

THE TABLET

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GLEANINGS FOR NEXT WEEK'S CALENDAR.

- July 8, Sunday.—Seventh Sunday after Pentecost.
 „ 9, Monday.—Of the Feria.
 „ 10, Tuesday.—Seven Brothers, Martyrs.
 „ 11, Wednesday.—Blessed Oliver Plunket, Bishop and Martyr.
 „ 12, Thursday.—St. John Gualbert, Abbot.
 „ 13, Friday.—St. Anacleto, Pope and Martyr.
 „ 14, Saturday.—St. Bonaventure, Bishop.

The Seven Brothers, Martyrs.

The seven saints whose glorious death is commemorated to-day were sons of St. Felicitas, and suffered at Rome about the middle of the second century. They were exhorting to constancy in suffering by their heroic mother, who herself soon after received the crown of martyrdom.

St. John Gualbert, Abbot.

St. John was born at Florence of noble parents in 999. Like many of the class to which he belonged, he grew up imbued with a pride which would neither brook opposition nor allow any injury to pass unavenged. Having, however, on one occasion, in obedience to the promptings of Divine Grace, forgiven a defenceless enemy, this exercise of Christian charity proved the beginning of his complete conversion. He entered a Benedictine monastery, and afterwards founded the famous abbey and Order of Vallombrosa. He died in 1073.

St. Anacleto, Pope and Martyr.

St. Anacleto, the second successor of St. Peter, was martyred under Trajan about the beginning of the second century.

Grains of Gold

BEYOND.

Earth holds no treasure in her breast,
 No love within her heart,
 But cold and stern at every turn,
 Takes toil in full her part;
 Toil, woo and death are her bequest,
 No crown she has to give,
 And man's brief day is sped away
 Where broken idols live.

No lasting joy may we behold,
 The dusk falls quick and sure,
 Where love we planned hate's chains are spanned,
 A cross we must endure;
 The desert's waste bold and unchaste,
 Rides out the meadows green,
 Where whirlwinds clash we shivering pass
 And bend as tempest gleam.

Earth holds no treasure to repay
 For what she claims as due,
 Her's is a tomb, a mortal doom,
 All must at length pass through.
 Then, only then, the souls of men
 A wisdom come to know,
 And cast above for Light and Love
 Where stars and angels grow.

—JOHN G. WINTER.

REFLECTIONS.

Write, O Lord Jesus Christ, Thy wounds on my heart in Thy precious blood, that I so may read in them Thy sorrow, as to bear all sorrow for Thee, and that I may so read in them Thy love, as to despise all wrong love for Thee.—St. Augustine.

If you desire to see me, seek me in the wound of the side of our sweet Saviour; for as it is there only that I dwell, it is there that you shall find me; if you seek me elsewhere, you will search in vain.—St. Elzean.

Nothing can give me greater pleasure than to hear again and again what my beloved Master suffered for me.—St. Francis of Assisi.

Accuse not another of a crime, from which you cannot clear yourself.—St. Pacian.

The Storyteller

Knocknagow

OR

The Homes of Tipperary

(By C. J. KICKHAM.)

CHAPTER XXI.—FIVE SHILLINGS' WORTH OF DANCE.

"Well, what a contrast!" Grace exclaimed. "Do come here, Mary, and look on this picture and on this. Apollo is really a divinity near that satyr."

Mary could see Mr. Lowe and Mr. Beresford Pender from where she sat at the table writing.

"You are right," said she, with an emphasis that made Grace open her eyes.

"Pon my honor, Mary, you *can* be energetic occasionally."

Mary was so absorbed in her own reflections, she took no notice of this observation. She thought to herself that Mr. Lowe was a person to be liked; and the more she saw of him, the better she liked him. The thought even occurred to her that, if there was no difference of rank or religion between them, she could like him sufficiently well to be happy with him as his wife. There was not one among the young men who honored her with their attentions whose character she could admire so much—that is, assuming her estimate of Mr. Lowe's character to be correct.

But Mary Kearney felt her heart sinking within her at the thought that there was a hard struggle before her—that a victory should be gained over herself before she could think of any one as a husband.

She took the note Barney had thrown up to Grace in the window, and read it over.

"I fear," she murmured—and the tears welled into her eyes—"I fear he thinks I refused to see him."

She moved away the letter she had been writing, and placed a clean sheet of note-paper in its stead. She wrote the date at the top of the sheet, and then stopped irresolutely.

There was a careworn look in her face as she leant back in her chair, pressing her left hand against her bosom.

"May God direct me what to do!" she murmured.

"Did you speak?" Grace asked.

"No," she replied, recovering herself, "or if I did it was to myself."

"To whom are you writing?"

"To Anna."

"Oh, really that young lady's head is very full of romance. 'Tis to be hoped she'll find the *beau monde* all her fancy painted it. How long is she in Belgium now? I can't remember."

"Nearly two years," Mary replied.

"And all that time in the convent! 'Tis dreadful," returned Grace, shuddering.

"Do you feel it so dreadful yourself?" Mary asked.

"Oh, I have a visit from my friends sometimes, and can come home at vacation. But even that is hard enough," she added with a sigh.

I thought you always liked being at school. At least you told me so when I went to see you."

Grace shrugged her shoulders, but made no reply.

"Am I to suppose that you only said it to please Mrs. Clare? Is that your sincerity?"

"No; I really was sincere," replied Grace. "I did like being at school then. But, my dear Mary," she added, with a pensive shake of the head, "'tis quite different since I got notions."

Though Mary was just then in anything but a laughing mood, she could not help laughing at this; and the laugh, she felt, did her good.

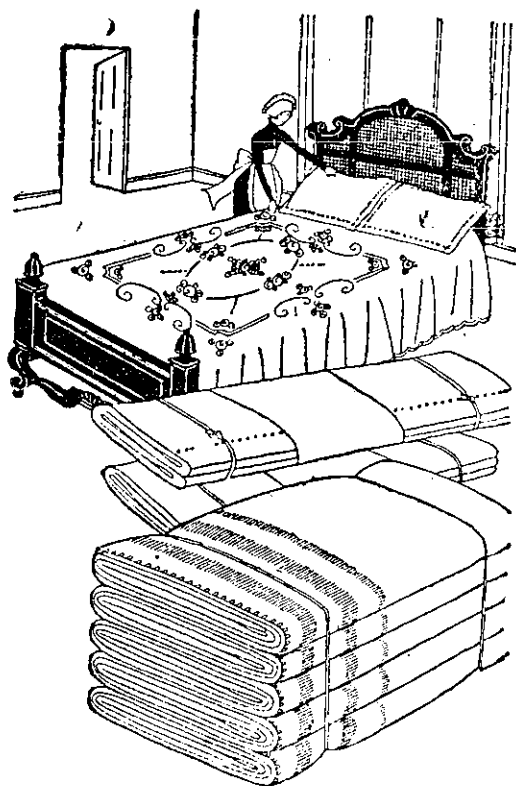
"If you got your choice," she asked, "would you remain at home and never go back to school again?"

Grace remained silent for a moment, and then said, in a low, firm voice:

"I would go back."

"And why would you go back if you think it so dreadful?"

"Because it would be right."



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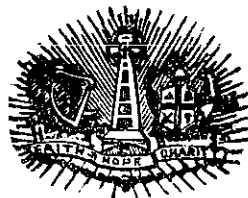
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"Breathes there a man with soul so dead,
Who never to himself has said,
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"Yes," said Mary, looking at her with surprise, "we ought all to do what is right. Duty before all things."

"When I am sure it is right to do anything," said Grace "I try to do it, no matter how hard it is."

"You are a little heroine," rejoined Mary. "But," she added to herself, glancing at the sheet of paper before her, "it is not always easy to know what is right."

"I think," said Grace, coming to the table, "I'll write a few lines to Anna."

"Oh, do; she will be delighted; she was very fond of you."

"Why do people say that you will be a nun?" Grace asked. "I suspect it is Anna will be the nun, in spite of her fine talk about the *beau monde*. But why do they say that you will be a nun? Mrs. Xavier is quite sure that you will."

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

"Oh, 'tis because you are such a mild Madonna, I suppose," said Grace, dipping her pen in the ink. "But, on second thoughts," she added, "I won't write till to-morrow. I must turn it in my head, as I want to let her see that one can do something in the way of rounded periods without going to Belgium. And, besides, I must have a few French phrases. So finish your letter, and I'll just run out to see what Apollo is going to do with himself."

"I think you ought to go to Ellie—she is all alone."

"Ellie! She doesn't want me. Her whole soul is wrapped in her goldfinch."

"Oh, that reminds me," said Mary, "that we must go to see poor Norah Lahy to-day."

"I would like to go," said Grace, thoughtfully. "That is," she added, correcting herself, "I know I ought to like to go. But oh! 'tis saddening to look at her. It so reminds one of dying young. And, besides, I fear I hurt her mother's feelings the other day."

"You did not do it intentionally."

"Oh, indeed, no. But you know—"

' Evil is wrought by want of thought,
As well as by want of heart.'

"You do not want either heart or thought, Grace. The remark you made was natural enough under the circumstances; and you did not know Mrs. Lahy was listening to you. Now, would you not do almost anything for that poor sick girl?"

"I would," Grace replied; "but I'm ashamed to confess I feel a strong wish to keep away from her, and not even think of her."

"But if it be right?"

"I will go," said Grace in the same tone as when she said she would go back to school.

Grace went to a cupboard, and, getting upon a chair, took something from the upper shelf, and was leaving the room hastily.

"And where are you going now?" Mary asked, with some surprise.

"To Ellie," she replied. "I have some sugar for her goldfinch."

Mary smiled approvingly, and then, resting her forehead upon the back of her open hand, with which she covered the few words she had written on the sheet of note-paper, as if she wished to hide them from herself, she fell into deep thought.

"Oh, yes," she said, raising her head, "if we could be sure what is right to be done! But how can there be anything wrong in it? I think it is because I so much wish to write that I am afraid to do it. But, though my heart says 'Yes,' the 'still small voice' says 'No.' I would consult Hugh only it would add to his trouble. I wonder might Anna meet him before she comes home. But that is a foolish idea; she is as far out of his way as I am myself."

The idea, however, reminded her of the letter she had been writing to her sister, and she took up the pen and resolved to finish it.

"Is Mr. Pender gone?" Hugh asked, as he came round to the front of the house, from the yard, where he had been giving some directions to his workmen; "I thought his visit would not be so short."

"Yes, he is gone," replied Mr. Lowe, who was trying

to open the gate of the little garden under Mary's window, and thinking of those mysterious tracks in the snow; which somehow he found himself often thinking of, though the tracks were no longer there, for the snow itself had disappeared.

"There is already," he remarked, "a look of spring in the sky."

"Yes," Hugh replied, "and the snow is nearly gone from the hills."

"I am always glad," said Richard, who had joined them, "when winter is past. The bright summer-time for me!"

"Why, every one is glad at the approach of spring," replied Mr. Lowe.

"I never see the snow fading from those hills," said Hugh, "without a feeling of sadness."

"That's an odd feeling," returned the doctor, "particularly for a farmer."

"Oh, of course, I see *reason* to rejoice at the coming of spring. But what I speak of is an involuntary feeling of sadness. 'Tis like parting with an old friend. In fact, I believe there is sadness in all partings. I can fancy a prisoner looking round his dungeon for the last time with a sigh."

"Who is this coming down the hill?" the doctor asked, pointing to a horseman on the road."

"I think it is your friend, Mr. Lloyd," replied Hugh. "'Tis his horse, at all events."

"Yes, 'tis Bob—I know him now." And Richard vaulted over the little gate and got out on the road by the stile in the corner of the garden with the intention of intercepting Mr. Lloyd, and having a talk with him.

"The harriers are to meet at Somerfield's," said the doctor, after vaulting back again over the gate. "We ought to go."

"By-the-by, 'twill be a good opportunity for you to see the place," said Hugh. "You can have my horse; and I think you will like him."

"And yourself?" said Mr. Lowe.

"Well, I find I have some business to attend to, which I cannot put off. You can ride the old mare," he added, turning to his brother. "And you need not fear but she'll be able to carry you—but give her head and let her have her own way."

"All right," said the doctor, "let us go fit ourselves out."

Mr. Lowe readily assented, glad of the opportunity to display his horsemanship and his new breeches and boots.

The horses were led round by Barney, and while Hugh was examining the girths and stirrup-leathers, the two young men appeared booted and spurred, and were in the saddles before Barney had time to render them any assistance.

"O Mary!" Grace exclaimed, bursting into the parlor, "do come and see Apollo. He looks splendid."

Mary came to the window and said, with a quiet smile:

"He really does."

The horse was a fine one, and the rider seemed to linger longer than was necessary arranging his bridle rein.

"Do come out," said Grace; "he expects it."

Mary followed her out, and dropping her arm round Grace's shoulder, she said gaily:

"She says, Mr. Lowe, that you look splendid."

He raised his hat and smiled, as he rode slowly after the doctor, who had set off at a gallop, and was impatiently waiting for him at the gate.

"Mr. Hugh," said Barney, "how much do you think is comin' to me?"

"Why so?" Hugh asked, as he watched the paces of his horse up the hill.

"Begob, I want five shillings," replied Barney.

"For what?"

"I'm afther gettin' two an' sixpence worth of dance from Mr. Callaghan," returned Barney, looking as if, on the whole, he was not pleased with his bargain.

"Two-and-sixpence worth of dance," Grace exclaimed, laughing. "How is it sold, Barney?"

"Tuppence-ha'penny a lesson for plain dance, Miss," replied Barney, seriously, "and thruppence for figures."

"Well, and you want five shillings' worth," said Hugh.

"Well, you see, sir," rejoined Barney, scratching his

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head, "I was purty good at the plain dance; but Callaghan had such fine steps, I said to myself I'd get a few new wans. An' then they persuaded me to learn the figures; but begob I couldn't keep 'e min my head. And now, you know, I don't like to see my money goin' for nothin'." Barney added with the air of a man of business.

"Will you let us see one of Callaghan's steps, Barney?" said Grace.

"An' welcome, Miss," replied Barney, throwing care to the winds—for the idea of his money going for nothing seemed to have quite a crushing effect upon his spirits—"I'll do a step or two in a double for you."

And Barney, after going round gracefully in a circle to his own music, commenced battering the gravel with those remarkable feet which procured for him the *soubriquet* of "Wattletoes," in a style which we are not mad enough to attempt a description of.

"O Hugh," said Grace, who could hardly speak for laughing, "you must give him the five shillings."

"Would I doubt you, Miss Grace?" exclaimed Barney, twisting his features in a most extraordinary manner, but ultimately allowing them to settle into a grin of delight.

"Sound man, Mr. Hugh," he added, as Hugh presented him with two half-crowns. "An' now give me leave to run over to the Cross."

"What do you want there?" Hugh asked.

"Callaghan is goin' away to-day," replied Barney.

"Then he gave you credit, and you want to pay your debts?"

"Oh, the devil a credit," returned Barney. "What a fool he is!"

"I can't make out what he means," said Hugh.

"Is not that Callaghan himself passing the gate?" said Mary, pointing to a little man with a bundle in his hand walking at a brisk pace from the direction of the hamlet.

"Oh, the rascal," cried Barney, "an' all my dance in his pocket!"

He set off in pursuit of the dancing-master as if his very life depended upon catching him.

"Can you solve this mystery, Grace?" said Mary.

"Really, no," she replied, shaking her head. "'Tis too much for me. We must wait till he comes back."

But the dancing-master was too far off to hear Barney shouting after him, and Barney was soon too much out of breath to continue the shouting, so that both were lost to view at the turn of the road.

"He was gaining upon him," said Grace. "I think he will catch him before they reach the fort. But what does he mean?"

About an hour later, as they were setting out to visit Norah Lahy, Grace said:

"Wait a moment till I ask Barney what he wanted with the dancing-master. I can't make head or tail of it."

"I'm glad to hear it," returned Mary. "I was beginning to fear you had some connection with the 'good people.'"

"I must repress my curiosity," said Grace, after inquiring for Barney. "He is gone to drive home the cows."

The cows referred to were at a farm some two miles from the house, and it was near sunset when Barney returned. After "bailing" them in, he hastened to the barn, where Mat Donovan and Tom Maher had been at work. Their day's work was over, and Tom was just hanging the door on its hinges. Barney began at once to practise his steps on the well-swept floor.

"Blood-an-oukers, Mat," he exclaimed, stopping suddenly, as if a happy thought struck him, "I believe you are able to read writin'."

"Well, I believe I could," Mat replied, as he shook the chaff from his coat before putting it on. "Why so?"

Barney pulled off his canbeen, and pulled a large crumpled document from the crown.

"Read that," said he.

Mat went to the door, and unfolding the paper, held it to the light, which was beginning to fade.

Barney watched him as if he entertained doubts of Mat's ability to read writing. After a little delay, however, Mat read the words "Haste to the Wedding," which had the effect of sending Barney with a bound to the middle of the floor.

"Go on," he shouted excitedly, crushing his hat tight

upon his head. And with his arms extended, as if he were going to fly, Barney commenced whistling "Haste to the Wedding."

"What the devil do you mane?" Mat asked in astonishment.

"Read on; read, read," said Barney, breathlessly, trying to whistle and talk at the same time.

"Oh, I see what you're at now," said Mat the Thrasher, as if a new light had dawned upon him. "I see what you're up to," he repeated seriously. "But faith I don't know that I could read print in 'double' time, let alone writin'."

"Oh, if you couldn't!" And Barney took the paper and replaced it in the crown of his hat, with the look of a man who had been made a disgustingly inadequate offer for some article he wanted to sell.

(To be continued.)

Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER XXIV.—(Continued.)

It was in this stone-walled Arcadia I found the rarest luxury of all—*les longs et silencieux loisirs* (to use the words of M. Burdeau) in which I composed the only two romances I was destined ever to write—*When We Were Boys*, and *A Queen of Men*. Mr. Sexton once made the remark: "There is one thing I envy you, that wherever you go you can carry your workshop with you." I was now to realise how much this fairy-godmother's gift was to be valued. *When We Were Boys* occupied the brightest months of my first two sojourns in Galway and *A Queen of Men* was the delicious "hard labor" of my last. The works were written on sheets of official blue foolscap, stamped with the Royal lion and unicorn, and marked with the red ink initials of the Governor at the head of every page. The Governor was also solemnly directed to act as Censor of the contents of each page as it was completed. No prison task could well have seemed more burdensome than that imposed on the unfortunate Governor of deciphering the mysterious inscriptions of a hand-writing as puzzling for most people as any on the stones of Nineveh. To my amazement he not only discovered the key to the mystery, but would spend his evenings poring over the manuscript with the fondness of the faithful John Forster hanging over the first reading of a page of Dickens. That no trait of absurdity should to the last be wanting to Mr. Balfour's Draconic Prison rigors, the Prison Board confiscated my writings on the official foolscap they had supplied me with, and only consented to surrender the manuscript under the threat of a lawyer's letter.

When We Were Boys was planned, so far as it was planned at all, as a transcript of life in Ireland in the 'sixties, with special relation to the conflict between the young idealism of the patriots and the selfless but short-sighted ecclesiastical powers whom Cardinal Cullen induced to range themselves on the side of England and of the Parliamentary corruptionists. The book literally wrote itself, without any "plot" beyond the workings of Irish life as it was lived, and the graces of pure literature were, no doubt, neglected for the passionateness of a political appeal, at a moment when the sympathies of the British Democracy for a sturdy Irish independence, "neither Saxon nor Italian," were already as good as conquered. The hope was to conjure down the superstition that "Home Rule" meant "Rome Rule," by depicting the youth of Ireland to be capable of holding its own against aggression in the political sphere from any power no matter how worshipped in its proper sanctuary, and better still, by proving the dogmas of civic freedom to be cherished no less bravely by the most powerful school of Irish ecclesiastics themselves. The most ticklish topic in Ireland, no doubt; but it was for the very reason that my soul was aflame with admiration for the order of splendid Irishmen I had been admitted to study by Archbishop Croke's fire-side, in their prison cells, and by their people's side in many a moving scene of famine or oppression that I felt bold enough to believe that the truth would not be found to do injustice to the Irish priests, while it would be of inestimable value to their nation. It was the impossible that happened. The book that was for many months the

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pleasant companion of my prison home, did, indeed, come to exercise a lasting and most potent influence in the life of a generation of my countrymen, lay and cleric, but it aroused among a too considerable section of the Irish Bishops and priests an unsleeping anger and an implacable opposition to its author, to which the politicians who led Parnell's Parliamentary movement to destruction, owed that support in the country which alone could have given them maleficent power. And the poison worked all the more subtly that the attacks upon *When We Were Boys* as an anti-clerical libel, were made in secret, and were never subjected to the test of public criticism.

In the Introduction to a Re-issue of the novel thirty years after (Maunsel, 1919), I have endeavored to throw some light upon this amazing aberration of judgment.

The mystery is, fortunately susceptible of a whimsically simple explanation. The greater part of those who raged most furiously against the book had never read it, or had only read a few grotesquely misleading passages forced under their eyes by a slipshod, and not even malicious newspaper reviewer. It so happened that, at the request of the book-critic of the *Freeman's Journal*, he was furnished with advanced proofs, in order to enable him to prepare an extended and understanding notice of the book for the day of its publication. With the indulgence of his tribe, his matured judgment took the form of a pageful of extracts strung together by a few sentences of golden laudation on his part. Worse still, being himself as mischance would have it, a man of marked anti-clerical bias, he with a special relish scissored out those passages which threw into a strong light Monsignor McGrudder's haughty contempt for insular politics in comparison with eternal things, and the passionate protests with which the fiery patriotism of his young countrymen paid him back. Not so much as a hint was given of the main argument and purpose of the book, which was to depict the mischief wrought in the religious even more than in the patriotic sphere, by that divorce between the two vitalising energies of the Irish soul decreed by Cardinal Cullen's superb, but as time has long proved, near-sighted conception of the interests of his Emancipated Church. I pleaded for the homogeneity of priests and people as the essence of wholesome Irish life, and lo! to a thousand clerical breakfast-tables I was presented as though I had fulminated some decree chasing the priests from all influence in the business of their country. The false impression thus stupidly started, it has required a quarter of a century of bitter experience to overtake. The average plain-going rural priest, little addicted to the reading of romances, wanted to know no more, and either never dipped into the book at all, or as soon as the Parnell Split tore the country asunder, a few months after the book was published, only dipped into it in search of political explosives against its author. The poison of faction finished what honest ignorance had begun.

"There was something of the humiliation of falling a victim to some coarse practical joke in finding oneself girded at as an anti-clerical in the most secret recesses of whose being there had never lurked any feeling but one almost of worship for an influence which was as the oxygen of the Irish air, the fragrance of our Irish countryside, the bringer of good tidings here and hereafter, the consoler who 'turneth the shadow of death into the morning.'"

(To be continued.)

WEDDING BELLS

KNIGHT—McKEARNEY.

The wedding was solemnised on May 30, at St. Patrick's Church, Palmerston North, by Rev. Father McManus, of James, son of Mr. D. McKearney, of Petone, and Hermia Cecilia, daughter of Mr. and Mrs. J. J. Knight, Aokautere, Palmerston North. The bride, who entered the church on the arm of her father, wore a panelled frock of ivory crepe-de-Chine with pearl and beaded trimmings, while the hand-embroidered veil was held with a circlet of pearls. The shower bouquet was of carnations, rosebuds, and maiden-hair fern. The matron of honor was Mrs. Florence Knight, of Lower Hutt, who was attired in jade paillette with overdress of radium lace to match, and smart nigger hat; she carried a bouquet of lemon chrysanthemums and asparagus. Mr. Frank Gilligan was best man, and

Miss Eileen Woodfield played the "Wedding March." After the reception at "Balmoral" the newly-wedded couple left by car for the North, where the honeymoon was spent. The bride travelled in a chocolate gabardine costume and marmot fur coat, with chenille hat of lime and touches of jade.

WANGANUI NOTES

(From our own correspondent.)

June 21.

The many friends of the McDonald family (Auckland) will be glad to hear that Miss Doris McDonald is now safely convalescent. Mr. and Mrs. D. McDonald and their two daughters came here on a visit some weeks ago, and Doris became seriously ill and had to be hurried off to a private hospital. It was a very anxious time for everyone, but the invalid is getting on well now. As it will be some time before she is well enough to go home Mr. and Mrs. McDonald have taken a house, and intend to stay here for a few months.

Mr. Mick Kennedy (Karioi), is also in hospital here, suffering from a very painful eye trouble. He too, however, is on the mend and is quite cheerful.

The rain it rains, and rains, and rains again. So far we have had no flood because we're hilly and porous. The water comes down all right, soaks in, gets aloft again somehow, and just comes down again. All the same, ours is a very nice climate and the doctors are kept very busy.

Congratulations to Mr. Paul Verchaffelt whom we do not know, but have heard about, and read about too in some of the local classics. Good-wishes anyway.

Confirmation here early in July, and a big class of candidates is being prepared for the great event.

One more of the fast decreasing band of pioneers was the other morning laid peacefully to rest in the Catholic Cemetery, in the person of Mrs. Mary Mahoney. Deceased landed in Auckland from Callan (Ireland) in 1858, together with her brother, Richard Fleming, by the ship *Cuducus*, coming to Wanganui shortly after. She later married Mr. Patrick Mahoney, who for many years was employed at the local bank of New South Wales, under Managers Kirkpatrick, Preston, and King, later becoming proprietor of the Masonic Hotel. The late Mrs. Mahoney was a widow for over 42 years, bringing up a then young family to man and womanhood, and for the past seven years a great-grandmother. She was of a retiring, but most kind and charitable disposition, the many sympathetic condolences received by the bereaved family testifying to the esteem in which deceased was held by those who knew her. The Rev. Father Outtrim, who had attended her during her last brief illness, was celebrant of the Requiem Mass for deceased, and officiated at the graveside. The hymns sung by nuns and children during the Mass were most solemnly and devotionally rendered. The deceased's family left to mourn their loss of a good mother are Messrs. W. J. Mahoney (Hawera), T. M. Mahoney (Harapepe), P. A. Mahoney (Makirikiri), Mrs. David Gellatly (Wanganui), together with many other relatives and a large number of friends.—R.I.P.

