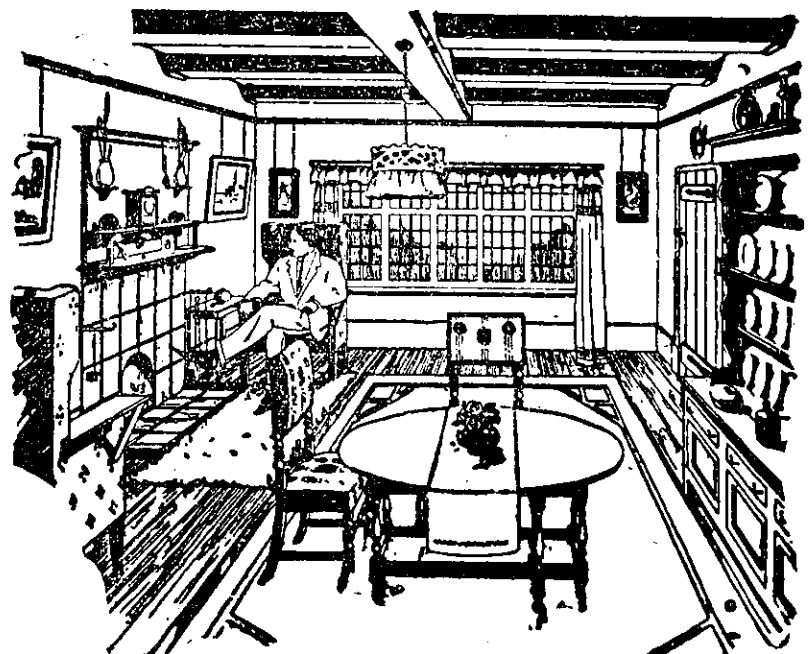
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Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

Of the Supreme Dominion of Jurisdiction Which God Has Over His Creatures.—(Continued.)

But (2) we must further consider that God, by His Almighty power, not only created us, but He still continues, by the same Almighty power, every moment to preserve us; inasmuch, that should He withdraw His hand from us for an instant, that instant we should immediately return to our primitive nothing: for as the light of the day so essentially depends upon the sun, that if the sun should cease to shine, that instant light would cease to exist, so we, and all we have, so essentially depend upon the continual preservation of God, that the moment He should cease to preserve us, we should cease to be: for "He upholdeth all things by the word of His power" (Heb. i. 3). "By Him all things consist" (Col. i. 17). And "how could anything endure," says the wise man to God, "if Thou wouldst not? or be preserved, if not called by Thee?" (Wisd. xi 26). God is a self-existent, necessary, and indefectible being, perfectly sufficient for himself, and absolutely independent of any other: but we, and all creatures, have no being of ourselves—we are nothing, and of ourselves always tend to nothing, and continually depend upon Him for our very existence. How immensely does this increase our subjection to Him, and our strict obligation to serve and obey Him? And as we wholly depend upon Him for our existence, so we equally depend upon Him for everything else without exception. It is God "Who covereth the heaven with clouds, and prepareth rain for the earth: Who maketh grass to grow on the mountains, and herbs for the service of man: Who giveth to beasts their food, and to the young ravens who call upon Him" (Ps. cxlvi. 8). And therefore, "The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season: Thou openest Thy hand, and fillest with Thy blessing every living creature" (Ps. cxlv. 15). "What Thou givest to them, they shall gather up: when Thou openest Thy hand, they shall all be filled with good: but if Thou turnest away Thy face, they shall be troubled: Thou shalt take away their breath, and they shall fail, and shall return to their dust" (Ps. ciii. 28). See here what an immense dependence we have upon God for everything, and consequently how immense our obligation is to serve and obey Him. Nay, whatever powers or faculties we have, whether of soul or body, are all the work of the great God: they are given us by Him—He can take them from us when He pleases, and they so essentially depend upon Him, that without His concurrence we could not exercise them—no, not for a moment: "Without Me," says Jesus Christ, "you can do nothing" (John xv.); not so much as think a thought, nor speak a word, nor move either hand or foot. If a house be once built by the builder, it stands in no further need of the workman's hand for its preservation: if the seed be once thrown into the ground, it stands in no further need of the sower for its growth, and the production of its fruit: if a watch be once finished by the workman, and wound up, it suffices by itself to continue its motion; but we have such an absolute dependence upon the Hand that made us, that we can neither exist, nor increase, nor act, nor move, without His continual conservation and assistance. Who can conceive the extent of this total dependence we have on Him? Judge then how immense our obligation must be to serve and obey Him!

Yet this is not all: for (3) the very end for which we have our being—the design that God had in creating us, and for which He made and preserves us, is to serve and obey Him. Our Blessed Saviour says of Himself: "I came down from Heaven, not to do My own will, but to do the will of Him that sent Me" (John vi. 38). And it is no less true of us, that we were created by Almighty God, and are placed by Him in this world, not to do our own will, but the will of Him that created us. God created this world and all things in it, not out of any necessity, nor through force, but out of His own free choice, because He was pleased to do so, and for such ends and uses as He thought proper to assign to every creature, that all might concur, in their respective spheres, to this ultimate

and supreme end, to give Him pleasure and glory. "Every one," says He, "that calleth upon My name, I have created him for my glory" (Is. xlii. 2). And every creature promotes this glory of the Creator, by faithfully performing those effects for which He made them. Thus the sun was created to glorify God by giving light and heat; the water by serving to cool and refresh; the earth by producing nourishment to man and beast; and man was created to glorify God, by serving and obeying Him. This is the very end of his being; he has no existence but for this purpose. But what an infinite obligation does this lay him under to comply with his end! How indispensable is his duty to serve and obey his Creator! Whatever is destined for any particular end, and for that alone; if either it does not, or cannot, comply with that end, is good for nothing—is to no purpose at all. If the sun should cease to give light and heat—the water to cool and refresh, and the earth to produce meat for man and beast, what would be the use of them? to what purpose would they serve? they might as well not be at all. So man, if he refuse to serve and obey God, is good for nothing; whatever he does else, is to no purpose; he is like an abortive—a mere nuisance in the eyes of his Creator. And on the other hand, as every thing is the more perfect in its kind, and the more excellent and valuable, the more perfectly it accomplishes the end of its being; so the more perfectly man complies with the noble end for which he is created, by serving and obeying God, the more excellent and perfect he is; and hence the wise man, after a long discourse on the ways of man, draws this conclusion, "Fear God, and keep His commandments, for this is all man" (Eccles. xii. 13); that is his whole business—his whole duty—his highest perfection—his only happiness—*his all!*

