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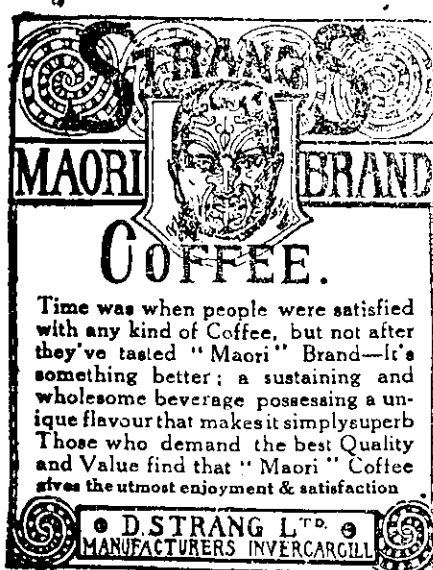
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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR.

- July 15, Sunday.—Eighth Sunday after Pentecost.  
 „ 16, Monday.—Feast of Our Lady of Mount Carmel.  
 „ 17, Tuesday.—St. Alexius, Confessor.  
 „ 18, Wednesday.—St. Camillus de Lellis, Confessor.  
 „ 19, Thursday.—St. Vincent de Paul, Confessor.  
 „ 20, Friday.—St. Jerome Amillian, Confessor.  
 „ 21, Saturday.—St. Mary Magdalen, Penitent.

St. Camillus of Lellis, Confessor.

St. Camillus was a native of the kingdom of Naples. Having embraced the military profession, he soon found himself reduced by his gambling propensities to the direst distress. Poverty became for him, through the Providence of God, the occasion of his conversion. Thenceforward he devoted himself to the care of the sick and dying, and for this purpose established a religious Order, the members of which are known as "Ministers of the Sick." St. Camillus died in Rome in 1614, at the age of 65.

St. Vincent de Paul, Confessor.

St. Vincent was born in the south of France. Having been ordained priest, his heart was touched by the state of spiritual destitution in which he found the remoter country districts of France. The remedy for this appeared to him to be a series of retreats, or missions, in which the Eternal Truths might be taught in a clear and vivid manner. For this purpose he instituted a Congregation of Priests, popularly known in English-speaking countries as Vincentians. Spurred on by his ardent charity, he founded many asylums, hospitals and orphanages, and established confraternities for the education of children, the care of the sick, and the relief of the destitute. St. Vincent died in 1660, at the age of 85.

St. Mary Magdalen, Penitent.

Of the few who stood by the Cross of Our Saviour, one was Mary Magdalen, a woman who, previous to her conversion, had lived a worldly, if not a sinful, life. An old tradition states that after the Ascension she went to France, where she spent many years of solitude and austerity. She is put before us by the Church as the model of a perfect penitent.

### Grains of Gold

#### THE NUPTIAL DAY.

To-day I met the bridegroom,

In His Nuptial robe of red,

With wounds on His hands and feet,

And thorns on His sacred head.

His heart was full of mercy,

This I could plainly see,

And I heard His voice calling,

"My child, come follow Me!"

The cross My greatest treasure,

This day I give to thee

If thou wilt deny thyself,

And come and follow Me.

The path will lead to Calv'ry,

Where the Holy Cross once stood,

Where Mary's heart was broken.

Where did flow the Precious Blood.

Remain at the foot of the cross,

If My love you wish to gain,

For should you seek Me elsewhere,

You will seek for Me in vain.

What could I tell my Saviour,

Or what could I ask for more,

Than to kneel beneath the cross,

And His Precious Blood adore.

#### REFLECTIONS.

Paradise was not made for cowards.—St. Philip Neri.  
 All sins displease God, but especially those of the flesh and covetousness.—St. Philip Neri.

He then follows Christ, who treads in His Commandments, who follow His footsteps and pathways, who imitates that which Christ both did and taught.—St. Cyprian.



## The Storyteller



### Knocknagow

OR

#### The Homes of Tipperary

(By C. J. KICKHAM.)

CHAPTER XXII.—THE BLUE BODY-COAT WITH GILT BUTTONS.—ABSENCE OF MIND. "AULD LANG SYNE."

"Mat," exclaimed Barney, brightening up suddenly, "ye'll have a great night uv id at Ned Brophy's weddin'. Is id at the young woman's house the weddin' is to be?"

"No," Mat replied, putting on his coat; "they're on'y going to be married there. The weddin' is to be at Ned's."

"'Twas said there was to be no weddin'," observed Tom Maher; "how was that?"

"Well, the girl's father is hard," replied Mat, "an' the priest is chargin' a show of money for marryin' 'em, and so the ould fellow wouldn't agree to the weddin'."

"Some people do be very cute," said Tom Maher.

"And," Mat continued, "Ned's mother stood out agin him till I brought her round, and she gev into id at last."

"She'd skin a flint," returned Tom Maher.

"The divil a lie in that," replied Mat, shaking his head.

"Sure the divil a bone in her body I don't know," continued Tom; "an' good raison I had, livin' in one house wud her for two years an' three months."

"I won't contradict you," said Mat, "though she's my own fust and second cousin."

"Do you remember what you tould her about the stir-about?" Tom asked, eyeing the Thrasher with a smile.

"What was that?" said Mat.

"You tould her to bring out the pot an' empty it on the top of Corrigeen Hill, an' the divil a greyhound in the barony would be able to ketch id afore id got to the bottom. We got betther stirabout ever after."

"Well, to give her her due," returned Mat, "she always minded anything I'd say. Ned himself could get no good uv her about the weddin' till I persuaded her. Not that I cared about it myself, only I didn't like to have Ned get the name of bein' a screw."

"A bad right any wan would have to call Ned a screw," said Tom Maher. "There's not a dacent man from this to himself for his manes."

"He is that," replied Mat.

"No sign of anything here this turn," Tom observed, with a motion of his thumb towards the house. "Though they say there's many an eye after her, Faith, Kitty tells me," he added, dropping his voice, "that she has the heart across in this young fellow from England. An', begor, a nice fellow he is, although he has no property, on'y what'll buy a commission for him."

"I don't say Miss Mary'd think uv him," replied Mat, "no matter what he had."

"I don't know that," returned Tom with a wink. "She's mighty sweet on him. But Kitty tells me," he added, "she'll never think of any man but the wan."

"Who is that?"

"Begor, that's what I can't make out. What are you delayin' for?"

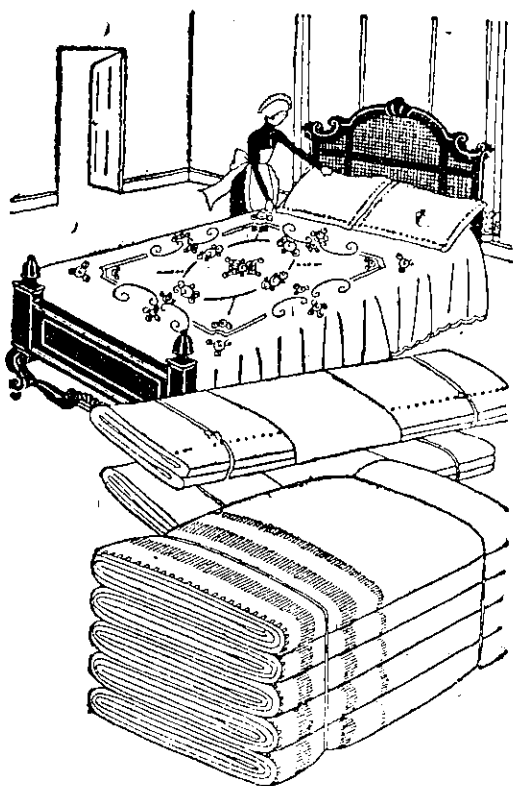
"I was thinkin' of waitin' till the master'd be home to know how is pigs. If there was a stir I'd sell them two I have, male is so dear."

"I'd like to see you in a farm of your own," said Tom, "like every wan belongin' to you."

"I don't know that, Tom," Mat rejoined. "A man ought to be continted; an', thanks be to God, I was never in the want uv a shillin'. An' maybe if I had what you say, I wouldn't lie down to-night wud as aisy a mind as I have now."

"Here is the masther," exclaimed Barney, running out to take the horse.

Mat followed, to inquire about the price of pigs; and, after being satisfied on that head, he turned to Tom Maher, who was locking the barn-door, and asked him to "take a walk over."



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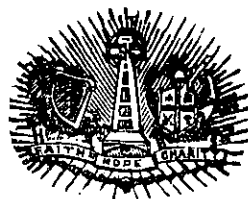
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"Breathes there a man with soul so dead,  
Who never to himself has said,  
'This is my own, my native land'?"

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"I can't stir till Mr. Richard and Mr. Lowe comes home," Tom replied. "I must put up the horses. An' a d—d hard job I'll have uv id, for I must have 'em like a new pin."

Mat Donovan went on his way alone. There was a feeling of melancholy upon him which he could not shake off; and instead of "shortening the road" with snatches of old songs he fell into deep thought.

For the first time in his life he began to feel discontented with his lot. It was quite true, as he had just said to Tom Maher, that he never wanted for a shilling. He had constant employment, and as he was never a "spender," he found his earnings sufficient for his wants. His mother and sister were "good managers," and their poultry and eggs went far to keep them decently clothed—with the addition of even a little inexpensive finery for Nelly, who was a belle in her way—and a couple of fat pigs paid the rent. The little "garden" he held—by which we do not mean the "haggart" where Tommy Lahy had his crib set among the "curly"—gave him potatoes every second year, and a crop of wheat or barley in the intervals. The year he had the wheat or barley on his own "little spot," the potatoes were supplied by a half-acre of "dairy ground" or "dung ground." The dung ground, we may inform the uninitiated reader, is ground upon which the peasant puts his own manure, in return for which he has the potato crop—the farmer being repaid for the use of his land for one season by the corn crop of the next, for which the land, owing to the peasant's manure, is in proper condition. For the dairy ground the peasant pays a rent—and often an unconscionably high rent—the land in this case either being manured by the farmer, or capable of yielding potatoes without manure—generally a "bawn" or newly-ploughed pasture field.

Mat Donovan labored cheerfully during the six days of the week, returning generally at night to his own house, where he sat by the bright little hearth as happy as a king. But this evening we find him returning to that happy fireside with something very like a heavy heart. Let us listen to him, and we may be able to divine the cause of this:

"I know," said Mat Donovan, looking towards a hill on the left-hand side of the road—"I know she has a respect for me, an' always had; an' she was never a-shy or ashamed to show id either. She kem and sot next to me the night at Mrs. Murphy's, an' her grandfather an' a lot uv farmers and daacent people there." And here Mat raised his head with a decidedly consequential look: for he remembered when the reckoning was called after "the night at Mrs. Murphy's," he, Mat Donovan, flung down half-a-crown, while many of the farmers gave only a shilling, and it required some screwing to get an additional sixpence out of them when it was found the collection fell short of the sum required. "She did then," continued Mat, "an' didn't mind 'em wan taste; but talked to myself so pleasant and friendly; and reminded me uv the time, long ago, when she was a little thing goin' to school, when I used to throw the churries over the hedge to her. An' faith," he added, "I b'lieve 'tis lookin' at her copy paper, when I'd meet her on the road in the evenin', that made me able to read writin', as Barney said I was—for 'tis little I minded id when I was goin' to school myse'f. My heart warned to her when she kem up to me at Mrs. Murphy's, wud such a smile, and shook hands wud me, after not seein' a sight uv her for goin' an two years, while she was at her aunt's, in Dublin. But, sure, I know a poor man like me have no right to think uv her. An' for all, her smile is before me every hour uv the day; an' bad cess to me but I think, this blessed minit, 'tis her hand I have a houl't uv instead uv this flail that I am bringin' home to put a new gad on id. 'Tis droll," he continued, shaking his head. "I, that had my fling among 'em all, an' never lost a wink uv sleep on account uv any girl that ever was born, to be this way! Sally Mockler called me a rag on every bush, no later than last night. Faith, I wish it was thrue for her—but for all that," he added, with another shake of the head and a sorrowful smile, "I b'lieve if I could thrive her from my mind in the mornin' I wouldn't thry."

"God save you, Mat!" exclaimed two or three young

men who came up with him. "Faith, you're takin' your time."

"God save you kindly, b'ys. I am takin' the world aisy."

"Any strange news?"

"No, then," Mat replied; "nothin' worth relatin'."

"Is Ned Brophy's match settled for certain?"

"Well, I b'lieve so."

"Sure, you ought to know. But there was talks uv id bein' broke."

"Well, no; 'tis all settled. They're to be married next Wednesday."

"People wor sayin' he was thinkin' uv Nancy Hogan—but she hadn't the shiners."

"People say many things," replied Mat, as if he wished to dismiss the subject.

"Begor, Naney'd be good enough for him; she's the purtiest girl in the parish. Was he long afther this wan he's gettin'?"

"I don't say there was much coortship between 'em," said Mat. "But as you're afther remindin' me uv id I'll run into Phil Lahy's to see have he my coat made—as I'm to be Ned's sidesman."

"Wisha, now!" exclaimed one of the young men, looking at Mat with evident surprise; for it was somewhat unusual for a snug farmer, like Ned Brophy, to pay such a compliment to a "laboring man."

"Good night, b'ys," said Mat, on coming to the beech-tree opposite Phil Lahy's door.

"Good night, Mat—good night," they responded, cheerily, as they quickened their pace and passed on through the hamlet without stopping.

"Now, I wondher what are they up to?" said Mat to himself. "I thought 'twas goin' to play for the pig's head they wor, but there they're off be the bog road. A wondher they never said where they wor goin'. Might id be for the lend uv long John's greyhound?"

Guessing was no use, however; so putting his arm over Honor Lahy's half-door, and pushing back the bolt, he passed through the shop into the kitchen, which was also the tailor's workshop.

Mat was gratified to find Phil Lahy sitting cross-legged on his shop-board. But his smile gave place to a rather blank look of inquiry when he saw that Phil, instead of plying his needle, was poring over a soiled and dog-eared volume which rested on his knee.

"God save all here!" said Mat, looking around him as if he didn't know well what to think.

"God save you kindly, Mat," replied Honor Lahy, placing a chair for him near the well-swept hearth. "Sit down on' rest."

But Phil was too deeply absorbed in his book to take any notice whatever of the visitor.

"Phil," said Mat, after a moment's silence, "are you goin' to disappoint me?"

"Is that iron hot?" Phil asked, without raising his eyes from his book.

Tommy, who was reading too—crouching upon his elbows and knees on the shop-board—jumped down, and seizing the padding of an old coat-collar, which served the purpose of "holder," snatched the iron from the fire. Testing whether it was heated in a manner which we do not deem it necessary to describe—though we grieve to say we have seen the same test applied when the smoothing-iron was of smaller dimensions than the tailor's goose, and when the hand that held it was very much fairer than Tommy Lahy's—he brought it to his father, who attempted to take hold of the handle with its woollen cover without raising his eyes from the dog-eared volume. But his finger coming in contact with the hot iron, Phil Lahy said "hop," and commenced slapping his thigh in a rather frantic fashion. After rubbing the burned finger in the hair of his head, Phil reached to the further end of the shop-board, and to Mat Donovan's great relief and comfort pulled from under some other articles, by which it had been accidentally concealed from view, a new blue body-coat with gilt buttons. Seizing his lap-board he commenced "pressing" the coat with great energy and briskness of action.

Mat Donovan left his chair and stood close to the shop board, trying to look unconcerned and perfectly indifferent.

We'd like to see the individual who ever was indifferent under such circumstances.

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Mat took up the dog-eared book and made believe to be reading it—while not a twinkle of the gilt buttons escaped him, as Phil turned the blue coat over and over, smoothing every seam, and plucking out the basting threads with his teeth.

Mat at last did read a line or two of the book, and remarked:

"This is the Prophecies."

"Yes, Mat," replied Phil—and the words seemed to have been jerked out of him, as the iron came down with a thump upon the sleeve of the blue body-coat. "But," he continued—leaning his whole weight upon the iron and working with his wrist as if he were grinding something—"but 'tisn't the genuine wan afther all. I got id from Andrew Dwyer, an' as id belonged to his grandfather I thought id might be genuine. But," added Phil Lahy as he drew the lap-board out of the sleeve, "I was disappointed."

"Do you think there's any truth in 'em?" Mat asked.

"Mat," replied Phil, solemnly, "there's a great dale,"—here he snapped viciously at a basting thread which held its ground so tenaciously that when one end was plucked from the sleeve of the blue coat, the other was stuck fast between Phil Lahy's front teeth—"there's a great dale in 'em comin' to pass, Mat."

"Now, what sinse could you pick out uv this?" And Mat read a sentence which it wold, indeed, be hard to pick sense out of.

"That's James the Second's time," replied Phil, as if he were all as plain as that two and two make four. "Come," he added, pushing away his goose and lap-board, and blowing away the yellow basting threads from the coat, which he held up by the collar as high as his hand could reach—"Come, throw off that ould coat."

Mat Donovan proceeded to divest himself of his old frieze—making desperate efforts to look grave and even sorrowful.

He got homself into the blue body-coat, and Phil Lahy, standing behind him, wrapped his arms round the Thrasher as if he were trying to span the "big tree" at Gloomavon, and button the coat in front.

Then feeling him all over, and rubbing him down the arms and back, Phil Lahy, slapping the Thrasher on the shoulder, said—

"Well wear!"

"'Tis a grand fit," exclaimed Honor, moving the candle all round Mat to the imminent danger of the new coat.

Norah turned round her head and said, too, while there was something almost like humor in the sad, black eyes:

"Well wear, Mat."

"Thank'ee, Norah, thank'ee," replied Mat, as he unbuttoned the new coat.

"What way is she comin' on?" he asked, turning to her mother.

"Elegant," was her reply, as she looked into Norah's face. And what a look that was!

"The divil a dacent man'll be there," said Billy Heffernan, who sat, silently as usual, in the corner, with his flute across his knees.

"'Tis thrue for you," replied Honor Lahy; "an' if some farmer's daughter takes a fancy to him, 'twould be no wondher in life."

After putting on his old frieze again, Mat pulled a purse from the breast pocket of his waistcoat, and commenced unwinding the long string with which it was tied. Phil Lahy began carefully folding the new coat, seemingly unconscious of the unwinding of the string.

Mat Donovan counted some pieces of silver and dropped them into Phil Lahy's hand. His wife fixed her eyes upon him, but Phil was so pre-occupied putting his spectacles in his waistcoat pocket, that in a moment of absence of mind he put the silver in with them.

"Mat," said Phil Lahy, "I'll want you to do a little job for me."

"What is id?" Mat asked.

Phil looked straight in his face, but remained so long silent that Mat's face indicated considerable surprise.

"We'll talk about id another time," said Phil, at length. "Did you hear the news?"

"No," replied Mat, bluntly. "What is id?"

"I'm tould"—and here Phil looked so hard as his ques-

tioner that Mat began to feel alarmed, and somehow the image of "somebody" flashed across his mind, though there was no earthly reason why it should—"I'm tould," said Phil, "that—there's likely to be a change in the Ministry."