The Irish Society, Dunedin

The president (Mr. A. J. Ryan) presided over a fair attendance of members at the monthly meeting of the Irish Society in the Overseas Club Rooms the other evening. The lecturer for the evening was Mr. A. G. Neill, who gave a most interesting address entitled "Leaders of the Irish Bar." In an entertaining and instructive manner he dealt with the lives and works of such men as John Philpot Curran, Richard O'Connell, and Lord Russell of Killowen, the latter of whom rose from the Bar to be Lord Chief Justice of England. The chairman, in proposing a vote of thanks to the lecturer, expressed the hope that later Mr. Neill would oblige the society by giving a lecture on Richard O'Connell. An excellent musical programme was contributed to by the following:—Mrs. Loughran, Misses Dales, A. Treston, Elsie Bryant, E. Duncan, I. Simons, and Mr. W. Fox; a duet was given by Mrs. Loughran and Miss R. Carter, a violin solo by Miss Winnie Geddes, and recitations by Miss M. Gallagher and Mr. Alan Young. Miss M. Sandys officiated at the piano.

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A Complete Story

Father Rovier Gets a Letter

(By FULLERTON WALDO, in the New York Outlook.)

I.

The Curé walked along the river-bank with a mind in pain.

If the Son of God, stretched on the cross, had cried aloud, "My God, my God, why hast Thou forsaken me?" was an altogether human French-Canadian priest to blame for feeling as though God was too busy elsewhere in His universe to give heed to him?

Father Rovier had come out from Brittany when he was twenty, and now he was fifty-seven. For thirty-seven years he had been knocking at the doors of the hearts of his scattered people, and only a few in all that time had undone the latch and let him in.

When he came from France, his hair was black, his cheeks were red, his knees were supple, and his step was springy. He laughed in a way that would almost clear a room of smoke or drive a ground mist from a meadow. When he swung an axe-helve, his whole body followed after. When he preached, he drove and stung like a hail-storm.

Now, walking by the river, at fifty-seven, he felt old and knew that he had failed. His hair was a whiter silver than the willow leaves that whispered. The little river beside him frolicked along and laughed round the smooth-worn pebbles and the bleaching driftwood tangles. In days of old he would have laughed back, and he would have been glad of the sun and the blue, as of the cheerful noise of the water.

But now he was spent, and the years of black ingratitude had nearly broken him; and he wanted to be called home; he wanted to rest.

It was Sunday afternoon, and he was walking hand in hand with pain and grief from place to place because he had no means to ride. His parishioners never had paid him enough to let him keep a horse, though he had a meagre, rickety cow that clanked about the rubbly pasture lot as hungry and lonesome as her master.

The Sunday before at Mass his whole congregation of thirty-three, including seven babies, put a dollar and a quarter in the plate. This morning he had taken them to task for being so niggardly to God. It was not Father Rovier's way to mince words and spare his congregation.

"You, Onesimé Joulin," he said, "you sold a cow, and you got fifty dollars for her; and you, Julie Bourbaix, for one linen table-cover, as I know, you had twelve dollars from a tourist; and the rest of you, for soap and candles and rugs and rag-carpets you have made, and turnips and potatoes you have raised, have received good prices; and you can afford to give and support the Church. It is not I who ask it; it is the Lord. *Le bon Dieu* will not bless you and your families and your farms while you let His church and His ministers perish of neglect. Here I have to help me only this little Indian boy of twelve, who lights the candles and puts them out again and passes the plate to you. God fills your tables with food, but you put little or nothing in the dish for Him and for His Holy Church."

Their faces were impassive as they listened, and, though the tears were in his eyes, he had not stirred them. In fact, he had displeased them so that when the little Indian boy brought the plate back to the altar this time it held nothing at all except the worn red flannel at the bottom.

How could he live? Father Rovier was asking himself as he walked along the river road. And how could he change the hearts of his people if in thirty-seven years they were not changed? Elijah the prophet had the ravens; the little Curé was by no means a prophet, and there were no fowls of the air to help him. No manna fell from the skies, and the face of heaven seemed adamant to his lonely petitions.

Up and down this road, in his rusty cassock, he had trudged in summer and sledged (when some one gave him a lift) in winter. He was at the beck and call of the poorest. He had given medicine and performed surgical

operations. He had administered Extreme Unction and closed the eyelids of the dying. The phenomena of life from the cradle to the grave were facts as constant in his life as his own penury.

None helped him with his turnips and potatoes, his cabbages, the scanty hay for his cow, the spruce and birch and juniper for his winter fires. An old, old Scotchwoman came from the nearest house, half a mile off, and rattled the fire-irons sufficiently to cook meals, of sorts, for him in the summer-time. But in winter, when drifts locked the road past his door, he must fend for himself utterly. What a weary, dreary, solitary life! And now even God, it seemed, had forsaken His servant.

II.

When Father Rovier came back from the dying man whom he had gone to see, old Mrs. MacDonald was getting his supper ready for him.

"There was a letter a body left wi' me for you this afternoon," she said, as she lifted the lid off a kind of vegetable stew and a strong odor of cabbage steamed into their faces.

"Who complains this time?" the Father asked, wearily.

"How should I know?" the old woman bristled. "D'ye think I lay my eyes to the balderdash they write you? I have enough to do to keep ye fed. Havers! was there ever such a man to eat!"

"Am I, then, such a gourmand?" smiled the priest.

"If that means a swiller of vittles," said the old woman, "ye are all that an' mair. An' I serve ye notice, I'll come nae mair to cook for ye till ye pay me that ye owe me. Four dollars down." She banged her hard palm on the bare table. "It's four weeks now, d'ye ken, syno ye paid me."

"But, Mrs. MacDonald," the priest expostulated, "I have nothing to give you. What do you think was in the plate Sunday last?"

She did not answer. She shrugged her shoulders, and stirred in the mess on the stove with the long-handled wooden spoon.

"One dollar and a quarter," said Father Rovier. "And to-day, because I eluded, it was less."

"What was it?" wheezed the beldame, her back still turned to him.

"It was nothing."

"Naething at all?" She faced about, and drops of gravy plashed from her ladle.

"Nothing, Mrs. MacDonald."

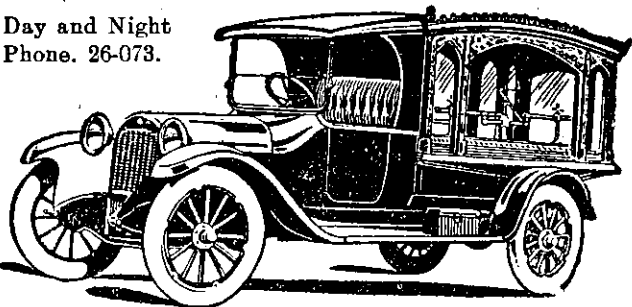
"Sic a fule as ye are to stay here!" she exclaimed, furiously. "And sic a fule as I am to take pity on ye and leave the gude man an' the bairns at hame an' trudge down the road half a mile twa times a day to cook for ye! I've done it not because I cared for ye, ye Papist. I've done it because I needed the siller. That was all. Nae siller, nae mair parritch. Nae mair vittles. Nae mair o' onythin'. Nae mair o' me! Ye poor gawk! Ye doited feckless loon! Gae back to yer mumblin's and yer croonin's an' yer ringin' a little bell, an' yer kickshaws and yer didoes an' yer rig-a-ma-jigs in the kirk. I'll hae nae mair o' ye an' yer outlandish, Romish clamjamfery. Auld Licht I am, an' Auld Licht I stay. This parish is crowded as long as you and me is here. If ye had the spunk o' a louse ye'd scare them wi' hell-fire into payin' ye. They fear ye nae mair than they fear the green cheese of the face of the moon. They laugh at ye. Are ye a man or a rabbit? Pit the fear into them, mon! Pit the fear!"

"I've told them as plainly as I can," the priest answered, gently. "It was because I scolded so to-day they gave me nothing at all. I am at the end. I do not see the way ahead. You are the last friend, it seems. And will you leave me now? Well, if it must be, then it must be. I thank you, that you have come so far to cook for me for so little money all this time. I will pay you when I can."

"It was for the money only," growled Mrs. MacDonald. "I wadnae cook for a follower o' the Babylonish abomination otherwise. I have heard nae clink o' the siller—I gae hame, an' I stay hame!"

She reached for her bonnet and shawl. The shawl lay on the window-sill, where the big flies droned in and out. A letter fell to the floor from a fold of the shawl. She picked it up and handed it to the priest.

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"Here's yer letter I brought," she said, ungraciously. The hand was strange. "I wonder who could have written this," he mused aloud.

Mrs. MacDonald, shawl on and bonnet in process of adjustment, was held by curiosity.

"Nae hand that ever I saw before," she said. "Anither complaint, I dare say."

He sighed, and ran his thumb under the flap of the envelope.

Then he turned red and white, and gasped.

"It's—it's a twenty-dollar bank note."

"Is it real?" exclaimed the canny Scotchwoman.

He held it to the light. "Yes—the Bank of Nova Scotia," he said, slowly. "And a letter with it." He began to read.

"Father Rovier,—Mrs. MacDonald has told me of all the good work you do in your parish—how you have gone on year after year in the midst of sickening ingratitude, asking nothing for yourself, helping every living creature, even to the cows and horses and stray dogs, and travelling miles in the dead of night to the ailing. She says those of your people who are not too mean are too poor to pay you anything, and that you are wearing your heart out on them, and are fagged and discouraged. Here is \$20. It is a first instalment. I will send you more. This is not for your church, it is for you."

The priest gazed at Mrs. MacDonald, and his lip trembled. "Who sent it? Do you know her?"

"Yes, I ken the lady."

"What is her name?"

"She told me I shouldna tell. She is an American. She comes frae Boston. She was passin' through. She bought a rag-carpet frae me, and told me where to send it. But she made me promise I wouldna tell. An' it's not a Papish priest that would make me perjure myself."

Father Rovier was silent a moment. "All my life I have had three kinds of letters," he said, slowly. "Complaints, and business of the church, and then this. This is the only one of its kind that I ever had. Never in the thirty-seven years was a gift like this made to me for myself. Now I can get a doctor for old Pere Chabanel, who has the cancer."

He dropped on his knees at the table, and with his head on his arm was silent in prayer for his unknown benefactress. The flies droned in and out of the window. Mrs. MacDonald came over presently and touched him on the shoulder.

"When ye get through speakin' to God, there's one word I wish to say."

He looked up. "What is it, my good Mrs. MacDonald?"

"Papist or not," she declared, fiercely, "I'll cook for ye forever and a day. And I'll take nae pay for it."

"Forever and a day?" he repeated. "That is a long, long time, Mrs. MacDonald. I shall be dead by the end of that time. And then, my good woman, I will ask if you please that you bury this letter with me. I wonder who she was. I wonder. But God sends His angels un-awares."

Somewhere between laughter and tears, Mrs. MacDonald was talking to herself as she waddled along the half-mile of red-clay road to her home.

"It was a shame to deceive the gude old mon," she told herself. "But he wouldna ha' ta'en it otherwise frae ane sae puir as me. 'Twas a wonderfu fine letter the school inspector wrote fer me. Lord forgie me the lie I told! It was worth while, my sayin' I came frae Boston, jist to see Father Rovier's face!"

Timaru

(From our own correspondent.)

June 25.

There was a good attendance at St. Patrick's Hall on the 18th inst. to witness a debate between the Catholic Club and the Hibernian Society. Rev. Father Hurley (patron of the club) and Rev. Father O'Ferrall (president) were among those present. "That the introduction of machinery has done more harm than good" was the subject debated. Messrs. P. Cronin and G. Flett spoke in the affirmative for the club, and Messrs. H. Travis and J. O'Leary defended. Several members of the respective bodies took part in the discussion, which proved very interesting and instructive, and resulted in a win for the Hibernians by a narrow majority. The president imparted much useful information concerning debates, and a very enjoyable meeting concluded with a hearty vote of thanks to the chairman.

Large numbers approached the Holy Table at the early Masses in the Sacred Heart Church last Sunday, and after last Mass there was Exposition of the Blessed Sacrament. It was a most edifying sight to see a constant stream of worshippers at the church during the Exposition. At the devotions in the evening the Rosary and Litany were recited, after which Father O'Ferrall preached on the Sacred Heart to a very large congregation. A procession in honor of the Blessed Sacrament took place in the church, all the sodalities taking part, whilst the choir and congregation sang suitable hymns. The sanctuary was very tastefully decorated for the occasion.

Dunedin Boys for Christian Brothers' Training College, Strathfield



Front Row, Left to Right—E. Fraser, J. O'Malley, P. Ryan.
Second Row—Rev. Brother Hanrahan, F. Smith, J. Lynch, Rev. Brother Bowler,
F. Smith T. Rowland, W. Hauke.
Third Row—N. Bradley, J. O'Neill, G. Mills, W. McCrossan.

Above is shown a photo of twelve boys who recently left the Christian Brothers' School, Dunedin, to enter the Juniorate of the Order in Strathfield, New South Wales. The photo was taken immediately after their arrival. Letters received by the parents of the boys contain glowing accounts of their new home. One of the boys describes

things as "stunner." The local Brothers have been informed by the Brother in charge of the Juniorate that the Dunedin boys are behaving themselves excellently and showing every promise of becoming exemplary members of the congregation.

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CARDINAL BOURNE'S LENTEN PASTORAL.

It is just a year since, immediately after the election of our Holy Father, Pius XI., we set before you some of the striking lessons which were the natural outcome of the accompanying circumstances of that significant election. To-day we send with this Pastoral Letter a copy of the first Encyclical Letter addressed by the Sovereign Pontiff to the Universal Church. Containing as it does the authoritative teaching and exhortation of Christ's Vicar upon earth, as he surveys the events which continue to sadden and to perplex the world, we desire that it be brought home to the minds and consciences of all our people. To this end we enjoin that it be read publicly in every church of the diocese, the text being carefully distributed over several Sundays during Lent; and that suitable instructions be based upon it, so that its meaning and importance may be made as clear as possible to the whole flock. Thus they will be able to form and fashion their own view of public events, and the influence which they may be able to exert upon them, in conformity with the living voice of him whom our Divine Master has chosen to be the Chief Pastor of His Church.

There is one pre-eminent danger to which the Holy Father alludes; and to this we would wish to direct your very special attention. "A worse thing than all has come to pass," he says, for "the habit of life which can be called Christian has in great measure disappeared." Here we have at once the root of the evils of the present day, and the reason of the insistence of the Catholic Church, in season and out of season, on the necessity of a truly Christian and Catholic education for all her children. In many countries such education is hampered to the point of destruction by hostile legislation. In others the liberty of the law has not been adequately used by Catholics, who, content with a traditional external adherence to the Church, have allowed young people to grow up without any real education in the knowledge and practice of their Faith, leaving them practically defenceless against the dangers of adolescent and adult life. In our own country it would be idle to maintain that those who attend the publicly provided schools receive an education that is Christian. Even of the schools which owe their existence to the efforts of non-Catholic religious organisations, there are very many where the teaching of religion is so vague in character that it can rarely succeed in leaving a definitely Christian impression upon the minds of those who receive such teaching. Thus, as we have declared on more than one recent occasion, the Christian tradition of England in matters both of belief and of conduct is growing weaker every day. For this reason the responsibility of Catholics grows greater in proportion, for it will rest with them to preserve, revive, and extend that Christian tradition; and this they will be able to do only if they succeed in maintaining it, in all its purity and vigor, in themselves and in their children. They must be the salt to preserve the whole mass, even as were the early Christians in the first centuries of the preaching of the Faith. For this reason we insist once again upon the principles of Catholic education, and upon the urgent need for all Catholics to conform to those principles in the education of their children.

There are two distinct and separate responsibilities in the education of Catholic children, though the one is dependent upon and grows out of the other. The first responsibility is that inherent in parenthood itself, which obliges all Catholic parents to bring up their children in the knowledge and practice of the Catholic religion, first by their living example, and secondly, in proportion to their own knowledge and opportunity, by actually teaching their children the truths of faith, and the precepts of God and of His Church. This is a responsibility which they may never wholly delegate to either priest or any other teacher. Although this is too often forgotten, it is their own inalienable right, privilege, and duty, of which they will have to render an account to God who has entrusted these children to their care. The second responsibility is the assigning to suitable teachers that part of the education of their children which they are unable, from want either of suitable knowledge or of sufficient leisure, to impart themselves. And if, as we must certainly do, we regard religion as an essential part of the education of

a Catholic boy or girl, it is obvious that no non-Catholic teacher, however high his moral character or extensive his knowledge, can ever really stand *in loco parentis* where Catholic children are concerned. In other words, no Catholic can delegate to any non-Catholic his own personal parental responsibility in this matter of education. Similarly, a non-Catholic is essentially incapable of accepting or receiving from a Catholic parent any delegation of this personal parental responsibility. If, therefore, for some urgent unavoidable cause a Catholic parent is obliged to allow his child to be taught by a non-Catholic teacher, he is bound to provide personally, or by some suitable Catholic representative, for the adequate teaching and safe-guarding of his child's faith and religion.

Catholics at non-Catholic Schools.

This principle is at the root of the discipline of the Catholic Church on the question of the frequentation by Catholics of non-Catholic schools, which was recently set forth again in the new Code of Canon Law, in the Canon which runs as follows:—

"Catholic children must not attend non-Catholic schools. . . . It is for the Bishop of the diocese alone to determine, in conformity with the instructions of the Holy See, in what circumstances, and with what safeguards against the danger of perversion, the frequentation of such schools may be tolerated."

The same doctrine was clearly enunciated by the bishops of England and Wales in 1905, and repeated in 1918. It is well to recall their words:—

"We desire to call the earnest attention of all Catholics to the grave departure from Catholic teaching and tradition, and to the very serious dangers to Catholic Faith and spirit, which are involved in the placing of Catholic children, of whatever class in life, in non-Catholic schools. Owing to the usually proximate nature of these dangers, it is under ordinary circumstances a grievous sin on the part of parents to expose their children to such risks, and this has been expressly declared in the instructions of the Holy See and of the Bishops of this Province. There is, not infrequently, also a grave sin of scandal; for when Catholics, and especially those in a prominent position, make use of non-Catholic schools, they affect injuriously the whole Catholic position, leading many to follow their example, and making it increasingly difficult to provide, maintain, and improve our own schools and colleges.

"We recognise, indeed, that in some rare cases where no other means of entering a particular profession can be found, parents may be justified in exposing their sons and daughters to such risks, provided that they take all possible precautions to render them remote; but we declare that these exceptional cases in no way justify a like course of action where preparation for a career in life may be obtained without any similar necessity of attending non-Catholic places of education. The social advantages to be gained at certain schools manifestly do not constitute such a necessity.

"No individual priest or confessor is entitled to decide where necessity of this nature exists, but the matter is one to be referred to the Ordinary of the diocese for his counsel and judgment.

"We again call upon the clergy and the laity alike to support by every means in their power our existing schools of all grades, and to make every effort to increase and improve them, and especially to establish secondary day schools in all large centres of population.

"We appeal to our flocks to adhere faithfully to those principles of loyalty to Church and Faith for which their forefathers made so many sacrifices, not only of worldly position and success, but even of life itself."

There is evident danger that these grave and binding admonitions may be forgotten.

Clearly, all cases cannot be judged alike. Attendance at a non-Catholic day school may in certain cases be a necessity, to be regretted indeed but hardly to be avoided. On the other hand, save in the case of boys entering for the Navy, we do not know of circumstances which would justify a Catholic parent in placing his child in a non-Catholic boarding school.

The cases are evidently quite different. Attendance at a day school involves, at most, withdrawal from home influence for a few hours on weekdays. Residence at a boarding school implies, on the contrary, severance from direct



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home influence on Sundays and weekdays alike, throughout many consecutive weeks every year.

Let us give examples to make our meaning clearer. There are many districts in England in which there is no Catholic elementary school, and Catholic parents are forced by law to send their children to non-Catholic day schools, availing themselves indeed of the "conscience clause," but obliged to trust to their own efforts, with such assistance as the clergy can provide, for the education of their children in religion. Again, the comparative fewness of Catholic secondary day schools may almost compel parents of another social grade to seek secondary teaching at non-Catholic day schools. But these are matters which, according to the teaching of the Church, are to be judged and determined not by any individual priest, whether pastor or confessor, but by the Ordinary of the diocese from whom a ruling must be sought; to be applied, as he shall direct, either to the general circumstances of a locality, or to the particular case of an individual.

Boarding-School Influences.

The case of non-Catholic boarding schools seems to us to admit only of the sole exception which we have mentioned. From time to time we are told that there is a considerable number of Catholic boys to be found in the greater Protestant public schools. On inquiry we have usually found that such boys are sons of a *mixed* marriage wherein the father, while keeping in the letter his promise to respect his child's faith, is, perhaps inadvertently, breaking it in the spirit by insisting on his going to a non-Catholic boarding school; or they are foreigners whose parents are either ignorant or heedless of the injunctions both of the Holy See and of the bishops of this country; or again, they are boys from abroad who, for one reason or another, have been unable to obtain admission to a Catholic school. We would fain believe that the case of an English boy, whose parents are both Catholics, being sent to a Protestant boarding school is extremely rare. We can conceive no more thoughtless or heartless moral cruelty than deliberately to deprive a Catholic boy, in his most impressionable years, of the atmosphere, influence, and surroundings of a Catholic school; and to subject him, without any necessity, to associations which, on the open testimony of those who know them best, are alien from Catholic practice and tradition, and in too many cases are imbued with principles which no Catholic can accept even as Christian. Such a deprivation robs him of a great part of the rightful heritage of his Catholic birth. It is foolish to argue that such disobedience to Catholic discipline may be justified because an individual boy can be cited who has passed through the ordeal, and is to-day a fervent militant Catholic. Thank God! we all know lads, and girls, too, whose faith is so strong and whose character is so high that by His grace they pass unscathed through any danger. That is surely no reason for exposing others, unnecessarily, to the same risks.

Sometimes, too, a priest is quoted as saying that all is right because these boys have opportunity for Sunday Mass, for Sacraments, and for a weekly or bi-weekly instruction in religion. If this be true, how can such reasoning justify the depriving a Catholic boy of the far wider and more generous religious opportunities of a Catholic school? Of what use is such special pleading as a justification for a flagrant disobedience of the clear and definite precept of the Church?

Lastly, there is the very futile argument drawn from the analogy which it is attempted to set up between young Catholics at the universities and boys at public schools. Men must be hard pressed for arguments when they satisfy themselves with such futilities as this, for clearly the religious needs of the young adolescent are far different from those of young men of eighteen or nineteen, who surely by then ought to know their religion, and to be able to hold their own in religious principle and conviction. A schoolboy is still *sub tutela parentum*. His parents are still largely responsible for his education and upbringing; and, as we explained at the outset, they cannot legitimately pass on that responsibility to one who does not share their religious faith. A non-Catholic schoolmaster cannot legitimately or effectively stand *in loco parentis* to a Catholic boy. The young man, on the other hand, who goes up to the university, or who is preparing for a professional

career in some other way, is no longer directly dependent upon the responsibility of his parents. He must begin to accept responsibility for, and fully to possess and guard, his own conscience and soul. There is no parity, there is no real analogy between the two cases.

We most earnestly exhort you, dear Reverend Brethren, to keep constantly before the faithful, in the confessional, in the pulpit, and in conversation, the discipline and tradition of the Catholic Church on this vital question. We call upon you, dear children in Jesus Christ, to hearken to our words with loyal and generous acquiescence. The strength and influence of the Church in this country, with all the immense consequences which must inevitably flow from them, are essentially involved in that loyalty and obedience.

The Late Rev. Brother Edwin

AN APPRECIATION.

(Contributed.)

News comes from Sydney that Brother Edwin, of the Marist Brothers, passed away at their college there a fortnight or so ago. He was one of the band who in the early 'seventies established the first school of the Brothers in Wellington. He was second in charge to Brother Sigismund, whose *bouhémie* gained him many friends, in whose memories he still lingers though years have passed by since he died in South Africa. Brother Edwin had charge of the advanced classes, and was entrusted with the general organisation of the school, which at that time (St. Patrick's College not being yet in existence) was the Wellington Catholics' secondary educational establishment as well as primary school.

Many are the old boys, now grown into matured manhood, who remember him in the pioneer days of the Brothers in the Boulcott Street school, whose tower, a striking city landmark then, served as a fire lookout, and from which an unobstructed view could be obtained of the harbor with its entire littoral around by the hills, the Hutt, and the bays. They still love to recall the interest he took in their studies, the devotedness he displayed in their progress, his aptitude in communicating to others the knowledge he possessed himself, the inspirations which his instructions imparted, and the ideals of life he set before them as goals to be aimed at and attained.

From Wellington, to which he always remained attached, Brother Edwin was transferred to Auckland as director of the school that was then located in Lower Pitt Street. After a few years in the northern city his health became impaired, and acting on medical advice and with the approval of his superiors, he returned to what he regarded as the more congenial and salubrious air of his native Sydney. After a few months' rest and recuperation he was attached to St. Joseph's College, Hunter's Hill, one of the leading and, architecturally, the largest secondary school, not only in the Mother State of the Commonwealth, but in the whole of Australasia. There he labored for 32 years. Latterly he had been engaged in secretarial work for the Great Public Schools' Association, of which he was the college's respected and capable representative for a number of years. When spare time and restful moments were propitious for poetical inspirations he modestly wooed the muse with considerable success under the *nom-de-plume* "Maristonian."

For the past two or three years his health had been declining, and the victim of a painful ailment which medical aid did little to assuage, his lot was to suffer, at times acutely, but always patiently and uncomplainingly, until at last death supervened to end a long, laborious life, devoted voluntarily and gratuitously to promoting the happiness, welfare, and enlightenment of others.—R.I.P.

We must never forget that while we possess the faith once delivered to the saints, we also possess the responsibility that goes with it.

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Current Topics

Mr. Parr's Opinion

Lord Hugh Cecil is an educated man. He is a man of ability. His remarks are received even beyond England with respect. Recently he expressed his measured opinion that a mixed university would be a disaster both to men and women, and that the separation of the sexes is for the best interests of both. Our Mr. Parr says he does not agree with Lord Hugh Cecil, and that the views expressed by that nobleman are medieval and monastic. Apart from the fact that New Zealand education would be much benefited if it were in any sense either medieval or monastic, Mr. Parr is to Lord Hugh Cecil as Mr. Parr's opinion on anything under the sun is to Lord Hugh's, which is comment enough on the matter.