Add to all this, (4) The absolute necessity we all lie under of complying with this end of our being, by serving and obeying God, seeing otherwise it is impossible for us to escape the dismal effects of His justice and vengeance: "The Lord hath made all things for Himself" (Prov. xvi. 1); that is, for His own pleasure and glory; this is the great, the supreme, the ultimate end which the Almighty has in view in all His works; and in the accomplishment of this, it is impossible He should be ever disappointed; to this great end we must all unavoidably contribute, whether we will or not, for endless eternities; we can no more be dispensed with in this, than we can cease to be creatures; but here lies the great, the dreadful difference—if we cheerfully comply with the immediate end of our being in this life, by carefully serving Him and keeping His commandments, we shall be happy for all eternity, in the enjoyment of God Himself in heaven, glorifying His infinite goodness and mercy; but if we refuse to serve and obey Him here, we shall be condemned to the eternal torments of hell hereafter, there for ever to exalt and glorify His justice. One of the two must unavoidably be our fate; glorify Him we must, whether we will or not; and there is no escaping this alternative of glorifying Him, either in heaven as trophies of His mercy, or in hell as victims of His eternal vengeance: by serving and obeying Him here we shall secure the former; but if we disobey His holy commandments here, the latter must be our fate for ever! For God is a "God whose wrath no man can resist, and under whom they stoop that bear up the world" (Job ix. 13). "Thou art terrible," says David to Him, "and who can resist Thee from the time that Thy wrath shall break out? Thou hast caused judgment to be heard from heaven: the earth trembled and was still" (Ps. lxxxv). Neither is it possible for sinners to fly from His avenging justice. "There shall be no flight for them," says God Himself, "and I will slay the last of them with the sword. They shall flee, and he that shall flee of them, shall not be delivered. Though they go down even to hell, thence shall My hand bring them out; and though they climb up to heaven, thence will I bring them down. And though they be hid in the top of Carmel, I will search and take them away from thence; and though they hide themselves from My eyes in the depths of the sea, there will I command the serpent, and he shall bite them; and if they go into captivity before their enemies, there will I command the sword, and it shall kill them. And I will set my eyes upon them for evil, and not for good" (Amos ix. 1). Oh! how terrible it is to fall into the hands of this avenging God! How great, then, our obligation to serve and obey him!

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IRISH NEWS

RECENT DEVELOPMENTS.

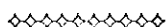
Cable messages to the daily press, under date London, May 29, state:—

De Valera's Publicity Department announces that on May 24 a special army order was issued to cease fire. Arms will be dumped on May 28.

Speaking in Dublin, General Mulcahy said that de Valera's cease-fighting order was a counsel of perfection. It might have been adopted before, when the Republicans saw that they were beaten.

Mr. K. O'Higgins (Minister of Home Affairs) said it was open to the opponents of the Government to form a political party in order to press their claims. If they did so the country would soon forget the past year's events.

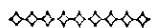
General Mulcahy, speaking in Dublin, announced that the Government had decided to raise a loan of £25,000,000 internally. He added that they must not give outsiders an opportunity of lending the money and drawing interest. An internal loan would make Ireland a creditor instead of a debtor nation.



HOUSE BURNINGS: OCCUPANTS GIVEN TWO MINUTES TO LEAVE.

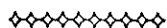
Bonnyglen House, a magnificent residence situated in Inver, six miles from Donegal town, was, with its valuable furniture and heirlooms, burned down by armed men at three o'clock on Saturday morning (says the *Free Press* for March 24). The owner is Mr. W. H. M. Sinclair, British Consul-General, Philadelphia. The caretaker with his wife and family of five, two of whom are aged four and five, got two minutes to clear out. The different rooms were then sprinkled with petrol, and immediately afterwards the splendid building was a raging fire.

The incendiaries, who were in no way disguised, told the caretaker that they were burning the place as a reprisal for the executions of the four men at Drumhoe. The incendiarism will cause the loss of employment to several men. The damage is estimated at £50,000.



IRELAND AND THE LEAGUE OF NATIONS.

The question whether Ireland should apply for membership of the League of Nations was recently debated in An Seanad. Senator Douglas said Ireland's admission would be a world recognition of her independent national status, and would be a safeguard of the position she had achieved. This country would, he said, become a member on exactly the same conditions as Holland, Spain, etc. Some Senators considered sufficient notice of the motion had not been given, and others thought that it would be well to have information as to the cost of membership. Eventually the proposer accepted the chairman's suggestion to adjourn the debate to the first sitting after the Easter recess.



"BEATEN BY SUMMER": REBEL LEADER'S ADMISSIONS.

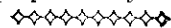
The Irish Free State Publicity Department issues the following:—

"Personal notebooks and documents were found in the possession of Con Moloney at the time of his arrest at Aherlow on March 7. Mr. Moloney was appointed 'Deputy Chief of Staff' of the Irregulars when Mr. Liam Deasy was captured. The following is an extract from Moloney's personal notebook, written immediately before his capture, and apparently forms rough notes of a reply to a letter from Mr. Liam Lynch:—

"Position not improving. Reprisals and counter-reprisals. Agree to temporarily set aside ideals, but will complete surrender make our position from that point of view any better?

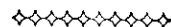
"We can't beat enemy militarily. Enemy can't beat us militarily (if officers put more energy into the fight and take reasonable precautions). The advent of the English is probable, and our moral will by that time be very low, and the war will have become very bitter between ourselves. So both armies will not come together to face England. All officers gradually becoming implicated in executions policy.

"Summer campaign.—If war lasts till then we will be beaten, or very nearly so. End must be in negotiation. Therefore, if there is to be an end, both sides must compromise, and I favor compromise, so long as spirit of Republic and ideal of it can be maintained, or if no issue be definitely before the people at any election."



PROVINCIAL INCIDENT.

The comparative calm to which we are beginning to attune ourselves has lately been broken by few outstanding outrages (writes the Dublin correspondent of the *London Catholic Times*, under date March 10). Minor incidents there have been indeed, but an armed raid on the village of Athy, an attack on the waterworks at Portlavighise (formerly known as Maryborough), and an attempt to destroy Saint Mary's Temperance Hall in Cork are the only examples of Republican activity worth mentioning. At Portlavighise, an important town in Leix, the Irregulars succeeded in temporarily depriving the inhabitants of their ordinary supply of water, but in doing so they inflicted the same hardship on the many prisoners interned in that district. When the Republicans some months ago were engaged in manufacturing "atrocities," it was one of their complaints that internees were not allowed sufficient baths. If that charge became justified recently at Portlavighise, whom have they to blame? They would answer, no doubt, the Free State Government, though they might not care, perhaps, to accuse the Ministry of new "atrocities," since over-production has taken from that particular variety of propaganda its onetime value. At Cork the Republicans' exploit was even more astonishing than at Maryborough, for there they chose a Catholic temperance hall for their attentions. Although the hall in question was much damaged, portion of it, fortunately, was saved. The outrage itself, it is stated, could not have occurred had the owner of the stolen motor-car used by the attackers made known his loss to the military authorities, a fact which witnesses to Ireland's real need—a sense of civic duty.



LIBERTY AND ORDER: PRESIDENT COSGRAVE'S ST. PATRICK'S DAY MESSAGE.

In a St. Patrick's Day message to America, President Cosgrave says:—

"To-day, when we Irishmen and women the world over are of one heart, one emotion, in paying customary homage to Patrick who led us from spiritual bondage, a new pulse is in our hearts, an unaccustomed throb in our emotions, for this anniversary finds us at last with our Motherland—our Nation in our own keeping, our future in our own making. The thought uppermost in all our minds to-day must be how best to realise the hopes, the never-failing faith of our people in their destiny. We have, during the gloomy years of our national political obliteration, preserved a pride in our past history, which has sustained us through oppression, because that history was not a history of conquest or material acquisition or aggression against other peoples, but a history of liberty loved before all, of learning cherished and carried forward munificently, of continence in morals, of laws cultivated and obeyed, of devotion in arts and crafts, and letters, of smiles in tears, testifying to a static faith, of courage, and withal of an honorable simplicity—these the gleaming strands of history rudely torn from us, these the golden threads which to-day we should resolve to gather up with loving hands and weave anew into the same pattern in the loom of our new-made State.