"Oh, is that all?" returned Mat with a sigh of relief. "There's talk uv that in the papers these three weeks."

Now, the fact was, that Phil Lahy having—in a fit of absence of mind—put the money in his pocket, wanted to turn away his wife's attention from it, by saying something; and so he began with the "little job" that he wanted Mat to do for him. But being abruptly asked what the little job was, Phil's invention failed him; and not being able to name any job, big or little, he put the subject off to "another time," and took refuge in the "news." And being abruptly asked for particulars again, Phil grasped at "the Ministry" as a drowning man will grasp at a straw. But scarcely were the words out of his mouth, when he reproached himself for his stupidity for never once having thought of the bull-bait, which was comparatively a fresh subject. However, the Ministry did very well, and Phil felt greatly relieved when he heard his wife say, without having alluded in any way to his forgetfulness in reference to the silver:

"What hurry are you in, Mat? Can't you rest a start?"

"I must be goin'," Mat replied; "I on'y called in on my way over from Mr. Kearney's."

"Miss Mary was here to-day, and stopped a whole bour wud Norah."

"I partly guessed," he replied, "'twas to see Norah they wor goin' when I see 'em comin' in this way instead of turnin' up to the forth."

Mat Donovan said, "Good night to ye," and walked out with his new blue body-coat under his arm. And Phil Lahy suddenly became very busy folding and putting away the things on his shop-board.

"Come, Billy," said he, as he drew a chair to the fire, "can't you give us a tune to put a stir in us these dull times?"

He spoke in an unusually cheerful tone, and holding his hands over the fire, seemed disposed to be sociable, and, in fact, mildly jolly.

Billy Heffernan immediately struck up "The Priest in his Boots."

"A mighty purty tune that is, Billy; but I think it goes better on the pipes."

Taking the tongs in his hand, he built up the fire very carefully, and seemed anxious to make himself both agreeable and generally useful. But some thought struck him, and putting his hand to his forehead, he said:

"See how I should forget telling Mat that message!"

"What message?" his wife asked.

"About goin' to throw the sledge wud the captain," replied Phil.

"There wasn't anything said about a message," returned his wife.

"Didn't he say that out of 800 men in the regiment he couldn't get one he wasn't able to bate; an' that he'd like to have a throw wud Mat the Thrasher?"

"He did," rejoined Honor; "but not be way uv a message."

"You don't understand these things. I'll take a walk up and tell him about id. Maybe he's out uv practice; and 'twould be a bad job if he was called on too sudden."

Honor Lahy shook her head as if there were no help for it.

"Wisha, Billy," said she, after plying her knitting needles in silence for five minutes, "why don't you talk?"

Billy looked into the fire, and blew C natural by way of reply. He might have said, with the poet:

"Why should feeling ever speak,

When thou canst breathe her soul so well?"

Norah raised her eyes and smiled.

She looked much less sickly by the firelight than on the cold, frosty day, when her pale face so shocked Mr. Lowe and Grace Keily.

"Play 'Auld Lang Syne,' Billy?"

Billy snatched up his old flute to comply; but something had got into his throat which he was obliged to gulp down before he could get out a single note.

Was it the melancholy music of her voice or her look

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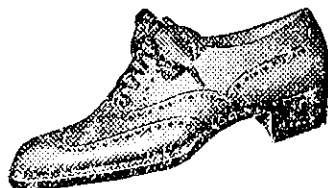
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Or did he know the words of the Scotch song, and remember that they had

"paidled i' the burn  
Frae morning's dawn till dine?"

Whatever the cause was, Billy Heffernan had a struggle with the knob in his throat before he could play "Auld Lang Syne" for Norah Laby.

Scotch tunes were very popular at Knocknagow, but we have heard none played and sung so often as "Auld Lang Syne," not the words, but the air; for the words usually sung to the tune were something about

"The river Suir that runs so pure  
Through charming, rare Clonmel."

Billy Heffernan played on with his eyes shut, for a few minutes; and then, affecting to think there was something wrong with his flute, screwed off one of the joints and converted it into a telescope, through which he endeavored to make out some object in the fire.

"How do you like the book Miss Grace lent you, Tommy?" Norah asked, while Billy prosecuted his researches in the fire.

"'Tis grand," was Tommy's reply.

"I think she's nicer than you said she was," continued Norah.

"Well, she is," he replied reluctantly, as if unwilling to give up his first impression. "An' a dale handsomer," he added, as if a sense of justice extorted the admission from him.

"I think she's very nice," returned Norah.

"She is, then, nice," said her mother, "an' a darlin' little thing."

"She wants me to write down the 'Frolic' for her," Billy observed, meaning, of course, "Heffernan's Frolic," that he composed in a dream. "But I don't know how to write music, though I could tell her the names of the notes wan by wan."

"Wisha, Billy," said Mrs. Laby, on seeing him about to leave, "would you take a walk up as far as Mat's, an' see if Phil there, an' be home wud him?—An' sure I know 't isn't there Phil is," she thought to herself.

Billy promised to do as she required; and, after leaving his flute at his own house, he walked up the hill to Mat Donovan's.

(To be continued.)

### Invercargill

(From our own correspondent.)

July 2.

Despite very boisterous weather during the week-end, large numbers approached the Holy Table at the early Masses on Sunday, and the members of the Confraternity of the Sacred Heart turned out well for the evening devotions, when the Very Rev. Dean Burke preached an instructive sermon explanatory of the history of devotion to the Sacred Heart.

Saturday's express from Dunedin did not reach Invercargill until 11.30 a.m. on Sunday morning, after which Rev. Father F. Marlow had to journey some miles to the little country church at Rakahouka to celebrate Holy Mass.

Very great regret was expressed on all sides when the news came through on Monday concerning the death of the Rev. Father O'Neill, of Winton.—R.I.P.

The members of St. Mary's Tennis Club held a small jumble sale in St. Joseph's Schoolroom, last Saturday, which proved very successful.

Last month Miss Annie Baird left Invercargill to join the Sacred Heart Convent, Rose Bay, Sydney. Her departure from her native town leaves a gap that will be hard to fill. Miss Baird was president of the Sodality of the Children of Mary for many years, and grateful reference was made at last Sunday's meeting to the excellent services she had rendered that body. She had also been a valued member of St. Mary's Choir and secretary of the Altar Society. In the social life of the Church she had taken a prominent part, and she left Invercargill with the united good wishes of the whole congregation. May her life in the Home of the Sacred Heart be marked with every grace and blessing!

## Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER XXIV.—(Continued.)

In every phase of Irish politics for the next quarter of a century, I was to feel the effects of the silent, impalpable, unreasoning hostility thus secretly propagated. The public cause was destined to be a more serious sufferer. The three capital mistakes which wrought the destruction of the Parliamentary movement as Parnell understood it, were the personal ferocity with which Parnell was pursued in 1890, the abandonment in 1903 of the policy of Conciliation and Consent which the country had just endorsed by the mouths of all her representative authorities, and the enslavement to the English Liberal Party, which was the consequence. None of the three calamities could have occurred without considerable clerical support for the politicians with whom the responsibility lay, and it will be found beyond dispute that in none of the three cases would that support have been so considerable were it not that the opposite and, as time has shown, the right side had the ill chance to be espoused by the author of *When We Were Boys*. It was a matter of unconscious cerebration, to be sure, but was none the less attended with sorrowful consequence for the nation.

And now it all turns out to have been, like the Split of 1890 itself, a stupid misunderstanding. While whole libraries of novels have come and departed from human memory, the truth that was in this book, whatever its faults, proved to be such a saving salt, that after the thirty years which are counted for a generation of men, Messrs. Maunsell presented me with a requisition for a re-issue of *When We Were Boys*, and the first edition was snapped up within a couple of weeks by the youth of a better instructed time, and men learned for the first time that the unread book which haunted the slumbers of honest Irish priests without number like a spectre, had all the time commanded the almost excessive admiration and attachment of churchmen of the greatness of Cardinal Manning, Archbishop Croke, Bishop Duggan and Canon Sheehan. A more singular phenomenon still. The book was found to be so true to the deepest things in the Irish soul, that it prefigured with an almost uncanny fidelity the self immolation of the young and pure of heart, which in our latest days has redeemed the country from a new Parliamentary betrayal even more inexcusable than that which sent the hero of *When We Were Boys* and his like to their doom. At all events the book itself did but thrive and flourish for all the babble of idle tongues. For many a year it was a cherished guest in faithful Irish homes as far away as the mining camps and backwoods of America, and the golden sands of Australia.\* And now comes the

\* *When We Were Boys* had even the distinction of an edition in the French tongue. In the fulness of time I was to learn that my future wife was already wondrously watching from her heaven the labors of the penman in his Galway workshop. Her translation was published by Charpentier under the title *À l'ingt Ans*, and its sufficient encomium is that it was prefaced by an Introduction from one of the most eminent statesmen of France, M. Burdeau, whom I had subsequently the privilege of knowing and who possessed in a high degree the character of wedded romance and genius for affairs which is the glory of the French. Wounded and made captive in the *Année Terrible*, he after three gallant attempts made good his escape from his German prison, for all his aching wounds and all the horrors of that cruel winter, and won the most coveted of all French military distinctions, the red ribbon awarded to him by the votes of his own brother Normans. He had by this time reached the high station of President of the Chamber of Deputies, and, but for the untimely death by which he paid the penalty for his young hardships was by general consent designated for the Presidency of the Republic. I find the temptation irresistible to tell in his own words of crystal clearness in the Preface how accurately the penetrating intellect of one of France's foremost statesmen had then possessed himself of the aims and secrets of the Irish soul.

"*L'homme à qui nous sommes le plus redevables du présent ouvrage de M. William O'Brien n'est peut-être pas M. O'Brien lui-même... Mon honorable ami ne se serait jamais douté, je le crains bien, du talent de romancier*

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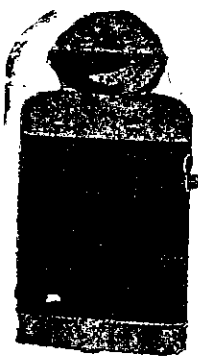
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supreme joy of being summoned back *d'outre tombe*, so to say, to see the new generations catching up the torch which it can no longer be mine to re-illumine.

Canon Sheehan believed a *Queen of Men* to be my best work.† I have for it myself the partiality of a father for his least favored child. For, notwithstanding the greater writer's tender prediction, up to the present, at all events, a *Queen of Men* has remained as remote from the world's vision as the figure of *Gruanya Uaile* amongst her Western mists. It was the first attempt, so far as my knowledge extends, to reproduce in real life an epoch of extraordinary dramatic interest combining the first fiendish incursions of the new religion among the simple homes and monasteries of Connacht, the substitution of a rapacious Feudalism for the free-and-easy tenure of the clans, and the last living example of a free native Court in all the glamor of its own racy Gaelic civilisation, and of its close relations with the splendid Court of Spain. But the *Monsignor McGradders* of those days were missing, or rather were engrossed in the battle for their own race, with the arms of the spirit and of the flesh alike, against the adventurers and the Married Bishops of England, and for critics already too deeply prejudiced, the absence of any cause of quarrel was, I am afraid, a barely less intolerable grievance than had been found in the pages of *When We Were Boys*. There are indications, while I write—and not the least of them in a recent paper on *Irish Fiction* by a distinguished Jesuit Father—that even a *Queen of Men* may still come by her own modest kingdom.

But that is not the moral I desire to point here. It is the infatuation of a British statesman of the first rank, who set out with the undertaking to treat his prisoner as

*qu'il portait en lui-même, et la politique l'aurait absorbé tout entier, si M. Balfour ne lui avait assuré, avec le concours de ses juges spéciaux, de longs et silencieux loisirs dans les prisons irlandaises. Rendons grâce à M. Balfour. Ce service n'est pas le moins considérable de ceux qu'il aura rendus sans le vouloir à la cause de l'Irlande . . . L'Irlande a fait depuis quinze ans des pas de géant vers le succès.*

*L'Irlande a fait depuis quinze ans des pas de géant vers la profonde évolution. Quelle transformation, depuis l'époque d'adolescence héroïque où nous transporte le roman de William O'Brien. Que de maturité aujourd'hui et que de jeunesse alors! Tout le parti irlandais semblait 'avoir vingt ans,' et le type du poète qui traverse le livre, l'air inspiré, les cheveux au vent, entraîné vers le péril et vers la mort par ses chimères autant que par son courage, était bien un type national. L'Irlande n'avait jamais appris la politique et il semblait qu'elle dût ne l'apprendre jamais. Elle a trompé l'attente; tous ses amis applaudissent à sa jeune sagesse. Et pourtant nous aimons encore, en France du moins à la recevoir telle qu'elle était au temps de ses folles équipées. C'est cette Irlande que remet sous nos yeux, dans un cadre où le romanesque est une forme de la vérité, le livre de M. William O'Brien, si poétiquement et noirément traduit par une personne deux fois désignée pour cette tâche, étant également familière avec l'inspiration intime de l'auteur et avec les secrets de notre langue française. C'est le rieur génie celtique de l'Irlande, c'est sa gaieté indomptable, son héroïsme souriant, son imagination réceuse et son cœur tendre, sources intarissables de dévouement et d'abnégation, de pitié active pour les victimes, de pardon pour les oppresseurs, voilà ce qui nous séduit, ce qui nous attache à elle par des liens à la fois doux et puissants. L'Irlande triomphera, nous l'espérons, par les qualités politiques qu'elle a su emprunter à l'Angleterre; mais c'est parce qu'elle est restée l'Irlande, c'est parce qu'elle a une âme à elle et profondément distincte de l'esprit anglo-saxon, que son triomphe nous est précieux, à nous et à toute l'humanité."*

† "Last night I had to close the book at Chapter XXI. 'The Wreckers,' quite overpowered by the dramatic intensity of the description. I am not acquainted with any chapter in fiction that equals its dramatic force. . . . I think you have produced a memorable book. It is your greatest step towards realising the vocation that many have predicted for you—that of being the Walter Scott of Ireland. It is a grand Irish novel and will be taken to the heart of the people."—Letter of Canon Sheehan, April 30, 1898.

a pest of society, to be exterminated by the contrivances of the mediaeval dungeon, and ended by being compelled to feed his prisoner with the honey of Hybla in a garden of the Immortals, to crown him with the wreath of wild olive of quite a respectable literary reputation, and to make the saddest day of his sentence that which released him to the grim furies of public life awaiting him outside the gaol gates.

(To be continued.)

## A Complete Story

### The Faith of the Blind

Jasper Sewell entered his well-appointed office briskly, a little past eight on a beautiful June morning. His not handsome face brooded its habitual scowl, but this morning the scowl was darker than usual. He flung his secretary a curt greeting, the manner of which seemed to indicate that he begrudged the effort it caused him. He sat down with a grunt and opened his desk viciously.

What a pity a man should so conduct himself upon a smiling summer morning! A morning which bore the stamp of the Hand; a morning of radiant sunshine, blooming flowers, and joyful birds! Ever so faintly, from across the way, came the perfume of June roses through the open windows of the office; even the birds evidenced their joy in living by the merry carnival they held just across the street; in the air, glad voices of romping children, lessonward bound, happy in the thought of vacation days soon to come.

And still the man would not unbend; he could not for there was something radically wrong with his soul. Never had he been known to smile an honest smile; for years it had been the distorted, sneering smile of the scoffer, at all things beautiful.

"Thorpe, who is that old idiot who moons around that rose garden across the street? The old duck with that yellow-haired kid?"

Alan Thorpe's gentlemanly face assumed a puzzled look and he hesitated before he replied.

"I presume you refer to old Mr. Wethering. He is blind sir. He certainly is fond of that grandson of his, and those roses," he replied.

"Bah—roses—I hate that sort of mush! I've half a notion to buy that property and put up a warehouse over there. Not a bad location. I notice the old boy coming out of church every morning, too. What's he trying to do—pray himself to death? Then he spends the rest of the morning gadding around the yard with that kid!"

Alan Thorpe grew a shade paler and his lips tightened. Very deliberately he arose and went over to the scoffer's desk.

"—Mr. Sewell, pardon me if I seem to champion Mr. Wethering and his actions; but it is evident that you do not understand. His faith in his God has taken him daily to Mass for the last six years, with the firm conviction that his sight will one day be restored. Six years ago his visions left him strangely and now his whole life centres around his God, Who, he has sublime faith, will some day restore his sight. Think what it is to walk in darkness! He has never seen that child and keenly misses the sight of the flowers I know he loves so well. His faith is truly sublime, Mr. Sewell, and I have the greatest respect in the world for him. And nothing would make me happier than to know that he had regained his vision!"

"Jasper Sewell's eyes bulged, half in surprise, half in anger at his secretary's warm defence of the man who was the subject of their conversation. The color came and went in his face, and he gulped, very near to verbal explosion. Indeed, he guffawed.

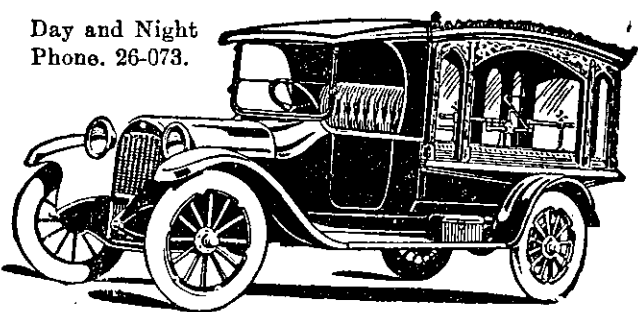
But Alan Thorpe stood his ground; in his gray eyes crept the light of battle.

"Mr. Sewell, you were born a Catholic, why do you scoff? Have you no faith whatever?"

"Faith, bah! bunk. Yes, I have faith—faith in my ability to outdo the other fellow! Do others before they do you—that's my faith. Thorpe—if—if you say another damn word I'll fix you!"

Alan Thorpe's hands clenched, and he gulped, struggling with an impending outburst of angry words. A vision

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of four little Thorpes came up before him, and with it, the realisation of the utter futility of further argument. A moment later, pale and tight-lipped, he resumed his seat. He had known for some years that Jasper Sewell was a fallen-away Catholic; and though he had never learned the reason, had often prayed that his employer would some day be brought back into the fold. His anger died but slowly as he thought of the possible destruction, through any agency of Jasper Sewell's, of the quaint old cottage across the street. He, for one, would mourn its passing.

An hour later, Jasper Sewell put on his coat and hat. "I'm going over to see Bolton about that property," he announced, and there was just a trace of malice in his tone. "A month from now there will be an empty lot over there!" Alan Thorpe did not look up, nor deign to reply.

Andrew Bolton's real estate office lay but a square away. Five minutes later Jasper Sewell entered without ceremony, the dingy, littered little room which served as Bolton's sanctum.

"Morning, Andrew," he greeted with the easy manner of an old acquaintance.

Bolton, a thin, gray, weazened little man, looked up over his spectacles.

"Hello, Jasper. What can I do for you this morning?" he queried, indicating a chair.