Comedy or Tragedy

Wrapped in the mantle of his own integrity, wearing no decoration but the white flower of his unsullied honor, Mr. Massey, who as Mr. Gunson, the patriot, tells us, is called lovingly "Bill," just as other great and gifted Prime Ministers were called "Pam" and "the Duke" and "Dizzy," faces in New Zealand's glorious House of Parliament a crowd of tormentors. The kind Prime Minister, who never broke his word and never hit below the belt, has been baited and bullied and exasperated by people who seize on his word and ask him to keep it. Labor Members and Liberal Members twist the lion's tail and take unholy delight in making him lose his temper. Worse than all, the Speaker tells him that he is out of order, and he accepts his castigation with a truly exemplary spirit of humility. The proceedings in the House during these days are a comedy for spectators but a tragedy for the Prime Minister to whom our heart goes out with the sympathy always due to the "under dog."

Et Tu Nosworthy

To make things worse, the Ashburton bigot, whose inclusion in Mr. Massey's Cabinet was rightly condemned by the Auckland *Star* as an insult to the Catholic population of New Zealand, adds fuel to the fire. Mr. Hanan, knowing that Mr. Massey is a man who never broke his word and never will, asks the Prime Minister when he is going to keep his word and to introduce a Bill for electoral reform. "I promised and I keep my word," said Mr. Massey. "He promised to bring in a Bill but not to pass it," said the Ashburton statesman. "That won't do me," said Mr. Hanan. "I want no nonsense of that sort." Unkind Mr. Nosworthy actually made it appear as if he, the object of that kindness which was an insult to Catholics, was of opinion that the Prime Minister might bring in a Bill without intention of passing it. His unkind interjection gave Mr. Hanan an opportunity for asking for a definite expression as to the meaning of the promise given. Nobly Mr. Massey arose to the occasion. "I gave my word; my word is my bond; who in all this country can say anything to the contrary?" That, in effect, was the scene the other night. And the outcome of it was an infallible guarantee that we are going to have the much needed Bill introduced by dear Mr. Gunson's "Bill." Comedy and tragedy again! while at Home, in the mother of Parliaments, there is uproar and turmoil and suspension of bold bad Members day after day. It would seem as if the absence of the Irish from Westminster has had a most demoralising effect on that once proud body of legislators. Well, whatever they do in England, is it not a shame to annoy Prime Minister Massey, the kindest poor man in New Zealand! It is bad enough to have Sir Joseph Ward calling attention to the deplorable state of our finances without having people like Brutus of Ashburton giving a handle to other tormentors. Why not charge for admission to the visitors' gallery during the excitement? It would help to improve the financial condition of the Dominion

which has apparently gone on the rocks since Sir Joseph left it in clear waters a few years ago. Anyhow, for once there is amusing reading to be had in the daily papers of New Zealand. That is an improvement on their campaign of bishop-baiting.

Germany's Offer

Germany's latest offer to France amounts to the following:

1. A Moratorium until 1927.
2. Payment of £60,000,000 (in gold) annually thereafter.
3. Additional payments of £15,000,000 annually from 1929 to 1931, and of £30,000,000 after 1931, the decision whether and how these additional sums are to be paid to be left to an impartial international commission.

4. Deliveries in kind to proceed on the same lines as before occupation of the Ruhr, but to be reckoned as part of the above payments.

5. The offer is conditional on the evacuation of the Ruhr and the withdrawal of various other restrictions on German trade and menaces to German credit.

These terms come very close to the terms suggested by the British Government. Moreover, Germany throws herself on the wisdom and justice of impartial world-opinion, binding herself to abide by the findings of an international commission free from every political influence, if her own offer is not accepted. She also binds herself to accept any bilateral proposal for the avoidance of future war and the guarantee of the frontier between herself and Germany. The *Nation* points out that in view of the similarity of Germany's terms to those suggested by the English Premier, it is his duty to advocate their acceptance by France. Considering that Lloyd George admitted that Germany was no more responsible for the war than the Allies, it would seem that justice has but a small place in the demands of all the Entente Powers. England is as much to blame as any of them. Since 1919, says Mr. Keynes, her European policy has broken plagues, treated with duplicity friends and enemies alike, and has been expressed in terms of fudge and make-believe.

De Valera's Proposals

While professing to deal with de Valera's Peace Proposals as if they believed them genuine, the members of the Free State Government claim that they had good reason to doubt their sincerity and to regard them as a trap. In support of this assertion, a letter captured in the home of Ernie O'Malley, one of de Valera's lieutenants, has been published by the authorities. If the letter be bona fide, it would appear that the terms offered were such as the Government might be expected to reject, and that the truce is only a resting or breathing space preliminary to further fighting. We here give the text of the letter for what it is worth.

The Free State Government Publicity Department issued the following:—

"The following copy of a letter captured some days ago in the house of Ernie O'Malley, 7 Iona Drive, Dublin, throws an interesting sidelight on Mr. de Valera's peace talk. Mr. O'Malley was Assistant Chief of Staff of the Irregulars. He is now in prison.

"Same address, May 1923.

"A Chara.—Received your letter a few days ago, but was unable to reply, under the circumstances, sooner. I was indeed glad to hear that things are going so well out there, especially the Prisoners' Dependents' Fund. Funds are badly needed for dependants at present, as the Free State have robbed a considerable amount on the distributors and otherwise.

J. J. O'KELLY AND FATHER O'FLANAGAN seem to be having an unpleasant time out there, according to the papers here. I sincerely hope their efforts will be successful, as if the Australians turned out as well as our American friends it would be fine.

"As regards the letter of Dr. Sheehan to the *Freeman's Journal*, I have been trying my best, but it is very difficult, as there is a Free State guard on all the newspaper offices, and it would be folly for me to go into any of the newspaper offices.

"However, I have another person inquiring, and I will send you on same immediately. By the way I did not receive the copy of the Australian paper which you said you sent me. I would like to see a copy of the paper.

"Things are going very well here. We have met many serious reverses here, including the loss of our gallant and fearless Chief of Staff, General Liam Lynch. —R.I.P.

"Since then things have got much better, and our military position is splendid. The men are wonderful with all the trials they have to put up with.

THERE ARE PEACE NEGOTIATIONS GOING ON at present, and a truce has been arranged temporarily. The truce only applies to the I.R.A. The Free Staters are not recognising it, as they are raiding wholesale.

"The peace negotiations will be a great success. The Free State Government cannot accept it, as the terms are a breach of the Free State Constitution, but the Irish people will accept it, as at present they would take anything for peace."

"The truce will not last long, as we are expecting a reply from the Free State—a negative result of course. The war will then start again."

"There has been a lot of work done lately. I will now close, as I am very busy, and times are very dangerous. Hoping that everything will go on all right out there."

"Is mise le meas mor,

"C. O'M."

Ireland

Considerable attention has been attracted by a speech delivered at Tuam by Mr. Fahy, one of the ablest and most broad-minded of de Valera's friends. The speech is all the more significant because, on the platform with Mr. Fahy, were Professor Stockley and several other Republic T.D.'s. Mr. Fahy, who while supporting de Valera since 1922, never allowed party feeling to obscure his ideals for Irish Ireland, pleads that there ought to be a general return to ways of peace and to constitutional methods, declaring that a slight change in the Free State Constitution would enable all Irishmen to unite and take part in the nation's public life. He protested against the continuation of the senseless strife which is ruining the country and impeding its development in every direction. The speech has been interpreted as a hopeful sign of a return to constitutional agitation for ideals which so many Irishmen cherish in common with Mr. de Valera who, however, has obstinately resisted all warnings as to the folly of abandoning lawful methods for those of violence. The presence of Professor Stockley and other prominent Republican T.D.'s seems to be an indication that Mr. Fahy speaks for the sanest and most level-headed of the party, and, in that sense, his remarks are a welcome sign of the dawn of a brighter day for Ireland. We already pointed out that the Boundary Question seems to be a mystery to most people, and that Sir James Craig openly boasted that the British Government was going to prove unfaithful over the matter. In our opinion such an event would give Irishmen the chance of demanding reforms in the Constitution such as would be welcome all round among Nationalists. And in this direction there may lie the solution of the civil strife and of the disagreements of which it is begotten. That many in the Province of Ulster would welcome such a breach of faith for other reasons is clear from the following editorial note in the *Irish News*:

"The main facts," it says, "about the 'Boundary Commission' are (1) that it will never materialise, and (2) that if it could possibly be established its operations would be fruitful of mischief and barren of good.

"True, the 'Commission' is in the Treaty. It was put there by Mr. Lloyd George, and the device was accepted by Mr. Arthur Griffith and General Collins because, under all the circumstances of the situation, it seemed the only feasible way out of an impasse. Lloyd George was Prime Minister; his tenure of the office was not seriously threatened; he would have nominated the Chairman of the proposed Commission; he had promised—not on paper, but either directly or indirectly to General Collins—that if the appointment of a Commission became necessary, 'the terms of reference' would be wide enough to make possible the pass-

ing of Fermanagh, Tyrone, South Armagh, and South Down into the Free State.

General Collins' Death.

"When 'civil war began in Dublin ten months ago level-headed people realised that the prospect of any Commission had become dim, indeed. The hand that sped the bullet which killed General Collins killed the Commission. When Bonar Law succeeded Lloyd George, N.E. Ulster's Nationalists should have acted at once on the assumption that it was buried.

"Is it wise, or practical, or patriotic, to keep on talking of and hankering after the appointment of a Commission presided over by an English Tory nominee while everyone knows that, under the most favorable circumstances presently conceivable, proceedings before such a tribunal would resolve themselves into contemptible haggings, and squabbings, and wranglings, day after day and week after week, over fractions of baronies and fragments of parishes as pictured in maps?

"Bitterness would be inflamed and accentuated; dissatisfaction, weariness, disgust, and ultimate disappointment would be the only results of the experiment. In the name of Peace, Commonsense, and Ireland, let the 'Boundary Commission' vanish quietly from our minds. Those who pinned their faith to it during months of wasteful inactivity were not acquainted with essential facts.

To Heal Ireland's Wounds.

"There are 450,000 Nationalists in the Six Counties. There are scores of thousands not ranked as Nationalists who know, and have known all along, that the perpetual division of Ireland into two segments is impossible; and these sane Irishmen of the North will become active and potent factors in any well-considered, reasonable, broad-minded movement for the restoration of perfect peace and close relations between the sundered sections of the common country.

"But the initiative will come from the great Nationalist population of these North-Eastern Counties. Their interests are immediately and most injuriously affected by existing conditions. And they can make themselves the healers of national wounds that still fester, and the architects and guardians of the bridge that will ultimately span the artificial chasm now dividing the Six Counties from the Twenty-six. It is a high and noble mission; it means practical patriotism as well as self-preservation. Circumstances have placed the Nationalists of the North-East in a position to undertake that mission with an absolute certainty of success. The opportunity is within their grasp. Will they seize and utilise it?"

Answers to Correspondents

M. M.—We are absolutely indifferent to attacks of that kind. It is enough for us that the best judges regard the *Tablet* as one of the best Catholic papers, and that some of them say it is better now than it ever was.

M. F.—Glad to hear from you. Do not come near Dunedin until we notify you that it has ceased raining. No man who is not impervious to draughts ought to think of living in this climate if he is a free agent. We know of no room in this city wherein one can work without being exposed to neuritis, lumbago, neuralgia, tonsillitis and chilblains.

GAE.—You cannot do better than get Pearse's plays and train the children to act them for private entertainment. We saw what could be done in that way when St. Dominic's children produced *Iosagan* last year. The Manager of the *Tablet* has a large stock of Pearse's works in hand at present, published in a volume containing plays, stories, and poems. Every Irish boy and girl, man and woman, ought to have a copy.

TEACHER.—A neat little book on Irish History has recently been published by a Lismore priest. As it covers most of the ground of our syllabus for this year we are sending for a stock which will shortly be available for teachers and pupils. Later we will notify our readers as to price, etc.

SUTTON.—The *Tipperary Star* was certainly alive and well recently. There is no agent for it in Dunedin or elsewhere in New Zealand.

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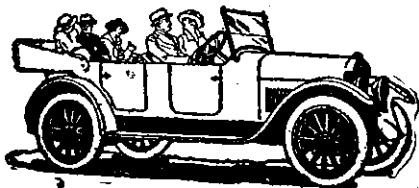
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National Self-Determination A Natural and National Right

A Lecture delivered at Wellington before the Cumann na n-Gaedhal by P. J. O'REGAN.)

Of late years a great deal has been heard of the principle of national self-determination, and the fact that the term was exploited for propagandist purposes during the late war, and that too by men of the most reactionary principles, serves to show conclusively that there is deeply embedded in the public mind a conviction that the right of nations to govern themselves is one of those inherent and primary principles of which the existence is beyond dispute. The methods of the war propagandist—odious as they are in many respects—may at least assure us that he knows only too well of those abiding principles to which the human mind readily gives assent. During the South African war of 1899-1903, the popular dislike to slavery was exploited by the Northcliffes, the Chamberlains, and the Milners, in precisely the same manner. The Dutch farmers were accused of enslaving the native population, and so the public mind, through its hatred of slavery, was induced to give its approbation to a cruel, unnecessary, and humiliating war. Thus we may deduce from the methods of the war propagandist—his denunciation of slavery and his affected zeal for national self-determination—evidence that he knows only too well how to pervert to his own ends principles sacred in themselves which are deeply embedded in the hearts of men.

The Case of Ireland.

In submitting that Ireland has the right to govern herself untrammelled by external control, I am not contending that she possesses any right which does not belong equally to other peoples, and the purpose of this paper is to show that the case of Ireland merely illustrates the universal rule that the people of every country have by decree of Providence the right to be a nation, and manifestly one of the marks of nationhood is the right of a people to govern themselves. No doubt when we come to details we are confronted with practical difficulties. It is not always easy nowadays to define what is a nation, and societies described by the term sometimes comprise contending political and racial elements. To concede so much, however, is in no way to invalidate the proposition that government to be effective, wise, and popular must be local. Absentee government means autocratic, and therefore incompetent government, and such a government will always provoke disaffection. Imperfections are inseparable from all human institutions, and government of course is not exempt, but a Government that is effectively controlled by the people will always be the least liable to abuse, indeed it is a truism that really democratic government is impossible unless under the effective control of the people from whom it derives its power. The cardinal defect in all systems of federation consists in the fact that every one of them implies more or less of absentee government. We hear much nowadays of projects of federation, and there are people who advocate what is called Imperial Federation with its inevitable concomitant, colonial representation in the Imperial Parliament. Do the advocates of such an unhistoric, and I will add unhuman, proposal ever ask themselves what measure of control the colonial constituencies would have over the "representatives" it would send to a Parliament 12,000 miles away? Obviously the constituencies would have no control over their so-called representatives. Lack of control would inevitably breed disaffection, and we may therefore rest assured that should such a crazy scheme ever be realised, it must soon fall to pieces. This reminds me that New Zealand sent two delegates to the Federal Conference which assembled at Melbourne in 1890. Both of our representatives, Captain (afterwards Sir William) Russell and Sir John Hall, expressed strong opposition to the proposal that New Zealand should be included in the Commonwealth of Australia. Incidentally Sir John said:—

"Nature has made 1200 impediments to the inclusion in any such Federation in the 1200 miles of stormy ocean which lie between us and our brethren in Australia. That does not prevent the existence of a community of interests between us. There is a community of interests, and if circumstances allow us at a future date to join in the

Federation we shall be only too glad to do so. But what is the meaning of having 1200 miles of ocean between us? Democratic government must be a government not only for the people and by the people, but if it is to be efficient and give content, it must be in sight and within hearing of the people."

Sir John Hall belonged to the school of politics generally designated Conservative, but here he expressed an immutable truth, a principle which must never be lost sight of in considering the age-long conflict between the opposing principles of Imperialism and Nationality.

Appeal to History.

History is to the race what memory is to the individual, and I subscribe unreservedly to the argument so admirably formulated by Edmund Burke that in all things we should act as if standing in the presence of canonised forefathers. In other words, I believe that if the principle for which I am contending is a true one, it must be capable of verification by an appeal to history. Said that distinguished and scholarly Englishman, the late Dr. Goldwin Smith* :—

"There are two grand facts with which the philosophy of history deals—the division of nations and the succession of ages. Are these without a meaning? If so the two greatest facts in the world are alone meaningless."

"It is clear that the division of nations has entered deeply into the counsels of creation. It is secured not only by barriers of sea, mountains, rivers, intervening deserts—barriers which conquest, the steam-vessel, and the rail-road might surmount—but also by race, by language, by climate, and other physical influences, so potent that each in its turn has been magnified into the key of all history. The division is perhaps as great and as deeply-rooted as it could be without destroying the unity of mankind. Nor is it hard to see a reason for it. If all mankind were one state, with one set of customs, one literature, one code of laws, and this state became corrupted, what remedy, what redemption would there be? None, but a convulsion which would rend the frame of society to pieces and deeply injure the moral life which society is designed to guard. Not only so, but the very idea of political improvement might be lost, and all the world might become more dead than China. Nations redeem each other. They preserve for each other principles, truths, hopes, aspirations, which, committed to the keeping of one nation only, might as frailty and error are conditions of man's being, become extinct forever. They not only raise each other again when fallen, they save each other from falling. They support each other's steps by sympathy and example, they moderate each other's excesses and extravagances, and keep them short of the fatal point by the mutual action of opinion, when the action of opinion is not shut out by despotic folly. They do for each other nationally very much what men of different characters do for each other morally in the intercourse of life; and that they might do this it was necessary that they should be as they are, and as the arrangements of the world secure their being at once like and unlike, like enough for sympathy, unlike enough for mutual correction, conquest, therefore, may learn that it has in the long run to contend not only against morality but against nature. . . . Nationality is not a virtue, but it is an ordinance of nature and a natural bond, it does much good; in itself it prevents none, and the experience of history condemns every attempt to crush it when it has once been really formed."

Such is the case for Nationality as presented by Dr. Goldwin Smith when he was Professor of History at the great University of Oxford more than sixty years ago. It would be difficult to find a more scholarly and eloquent justification for the aspiration of Ireland, and it explains to us Dr. Goldwin Smith's lifelong antagonism to Imperialism, an antagonism which towards the end of his long life found eloquent expression in his opposition to the war against the Dutch Republics in South Africa.

It were idle for me to digress in order to illustrate at length from history the principle of Nationality. Suffice it to say that the first illustration of the exercise of the right of self-determination is afforded by no less an auth-

*On the Study of History, being lectures delivered in Oxford, 1859-61.

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crity than the Sacred Scriptures. We read in the Third Book of Kings that during the reign of Roboam the son of Solomon, ten of the tribes of Israel separated from the Twelve and declared their allegiance to Jeroboam, who previously had been a fugitive in Egypt, and thus the son of Solomon was left to rule only over the two tribes of Juda and Benjamin. Then we are told that Roboam came to Jerusalem and gathered together all the house of Juda and the tribe of Benjamin—"a hundred and four score thousand chosen men for war—to fight against the house of Israel, and to bring the kingdom again under Roboam, the son of Solomon." The sacred narrative proceeds:—

"But the Word of the Lord came to Semeias the man of God, saying: Speak to Roboam, the son of Solomon, the King of Juda, and to all the house of Juda and Benjamin, and the rest of the people, saying: Thus saith the Lord; You shall not go up nor fight against your brethern the children of Israel. Let every man return to his house, for this thing is from me. They hearkened to the Word of the Lord, and returned from their journey as the Lord had commanded them."

Then we are told that thereafter Jeroboam ruled over the Ten Tribes, but that, fearing that common worship in the Temple would weaken their allegiance to him, he set up two golden calves and ordained for his subjects the practice of idolatry. We may conclude that Semeias, the Man of God, knew well when he forbade the son of Solomon to preserve the integrity of his Kingdom by resorting to civil war, that the Ten Tribes would turn to idolatry, and assuredly it is strong evidence in favor of the principle for which I am contending that the Almighty Himself, rather than deny a people their right to choose their own government, preferred to allow them to sink into idolatry.

Adam Smith's View.

In the light of the ancient precedent I have quoted from the Third Book of Kings, we may judge two of the bloodiest and most calamitous wars of modern times. Probably no war caused more profound feeling on both sides of the Atlantic than that which culminated in the independence of America and the birth of the United States. The illustrious Adam Smith, after ten years of retirement, had just completed his monumental work, usually entitled *The Wealth of Nations*, when the struggle was exercising men's minds. Adam Smith taught the interdependence of nations, but he insisted that, while economically and socially interdependent, it were better that each nation should govern itself. He pointed out that historically colonies were not necessarily dependencies, and that the first colonies we know of in history—those founded by the Greeks—were, without exception, completely independent from the outset. He argued further that the greatest service Britain and her overseas colonies could do for each other was to trade with each other, but that trade did not depend upon the political connection. Accordingly he counseled the Mother Country to enter into a treaty of peace and friendship with the American colonies and to "part good friends" before it was too late. Thus Adam Smith would have brought the United States of America into existence without the shedding of a drop of blood. The Imperialists of his day turned a deaf ear to his counsels, but with dire results, for although the United States won their independence, the Mother Country was left with a legacy of debt and taxation, and, more disastrous still, there continued a more odious legacy of hatred which later gave rise to the war of 1812, and which has not completely died out even at the present day. To give one other illustration: Few events have produced more disastrous consequences or aroused more anti-social tendencies than the American Civil War. I shall be told, of course, that as the result of that war the slaves were emancipated. My reply, however, is that had the Southern States been allowed to separate peaceably from the North, had North and South, to quote Adam Smith, agreed "to part good friends," had they agreed, while separating as political communities, to preserve complete freedom of trade, a far greater service had been rendered to mankind than could possibly have resulted from the war. True, the emancipation of the slaves might have been postponed, but it was none the less inevitable, and when it came as the result of powerful but peaceful social forces,

it were far more beneficent. Slave labor, as compared with free labor, is notoriously inefficient, and had there been no war, slavery as an institution in the Southern States must ultimately have withered away. Thus we may certainly conclude that the American Civil War—like its predecessor, the War of Independence—was a national blunder, if not a crime. The American who would insist upon preserving the Union, even at the price of blood, makes a fetish of the Union, even as our own Imperialists make a fetish of Empire. Neither Union nor Empire are part of the Sermon on the Mount. Both at best are mere human institutions, and it were folly of the rankest kind to place either before the convenience and happiness of mankind. After reading Lord Bryce's admirable work, *The American Commonwealth*, I am convinced that to-day the United States comprises too great a political entity to be efficiently governed. Over so vast an area, comprising such an immense number of people, government is necessarily autocratic and therefore inefficient and corrupt. Make a mental experiment, and imagine the disappearance of the American Union, but imagine further its forty-eight component States continuing to govern themselves under their respective State constitutions, but preserving *inter se* that complete freedom of trade which is the great characteristic of the present political union, and I take leave to say that you will have a set of circumstances under which such a calamity as the Civil War would be impossible. Such a consummation must come to pass if men are to be well and wisely governed, if political corruption is to pass away, and if international peace is to be secured.

Example—Good and Bad.

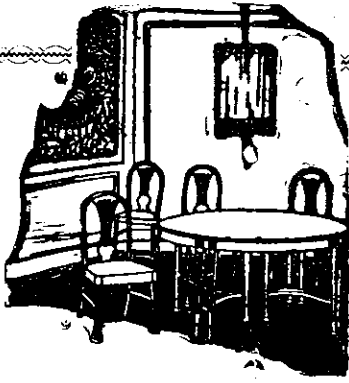
Dr. Goldwin Smith has rightly said that nations influence each other by their example, but it has to be admitted that their example is not always helpful. For instance, when addressing a meeting of his constituents during the reign of terror inaugurated by the Coalition Government in Ireland, Mr. Lloyd George quoted the precedent of the American Civil War as showing that England had the right to compel the allegiance of Ireland. He invoked the great name of Lincoln in support of his argument, and it must be confessed not without effect, particularly if you concede that Lincoln's position is unassailable. The principles of morality and justice, however, do not change through the ages. They cannot be impressed to accommodate the passions and vanity of men. Down through the ages comes a greater voice than that of Lincoln to answer the sophistries of Mr. Lloyd George, and still we may hear the prophet, Semeias, the Man of God, proclaiming in trumpet tones:—

"Thus saith the Lord: You shall not go up nor fight against your brethern. . . . Let every man return to his house, for this thing is from me."

Thus we may conclude with absolute certainty that the universal opinion of mankind is in favor of the right of Ireland to govern herself freely, fully, and without external interference. Only by recognising and giving full effect to the principle of nationality can the world be assured of international peace. Imagine the world bereft of Empires and divided into independent nations, and you will have no difficulty in concluding that in such a world war would be unknown, and that only in such a world is real civilisation possible. We never associate the idea of war with Holland, with Switzerland, with Denmark, with Sweden or Norway. The existence of Empires—those mischievous and abnormal excrescences—alone make us think of war. Empire is a military term. To find precedent for modern schemes of Imperialism we go back not to the free republics of Greece, but to Imperial Rome, and indeed, bearing in mind the flagrant disregard of human rights which characterises Imperialism in practice, we may conclude with certainty that it is essentially a pagan principle. The author of *The Great Illusion* has most appositely pointed out that there is a higher standard of comfort, a more equitable distribution of wealth, and less burdensome taxation in small nations than in great Empires, and assuredly we could scarcely have a better test as to which system is the more consistent with human happiness.

Independent and Interdependent.

To say that nations should be politically independent, is not to argue that they are to disregard each other's



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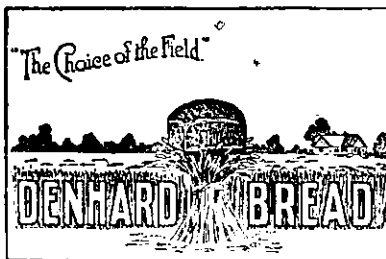
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existence. The interdependence of nations is a moral truth as old as the existence of mankind. The two great functions of nations are to trade with each other and to influence each other by their example. By trade the scarcity of one nation is redressed from the abundance of the other, and thus the civilised world becomes, in the words of Adam Smith, a "great mercantile republic." The different political expedients by which each nation illustrates its own peculiar genius for government, while not inconsistent with the unity of mankind for the purposes of commerce, serve as examples as the result of which one nation learns from its neighbors.