"It is our grief that the pattern has been very rudely torn and tortured, and that madness and destructive fury has come upon some who should be weavers. But this is the message I send to all who to-day honor Patrick: 'There is much work for many hands and brains, and no willing worker will be turned away from the loom.'" (Copyright in America by the United Press.)

In a message to the *New York World* President Cosgrave urges that though the friends of Ireland may be grieved by what is passing, they should never waver in their hope or faith. The Irish leaders had created an army, established a police force, re-opened the courts, restored and maintained avenues of trade and industry, reduced unemployment, and, despite a wanton campaign of wreckage and sabotage, increased the national wealth. By next St. Patrick's Day Ireland would be crowned by an "Immortal Shamrock," on whose leaves would shine in everlasting golden letters the blessed words—"Liberty, Order, Prosperity."

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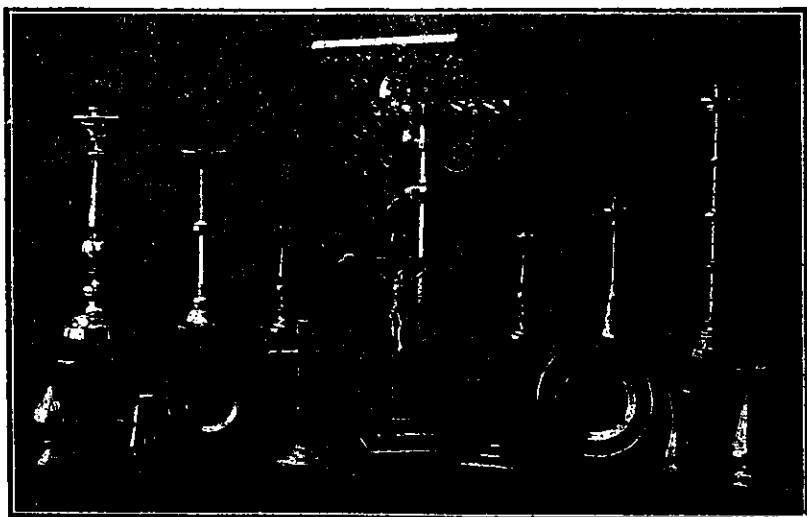
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The M.B.O.B. Association Christchurch

At the 8.15 o'clock Mass on Sunday at the Cathedral (writes our own correspondent under date May 28), the members of the Marist Brothers' Old Boys' Association, and the school cadets in their natty green uniforms, pictured a group of young men and boys that any church or educational establishment might feel justly proud of. Upwards of two hundred approached the Holy Table and afterwards assembled in the Hibernian Hall for the annual Communion breakfast. Sir George Clifford, Bart., (the association's popular president) presided, and among those present were Rev. Fathers Hanrahan and Joyce. Sir George Clifford read a telegram from his Lordship Bishop Brodie expressive of his regret at being unable to attend the function, conveying his heartiest good-wishes, and announcing the appointment of Father Hanrahan as chaplain to the organisation. The chairman then proposed the loyal toast. Mr. J. Ardagh, speaking to the toast of "The Bishop and Clergy," said it was needless for him to eulogise the merits of his Lordship the Bishop and his devoted priests at a gathering of the Marist old boys. With pride and gratitude they appreciate the unswerving support given them. Rev. Father Hanrahan acknowledged with pleasure the enthusiastic way in which Mr. Ardagh's words had been received, and his own appointment as chaplain of the Marist forces. In this latter capacity he hoped to be of much greater service to the organisation than he had previously been. He fully realised (he said) what a great power for good the club was, and the sight of so fine a body of youngmen gave him confidence for the future of the church. Mr. P. J. Amodeo, in proposing the toast "the Marist Brothers," gave an interesting sketch of the foundation of the Order, its steady growth and remarkable work. He showed what an asset to the Church the Marist Brothers and similar Orders were. Speaking in reply, Rev. Brother Phelan, who was received with applause, congratulated the association on the splendid display of Faith witnessed that morning. It cheered him up (he said) to see so many of those who had but recently left school and started out in the grim battle of life keeping to the ideals and teachings of their school. They were making a good start and he urged them on to persevere in the straight way. To Sir George Clifford Brother Phelan extended his own and the M.B.O.B.A.'s deepest gratitude for the generosity he had shown in respect to the proposed club rooms. The speaker very happily referred to the successes of the association on the football field, and urged members to lay themselves out to capture the Evans Shield, awarded for the first time this year for the club winning the most points in football. Brother Phelan reminded his hearers that the principal object of the M.B.O.B.A. was the keeping of the boys to their duties as Catholics, and that if they wished to gladden the hearts of those who spent their lives in the cause of Catholic education all they had to do was to go regularly to their duties. He also complimented Father Hanrahan on his chaplaincy, and assured him of the support of the members. The toast of "Friends and Supporters" was proposed by Mr. A. McDonald, who pointed out the happy position in this respect the club was in. Sir George Clifford, with whose name the toast was coupled, said that on looking round that morning he could not help thinking what an amount of good the association was capable of doing. In it he could see young men of every trade and calling banded together in one grand body which if it lived up to the standard of life set in the school by the Brothers must have a wide, even though unconscious, influence for the making of good citizens. People are influenced more by example than by precept, and he encouraged members to perpetuate the work of the Brothers by giving proof of practical Catholicity, and thus stem the onrush of the flood waters of infidelity and sacrilege. Mr. B. J. McKenna said it was always a matter of deep regret for even one boy or girl to forsake the Faith, and he was full of hope that the members of this organisation would be of good behaviour and aim at the ideals implanted by the Brothers. "The M.B.O.B.A." was proposed by Mr. H. Johnston, and responded to by Messrs. D. McCormick and J. M. Coffey. Mr. Frank Smyth proposed the toast of "The Ladies," and Miss M. Smyth responded. Brother Phelan moved a hearty vote of thanks to Sir George Clifford which was carried by acclamation.

Farewell Social at Leeston

It is a long time since the Catholic Hall at Leeston was so crowded with people as on Tuesday night (says the *Ellesmere Guardian* for May 19), when a farewell social was tendered to Mr. and Mrs. P. J. Eccleton. At intervals in the proceedings songs were given by Misses Kilbride, Harris, and Holley, and recitations by Messrs. Watson and Eccleton.

Mr. E. R. Winter, who presided over the gathering, said that he would call on Rev. Father Creed to make presentations to both Mr. and Mrs. Eccleton. During their six years' stay in Leeston the guests had proved themselves worthy townspeople and staunch members of the Church. The work of Mr. Eccleton during the recent bazaar alone entitled him to the best they could say or do for him. Both he and Mrs. Eccleton had ever been to the front in any work for the good of the Church, or for any good cause whatever.

Rev. Father Creed said that in the departure of Mr. and Mrs. Eccleton from Leeston, the Church and the community at large were sustaining a severe loss. Their good work was so well known that it was needless for him to enlarge upon it. Never a call was made on their services that they did not answer most willingly and enthusiastically. In fact, his old friend Jack had become to them a staff on which they all leaned—sometimes rather heavily—but he took all the burdens smilingly, and asked for more. Their best wishes would go with the guests to their home, and he trusted that although they were going a good distance away, it would not be found too far to admit of them visiting their friends in Ellesmere on some future occasion. He had much pleasure in presenting to Mrs. Eccleton a set of stainless cutlery, and to Mr. Eccleton a wallet of notes.

Messrs. Moriarty and W. J. McEvedy added their tributes on behalf of the Southbridge parishioners, and Mr. S. Johnston spoke of Mr. Eccleton's splendid tact and business capacity, his unflinching courtesy and many little kindnesses in the exercise of his official duties. He wished the guests long life, happiness, and prosperity.