"I want to buy that property of yours across the street from my place," his visitor answered promptly. "There's a lot of ground back of that cottage going to waste."

"Hm! You mean the house occupied by Mr. Wethering?"

"Exactly."

"What do you want to do with it?" Andrew Bolton queried, stroking his chin reflectively.

"Well, I've been considering putting up a warehouse some place, and have come to the conclusion that it is about the best location in the city. What do you say? Will you sell it?"

"Well, y—es. What will you give me for it?"

"Ten thousand. That's more than it is worth, but I'm willing to strain a point to get it." Jasper Sewell declared with finality.

"You're on, Jasper. I'm a little short of money these days, anyway."

Jasper Sewell immediately produced his cheque book and wrote a cheque for the purchase. "You can mail the deed to me at the office. See you later, Andrew." And as he bent his steps towards the quaint little cottage, a look of smug complacency crept over his face.

Five minutes after he had left Andrew Bolton's office he entered the well-kept yard of the Wethering place. A small, still voice seemed to speak to him and, for a brief moment, his steps faltered, indecision written in his face. An abrupt turn in the hedge-bordered walk brought him face to face with the man whom he had determined to oust from the neighborhood. At his side stood the golden-haired child. Jasper Sewell stared into the sightless orbs of Philip Wethering and winced inwardly under the direct gaze. How fine and clear and gray they were!

The old man smiled as Jasper came close, and arched his brows inquiringly. The scoffer cleared his throat.

"Mr. Wethering, I presume?"

The patriarch smilingly nodded assent.

"My name is Jasper Sewell," continued the visitor briskly. "I have called upon you about a little matter of business—"

"I am glad to know you, Mr. Sewell, indeed," Philip Wethering replied graciously. "Won't you have a chair?" indicating with that vague gesture, peculiar to a blind person, a chair close by. "This is my grandson, sir, Billy, this gentleman is Mr. Sewell. Billy—"

"He's running down the steps after his ball," Jasper Sewell interposed.

Philip Wethering turned. "Billy, don't go into the street! Excuse me one moment, sir—"

Suddenly the gray, stooped figure quickened its pace. Almost at a run it went down the steps into the noisy street, with an accuracy of direction which, for a blind man, was surprising. Jasper Sewell, the sceptic, the

scoffer, stared in amazement. He doubted even for a brief moment, that the old man was really blind. A pose perhaps, an obsession of a lunatic. Suddenly the harsh, metallic clang of an electric car dispelled his unkind thought. He started, his face blanching with horror. A tiny figure fell prostrate across the track in the path of the oncoming mass of steel, one small hand outstretched in forlorn hope for a crimson rubber ball, a moment more and—death—No! a slender, stooped, gray figure dashed in front of the dangerously near car, and cheated the grinding wheels of their prey; it stumbled, recovered and stumbled again, falling to its knees, but holding within its grasp, a tiny frightened child.

The scoffer hid his face in his hands. "God in Heaven—that old man! Blind." He wanted to shout "bravo," but a lump arose in his throat. At that instant the Light shone down upon Jasper Sewell. Dazedly he went toward the steps, his eyes suspiciously moist.

The gray figure with its beloved burden had already risen to its feet and was coming up the steps towards him. Never, till his dying day, did Jasper Sewell forget the beatific smile upon the old man's face, nor his delirious cry of joy as he gained the sanctuary of the rose garden, and sank to his knees, his eyes turned to Heaven, his lips moving in fervent prayer.

"Mr. Sewell, rejoice—with me—my sight—returned in time! I see—I see—Billy, you are—fair like—your mother was!"

Jasper Sewell turned away. The faith of the blind the sublimity of it all! How truly had Alan Thorpe spoken! A great longing welled up in his soul. He wanted to go to St. Stephen's to pray. Still dazed, he made his way into the street.

During the noon hour, when Alan Thorpe made his daily visit to the Sacrament, he found Jasper Sewell with head bowed in silent prayer.

There was a happy supper party in a secluded corner of the rose garden early that evening, Jasper Sewell and Alan Thorpe were there, likewise Philip Wethering and little Billy, his cherubic countenance scrubbed to a nicety.

"Billy," Jasper Sewell asked. "Would you care if I came here to live with you and Grandpa?"

"O, no, sir," answered Billy promptly. "Would we, Grandpa?"

"I'll come to-morrow, then," Jasper Sewell announced with finality. "And Billy," he continued, drawing out a folded paper, "I have a present for you and Grandpa, and you must accept it!" The paper he spread out upon the table before them was the deed to the property across the street from Sewell and Company.—*The Lamp*.

### Cardinal Cullen and the Propaganda

Our Rome correspondent writes:—

A little bit of Roman history evidently needs recalling. The revolution of '48 witnessed an attack on the colleges of Rome. Propaganda College was marked down for seizure, but it had at the time Monsignor Paul Cullen as temporary Rector. When the danger became more than imminent and when the orders to surrender the buildings were on the point of being enforced, the Irish prelate went to the official British representative here in Rome to get him to induce the English Government of the day to interfere for the protection of an establishment in which a not inconsiderable amount of Irish money was invested in the form of bursas. The British Government refused to interfere. Then the Irish Monsignore presented himself to the agent of the United States Government; this latter gentleman made representations to his Government, and as a result of his official activities the Propaganda College was saved. Now, after 70 years, the anxious day when the British Government was quite prepared to let the historic buildings fall into the hands of revolutionaries is quite forgotten, and the ecclesiastical institution which was saved only by the courage and pertinacity of the Irish prelate is courteously absorbed into the British colleges in Rome. Verily, it is a story that is not without its lessons. The studious reader who desires the details of this achievement of the famous Rector of the Irish College who afterwards became Paul, Cardinal Cullen, will find the whole matter set forth in the pages of Monsignor George Dillon's book, *The War of Antichrist on the Church*.

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## How Prejudice Sticks at Nothing

(By HERBERT THURSTON, S.J., in *Catholic Truth*, London.)

Few persons would credit the length to which fanaticism will go in blackening the character of a political or religious opponent, even though it is sometimes strangely accompanied by a sort of controversial honesty. We may find a curious example in the calumnies levelled against Pope Pius IX., the saintliness of whose private life is now questioned by no one. When he was still reigning as sovereign of the States of the Church, and consequently before the occupation of Rome by Victor Emmanuel, passion often ran very high in the breasts of those who clamored for the union of Italy. Some of these men were well-meaning patriots; others were revolutionaries of the most dangerous type. All would have been accounted Catholics—at any rate, they professed no other religion, unless Freemasonry be a religion. But because Pius IX. was the ruler of the Papal States and stood in the way of the realisation of their desires, he was attacked by many of these would-be patriots with an inconceivable virulence which spared neither his past history nor his priestly character, nor his private life as head of the Church.

Three of these assailants were particularly notorious, to wit, Pianciani, Vesinier, and Petruccelli della Gattina. Neither can it be said that they were men of no account. They were all on intimate terms with Garibaldi and Mazzini. Count Luigi Pianciani, after Italy became one kingdom, was twice "Syndic" (the equivalent of Mayor) of Rome, and he was also Vice-President of the Italian Chamber. Vesinier was associated in the literary work of Eugene Sue, and in 1871 edited the *Journal Officiel* under the Commune in Paris. Petruccelli della Gattina was the author of a bulky *History of Papal Conclaves*.

In the voluminous accounts written by all these men of contemporary papal Rome, Pius IX. is presented as a perfect monster of debauchery. They insinuate in the plainest terms that as a youth he had incestuous relations with his own sister, they profess to name a dozen or more ladies who were at different times his mistresses, they maintain that after he became Pope he kept up an intrigue with a little Jewess in the Ghetto, besides other amours with noble ladies whom they name, one of them an Abbess. Moreover, he gambled and swindled and was guilty of heartless cruelty and oppression. As these books were printed in London, Berlin, and Brussels, the authors were practically secure from any effective legal prosecution. No doubt sensible people discounted these stories, but the calumnies thus reiterated none the less produced an effect which is reflected in the tone of relatively friendly critics. He must, they thought, have been rakish and rather daunted in his youth, and had, no doubt, been a Freemason.

No Catholic will need to be assured that all the horrors above referred to were a baseless fabrication, but it also happens that we can produce a proof of their falsity which is absolutely conclusive. In the year 1851 an Italian refugee named Nicolini, a revolutionary of the Mazzini type, was living in Great Britain and published a *Life of Pius IX.*, being induced thereto apparently by the fact that he was a native of Sinigaglia, and "intimately acquainted with all the Pope's family," particularly with his brother, Count Joseph Mastai. Against the civil government of Pius IX. he cherished feelings of bitter resentment. He calls him "tyrant" and "bigot," he describes him as "heartless"; he inveighs against his "Jesuitical craft"; he speaks of him as a "traitor" to his first professions; but none the less he bears witness to the fact that the Pope's private life had always been irreproachable. Giovanni Mastai, the future Pius IX., writes Nicolini, "became a priest, and, setting aside his superstitious strictness in the observance of the external forms of religion, a very exemplary one" (p. 2). A little further on he tells us that "a stranger to political intrigue, assiduous in performing his pastoral duties, charitable to the poor, the friend and consoler of the afflicted, strictly moral in his private life, he was most dearly beloved by his flock" (p. 3). There is much more to the same effect, and in particular Nicolini refers again to Pio's life as "pure and uncontaminated" (p. 7).

This evidence of one so strongly prejudiced, who knew Pius in his early years, is decisive. And yet this same writer, who, when speaking of things in the sphere of his

own personal knowledge, bears honest witness to the truth, proceeds a few pages further, on to state that the conduct of Pope Gregory XVI., the predecessor of Pius, was "intemperate and impure." He declares that "every one knew that Gregory was drunk regularly two or three times a week. He asserts further that the Pope was the adorer of "La Gaetanina," the wife of the papal barber, that her child was brought up in the Vatican, and that "Cardinals and Prelates were proud to nurse it" (p. 7).

These allegations are just as atrociously untrue as any of the lies told of Pio Nono; but in exonerating Pius, Nicolini was speaking of what he knew, in condemning Gregory he was merely echoing the voice of malicious gossip. And if these things could happen in the middle of the nineteenth century with its newspapers, its postal service, its police courts, and its law of libel, what care will not be needed in discounting the unwholesome fictions of the partisan mediæval chronicler or the scurrility of the Renaissance diarist?

## Obituary

MR. WILLIAM MARTINI, SPRINGFIELD.

The news of the death of Mr. William Martini, which occurred at his residence, Springfield, on Sunday, the 10th ult., aroused sincere and wide-spread regret in the district and on the West Coast, where he was born (writes a correspondent). The deceased was the second son of Mr. and Mrs. F. Martini, of Stafford, Westland, and was only 27 years of age. His untimely death comes as a great bereavement to them and their seven daughters and two sons—one sister of deceased being a religious (Sister Marie St. Enda) of the Sisters of the Missions, Opunake. The late Mr. Martini is survived by his wife and one young daughter. During his illness he was attended by Rev. Father Hanrahan, of Darfield. The funeral was largely attended, the remains being interred in the Karoro Cemetery, Greymouth, Rev. Father McMonagle officiating at the graveside.—R.I.P.

## Veteran Irish Nationalist Honored

RARE TRIBUTE TO "FATHER OF THE HOUSE."

Mr. T. P. O'Connor, M.P., "Father" of the British House of Commons, was yesterday (says the *Irish News* for May 19) entertained to luncheon by members in recognition of his long association with Parliament.

The veteran Nationalist is 75 years of age, and he has been in the House of Commons since 1880.

The event was unique, inasmuch as it was presided over by the Speaker, and that the Whips of four parties—Colonel Leslie Wilson (Government), Mr. Arthur Henderson (Labor), Mr. Vivian Phillips (Asquith-Grey Liberals), and Mr. Hilton Young (Lloyd George Liberals) had combined to make the gathering thoroughly representative of the House. The luncheon took place in the Ministers' and members' dining rooms, and was attended by About Two Hundred and Fifty Members of the Different

Parliamentary Parties.

On the arrival of Mr. O'Connor the assembly rose and cheered him with the utmost heartiness. The guest with some emotion smilingly acknowledged the reception.

At the head table there were seated Mr. Asquith, Mr. Lloyd George, Mr. Stanley Baldwin, Mr. Ramsay MacDonald and other leaders of the different groups of parties. The gathering composed roughly 120 Unionists, 65 Liberals, 60 Labor members, 2 Nationalists, and 2 Independents.

From the Ends of the Earth.

Messages were received offering congratulations to Mr. O'Connor from America, Canada, Australia, New Zealand and other parts of the British dominions, and also from different countries of the world.

Mr. Bonar Law sent the following message from Aix-les-Bains:—"I much regret that it is impossible for me to be present to join in the well-deserved tribute to the 'Father' of the House, to whom I tender all good wishes."

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## Sacred Heart Girls' College, Christchurch

This year the successful competitor for the Bristol Scholarship in the Christchurch Musical and Literary Competitions was Miss Helena Keane.

Miss Keane has so far had a very successful musical career having won the Begg Scholarship in 1921.

These much coveted scholarships have now been won for three consecutive years by pupils of the Sacred Heart Girls' College. They are always very keenly contested and Miss Keane is to be congratulated on her unusually brilliant achievement. For the Bristol Scholarship the pieces were:—(a) Test Piece "Im Walde" "Fantasiestücke" (Gade). (b) Own Selection "Rigoletto" (Verdi-Liszt). Second Place: Lucy Fullwood.



MISS HELENA KEANE.

### OTHER PRIZE-WINNERS.

Piano Duet (under 10). "Radiant"—1st prize, Willie Lane, Jack Pohl. Piano Duet (under 18). "Rhapsodie Mignonne"—1st prize, Madge O'Malley, Madeline Kennedy. Piano Solo (under 16). Reading at Sight—1st prize, Winifred Stott. Song for Girls (under 16). "Bells of Twilight"—2nd prize, Lucy Fullwood. Piano Solo (under 18). "Polonaise" (McDowell)—2nd prize, Mia Prestidge. Highly commended, Isla Barter. Song for Girls (under 14). "A Fairy went A-Marketing"—3rd prize, Eileen Grennell. Piano Solo (under 13). "Soir D'Automne"—3rd prize, Thelma Cusack. Violin Solo (under 16). "Il Trovatore"—3rd prize, Kevin McMenamin. Violin Solo (open class). "Souvenir"—3rd prize, Ada King.

## Free State Prisoners

### INTERNATIONAL RED CROSS DELEGATION GIVE LIE TO BAD TREATMENT STORY.

The International Red Cross Committee at Geneva has communicated the following note to the press:—

"Thanks to the courtesy of the Government of the Irish Free State, a delegation of the International Red Cross has been able to visit the Free State internment camps, in which about 12,000 prisoners are concentrated. The report which the delegation has presented to the International Red Cross Committee shows that so far as the healthy prisoners, as well as the sick and the wounded, is concerned, the sanitary conditions of the camps, the nourishment and lodging are in general very satisfactory."

## Blessed Teresa

### The Ceremony of Beatification

#### DESCRIPTION BY ONE WHO WAS PRESENT.

A French visitor to Rome for the recent ceremony of Beatification of Blessed Teresa of Lisieux, writing in *La Croix*, says:—

Pilgrims came to Rome on organised pilgrimages from all parts of France, whilst several persons travelled privately. I think there must have been about 4000 from France in the huge assembly. In St. Peter's there were also many Italians, as the Beatification of Blessed Teresa was interesting not only to the French, but to Catholics throughout the world. This fact was proved by the representatives of so many nations one met with in Rome during the recent ceremonial.

#### The Thoughts of Those Present.

Whilst waiting for the ceremonial to begin, our thoughts turned to the little girl of 15 who came to Rome in 1888, and who, just like us, assisted at the beatification of a servant of God. Thirty-five years later, and just fifty after her birth, it is the same little maiden we have to honor and petition for prayer. We remembered the audience during which Teresa asked Pope Leo XIII. to allow her enter Carmel, although she was so young, and the Pope's reply, "Yes: it is God's Will that you should enter Carmel."

Relatives of Blessed Teresa were present in St. Peter's, as well as the priest who was the subject of one of her miracles. Other priests who knew her and gave her spiritual direction were likewise there, and many lay friends.

#### The Great Procession.

The procession was composed of some Cardinals, several French bishops, and Mgr. Lemonnier, Bishop of Lisieux, who was to celebrate Mass. The Secretary of the Congregation of Rites read the Brief of Beatification, which was a resume of the life story and a tribute to the virtues of Blessed Teresa. The entire world will soon hear the echo of these words, because they are the voice of the Church: they come from the Chair of Peter, and are addressed to all the nations of the world.

When the reading of the Brief was concluded the immense apse was suddenly flooded with light, revealing the picture of Blessed Teresa, which represents her kneeling, clad in a brown habit, her arms extended towards heaven, the expression of her countenance denoting the ecstasy of contemplation with God. At her feet are the angels bearing flowers. Then the "Te Deum" was chanted and Mass followed.

#### In the Afternoon.

In the afternoon an enormous congregation assembled again in St. Peter's. Thousands of voices united in the chanting of the "Credo," which was followed by the "Magnificat." At the conclusion the sounding of the silver trumpets announced the arrival of the Holy Father, who was enthusiastically greeted with the cry "Long live the Pope!" "Long live Pius XI.!" The choir of the Sistine Chapel sang the "O Salutaris" and "O Jesu Corona Virginum" during Benediction.

As the Pope left St. Peter's many wept with deep emotion, so beautiful, so magnificent, so deeply impressive had been the ceremony just over. May it be pleasing to God that Blessed Teresa may soon obtain the two new miracles necessary for canonisation, so that in a few years the voice of the Sovereign Pontiff from the height of the Chair of St. Peter and by his infallible authority may write in the catalogue of the Saints the Blessed Teresa of Lisieux.

The present year finds a large entering class at the Parish Foreign Mission Society's Seminary in Rue du Bac, Paris. Aspirants to the work of the apostolate number forty-seven, as compared with thirty-seven last year and twenty-three in 1913, or before the war.

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## Current Topics

### Faithful Servants

During the first eight days of July New Zealand lost two devoted priests who were called to their eternal reward after long and faithful service in the Master's Vineyard. On last Wednesday we stood by the grave which received the mortal remains of Father Patrick O'Neill, the exemplary and saintly pastor of Winton, a member of that fine company of Irish missionaries who came to New Zealand thirty-three years ago with Bishop Moran. Under his care they came to this country, under his watchful and paternal eye they began their labors, and to the end the example and the teaching of Dunedin's first Bishop were as lamps to their feet. Death was also busy in the ranks of the clergy of the Archdiocese of Wellington. On Sunday we received a telegram announcing the death of Dean Thomas McKenna, the parish priest of New Plymouth. Dean McKenna came to New Zealand over thirty years ago. After working as a curate with his brother, the Right Reverend Monsignor McKenna, of Masterton, deceased became pastor of Pahiatua, whence he was promoted to Newtown, with the title of Dean, about five years ago. On the death of the late Dean James McKenna, Dean Thomas McKenna was appointed to the important parish of New Plymouth, where he died on last Sunday morning. He was a remarkably amiable man and few saggarths held such a place in the hearts of the people as did "Father Tom," as he was affectionately called by his old parishioners. To great zeal and energy, he added incomparable gentleness and charity; and as was well said of Father O'Neill, it may be said of him that his good example was his best preaching. He had the esteem of his superiors and of his brethren in the Sacred Ministry, and he will be deeply mourned by priests and people. To the friends and relatives of both deceased priests we offer our cordial sympathy in their sorrow.