I have written thus at length in order to show that Ireland's aspiration for national freedom is not only consistent with the real greatness and prosperity of England, but is supported by the verdict of history, the dictates of expediency, and the great moral law of justice itself. Thus we may dispel the counsels of the timid, and, claiming for Ireland nothing more than we are prepared to concede to every other nation, we may go forward boldly and press her claim to complete national independence. Not that I subscribe to the odious doctrine that it is necessary, in order to achieve that end, to resort to methods of violence and bloodshed. I believe that Ireland's aspirations can be realised and will be fulfilled by the peaceful progress of opinion, that the people of England will realise that their own best interests require a free and contented island neighbor, and that the welfare of neither country is to be found by pursuing the phantasy of Imperialism. The world has moved forward since England turned a deaf ear to the advice of Adam Smith when he dared to say that she should part freely with her American colonies. As recently as 1905 we have seen Norway and Sweden setting an example to the world by parting company in peace, and withal remaining friendly neighbors. Accordingly we may look forward with confidence to the time when England and Ireland will have learned that lasting peace is to be found only by the realisation in practice of the eternal law of justice, and when that glorious era will have come to pass the so-called predominant partner will concede that she has achieved peace by reason of the insistence of Ireland upon her right to be free.

The "Tablet's" Golden Jubilee

We acknowledge the following kindly references to the Golden Jubilee of the N.Z. Tablet:—

The Catholic Press (Sydney).

The New Zealand Tablet, Maoriland's Catholic journal, celebrated its golden jubilee at the beginning of this month (May). In a jubilee issue, which is a very fine production, the *Tablet* dwells with pardonable pride on its loyalty to the ideals of its stalwart founder, Bishop Moran, and points to many talented writers who from time to time contributed to its pages.

The *Tablet* was established on May 3, 1873, by Bishop Moran, who had been appointed the first Bishop of Dunedin four years previously, and whose sterling defence of Catholic principles and Catholic education places him in the front rank of Australian prelates. . . . For the first critical years, Bishop Moran acted as editor. He was succeeded by Mr. Dungan, and afterwards by Mr. Perrin, who in later years acted for a short period as editor of the *Catholic Press*. To Mr. Perrin succeeded Father Cleary, now Bishop of Auckland. Father Cleary was a born journalist, and under his rule the *Tablet* became perhaps the most influential weekly in the Dominion. While waiting for Father Cleary, who was stationed in Victoria, the versatile Father P. M. Lynch, who is now so widely known as a Redemptorist Missionary, filled the chair. When Dr. Cleary was appointed to the purple he was succeeded by Mr. John Scott, who carried on the *Tablet* for nine years with great ability. Failing health compelled Mr. Scott's retirement, and he gave place to the present editor, the Rev. Dr. Kelly, whose learning, zeal and ability maintains the *Tablet* as one of the most interesting, sincere and capable Catholic journals, not only of Australasia, but of any country.

Among the contributors whose work is commemorated in the jubilee issue are Archbishop Redwood, the late Bishop Grimes, the valiant missionary, Father Le Menant

des Chesnais, Michael Nolan, the lamented Irish poetess, Rose Kavanagh, who wrote a regular Irish letter in the 'eighties, Rev. Father M. Watson, S.J., Mr. P. J. Nolan (afterwards well-known in Sydney journalism), Miss Eileen Duggan, M.A., a gifted young poetess, and others whose names are not so familiar to Australians. Bishop Moran's interest in the paper was continued by his successor, Dr. Verdon, who was chairman of directors until 1918, when he was succeeded by the late Monsignor Coffey. The present chairman of directors is his Lordship Bishop Whyte, whose years on the board of the *Catholic Press* is a link between the two contemporary journals.

The *Tablet* is to be congratulated on its fine record, which should be an augury of continued success. Like ourselves, we are sure that Dr. Kelly's aspiration is every day in every way to make his paper better and better. This cannot be done by Coneism, but by continued public confidence and support, by the due recognition of services rendered.

* * *

The Freeman's Journal (Sydney).

That fine Catholic journal of New Zealand, the *Tablet*, recently celebrated the fiftieth year of its foundation, and from all sides the warmest of congratulations have poured into Dunedin in appreciation of that happy event in Catholic journalism.

The *Tablet* was founded on May 3, 1873, by the late Bishop of Dunedin, the Right Rev. Dr. Moran, who was its first editor. Many distinguished writers—from the present Bishop of Auckland, who was at one time the editor; the Very Rev. Father Lynch, the revered Redemptorist missionary, now busily engaged in the Sacred Heart parish, Darlinghurst, also editor; and the present cultured writer, Rev. Dr. Kelly—have illuminated its pages. In the Catholic world the *Tablet* has been a fearless champion of Catholic rights, and it has never forgotten to give loyal and strenuous support to the Old Land. Bright and breezy, the *Tablet* is a credit to the world's journalism, and in honor of its jubilee a golden jubilee number was published, which was remarkable for its artistic merit as well as for its literary standard.

* * *

The W.A. Record (Perth, W.A.).

Our able and esteemed contemporary, the *New Zealand Tablet*, has now completed an existence of 50 years, having been founded on May 3, 1873, by the Right Rev. P. Moran, Bishop of Dunedin, who was the first editor. To commemorate the event a special illustrated jubilee issue of the *Tablet* was published on May 3. This is devoted chiefly to recording the history of the paper and to notices and photos of those connected with it in the past and present. The journal has had a distinguished roll of editors and contributors. Among the former are the Right Rev. Dr. Moran, the founder, and the present Bishop of Auckland (Right Rev. Dr. Cleary); while among the latter are Thomas Bracken, the poet (a page of whose poems is reprinted), Archbishop Redwood, Bishop Liston, Right Rev. Mgr. Power, Miss Eileen Duggan, M.A., Dean Burke, and others. Under the guidance of its present editor (Rev. Dr. Kelly) the paper is well maintaining the reputation which it gained under Bishops Moran and Cleary as a staunch defender of the Church, an advocate of educational justice, and a strong supporter of the Irish national cause. The jubilee issue is a very fine production and the articles are full of interest. We cordially join in the congratulations which our contemporary has received from all quarters, and wish it "*ad multos annos*."

The Strasburg Clock

According to the itinerary of its tour, the beautiful working model of the famous clock of Strasburg will be on exhibition during the next few weeks at various centres in the Southland district, and the opportunity should not be missed of viewing what is undoubtedly an unique mechanical masterpiece.

PROMINENT BANDSMEN.

The recent band contests have once again proved that there is nothing to equal Fluenzol for keeping the mouth moist and cool, and Q-tol for cracked lips.

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Eradicates Dandruff and Promotes Growth of the Hair. Restores Natural Gloss and Color—Hirsuta not a Dye. For Dandruff and Falling Hair, 5/- bottle (post free). Order to-day. Mailed anywhere in N.Z. W. Taylor, Manufacturer, 368 King St., Dunedin

The Reasonableness of Catholic Belief

(LECTURE BY REV. L. BUXTON, D.D., M.A.)

At a recent meeting of the Catholic University Students' Club, of Dunedin, a lecture on the "Reasonableness of Catholic Belief" was delivered by Rev. L. Buxton, D.D., M.A., of Holy Cross College, Mosgiel, in the presence of a good audience. The president (Mr. R. O'Regan) was chairman.

The lecturer prefaced his address by remarking that if the young men and women of to-day, especially those attending the universities, were to retain a strong grip of the faith of their fathers, at least a realisation of the solid foundation of reason on which their faith was based was necessary. In a single lecture on this subject, it would be impossible to do more than explain the basic position and to trace the general proofs. Others might later develop important points.

Faith was simply the acceptance of truth on the word of God. God's assistance was ever with the man making an act of faith, but God's part in the work did not render man's part unreasonable. The greater part of our knowledge we accept on trust from others—our parents, professors, friends. All we require is to be reasonably certain our informants are not deceived themselves and are not deceiving us. God, we know, knows all truth, and cannot lead us astray. All we have to assure ourselves about is, then, whether God has even asked men to believe anything. This is simply a question of history. But why do we bother about it at all? Here the lecturer made a brief survey of history, and showed that always even among the most primitive peoples, a religion of some sort has been practised. Science, he declared, has not succeeded in proving the existence of a religionless people, and he gave some interesting results from the study of some of the most backward peoples known to-day. Religion, then, is found among all men, and this points to its being called for by the depths of his nature. What a medley of beliefs and practices, however, does the study of the history of religions give us! Left to himself, man seems powerless to propose a system of religion which will answer with assurance the all important questions he wants to know about his origin and his end, or to suggest a system of morality in following which he will have complete trust. Perhaps God, ever mindful of the necessities of the creature of His Hands, has made known to man in what man's end consists and how it is to be obtained. The lecturer showed how there was nothing to take exception to in this idea, and that its truth seemed so probable that, considering the supreme importance of the matter, no one could rightly neglect the question.

Among the figures of history who had declared they had a message from God to man none was so striking as Christ. Could He be believed, was it reasonable for us to trust Him and accept His doctrine and practice His morality? It was not immediately necessary to show whether Christ was God Himself or no; it was sufficient to see whether Christ could prove His claim to be a messenger from God. If He were, then there must be signs by which we can be morally certain, signs which come from God alone.

The lecturer now proceeded to outline briefly the various credentials for Christ's divine authority. The Gospels, he insisted must be taken as historical documents simply, and he showed how the modern critic had been driven to admit that, at least substantially, the Gospels were to be fully trusted. Christ's doctrine, he went on to show, was the completion of the preaching of the ancient prophets, a preaching that, in spite of every human obstacle, maintained its harmonious development until Christ so perfected it that the result, Christianity, so transcended every other system of life philosophy or religion, that the finger of God's Hand was plainly visible. The prophets, too, had, during the space of hundreds of years, added each as it were a stroke to the pen picture of Christ, that God's directive power shone clearly forth. The sublimity of Christ's doctrine, its miraculous spread in a world steeped deeply in vices absolutely opposed to it, the heroic constancy of the numberless martyrs of every age and

condition who fearlessly professed that doctrine and calmly died for it, all this pointed to God's power behind Christianity.

The lecturer now developed more at length the proof from miracles. He showed how a miracle was not opposed to the laws of nature rightly understood. God alone could work a true miracle. In developing the tests of miracles, he emphasised the truly scientific manner in which miracles are treated by the Catholic Church, for still, he declared, this test of divine sanction remains with us.

The lecturer completed this section of his address by the words of St. Augustine: "Either evident miracles were performed in the work of converting the world, and then Christianity is divine and approved by God; or no miracle was performed, and then the very conversion of the world without a miracle is the greatest miracle of all, as altogether contrary to the laws of the moral order." God then guaranteed everything Christ taught and did. One thing He taught was His own Divinity; one thing He did was to set up a society or Church. That Church had several distinctive features, and these features we find reproduced to-day in the Church that claims to be of Christ and in that Church alone. In conclusion, the lecturer pointed out that it clearly followed that to place complete trust in the teaching of that Church to which Christ had promised His unfailing assistance was most reasonable.

At the conclusion, a very hearty vote of thanks was accorded the lecturer on the motion of Mr. J. B. Callan, seconded by Dr. O'Neill.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 30.

The social in aid of the Home of Compassion, took place at the Town Hall on last Monday, when a most enjoyable evening was spent. Mr. J. J. McGrath was chairman and Mrs. D. Gleeson secretary of the committee, which, as a result of the several functions organised, has handed to Rev. Mother Aubert a substantial sum for her very deserving work.

The annual social of the St. Aloysius branch of the Hibernian Society, took place at St. Anne's Hall, Newtown, last Thursday evening, and was most successful.

Rev. Father S. Mahony, S.M., is still adding to the beauty of St. Mary of the Angels' Church. The workmen are engaged in plastering the eastern and western walls. The church has also been considerably changed inside by the addition of two beautiful altars—Our Lady's and St. Joseph's. The former is particularly beautiful, being in alabaster, marble, and precious stones, with a fine statue of Our Lady and Child; whilst the floor of the altar is set with the finest polished marble. The altar of St. Joseph is built of the finest Carrara marble, whilst the statue of St. Joseph is a splendid specimen of plaster modelling. The floor is also set in the same marble. A fine statue of the Sacred Heart chiselled out of the finest marble and weighing three-quarters of a ton adorns the western pillar outside the sanctuary. A splendid marble baptismal font is also being placed in the baptistry, and has been specially designed by Father Mahony, whose ingenuity has overcome a difficulty experienced with most fonts in regard to the lid. Instead of a hinged lid necessitating raising when being used, by the simple device of a solid brass swivel the marble top can, with the lightest pressure, be swung smoothly around. Other additions shortly will be a beautiful statue of St. Anthony, and the Stations of the Cross; the latter will consist of plaster figures representing each station. These, with the beautiful marble High Altar and the stained glass windows renders the Church specially edifying and devotional, and Father Mahony deserves the greatest credit for his artistic taste and his great perseverance and dogged determination in the face of the greatest difficulties—particularly financial—in making St. Mary's the finest church in the Dominion, if not in Australasia.

BULLEIDS MEN, LOOK HERE! The best value trousers on the market **OAMARU**
HARDWEAR TROUSERS 9s 6d per pair **PALMER NAP TROUSERS 12s 6d per pair**

Mr. M. J. Doyle, manager of the *Timaru Herald*, with Mrs. Doyle left on Friday by the *Ulimaroa* on a health recruiting visit to Australia.

On Tuesday evening last an excellent concert was given in St. Joseph's Hall to a large number of seamen of the steamer *Tekoa*, under the auspices of the St. Vincent de Paul Society. Those who contributed to an enjoyable programme were:—Messrs. F. Dwan, A. J. Fogarty, Simpson, P. Lawlor, Loftus, E. Reade, F. Whittaker, R. Taylor, Burnette, Hackett, E. Murphy, and "Albert." Mr. F. Halley was an excellent accompanist. Rev. Father O'Donnell addressed a few words to the seamen, expressing the pleasure of meeting them, and the hope that he and the members of the society would again have the pleasure when the ship touched Wellington on some future date. Mr. McNulty suitably responded on behalf of the ship's crew. Special thanks was accorded the performers and those responsible for the arrangements for the successful evening, namely—Messrs. J. Hyland, W. B. Gamble, and R. S. Dwyer.

OPENING OF NEW SCHOOL AT ELTHAM.

His Grace Archbishop O'Shea will bless and open a new convent-school at Eltham on Wednesday next, July 11. In the evening of the same date his Grace is to be tendered a public reception at a concert in the local Town Hall. Rev. Father N. Moore (pastor of the district) extends a hearty invitation to all who can possibly attend either or both functions.

NEW SCHOOL FOR KILBIRNIE.

There was held at Kilbirnie, recently, a meeting of the parishioners to consider ways and means of making some necessary improvements (writes a correspondent). Father Connolly pointed out that the building which had up till now served as church and school was altogether inadequate. Sometime ago the pressure was relieved by securing a cottage next door and converting it into an infants school. After some discussion it was decided that a new school was absolutely necessary. When this was provided the present building could be enlarged and made a suitable church. As there already exists a debt of £2000, it required stout hearts to set to work to wipe this out and get on with the new scheme. It was decided for this purpose to hold a bazaar, and run in conjunction with it an art union. The art union books are now available, and very generous prizes are offered—£300 gold specimens. A novel feature is the giving of a cash prize of £50 to the one selling most tickets.

DIOCESE OF AUCKLAND (From our own correspondent.)

June 22.

The musical and dramatic entertainment given by the pupils of the Sacred Heart College, Ponsonby, in aid of the Takapuna Orphanage, was held in St. Benedict's Hall on Friday, June 15. Although the night was a very cold and rainy one, there was a large audience, and all present thoroughly enjoyed the boys' varied and delightful programme of choruses, recitations, piano, violin, flute and vocal solos, instrumental trio, and scenes from "Merchant of Venice," and "Much Ado About Nothing."

A very enjoyable concert under the auspices of the St. Patrick's Conference of the St. Vincent de Paul Society was given recently at the Costley Home. Songs were contributed by Mrs. Monihan, Misses McKean, Johnston, Smith, and Elmlie, Messrs. Duffin, Volkner, Hogan, Austin and Dixon; Messrs. McGrail and Moodabe gave recitations. Mr. Whitty and pupils performed several dances, and Messrs. North and Young a banjo and ukulele duet.

Mr. James Mahoney and Miss Nora Mahoney, who are leaving the Thistle Hotel, where they have been so immensely popular for the last five years, were presented by the staff with a silver tea service, tray, and gold-mounted fountain pen. In making the presentation, Mr. Willie Meehan said:—"On behalf of your staff I have been requested to express our sincere regret at your retirement from the Thistle Hotel, Auckland, and also to express our appreciation of the kindly relationship that has always existed between your employees and yourselves. We are conscious of the many kindly acts you have performed for us, and we trust you may long be spared to enjoy good health. You carry away with you our very best wishes,

and we are sure that no staff ever had, or could have more kind and considerate employers. I have been requested by them to ask your acceptance of this little memento to mark the great respect and high regard in which you are held by them." Mr. J. Mahoney and Miss Mahoney then feelingly responded, and in the course of their appreciative remarks, thanked the staff (many of whom had been with them during their whole term) and said, a great deal of the popularity of the "Thistle" was due to the excellent workers they had been fortunate in having. On Wednesday, June 20, a number of friends of Mr. and Miss Mahoney assembled in the dining-room of the Thistle and presented Mr. Mahoney with a travelling case and Miss Mahoney with a silver epergne. Mr. Brockway-Rogers made the presentation, and many speeches expressive of regret at their departure from the Thistle were made.

June 29.

Among the passengers who arrived from Sydney on Tuesday, June 26, was Miss Amy Castles, the gifted Australian dramatic soprano, who is visiting New Zealand after an absence of four years, during which she has added greatly to her reputation. Miss Castles has brought a concert party with her, and it is her intention to spend about three months in the Dominion. Since Miss Castles visited New Zealand her tours have been world wide, including a very successful tour of the United States, and a comprehensive tour of her native country. In the course of a brief chat on the Marama, Miss Castles referred to her experiences on the Continent prior to, and up to the outbreak of war. The statement by an Australian musician now in London to the effect that Australia is practically unknown to the Continental musical world was brought under the visitor's notice, and she expressed genuine surprise, pointing out that in addition to Dame Melba, she herself had appeared for two years at the Imperial Opera House at Vienna, in which city Lalla Miranda and many other Australian singers and instrumentalists had been well received. It will be remembered that it was Miss Castles who was chosen to appear in the title role of Puccini's opera, "Madame Butterfly," at the Imperial Opera House at Vienna, having made her debut in grand opera some years earlier at Cologne in Hamlet, Romeo and Juliet, and Faust. It was while at Vienna that the prima donna journeyed to the Hague, at the request of the Queen of the Netherlands, to sing at the performance given by the Berlin Philharmonic Orchestra. At the outbreak of war Miss Castles managed to get out of Austria and went to Australia, where she engaged in war work, later touring America, returning to Australia to appear in grand opera about four years ago. Miss Castles again goes to America after the present tour. The prima donna is accompanied by her sister Eileen, who has a wide reputation as a lyric soprano, and will assist with the New Zealand tour. On Wednesday, June 27, Miss Castles and her concert party entertained the Sisters of Mercy and their pupils at the Convent of Mercy, St. Mary's, Ponsonby. A thoroughly delightful treat it was.

The following appeared in the *Young Citizen* for May 31, 1923:—

THE ORPHANS' S.O.S.

It is now some weeks since an appeal was made in "Our Own Corner" for toys and books for the orphans who lost their possessions in the Takapuna Orphanage fire. Although the general response has not been as good as we had hoped, I am glad to be able to tell you that at least in one school—the Grafton—the pupils have showed a most generous spirit, and as a result, a large parcel of books and toys was recently taken to the Sisters of Mercy at Vermont Street. Among the toys were a number of woollen balls and golliwogs, also a big cat, made by the pupils themselves. The gifts were handed out by the teacher to the little orphans, and there were many childish screams of joy as the toys were unpacked. Another kindly gift which must be mentioned was a parcel of story-books collected by Joyce Minns, one of the prize winners in the last essay competition. For these gifts the orphanage authorities are deeply grateful. The need still exists, and any further gifts will be gladly received by the Sisters of Mercy, Vermont Street, Ponsonby.

For Coughs and Colds, never fails.
For Children's Hacking Cough,

Simpson's Wholesome Bread
THE HOUSEHOLD FAVOURITE

PURE AND
WHOLESOME

51 Leith Street,
DUNEDIN.

Selected Poetry

A Dull Day

From cock-a-doodle-doo
To whirry owl's call
I should have been working,
But never worked at all.

From the waking of the thrush
To the waking of the bat
My day was as dull
As the floor is flat.

For my dear had gone out
Where giddy winds blow,
In a queer little car,
And I wanted to go.

Where the wide roads run
On their straight-away quest
From red-in-the-east
To red-in-the-west.

The long day passed
As all days go over
From dew on the grass
To the folding of clover.

But next time, Beloved,
I'll travel with you
From whirry owl's call
To cock-a-doodle-doo.

—MARGUERITE WILKINSON, in *Current Opinion*.

The Secret

Ah, if the secret were in simple ways,
The easy childlike ways of home,
Why did its beauty in the far-off days
Not capture me before I touched the foam?
Before my boat, unfastened to the wind,
Had learned the hunger of the sea,
Leaving young fields and lanes behind
To strive eternally?

For though the sand is fine, it sets adrift
The loves of years, and rising dreams
Flood, and leave bare the heart—who can sift
At last these bitter streams?
Now what I see before me is not mine—shadows gone
astray

Through lanes of spring from me far, far apart!
I see one sweep the floor—she bends the knee to pray,
Those eyes might drown my own, my chosen part.

For envy—seeing her bow her head,
And hungry tears of loss would almost start
To watch her count the stitches, make the bread,
Put every cup and saucer in its place—
Ah, but the sea's gay song were in my heart
Had I not seen your face.

M. Lyster, in the *Irish World*.

Our Fight

I have often wished I had left my bones
Over there in France 'neath the shell-torn soil,
When ideals were high, and the crumbling thrones
Seemed a recompense for our bloody toil.

I have often pondered since my return
To a land so filled with a greed for gain
What befell the virtues we so idly spurn?
Was our fight for right really fought in vain?

Yet what a stand for a man to take
When he knows this land has its wrongs to right;
Tho' he fought in war for his country's sake,
Should he shun in peace the fight he could fight?
When the last salute has been fired some day,
And the shades are drawn, and the flag's half mast,
It would be better far to pass away
With the thought, "I fought right up to the last."
—MAURICE C. WAUGH, in the *Kansas Legionnaire*.

A Puritan Lady

Wild Carthage held her, Rome,
Sidon. She shook to tears
Tall, golden Helen, wearying
Behind the Trojan spears.

Old Antwerp knew her well;
She wore her sober gown
In some tall house in Oxford grass,
Or lane in Salem town.

Humble and high in one,
Cool, certain, different,
She lasts; scarce saint, yet half a child,
As hard, as innocent.

What grave, long afternoons,
What caged airs round her blown,
Stripped her of humor, left her bare
As cloud, or wayside stone?

Made her as clear a thing,
In this slack world as plain
As a white flower on a grave,
Or sleet sharp at a pane?

—LIZETTE WOODWORTH REESE, in *The Lyric*.

The Sea Wolf

The fishermen say, when your catch is done
And you're sculling in with the tide,
You must take great care that the Sea Wolf's share
Is tossed to him overside.

They say that the Sea Wolf rides, by day,
Unseen on the crested waves,
And the sea mists rise from his cold green eyes
When he comes from his salt sea caves.

The fishermen say, when it storms at night
And the great seas bellow and roar,
That the Sea Wolf rides on the plunging tides,
And you hear his howl at the door.

And you must throw open your door at once,
And fling your catch to the waves,
Till he drags his share to his cold sea lair,
Straight down to his salt sea caves.

Then the storm will pass, and the still stars shine,
In peace—so the fishermen say—
But the Sea Wolf waits by the cold Sea Gates
For the dawn of another day.

—VIOLET McDUGAL, in the *New York Times*.

The Belfry of Mons

At Mons there is a belfry tall
That chimes from noon to noon;
At every quarter of the hour
It scatters forth a lovely shower
Of little notes that from the tower
All flutter down in tune.

At Mons from out the Market Place
The streets rise up the hill
Where ring the chimes that year by year
Cry out, "Look upward, lads, and cheer!
For God's own Kingdom now and here,
And peace and right good-will."

At Mons there lie a mort o' lads
A-row and underground,
That shall not hear the belfry ring
Nor human voice nor anything,
Until at the last summoning
They hear the trumpet sound.

—WILFRID THORLEY, in the *London Saturday Review*.

FEATURES OF THIS WEEK'S ISSUE

Leader—Parents and Education, p. 29. Notes—Spain; England and Spain; Shakspeare as a Motor Expert; On Being up-to-date, p. 30. Topics—Mr. Parr's Opinion; Comedy or Tragedy; Et Tu Nosworthy; Germany's Offer; De Valera's Proposals; Ireland, pp. 18-19. Parental Duty in Education, p. 15. National Self-Determination, p. 21. Reasonableness of Catholic Belief, p. 26.

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, JULY 5, 1923.

PARENTS AND EDUCATION

THE Catholic Church is the guide for Catholics. Her loyal children accept her teaching without question: when they question it they cease to be loyal. She speaks with the authority of Christ; consequently they who flout her authority flout Christ Himself. In the matter of education the attitude of the Church is plain and uncompromising. She insists that parents shall have their children brought up as true Catholics ought to be brought up, and, for that reason, she sets her face determinedly against secular education which does not train children as Christians. The Church lays down her instructions clearly. It is the duty of parents to receive them with respect and obedience. She places on their individual consciences a grave obligation, and they are gravely responsible if they refuse to fulfil it. Plainly, she tells parents that on the right fulfilment of their duties in this matter of education depends in large measure not only their children's salvation but also their own. And the greater the dangers that surround us, the more emphatic is her teaching and the more serious the obligation it imposes.