Mr. Owens, on behalf of the church choir, regretted very much the departure of two such staunch members, saying that their places would be hard to fill. Like everything else they undertook, their work in the choir had been marked by devotion and self-sacrifice.

Mr. Eccleton briefly returned thanks, saying that anything he had been able to do for the Church or public was to him a pleasure. He had always tried to act in a charitable spirit to his fellow-man, and had become very much attached to the people of Ellesmere. He and Mrs. Eccleton would always remember the great honor that had been done them that evening and would look back on their days in Ellesmere as the most pleasant in their lives. "For They are Jolly Good Fellows" was then enthusiastically sung.

Supper was provided by the ladies, and the singing of "Auld Lang Syne" concluded one of the most successful gatherings ever held in the parish hall.

Ashburton

(From our own correspondent.)

May 26.

The weekly meeting of the Catholic Young Men's Club was held on last Wednesday evening, the president (Mr. L. J. Ryan) presiding. Five new members were elected. The programme for the evening consisted of musical items, each member being called upon to contribute or else forfeit 1/- to the social fund; the latter did not benefit to a great extent, as practically every member responded.

The winter "at home" socials under the auspices of the club commence on next Wednesday evening.

The fortnightly meeting of the St. Patrick's branch of the Hibernian Society was held last Monday evening, the president (Mr. E. J. Kelleher) presiding. Two new members were nominated, and one initiated by the president. Correspondence was received from the district executive, and dealt with. After business had been concluded members present spent a social hour in cards.

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An Appeal

God's ways are strange, but they are wise. We can be quite sure then that He had some very good purpose in sending the fire that has reduced the Boys' Orphanage, Takapuna, and everything in it, to complete ruin. Perhaps it was to give us all—Bishop, priests, and people—an opportunity of practising charity to Our Lord Himself in the person of 109 orphan boys. And certainly the many good Catholic people who eagerly claimed the privilege of giving a home for the next few months to 80 boys, and the many others who claimed the same privilege but for whom there were no orphans left—these performed a very beautiful act of charity.

Whilst we return heartfelt thanks to God for His kindly Providence in protecting the lives of the little ones and the Sisters, I am sure we are all determined to make sacrifices in order to provide another home for our orphans. We are appealing to our fellow-countrymen of other faiths, for charity knows no bounds, but we must take up our own responsibility and give the example.

The position is this: The new wing, happily untouched by fire, is costing about £10,000. We have to add to that and rebuild what is left of the old orphanage (the walls of one part are standing). These additions and the furniture will cost at least another £10,000. We require, therefore, the sum of £20,000.

We have now £7000 in hand, and the insurances will come to £3000. So we have to find the sum of £10,000.

Others will help—the kindness of non-Catholics at Takapuna to the orphans was unbounded—but it is mainly our work, and with God's blessing we will take it up and carry it out.

We earnestly beg of you, dear friends, to make a not unworthy offering to the Divine Babe of Bethlehem in the person of the orphan boys. Every one of us will give—men, women, and children. No offering can be too big, no offering if given at a sacrifice can be too small. Those who haven't much wealth will give what they can; those who have been blessed by God with the goods of fortune will gladly seize this opportunity of thanking Him. All will be generous, giving at the cost of a sacrifice twice as much as they first intended to give.

Fathers! Mothers! Help generously to build a good home for these 109 boys, even as you would like other fathers and mothers to build a home for your boy where he an orphan.

Young Men and Women! Give cheerfully a week's wages—you can do this easily by cutting out some amusements—and so do your share towards providing for these orphans what you have yourself—a good home.

Children! God is very kind to you because you have good parents and a comfortable home. Come and help your little orphan brothers.

Let us all earn the reward promised by Him who repays even a cup of water given in His name to "the least of these My little ones."

✱ JAMES M. LISTON,

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CONGRESS OF SPANISH STUDENTS.

A great Catholic Congress of students was recently held in Saragossa, the historical capital of Aragon, and one of the most venerable spots in Spain.

Scarcely three years ago a few students, filled with enthusiasm, decided to organise in some of the universities so that their groups might affiliate with the brilliant ranks of social Catholicity of Spain. This movement spread so rapidly that to-day there is not a single Spanish University without its Catholic Students' Association.

The student movement has been aided and encouraged by the Papal Nuncio, the Cardinal Primate, and other members of the Spanish Hierarchy. Even many non-Catholic professors have expressed their approval of it and their belief that it will work out a tremendous apostolate for the good of the country.

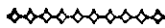
At the recent conference, delegates from 71 of the associations were present and this number was further augmented by the presence of many university professors.

The present Government is radical, as shown by one of the first acts of the Minister of Public Instruction in abolishing the Feast of St. Thomas Aquinas, established in the previous regime.

The congress opened with a day of Retreat at the famous Cogullada Monastery.

The city of Saragossa was made famous during the Napoleonic Wars. Its history is, therefore, unusually interesting. In all the schools a holiday was declared in honor of the congress. A message was received from the Papal Nuncio, and Cardinal Soldevilla gave his blessing and support to the work.

The congress solemnly declared itself ready to maintain all the traditions of Catholicism of Spain in all centres of learning.



ADVANCE OF CATHOLICITY IN INDIA AND CEYLON.

A story of encouraging progress on the part of the Catholic Church in India and Ceylon is given in information which has just been published concerning the growth of the Church there of late.

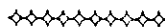
The information is given in an instructive article by Rev. J. C. Houpert, S.J., in an issue of the *Catholic Directory of India*. The article considers the numerical growth of the Church in India and Ceylon during the past twenty years, and the information given raises great hopes for the advancement of the Church in India for the future.

According to the figures given, the number of Catholics at present is three million, while there were one million seventy years ago.

The statistics reveal that there were 3145 priests in India and Ceylon in 1921, compared with 2882 ten years ago. European priests are now reported as being in a minority, forming two-fifths of the whole. Roughly, they number approximately 1200 as compared with 1930 Indian priests, of whom 989 are in the Padroado diocese and 594 in the Syrian Vicariates of Malabar.

Not all these are engaged in direct mission or parish work. A large number of them devote their energies wholly to the educational field.

A perusal of the *Directory* fully convinces the reader of the great possibilities for the progress of the Church in India, provided there are a sufficient number of missionaries. It is looked upon as especially gratifying to record the returns for the past year show that there were more than 25,000 conversions.



PROGRESS OF THE CATHOLIC CHURCH IN BURMAH.

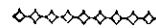
The Indian Catholic Congress recently held its third annual congress at Goa. The statutes of the association reveal some very interesting facts about Catholicity in the country of St. Francis Xavier.

The new statute consists of 7 chapters and 36 articles, and embraces the entire programme of social activity. Participation in the association is wide spreading. It includes members of the Hierarchy, the secular and regular clergy,

religious missionaries and physicians, Catholic journalists, and the laity of all castes in India, Burmah, and Ceylon.

The direction of the Society is in the hands of an executive council which exercises its functions through a central committee, meeting monthly in order to study and decide questions of importance to the Church in India.

The society is well organised, and while it assumed no functions proper to the hierarchy alone, it has a wide influence on every other form of Catholic activity in the country. It thus forms a valuable auxiliary to the hierarchy and unites its active work to that of the Church.



THE FOUNDESS OF THE LITTLE SISTERS OF THE ASSUMPTION.