### Potter Punctured

When Lord Bryce described the New Zealand Parliament as composed of men below the average in education and manners, he was harsh if just. Had he known Mr. Vivian Potter he would have added another clause to his condemnation; for a recent happening in Wellington has made it clear that for entrance into the assembly of our legislators not even common decency is required. This Mr. Potter made a characteristically ignorant and defamatory P.P.A. attack on the Catholic clergy in a speech in the august House one day recently. For his ammunition he went to the dust bin of No Popery spouters and disinterred the old calumnies concerning oaths taken by priests and Sinn Feiners—oaths which to our knowledge no priest or Sinn Feiner takes, and which exist only in such diseased minds as that which concocted certain letters that were followed by a well-merited horse-whipping. When challenged by Father Gondringer to prove his assertions, the illustrious Potter ran away with the cowardice and want of honor usually displayed by people who make such charges. As Father Gondringer pointed out, he was not too busy to utter his calumnies but he was too busy to defend himself when his truthfulness and honor were publicly impugned. Like a P.P.A. warrior he fled from the battle and called on his friends to save him. Hence, we find that another person, whom Father Gondringer treats with open contempt, tried to take up the cudgels for the discomfited Potter, and, needless to say, fails to attract notice or to make better a bad case. While, with commendable taste, he ignores this person, Father Gondringer throws a disconcerting flood of limelight on Mr. Potter and his ways in the following letter to the *Evening Post*, of July 4:

Sir,—In the House on June 26, Mr. Potter said that Catholic priests are bound to take an oath, as follows: "I renounce and disown any allegiance as due

to any Protestant King, prince, or 'State'; and again, "I will do my utmost to extirpate the Protestants and their power, legal or otherwise." Thereupon I issued him what I thought was a very clear challenge. I asked him to mention by name an individual Catholic priest who had taken such an oath, and I promised that he would get a writ for libel at once. I regret, for his own sake, that Mr. Potter did not take up the challenge, for I thought that a member of Parliament should be a man of the highest honor, a gentleman through and through. And I cannot conceive it to be part of a gentleman's code of honor to make such grave charges without being prepared to prove them to the hilt. My challenge would have given him the opportunity to prove these charges if he could; and I do feel deeply that the public of New Zealand have the right to have such a question openly debated before a Court of Law: for manifestly, if people exist in our midst who take such oaths, it is in the interest of the commonweal that they should be openly exposed.

Well, the answer of Mr. Potter has come, and I do not know whether it moves one more to anger or to laughter. To my challenge, Mr. Potter replies: "I regret that the pressure upon my time will not permit me the pleasure of indulging in a press controversy, but I have requested somebody else to undertake this matter." Really, Mr. Potter, did no one warn you, as you wrote those words, that you were exposing yourself to public ridicule? Too busy to defend your honor! For it was your honor that was at stake did you but see it. I accused you of using forged documents in your attack upon the Catholic Church. I gave you credit for believing those documents genuine, and, by my challenge, offered you a means of proving their genuineness. And you say you are too busy!

Too busy, forsooth, to make a mere statement saying that Father A.B. had taken such an oath, when you apparently had time to make a lengthy preparation before you spoke in the House! Or was the preparation done by someone else? Did Sancho Panza only speak the words and then call out to Don Quixote: "See what a 'mess' you have got me into: come and get me out of it"? No, Mr. Potter, my challenge stands, and will stand to your dishonor. If you really believe that I or any other priest in New Zealand have taken such an oath, you have a means at your disposal to prove your charges. Refuse to prove them, and you can but blame yourself if the public of New Zealand regard you as the tool of people, cleverer than yourself, who must have had a very low opinion of you when they selected you to bring out these forgeries once more.

Which is it to be, Mr. Potter? Will you stand to your guns or declare yourself a "quitter"!

Short as your letter is, you have succeeded in producing a new oath: "Would the gentleman deny that he or any other priest ever signed an oath requiring his loyalty to this country and Empire to give place to his loyalty to the Pope and the interests of his church?" Yes, Mr. Potter, I hereby solemnly deny that I or any other priest ever signed such an oath. This new oath can be made part of the challenge, too. The more oaths we have, the more will truth be served.—I am, etc.,

B. J. GONDRIINGER, S.M., St. Patrick's College, July 3.

### The Sinking of the "Lusitania"

Some of our readers may remember that at the time of the "Lusitania" disaster we took the rather unpopular view that the people most to blame for the loss of life were the British and the United States Governments. On that, and on many other points concerning which later revelations proved that we were right, many of our critics did not by any means agree with us. Now comes Admiral Sims, noted for his active pro-British sympathies during the war, telling us that the German submarine crews were humane people and that the sinking of the great ship was for Germany a lamentable and unexpected tragedy. What he says we found confirmed in a German book which we picked up at the Presbytery in Invercargill recently. There it is explained that the big Cunarder was really

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an armed cruiser used for the transport of munitions under the disguise of a harmless passenger ship. This statement is warranted by an account of what she actually had on board when torpedoed—an account quoted from a New York paper of strong British leanings. The Germans allowed the ship to come close to land, and when they fired at her they were confident that she would sink slowly and that all on board would be easily saved. But to their consternation a second explosion followed that of the torpedo and the huge floating mine of ammunition was blown to pieces by the ignition of her dangerous cargo. The German writer rightly contends that it was cruel and criminal for both the British and American Governments to allow passengers to travel on such a ship, and he points out that German officials warned the public of their danger before she sailed from New York. The enormity of this crime is increased by the hypocritical denunciations of the Germans after the event. It is said that the incident was used by Wilson as an excuse for bringing the United States into the war, but he and his Government were far more guilty of causing the loss of life than were the Germans. The latter were known to be ready to sink ships carrying munitions of war, and knowing this, to permit civilians to travel by the "Lusitania" was exposing them to great danger. Yet the British and American Governments not only did that but they also failed to guard the ship effectively during her voyage. Probably they reckoned that the now admitted humanity of the Germans would allow them to employ safely this means of transporting munitions in a passenger ship. And, from what Admiral Sims admits and from what the Germans tell us, it is likely that the cowardly and ignoble scheme would have succeeded had the Germans had the least suspicion that the torpedo launched at the steamer would have exploded her cargo and thus sunk her so rapidly. Apart from all considerations of humanity, the Germans, about whose cunning we used to read so much a few years ago, would have known that for their own interests nothing worse could happen than the drowning of the civilian passengers on board. And, all things considered, we find our opinion expressed at the time amply confirmed now. The evidence proves that whatever blame attached to the submarine crew, far greater blame attaches to the Governments of the two countries between which the steamer was trading. She was an armed ship and a munition transport, and thus, being a fair mark for an enemy submarine, she had no right to have passengers on board, and it was criminal and inhuman to allow them to travel by her. Whatever our daily papers said at the time, there can be no doubt as to what the verdict must be when the facts are known. The whole incident is one more example of the shameful propaganda work which Sims exposed recently; one more example of the base methods to which alleged civilised nations descend when their passions are roused by war and the thin veneer of hypocritical convention is removed.

### Ireland

Reports from Ireland inform us that the country continues fairly quiet, although there have been a few sporadic outbreaks of violence here and there, especially near and in Dublin. The Free State Government has published extracts from letters of prisoners who admit that their lot in prison is on the whole satisfactory. A report from the International Red Cross Society also testifies that life in the prisons goes on under such conditions as might be expected under a humane administration. The authorities describe as a lie a statement to the effect that shots were frequently fired through the prison windows. That there may have been isolated instances of harshness we are ready to believe, but the evidence goes to show that on the whole the complaints were purposely exaggerated for propaganda results.

In an interview with an American journalist, de Valera asserts that his peace proposals were sincere, and that the letter published by the Government to

discredit his sincerity was the work of a boy of sixteen. He protests that it is the Government, not himself, that is opposed to peace at present. This is his way of interpreting the victorious party's refusal to accept the terms of the vanquished. However, he has now acknowledged defeat, and the order has gone forth from Frank Aitken, the Chief of Staff, commanding the Republicans to dump their arms. To justify this step de Valera assures his followers that they "have saved the nation's honor and kept open the road to independence," and that "laying aside arms now is an act of patriotism as exalted and as pure as the valor in taking them up." Few people will disagree with that pronouncement, but many will regret, for Ireland's sake, that this patriotic idea did not dawn on him many months earlier.

Signs of the improved conditions are evident in the lives of the people who are reported to be moving about in a state of delight at their present security. Dublin has begun to cast off its gloom and to wear its old-time smiles again. Old motor cars have been resurrected and new ones purchased in large quantities. May the sunshine of the early summer days be a harbinger of the sunshine of peace and prosperity for the whole nation! The Government is settling down to serious tackling of the problems of reconstruction which are neither few nor negligible. Financial problems are discussed, and land purchase is again brought into prominence. The resumption of real business is a further healthy sign of the times. Among the problems remaining for solution, not the least grave is the question of the release of some twelve thousand prisoners, with the question of unemployment thereby entailed. The latter difficulty will be accentuated by the demobilisation of the army. But, with roads to remake, bridges to rebuild, and industries to revive a satisfactory way out will surely be found.

James Larkin's return to Ireland was a source of anxiety not only to the Government but to the public at large. Since his arrival he has visited many parts of the country and expressed his views at public meetings. Peace is the dominant note of his addresses, which are all tuned to a note of conciliation with all parties. It is satisfactory to find that all the weight of his great influence is thrown on the side of peace, and there is sound wisdom in his gospel of reconciliation all round. On no other basis can a lasting peace be built, and the sooner all parties recognise this the better for the country. Without such a foundation the present lull in the storm will be of brief duration. He protests against the dismemberment of Ireland, which is Lloyd George's bequest of woe to the country, and there again he is sound. We recall that an Ulster Bishop complained that neither Republicans nor Free Staters seemed to care much what happened to their brothers in Ulster. We find much reason for that complaint, for neither the Treaty nor de Valera's paper scheme attempted to solve the problem which, in our opinion, ought to have been the first plank in the platform of the Dail Eireann. During the time of the negotiations, it was somewhat of a surprise to us to find that the bone of contention was the oath rather than the question of united Ireland; and while we believe now as we did then that between the oath of Fidelity actually sanctioned and that of Document No. 2 there was only a question of verbiage, we have not changed our opinion that unfaithfulness to Ulster was the real defect of the plans of both parties. On paper, as we said, Document No. 2 provided a solution, but the admission in the same document that Ulster must not be coerced made the paper solution futile and reduced it to the level of the arrangement of the Treaty.

### Taxation on Betting

The English Government's suggestion to tax betting raised a storm among the super-righteous Protestant parsons, and among the outcaves, was the voice of a certain Christchurch busybody whose small but never still voice was included in the piffle sent to us by the cableman. In the *Catholic Times* we find the question criticised in the light of morality and common sense

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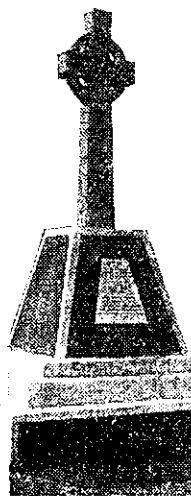
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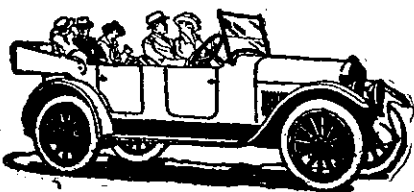
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by the sound theologian, Father Slater, and as common sense and morality are remarkable for their absence in this country his remarks are worth studying:

"But, surely, if we want sound ethics we must appeal to reason and not to sentiment. It is often difficult to draw the line between what is right and what is wrong, but there is no other way of obtaining a code of rational morality. All right rules of conduct are a mean between two vicious extremes. The right use of money is the mean between stinginess and extravagance, and so with all virtues except divine charity. Divine charity is the end of all virtue; it is the measure of all virtue, and we cannot have too much of it. But of all other virtues we may have too much as well as too little, and so if we want to have moral rules for the guidance of our conduct, we must necessarily draw the line, separate what is defective from what is excessive, and thus define what is right and what is wrong."

#### Betting Not Necessarily Wrong.

Betting is not necessarily wrong. A man intends to go on a short holiday at the week-end. On Friday morning he says to a friend: "I think it will be a fine day to-morrow." The friend prides himself on being weather-wise and he answers: "I'll bet you a shilling that it will rain." "Done," said the other, "I'll take your bet." Few people would maintain that such a bet as this is morally wrong. We suppose that both parties can spare a shilling, that both intend to pay if they lose, that nobody suffers in consequence of the bet. As one might give the other a shilling as a present if he chose, so he may pay a shilling to the other according to agreement, because he was wrong in his forecast of the weather.

#### Liable to Abuse.

But, as everybody knows, betting is liable to abuse. Money may be staked of which the bettor has not the free disposal, or more than he can afford. If he loses his bet he may be ruined, or he may be sorely tempted to commit theft or fraud in order to get wherewith to pay. Frequent betting becomes gambling, and a very dangerous habit is formed. Gambling encourages idleness, leads people into bad company, and very frequently ends in ruin. Gambling, then, or playing for high stakes, is usually wrong for one reason or another. In other words, betting may be unobjectionable from the point of view of morality, if it is indulged in sparingly and under certain conditions. It may be compared to drinking intoxicating liquor. It is not wrong to drink a glass or two of beer or wine if you can afford it; it is wrong to drink to excess or more than you can afford to pay for. It was necessary to try to get clear notions about the morality of betting before going on to consider the question of the morality of the taxation of betting. The two questions are connected, but they are not identical. With regard to an institution which is certainly immoral I can well imagine a most moral Government saying to itself: I cannot suppress you, if I attempted to do so I should probably do more harm than good. But I know that you are making a great deal of money. I will tax you, and that, at any rate, will have the good effect of diminishing your profits, and preventing others perhaps from imitating your example, induced thereto by the hope of realising the excessive profits which you realise at present.

#### Nothing Morally Objectionable.

Is there, then, anything objectionable, from the point of view of sound morality, to the proposal of the Government to tax betting transactions? I cannot see that there is anything objectionable to the proposal. As to the assertion of Mr. Snowden that the proposed tax would patronise, legalise, and make respectable one of the greatest curses of the country, I must say that I fail to see it. After all, to tax a man is hardly to patronise him or make him respectable. Such an argument may come well enough from his Majesty's Opposition in the House of Commons, but it hardly produces conviction when it is read calmly in the quiet atmosphere of one's room. The taxation of intoxicating liquor offers a complete parallel. In the case of in-

toxicating liquor, taxation does not patronise or legalise drunkenness, or make it respectable; how, then, could taxation patronise or legalise gambling, or make it respectable? Without qualms of conscience on the part of the most scrupulous, the Government obtains a large annual revenue from the taxation of intoxicating liquor; why should it not endeavor to raise a little money by the taxation of betting? Drinking intoxicating liquor is a luxury and so is betting."

## Encyclical of Leo XIII on the Condition of the Working Classes

(Notes of a lecture delivered on June 24 by Rev. Brother Fergus, M.Sc., to the Students' Social Guild at "The Pah" Orphanage, Auckland.)

The lecturer opened the subject by pointing out the relation of the encyclical under discussion to the various other pronouncements of Leo XIII. on social questions.

"The steady advance of his pronouncements seems to disclose a preconceived plan of embracing the grand lines of Catholic teaching on the individual, the family, the State and the economic order." (Monsignor Parkinson—*The Pope and the People*.)

Looking out onto a world of enormous wealth, endless labor, and hopeless misery, the Pope, the father of the multitude, considering not only the "spiritual concerns" of his children but also "their interests temporal and earthly" seems in his solicitude to say with his Divine Master, "I have compassion on the multitude." So from his heart as much as from his great intellect there came a message of hope and comfort, of wise and prudent counsel to the worker, the poor, and the indigent, whilst at the same time he strove to recall the employer and the wealthy to their duties of justice and Christian charity.

After a general survey of the scope of the document the lecturer proceeded to analyse it under various headings.

#### General Survey of the Condition of the World towards the End of the 19th Century.

The elements of the conflict in the new condition of the world are—(1) the vast expansion of industrial pursuits; (2) the marvellous discoveries of science; (3) the changed relations between masters and workmen; (4) the enormous fortunes of some few individuals; (5) the utter poverty of the masses; (6) the increased self-reliance and closer mutual combination of the working classes; (7) the prevailing moral degeneracy.

The Pope's purpose is then "to define the relative rights and mutual duties" of Capital and Labor so that their relations may be properly adjusted. To ameliorate the condition of the poor and the workingman he says "some remedy must be found and found quickly." The causes of their "misery and wretchedness" the document ascribes to various causes—(1) the abolition of the ancient working-men's Guilds; (2) the separation of Church and State; (3) the hard-heartedness of employers; (4) the greed of unchecked competition; (5) rapacious usury of covetous and grasping men; (6) the custom of working by contract; (7) monopolies. "So that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself."

#### The Ethical Basis of the Encyclical.

Principles dictated by truth and justice. Recognition of the right to private property and other specific rights arising out of the primary natural rights. The distinction between duties as obligations of justice or of charity is carefully pointed out. "If society is to be cured in no other way can it be cured but by a return to the Christian life and the Christian institutions." The natural law perfected by the Christian law, which superadded to it the law of charity must be the basis of human society if it is to rise above the hardness and selfishness of human relations in a world largely governed by materialistic tendencies.

#### Socialism.

Having discussed the character of the problem the Holy Father proceeds to point out the remedies. To clear

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the ground for the foundations he disposes of the remedy offered by Socialism, i.e., complete socialism,—collective use as well as collective ownership. This remedy he declares would not be effective, is "emphatically unjust," "destructive of liberty," and would "create utter confusion in the community." His Holiness forcibly insists on the workman's rights.

Firstly—Man has the right to live, and moreover being a human being endowed with reason he has a right in nature to private property, to remuneration for his labor, to sufficient bodily sustenance.

"That man alone among the animal creation is endowed with reason it must be within his right to possess things not merely for temporary and momentary use, as other living things do, but to have and to hold them in stable and permanent possession; he must have not only things that perish in the use, but those also which, though they have been reduced into use, continue for further use in after time."

"Man precedes the State and possesses . . . the right of providing for the sustenance of his body."

"God has given the earth for the use and enjoyment of the whole human race."

"Private ownership is lawful." ". . . is in accordance with the law of Nature."

"Now, when man thus turns the activity of his mind and the strength of his body towards procuring the fruits of Nature, by such act he makes his own that portion of Nature's field which he cultivates."

"As effects follow their cause, so it is just and right that the results of labor should belong to those who have bestowed their labor."