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A parent asks: "Am I bound in conscience to send my children to a Catholic school?" The answer is, "Yes. You *are* bound in conscience." No Catholic parent will deny that God created us to know Him, to love Him, and to serve Him in this life in order that we may be happy with Him in the everlasting life to come. That truth is fundamental, and if we once admit it we must admit its conclusions or cease to be reasonable. It means that we must admit, if we are sincere at all, that the end for which God made us is paramount, and that everything in this life ought to be governed by the necessity of attaining that end. There is no latitude for opinions here. It is a Catholic doctrine which we must receive if we are Catholics; and if we receive it we must acknowledge its consequences if we are true Catholics. In childhood the obligation urges. Consequently the good parent will feel bound to see that the children are taught to say their prayers, and to love God. In early school years, when the mind begins to discern between right and wrong, the Catholic parent will watch over the growing mind and be solicitous that virtuous habits are formed and that evil communications are avoided. In later school years, when adolescence and its dangers begin to threaten the peace and security of the soul, the need for watchfulness is greater and the parent's obligations graver. Education ought to be the development and training of all the faculties, and it ought to be a real discipline which will help towards the

formation of character. Now, as the character must be formed with a view to the attainment of our end, education which omits the most essential thing for that end is no education at all. It is plain that religion, and religion alone, can inform the mind with truth and discipline the will to habits of virtue in such a manner that a parent can with a good conscience feel satisfied that he is doing his duty by his children. Religion in education is necessary when the child begins to lisp its prayers: it is more necessary when the knowledge of good and evil comes with the dreadful power of sinning; it is most necessary when childhood is past and the youth is of an age to appreciate all the seductiveness of the world and the flesh which wage warfare against his soul. Coming back to the fundamental principle: the parent is bound by obedience to the Church and by charity towards himself and towards his children to secure for the latter a Catholic education both in childhood and in adolescence: and, if he is thus bound, he is guilty in the sight of God if he neglects the Church's warnings and sends his children to a non-Catholic school when Catholic education is available. The unchristian environment around us and the appalling spread of secularism in all departments of modern life are such a peril to Faith that we have no hesitation in saying that only an unnatural parent will defy the Church and endanger his own and his child's salvation by neglecting his duty in this matter.

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The position is simply this: To uphold secular education as good enough for your child is to affirm by deed if not by word that there is no life hereafter, or, that if there is, you are not concerned about it either for yourself or for your child. That tacit profession of unbelief is made by every Catholic parent who defies the teaching of the Church and the warnings of his pastors in this connection. There is no separating religion and true education, and every system that tries to separate them fails. The French Commissioners, English and American statesmen and judges, our own magistrates all tell us that secular education is condemned by its results and that banishing God from the schools means banishing virtue from the souls of individuals and from the homes of the nation. It is useless to say that Sunday-schools and Sunday instructions are sufficient to supply what is wanting in the secular schools. The facts prove that when for six days of the week the children are taught that God does not matter they pay but scant attention to the lessons they receive on the seventh. When, through the week, the mind is instructed on principles that ignore religion, the foundation of religious indifference is laid and the lessons of the Sunday will not prevent the final shutting out of God from the mental horizon. There is no middle course for a Catholic parent. He admits that salvation is the essential thing. By that admission he must also admit that education which does not tend to secure salvation is wrong. Parental weakness, and parental ambition will try to find excuses, but the true and loyal Catholic, who does not go against his reason, will admit at once that no excuse is admissible, and that he would be his child's worst enemy did he send him to a school which might endanger his Faith. It is only the Catholic who does not know what Faith is, who does not realise what salvation is, that will, for the sake of some imaginary advantage of a temporal nature, turn his back on the Catholic school and plunge the child into the midst of the temptations with which the secular system is necessarily surrounded. The Duke of Wellington was not a Catholic, yet his opinion of the effort to separate religion from education was expressed in the well-known words: "You will only succeed in training up a number of clever devils." Good Catholic parents certainly do not want to rear clever devils. And the parents who are satisfied to have their children trained on those dangerous lines condemned by the Duke can hardly object if they are told that, notwithstanding their outward professions, they are anything but good Catholics, for they are giving concrete proof that to them the words of Christ mean nothing:

"What will it avail a man if he gain the whole world and suffer the loss of his own soul?"

NOTES

Spain

Our acquaintance with Spain is in a very real sense only superficial. Touching a country here and there along its coast does not bring knowledge, for of all towns sea-ports are likely to be least characteristic of the national spirit of the people. But the desire to see more of that great old Catholic land grows with time, and, we hope, draws near fulfilment. Italy was a land to satisfy the heart, and residence for years in Rome left an abiding nostalgia ever since. France seemed colder in many ways, and there was nothing at all in Portugal of the homely feeling which "orphans of the heart" experience not only in Rome but all through Italy. From accounts received from those who tramped among the Spanish hills on sunny days of *Lehrjahren*, were begotten dreams of a people and of towns and of landscapes which might once more bring such joy of life as came of first knowledge and first love of *la bella Italia*. So, when somebody said the other day: "What about coming to Spain next year?" It was easy to answer, "Barkus is willing." Apart from other things, Spain is a sort of curiosity nowadays. It is almost the only country that kept its head during the epidemic of propaganda of which the war was born: the only country in which the people cannot now say to the Government: "You lied to us and you deceived us and you sent us to die for lies during five years."

England and Spain

It is natural that Catholics should look to Spain with love and pride. Protestant England does not do that. During the Spanish-American War, Salisbury contemptuously spoke of Spain as "the dead nation." Spain remembered, and when the English people were reeling under the shock of a particularly disgraceful and decisive defeat by a handful of Boer farmers, Spain telegraphed to Salisbury: "The dead nation salutes you now." But if Protestant England only knew, its debt to Spain is not small. At any rate, Sir Mark Sykes, a brave gentleman and a statesman who was exceptional in having principles to go by once said:

"We must ever be grateful to Spain for having given us the Elizabethan era. Without the sharp lash of apprehension which the Armada laid upon this country, Shakspeare might have been an egotistical, purposeless, and fatuous cynic, Raleigh a sordid ruffian, Drake a self-seeking adventurer, Elizabeth a miserly old woman, England a parcel of factions composed of babblers and cravens. Spain flogged England into Imperialism. The English above all people love Don Quixote because he is the father of many English sons. Hudibras is Quixote in a political pamphlet. Sir Roger de Coverley is Quixote with unobscured intelligence. Parson Adams is Quixote in Orders, Colonel Newcome is Quixote pure and simple, Pickwick is a Don Quixote of peace in white tights and black gaiters. It is delightful to think that if Sancho Panza had never been tossed in a blanket Sam Weller would never have been cross-examined by Sergeant Buzfuz. What Cervantes did for English literature perhaps Velasquez achieved for English painting. Just as Columbus showed the way to English sailors, so has Velasquez led English painters to truthful observation."

Shakspeare as a Motor Expert

There is a common opinion among the people of this generation who think they know more than their fathers that Shakspeare was only a poor benighted, backwashed bloke (excuse the term but that's how they put it) who didn't have sense enough to know when he was alive. We hereby produce documentary evidence (borrowed gratefully from the *Catholic Herald of India*) to prove that the Bard of Avon was as up-to-date as any joy-riding Percy or Ermentrude of our day:

"I will remedy this gear ere long."—Henry VI., part II.

"The dust hath blinded them."—Henry VI., part II.

"I like the new tire."—Much Ado About Nothing.

"As horns are odious they are necessary."—As You Like It.

"I show thee the best springs."—The Tempest.

"As one would set up a top."—Coriolanus.

"Marks upon his battered shield."—Titus Andronicus.

"Had it been all the worth of his car."—Cymbeline.

"And you, sir, for this chain arrested me."—Comedy of Errors.

"Humbleness may drive unto a fine."—Merchant of Venice.

"How quickly should you speed."—Hamlet.

"Our lamp is spent, it's out."—Antony and Cleopatra.

"An't please you, deliver."—Coriolanus.

"I have Ford enough."—Merry Wives of Windsor.

On Being Up to Date

Old-timers who were educated according to a system which had behind it the wisdom and experience of centuries which used to produce thinkers believed a lot of things which are scoffed at by the illustrious pupils produced by a system dependent on fads begotten of the dreams of a Rousseau, a Herbart, a Froebel, a Spencer, or a Flexner. The first and most essential difference between the old products and the new is that while the former were taught to grapple with difficulties and to do hard thinking the latter are encouraged to follow the line of least resistance, and education means for them something like what an irreverent youth found technical schooling to be: "What do you do in your Practical Chemistry class?" said the visitor. "Oh, just coddin' and breakin' glass," replied the boy. Old-timers also learned that they had souls, and that the soul was more important than the body. A very ancient sentence was impressed on them in early life: it was this: "What will it profit a man to gain the whole world and to suffer the loss of his own soul?" Consequently they thought a good deal about and a great deal of the soul, and they were disposed to be careful lest they should do anything that might result in losing it. The youth to-day are, on the other hand, encouraged to think they have no souls, and that to gain the whole world or even a slice of it is their whole end in being. They are not even taught to put themselves out in order to do this. Respect for age, reverence of parents and superiors are of no account. Youth takes the first place at the banquet and says most in the senate: self-restraint and self-knowledge not finding room in the programme of the modern pedagogue. Youth grabs the newspaper in the home, and probably wipes his boots with it when his majesty has read it; for to worry about the convenience of others is not youth's way now. Youth reads nothing, studies nothing, but is ready to talk with absolute and infallible cocksureness on every topic under the sun. In fact only one thing is wanting to them. That is, to see themselves as others see them.

Monsignor Coffey Memorial Fund

Contributions to the Monsignor Coffey Memorial Fund have been received from the following:—Dr. A. J. Hall, £5; Rev. Dr. Kelly, Mr. H. Poppelwell, and the Vincentian Fathers (Ashfield, N.S.W.), each £2 2s; Rev. Father Morkane, Mr. Frank Woods, Mrs. M. A. Jackson, and Mr. D. O'Connell, each £1 1s; Mrs. Cumming, "Earnvale," Arthurton, Mrs. Tobill, Miss M. E. Ritchie, and Mr. Charles Colomb, each £1; Mr. F. Kerr, 10s.

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DIOCESE OF DUNEDIN

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral after the eleven o'clock Mass on Sunday. After Compline in the evening Rev. Father Foley, Adm. (spiritual director) officiated at the devotions of the mens' Confraternity of the Sacred Heart, and afterwards, in continuation of his series of discourses on the Catholic Church, preached an instructive sermon on "The Credentials of the Church." There was the usual procession, followed by Solemn Benediction of the Blessed Sacrament, at which Rev. Dr. Buxton (Holy Cross College) officiated, assisted by Rev. Fathers Foley and Spillane.

The Right Rev. Dr. James Whyte, Bishop of Dunedin, was the guest of honor at a reception tendered him by natives of Kilkenny, Ireland, now living in New York (says the *Catholic Press*, Sydney). The Bishop is himself a native of Kilkenny. Dr. Whyte was on his way to Rome to visit the Holy See, and was accompanied by Very Rev. Father Dunne, P.P., V.F. (Wollongong), and Rev. Father T. Barry (Chatswood).

The members of St. Joseph's branch of the Hibernian Society held an enjoyable euchre tournament on last Thursday evening, in St. Joseph's Hall. There was a large attendance despite the unpleasant weather conditions prevailing. Supper was served at the conclusion of the card games. The Hibernians intend holding similar gatherings about once a month, and hope they will be well attended.

A meeting of those interested in the formation of a ladies' branch of the Hibernian Society was held in St. Joseph's Hall, Rattray Street, on Wednesday evening, the 21st ult. The gathering was a large and enthusiastic one, and it was resolved to form a branch, quite a large number handing in their names for membership. The promoters, realising that a long-felt want is being supplied in the formation of the branch, anticipate that the result of the present effort will be a large membership roll, and every prospect of continued success. The members of St. Joseph's branch of the society are greatly interesting themselves in this progressive movement.

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His Lordship Bishop Whyte in Rome

New Zealanders will be interested to learn (writes our Rome correspondent) that his Lordship the Bishop of Dunedin has arrived here after his long voyage. Dr. Whyte looks very well and sneaks with pleasure of his trip through the United States. He arrived here on Sunday morning, May 13, and took part in the Beatification ceremonies for Blessed Robert Bellarmine. He is staying at the Irish College. Another New Zealand churchman here at present is Very Rev. Dr. Kennedy, whose genial ways endear him to all who meet him; he is staying at the Hospice of the Blue Nuns the Coelian.

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Oamaru

(From our own correspondent.)

July 1.

During the month Mass will be celebrated at the following country stations: On the 8th at Duntroon (9 a.m.) and Kurow (11 a.m.); on the 15th, Windsor Park, Ngapara and Richmond; on the 22nd at Kurow (9 a.m.) and Duntroon (11 a.m.); on the 29th at Ngapara, Windsor Park, and Georgetown.

Father Graham's many friends will be pleased to hear that he is doing very nicely after his operation.

Miss Josephine O'Donnell, who has been a member of the local Telephone Exchange for the past five years, has been transferred to the Christchurch office. Prior to her departure, her fellow officers made her a presentation of a handsome travelling rug.

As the winter wears on the Celtic fortnightly socials are becoming more and more popular, and they are proving a success both financially and socially.

On Sunday morning a number of little children had the happiness of receiving their First Holy Communion. In congratulating them Father O'Connell referred to the memories it brought back to one and all in the congregation of that "happiest day of their lives."

Woods' Great Peppermint Cure.

Woods' Great Peppermint Cure.

Obituary

REVEREND PATRICK O'NEILL, WINTON.

After a prolonged illness, Father O'Neill, the parish priest of Winton, died, aged sixty years, at his residence on Monday morning. Deceased was a native of Co. Cork, and was educated at St. Colman's College, Fermoy, and at St. John's College, Waterford. Thirty-three years ago he came to New Zealand after his ordination, his zeal inspiring him to follow the example of the ancient missionaries of Ireland whose watchword was, *Peregrinari pro Christo*!

So, as a pilgrim for Christ he came to New Zealand while still a young man, and he has labored like a true follower of his Master for half a life-time under the Southern Cross.

He was for many years Administrator at St. Patrick's, South Dunedin, and he it was who built the existing presbytery. He had a thorough knowledge of architecture, and it stood him in good stead when he went to Winton, where the fine ecclesiastical buildings that sprang up under his direction will for long be eloquent monuments to his memory. But a monument more lasting and nearer to his heart will be the affection of the people for whom he worked unselfishly and nobly, like a true priest and a true Irish missionary.

After the Solemn Requiem Mass, at nine o'clock on Wednesday morning, July 4, the funeral immediately took place, in the presence of a large number of the clergy and of the faithful laity. Amongst those present were Very Rev. Dean Burke, Very Rev. James O'Neill, Revs. James Lynch, D. Buckley, W. McMullen, P. O'Neill, D. O'Neill, James Foley, B. Kaveney, A. Fencien, F. Marlow, J. Martin, S. Marlow, and J. Kelly, etc.—R.I.P.

MRS. MARGARET ROONEY, OAMARU.

By the death of Mrs. Margaret Rooney, wife of Mr. John Rooney, at her home in Eden Street, on Tuesday morning, the 26th ult., the Catholic congregation of Oamaru has lost an esteemed and practical member. The deceased was a native of Co. Cork, Ireland, and came to New Zealand with her parents about 44 years ago. For the past three years her health had been failing, and for two months before her death she had been confined to bed. She bore her illness with a fortitude sustained by a deep Catholic faith. Of a naturally quiet and unassuming disposition she loved her home and family and in these her heart was centered. Her Christian charity, however, extended beyond her home, and the Dominican Sisters of Rosary Convent can tell of her practical kindness to them during their pioneering years in Oamaru. Her life was the life of an ideal Catholic helpmate and mother, and brought the reward of a happy and holy death. She died surrounded by her family and fortified by all the sacred rites of Holy Church. During her illness she was attended by the local clergy, and on each morning of the last week she had the extraordinary consolation of receiving the Holy Viaticum from the hands of her own son, Father Ed. Rooney, of South Dunedin. Father Rooney celebrated a Requiem Mass on Thursday morning. The large attendance at Mass and again at the graveside testify to the high esteem in which deceased was held. Father O'Connell, assisted by Fathers Jas. Delany and Rooney, read the burial service. The sympathy of a wide circle of friends is extended to Father Rooney and Mr. John Rooney and family in the loss of a devoted wife and mother. May her soul find everlasting refreshment, light and peace.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

July 2.

The appeal on behalf of the Irish Mission to China continues to meet with the keenest sympathy and the generous support of the people of Christchurch diocese, as seen from the more recent results:—Darfield, £130 (including £30 from Coalgate); Methven and Rakaia, £240; Akaroa, £50; and Leeston, £110 (including £32 from Southbridge). The following Sundays have been fixed for the appeal in the North Canterbury districts:—July 1, Rangiora; July 7, Oxford; July 15, Kaiapoi and Loburn; July 22 and 29, Hawarden and Cheviot respectively; and by the beginning of August the appeal will be opened in the southern parts of the diocese.

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MARRIAGES**McKEARNEY—KNIGHT.**—At St. Patrick's Church, Palmerston North, on May 30, 1923, by Rev. Father Manus, James, son of Mr. D. McKearney, Petone, to Hermie Cecelia, daughter of Mr. and Mrs. J. J. Knight, Auckland, Palmerston North.**DEATHS****BORLASE.**—Of your charity pray for the repose of the soul of John Arthur Borlase, beloved husband of Agnes Borlase, and son of William and Mary Borlase, Sawyers Bay, who died at Wellington on June 13, 1923. —Sacred Heart of Jesus, have mercy on his soul.**McMAHON.**—Of your charity pray for the repose of the soul of Joseph Charles, dearly beloved husband of Kitty McMahon (late of Invercargill) and son of Augustus McMahon and Mary Wishard, who died at 96 Forth Street, Dunedin, on June 22, 1923; aged 34 years.—R.I.P.**ROONEY.**—Of your charity pray for the repose of the soul of Margaret Rooney, beloved wife of John Rooney, who died at her residence, Oamaru, on June 26, 1923; aged 57 years.—Sacred Heart of Jesus, have mercy on her soul.**IN MEMORIAM****BUTLER.**—Of your charity pray for the repose of the soul of Joseph Bernard Butler, beloved son of William and Mary Butler, Shannon, who died from gas fumes at Arapeti Tunnel, Mangata, on July 2, 1922; aged 22 years.—On his soul, sweet Jesus, have mercy.**DOHERTY.**—Of your charity pray for the repose of the soul of James Doherty, who died at Lincoln, July 1, 1915.—Sacred Heart of Jesus, have mercy on his soul.**WANTEDS****WANTED.**—Position as HOUSEKEEPER: two or more men; no objection backblocks; references. Apply—"Capable," *Tablet* Office, Dunedin.**WANTED.**—A young man (married preferred) as PARTNER in Market Garden and Firewood Proposition, with £300 to £500 capital; experienced preferred; references exchanged. Apply—"Good Spec," c/o *Tablet* Office, Dunedin.**New Convent School, Eltham**His Grace Archbishop O'Shea will bless and open the new Convent School at Eltham on
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Our Sports Summary

FOOTBALL NOTES.

Christchurch.—Following are the results of games in which the Marist football teams participated on Saturday, June 23:—Seniors (11) v. Old Boys (3); juniors (15) v. Belfast (0); third grade (9) v. Technical A (0); fourth grade (19) v. North Canterbury (0); fifth grade (18) v. Sydenham-Lyttelton (0).

The St. Joseph's Home, Middleton, has entered a lightweight team in the private schools' lightweight competition. So far they have played two matches, winning against St. Bede's by 8 to 5, and losing to Technical A by 34 to 14. Although beaten by Technical they played a very good game, and when the competition finishes it is safe to say they will be amongst the leaders.

Invercargill.—In senior football competition Marist beat Winton by 14 to 6 on Wednesday, June 20, and on same day Marist juniors defeated Pirates by 11 to 9. In the competition just ended Marist Club was second in the Aggregate Cup.

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ST. JOHN'S TENNIS CLUB, TIMARU.

(From our own correspondent.)

The St. John's Tennis Club held its annual social on 20th inst. at St. Patrick's Hall, when there was a large attendance of members and friends. Rev. Fathers Hurley (patron), Barra, and O'Ferrall (vice-presidents) were present. During the evening Mr. G. D. Virtue (honorary secretary of the South Canterbury Lawn Tennis Association) presented the handsome pennant (donated by Mr. Revell), which the C team won during last season. The patron, in accepting the prize on behalf of the club, made a very happy speech, and also heartily congratulated the club on its continued success. After some remarks by the president (Mr. J. G. Venning) Father Hurley made a presentation to Mr. Sidney Mason (a most promising young sport) who won a gold medal (donated by the club) for the handicap singles at the tournament promoted by the club last season. The recipient made a suitable reply. The hall decorations were tastefully carried out. Mr. T. J. O'Connor's orchestra supplied excellent music and the ladies' committee dispensed dainty refreshments. The energetic committee, with Mr. P. B. Hogan (secretary) made complete arrangements for the enjoyment of the function, which proved the most successful yet held by the club.

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ST. MARY'S TENNIS CLUB, CHRISTCHURCH.

(From our own correspondent.)

The second social of a series to be held under the management of St. Mary's Tennis Club, held in the Memorial Hall, proved a distinct success. The proceeds are to be devoted to the formation of a new court, and the hon. secretaries (Messrs. A. Holley and B. Darby) are receiving good support from the committee. The lady members are enthusiastic, and see to the supper arrangements generosity.

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M.B.O.B. FOOTBALL CLUB, INVERCARGILL.

A pleasant little function (says the *Southland Daily News* for June 22) took place last evening at the Floral Tea Rooms when the Marist Old Boys' senior members entertained the members of the 5th grade team at a complimentary social. The object of the gathering was to celebrate the winning of the 5th grade competition by this clever junior combination. Mr. P. Scully, president of the club, presided over a very full attendance and on behalf of the club extended the hearty congratulations of the senior members of the boys. He hoped they would endeavor to play the game the seniors were playing to the admiration of all. Mr. C. A. Davis, vice-president, proposed the toast of the 5th grade team and said he felt proud of the lads who had come through with such credit to themselves and their coach and with such honor to the club. He advised them to make a close study of the laws of the game and thus render themselves more capable of

playing even better than they had already done. Mr. W. Fletcher, captain, responded on behalf of the team. Rev. Brother Tarcisius proposed the toast of the "Seniors," and said he felt proud of the doings of the "greens" this season. He looked forward to the time when the boys present would appear in Rugby Park to take the places now held by such players as Coakley, Kelly, Cosgrove and others who like them had gone through the school. He felt sure that when that time arrived they would do justice to the positions as their elder-fellows were now doing. Mr. Kelly in responding said he felt that when he played for the "greens" he took on to the field the honor of the best club in the town and always tried to uphold that honor. He urged the boys to stick to the club as the seniors had done. Mr. E. Rillstone proposed the toast of "Our Coach," and said they wished to thank Rev. Brother Anastasius for the time and attention he had devoted to the team. Brother Anastasius responding said he was very proud of the success attending his efforts with the team. The boys had rallied round him well and had responded to his instructions and carried them out on the field. It was always his ambition to have the boys going straight from the school to the club and now that aim had been achieved he feared nothing for the future success of the club. Several other toasts were duly honored and the gathering concluded with "Auld Lang Syne" and cheers for the school, "Our Skipper" and the club.

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"Scratching" Horses

At the weekly meeting of a Canterbury sewing circle the ladies were very fond of tit-bits of gossip. Mrs. R. was no exception to this rule, and before she had been plying her needle for very long, she turned to her neighbor and remarked:

"Mrs. K., have you heard that Mrs. T. has written to the society for the Prevention of Cruelty to Animals?"

"Whatever for?" asked Mrs. K., with interest.

"Why," replied the other lady, "she wants to know if something can be done to prevent horses being scratched. She feels sure it must cause the animals a great deal of suffering, because she heard her husband, who takes a lot of interest in them, groan in his sleep about a poor horse being scratched."

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Miss Amy Castles

Miss Amy Castles, the world famous vocalist, now on a tour of the Dominion, will be giving concerts in Auckland till July 5, and will afterwards come south. Miss Castles has acquired a wonderful reputation as a singer, and has delighted vast audiences in every country she has visited. Her artistry is of the very highest order, and the music-loving people of this Dominion will have an opportunity of listening to one who is in the forefront of her profession—a privilege not often afforded.

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Hibernian Society, Dunedin

S. JOSEPH'S BRANCH.

The fortnightly meeting of St. Joseph's branch of the Hibernian Society was held in St. Joseph's Hall on Tuesday week. The president, Bro. J. J. Marlow, jun., presided over a large attendance. The president referred to the movement for the formation of a ladies' branch of the Hibernian Society in Dunedin, and urged all members to assist in placing the branch on a sound and progressive footing. After the business of the meeting had been concluded, a question tournament was arranged, and some interesting debates took place. Bro. D. McBride was declared the prize winner.

ST. PATRICK'S BRANCH.

The St. Patrick's branch held its half-yearly meeting on Wednesday week. The president (Bro. E. McIlroy) presided over one of the largest meetings held during his term of office. Three new members were elected, after which the president installed the newly-elected office-bearers to their respective chairs as follows:—President, Bro. F. Mullin; vice-president, Bro. J. E. Kerr; secretary, Bro. E. Ryall; treasurer, Bro. A. C. Marlow; warden, Bro. J. Day; guardian, Bro. F. Haig; sick visitors, Bros. Nolan, Power, and C. Menhinick; auditors, Bros. Kerr and Mullin.



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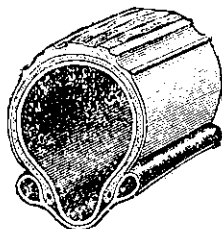
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"TABLET" SUBSCRIPTIONS

We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference: -

PERIOD FROM JUNE 19 TO 20, 1923.
OTAGO AND SOUTHLAND.

Mrs. P. Albany St., Dun., 8/10/23; Miss H., London St., Dun., 30/11/23; J. H., Alexandra, 15/5/24; Mrs. G., Filleul St., Dun., 30/9/23; M. K., Owaka, 8/11/24; D.V., Police Station, Naseby, 30/9/23; M. McG., Golden Eagle Hotel, Cromwell, 8/5/24; Miss P., Cashel St., Sth. Dun., 8/12/23; C. D., Seaward Downs, 23/12/23; J. T. C., Roslyn Bush, 30/12/23; J. M., McQuarrie St., Sth. Inghill, 23/11/23; J. D., Hillgrove, Mocraki, 8/3/24.

CANTERBURY AND WEST COAST.

M. McD., Dunollie, W.C., 30/1/25; R. M., Rose St., Timaru, 23/12/23; S. A. McC., Waihao Forks, Waimate, 30/6/24; W. K., Kilmore St., Chch., 30/9/23; F. W., Colombo St., St. Albans, 15/10/23; T. O., Waitohi, Temuka, 30/9/23; A. S., Hotel, Prebbleton, 15/6/24; Mrs. O'N., c/o Catholic Girls' Hostel, Timaru, 23/10/23; S.H. Library, Timaru, 30/5/24; J. R., Barrytown, Greymouth, 15/6/24; Mrs. S., Box 35, Temuka, 30/3/24; Mrs. McD., Cashel St., Chch., 15/9/23; G. C. H., Bishop St., St. Albans, 15/4/24; T. T., Morven, 30/5/24; G. Bros., Rural

Delivery, Waimate, 8/6/24; J. S., St. Asaph St., Chch., 30/8/23; W. G. T., Barrington St., Spreydon, 8/11/23; M. H., Park Avenue, Timaru, 8/3/24.