Preliminary hearings for the Beatification of the Foundress of the "Little Sisters of the Assumption, Nurses of the Poor" have been initiated by the diocesan Curia of Paris. The Little Sisters are a unique community whose zealous and unselfish work in the interests of the poor of the country have justly won for them the esteem of citizens of all classes.

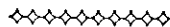
Twenty years ago at the time of the general expulsion of religious, they continued their work, going about quietly and tending the poor sick. When danger of molestation on the part of the Government arose, the working men of the district about Paris armed themselves and stood guard about the convents of Grenelle and Levallois-Perret. The authorities passed the Little Sisters by, and they have continued their labors without interruption to this day.

Antoinette Fage, or in religion Mother Mary of Jesus, was born of poor parents in the heart of the city of Paris. She worked as a seamstress before entering the convent. Through the pious and enlightened counsels of an Assumptionist Father whom she met when nearly forty years of age, she became the directress of an orphanage in Paris. This was in the year 1864. Ten years later she founded the Order of Little Sisters of the Assumption in the labor quarters of Grenelle.

This holy woman died in 1883, ripe in good works and mourned by thousands who were the beneficiaries of her charitable endeavors. In 1901 the Order received the approval of Rome. To-day it has branches in France, England, Ireland, Belgium, and Italy, the United States and the Argentine Republic.

Three lay societies have been established in connection with the Sisters' work. These assist in caring for the poor, and provide relief in various forms. A confraternity of mothers has also been formed, known as "Daughters of St. Monica."

The Sisters are held in the highest esteem by all who are familiar with their noble efforts of charitable endeavor. But it is especially the workmen of France who know how to appreciate them. They serve only the needy, and from the poor they accept nothing, not even a glass of water. This noble rule has borne abundant fruit throughout the country. The hopes of all are centred in the preliminary hearings of the venerable Foundress' Cause now going on, and it is with eager anticipation that France awaits the day when this saintly woman may be raised to the honors of the altar.



ENGLAND'S NATIONAL CATHOLIC CONGRESS.

Great preparations are already being considered for the National Catholic Congress, which, it has been announced, is to be held in Birmingham next August.

The National Catholic Congress is, of course, one of the greatest events on the calendar of Catholic activities, and its deliberations attract wide attention among Catholics of the country. The congress brings together a vast assemblage, and its work is divided into many departments, which take up various matters of importance and interest to Catholics at the time.

During the course of the sessions an interesting exhibition will be given, and it is deemed likely that the largest hall in the city will be taken by the committee in charge for this important feature of the congress programme. This building would provide a convenient centre for the many activities of the various sub-committees which work during the congress on the many matters given into their charge.

Imposing events on the programme of the congress are to be the great opening meeting and the civic reception, which will probably be held in the Town Hall. There will be sectional meetings during the sessions of the congress.

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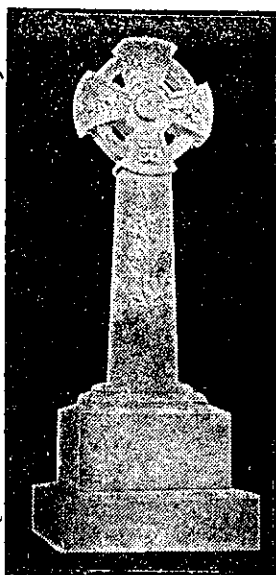
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Domestic

By Maureen

Sago Plum Pudding.

1 cup breadcrumbs, 1 cup sugar, $\frac{1}{2}$ cup raisins, $\frac{1}{2}$ cup sultanas, $\frac{1}{2}$ cup mixed peel, 1 teaspoonful butter, 1 teaspoonful carbonate of soda, 4 large teaspoonsful sago, 1 egg, essence of lemon. Soak the sago overnight in a cupful of milk. Mix with the other ingredients and the beaten eggs next day. Boil 2 hours. This is an economical pudding, and is very light and spongy.

An Economical Pudding.

$\frac{1}{2}$ lb flour, 6oz breadcrumbs, $\frac{1}{2}$ lb suet, $\frac{1}{2}$ lb raisins, $\frac{1}{2}$ lb currants, $\frac{1}{2}$ lb candied peel, 6oz treacle, 2 eggs, and a teaspoonful ground ginger. Wash, stone, and pick the fruit, and dry it. Mix all the dry ingredients thoroughly, then add the eggs well beaten. Warm the treacle, add to it a tablespoonful of milk. Mix thoroughly with the other ingredients. Turn into a well-greased basin, and boil for eight hours.

Almond Paste.

Required: $\frac{1}{2}$ lb ground almonds, $\frac{1}{2}$ lb icing sugar, 3 or 4 bitter almonds, 1 whole egg, and sufficient extra white of egg to make a stiff paste. Mix almonds and sugar well together, put all the ingredients into an enamelled saucepan, stir over a slow fire till it becomes a stiff paste. It must be only warm. Dredge a pasteboard with icing sugar, roll the paste out to about half an inch thick, brush the cake over with white of egg, then cover with almond paste, and then cover with white icing.

Chocolate Cake.

1 cupful flour, 1 small cupful sugar, 2 tablespoonsful butter, 1 tablespoonful cocoa, 3 eggs, 1 teaspoonful spice or cinnamon, 1 teaspoonful cream of tartar, $\frac{1}{2}$ a teaspoonful bicarbonate of soda, 1 tablespoonful milk. Cream the butter and sugar. Add the eggs, one at a time, then the milk. Sift the dry ingredients together and add. Bake in sandwich tins. For a filling use 2 tablespoonsful butter, 3 tablespoonsful icing sugar, 1 tablespoonful boiling water. Beat to a cream and add flavoring. This cake is also nice with whipped cream.

Cup Puddings.

$\frac{1}{2}$ lb of prunes (stewed), $\frac{1}{2}$ lb of self-raising flour, 2oz of sugar, $\frac{1}{2}$ oz of butter, 1 egg, milk (about 1 cupful), pinch of salt. Sift the flour and salt into a bowl, and stir in the sugar. Mix in the egg, well beaten, and enough milk to

make a batter. Melt the butter and coat half-a-dozen well-warmed cups or individual moulds with it. Beat the batter thoroughly for a couple of minutes, mix in the stewed prunes (having taken out the stones), and pour into the prepared cups, which should be not more than half full. Bake for half-an-hour in a hot oven. Figs may be substituted for prunes in these puddings.

A USEFUL TIME-TABLE FOR COOKING.

Baking.

Beef.—Sirloin, underdone—Eight to ten minutes per pound. Beef.—Well done—Twelve to fifteen minutes per pound. Beef.—Fillet—Twenty to thirty minutes per pound. Beef.—Rolled rib—Twelve to fifteen minutes per pound. Mutton.—Underdone—Ten minutes per pound. Mutton.—Well done—Fifteen minutes per pound. Pork.—Thirty minutes per pound. Lamb.—Well done—Fifteen minutes per pound. Chicken.—Three to four pounds—One hour to an hour and a half. Duck.—Forty to sixty minutes. Fish.—Six to eight pounds—One hour. Potatoes.—Thirty to forty-five minutes. Pudding.—Bread, rice, tapioca—One hour. Pudding.—Plum—Two to three hours. Pie-crust.—Thirty to forty minutes. Custards.—Fifteen to twenty minutes.

Boiling.

Chickens.—Twenty minutes. Chops.—Eight minutes. Steak.—Five to eight minutes. Fish.—Five to fifteen minutes.

Frying.