The practice of all ages has consecrated the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human existence.

Secondly—He has the right to observe virginity or to marry. "No human law can abolish the natural and original right of marriage. . . ."

Increase and Multiply.

"Hence we have the family . . . a society anterior to every kind of State or nation, invested with rights and duties of its own, totally independent of the civil community."

Whence the right of private property is proved by the family.

"For it is a most sacred law of nature that a father should provide food and all necessities for those whom he has begotten."

"Now in no other way can a father effect this except by the ownership of lucrative property, which he can transmit to his children by inheritance."

"The family must necessarily have rights and duties which are prior to those of the community, and founded more immediately in nature."

The same principle is enunciated by Herbert Spencer in *Justice*, p. 216.

"Fatherhood habitually implies ownership of the means by which children and dependents are supported."

"Paternal authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself."

Thirdly—Man has the right to develop; therefore to his liberty, to needful rest and recreation, to improve his skill and his mental powers, and to live becomingly for, says St. Thomas, "no one ought to live other than becomingly."

Fourthly—Man has the right to serve God, to guard and preserve his soul, to cultivate the virtues of his station. "He cannot give up his soul to servitude, for it is not man's own rights which are here in question, but the rights of God, most sacred and inviolable."

Fifthly—The workingman has the right to combine "All-embracing State functions characterise a low social type, and progress to a higher social type is marked by relinquishment of functions," says Herbert Spencer in *Justice*, p. 230.

When such combination is not a danger to the State, does not set aside the principles of justice and its object is worthy, the State would be transgressing its natural limits if it interfered.

Sixthly—The right to strike, so long as the cause is

just, " . . . because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient."

Seventhly—The right to a just wage, a living wage " . . . sufficient to enable him to maintain himself, his wife, and his children."

" . . . a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases"

" . . . nevertheless, there underlies a distaste of natural justice more impervious and ancient than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner."

All these rights the Holy Father establishes by clear and sound reasoning. The broad principles laid down in this remarkable pronouncement apply to all times and to all peoples, notwithstanding diversity of character and national customs. They serve as the major premisses in all discussions relative to social order.

To Alleviate the Condition of the Working Classes.

The foundations thus laid the encyclical proposes remedies, more or less general, to alleviate the condition of the working classes.

Firstly—There can be no practical solution without the intervention of religion and of the Church. Men must first reform themselves by a return to a Christian life. It must also be recognised that human nature being uneven there cannot be equality of fortune, that labor is not only a choice but a necessity on account of man's fall and that suffering must exist.

Secondly—The proper adjustment of Labor and Capital. Class should help class.

Religion teaches the laboring man and the artisan certain obligations of justice—(a) "to carry out honestly and fairly all equitable agreements freely entered into"; (b) "never to injure the property nor to outrage the person of an employer"; (c) "never to resort to violence in defending their own cause"; (d) "to have nothing to do with men of evil principles."

The principles of justice religion teaches the wealthy owner and employer are—(a) "that their work-people are not to be accounted their bondsmen"; (b) "that in every man they must respect his dignity and worth as a man and as a Christian"; (c) "that labor is not a thing to be ashamed of, . . . but is an honorable calling"; (d) "that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power"; (e) "the employer is bound to see that the worker has time for his religious duties"; (f) "the employer must never tax his work-people beyond their strength, or employ them in work unsuited to their sex or age"; (g) "His great and principal duty is to give everyone a fair wage; (h) He must religiously refrain from cutting down the workman's earnings, either by force, by fraud, or by surlous dealings."

The observance of these precepts, the Pope contends, "would be sufficient of themselves to keep under all strife and all its causes."

Thirdly—But the teaching of Christ has higher precepts still—not only justice, but mercy tempering justice, and charity perfecting both. The rich must help the poor. "No one is commanded . . . to give away what is reasonably required to keep up becomingly his condition in life; for no one ought to live other than becomingly." "Of that which remaineth give alms." (St. Luke xi, 41.)

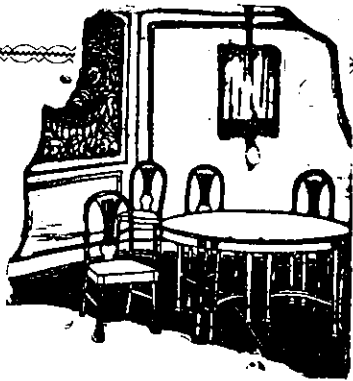
A Duty of Christian Charity.

"It is a duty, not of justice (save in extreme cases) but of Christian charity—a duty not enforced by human law," says his Holiness.

As is well known there are circumstances in which an obligation of charity may become converted into an obligation of justice. St. Thomas of Aquin as well as St. Ambrose are often quoted to this effect. The extreme cases referred to by the Pope are those where "vital necessity" creates a "superior need." Then "the man may lawfully relieve his distress out of the property of another, taking it either openly or secretly, nor does this proceeding properly bear the stamp of either theft or robbery." (St. Thomas, *Summa*, 2a, 2ae, Q. LXVI, art. 7.)

It is the desire of the Church that the poor should rise above their poverty and wretchedness and better their





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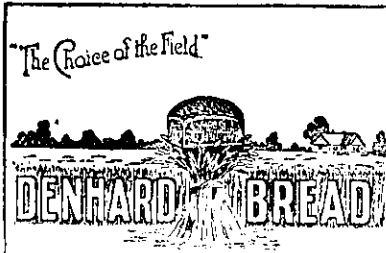
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condition in life. A perfect state of society would endeavor to provide for man's intellectual as well as his spiritual and moral wants.

Fourthly—The limited intervention of the State. The modern tendency is to exalt the State at the expense of the family. Socialism would set the authority of the State over the family to such a degree as to usurp all parental rights. This tendency the Pope emphatically condemns as quotations already given abundantly show.

There are, however, cases where the intervention of the State is wise and necessary, the governing principle being that it "must not absorb the individual or the family; both should be allowed free and untrammelled action so far as is consistent with the common good and the interests of others." Thus "whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it." "Still, when there is question of defending the rights of individuals, the poor and helpless have a special claim to consideration."

When the State forces on the people a godless education, directly or indirectly penalising those who object to such an invasion of parental rights, as is done in America, France, Australia, and New Zealand, that is a form of socialism—a disregard of a natural right. In fighting the battle of Christian education of the children we Catholics of New Zealand are maintaining, against great odds, and successfully too, the rights of parents, the integrity of the family.

Fifthly—The State should deal with labor questions, "safeguarding private property by legal enactment and public policy." It should step in where life, health, or morals are in grave danger.

#### Strikes and Resultant Disorder.

The laws should aim at preventing strikes and resultant disorder from arising, by lending their authority to the "removal of the causes which lead to conflicts between employers and employed." From those words we may conclude his Holiness had in mind some sort of arbitration or conciliation. Spiritual rights, too, should be respected and protected in the obligatory cessation from work on Sundays.

In external matters, "the first concern of all is to save the poor workers from the cruelty of greedy speculators." "It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies." These are very forcible words; and who will say they are even to-day uncalled for?

The Pope devotes a few sentences only to the employment of children and women; but they are words of great import.

"Work which is quite suitable for a strong man cannot reasonably be required from a woman or a child." He utters a caution against employing children in factories before their minds and bodies are sufficiently developed.

"Women, again, are not suited for certain occupations; a woman is by nature fitted for home-work."

Pope Leo XIII. always showed great interest in legislation designed to prevent child-labor. Thanks to the influence of his wise words much has been accomplished in most countries in this direction. We have only to read of the conditions under which women and even children of tender years were employed in England in the first half of the 19th century to realise this.

Any species of labor that exhausts a man's powers beyond the point of recuperation is inhuman. The clamor for shorter hours and higher wages is not governed entirely by man's physical wants. "He should be in a position to cultivate the social virtues. His family has a paramount claim on his time and attention," says Brother Azarias.

It is laid down in the encyclical that every man is entitled to proper rest for soul and body. It would be against right and justice to make an agreement in any other sense.

#### A Living Wage.

Sixthly—A Living Wage. It is a "dictate of natural justice more imperious and ancient than any bargain between man and man, namely that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner." It is obvious that is here meant a laborer and

his family. It involves the conception of that standard of living insisted on throughout the encyclical and must have the sanction of natural justice.

So much has been written on this subject in recent years that it is not necessary to pursue it at greater length.

Seventhly—The working-man should be encouraged to acquire property, with the results that "property will certainly become more equitably divided." "The respective classes will be brought nearer to one another." "A further consequence will result in a greater abundance of the fruits of the earth." From this will spring another advantage: men will cling to their native land.

Eighthly—Associations and organisations, such as societies for mutual help, benevolent foundations to provide for the workman, or his widow or his orphans; and "institutions for the care of boys and girls, for young people, as well as homes for the aged"; most important of all, working-men's unions.

His Holiness makes a plea for the "revival of the artificers' guilds of olden times."

He sets forth the objects and rights of association and the Christian principles that should govern them, and then urges co-operation between employers and employed for the settlement of disputes. The advantages of insurance funds are also touched upon.

Only associations organised on Christian principles of justice and charity will benefit the working-man. God must be before all else. Many remedies are offered to cure the ills of society; and it is a duty of justice as well as of charity for Catholics to take an interest in social questions and to "clearly and succinctly propose their own principles," which they will learn from a study of the great encyclical.

At the end of the lecture a number of questions were put to the lecturer, and a general discussion followed, to which Miss Boylan, Mr. Wright, Brother Osmond, B.Sc., and his Lordship Bishop Liston (who presided) contributed.

## Answers to Correspondents

JULES.—The tone of your letter secured it a rapid and safe deposit in the W.P.B.

GÆL.—The difference between Connacht and Munster Irish is largely one of accent. Munster speakers accent the last syllable as a rule. Take the word *agat* as an example. In Munster the stress is on the second "a," and in Connacht it is on the first. In Connacht, again, slender "d" and "t" get a sound resembling an English "j" sound, which is very different from the Munster sound. Munster people often pronounce hard a final guttural "g" or "d" where it would be silent in Connacht.

READER.—Yes, we saw the cool invitation to deposit a quarter of a million pounds in the hands of an unnamed secretary. There was much good humored comment on the matter, but most people seemed to think that the humor of it was so glaring that it did not need special notice.

TO SEVERAL CONTRIBUTORS.—When we began to publish occasional short stories we foresaw that we might be inundated with a flood of amateur attempts from all sides, and we were right. If our kind friends will remember that it is a very difficult thing to write a short story, and that the limitations of a Catholic paper make it more difficult, they will feel no grievance when we reject their contributions. Frankly we do not welcome them, and we accept no responsibility for them, even if accompanied with an addressed and stamped envelope.

H. F.—The ex-monk has arrived in New Zealand. We noticed that some of the Australian Catholic papers ignored him. That was probably the wisest way to treat a man whom Cecil Chesterton dismissed as unworthy of notice because he was stupid enough to make an insane assertion about the number of men Germany could put in the field. His ground used to be religion and science, but having been ridiculed for his ignorance of science he has fallen back on the old-fashioned No Popery stunts of his class. He was picked up and educated by the Church on which he now turns. Surely that is enough about him.

W. M.—You can assert without fear of anybody that the Government allowed a police guard, armed at least as to baton, to go through Central Otago in order to make it safe for Elliott and Griffith to attack us Catholics. We can provide you with clear evidence from first-hand witnesses on that point. There is absolutely no doubt about it. It then comes to this: the New Zealand police force was used to make it safe for parsons to calumniate Catholics. That is quite in keeping with Sir Francis Bell's infamous Bill attacking Catholic Marriage Laws. It certainly seems as if the P.P.A. did make door mats of some of our dear friends in the Ministry. What a difference there was when some of the calumniators waited on Mr. Wilford with their complaints about rough treatment. He told them plainly that if they went round the country attacking other people they could only expect such treatment. But through its police guard the Massey Government co-operated in the campaign of calumny.

## BOOK NOTICES

*Discourses and Essays* by John Ayscough. Herder, London. Price, 6/-.

A book by John Ayscough is always an event. We look to him for good writing, good cheer, and good advice, and we never look in vain. In an age of careless English his pages shine with the polish bestowed on the work by a master; in an age of dangerous reading he is elevating and edifying. His new volume has all the well-known qualities of delicate humor, of pathos, of keen insight which have made him beloved of thoughtful readers all over the world. He covers a multitude of topics, ranging from "The Church and Vanity Fair" to "Pagan Yule"; from "Youth and Emotion" to "Cranmer and Continuity." Needless to say he touches nothing that he does not adorn.

*The Gospel of a Country Pastor*, by Rev. J. M. Lelen. Herder, London. Price, 4/6.

Father Lelen has written a book which will be welcome to all Catholics who realise the importance of regular spiritual reading. His chapters are saturated with deep religious feeling, but they are written in a style that will appeal to young and old. Clearly and emphatically he brings home to the heart and mind the ancient Truths for want of which the world is going astray at the present time. He deals with practical things and with the routine of daily life, and does it in a manner of great charm and winningness.

*A Commentary on Canon Law*, by Rev. Charles P. Augustine, O.S.B., Vol VIII. (Penal Code). Herder, London. Price, 12/6.

The present volume completes Father Augustine's exhaustive commentary on the New Code of Canon Law. Students and priests who are acquainted with the preceding seven volumes will welcome its appearance and be pleased to add it to their library. The volume deals with the Canons from No. 2195 to 2414, covering the legislation on Crime, on Penalties, on Unlawful Administrations, on Violation of Obligations, and on Abuse of Power. Apart from its technical worth, the study of the Canonical Penal Code contains many salutary lessons which might well be taken to heart by our modern experimenters who pet criminals and regard crime as they would a fit of whooping cough, ignoring the traditional and sound view which bases moral and social responsibility on free will. With reason, a reviewer describes the work now completed as truly monumental and as the most comprehensive of its kind in any language, adding that "no priest can afford to be without this commentary." The value of the book is enhanced by a useful index covering the subject matter of the entire eight volumes.

*The Round Table*, June, 1923.

The June number of this important quarterly has several useful articles on social and political problems of the day. The question of the status of the Dominions on the consent of which depends the stability of the British Commonwealth is discussed. The article dealing with the French and German problems is informative and enlightening. Ireland's difficulties are examined by an Irish writer

who has no illusions about the severe task with which the Government of the Free State is faced. Due notice is given to events of importance in various parts of the Commonwealth.

## WANGANUI NOTES

(From our own correspondent.)

July 7.

His Grace Archbishop O'Shea administered Confirmation here on last Sunday, July 1. There were two ceremonies, one at Castlecliff in the morning and one at St. Mary's in the afternoon and 305 candidates, school children, and grown-ups were confirmed. His Grace was assisted by Rev. Fathers Mahony, Hickson, and Outtrim, and the duties of sponsors were carried out by Mr. and Mrs. Carroll. In the evening his Grace preached at St. Mary's. On Monday his Grace (who is travelling by motor) went to Taranaki.

On June 21, Gonville had their usual monthly "evening" and it was the usual success. Their fund is growing steadily, and in no time I'm sure, Rev. Father Mahony will be calling for tenders for an up-to-date Basilica, at Gonville.

Aramoho, too, is bustling to keep itself warm. On last Wednesday, June 27, they had a splendid night of it, the first to be arranged and carried out by the Aramoho Children of Mary. There are about thirty girls in that branch of the sodality, and the committee, of which Miss Maisie Burr is secretary, worked very hard indeed. There were about 200 present—such a scramble as there was to get enough cards for every one wanting to "euchre." Anyhow it all worked out well, and the result was decidedly successful. The card prizes were won by Mrs. J. Smith (Gonville) and Mr. Kruse (Aramoho). As usual Mrs. Richardson and Mrs. Coxon, stood by the girls and the supper. Then, on Thursday, July 5, Aramoho had another "glad night," this time worked up by the usual parish committee, and to get some cash towards the painting of the school. There was another big crowd—I should say, the same good friends came again. Haven't heard who won the prizes, but they were good—a five pound box of tea, and a fifty pound bag of flour.

Such a painting and a refurbishing up as is going on parochially. St. Mary's has got a new coat, the Aramoho school is being rejuvenated, and St. Mary's is the happy hunting ground of a posse of electricians. They say we will be switching on as from next Sunday if all goes well.

Castlecliff had a social a week or two ago, a specially successful one too, the best of the season so far. They had euchre, supper, and dance, the first prize of £1 being donated by Mrs. Dempsey.

The sad and sudden death of Mr. John Wilson, Wanganui East, was a shock to his many friends. The late Mr. Wilson was mowing his lawn when he had a seizure apparently similar to others he had had owing to some heart trouble. However, this one—"the one clear call"—which will come to us all, and may we all be as ready as was Mr. Wilson who was a weekly and, even more frequent Communicant. Mr. Wilson and his two sisters had lived at Wanganui East for some years and are well known in the Fordell and the Fielding districts. Our sympathy is extended to the family, one of whom is Mr. J. J. Wilson, sub-editor of the *Tablet*, for their sorrows have been great during the last eighteen months. In that short time death has visited them three times.—R.L.P.

## Miss Amy Castles

After a wonderfully successful season at Auckland, followed by visits to Whangarei and Hamilton, the famous dramatic soprano, Miss Amy Castles, and her concert company including Miss Eileen Castles (lyric soprano), Signor Alberto Torzillo (harpist), and Mr. Charles Tuckwell (pianist), will give a concert at Taihape on the 13th inst., and at Palmerston North on the 14th. The itinerary of the company's tour in other portions of the Dominion will appear in our advertising columns.

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## Death of Very Rev. Dean Thomas McKenna

We are in receipt of the following telegram from an esteemed correspondent:—

The death of Very Rev. Dean Thomas McKenna, parish priest of New Plymouth, which occurred on Sunday last, the 8th inst., has robbed the Archdiocese of Wellington of one of its most amiable and devoted priests. He was one of nature's gentlemen whose qualities were ennobled by grace. To the priests who loved to visit him during the last thirty years he was a perfect host, while as a guest his cheery manner brightened many a presbytery. By the priests, he will be long missed, and most by those who knew him best. His devotion to the people was self-sacrificing to a marked degree, and many acknowledgments of this has been forthcoming from the parishes in which he has labored. Succeeding him in one of the parishes of Taranaki thirty years ago, the writer of these notes found a chain of eight Christian doctrine classes stretching through the parish. This was Dean McKenna's first work in that parish, of which he was founder. These classes he visited once a week without a single break, as the parish records show, with the result that the children, even in the remotest places, were as well instructed in their religion as those in the favored towns and cities. His zeal for the religious education of the young was a characteristic of his whole priestly life. In this he lived up to the dictates of St. Paul. To the poor, also, he was devoted. He had little opportunity of coming into personal contact with them until his appointment to the city of Wellington a few years ago; but during his time there he loved to visit the homes of the poor, and many stories are told of how, after giving the sacraments and the spiritual consolations of the Church, he would, with a simple grace that could not offend, leave something to procure those material comforts that mean so much to the sick-poor.