WELLINGTON AND TARANAKI.

J. O. M., Hotel, Martinborough, 30/5/24; D. J. M., Box 4, Stratford, 15/6/24; J. D. C., Pihama, 30/3/24; D. F., Kaponga, 30/6/24; S. T. H., Adelaide Rd., Wgton., 8/12/23; Mrs. H., Levin, 23/5/24; D. D., Linton St., Palmerston Nth., 15/12/23; Rev. M. F., The Presbytery, Levin, 8/4/24; Mrs. McM., Naughton St., Kilbirnie, Wgton 8/7/24; M. O., Hantana St., Lower Hutt, 30/6/24.

AUCKLAND, HAWKE'S BAY, AND FOREIGN.

T. B., Box 51, Dargaville, 30/3/24; Mrs. N., Ellerslie, 15/6/23; T. M., Waiarua, Dannevirke, 8/7/24; W.L.C., Whangarata, A.K., 23/5/24; E. S., Ruataniwha, H.B., 30/3/24; Mrs. C., Hotel, Paeroa, 15/5/24; J. H., c/o P. O'S., Kakahi, 15/4/24; Rev. M., Convent, Pukekohe, 30/4/24; R. J. W., Pohuehue, Warkworth, 23/6/24; Rev. M., Convent, Opatiki, 8/7/24; Miss E., Coldharbor Lane, London, S.E. 5, 8/8/24; J. A. D., Leighton St., Grey Lynn, 15/11/23; D. O'C., Sedgewick, Waipawa, 23/5/24; M. J. G., Marakeke, c/o S.M., Takapau, 30/3/24; P.M., Matiere, Taurarumui, 15/12/23; W. H., Union Street, Auckland, 8/3/24.

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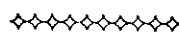
Commonwealth Notes

VICTORIA.

As a result of the generous support accorded to the appeal made by the Lord Mayor, the Broadmeadows Foundling Hospital has benefited to the extent of over £17,000, which is far in excess of the most sanguine expectations of the committee. The absence of facilities with which to carry on the work in comfort was a serious drawback to the Sisters of St. Joseph in the past, but, owing to the generosity of the public, they will now be enabled to make provision for all requirements.

His Grace Archbishop Mannix presided in St. Patrick's Cathedral, Melbourne, on Wednesday, the 13th ult., at the Requiem for the late Very Rev. Father James Moore, C.M., the grand old man of All Hallows. There was a large gathering of the *alumni* of that famous seat of ecclesiastical learning.

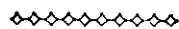
His Grace the Archbishop (Most Rev. Dr. Mannix) administered the Sacrament of Confirmation to 60 adults in the private chapel of St. Patrick's Cathedral the other Sunday evening. His Grace was assisted by the Very Rev. Father John Barry (Adm.) and the Rev. Father J. Loneragan. Among those confirmed were many converts whose entrance into the true fold was due to the "kindly light" first diffused through the medium of the Catholic Evidence lectures.



SOUTH AUSTRALIA.

The *Southern Cross* (Adelaide) of recent date says:—"Rev. Brother Purton, M.A., who has been principal of the C.B.C. College, Wakefield Street, for the past three years, has now become principal of the new Rostrevor College, and has been succeeded as principal at the Wakefield Street College by Rev. Brother Bowler, who has been principal at the Christian Brothers' School, Dunedin, for some years.

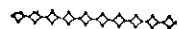
As a result of the new arrangements made by the Father-General of the Passionists, Australia has been separated from the Anglo-Hibernian Province and now forms a separate province of its own. The first chapter of the new province is to be held in Sydney shortly, on the arrival of the Consultor-General, Father Alfred Cangueny, now on his way from Rome. The Rector at Glen Osmond Monastery (Very Rev. Father Bernard, C.P.) left Adelaide recently, *en route* to Sydney to attend the chapter. It is understood that Father Bernard will not return to Glen Osmond, and the Parkside parish will, like Kingswood, be handed over to the Archbishop at the end of January next. The Glen Osmond monastery will in future be used as a house of observance for missionaries and students.



WEST AUSTRALIA.

Seldom is it the privilege of a pressman to witness such unanimity as was exhibited in the Continental Gardens (says the *Nor-west Echo*), when a gathering of townspeople, fully representative, took place to bid farewell to a man (in every honorable sense of the word), whose highly esteemable qualities have endeared him to all classes of the community—Very Rev. Father Creagh. The gathering was fittingly promoted by men who are not adherents of Father Creagh's church. Col. Mansbridge, R.M., occupied the chair, and among those who spoke were: Bishop Trower, Anglican Bishop of the Nor'-West; Mr. P. Percy, Chairman of the Broome Road Board; Mr. H. D. Norman, J.P., President of the Broome branch of the R.S.A.; Capt. A. C. Gregory, J.P., President of the Football and Athletic Clubs; Inspector Spedding Smith, representing the police; Mr. F. Gray, representing the Civil Service; and Dr. Haynes, M.O.H. The Dampier Brass Band contributed five items, while songs, recitations, and musical items were given by a number of friends. Col. Mansbridge, in proposing the health of the guest of the evening said, *inter alia*, that Father Creagh was admired by all. His charitable disposition, irrespective of creed, was remarkable. If men in higher places were as tolerant of others' opinions as Father Creagh was, it would be better for Australia. He (the Col.) was not a speaker, but a soldier, and as such was a judge of men. Their guest was a man among men, whose loss to this portion of the State would be keenly felt. Right Rev. Bishop Trower said they lived in har-

mony in the Nor'-West, and respected each others' opinions. He hoped their guest was going to an Ireland which would soon be playing its destined great part in the Empire's progress. He had no doubt Father Creagh would many times look back with pleasant memories upon his stay in Broome. Speeches eulogistic of Father Creagh were made by all the other representatives whose names are mentioned above. Father Creagh, who was received with cheers, in the course of his reply said he would not be human if he did not feel deeply touched and his heart swelling within him at such a display of kindness towards him. As he looked around he saw all the representative citizens of Broome present to do him honor, and he had heard many good things said which he could hardly credit himself with. Of course he was glad of the personal tribute to himself that night, but there was one thing that pleased him a thousand times more than anything personal, and that was that the night's gathering showed that men of every class and of such different beliefs could unite together in fellow feeling and mutual kindness and respect. The function in his honor was chiefly organised by non-Catholics, and as he looked around on that representative gathering he saw that most of those present were not of his own flock, for his own were not numerous in Broome, and he rejoiced that men differing so widely could unite and shake hands with real respect and kindness for each other. He was sure all present worshipped God, and we should respect every man's honest religious convictions and give each other credit for good intentions. Meetings like that were a big advance towards what we desired so much—the unity necessary to make Australia a great nation. We had a great, big country, and our hearts should be as big and great.



TASMANIA.

Few and far between are celebrations of diamond jubilees in the priesthood (says the *Catholic Press*), hence such celebrations have centred on them much notice. On the 14th ult., the Venerable Archdeacon Beechinor, of Devonport, had to his credit 60 years of noble work in the priesthood, a record only missed by the late Monsignor Beechinor by a few days, as a result of having passed to his eternal reward. The celebration of Archdeacon Beechinor's diamond jubilee was marked by a Solemn High Mass in the Church of Our Lady of Lourdes, at Devonport, at 10 a.m., on the 14th ult., when there were priests present from all parts of the State, as well as a large number of the laity. The occasional sermon, which tributed the good work done by the Archdeacon, was preached by the Rev. Father P. Hayes, P.P., of Burnie, and there was the usual impressiveness surrounding the Mass. Subsequently the Archdeacon was entertained to dinner by the visiting priests, and was the recipient of many warm congratulations. At the school of the Sisters of St. Joseph at Devonport, the children and Sisters entertained the Archdeacon and in the evening a *conversazione* was held, many being present thereat. It is interesting to note that the Church of Our Lady of Lourdes at Devonport was built ten years ago, to mark the golden jubilee of the Archdeacon. The Archdeacon has a life of usefulness and good work done without ostentation, and has indeed been the "good shepherd" to many. All trust that the Archdeacon will long be spared to continue his priestly work, and they express the hope with a knowledge that the venerable priest comes from a family noted for longevity, his uncle, the late Archbishop Murphy, of Hobart, being spared until he was 92 years of age, after 70 years as a priest and 60 years as a Bishop. The Archdeacon was born at Knock Kea, in Co. Cork (Ireland), in the year 1838, and he was ordained on June 14, 1863. He spent nearly three years in Wicklow after his ordination, and then went to Tasmania, where he has remained ever since. Ill-health was responsible for his going to Tasmania, and he has not shown many signs of ill-health, although he is 85 years of age.

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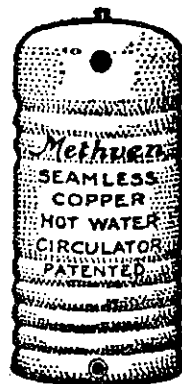
BETTER THAN RICHES

There was once a rug-maker of Persia noted for the beauty of his work, and his name was Ali Ben Sahrab.

Many buyers came and waited for him, knowing that his rugs were good; while the merchants in the market-place despised the poor weaver who had little to sell, though that little was of the finest quality.

Once late at night, as he bent lovingly over his loom, these merchants came secretly to him, saying, "Why do you waste so much time over each small rug when you might make many and sell to us at a great profit?"

And Ben Sahrab answered with the wisdom of Solomon: "A good name is better than riches, and service is above silver and gold. I am content."



The manufacturer who is too much concerned with profit cannot build an enduring business. Certainly he never makes the best product in his field. Invariably there is another manufacturer in the same field, whose pride of product is greater than his pride of profit, and his name comes to be the mark of all that is finest and most enduring.

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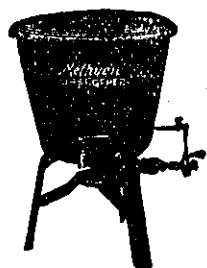
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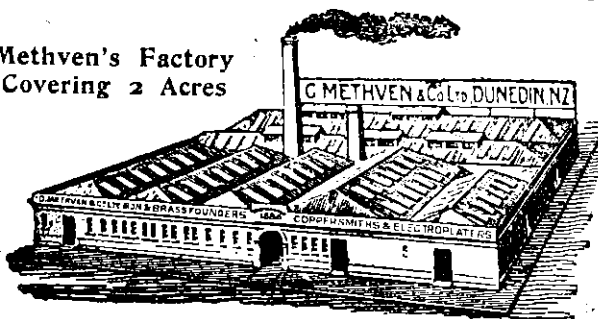
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Here and There

From Journalism to Law.—Amongst those called to the Bar at Gray's Inn the other week (says the *Dublin Weekly Freeman*) was Mr. Martin Herlihy, son of Mr. John Herlihy, a Cork journalist, who has had a long connection with the Press Gallery in the House of Commons, in which Mr. Herlihy, junior, has been a welcome figure and before which he lectured on topics of interest. He now intends to relinquish his journalistic activities and to settle down steadily to the practice of his new profession. He will carry with him into this sphere the best wishes of his late colleagues for a successful career in a profession for which he possesses many marked gifts and qualifications.

"Annie Laurie" and Ireland.—The link between "Annie Laurie" and Ireland is recalled (writes a correspondent to an exchange) by the recent sale of her house at Maxwellton. Her admirer, the gentleman who composed the song in her praise, did not marry her, but preferred Elizabeth Clarke, with whom he made a runaway match. He died in 1748, leaving four sons and three daughters. His eldest son, Archibald, entered the Army and rose to be Commander-in-Chief of the Forces in Ireland, dying in 1778. The composer of the song in Annie's praise was William Douglas, of Fingland, a noted duellist, said to be the hero of the song, "Willie was a Wauton Wag." The grandson of Annie Laurie was the hero of Burns's song, "The Whistle."

An Echo of the Famous "J.K.L."—Last Sunday's centenary celebrations at the Augustinian Friary Church, Limerick, recall the fact that this beautiful church had previously been a theatre (says the *Dublin Weekly Freeman* for May 5). Early in 1823 it became evident that the accommodation for the congregation in the former Friary Church in Creagh lane was inadequate, and, fortunately, the newly-erected theatre came into the market in order to liquidate arrears of debt. Accordingly, Father John Augustine Cronin, O.S.A., the then Prior, with the consent of the Provincial (Father John Gibbons), negotiated the purchase of the theatre (built in 1814 at a cost of £4000) for £400, and in about a month it was converted into a fine church. It was opened and consecrated by the Most Rev. Dr. Tuohy, Bishop of Limerick, the sermon being preached by the illustrious Dr. Doyle, Bishop of Kildare and Leighlin, who was himself an Augustinian Friar.

Memories and Relics of Tom Moore.—The attempt to blow up a house in Johnston's court, off Grafton Street, reminds us (says a Home paper) that Tom Moore received his early education in the famous Grammar School conducted in that court by Samuel White. At the age of six years he won a silver medal at a public school examination for reading history, and six years later, in the Latin class, he was awarded, by Mr. White, a book prize, entitled *The Paths of Virtue Delimited; or, The History in Miniature of the Celebrated Pamela, Clarissa Harlowe and Sir Charles Grandison*. There are exhibited in the Library of the Royal Irish Academy some interesting relics of the poet, including an autograph ballad, "The Fortune Teller"; the medal awarded to him at the age of 19 by the Historical Society of Trinity College, Dublin, for composition; a photograph of the poet's tomb in Ballham Churchyard, Wiltshire, and a bill-head used by his father in his grocery business at No. 12 Aungier Street, dated 9th August, 1798, recording a sale of flour.

A Centenarian Missionary.—A venerable missionary has passed away at St. Boniface, Canada, having attained the unusual age of 102. Rev. Father Dandurand, O.M.L., was the oldest active missionary in the world at the time of his death. Rev. C. Choumavel, O.M.L., who was chaplain of 200 aged people at the Hospital of the Little Sisters of the Poor in Colombo, Ceylon, succeeds to the post held by Father Dandurand. He recently celebrated his 98th birthday. The Oblate Fathers carry on extensive missionary activities in the frozen north of Canada, the Land of the Midnight Sun, and from thence to the Equatorial regions of the Indian Ocean, Father Choumavel, while laboring in the north in previous years, had his nose and ears so badly frozen by the severity of the climate that

his superiors sent him to Ceylon, where he has labored since. He had the distinction of having been received into the Oblate Order by the venerable founder himself. He was a noted authority on the Singhalese and Tamil languages, both of which he mastered readily, although exceedingly difficult to learn.

Dublin Doctor's World-Wide Fame.—In the Hall of the College of Physicians, Kildare Street, recently, an interesting ceremony took place, when the Honorary Fellowship of the Royal Academy of Medicine was conferred on Professor E. Hastings Tweedy, and the Pasteur Centenary was celebrated by an address delivered by Dr. William Fearon, ScD. Dr. T. P. C. Kirkpatrick, Secretary of the Academy, said that throughout the world Ernest Hastings Tweedy, whom he formally presented to them, had won both for the Academy and for himself an honored name. As Pasteur taught them how to prevent and cure hydrophobia, so Tweedy had taught them how to control that almost equally terrible disease, eclampsia, which, too, often was wont to kill both the mother and her unborn child. In the long roll of Irish physicians no name ranked higher than that of Ernest Tweedy. The chairman, in making the presentation, said that in one branch of their art Dublin held foremost place, for in the subject of obstetric medicine her fame was known all over the civilised world. By his original and very valuable investigation, his lucid teaching and his public work Dr. Tweedy had advanced and maintained the reputation of the Dublin school of medicine. Professor Tweedy, in the course of his reply, stated that he realised and fully appreciated that the Academy of Medicine had conferred upon him the greatest honor it was within their power to confer, and having said that, he felt that ambition required no further stimulus.

New Chief of the D. M. Police.—Major-General W. R. E. Murphy has been appointed Chief Commissioner of the Dublin Metropolitan Police. Born at Bannow, Co. Wexford, in 1892, the new police chief has had a varied career. Matriculating in the Royal University in 1908, he spent the two subsequent years in St. Patrick's Training College, Dublin, and took his B.A. degree at the National University in 1913. The M.A. Degree (*honoris causa*) was conferred on him in 1919. At the outbreak of the European war General Murphy was teaching in Belfast and continuing his studies with a view to taking the B.Sc. Degree of London University. He joined the O.T.C. of Queen's University, Belfast, in 1914, and, in April, 1915, joined the 1st Battalion of the South Staffordshire Regiment, with rank of 2nd lieutenant. From this till the end of the war he had continuous service in France, Flanders and Italy. His further promotions with dates are as follow:—Promoted Adjutant, 1916; promoted Major, second in command of Manchester Regiment, 1917; promoted Lieut.-Colonel commanding 1st (Regular) Battalion, South Staffordshire Regiment, December, 1917; temporarily in command of a Brigade, August 1918; demobilised with rank of Colonel, 1919 (May). In the course of his career in the British Army Major-General Murphy secured the Distinguished Service Order, the Military Cross, the 1914-15 Star, the Victory Medal, the Allied Medal, the Italian Silver Medal for Military Valor, and the Italian War Cross. He was four times mentioned in despatches. In June, 1922, he offered his services to the Provisional Government, and was appointed, with the rank of Commandant-General, Command Adjutant to General Owen O'Duffy (Civic Guard Commissioner), who was at that time G.O.C. South-Western Command. In September Commandant-General Murphy was appointed G.O.C., Kerry Command. In January, 1923, he was called to G.H.Q. Staff with the rank of Major-General, as Director of Operations and Training. Later he was engaged on the preparation of official manuals for the use of the army.

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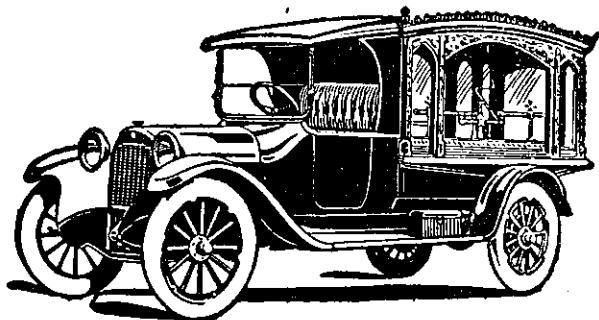
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The Little People's Page

Conducted by Anne

My dear Little People,

Here we are into a new month and here's my list of July birthdays:— Patricia York, Ida Archer, Ena Fogden, Mollie McCormack, Clare Heads, Nora Harris and the Boyle twins Dora Katherine and Monica Mary. Isn't that a fine lot of little friends for one month?

As I told you in my last letter, I'm "like the old woman who lived in a shoe, who had so many children she didn't know what to do," and it's getting worse every day. Don't be disappointed Little People if *all* your letters are not in our page this week, but wait patiently because *everybody's turn will come* and all the little questions you have asked will be answered. Be sure you write *in ink* and on *one side only* of each page. Remember that or I shall really scold you.— Anne.

Dear Anne.— My class-mates and myself take a great interest in the "Little People's Page" in our Catholic paper the *Tablet*. I always look forward for the day when the *Tablet* comes as I love reading it. I have intended writing to you for some time but something was sure to turn up and I could not write. Have you ever been to Lawrence "Anne"? It is a very pretty place and is situated on a tributary of the Molyneux. There are some very nice places where we often go for picnics. "Blue Jacket" Gully which is about two miles out of Lawrence is a very nice place and it is where most of the people go for picnics. Not far up the Gully is a beautiful cave. Inside there is a lovely waterfall and quite a number of different kinds of ferns. Not far up from the cave is the Phoenix

Dam which supplies the water for mining purposes. Farther out among the hills are other dams which supply water for mining and the water service of Lawrence. Not far from this picturesque place is Weatherstones where all the daffodils and verandas are grown. People come from all parts New Zealand to see them. As I am in a hurry just now, I will tell you more about Lawrence in my next letter. From your loving friend, Muriel Hearn, Lawrence.

(Welcome Muriel glad to hear from you. You live in a pretty spot. I could see the Daffodils as I read your description. Are they showing color yet?— Anne.)

My dear Anne.— Having read in the *Tablet* all the letters you receive from the girls and boys throughout the world, I have decided to write to you in my spare time. I am a boarder at St. Mary's Convent and I am in the 3rd Std. We are in the last week of our term holidays which I spent at my Grandfather's place, and I am having a lovely time. The Superior at our school is Sister Dorothy and my music teacher is Sister Carmel. Well dear Anne I must close now with fond love and best wishes from your new friend, Drina McGrath, Gisborne.

(Glad to hear from you Drina, are you my first from Gisborne? Will you thank Annie for writing to me. I hope some more Gisborne Little People will write.— Anne.)

My dear Anne.— This is my first letter to you. How are you getting on. I am in std 2. My birthday is on the 17th of July. I came first in std 2. I live on a farm and I have a dear little pony called Blues. I ride seven miles to school. I must close now your new friend, Mollie McCormack, The Valley.

(I am getting on famously Mollie Mollie. Surely your five pet lambs are not this season's are they? Of course you're nice and warm in Hawke's Bay.— Anne.)

My Dear Anne.— This is my second letter to you. I am in std 5 and I am going five years and never failed yet. So far this year I have not missed a day and have seven miles to ride. My birthday is on 2nd March wishing you every success. I must close now. Your friend, Dan McCormack, The Valley, Maraekakaho, U.E.

(Good boy Dan for being so regular at school. Another little friend, Paul Brennan has a birthday same date as yours.— Anne.)

Dear Anne.— Why did you choose that name? Is it because it was borne by Our Blessed Lady's Mother? Some of the girls think it is your baptismal name while others think you took it when you became responsible for the "Children's Page." I am proud that we have a page of the *Tablet* to ourselves and I intend to write frequently. This is the last day of May and I am sorry. We have a beautifully decorated altar of Our Lady and the boys light the candles when we say our prayers. During Lent we wrote a composition on the Passion of Our Lord and to my very great surprise I won the prize—a set of Irish horn rosary beads which Father Lynch sent from Ireland. Have you ever visited the town of Nightcaps? It is not quite as sleepy as it sounds. Your affectionate friend, Mary Klemick, Nightcaps.

(No Mary, I have not been to Nightcaps, and I'm sure you're only sleepy at the right time. Glad you won the prize.— Anne.)

Dear Anne.— I was pleased to see my letter in the *Tablet* so soon after I had written. We were reading the letters in this week's *Tablet* to-day and there were a good few Bluff ones there. I will write soon after my letter is published. Your friend, Madge Massey, Bluff.

(Glad to hear from you again Madge, but don't write in pencil any more or you may not see your letter in the *Tablet*.— Anne.)

Dear Anne.— This is my first letter to you. I am going to the Convent School Port Chalmers. I am in Standard III. Port Chalmers is a very pretty place. When the weather is fine there are many nice walks by the water's edge. My father has a motor boat and sometimes he takes us out for a trip down the harbor. I have two brothers and one sister they are younger than I am. Well now dear Anne I hope you will put my letter in the *Tablet*. We always get the *Tablet*, and I like reading the little people's page. Your new friend, Eileen Percy, Port Chalmers.

(What a good time you must have when you go out in the launch down your pretty harbor.— Anne.)

Dear Anne.— This is my first letter I have written to you. I go to the Sacred Heart School at the gardens; I am taught by a Dominican Nun and her name is Sister Mary Agnes; I am in Std. 3. Have you ever been to our school Anne? It is a very nice school. We are having a bazaar in the Valley in our school—soon—in order to get the electric light in the church. There has been a great flood everywhere, on the Sunday of the second flood I went to the gardens to see the place and it was very deep in water. Please Anne will you say a prayer for me, Anne. So I will say good-bye as I have no more news. Your loving friend, Catherine Browne, N.E. Valley, Dunedin.

(My, how you will say your prayers when you have the electric light in church. No Catherine, I have not seen your school.— Anne.)

Dear Anne.— I am seven and in class 4, and I go to the Sacred Heart School and two sisters also; and a brother going to the Christian Brothers' School; and a sister going to work. The boys at our school play football in a team, but I don't. We are having our examination soon and I hope I will pass. Did you get flooded Anne? I am taught by Sister Mary Clester. Good-bye Anne, from Willie Browne, N.E. Valley, Dunedin.

(No, I didn't get flooded Willie, I was high and dry all the time. I hope you passed your exam.— Anne.)

Dear Anne.— I am writing to you to tell you how pleased I am when I see my name in the *Tablet*. When I get the *Tablet* the first thing I do is to look for our page. We have not had our winter holidays yet, but we are breaking-up on the first of June, which will be very soon. We have three cows and one dog. Well dear Anne I will not write a very big letter as it will take too much room so I will close. Your loving friend, Connie Dodunski, New Plymouth.

(Did you have nice holidays Connie? Have you noticed that our page is always number 39 every week? That's a secret so that you can find it quickly.— Anne.)

Dear Anne.— This is my second letter to you and I hope you have not forgotten me as I have not forgotten you. It is quite a long time since I wrote to you last. Every Saturday I am running to the letter box to see if the *Tablet* is there because I simply love reading the Little People's Page. We are having our winter holidays soon. I have two cats one black and the other a yellow one, the black one has two little kittens, they are both black. Well dear Anne as I have no more news and do not want to write a very big one as it would take up too much room I will have to close. Your loving friend, Rita Dodunski, New Plymouth.

(Of course I remember you Rita, "Anne" never forgets her friends. How are all the cats?— Anne.)

Dear Anne.— Our Lady's month is here Anne, isn't it beautiful! We say the rosary every day before the altar. Sister told us to write out prepositions and to put them under Our Lady's statue. I have been in Std. IV, eleven months I might be passing out soon (we pass in the middle of the year). In our last test I came seventh but I missed two or three subjects. We are expecting the Inspector tomorrow, and I wonder if I will pass. I am saving up stamps for the Chinese and we give them to Sister and she sends them away for us. Last year we won two shields at the competitions for singing. Miriam Agatha's stories in the *Far East* and *Messenger* are lovely. The Sisters of Mercy teach me and I go to the Sacred Heart School, Guildford Terrace (off Hill Street). We do not get our winter holidays until June when the other schools are back I am a terrible one for talking and telling the answers of my sums and I am always being caught. Is my letter to long. I could write more but I have to do my lessons. I will write again. Your new friend, Teresa Guinan, Wellington. P.S.— Please Anne I would like to see my letter in the *Tablet*. Good-bye.