Bacon.—Three to five minutes. Breaded Chops.—Five to six minutes. Fish Balls.—One minute. Small Fish.—Two to three minutes.

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MARKET REPORTS.

At Burnside last week a large gathering of 370 head of fat cattle was yarded, and a good proportion were heavy and well-finished bullocks and heifers. The market opened at the previous week's rates, but gradually firmed until, at the close, although the auctioneers were selling by artificial light, prices advanced fully £1 per head. Extra heavy prime bullocks brought to £16 10s, heavy prime, from £12 10s to £14, medium from £9 10s to £10 10s, light from £6 10s, extra prime heavy heifers to £8 10s, prime £5 10s to £7, medium £4 10s to £6, light and aged cows from £3. Fat Sheep.—The number of sheep penned was 5579, an exceptional yarding, especially after following a full market the week before; but as there is to be no sale during Winter Show Week the butchers had to buy a double supply to carry them over a fortnight, and although prices dropped considerably, the sale was steadier than was anticipated. Well finished, heavy ewes and wethers sold at prices almost equal to late rates, but medium and light-weight ewes and wethers were considerably easier, and unfinished sheep were back as much as 3s or 4s. A few extra prime heavy-weight wethers sold as high as 61s, other pens of extra good sheep from 44s to 58s, prime 35s to 42s, medium 30s to 32s, light and unfinished from 24s to 27s 6d, extra prime heavyweight ewes realised from 30s to 38s, prime 22s to 30s, medium 17s to 21s, light from 7s to 15s. Fat Lambs.—1223 were penned. Freezing buyers and butchers competed keenly for all pens that were fit to kill, and late prices were well maintained. Extra prime lambs realised to 35s 6d, prime from 28s to 32s, medium from 24s to 28s. Fat Pigs.—There was an over-supply of pigs, all classes being represented. Competition was fairly brisk, but prices were easier to the extent of fully 6s per head both for baconers and porkers. Prime baconers realised up to 6d, and prime porkers up to 6½d per lb.

At Addington market last week there was a sharp rise in the prices of fat lambs and sheep, and a slight recovery in beef prices. Store sheep also sold spiritedly. Fat Lambs.—1720 were penned, and an improved market by over a halfpenny per head, over all values being a full 9½d. Extra prime lambs 32s to 38s 9d, prime 29s 3d to 31s 9d, medium 26s to 29s, light and inferior 21s to 25s. Fat Sheep.—A smaller yarding and improved prices by from 2s 6d to 3s 6d per head. Extra prime wethers from 35s, prime 32s to 34s 9d, medium 29s 6d to 31s 9d, inferior 26s 6d to 29s, extra prime ewes to 32s 7d, prime 26s 6d to 30s, medium 22s 6d to 26s, light 18s 6d to 22s, old ewes 16s to 18s 3d. Fat Cattle.—A better sale, particularly for prime medium-sized beef. The best made up to 27s 6d per 100lb, good 23s to 26s, medium 21s to 22s 6d, light from 18s downwards. Extra prime bullocks to £13 10s, prime £9 to £12, medium £6 12s 6d to £8 15s 3d, light £4 5s to £6 10s, extra prime heifers £8 10s to £10 17s 6d, prime £5 5s to £8 5s, ordinary £3 5s to £5 2s 6d, extra prime cows to £8 5s, prime £4 15s to £7 5s, ordinary £3 5s to £4 10s, old to £3. Vealers.—Good vealers were a shade better. Runners £4 10s, ordinary vealers £3 to £3 15s, medium £1 5s to £2 5s, calves 3s to 15s. Fat Pigs.—A medium entry. Porkers sold at up to late rates, but baconers were weaker. Choppers £3 to £6 10s, light baconers £3 5s to £3 10s, heavy £3 15s to £4, extra heavy to £4 13s (average price per lb 5½d to 6d); light porkers £2 to £2 5s, heavy £2 10s to £3 (average price per lb 7½d to 8d).



MANAGEMENT OF DUCKS.

An outstanding fact in connection with the possible prolificness of ducks of a good laying strain (says a Home journal), and one to which a great deal of attention has been drawn in the reports of laying tests for ducks, is the capability of many birds in respect to long-sustained sequences of production. Thus we read of individual ducks that lay as many as 200 eggs or so in as many days; but it must not be concluded that such continuity of production is maintained without very careful management, or

that the high average flock yields are attainable without a very thorough understanding of these birds and their requirements.

The first thing that it is desirable for the beginner in duck-keeping to realise is that ducks are very nervous birds, or what might be termed highly-strung. They are, therefore, very easily upset to the extent of interference with the normal egg yield. It is essential to bear this fact in mind, in respect both to housing arrangements and protection from disturbance during the daytime.

The wise and experienced manager of a duck-laying test subjects any casual visitor to very careful shepherding when the pens are under inspection—a practical hint worth noting.

This characteristic of duck nature inevitably suggests the advisability of entrusting the care of laying ducks to one person only, so far as this may be possible. The birds become accustomed to the regular attendant, who goes about the business of feeding and general management quietly and without unnecessary fuss—avoiding particularly any handling that is not absolutely essential. But the presence among the birds of strangers may easily upset them, and it need scarcely be added that dogs in their near neighborhood may seriously affect the egg yield. They must, moreover, be afforded adequate protection by night as well as against disturbing influences by day. Rats or other vermin may have a disastrous effect.

But, given ordinary peaceable surroundings, and the freedom of a good range, a good supply of eggs may be anticipated before the flock is released from the enclosure at from about 9.30 to 10 o'clock in the morning—provided that breed, strain and feeding are all suited to the purpose. Another fact that has been brought out by recent more exact observation of ducks is that, whilst they are subject to partial moults from more or less accidental causes, the annual moult is usually quickly over, the birds returning to production within a comparatively short time.

To this must be added the general good health of these birds and their relative freedom from disease.

Although it is the common experience that ducks seem to be generally less susceptible to disease than is the ordinary domestic fowl, it will not do to presume too much in this connection. It only needs a moment's reflection to make it apparent that ducks hitherto have not been subjected to such influences as have led to degeneracy in some of our strains of domestic laying fowls. It may be inferred, therefore, that unless great care is exercised in the selection and breeding of ducks to establish laying strains, and in their management generally, this boasted freedom from disease may soon pass into a tradition—so far as future duck-keepers are concerned.

With the lessons of experience so evident in the case of laying hens, duck-keepers have no excuse for loss of constitutional fitness in their birds. The economy of duck-keeping for egg production depends very largely upon the maintenance of hardiness in the stock. If this is lost, the disease-resisting powers (which at present would seem to be inherent in ducks) will be gone. Good management comprises many details—that goes without saying—but two things are essential to the immediate and future success of laying ducks. These are, first, the avoidance of disturbing influences; and, secondly, the resistance of any temptation to neglect the maintenance of hardiness.

I have never known, nor never expect to know, a lazy man who did not attribute all his misfortunes to bad luck.
—Josh Billings.

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 for the *N.Z. Tablet*; also for Pauline Patterns.

The Family Circle

THE FORTY HOURS.

The altars are agleam with candles, linen fine, and lace;
The lilies white are bending o'er God's hallowed, holy place;
The music of the organ's notes still floats upon the air,
And grateful hearts are lifted up to Thee, O God, in prayer.

The little children softly tread the aisles that lead to Thee,
And down in adoration kneel, and gaze adoringly
Upon the gleaming Case of Gold that holds the Host of
white,
The form Thy love has chosen, Lord, to veil Thee from our
sight.