His obsequies were begun at New Plymouth on Tuesday with Requiem Mass which was sung by his brother (Right Rev. Mgr. McKenna, V.G.), Fathers O'Dwyer, Phelan, and Lynch being the ministers. His Grace Archbishop O'Shea presided, and with him in the sanctuary was the Right Rev. Mgr. Power. In the choir were Fathers Maples, Harnett, Meynard, J. Moore, N. Moore, Forrestal, Outtrim, Dillon, Carmine, and Father O'Shea, of the Chinese Mission. The music of the Mass was beautifully sung by the priests under the leadership of Mr. Clarke. The Archbishop spoke very touchingly of the zeal and the labors of the deceased priest. He conveyed the sympathy of the Archbishops and priests to Monsignor McKenna (his brother), and other relatives. His Grace reminded them that death was not the end of all things: that Christian sorrow for the dead is not like that of the pagan without hope, for Christ the head of the mystic body rose from the grave as the first fruits of them that sleep. He recounted his first meeting with the Dean, whom he had met thirty-five years ago—a splendid type of manhood. He traced the late Dean's labors in Masterton, Hawera, Patea, Pahiataua, and Wellington, and commented on his true spirit of ecclesiastical obedience which led him, at the call of the Archbishops to leave a parish which he had founded and in which he had spent more than a quarter of a century, to undertake more arduous duties in an important parish in a big city. After three years' labors there he was appointed to New Plymouth, but owing to a severe and lingering illness, which gradually but surely carried him to the grave, he was unable to take an active part in parish work. His Grace was confident the deceased priest would be remembered in the prayers of all. By the law of the Archdiocese each priest would offer three Masses for the repose of his soul, and he knew many of them would not be content with this. The faithful, too, by their Masses, Holy Communion, and prayers, would obtain for him refreshment, light, and peace, and help him to pass quickly from the cleansing prison of Purgatory to the eternal abode of the saints. The body was taken by mail train on Wednesday to Pahiataua, where the funeral took place.—R.I.P.

We sanctify ourselves to communicate, we communicate to sanctify ourselves.—Eucharistic Thoughts.

## ARCHDIOCESE OF WELLINGTON

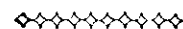
(From our own correspondent.)

July 6.

The Marist Brothers' Old Boys' Association is at present busily engaged in organising a big bazaar to raise funds in order to extend its activities in banding the Catholic young men of the city together in sporting, social, and literary fields. The association has done and is doing a great work for the Church by keeping Catholic young men in a Catholic atmosphere from the time they leave school, and thus helping them in the various walks of life in which they earn their livelihood, and where they are exposed to grave dangers at an age when evil environment, unless counteracted by the aid of Catholic societies means, in a large number of cases, loss of faith. The work of the Marist Brothers' Old Boys, therefore, deserves every encouragement, and the various parishes of the city are asked to assist in this good and most necessary work. The bazaar will be held in the Town Hall, and already committees have been organised in several of the parishes, and functions, preliminary to the bazaar, are now being held. It is to be hoped that the old boys will as a result of the bazaar, improve their financial position.

Clients of St. Anthony of Padua who desire to make offerings in gratitude for favors received may not be aware that a shrine of the saint has been erected for some few years at St. Francis de Sales' Church, Island Bay. The offertory box for St. Anthony's Bread is placed at the foot of the shrine, and nearly £40 has been taken out of the box since the shrine was erected. This money is handed to the Rev. Mother Aubert for the noble work of the Sisters of Compassion in tending to the poor and afflicted. Those, therefore, who are indebted for favors obtained through St. Anthony's intercession may place their offerings in this box, or if they are not able to visit the church personally, a postal note or other documents of value may be posted to the Ven. Archdeacon Devoy, Island Bay, who will dispose of them for this deserving object.

The many friends of Mrs. C. A. Seymour, of Island Bay, will regret to hear of her serious illness which is causing her family, relatives, and friends much concern. Father Seymour, of Greenmeadows, and Father Seymour, of St. Mary's, Christchurch, are her sons, and have been in Wellington for the past few days.



## New Plymouth

(From our own correspondent.)

July 1.

The interior painting and renovating of St. Joseph's Church is now completed. The walls are finished in a rich cream with a base of battleship grey, whilst the ceiling is of an azure blue with oak rafters. The sanctuary is painted a deeper cream, and bordered by a gold stencil design to a depth of two feet. The whole work has altered the general appearance of the church, and with the completion of the altars and statues has brought the church up to a standard to compare with those of any town of the size of New Plymouth.

Thursday, July 7, will be the first anniversary of the death of our late beloved parish priest Déan James McKenna, on which occasion Solemn Requiem Mass will be celebrated at St. Joseph's Church.

Mrs. J. Crompton, who has been a valuable member of our choir, has been obliged to leave New Plymouth on account of the death of her mother in Wellington. She will be greatly missed, as her attendance and excellent work set a splendid example to all.

The cold weather at present being experienced is having a detrimental effect on business, whilst the prevalence of colds, etc., is keeping large numbers of children from school.

Mr. and Mrs. Martin Hansberry, of New Plymouth, and parishioners of St. Joseph's Church, are visiting Australia. Both have associated themselves with church affairs here at various times, and now, on the retirement of Mr. Hansberry from the Government service, are taking a well-deserved holiday. Among other Catholic visitors from New Plymouth in Sydney are Mr. McGinty, former licensee of the Grosvenor Hotel, Mr. E. Whittle, and Miss Maisie Whittle.

It will pay you to try

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# Selected Poetry

## Shakspeare

Because, the singer of an age, he sang  
The passions of the ages,  
It was humanity itself that leaped  
To life upon his pages.

He told no single being's tale—he forced  
All beings to his pen.  
And when he made a man to walk the street  
Forth walked a million men.  
—AGNES LEE, in *Faces and Open Doors*.

## Thomas des Anglais

Sleep, in this forest plot,  
Unknown for ever.  
Though France forgetteth not  
Your last endeavor,  
Your own shall find the spot  
Never, ah, never!

Sun on the forest wide,  
But not for your seeing,  
Nor how down each green ride  
Red deer go fleeing.  
Bright youth, a martyr, died,  
France, in thy freeing.

Boyhood's scarce conscious breath  
Cheerfully given—  
None to record each death,  
How each had striven—  
Greater love no man hath  
This side of Heaven.  
—HAGAR PAUL, in the *Poetry Review*.

## Again Fiesole

FIESOLE!—The Stadium, the blue sky  
Above me, as it was that Sabbath year  
We spent beside the Arno.—You were by  
The days I lingered here!

From here we saw the orchards blooming white,  
The almond blushing, and the vines in bands  
Clasping the slim young tree boles left and right,  
As if they held their hands.

The gray old olive-trees that heaving fill  
The rough and stony hollows by the road,  
Stooped to the quarry underneath the hill,  
Where oxen felt the goad.

'Round the blue hills we let our vision run,  
Vagrant our speech, as wandering minstrels roam;  
So, oft we lingered till the setting sun  
Touched the cathedral's dome.

We watched the curled river in the dusk,  
Saw lights spring out like jewels on its brim;  
Before we wandered down, we breathed the musk  
Of pale primroses dim.

Fiesole!—From here we saw the beam  
Of Fifi's candles that she set to say  
Their homely tale of fruit and cakes and cream  
That waited by the way.

Our little room close by the river's marge!  
What held it not of learned things and sweet?—  
So little! clasping close a love so large  
It scarce seemed meet!

To-day the little room is desolate.—  
Straining my heart, these shadowy memories pass;  
No little room, no lighted candles wait;—  
"Man is as grass."  
—MARIE E. RICHARD, in *Scribner's*.

## Spring and the Angel

### I.

It was that time of year when green things grow  
As if by grace, all over the jubilant earth;  
That time of budding tree, ascending grass  
And fragrant lanes when hawthorn blossoms break,  
And orchards first put on their delicate tints.  
April! Another April over the land,  
With soft rains summoning the laggard troops  
Of hyacinths and early primroses.  
April! with birds that call from blowing branches  
The news that heaven has kissed the waking earth,  
And roused to sudden rapture beauty that slept.  
How diligent the army of the flowers!  
In beautiful battalions, lo! I saw  
Their ranks of colored uniforms appear  
And march in splendor down the singing hills.

### II.

Now who could weary of the budding boughs,  
Though thrice ten million stretched their flowery arms,  
As if to bless the earth?

There was in heaven  
An angel who leaned down when Spring had come,  
As if to drink the perfume of the world  
In one long draught, so eager was his soul  
For the old wonder that he knew when life  
Upon the hills was one long cry of youth.  
The streets of jasper and of fabled pearl,  
High golden gates and fields of asphodel  
Were wearisome to him. The storied towers  
Filled him with languor. "Lord, I crave the Spring—  
The earthly Spring that wakens now below,  
And I would fare to woods grown green again,  
To river banks where mosses kiss the water,  
And shy birds call when sap begins to run.  
I hunger for the lost delight that poured  
In sunlight on one dear remembered hill.  
I pine for the scent of lilacs wet with rain;  
Oh, I am homesick for the fragrant earth!"

### III.

Then God released him from the shining streets,  
And straightway down the stairway of the sun  
This anxious spirit fled, and softly reached,  
(Unknown to man), the meadows of the world.  
He took bright highways when the cup of noon  
Was overflowing with pale loveliness.  
And when the slow, still mornings, white with peace,  
Made his heart ache that such a time could be,  
This angel moved, unseen, by orchard walls,  
And leaned to watch the grass break through the ground.  
He sped through gardens when the moonlight drenched  
The earliest buds with clean cascades of beauty;  
And when the April stars hung in the sky,  
He was a ghost that sighed with joy, being home  
After so long a pilgrimage in heaven.

### IV.

We wondered why the Spring was doubly dear  
On certain days and nights. We did not know  
That one from all the sources of high things  
Had breathed a special blessing on the grass,  
And touched each flower before it opened wide—  
A truant angel, whose great wings had brushed  
The emerald hills, and, happy, disappeared!

—CHARLES HANSON TOWNE, in *The Brookman*.

## FEATURES OF THIS WEEK'S ISSUE

Leader—Lost Ideals, p. 29. Notes—American Wit; The Ten Best Books; Lending Books; Table Manners, p. 30. Topics—Faithful Servants; Potter Punctured; The Sinking of the "Lusitania"; Ireland; Taxation on Betting, pp. 18-19. Complete Story, p. 11. How Prejudice Sticks at Nothing, p. 15; Beatification of Sister Teresa, p. 17; Pope Leo's Encyclical: Lecture by Rev. Brother Fergus, p. 21; Mussolini and the Catholic Popular Party, p. 35.

## 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 12, 1923.

## LOST IDEALS



*OMO homini lupus.* Life has become a game of grab. Success, respectability, worth have come to mean the possession of money, however acquired. The beast of prey in man is loose. Honesty is little more than a name. The average young man is loose in his talk and loose generally, and he has no conception that he ought to feel degraded. The young girl whose heart is

a sanctuary, whose soul is pure, whose words and actions are modesty itself is a *rara avis* among the "flappers" of various ages whose sole gospel is, "Have a good time." We know something of the manner in which our own boys and girls are stained by the plague, but we have had it from magistrates whose duty brings them daily into contact with the awful reality that the loss of virtue means less to many girls nowadays than the loss of a railway ticket. And if we turn from individuals to families we find an analogical state of affairs existing. The sordid and shameful details of the divorce courts prove that only too abundantly. And in keeping with the decadence of individual and family life goes as a matter of course the corruption of public life, which is all the worse inasmuch as it precludes all hope of saving legislation and true reform.

\*

We have lost our ideals. Nothing proves this more clearly than the undeniable fact that chastity has become a matter of indifference to many a girl of to-day. It may be that girls are as men make them, but the real evil of the case is seen when we look ahead to the time when a generation of corrupted females will be the mothers of to-morrow. The children that will yet be theirs would rather never be born than own such mothers, and it were probably better for humanity that they never should be born. Thus, while fool-politicians and quacks talk nonsense about Eugenics they never even dream of introducing their theories into the sphere of morality where they really matter, for certainly a delicate mother or even a weak-minded mother is preferable as a parent to an immoral, debauched mother. And it is because people like Hanans and Parrs have been allowed to drive God from the souls of the youth of New Zealand that the grand Christian ideal of womanhood no longer has any reverence here except among a minority. In fact, woman is becoming here what she was in pagan times, a plaything or a slave of man and an object of contempt

among her children. It was Christianity that set woman on her throne in the home, giving her the crown of virtue and the sceptre of pure love. The Sacrament of Matrimony was her royal charter and its indissolubility was her safeguard. The Church put before her the model of Mary, the Mother of God, and told her to win respect and affection and loyalty by imitating Mary's virtues. All the chivalry of the Middle Ages, all the poetry of the Troubadours, all the romance of true knighthood was based on the virtue and worth of the girl who ennobled herself in the eyes of men by lifting herself close to Mary. And all the sordidness and all the filth of modern life is due to the fact that Governments have robbed life of its Christian ideals and lowered womanhood again to the degraded pagan level from which religion had raised her. Again, take the child which in every healthy state is the natural complement to the wife. Pagan vices have been brought back by schools which banished God, and women have been taught that childbearing is not their duty. The modern gospel of selfishness has eaten its way even into the conception of motherhood. Politicians regard the child as a chattel of the State, as a slave, as a subject for amateurish experiments. They would tear the child from its mother's arms; they would drag it apart from Christ who calls it to Him; they treat the children like young animals in a pen, and almost compel the parents to send them to schools which are designed to make them animals. The little children, whom we must resemble if we would enter Heaven, the children whose wee bodies are temples of the Holy Ghost, are regarded by the parents as a nuisance and by the State as something to be drilled and scrubbed and licked into shape until fit to be forced to go away to be shot in some war which is no concern of the victim's. All this is a consequence of the fact that we have allowed "men below the average in manners and education" to tell us that religion must have no place in the schools and to make State-idolatry a substitute for the worship of God. We have lost our ideals. If we had kept them, think you we would be content to be ruled by a number of men without manners or education, often elected because of their pledges to bigots.

\*

It is the same story wherever we look. Our daily papers had no scruple in exciting hatred by telling lies. No sane man would trust the word of most of our politicians. We are constantly hearing stories that prove clearly that justice is disappearing from commercial life. Promotion depends on wire-pulling and on secret influence more than on merit. In the streets and in the trains one is constantly reminded by what one cannot help hearing that pagan lewdness and ribaldry are the fine flowers of the minds of the young people. One doubts if Sodom and Gomorrah could have reached a lower depth of infamy than this British Dominion of New Zealand has sunk to. It is sad to contemplate, but it is only what one must expect from the existing state of affairs in the country. If we are satisfied to have pagans govern us, if we are satisfied to have ill-mannered and uneducated men impose godless schools on us we must pay the penalty. If we want to reform there is only one way. It was Christianity that lifted the world out of the mire of pagan vices and gave it its ideals. We have got into the mire and lost our ideals, and Christianity alone can lift us up and restore what we have lost. If only all the people who realise this got together and made up their minds to work for a reformation, to spend their money and give their time for the cause, the reform would come quickly. But, alas, of most New Zealanders it was written:

They revelled beneath the stars,  
They slept beneath the sun,  
They lived a life of going-to-do,  
And died with nothing done.

Holy Communion without works of charity is like a sacrifice without thanksgiving.—Abbe Gerbet.



## NOTES

### American Wit

The following samples of recent American wit may be new to some of our readers and boring to others. However, our defence is that two very wise men, one King Solomon and the other Wolfgang von Goethe, confessed that the writer who tries to be original is a fool:

European diplomatists are reminded that between an idea and an ideal there is a "I" of a difference.—*Manila Bulletin*.

The book of etiquette tells you everything except how to retrieve the roast from a guest's lap.—*St. Joseph News-Press*.

Speaking of the watch on the Rhine, it is a hunting case, but doesn't seem to be gold-filled.—*Shanghai Weekly Review*.

Experience is what you find when you are looking for something else.—*Toledo Blade*.

The reason why ideas die quickly in some heads is because they suffer from solitary confinement.—*Associated Editors, Chicago*.

### The Ten Best Books

The argument concerning the ten best books of recent times goes on still in some American papers. We notice that one writer wants to know the reason why James Stephens is left out by so many critics. He says that *Demi-Gods, Here Are Ladies*, and *The Crock of Gold*, ought to be included in a selection made by every right-minded critic. James Stephens is in truth a writer too little known, but probably the reason is because he is a poet and a genius. The fact that a book like *Babbitt* is on many lists while *The Crock of Gold* is omitted is surely an indictment against the taste and good judgment of the present generation of critics. Making due allowance for an Irishman's prejudice in favor of a fellow-countryman, we hold that Stephens, whether in prose or verse, is one of the modern writers best worth reading. It is a sign of some saving grace to find Conrad in a few lists, but it is a sign of extraordinary shallowness to find Wells represented by his alleged history.

### Lending Books

We retract all we ever said that was likely to persuade people that we regarded borrowers of books as the supreme nuisance. In the light of recent research we have changed our opinion. The real nuisance is the borrower who lends your books to others. There is a hope of throttling the conscientious borrower and of getting back your property when you want it, but hope dies when you ask for your book and learn that it has been lent without any authority whatsoever to some unscrupulous person who probably has lent it to somebody who will sell it at the nearest second-hand book-store. There is something ethically wrong in lending a book that has been lent to one. It is yours to read and to return but not yours to lend to another. The morality of many book-borrowers is on a lower level than that of horsedealers, who are supposed to follow David Harum's motto: Do to the other fellow what you think he would like to do to you, and do it first. It is only when one has need of a book he once bought, and seeking it finds it absent, that he begins to remember all the hard things that might be said about book-borrowers and heathens and publicans.

### Table Manners

It is probable that the most infallible indications of good-breeding are dress and table manners. The man or woman who is well dressed is the one who causes no comment, no wonder, no surprise: in a word, the one who appears *comme il faut*. The same thing applies to the table. It is well put by a child, whose wise remarks are quoted in the *Literary Digest*: "I asked her

how she knew that a friend of ours whom she had just met at dinner was used to luxury and refinement.

"Oh," she said, "When he was at table I never noticed him eating at all. He seemed to be just talking and having a good time, and yet he must have eaten sometime because his plate was nearly always empty when they took it away."

Gilett Burgess, commenting on the child's remarks, says: "Just as a well dressed man or woman is so considered because nothing eccentric or conspicuous or ugly is worn, so a cultured dinner guest is one whose manners are not memorable. Let us examine in this light the manipulations of these Banjoists and Cup-Cuddlers. Are their faults merely violations of Fashion's dogmatic requirements? No: the established canons of good taste at the table are founded on something more real.

"For eating there is a Golden Rule: Don't do anything you dislike to see others do! Indeed the basic theory of all etiquette is ethical. It ordains that *one's own comfort should be made secondary to that of others.*"

Gilett Burgess is right. Unselfishness is the essential foundation. Hence, good manners are a part of Christian training, and a real Christian will naturally be polite because he will be unselfish, while a selfish person will never have more than a thin veneer of manners because he has no more than a veneer of Christianity. Consideration for others is the law of courtesy and it is fundamental in Christian doctrine too.