(Glad to hear from you Teresa and hope you have finished talking in school. You must only write on one side of the paper, try to remember that. Yes, Miriam Agatha's stories are beautiful, glad you read them.— Anne.)

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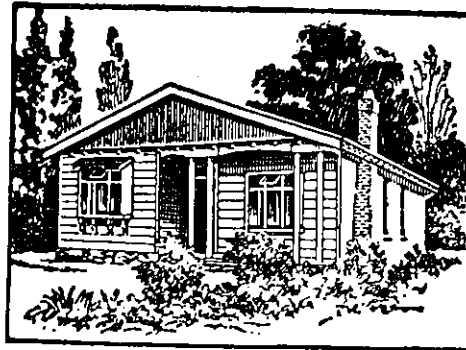
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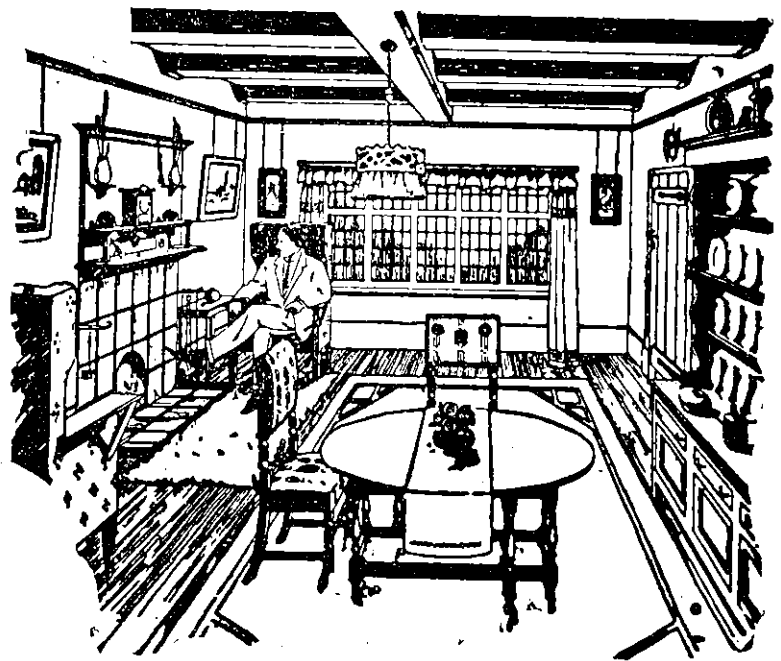
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[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

OF THE INEFFABLE GOODNESS AND LOVE OF GOD TOWARDS MAN AND OUR DUTY IN GRATITUDE TO KEEP HIS COMMANDMENTS.

Q. 1. What things are chiefly to be considered in explaining the goodness and love of God to man?

A. They are all comprehended by St. Paul under four heads; to wit: The length, the breadth, the height, and depth of His love; and the apostle earnestly prays for his beloved Ephesians, that they may have a full sense and comprehension of the infinite goodness of God in all these its four dimensions. "I bow my knee," says he, "to the Father of Our Lord Jesus Christ, that . . . being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length, and height and depth; to know also the charity of Christ, which surpasseth all knowledge, that you may be filled with all the fulness of God" (Eph. iii. 14, 17). In which words he also declares, that this holy knowledge of the love of God and of Christ, is the powerful means to fill us with *the fulness of God*; that is, to implant in our souls all heavenly virtues and graces, by which God dwells in our souls, and satiates all our powers and faculties with the sweets of His divine presence; and consequently is a most efficacious motive to excite and enable us to keep all His holy commandments.

§ 1. Of the Length of the Love of God.

Q. 2. What is meant by the *length of the love of God*?

A. By this is meant its *eternal duration*. Great honor would it be for us, had Almighty God loved us only from the first moment of our existence, when we were first formed in our mother's womb; but His love for us was long before we had a being; and what He said to His prophet Jeremias, is, in regard to His love for us, equally true of every one of us, "Before I formed thee in the bowels of thy mother, I knew thee" (Jer. i. 5). Still more honorable for us would His love have been, had it only begun with the creation of the world, but it was prior to that also; even before the world began, we were present in the mind of God; before He created the heavens or the earth, He knew us, and we were the objects of His love; so that each of us may say with truth, what the Divine Wisdom says of itself, "The depths were not as yet, and I was already conceived. . . . The mountains with their huge bulk had not yet been established; before the hills I was brought forth" (Prov. viii. 24); to wit, I was conceived in the knowledge of the Almighty, and brought forth in the resolution which His love for me had taken to bring me in due time into being; even then He had appointed to heap His benefits upon me, and chose me to be a member of His Holy Church, and to sanctify me by the blood of His Son Jesus: "He hath chosen us in Christ before the foundation of the world, that we should be holy and unspotted in His sight in charity" (Eph. i. 4). But how long before the foundation of the world did God know and love us? Oh! here no term can be assigned; the knowledge and love of God are as essential as Himself; what He knows and loves in time, He knew and loved from all eternity. From all eternity then we were present in the mind of God; from all eternity He loved us; from all eternity He decreed to bring us into being in time; to draw us out of nothing, in which we then were, and to bestow upon us all those admirable effects of His love, compassion, and goodness for us, which, since the first moment of our existence we have actually received. "I have loved thee," says He Himself, "with an everlasting love, therefore have I drawn thee, taking pity on thee" (Jer. xxx. 3). Oh! what an amazing idea does it give us of the love of God, to reflect that so great a Being, perfectly happy in Himself, and who had not the smallest need of us, should from all eternity have been employed in thinking upon, and loving such poor ungrateful creatures as we are! What return can we make for such eternal goodness? How incumbent must it be on us, always to employ our thoughts on so loving an object, and make it our continual study to love and serve Him, and to obey His holy commands?

§ Of the Breadth of Divine Love.

Q. 3. What is meant by the *breadth of the love of God* for us?

A. By this is meant the extension of His benevolence towards us, which embraces all that immensity of benefits and favors which His love for us makes Him daily bestow upon us here; and that still greater store of good things which He has prepared for us hereafter. For to love, is, properly speaking, to wish well to the beloved object, and do him good; and as, the doing good is the natural effect, and the most convincing proof of the sincerity of our love, so the more excellent the good is, which we do, and the more numerous the benefits which we confer, the more we show the greatness of our love to the object of it. In this view then, the benevolence or good-will of God to man is no less infinite in its breadth or extension, than eternal in its duration; for it embraces all possible good things, both in the order of nature and in the order of grace, and in the order of glory, both for soul and body, for time and for eternity; vast numbers of which He actually does bestow upon all mankind; and all others He wills and desires to give us, and undoubtedly would do so, did not we ourselves by the perversity of our hearts, put a hindrance to the designs of His mercy towards us.

Q. 4. What is understood by the goods in the order of nature?

A. All those benefits of God, which we enjoy as human creatures, and which are common to all mankind in general. Now concerning these, the following particulars are chiefly to be considered:—First, our very being itself, which is wholly the gift of God; for as to the share our parents had in bringing us to existence, it is so trifling when compared to what is done by God, that it does not even deserve to be named; they neither created the soul, which is our most excellent part, nor did they form any member or portion of the body; no, not even a hair or a nail, nor did they so much as know, whether we were to come to light or not, or what kind of a being we were to be. This the holy mother of the seven Machabees was very sensible of when exhorting her sons to suffer martyrdom, she put them in mind that they owed their whole being to God alone who created it; and that if they lost it for His sake, He would restore it to them again; but as for me, says she, "I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, nor did I frame the limbs of every one of you. But the Creator of the world formed the nativity of man" (2 Mach. vii. 22). Now this benefit of our existence is a favor of the highest value, far exceeding any other natural good that we can enjoy; it is indeed the foundation of all other goods whatsoever, since without it, we can enjoy no other; hence our Saviour says, "Is not the life more than meat, and the body more than raiment" (Matt. vi. 25), and do we not cheerfully part with everything we possess, to preserve our life when it is in danger? yea, to preserve or recover any of our senses or faculties which are necessary for the welfare of our being? Now, if we are so much indebted to our parents for the part they contributed to this so great a benefit, though it was so little, and though they were only as mere instruments in the hand of God, that we can never repay them to the full of what we owe them on that account; what must our obligation be to the Almighty, to Whom we owe the whole of what we are, Who created our soul out of nothing, Who with the most exquisite wisdom and art formed all our members in our mother's womb, gave us all our senses, powers, and faculties, an understanding to know Him, and a heart to love Him, our memory, our power of speech, and in short every thing we are or have? what return of gratitude can we make to Him, that can bear the smallest proportion to what we owe Him? How indispensable then must our duty be, to make Him at least all the return we can, by loving Him, serving Him, and obeying His holy commandments? But to show the greatness of this benefit in its proper light, the following considerations are not to be passed over.

Each Summer's eve as the sun goes down,
I watch till Daddy comes home from town.
To pass the time while I gaily wait
I sing and swing on the garden gate.
But when the days are gloomy and chill
I perch within on the window-sill,
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IRISH NEWS

EMIGRATING FROM IRELAND.

Emigration from Ireland to the United States has increased 100 per cent. during the past six months as compared with the corresponding period last year. At the American Consulate in Dublin the daily issue of visas averaged about 50 a day, but within the past week there has been a falling off. According to the American Immigration Laws the yearly quota of immigrants permitted to enter the U.S. from Ireland, England, and Scotland together is 77,342. The quota year ends on June 30, and the shipping companies have booked up to the limit of the quota, but that for visas is not yet exhausted.

BELFAST AMENITIES.

After a discussion marked by much sarcastic wit, Belfast Corporation approved the principle of payment of salaries to its members, following the precedent of the Six-County Parliament. The sarcasm was directed against the members of the Belfast Parliament, Mr. Alexander remarking that the only duties they performed was showering unlimited praise on each other—a Mutual Admiration Society. Ald. Jamieson said their M.P.'s attended about 208 hours in the year, or about four weeks of the ordinary man's working year, and their salaries amounted to £50 a week.

IRISH RAILWAYS REOPENED.

A return to normal conditions is indicated by the wonderful improvement in the railway services throughout the Free State. Practically all the railways are again working.

The services on the main lines are now being maintained without any interruption. Nearly all the branch lines are maintaining almost full services, as also those of the smaller companies in Cork.

The rapid progress made in restoring and maintaining communication is due to the splendid work of the Railway Protection, Repairs, and Maintenance Corps, a body whose feats of bridge repairing, etc., have won universal admiration.

The National Army is now in a position to provide adequate protection in any part of the country for the railways.

BLOW TO ORANGEISM: WEST BELFAST ELECTION RESULT.

With a majority of close on 8000 votes, Colonel Woods, the Independent candidate in West Belfast, has delivered a staggering blow at the official Unionist Party in the Six Counties. The defeat of Sir William Davison, Grand Master of the Belfast Orange Lodge, was a foregone conclusion, but few expected that the margin would have been so large. There were extraordinary scenes when the result was declared. The Unionists took their defeat in a very poor spirit, and the defeated candidate pointedly refused to shake hands with the Colonel. "I am a disappointed man," he confessed. Feeling ran very high at night, and hundreds of police were drafted into the constituency to preserve order. In a speech to his jubilant followers, Colonel Woods declared that they had struck a blow at ascendancy. The polling figures were:—

Woods (Independent)	27,219
Davison (Unionist)	19,360
Anti-Orange Majority	7,859

MONSIGNOR LUZIO'S FAREWELL: THANKS TO "PRIESTS, PEOPLE, AND THE PRESS."

Monsignor Luzio left Dublin on Saturday morning on his return to Rome (says the *Catholic Herald* for May 12). He was accompanied to the pier at Dun Laoghaire by Rev. Dr. Conry and a number of friends.

In reply to a question, Mgr. Luzio's secretary said the former had nothing to say beyond the farewell message which appeared in Saturday morning's papers.

The following is the text of the farewell message:—

"The Papal Envoy leaves Ireland to-morrow (Saturday) morning on his way to Rome. He takes this opportunity of thanking all with whom he has been brought into contact during his stay in this country—priests, people, and the press. Once more he has experienced that the real Irish soul is as good and as genial and as hospitable as ever.

"Mgr. Luzio, loving Ireland as he does, as his second fatherland, earnestly hopes that the blessing of complete peace may speedily raise this noble nation to the highest degree of greatness and prosperity."

EXILES RETURNING: IRISH PEOPLE LEAVING LONDON FOR HOMELAND.

A Home paper of recent date says:—

In spite of all that one hears of the large bands of Irish emigrants that are leaving Cobh and other ports for America and Australia, many Irish people who, through force of circumstance, have been compelled to seek employment in England, are going back to their native land.

Many transfers, too, have been made from London to Irish districts of Irish members of the Post Office staff. Similar transfers have taken place recently in the Customs and Excise departments.

One of our London representatives learned that the Prudential Assurance Company intends to extend its offices to Dublin. This will necessitate a transfer of close on a score of the female members of the staff to the Irish capital. These Irish girls will probably depart in about two months' time.

IRISH PROTESTANTS AND A CATHOLIC PRIEST.

An incident took place a few days ago in the parish of Kiltallagh, diocese of Tuam, which shows how grossly the Irish people are libelled by papers in this country which represent the relations between Catholics and Protestants in Ireland as hostile (says the *London Catholic Times* of recent date). On the occasion of the visitation of the parish by the Archbishop, Most Rev. Dr. Gilmartin, the Protestants of the district sent a deputation to present an address and a costly chalice to the parish priest, Rev. Francis MacDermott. In the address they assured Father MacDermott that their gift was a symbol of that great bond which should bind all Christians in a common brotherhood, and that they trusted that in a brighter future Irishmen of all classes and creeds would unite to make their country contented and happy. Father MacDermott, in gratefully accepting the presentation, said he would treasure it as a testimony to their kindly disposition towards their Catholic neighbors. The Archbishop, who was present, expressed the hope that the kindly relations would long continue.

THE BOUNDARY COMMISSION.

The suggestion made some days ago by the *Irish News*, a Nationalist paper published in Belfast, that the Boundary Commission was not destined to materialise, has stirred once more the interest of the public in the Ulster frontier problem, and elicited important statements from Mr. Devlin and Mr. K. O'Sheil, Assistant Legal Adviser to the Irish Government. Mr. O'Sheil, himself an Ulsterman, has declared with the utmost emphasis that the Free State has no intention of abandoning its rights in connection with the Boundary Commission; and Mr. Devlin, speaking for Ulster Nationalists of the older school, has definitely ranged himself on the side of those who hope to free themselves from the tyrannies of the Northern Administration by means of the machinery provided for in the Anglo-Irish Treaty. At the moment the Free State case for the Boundary Commission is practically completed, and we have it on the authority of Mr. Blythe, Minister for Local Government, that the whole problem will be dealt with when stability has been firmly re-established in the South. Thus there is no reason for misgiving among the Nationalists of Ulster, whose impatience may be understood, however, by all acquainted with the circumstances in which they are compelled to live.

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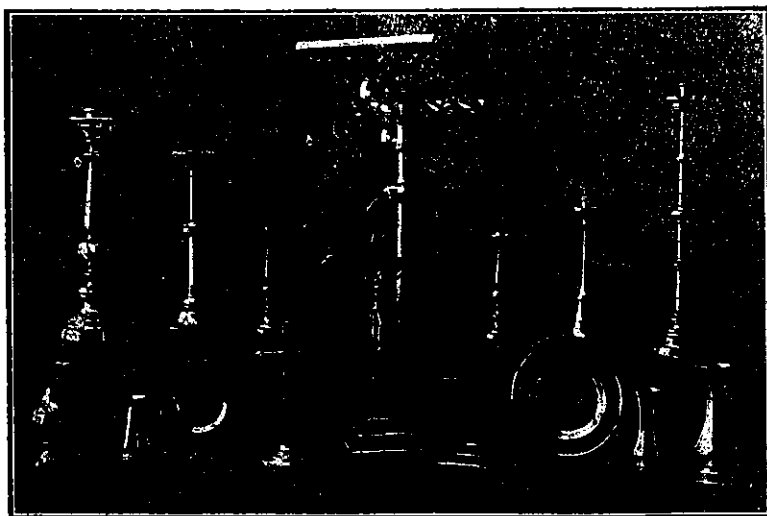
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Archconfraternity of the Blessed Sacrament, Christchurch

(From our own correspondent.)

Rev. Father Campbell C.S.S.R., recently conducted most successful Retreats at St. Mary's, Manchester Street—one for the women and another for the male members of the Archconfraternity of the Blessed Sacrament, each lasting for a week. The exercises were remarkable for large and consistent attendances, and, as a result, the numerical strength of the Archconfraternity has been considerably increased. Father Campbell's practical discourses were in great favor, and his genial personality won him many friends. On the Sunday, the concluding day of the men's Retreat, the 8.30 Mass was celebrated by his Lordship Dr. Brodie, who was attended by Rev. Father O'Connell, S.M., Father Campbell assisting both in giving Holy Communion. The Bishop expressed his edification and gratification at the result of Father Campbell's efforts for the spiritual welfare of the people of St. Mary's. So splendid an attendance of men (he said) was an inspiring sight, and a striking testimony to their devotion and attachment to the Faith. Communion breakfast, tastefully set out in the Memorial Hall adjoining the church, was subsequently partaken of, and amongst those assembled were his Lordship the Bishop, Rev. Father O'Connell, Sir Geo. Clifford, and Mr. H. H. Loughnan. In proposing the toast in honor of his Lordship Dr. Brodie, Sir Geo. Clifford recalled the day and the ceremonial of the Bishop's consecration, and the impression created by his Lordship's first remarks as Bishop of Christchurch. All felt at that time that he was gifted with force of character and mental qualities that would fit him in a particular manner to carry out the great works connected with diocesan government. To these qualities had to be added kindness of character; and during the years of his Lordship's episcopacy these first impressions had been fully confirmed. Dr. Brodie's administration had been carried out in a manner that was not open to criticism, and he (the speaker) prayed that Providence might long spare their Bishop to carry out the work entrusted to him.

In responding, Dr. Brodie said that having to go to Oxford to administer the Sacrament of Confirmation, he regretted he could not see the pleasant function at which they were present to a conclusion. He gracefully acknowledged the tribute paid him by Sir Geo. Clifford and the gladness of heart he experienced at seeing the Catholic manhood of the parish living up to the traditions of their Faith. His Lordship brought under the notice of those present the importance of taking a keen interest in the boys, whose school days had come to a close. After leaving school, they started out in the battle of life, and the wonderful influence for good that was possible to an organisation that might be promoted on similar lines to the American society known as the "Big Brotherhood." Sir Geo. Clifford (continued the Bishop) had ever been a splendid example—a pattern and leader—in every good work, and the Catholic community had benefited by his unswerving support, particularly in movements for the benefit of the young. He congratulated Father Campbell on the success of his Retreats, and the priests and men of St. Mary's on this grand demonstration of Faith.

Mr. H. H. Loughnan proposed "Success to the Men's Societies of St. Mary's parish," and detailed the avenues of work, activities, and benefits of them, making special reference to the Hibernian Society, the St. Vincent de Paul Society, and the Archconfraternity of the Blessed Sacrament. He spoke of the progress made in the Old Country in regard to pilgrimages and sodalities during the past 50 years, incidentally giving proof of a deep study and thorough knowledge of his subject. Mr. Loughnan concluded with some sound practical hints as to improving the working powers of the three societies mentioned, reminding his hearers that it was individual effort that constituted the driving force of any society. Mr. H. Johnston replied on behalf of the Hibernian Society, Mr. T. P. Fogarty for the St. Vincent de Paul Society, and Mr. R. P. O'Shaughnessy for the Archconfraternity. Rev. Father Campbell, who was received with applause, said his work at St. Mary's had been an edification and a delight, and a great devotion to the Blessed Virgin Mary was there evident. He was (he said) indebted to the

Marist Fathers for extraordinary kindness and care on a previous occasion when he had been indisposed in South Canterbury, and now, during his present labors, that kind attention had been renewed. He had thoroughly enjoyed the fine progressive spirit shown that morning, and complimented the various speakers on the able manner in which they had "stated the case" for their respective societies, and if he ever had an opportunity of renewing acquaintance with the people of St. Mary's, he would gladly avail himself of it. Father O'Connell, S.M., briefly reviewed the progress of the parish, and paid a tribute to the pioneer Catholics, with whom he linked the names of Sir Geo. Clifford and Mr. H. H. Loughnan, both of whom were Stonylhurst graduates, and both of whom were an honor to Church and State. New Zealand (he said) owed a deep debt to these pioneer Catholics, and it was a source of unalloyed pleasure to find their work being perpetuated by the Catholic men of to-day. Mr. D. McCormick thanked the Children of Mary for their services in preparing the Communion breakfast, Mr. C. Baker responding on behalf of the sodality. In the evening Father Campbell preached the concluding sermon, all present renewing their baptismal vows.

Obituary

MR. DANIEL O'BRIEN, ADDISON'S FLAT.

On Saturday, the 9th ult., there passed away at the District Hospital, one of Westport's most respected identities in the person of Mr. Daniel O'Brien (writes a correspondent). Deceased was born at Killaloe, Ireland, in the year 1849, and came to New Zealand 47 years ago, making his home at Addison's Flat. During life he gave evidence of his strong Faith by devotedness to his religious duties. When his end was drawing near he was constantly attended by Rev. Father Sweeney, who gave him all the consolations of Holy Church, while the Sisters of the local convent visited him frequently. He was predeceased by his wife twenty-three years ago, and his youngest daughter—(Katie). Mrs. Keogh-Peters—two years back. Two daughters—Miss Maggie O'Brien (Westport) and Mrs. McNamara (Cambridge) are the surviving members of his family, to whom is extended the deep sympathy of the community. On Monday morning (June 11) Requiem Mass for the repose of his soul was celebrated at St. Canice's Church, and later his remains were laid to rest beside his wife's in the Addison's Cemetery.—R.I.P.

MRS. SARAH JANE MCGILLIGAN, CHRISTCHURCH.

On June 3, a very early settler and an old and regular attendant at the Catholic Cathedral in Barbadoes Street, Christchurch, passed away, in the person of Mrs. Sarah Jane McGilligan, widow of the late James McGilligan (writes a correspondent). The deceased was a native of the North of Ireland, and the eldest daughter of the late Bortholomew Taaffe, and a first cousin of the late Count Taaffe, of Austria. She and her family arrived in Canterbury from the land of her birth in the very early days of the Province, and soon settled down in Wilson's Road, Linwood, where she had resided up to the time of her demise. This part of the city was then nearly in its primeval state, and thus the late Mrs. Gilligan had witnessed the city's growth in this section until it has reached its present large extent and importance. Shortly after her arrival in this new land she suffered the loss of her husband, by whose early death she was left, when quite a young woman a widow and the mother of six young children—four girls and two boys. She was, however, a woman of courage, sense, and piety, and by her own exertions, brought up her family, some of whom married and comfortably settled near her. The deceased took a part in all parochial and charitable matters, and, as she had been present almost from the time of the first establishment of the Church in Barbadoes Street, her mind was well stored with many interesting reminiscences of the pioneer days of what is now the large and splendid Cathedral parish. The late Mrs. McGilligan, who was widely known and respected, was attended during her last illness by Rev. Father Healy, at whose hands she received all the consoling rites of Holy Church. She was interred in the public cemetery at Bromley, Rev. Father Bonetto officiating at the graveside.—R.I.P.

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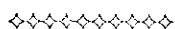
Catholic World

CARDINAL ARCHBISHOP O'CONNELL CONFIRMS OVER 1000 CONVERTS.

His Eminence the Cardinal administered the Sacrament of Confirmation to a class of over 1000 converts at the Cathedral of the Holy Cross on Thursday morning at 11 o'clock (says a Boston, U.S.A. message under date April 20). The scene was one of the most solemn and memorable in the annals of the archdiocese and left a deep and strong impression on the minds of the great throng of spectators who crowded the Cathedral to its capacity.

For some years it has been the custom of his Eminence to make the Confirmation of converts an annual occurrence, taking place at the Cathedral and under his direct supervision. In this manner it has become an event of widespread importance and in striking manner illustrates the splendid growth of the Church throughout the archdiocese.

These favored children of the Faith have come from every section of the diocese, from every walk of life, and number among their ranks the youth, those in the full vigor of their prime and the very aged.



BEATIFICATION OF SISTER TERESA.

Catholics of Lisieux in particular, and of France in general, are overjoyed at the coming Beatification of Sister Teresa of the Infant Jesus, the young Lisieux Carmelite (says a press message under date April 19, to our American exchanges).

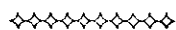
At Lisieux many vivid recollections of the holy Sister remain clearly engraved on the Catholic memory. The grandeur of the honors which have been decided upon for her are brought home all the more vividly to people of Lisieux by reason of the fact that two of her sisters are still living in the Carmelite Monastery here.

Preparations are on foot among the Catholics of the place to observe the day of her beatification with appropriate commemoration, and the event will recall her holy life with new significance for the inhabitants of the vicinity.

The shrine in which Sister Teresa's bones will be laid when she has been beatified is now, of course, a centre of vital interest. It was offered by her clients in Brazil, and well repays a close examination. The shrine is made of solid silver gilt, with delicate white marble columns, and against the gold background lilies have been beautifully designed. Golden roses have been strewn about the shrine, and, in general, it is a thing of great beauty.

The preparations which are being made for the great event are many and full of interest for the townspeople. Special trains have been planned for the French pilgrims from Normandy, among whom are a number of Sister Teresa's relatives and fellow-citizens. She has three surviving sisters, the two who are Carmelites at Lisieux and one who is a Visitation nun at Caen. Their rule of enclosure will prevent them from seeing with their own eyes the ceremonies in honor of their sister. There are other more distant relatives of Sister Teresa still living.

It is expected that a goodly number of priests of the diocese of Bayeux, who remember her distinctly, will be members of the party of pilgrims to Rome for the great occasion.



TRANSFER OF THE BODY OF THE LITTLE FLOWER.

The body of Sister Terese of the Infant Jesus has (says a press message under date April 19) been taken from the cemetery of Lisieux, where it was buried in 1897, and carried to the Lisieux Chapel of the Carmel, which is to be its final resting place. The ceremony of the translation of the remains of the Little Flower was one of the most inspiring piety and, at the same time, of the most solemn grandeur.