There all is peace, and stillness reigns about Thy hallowed
place,
And love for Thee is stamped upon each little upturned
face;

And love for Thee is stamped upon the faces lined with
care

Of older children coming here to ease their hearts in prayer.

Ah, forty hours only will God be there to view!

Then come, Oh! come and honor Him, and all your love
renew;

Yea, come in simple childlike faith, ye children of His love,
And make His stay amongst us here reflect His home above.

Come, kneel and give Him all your hearts; come, thank Him
for His grace.

This happiness He gives to us, to gaze upon His face;

Renew the promises you've made; review the past years,
too,

And ask Him to infuse His love into your hearts anew.

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A JUNE SAINT.

St. Paulinus, Bishop of Nola (June 22), was born at Bordeaux, in France, where his parents, Romans of high nobility, had established their home. He had already attained a distinguished position in the Imperial service, when the grace of God inspired him to leave all things and to follow Christ. He gathered disciples about him and founded a monastery at Nola, in the South of Italy, near the shrine of St. Felix the Martyr, to whom he had a special devotion. The fame of his sanctity led to his being constrained by the people to accept the Bishopric of Nola, and henceforward he lived for his flock alone, hesitating at no sacrifice to benefit them. The Vandals from Africa landing on the Italian coast, having pillaged Nola, had carried off the majority of the inhabitants as slaves. Paulinus, moved in particular by the lamentations of a poor widow who had lost her only son, and anxious above all to be with his people in their misery, actually sold himself as a slave in place of the young man, who was thus restored to his mother. He himself escaped with others at a later date and returned to Nola, where he died at the age of 78 (A.D. 632). Considering the decadent literary age in which they were written, both his prose writings and his graceful poems bear witness to rare talents, while the universal veneration paid to him, both in life and after death, testifies abundantly to his sanctity.

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HEART-WORDS OF LIFE.

For the great majority of mankind it can be held that life resolves itself quite simply and obviously around three cardinal phases: love, home, and children—the heart-words of life. This is why Christ when on earth gave so many touching Gospel stories of home and love and children.

Do you remember Galilee's hills where Our Lord gave back the life of a boy to his mother? Can you not see again the little home at Bethany where Mary and Martha welcomed back the dead Lazarus? Will you recall the dutiful Son at the marriage at Cana who could not refuse a gentle mother's pleading?

At Capernaum He healed the lowly servant of the centurion, and it is always a joy to think of the groups of Jewish mothers bringing their little children to be blessed at His sacred knee. All through Our Lord's public life are these instances of interest in the heart-words of life, and it is only by imitating His example that we may hope to enter eHaven.

Though we cannot perform miracles, we can give of our best; charity towards our neighbor. Interest in homes less fortunate than our own gives us a right to God's interest in us.

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THE GREEDY RICH.

We see the men whom God has allowed to gather wealth refusing to submit to God's law for riches. Instead of remaining "poor in spirit," they swell up with the pride of possession; they grow increasingly greedy for gain and more gain. At whatever cost they build up their tower of money, set a calf of gold atop of it, and worship there the rest of their lives, with their backs to the Ten Commandments, and, by consequence, to the rights of their fellow-men. They defraud the laborer of his wage, corrupt legislatures, buy illegal privileges, bribe the press, strangle all honorable competition, remorseless as any beast of prey. Pursued, they cover up and throw out misleading trails. Questioned they assume the air in injured innocence, and lie with an art which conceals art. Their trail through this world, as the late war amply testifies, is marked with the bones and the blood of the innocent poor. The sins of the rich cry to heaven for vengeance. They have evaded justice here; they shall receive it hereafter. "Amen, I say to you," are words of Christ, "they have received their reward."

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THE FLOWER OF WINTER.

Chrysanthemums stand forth in commercial importance among owners. Only the rose, the violet, and the carnation surpass them—and that chiefly because the chrysanthemum season is so short, while the others can be had from the florist nearly the whole year round. Greece gave us the name. Chrysanthemum means "golden flower." But the name was invented long before the big butter-yellow globes were known in the Occident. It referred to the prevailing gold in the small varieties that were known. Strangely enough, the first chrysanthemum brought into Europe was not gold at all, but purple. It was a small flower, about two inches across, shaped like an aster. Somebody took it to Europe from China in 1790—and, presto! the modern history of the chrysanthemum was begun. British exhibitors have very particular notions of what constitutes the perfect chrysanthemum. Their ideal is the so-called "in-curved" type, which carries great strong petals, pointing upward and overlapping each other in perfect precision. Americans think the "reflexed" types, with their showers of gold, white, and other colors, are equally beautiful, and more interesting. The newest American bloom is 17 inches in diameter, the smallest about the size of a collar button.

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TREASURE-TROVE.

A mighty good thing to seek after,
Is laughter;
The blood when we chuckle and snicker,
Runs quicker.
The doctors will tell you a snigger
Gives vigor,
And jokes, if they're not too sardonic,
Are tonic.

It's really much wiser to frivel
Than snivel;
And folks shouldn't ever be frowning
Or clowning.
The fellow whose jests set us shaking
And quaking
Is making life fuller of savor,
And braver!

While out of our throats we can jiggle
A giggle,
We'll face any fate with no flurry
Of worry.
So here's to the bird at whose chaffing
We're laughing.
Who turns all our woes and our troubles
To bubbles;
He's worth more than solemn-faced screechers
Or teachers,
And so on his brow we are pressing
Our blessing!

—BERTON BRALEY.

Thos. Munro Baker and Pastrycook, Gisborne Phone 52.
A Trial Solicited

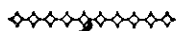
REPORTERS "SOLD."

The popular artist, Mr. Harry Furniss, tells an amusing story of his experiences as a lecturer.

He was lecturing in a small country town, and was asked by one of the committee where the manuscript of his lecture was. He replied that he never used one.

"Oh, that will never do," he was told. "The audience expect to see one in your hand. You had better take this sermon of the vicar's, and flourish it about on the platform."

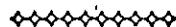
He did so, and the reporters, seeing the manuscript, were comforted, and laid down their pencils. When the lecture was over, they sent round for the manuscript, and in Saturday's papers there duly appeared, instead of a lecture on "Peace with Honor," the identical sermon which the vicar had contemplated preaching on the morrow.



BELATED KNOWLEDGE.

The preacher was Scotch, and of the old school, who believed in a physical hell, and he was preaching one of the good, old-fashioned, fire-and-brimstone sermons. With awe-inspiring gestures and appropriate pulpit pounding, he brought a particularly fiery discourse to a triumphant close with something like the following:

"And on the last day there ye'll be, all ye wickut sinners, up tae your necks in the sea of brimstone, and the flames'll be roarin' round ye, and ye'll no hae a drappie of water to wet your parched throats, and there'll be wailin' and gnashin' of teeth, and ye'll be crying out unto the Lord, 'Oh, Lor-rd, we did not know—we did not know!' and the good Lord, in the in-finite maircy and compassion of His loving hear-rt, will say, 'Weel! Ye ken the noo!'"



SMILE RAISERS.

Her Father: "What? You say you are engaged to Fred? I thought I told you not to give him any encouragement?"

His Daughter: "I don't. He doesn't need any!"



Mother: "No, Bobbie, absolutely no. For the third time I tell you that you can't have another chocolate."

Bobbie (in despair): "Oh, crickey, I don't see where Dad gets the idea that you're always changing your mind."