But what are the Banjoists and the Cup-Cuddlers to which Mr. Burgess refers? The Banjoists are the people who do not know how to hold a knife and fork—and they are legion, in every class. The Cup-Cuddlers (mostly feminine) are those who cuddle their tea-cup to their mouths in both hands. He also scarifies the Front Entrance person, who takes soup from the tip of the spoon instead of from the side; and the suction-pumper, who advertises emphatically to the whole company that he is sucking up liquid food. He has a word of ridicule, too, for the Shampoo person who wears a napkin as he would wear a hairdresser's apron, and for the Sword-Swallower, who eats with his knife, and for the Harpooner, who harpoons apples or potatoes with knife or fork. There is also "Lizzie-Lick-the-Spoon," and her male counterpart, of whom he writes:

"Oh, that spoon, that simple, little dangerous spoon! It will tell more about you, sometimes, than the lines on your palm. Look out! Stir your tea with it one minute too long, too eagerly, and you'll understand why she said 'No.' Leave it sticking upright in your cup, and your name is Cecoby." Of the misuse of the spoon, he says: "It puts the owner outside the social pale, just as unmistakably as would dirty hands at table.

"And so does the Harpoon. Now, quite irrespective of its being a violation of any arbitrary rule, isn't it rather impulsive and conspicuous to reach out over the table with your fork and spear a piece of bread, and so carry it back to your own plate? If it is, then certainly it is bad manners. Why should anyone be afraid to take it with the hand?"

### Monsignor Coffey Memorial Fund

Contributions to the Monsignor Coffey Memorial Fund have been received from the following:—St. Joseph's Cathedral Sodality of Children of Mary, and Mr. W. J. Coughlan, St. Clair (additional), each £1 1s; Miss A. M. O'Sullivan, Post Office Hotel, Pabiatua, £1; "A Friend," 10s. South Dunedin List—"A Friend," £5; Mr. W. Shiel, Mr. T. Webb, each £1; Mr. Schuffer, Mr. J. Hade, Mrs. Bartholomew, Mr. M. Moloney, Mrs. Gray, B. Turley, Mr. Emery, Mr. M. Dennehy, Mr. Hay, T. O'Sullivan, Mr. W. Heffernan, Mr. M. Heffernan, Mrs. Holland, Mrs. Faulkes, Mr. Dogett, Mrs. Mullin, Mr. McGowan, Mr. J. M. Kane, Mr. T. Meade, Mr. T. King, Mr. B. Coull, Miss J. Ryan, Mr. T. Hayes, Mr. J. McCurdy, Miss S. Mullin, Mr. T. Keyes, Mr. M. O'Connell, Mrs. Smith, Mr. D. Wilson, Mrs. Roach, Mrs. S. Mullin, and Mr. M. McAllan, each 10s.

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## DIOCESE OF DUNEDIN

Holy Cross College, Mosgiel, was closed on last Monday for the midwinter vacation, which is to extend over three weeks.

Social functions in various forms are being held, and others arranged, in aid of the respective stalls at a bazaar now being promoted to provide necessary requirements of the Sisters of Mercy, at Mornington.

The monthly socials arranged by the members of St. Joseph's Ladies' Club are proving very successful.

The annual collection in aid of the funds of the Sacred Heart Conference, North-east Valley, of the St. Vincent de Paul Society, will be taken up at the two Masses on next Sunday.

## Funeral Obsequies of Father P. O'Neill, Winton

As we went to press on the morning of the funeral of the lamented pastor of Winton it was impossible to obtain a full or accurate account of the ceremonies which attended the interment in the Southern town where he labored and died. We notice also that the names of Very Rev. Father O'Donnell, Gore; Rev. Father Farthing, Lawrence; and Rev. Father Howard, Milton, were omitted by some mistake from the list of priests who were present.

The Solemn Requiem Mass was celebrated in presence of a large congregation by Father MacMullen, Ranfurly; the Deacon was Rev. James Lynch, Wrey's Bush; the sub-deacon, Rev. P. O'Neill, South Dunedin; and the master of ceremonies, Rev. James Foley, Adm.

A choir of the clergy rendered the beautiful Gregorian chant for the Mass and for the Absolution at the catafalque.

At the end of the ceremonies in the church, the Very Rev. Dean Burke pronounced a panegyric on the deceased priest. In a short address of masterly taste and simplicity he told the people of those virtues which made Father O'Neill not only a model pastor but also a shining example to his brother-priests. The apostolate of good example was peculiarly his. His daily life, his conversation, his meekness, his devotion to his flock, his whole-hearted interest in his parish, were things known to all the clergy, and not lost on them.

His life was his best preaching, and it bore splendid fruit. It was so from the beginning: in St. Colman's College, in Mount Mellaray Abbey, in St. John's College where he was ordained. In the halls of the latter institution there was a tablet on which was engraved for the warning and encouragement of the clerical students, the solemn words of the Council of Trent concerning the spirit of the priesthood. These words, always before the eyes of the students, sank into Father O'Neill's heart and were never forgotten. They reminded him constantly of the dignity of his vocation; they bore fruit in his life as a missionary priest, of whom it could be said at the end of his labors that he had been an example to us all.

After the ceremonies in the church, the funeral started for the cemetery. In the large congregation present we had already an indication of the esteem and affection in which Father O'Neill was held by the Catholic people, not only of Winton, but also of the neighboring parishes. As the solemn cortege passed along the streets it was remarked that the shops were closed along the route as a final mark of reverence for the deceased. Another beautiful tribute to his memory was paid by the band which marched in the procession, playing the solemn "Dead March" in "Saul" until the graveside was reached.

The Last Prayers were read by Fathers James O'Neill and P. O'Donnell, and the Benedictus was sung by a choir of the clergy.—R.I.P.

## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

July 2.

Mrs. W. Brittenden and Mrs. J. Hoban, who control the variety stall in connection with the forthcoming sale of work for the benefit of the Cathedral schools, held a "coin and gift evening" in the Hibernian Hall on Tuesday last. The attendance was excellent, and the promoters are grateful for the generous response made to their appeal. Rev. Father Joyce, on behalf of the stallholders, thanked all those who had assisted to make the evening the success it was. Misses M. G. and K. O'Connor were

responsible for an excellent entertainment, the following contributing items:—Mesdames Dickinson (Auckland) and McAleer, Misses E. Rodgers, I. Brooks, M. O'Brien, C. Costello, A. Greenlees, and M. Gallagher, Master McMennamin and Mr. Thompson.

A plain and fancy dress social, organised by the Altar Society of St. Anne's Church, Woolston, in aid of the church funds, was held in the local Oddfellows' Hall, on last Thursday evening. There was a good attendance, and excellent music was supplied by Mr. White. Mr. E. Lanyon capably conducted the entertainment, and supper was served by the ladies' committee. The promoters and patrons of the social were cordially thanked by Rev. Father Healy, who expressed grateful appreciation of the consistent helpfulness, in their various parochial undertakings, of the non-Catholic people of Woolston, many of whom were present that evening.

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## Timaru

(From our own correspondent.)

July 6.

The programme at the clubrooms (St. Patrick's Hall) on the 25th ult. was "journal night," when the following contributed: Mr. P. Cronin ("Father Damien: the Leper Priest of Molokai"), Mr. G. D. Virtue ("The Middle Ages in Darkest Europe"), Mr. Hill ("The Construction of the Pyramids of Egypt"), Mr. J. P. Leigh ("The English Language"), and Mr. P. J. O'Gorman ("A Trip Through London"). The papers gave scope for a good discussion amongst the members, and the chairman (Rev. Father J. More O'Ferrall) gave most helpful criticism.

On 2nd inst. the club held a debate with the Hibernian Society regarding the immediate necessity for developing electric power from Lake Tekapo. The Hibernian representatives—Messrs. J. O'Leary and H. Travis—opened in favor of the affirmative side, and Messrs. P. Cronin and P. B. Hogan replied for the negative. After a very interesting discussion, in which Rev. Fathers Hurley and O'Ferrall assisted, the voting resulted in a win for the Hibernians by a narrow margin.

The members of the Celtic Football and Cricket Clubs, to the number of 100, approached the Holy Table in a body at the first Mass last Sunday. Rev. Father Hurley celebrated the Mass, and complimented the clubs on the good turnout, and which was most edifying to the congregation. Father Hurley took the opportunity to strongly exhort and encourage the young men to continue their good example, as they were considered the pillars of the Church, and that it was their bounden duty to take a practical interest in all the clubs and societies in connection with the Church.

## Obituary

MOTHER M. ST. GERTRUDE.

INSTITUTE OF NOTRE DAME DES MISSIONS, CHRISTCHURCH.

The Sisters of the Missions, Christchurch, have suffered a serious loss in the death of Mother M. St. Gertrude, which occurred in the early morning of July 6, at the convent, Ferry Road. The deceased religious, who was in her 64th year, was born in Galway, Ireland, and came to Christchurch with her parents when only a child. She was educated at the boarding school of the convent in which it was her privilege in later years to labor so devotedly, and in which she died. She entered the religious life in the bloom of her youth, and soon after her profession was appointed assistant novice-mistress. Since then she has held various offices in the convents of her Institute, being Superior at Leeston, Cambridge, Stratford, Eilerslie, Rangiora, and Petone, and Provincial-Councillor at Christchurch for the five years before her death. Throughout a long religious life extending over forty years she ever proved herself a model in charity, devotedness, and true humility, serving God with all the ardor of her simple, confident faith. Her days were indeed filled with merits and good works, and it will be long before the gentle, unassuming little Mother will be forgotten by the Sisters and pupils whose love and esteem she had so genuinely merited.

Requiem Mass was celebrated in the convent chapel by his Lordship Bishop Brodie, assisted by Reverend Fathers Bonetto, Healey, Lordon, and Joyce, the music of the Mass being rendered by the Sisters' choir.—R.I.P.

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## The Amy Castles Concerts

Under date July 6, our Auckland correspondent supplies the following particulars regarding the concerts given by Miss Amy Castles in the northern city:—

His Majesty's Theatre was well attended last evening, when the third programme of the Amy Castles series of concerts was presented. The enthusiasm aroused was considerable, and double recalls were frequent. The diva submitted the brightest and most impressive numbers from her operatic repertoire, and held the close attention of her hearers throughout. Opening with the "Air du Livre" from Thomas' "Hamlet," she gave a notable declamation of this fine scene. That masterpiece of expressive recitative, "One Fine Day," from Puccini's "Madame Butterfly," found all its original charm revived at the prima donna's hands. Mimi's expressive air, "They Call Me Mimi," from Act I. of Puccini's "La Boheme," was another excerpt of importance and charm. Among Miss Castles' smaller songs may be mentioned "Before the Crucifix" (La Forge), "To You" (Rodenbeck), and the closing "The Poet and the Nightingale" (Lehmann), with its exquisitely-voiced bird-like trills. There was, of course, the usual demonstration at the close, which gave the popular singer other opportunities to still further delight her admirers. Equally complimentary were the critiques regarding the other members of the company—Miss Eileen Castles, Signor Alberto Torzillo, and Mr. Charles Tuckwell.

### MARRIAGES

**EDMONDS—HOGAN.**—On June 4, 1923, at St. Mary's Church, Wanganui, by the Rev. Father Outtrim, Albert George Edmonds, eldest son of Mr. and Mrs. Charles Edmonds, Glen Oroua, to Catherine Theresa (Kathleen), fourth daughter of Mrs. Hogan and the late Mr. David Hogan, 9 Holy Oak Street, Wanganui East.

**McKINTY—CRAIG.**—At the Church of the Immaculate Conception, Stratford, on June 26, 1923, by the Rev. Father Maples, Daniel, son of Hugh and the late Elizabeth McKinty, of "Creggin," Co. Antrim, Ireland, to Margaret Mary, eldest daughter of the late John and Mrs. Margaret Craig, of "Glenville," Tariki, Taranaki.

**WALSH—COONEY.**—On June 27, 1923, at the Church of the Blessed Sacrament, Gore, by the Rev. Father O'Donnell, John, eldest son of Mr. and Mrs. P. Walsh, Menzies' Ferry, Southland, to Annie Maria, youngest daughter of Mr. and Mrs. L. Cooney, Brydone, Southland.

### DEATHS

**MARNANE.**—Of your charity pray for the repose of the soul of David Marnane, beloved eldest son of Thomas and Maria Marnane, of Fairfax, who died at the Riverton Hospital, on Wednesday, June 27, 1923; aged 17½ years.—R.I.P.

**REARDON.**—Of your charity pray for the repose of the soul of Mary Reardon, beloved mother of Mrs. W. J. O'Donovan, Mrs. D. O'Connell, and Miss H. V. Reardon, and widow of the late John Reardon, of Waikouaiti, Otago, who died on June 29, 1923. (A native of Glanworth, Co. Cork, Ireland.)—R.I.P.

### IN MEMORIAM

**HEAVEY.**—Of your charity pray for the repose of the soul of John Francis Heavey, who died at Oamaru, on July 9, 1921.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving parents, brothers, and sisters

### WANTEDS

**WANTED.**—Respectable YOUTH for DAIRY FARM, must be good milker; wages 25/- per week. Apply—Box 93, Oamaru.

**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.

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## Our Sports Summary

### DUNEDIN.

The St. Patrick's Harriers ran from St. Joseph's Hall on Saturday. The pack, under Captain McIlroy and Deputy-captain McAllen, followed the trail, which led up Rattray Street to the Belt, and from there to the Kaikorai Valley, thence to Brockville Road, which was followed to Walsh's, where the trail branched off to Fraser's Gully, returning *via* the Valley Road to Roslyn. A fast run home resulted. The club intends to enter two teams in the Otago cross-country championship to be held on July 21.

### CHRISTCHURCH.

(From our own correspondent.)

On Saturday week Marists defeated Christchurch in the senior grade by 14 points to 6. In the junior game Marists drew with 'Varsity; 3rd grade won from Christchurch by default; 4th grade lost to Sydenham-Lyttelton by 5 points to 3. The secondary schools' senior competition is at an interesting stage, St. Bede's College, Christ's College A and High School A being on even terms. Marist Brothers' School A team defeated Technical College C team by 21 points to 0; B team lost to Cathedral Grammar by 6 points to 4.

### TIMARU.

(From our own correspondent.)

On Monday evening week the Celtic Football Club tendered a farewell smoke concert and presentation to Mr. J. C. Fouby, a member of the senior fifteen on the occasion of his transfer, on promotion, to the Public Trust Office, Wellington. The president (Mr. J. B. Crowley), who occupied the chair, in making the presentation referred to Mr. Fouby's sterling qualities, both on and off the field, and the genuine loss sustained by his departure. In asking Mr. Fouby's acceptance of a case of pipes, he wished him every success in his new appointment, and hoped that he would continue to be the same useful citizen in sport and "things public" he had proved himself while in Timaru. Rev. Brother Palladini and Messrs. M. Houlihan, W. McAllen, J. Kane, M. Darcy, and others also spoke in eulogistic terms of the "guest's" good qualities, and wished him every success. On rising to reply Mr. Fouby was greeted with rounds of applause. He wished to thank one and all for the honor they had done him and the kindly sentiments expressed, and assured them that their useful gift would serve to remind him of Timaru and the happy times he had spent among the members of the Celtic Football Club. A musical programme was then gone through, and the function was brought to a close by the singing of "Auld Lang Syne." Mr. Fouby was a valued member of the Sacred Heart Church Choir, and also willingly gave his services at many concerts.

### The Hibernian Society

#### INVERCARGILL.

(From our own correspondent.)

There was a good attendance at the half-yearly meeting of the local branch of the Hibernian Society, when the office-bearers for the ensuing term were installed by past-president Bro. E. Moylan. Bro. Edward Sheehan was warmly congratulated on his election as president, the secretary conveying the best wishes of members for a happy term of office. Bro. Sheehan (said Bro. Pound) had shown a commendable spirit and one that might be followed by the younger members. Their new president was an ideal Hibernian, a life member of the local branch, who looked for nothing from the society, but was proud to belong to it because it stood for faith and fatherland. Bro. M. J. Sheehan (a son of the newly-elected president) was installed as vice-president, this being the second time in St. Mary's branch when father and son held the principal offices. All the office-bearers returned thanks for the confidence reposed in them. An invitation was accepted from the M.B.O.B. Association to a euchre tourney. It was decided to suggest Tuesday, 17th inst., at the lodge room, as a suitable time and place. After the business of the meeting concluded members spent a pleasant social hour.

### WANGANUI.

(From our own correspondent.)

The usual fortnightly meeting of the local members of the Hibernian Society took place on the 17th ult. There was a good muster of members and hopes are entertained that a large number of members will attend at these meetings in the future. An election of office-bearers resulted as follows:—President, Bro. P. G. Brennan; vice-president, Bro. S. McAfee; treasurer, Bro. W. McTubbs; secretary, Bro. W. J. McGonagle; guardian, Bro. J. Stratford; wardens, Bros. McWilliams and J. McGonagle; delegates to United Friendly Societies, Bros. T. Quin, McWilliams, and S. McAfee; board of management, Bros. Stratford and Brennan; auditors, Bros. Stratford and Brennan. The annual euchre social and dance will be held on Thursday, July 26, and hopes are entertained that large numbers will attend to help to swell the coffers of the benevolent fund, which during these hard times has many calls upon it for monetary assistance.

## Humorist Became a Catholic

Outsiders have found their way into the Church by many and devious paths. In the most unlooked for circumstances they have discovered the clue that led them out of the labyrinth of unbelief. Stories of conversion show that through the means of what at the time appeared to be mere commonplaces of life, they were led to the City of God. A word dropped without much thought by this or that person; a Catholic periodical picked up to pass an idle moment; a Catholic prayer-book glanced over through idle curiosity; a church visited; a Catholic acquaintance spoken to—these and other most ordinary happenings have been the beginnings of conversions.

One of the most unexpected ways of becoming interested in the Church is that which is recorded in the case of Sir F. C. Burnand, editor for many years of *London Punch*. A busy writer of quaint and humorous comment on current happenings, he had never given religion or polemics any serious thought. He was a member of the Church of England, and apparently quite satisfied with the establishment. Almost the only thing he was serious about was the editorial work, for, as he himself said, "It's no joke to find bread for a family of six by making jokes." So he was constantly on the lookout for material for his work.

One day, in pursuit of such material in an old book store in London, he picked up a copy of St. Augustine's *Confessions*, a book which, though he had often heard of, he had never read. He took it to his office, knowing from experience that even in the most unexpected places one oftentimes finds hints and suggestions valuable for one's work.

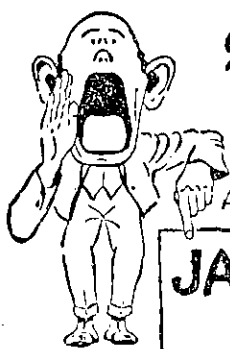
The book lay open on his desk when an Anglican bishop called. Concluding at once that Mr. Burnand was on his way to "Rome," as there had been a number of conversions recently, the good bishop asked the humorist solemnly: "Have you really considered the step you are about to take?" "I have considered it very carefully," replied the humorist, thinking that the question related to some projected, irreverent use which the bishop feared might be made of St. Augustine's great work. "Well," said the bishop, "come to me to-morrow and I will show you reasons against it."