Through the streets of the little Norman town, the coffin of the young Carmelite nun was followed by more

than 30,000 people, many of them pilgrims from distant lands. In the procession were seen the khaki uniforms of three members of the American Legion, Captain Huffer and Sergeants Maire and Hum, who carried the American flag.

"It is a true prodigy," said one of the newspapers in commenting upon the event, "that a frail young girl who entered the cloister at the age of 16 and died at the age of 24, after a life of isolation and humility unknown to the outside world, should be able, after her death, to inspire such a universal movement of affection and veneration."

The body of the Little Flower was exhumed for the first time in 1917, and buried again in the cemetery of Lisieux in a triple coffin of ebony, lead and mahogany. On the occasion of the present exhumation the delegate of the Holy See, Rev. Father Rodrigo, the postulator of the cause at Rome, the Bishop of Bayeux and Lisieux, the members of the family of the young Carmelite and the civil authorities were all present to see that the coffin was intact.

Ceremony at Grave.

At the grave, which was marked by a simple cross of white wood, with black letters, Bishop Lemoumier received the depositions demanded by the Church. The caretaker of the cemetery, who has occupied his post for 20 years, and the sacristan of the Carmel both made oath on the Gospels that they recognised the grave and that they had been present at the various burials and exhumations. Then, when the grave had been opened and the coffin raised, Father Rodrigo observed that the seals placed over the screws of the lid in 1917 were intact.

The coffin was then placed on a white hearse drawn by four white horses richly caparisoned with trappings of the same color. On the right and left sides of the hearse were two panels containing portraits of the Little Flower, as tradition represents her, smiling with infinite sweetness. The coffin was covered with a magnificent cloth of gold, richly embroidered especially for the ceremony.

The procession moved slowly down the hill from the cemetery to the town, and all along the way the roadsides were lined with men and women who made the sign of the cross while tears of gratitude or hope filled their eyes.

At the four corners of the hearse walked four Carmelite nuns with lowered veils. To the right and left marched a double line of officers, non-commissioned officers, and private soldiers, in uniform; all veterans of the war, who had been cured or protected and who had come to thank the Little Flower for having interceded for them. The lines were headed by a Colonel and several battalion commanders.

Behind the hearse came members of the families related to the Little Flower, and three sisters from the Visitation Convent of Caen, where one of the Sisters of the young Carmelite still lives. Next came delegations from the Catholic schools, clubs, and societies and a crowd of faithful making a line several kilometers long.

City Decorated as Tribute.

After reaching the city, the procession moved very slowly through the streets, which were splendidly decorated with garlands, flags, trees and triumphal arches. People from distant parts of the country waited for hours on the sidewalks, and the sloping roofs of the old Norman houses were lined with those who had come to witness the passing of "Little Sister Terese." As the procession passed, the demeanor of the crowd was of touching respect. Not a word was heard; there was no pushing or craning, nothing but the motion of thousands of hands making the sign of the cross.

In front of the Carmelite chapel, the hearse stopped at last, and the coffin was borne into the illuminated choir, while a group of singers sang the hymn of Virgins to the accompaniment of a Handel choral, played on the new organ of the chapel, which was used for the first time.

On the following day, the official recognition of the remains took place in the presence of two delegates of the Supreme Pontiff and two physicians.

Many pilgrims from the diocese of Bayeux and Lisieux are preparing to go to Rome for the ceremony of the beatification.

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Domestic

By Maureen

Rice Cakes.

2oz of butter, 2oz of flour, 2oz of ground rice, 1 egg, rind of 1 lemon, grated $\frac{1}{2}$ a teaspoonful of baking powder, and milk. Cream butter and sugar, add the egg, well beaten, then the flour, ground rice, and baking powder, all sieved together, then the grated rind of lemon. Mix very thoroughly, and put a little into well-buttered patty-pans, and bake in a quick oven from ten to 15 minutes.

Sweet Currant Scones.

Sift 2 cupsful of self-raising flour into a bowl with a pinch of salt, and a tablespoonful and a-half of white sugar, and 3 tablespoonsful of picked and washed currants, drop in the egg, and a quarter of a cup of butter, nearly filled with milk, which has been melted and slightly cooled. Lightly stir in mixture, shape into a ball, and turn out on to a well-floured board, cut into shapes, and bake in a quick but not too hot oven for a few minutes.

Children's Cake.

Melt one-third a cup of butter; add two-thirds a cup of treacle, three-fourths a cup of milk, and 2 eggs, well beaten. Sift together 2 cups and one-half of wheat flour, three-fourths of a teaspoonful of soda, and 1 teaspoonful of salt. Combine the mixtures; add 1 cup of raisins, and turn into a buttered cake tin. Cover and let steam 3 hours. The next day make a thick icing of 3 tablespoonsful of boiling water, mixed with icing sugar, flavored and tinted with coffee extract. Ice the cake smooth.

Caper Sauce.

A quarter of an ounce of butter, a quarter of an ounce of flour, a quarter of a pint of milk, 1 teaspoonful of capers, salt and pepper. Melt the butter in a saucepan, stir in the flour, add the milk, and stir. Boil for five minutes. Cut the capers in halves. Be careful to add them with a little vinegar gradually to the sauce; season.

Cabbage au Gratin.

Chop very fine 3 cupsful of cooked cabbage. Melt 2 tablespoonsful of butter, add 2 tablespoonsful of flour, and stir in 1 cupful of milk. Cook until the mixture is thick and smooth, then add 1 teaspoonful of salt and one-fourth teaspoonful of pepper. Fill a greased baking dish with alternate layers of cabbage and sauce until the ingredients are all used. Cover with one-half cupful of bread crumbs mixed with 2 or 3 table-poonsful of melted butter. Bake in a moderate oven for 20 minutes or until the crumbs are well browned.

Mayonnaise Sauce for Salad.

Whisk the yolks of three fresh eggs well in a basin; then add slowly, drop by drop, a quarter of a teacupful of best salad oil, a quarter of a teacupful of best vinegar, a quarter of a teacupful of tarragon vinegar, a little pepper, salt, and made mustard, one large tablespoonful of castor sugar, and lastly, half a pint of thick, rich cream. Keep beating the mixture lightly all the time whilst mixing, to make a thick, smooth cream. Put all the ingredients into a clean enamel saucepan over a bright fire, stir with a wooden spoon until just on the boil, then add 2oz of fresh butter. When melted, pour the mixture into a clean basin; stir lightly till cool. When quite cold, bottle it for use. If kept in a cool place and tightly corked, it will keep for months.

Weights and Measures.

- One pint of liquid equals one pound and a quarter.
- Two gills of liquid equal one cup or half a pint.
- Two round tablespoonsful of flour equal one ounce.
- Four ordinary cups of bread-flour equal about one pound.
- One breakfast cup of butter equals about half a pound.
- One pintful of butter equals one pound.
- One tablespoonful of butter equals one ounce.
- Butter size of an egg equals two ounces.
- Two ordinary cups of granulated sugar equals one pound.
- Two and a-half cups of powdered sugar equals 1 pound.

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ON THE LAND

MARKET REPORTS.

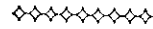
There was a medium yarding of fat cattle at Burnside last week. 262 head was forward, consisting of some excellent quality bullocks and heifers. Prices opened on a par with those of the previous week's sale, and were fully maintained till the last race, when a slight easing in values was noticeable. Extra prime bullocks realised £14 to £16, prime £11 10s to £13, medium £9 5s to £10 7s 6d, light and unfinished £6 to £8 5s, extra prime heifers to £10, prime £7 to £8 10s, medium £5 5s to £6 10s, light and inferior £3 10s to £4 15s. Fat Sheep.—A small yarding of 1563 head, the quality of which was below the usual standard. The major portion of the yarding contained medium and light-weight sheep—very few heavy wethers were penned. Export buyers were operating for handy-weight wethers in addition to which country butchers were also buyers, resulting in an animated market. Prices for both wethers and ewes showed a marked improvement on the preceding week's rates, values appreciating to the extent of 4s to 5s on the average. Extra prime wethers brought 54s to 56s 3d, prime 42s to 45s, medium 33s to 37s, light and unfinished to 27s, extra prime heavy ewes made up to 51s 6d, prime 41s to 45s, medium 32s to 36s, light and aged 21s upwards. Fat Lambs.—A fair yarding of 1230 was penned. The quality of the yarding was hardly as good as on the previous week, the greater proportion comprising medium-weight lambs, while there were also a fair number unfit for export. It was evident buyers were working on reduced limits, and, in comparison with the preceding week's rates, prices were down 3s on the average. Extra prime heavy lambs realised from 33s to 35s 6d, prime 30s to 32s, medium 26s to 28s 9d, light and unfinished sorts 18s to 21s. Pigs.—A small yarding, comprising mostly porkers. The limited entry resulted in keen competition at enhanced values, both baconers and porkers showing an advance of about 10s per head. Best baconers realised about 6½d and best porkers about 7½d per lb.

At Addington last week there was a good market in practically all classes of stock, notably in fat cattle, fat lambs, and hoggets. Fat Lambs.—2350 penned. There was a keen sale, freezing lambs making 10½d and lighter ½d less. The majority of the works will be closed down at the end of the month. Extra prime lambs 33s 3d to 36s 6d, a few special 41s, prime 30s to 33s, medium 26s 9d to 29s 9d, light and unfinished 22s to 26s. Fat Sheep.—A big yarding. Prices were maintained except for medium and light ewes. Freezers operated for wethers up to 7d and for ewes up to 5½d. Extra prime wethers 38s, special 42s 6d, prime 34s 6d to 37s 9d, medium 32s to 34s 3d, light 29s to 31s 6d, extra prime ewes 34s 10d, prime 26s to 29s 6d, medium 21s to 25s 6d, light 18s 6d to 20s 9d, old 16s 9d to 18s 3d. Fat Cattle.—434 yarded. One consignment of 32 from the North Island improved the sale of special beef to 35s. The average price was 27s to 31s per 100lb. Tops of the North Island steers £13 17s 6d, extra prime steers £17 5s, a truck of special cattle £20 15s to £22, prime £12 to £15, medium £9 to £11 15s, light £6 5s to £8 15s, extra prime heifers £11, a few special £13 12s 6d, prime £8 5s to £10 10s, ordinary £5 5s to £8, prime cows £7 to £9 7s 6d, medium £5 to £6 17s 6d. Vealers.—A small entry. Calves suitable for butchers showed an improvement on late rates. Good runners to £5 5s, ordinary heavy vealers £3 15s to £4 15s, medium £1 10s to £3, small calves 5s to 20s. Fat Pigs.—Pork was easier and bacon sold at about late rates. Choppers £3 10s to £3 17s, light baconers £3 15s to £4 5s, heavy £4 10s to £4 15s, extra heavy £5 10s—average price per lb 6½d to 7½d, light porkers 40s to 47s, heavy £2 12s to £3—average price per lb 7½d to 8½d.

WHITEWASH.

At the request of a correspondent we reprint the following preparation for the interior and exterior white-washing of out-buildings. It makes an effective wash for the inside of loose-boxes, cowhouses, and also for outside brickwork:—

Take ½ bushel of unslaked lime, slack with boiling water, and cover to keep in steam. When cool, strain through a fine sieve. Add 1 peck salt, dissolved in warm water (saturated); 3lb ground rice, boiled to a thin paste and stirred in while hot; 1½b Spanish whiting, 1lb glue, previously dissolved by soaking in cold water, and then melted in a water bath. Dilute with 5 gallons warm water, and allow the mixture to stand a few days before using, well covered from dust. This preparation is known as "Lighthouse" whitewash.



TURNING OUT THE STOCK.

Before stock are turned out from winter quarters, both they and the various pasturage at disposal should be considered in conjunction with the object of suiting the needs and requirements (says a writer in a Home journal). Dairy cattle, for instance, require rich pasturage as near the house as possible; stores will do with rougher turf and away from headquarters. Growing horses require plenty of room, and if the herbage is a bit sparse it does not matter, so long as there is plenty if sought for; whilst horses at work require a pasture where they can fill themselves with as little exertion as possible.

The pasture hedges should have received all necessary attention during the winter; but even when this has been done, directly stock is turned into a particular field it is satisfactory to take a final look round the hedges to see that no weak spot has been overlooked by the hedger.

Then, too, there is the question of water and shade. All pastured stock really require water in plenty always within reach, so that in one direction or another provision should be made for every pasture, either by natural or artificial means.

Natural watering-places should be clean, safe, and easily accessible, and, where necessary, should be adequately fenced. During hot weather cattle benefit by being able to stand about in shallow water, so that where suitable shallows exist, they should be made so available.

As regards shade, trees are the best, and all good pastures should provide such natural shade. Overgrown hedges are, too, useful in the same direction, as, of course, is open shedding. Shade of some sort, however, there must be, or the stock cannot be made comfortable during the heat of the day. Shade and water help materially in the preventing of stock straying.

In all stocking of pasturage it should be planned to run the different sorts of stock apart from each other. Also different grades, or classes, of the same sort of stock are best also run apart.

The stock should be changed about occasionally—sheep cannot be moved too frequently—a pasture may be rested now and then. The weather has a vital bearing upon the matter, and cattle should graze in advance of other stock. Pigs are now frequently—and quite rightly—pastured, and those new to such stock so quartered should remember that they graze close to the ground, very similarly to sheep.

By the moving of stock about understandingly and judiciously, the stock are benefited, this being the primary object of the moving. In addition, however, the pastures, too, benefit, and are grazed in even fashion. When a pasture during the grazing season looks ragged and unkempt and there are tufts of overgrown herbage to be noted here and there, it is an almost certain sign that the farmer either does not know how to graze it properly or that he neglects to put his knowledge to practical use.



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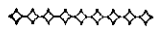
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Sad vigil keeping,
When, safe in my Angel's fold,
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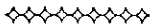
In the hush of the Vesper hour,
With the dew on each folding flow'r,
And no sound of grief,
Save each whisp'ring leaf,
Soft breathing a last "Good-bye"
With the rooks on their homeward fly,
To the wood, where the cooing dove,
'Mid the hum of the woodland ways,
Borne on the scented air,
Speaketh of Life attuned to Love,
With God's Love everywhere,
Where Time is marked by days,
And each day knows God's wondrous care—
With angels meeting,
When Earth is fleeting
My soul as it speeds on high—
'Tis thus I would wish to die.

—C. JOHN FABER CALLEN.



A JULY SAINT.

St. Vincent de Paul (July 19) was, in the words of the Liturgy, raised up by Almighty God for the preaching of the Gospel to the poor and for the reforming of Church discipline. His life may be described as a continuous Apostolate. Taken prisoner by the Turks, he preached to and converted a number of them. After some years of parish work, he devoted himself to ministering to the galley-slaves or convicts in the French prisons. He founded the Sisters of Charity, and, at the prayer of St. Francis of Sales, undertook the direction of the Visitation Nuns. Gathering together a body of secular priests under the name of Congregation of the Mission, he began an Institute, one most useful in modern times for missionary and seminary work. He used the influence at the French Court which the striking holiness of his life had procured him to ensure that Church preferment should not be given to the unworthy. For himself he said he desired nothing, save to live his life in poverty after the pattern set by the Lord Jesus. He passed away at the age of 85, worn out as much by hard work as by old age, September 27, 1660.



AVOID BITTER WORDS.

Simply don't allow yourself to say sharp things about people. To be sure, your tart criticism may be quite warranted by the facts, but just remember that your remarks are much more likely to influence your audience's opinion of you than their opinion of those about whom you say them. Don't be cynical, bitter, and pessimistic in your point of view. Don't seem down on young people. Keep sweet. Of course, it isn't easy but stick to it for a while and presently you will have turned your mind in the right direction, and to say the pleasant, quite friendly, optimistic thing will be a settled habit. And if you need something to keep you at it, just look around you and observe the women whose faces and manner betray that middle-aged habit of acidity and crankiness. Their fate will probably be all you need to warn you to detour and avoid the dangerous spots in the road.



THE PRECIOUS BLOOD.

Devotion to the Precious Blood brings out and keeps before us the principle of sacrifice (says Father Faber). Sacrifice is peculiarly the Christian element of holiness; and it is precisely the element which corrupt nature dislikes and resists. There is no end to the delusions which

our self-love is fertile enough to bring forth in order to evade the obligation of sacrifice, or to narrow its practical application. If it were enough to have correct views, or high feelings, or devout aspirations, it would be easy to be spiritual. The touchstone is mortification. Worldly amusements, domestic comforts, nice food and a daily doing our own will in the lesser details of life are all incompatible with sanctity, when they are habitual and form the ordinary normal current of our lives. Pain is necessary to holiness. Suffering is essential to the killing of self-love. Habits of virtue cannot by any possibility be formed without voluntary mortification. Sorrow is needful for the fertility of grace. If a man is not making constant sacrifices, he is deceiving himself and is not advancing in spirituality. If a man is not denying himself daily, he is not carrying the cross. These are axioms which at all times offend our weakness and self-indulgence. But they are of peculiar importance in times like these when comforts and even luxuries are almost universal. It is comfort which is the ruin of holiness. Gaiety, fashion, ostentation, expensiveness, dissipation, frivolity are undoubtedly not the component parts of sanctity. There is a smoothness in the mere lapse of a comfortable life which is fatal to holiness. Now, all the forms and images and associations and pictures and ideas of the devotion to the Precious Blood breathe sacrifice. Their fragrance is the odor of sacrifice. Their beauty the austerity of sacrifice. They tease the soul with a constant sense of dissatisfaction and distrust with whatsoever is not sacrifice, and this teasing is the solicitation of grace. In time they infect us with a love of sacrifice; and to gain this love of sacrifice is to have surmounted the first ascent of holiness, and to be breathing the pure air and yet treading the more level road of the upperland of the mountains of perfection.

It is the very mission of the devotion to the Precious Blood to preach a crusade against quiet sinless comforts.

What more can we say? Sweet worship of the Blood of God, a worship with so many of man's peculiar rights in it embracing all theology in itself, and then turning all its vast theology into tenderly triumphant song! Dear Fountain, that rises in the heart of God's human Mother and flows down through Communion over the souls of men into the Bosom of the Eternal Father, while those countless souls, like the pebbles of the stream, make everlasting music as it flows! It is consoling to feel that the Precious Blood is bearing us onward into that adorable Abyss of Love and is carrying us this hour with such breathless swiftness to our home, our home with the Mortal Mother and the Unbeginning Father of the Eternal Son.



NUTS TO CRACK.

What is it of only three syllables which combines in it 26 letters?—The alphabet.

What is the best bet ever made?—The alphabet.

Why is U the gayest letter in the alphabet?—Because it is always in fun.

Why is A like a honeysuckle?—Because a B follows it.

What animal would you like to be on a cold day?—A little 'otter.

Why are hay and straw like spectacles?—Because they are for-age.

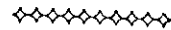
When is the soup likely to run out of the saucepan?—When there is a leak in it.

When is a piece of wood like a queen?—When it is made into a ruler.

When is a skein of thread like the root of an oak?—When it is full of knots.

What is the difference between a sailor and a soldier?—One tars his ropes, the other pitches his tent.

Which is the ugliest hood ever worn?—Falsehood.



GLADNESS.

Just be glad! Leave all to God!

He knows what's best for you;

So just be glad along the way

Though skies be gray or blue!

Just be glad! He loves you dear,

That's all you need to know

Through trial and prosperity,

Be glad and tell Him so!

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ACCIDENTS WILL HAPPEN.

A country minister was driving a spirited horse through a village when he overtook the local doctor and offered him a lift.

Ten minutes later the horse bolted, upset the carriage, and spilled both men. The doctor rose to his feet and felt himself over to see whether he was injured. Then he turned angrily towards the clergyman.

"What do you mean by inviting me to ride behind such an animal?"

"Well," replied the minister, mildly, "it was lucky that this time there were no bones broken. But I always like to have a doctor with me when I drive that horse."



NOTHING SERIOUS.

The day after his first—and last—boxing match a sad and disappointed man hobbled off to see a doctor. His head was bandaged, his arm was in a sling, his face was a mass of court plaster, and he had borrowed a crutch.

"Hurt yourself?" asked the doctor.

The patient grunted. Of course he'd hurt himself!

"Feel any pain?"

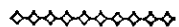
Feel any pain! The patient gave a second disgusted grunt. He couldn't feel anything else.

"Looks as though you've had an accident."

"Oh, no," replied the patient, finding his voice at last. "Not at all."

"Then, perhaps," suggested the doctor, "you've been indulging in some rough sport?"

"That's it," said the patient; "I've been blowing bubbles."



WHY SHE WAS THERE.

Having married a wife with money, a farmer was annoyed by the way in which she constantly reminded him of the fact. Did he make any improvement, or buy any stock, he was always told, "Aye, but if it hadna been for my siller it wouldna hae been there!"

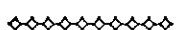
He had gone to Aberdeen market one day, and returned with a fine mare, which he was parading when his wife came on the scene.

"Weel, isn't that a braw beast?" he asked, proudly.

"Aye," she replied, "but if it hadna been for my siller it wouldna hae been there."

Exasperated beyond endurance, he turned and cried, angrily:

"My woman, gin it hadna been for yer siller ye wouldna hae been there yersel'."



SMILE-RAISERS.

He was a head master and his name was Key. He was trying to interest his boys in manners and customs abroad.

Talking of Spain, he said: "Now, in Spain, when a man attains to eminence he is not called 'sir,' but is given the title 'don.' If I went there, for example, I should be styled 'Don Key.'"

And he wondered why they laughed.



"Johnny," said the teacher, "if coal is selling at £2 a ton, and you pay the dealer £10, how many tons will he bring you?" "A little over three tons, ma'am," said Johnny, promptly. "Why, Johnny, that's not right," said the teacher. "No, ma'am, I know it ain't right," said Johnny, "but they all do it."



Tommy repeatedly arrived late at school. One day the headmaster said to him: "Next time you are late I'd like you to bring an excuse from your father."

"I don't want to bring an excuse from father," said the boy.

"Why not?"

"He's no good at them. Mother always finds him out."

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SCIENCE SIFTINGS

By "VOLT"

Curious Color Changes.

The possibility of a man's eyes changing their color as a result of mental shock or physical ill-treatment has been discussed by surgeons. "It is common knowledge," stated one medical man, "that great physical hardships may suddenly turn the hair white. The loss of color follows on certain chemical changes, due to disturbances of nutrition, taking place in the tiny particles of coloring matter which gave the hair its tint." All babies have blue eyes when they are born. In some infants pigment granules begin to develop in the iris immediately after birth. Thus they become black or brown eyed. In others no such pigment formation takes place, and the eyes remain their original color throughout life.

Stick and Stamp Machine.

An ingenious time-saver has just been brought out by the United States Post Office. In a single operation it seals letters, stamps them, postmarks them, and counts them. The envelopes are fed at high speed on to an endless rubbed band which conveys them first under a little device which slightly raises the flap and moistens the gum, and next to a roller which fastens the flaps down.

Finally they pass through a tiny printing press, which stamps "Postage Paid" on each and postmarks it.

The stamping appliance is rather like a cross between a dating stamp and a cyclometer. It is set by the Post Office to print any number of stamps that have been paid for in advance, as is frequently done by commercial houses when posting circulars in large numbers.

As each letter is dealt with the cyclometer ticks up one, and when the full number is reached the machine automatically "downs tools." It will not work again until a further payment is made.

Then the Post Office official opens it with a special key and sets it once more to print as many stamps as have been paid for.

Perils of the Electric Light.

"Mankind is being blinded by modern electric light," declared Mr. A. E. Bawtree, electrochemist and physicist, in a lecture before the Royal Photographic Society (England).

Mr. Bawtree seeks to bring the modern world back to candlelight, and thus restore its sight.

"An appalling amount of eye trouble exists," he added. "This vast outbreak has synchronised with the introduction of modern artificial lighting. Let us go back to the open flame and recover healthy eyesight. It will be well worth the inconvenience. Blindness and bad sight are the worst inconveniences humanity can suffer."

"Fifty per cent. of middle-class men, 20 per cent. of middle-class women, and a large number of children wear spectacles. Out of doors many of them have to use dark glasses. Glasses may be becoming, but, like crutches, they betoken disease or deformity."

"There are four reasons for all this eye trouble. The first is that electric light is too intense. Mankind through all the ages till 1890 used the open flame. The open flame, however it was produced, never exceeded an intensity of two candle-power per square inch of flame. The feeblest form of electric lamp is at least 80 times more intense."

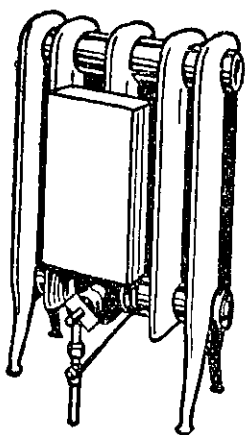
"The next cause of trouble is the dangerous and invisible ultra-violet rays. No bowls or shades absorb these rays. White walls and ceilings reflect them. In nature the rays are absorbed from the sunlight by trees and flowers, which do not reflect them. But the electrician floods our rooms and streets with this eye poison."

"A third source of eye trouble is the strain imposed on the eyes when a person suddenly comes out of the darkness into a blaze of light, or suddenly turns on a switch."

"The fourth danger in electric lighting is the alternating current which is frequently used. This causes 'induced currents' in the nervous system and produces fatigue."

"The ideal solution would be to go back to candles. Man must take a bold step."

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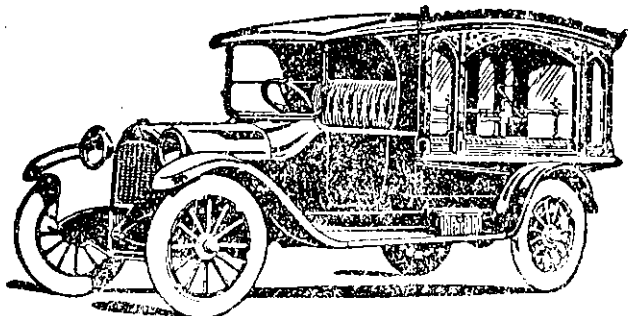
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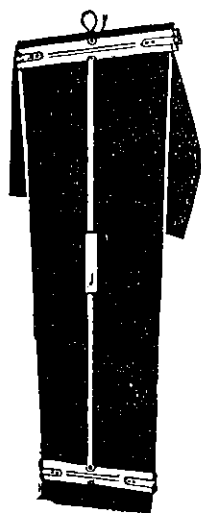


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