It was Tommy's turn to read aloud. He came to the sentence, "Silence reigned in the house."

"Now," said the teacher, "can you describe silence?"

Tommy thought for a minute, and then said, eagerly: "Yes, teacher, I know: it's what you don't hear when you listen."



Mother (in tramcar): Bobby, why don't you get up and give your seat to your father? Doesn't it pain you to see him looking for a strap?"

Bobby (cheerily): "Not in a tram, mother, but it does at home?"



Caddy (to lady amateur, who has lost her club for the third time): "If you keep on like this, I see you being champion of England."

The Lady: "Oh, do you really think so?"

Caddy: "Yes; at throwing the 'ammer."



First Onlooker: "I asked that bloke wot 'e was a-painting, and he said it was a copy of a chap called Nero. Wasn't 'e the chap wot was always cold?"

Second Onlooker: "No, that was Zero—another bloke altogether!"

PILES

Can be instantly relieved and quickly cured by the use of **BAXTER'S PILE OINTMENT**. This excellent remedy has been a boon to hundreds of sufferers all over New Zealand. Sent post free on receipt of 2/6 in stamps or postal notes by

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SCIENCE SIFTINGS

By "VOLT"

Singing for Health.

Choral singing is a tremendous aid to health, stated Dr. Henry Coward the other day. Figures showed (he said) that vocalists who ignored doctors' orders, frequented close rooms, and afterwards braved the cold and dangerous night air, had actually escaped the dreaded influenza germ, while non-singing people were falling victims.

Parents and teachers had the notion that choral singing injured the voice! That was a great mistake, as many of the principal soloists in the North of England had graduated in choral societies.

Candle Test for Eggs.

There is an absolutely certain test for the freshness of eggs which anyone can carry out. Egg shells seen under a powerful microscope are found to be full of tiny pores, through which air gradually leaks in as the egg grows older. When it is quite fresh the egg contains a bubble of air little bigger than a pea. This increase in size day by day until at the end of a fortnight it is almost the size of a walnut.

The air bubble can be seen quite easily if the egg is placed between a strong light and the eye. The best way of carrying out the test is to make a cardboard screen containing a hole the shape and size of an average egg. Place this in front of a lighted candle and hold the eggs up one by one to the hole.

The air space can now be seen quite easily. If the egg is quite new laid, it will be no larger than the little finger nail; but, in the case of an old stager, it will appear as large as a shilling.

Substitute for Cotton.

A new substance which it is claimed will take the place of cotton is undergoing experiments. Arghan, as it is called, is said to be immune from the diseases which destroy cotton, capable of resisting the action of acids, less affected by changes of climate, and ready for manufacture almost as soon as it is picked. It can be used in the making of sheets, shirts, and so on, and articles made from arghan cloth will cost very much less than those manufactured from cotton.

Scientists have reported favorably on the new material, and enormous fields of it are being laid out in the Malay States and India, where it flourishes.

Arghan was introduced from the jungle by Sir Henry Wickham, the pioneer of rubber. It is a hardy tropical growth, and already large quantities have been ordered by big Lancashire Mill-owners.

Animals' Eyes.

No two animals have eyes exactly alike. In every case they are adapted to the special needs of their owner.

The eyes of flesh-eating creatures are closer together than those of vegetarians. This is said to be due to the habit which the former have of fixing their gaze on their victims before springing. Human eyes are closer together than those of any other creature that eats flesh.

Tigers, lions, cats, and others of the same family are unable to see at great distances, but for objects near at hand their sight is very keen. Lions and tigers have round pupils, which grow bigger when the animal is angry.

Cats have pupils which can be dilated enormously. In the dark, or when the cat is angry, the pupils look almost round. In the first case, what little light there is is reflected by the retina, which is the explanation of the fact that a cat's eyes look green at night.

Animals that live on grass have large eyes, placed as a rule at the sides. This gives a wide range of vision and enables the creatures to watch for danger while cropping grass.

THE MOST OBSTINATE

Corn must quickly yield to **BAXTER'S RUBY CORN OURE**. Once this remedy is applied there is no escape for the corn—it must give in. Price, 1/- (post free) from **BAXTER'S PHARMACY, Theatre Buildings—TIMARU.**

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MEN, WOMEN, and CHILDREN.—Phone 189. Box 81.
Can supply all **DRAPERY and CLOTHING** you need for

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Send for These Now!

- 200doz. Men's White Linen Collars; fawn fold. Usual price, 1/3; Bargain price, 11d each.
40doz. Men's White Shirts; all sizes. Usual price, 9/6; Bargain price, 6/6.
20doz. Men's Striped Shirts; all sizes. Usual price, 9/6; Bargain price, 6/6.
50doz. Men's All-Wool Knitted Sox. Usual price, 2/-; Bargain price, 1/6.
5doz. Men's All-Wool Knitted Cardigans. Usual price, 18/6; Bargain price, 15/6.
10doz. Men's Colonial Pink Worsted Pants and Singlets. Usual price, 15/6; Bargain price, 12/6.

Here are opportunities too good to miss. Let us have your order to-day.

Duthies, Drapers, George St., Dunedin

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P.O. Box 1450

"HURRY UP"

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WORD BUILDING COMPETITION
in aid of

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Six Cash Prizes
RULES.

- 1.—Make out a list of all words which can be formed from the letters contained in the following sentence:
"SAVE EVERY OLD STAMP."
- 2.—No letter to be used more often than it occurs in above sentence.
- 3.—No foreign words to be included.
- 4.—With every attempt send 1/- entrance fee.
- 5.—Editor's decision to be final.

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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.

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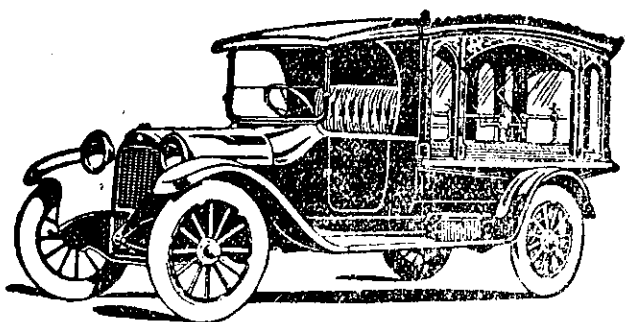
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that neither
Fades, Rusts, nor
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In building with Marseilles Tiles you are building for permanency, and saving yourself future trouble and expense, while adding to the comfort and appearance of your home

Marseilles Tiles form the one roof that is proof against the ravages of time. Fifty years after they will be as good, as artistic, as serviceable as they were on the day they were erected.

Let us submit a free estimate. Marseilles Tiles would be a good investment at double their price.

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'Phone 407—Day or Night.

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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No More Baggy Trousers

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The cheapest—most compact, most durable—for Travelling Purposes; fills a want. Can be packed in your suit case. No need to pay 25s or 2 guineas for a press.

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G. S. ROBERTS The Tailor of Taste
Stock Exchange Buildings, Princes St Dunedin
NO MAN CAN LOOK SMART IN BAGGY TROUSERS

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WILLS STREET, ASHBURTON,
FOR UP-TO-DATE SHOEING.
Light Horses specially catered for. All Shoeing guaranteed

WARD & CO'S
Unrivalled Ales and Stout.
SUPERIOR TO ENGLISH, AND AT LESS COST.

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Manager, Inglis St., Mosgiel, at Registered Office of Company, Octagon, Dunedin, on THURSDAY, JUNE 7, 1923.