Burnand went, and the bishop explained to him the Anglican position. He listened respectfully, apparently much impressed by the cogency of the reasoning of his right reverend friend. "I shall now show you how weak the Roman position is," went on the bishop, having finished his argument in favor of Anglicanism. "Oh, pardon me," said Burnand, "but don't you think that Cardinal Newman would be the best man to go to for the Roman position? You have interested me deeply in a subject to which I confess I have never given any thought. It is a most important matter now, as I see from your words; and I do not think it would be fair to myself or to a subject so vital, to decide at once about it. I shall take up the Roman side of the question with the Cardinal."

He went to see Cardinal Newman, and soon after entered the Church, remaining until death a very fervent zealous Catholic.—*Ave Maria*.

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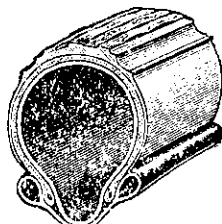
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## "TABLET" SUBSCRIPTIONS

We beg to acknowledge subscriptions from the following,  
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PERIOD FROM 22nd JUNE TO 25th JUNE, 1923.

### OTAGO AND SOUTHLAND.

Mrs. M., 11 Chapman St., Kaikorai, 30/9/23; Mrs. R.,  
Ngapara, 15/5/24; Mrs. V., Smith St., Dun., 30/3/24;  
J. P., 222 Crinan St., Inverc., 30/5/24; Mrs. McD., 15  
Main Stb. Rd., Caversham, 8/12/23; M. H., Wild Bush,  
15/6/24; A. C., Nokomai, 30/4/24; J. B., River St.,  
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Denton St., Gore, —; P. H., Pyramid, 30/12/23;  
J. R., Gore, 23/1/24; M. P. E., Wrey's Bush, 8/3/24;  
J. O'N., Gore, 8/11/23.

[We wish to point out that an unavoidable delay has  
occurred in the acknowledgment of subscriptions. All will  
appear in due course.]

### CANTERBURY AND WEST COAST.

J. R., Eifelton, 30/4/24; Mrs. C. B., 32 Victoria St.,  
Rangiora, 30/12/23; J. R., 35 Division St., Riccarton,  
23/7/24; J. O'L., 30 Avenue St., Timaru, 30/9/23; R. F.  
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tika, 30/3/24; J. M., Brittan Ter., Lyttelton, 30/3/24;  
W. C. T., Milton St., Nelson, 8/1/24; Mrs. S. C., St.  
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S., 37 Suffolk St., Linwood, 30/6/24; J. J. C., Police Stn.,  
Reefton, 23/6/24; Convent, Westport, 8/7/24; W. G., 324  
St. Asaph St., Chch., 23/6/24; P. C., Harper St., Timaru,  
30/6/24; J. M., Waimate, 30/6/24; Mrs. McC., Waitohi  
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## Italian Dictator Dismisses Ministers of Popular Party

### DON STURZO AND OPPOSITION CLAIMS.

Following are extracts from the *Manchester Guardian* for April 27:—

The four members of the Italian Cabinet belonging to the Catholic Popular party have been dismissed by Signor Mussolini.

Last week a meeting of the Parliamentary group of the Popular party adopted a resolution, brought forward by Don Sturzo, the leader of the party, advocating loyal collaboration with the Government, which the resolution recognised as being the protector of moral and religious principles. At the same time the party reaffirmed their independence as a political party, stating they would contest any radical change in proportional voting.

The resolution was sent to Signor Mussolini by Signor Cavazzone, Minister for Social Welfare, who is a member of the Popular party. Signor Mussolini replied:—

"Dear Cavazzone,—The ceremonies of the last few days will explain to you my delay in replying to your letter and to the resolution voted by the Parliamentary group of the Popular party. If times were as they used to be, that is to say, if my Government were the result of one of the customary and traditional Parliamentary crises, the resolution voted by your party might have in some degree satisfied me. To-day it does not, and you can easily understand the reasons. I consider it is not worth my while to undertake the difficult task of interpreting a resolution which was voted by the most violent elements of the Left party. I asked for an explanation, and find myself confronted with a rather obscure document which does not modify the substance of the vote taken by the Congress of Turin which, according to the evidence of the Popular deputies who took part in it, was essentially an anti-Fascist gathering. I thank you and your colleagues for the sympathy which you have up to the present shown for my efforts, and I accept your resignation and those of your colleagues."

The Grand Council of Fascists has unanimously adopted a resolution approving Mussolini's letter accepting the resignation of the Popularist Ministers, and declaring that Fascism is entirely independent of the consent or otherwise of any parties claiming to monopolise the conscience of the Catholics of the country."

### MUSSOLINI'S DECISION.

The Catholic Parliamentary group decided to agree to continue collaboration with the Fascist Government, but Mussolini has refused to accept this. On Monday he sent a letter to Cavazzone, the Catholic Minister for Labor, saying that he regarded the assurances offered by the Catholic Popular party as insufficient, as he regarded the results of the party congress at Turin as essentially hostile to Fascism. Consequently the resignations of Cavazzone and the three Popular party Under Secretaries are accepted, and the Catholic party retires from the Cabinet. This is not of great importance to the Cabinet, since the Under Secretaryships are all shortly to be dispensed with, so that the Catholics would in any case have been left with Cavazzone as their only member in the Cabinet.

But it is of great importance to the Catholic party. The recent visit of Mgr. Seipel to Rome and his conversations with Don Sturzo showed the growing relations of that party with Austrian internal politics and the project of a Catholic White International. The episode has, however revealed divergences of view in the Catholic party, which, until now has been very compact and well-disciplined.

The Grand Council of the Fascist party took some important decisions concerning the internal organisation of the party on Tuesday. All the existing members of the Fascist party, numbering about half a million, are ordered to join the national Fascist militia, while, on the other hand, all admission of new members to the Fascists is closed. Before the end of May it is expected that a process of rigorous selection from those on the lists of the Fascist party will have been completed, and that this process, together with the disciplinary obligations arising from the obligatory enlistment in the militia will have materially improved the standard of the Fascists as a whole.

### DON STURZO: MORAL COURAGE VERSUS FASCISM.

Far the most interesting figure in Italy at the present moment is Don Sturzo, the leader of the Catholic Popular

party, and the only political leader in Italy who has shown any sign of standing up to Mussolini. He is a man of brilliant intellect and a strong sense of humor.

He does not claim that his party is the only one that is representative of the Italian Catholic conscience, but he maintains that they stand for certain definite political principles based upon Christianity, moral courage, and common sense, in contrast to rule by violence in a pantheistic State and the apotheosis of "the nation." At the Turin Congress he maintained the urgent need for Italy of a party normal minded, balanced, and prepared to stick to its guns, and he claimed for his party the absolute right to be master in its own house. Italy's greatest need, he said, was moral unity based on Constitutional liberty and the necessity of upholding law and order and respect for authority both at home and abroad.

Don Sturzo does not mince his words. He laid stress on the Italian lack of political consciousness, which, he said, was the cause of hysterical changes of mind in politics. He recalled to the Congress how during the war Italy swayed from neutrality to intervention, from that to Caporetto, then to the final great effort to pull herself together which led to victory, and then swerved again to Bolshevism and to Fascism.

The Fascist press is in marked contrast to the moderate tone of Don Sturzo's speech. They will have none of all this. Commendatore Bianchi, a prominent Fascist leader, states their point of view frankly in the *Giornale di Roma*:—

"The present Government (he says) cannot be got rid of at any time by a Parliamentary vote because it did not come to power through Parliament—that is, in a Constitutional manner. The only heir there could be to the Fascist party, either to-day or to-morrow, supposing that Fascism were suddenly overthrown, would be one that was the very opposite of our own but like ours in this, that it would be extreme in politics and utterly opposed to Parliamentary Government."

## Family Wage Scheme in Belgium

A very interesting scheme is being tried out in Belgium, of which more may be heard soon outside. This is a scheme designed to allow workmen with large families to face the rising cost of living. Several groups of employers have agreed to pay family allowances to men or women with children under 14, or those who have aged or infirm relations dependent on them. The quarry owners near Tournai started the scheme last September. They subscribed to a fund from which each of their employees receive 50 centimes a day for the first or second child (or infirm person) supported, 75 centimes for the third, and a franc a day for every other dependent. Other funds, more or less similar have been started elsewhere.

Liège has a fund from which workmen will draw a benefit in regard to their families, after having worked for at least three months for the same firm. A strike without notice is considered as terminating the engagement. But a man out of work not through his own fault is to draw the usual family allowance. The arrangement seems admirable, for it is so worked that a careless worker has no chance to appropriate this family allowance to himself.

Each firm pays this dependents' allowance to the dependents themselves. A postal order for the amount is sent either to the mother or whoever has the actual care of the children. Nor have these allowances anything to do with wages; they do not figure on the pay sheets, and they are kept in a separate ledger account which is checked once a month. As might perhaps have been expected, the Socialist Trades Unions look askance at the scheme, which they profess to view as a means of dodging a rise in wages. Their special contempt is, however, reserved to the clause which stops the allowances in the event of a sudden and unauthorised strike. On the other hand, the Catholic Trades Unions favor the scheme. The only apparent criticism from this quarter being that the wages of every man ought to be sufficient to support a family of five, and that the family allowance ought to begin after the family exceeds five members.

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

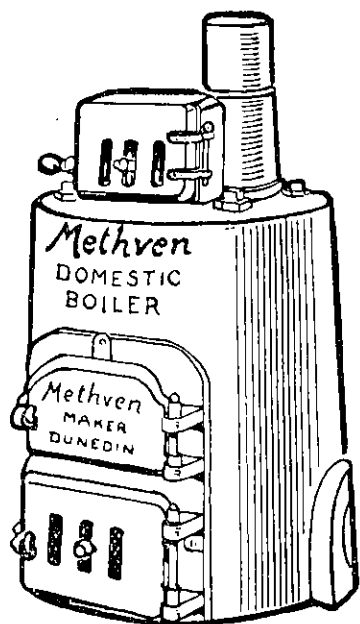
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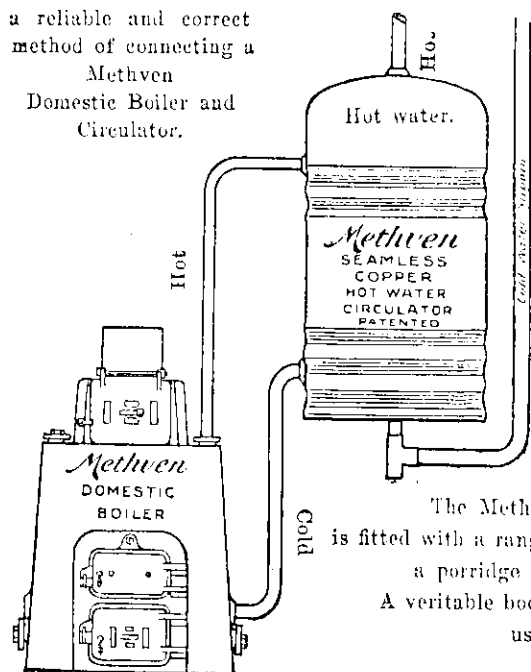
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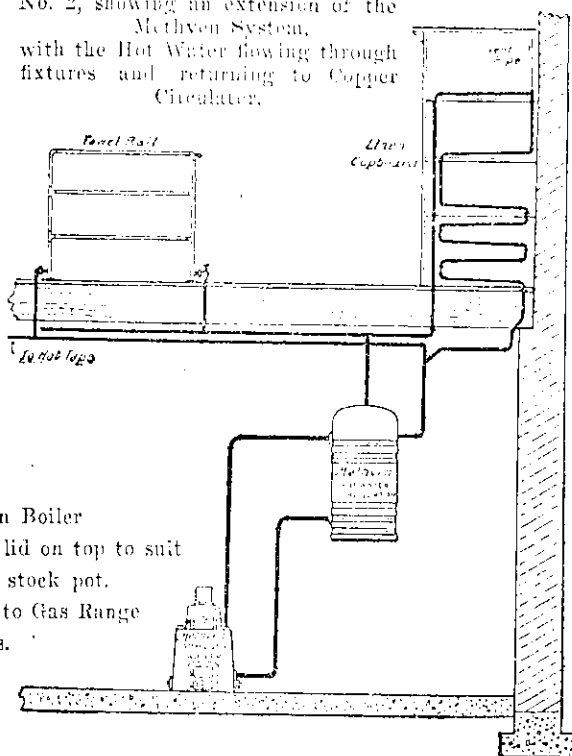
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No. 2, showing an extension of the Methven System, with the Hot Water flowing through fixtures and returning to Copper Circulator.



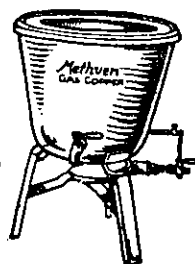
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## Here and There

**Passing of a Notable Priest.** A notable priest passed to his reward in London on April 11. Many readers will remember the Anglican rector of Shoreditch, the Rev. H. M. Myddelton Evans, who was received into the Catholic Church in 1903, and who was followed by large numbers of his former flock. He became a fellow-student in Rome with Robert Hugh Benson, and both were ordained together. Father Evans was a tall, handsome man of such an imposing appearance that the Vatican Guards presented arms when the student had occasion to enter their domain. On his return to England he worked at London and later at Brighton, and was specially successful in bringing large numbers of converts into the Church. He was 63 years at the time of his death.

**A Remarkable Missionary Lady.**—A remarkable woman died at Nairobi, Central Africa, on March 31, at the age of 64. Thirty years ago Alice Foxley went out to Africa as an Anglican representative of the Universities Mission. When she became a Catholic in 1912, her one desire was to continue her work. But there were difficulties to be overcome. Her private income was too slender, and as she was over 50 she was ineligible for a suitable religious Order. A friend, however, agreed to make her a sufficient allowance if she could get the Bishop's permission to work in British East Africa. The Bishop was glad of the opportunity, and gave her charge of a mission station under the "Black Fathers," which had been closed for lack of priests. Here she worked unceasingly for 10 years, teaching, doctoring, nursing, and baptising, living on the poorest native food, and rarely seeing Europeans. Several boys who were trained by her are now studying for the priesthood. Sometimes she was in danger of her life, especially when the natives had access to drink.

**Brother of the Great Irish Leader.**—The death occurred in Dublin on April 3, of John Howard Parnell, elder brother of the great Irish leader. He was born at Avondale, and was 80 years of age. He spent many years in America, and it was not until after his brother's death that he returned to Ireland and entered Parliament. He was elected for South Meath in 1895. In 1900 he again went forward, but when his nomination papers were lodged, the necessary deposit was not made, and his nomination was worthless. The late Mr. J. L. Carew was returned unopposed, and on his death in 1902 Mr. Parnell again sought election, but was defeated by Mr. D. Sheehy. In the same year he was elected City Marshal of Dublin. Over ten years ago he published a life of Charles S. Parnell. In 1907 he married Olivia Isabella, daughter of the late Colonel J. Smithe, 69th Regiment, and widow of A. Matier, J.P., The Grove, Carlingford. He was one of the founders of the Irish Forestry Society. He was a capable exponent of chess, and took part in several international contests. The only survivor of the Parnell family is now Mrs. Dickenson, sister.

**A Well-remembered Singer.**—There are very many Australians (says the Melbourne *Argus*) in whose affections Mlle. Dolores holds a warm place who will hear with pleasure that she contemplates returning to Australia and New Zealand towards the close of this year or the beginning of the next. An Australian friend, who visited her in Paris in April, writes that Mlle. Dolores is looking forward to seeing all her friends there again. She will probably go first to New Zealand, coming later to Melbourne, and will bring with her some charming modern French songs, as well as those others with which her name is so closely associated, notably old English works. Since she returned from Australia in July, 1920, Mlle. Dolores and her companion and life-long friend (Mlle. Vaudeur) have spent the greater part of their time at Dolores's home at Les Ronces, in the Department of Loir et Cher, a beautiful district in the centre of France. Mlle. Vaudeur had a serious illness soon after their return, and on her recovery Mlle. Dolores and she interested themselves in reviving the languishing church life of the village. They were chiefly instrumental in restoring the village church, which had fallen sadly into decay. Dolores also organised and trained a village choir, playing the organ herself, and

she did not leave the village until she had placed the church on a sound basis and arranged for the maintenance of the good work she had begun. From Les Ronces she and Mlle. Vaudeur came some months ago to Paris, where she found a great deal to interest her in a congress on Gregorian music, under the Cardinal Archbishop of Paris. Since then she has been practising and revelling in all the delightful music of which there is such an abundance in Paris, and, incidentally, renewing old friendships and welcoming many Melbourne and other Australian friends visiting the Continent.

**A Notable Convert.**—Dr. Josephine Letitia Denny Fairfield, C.B.E., who was called to the Bar at the Middle Temple by Lord Carson, as treasurer of the Inn last term, has, says a London correspondent, been received into the Catholic Church at Westminster Cathedral. Her conversion followed upon her call to the Bar, and she was admitted into the Catholic Church a few weeks ago. Dr. Fairfield, despite her girlish appearance, is one of the brainiest of the ladies who, since the profession was thrown open to them, have been called to the English Bar. Dr. Fairfield, who is the eldest daughter of the late Mr. C. Fairfield, has been assistant medical officer to the London County Council, since 1911. She was educated at Richmond High School, Edinburgh University, and University College, London.

**National Honors for French Catholics.**—The long list of Catholics who have been honored of late for literary and other eminence has just been increased by the French Academy, which has elected a priest, the Abbe Henri Bremond, who is given the seat in this illustrious assemblage left vacant by the death of Mgr. Duchesne, the great archaeologist and historian. The choice of the Abbe Bremond is looked upon as a happy one by French Catholics. He has done notable literary work, and has shown great admiration for Cardinal Newman. It has been said that few French writers have understood as well as he the great Cardinal's spirit and character. His principal work, which is not yet completed, is a voluminous history of religious sentiment in France from the reign of Henry IV. to the present time. This work interestingly deals with beliefs and sentiments illustrated by holy and heroic deeds. The volumes introduce the reader in an illuminating way to many saints. Six large volumes of this work have already appeared, and the others are in preparation. The French Academy has also elected as a member M. Jonnart, the French Ambassador at the Vatican.

**Notable Convert.**—A great sensation (says a Home paper) has been caused in German Protestant circles by the submission to the Catholic Church, a few weeks ago, of the Rev. Hans Huebner, rector of the most important Protestant church in Vienna. A distinguished scholar, Herr Huebner will now devote himself to literary work for the Catholic cause.

**Germany's Thanks for Assistance.**—Cardinal Michael von Faulhaber, Archbishop of Munich, who recently paid a visit to the United States, the object of his visit being to personally thank the people of America for the aid they had given the suffering people of Germany during the last few years. "I come on a mission of peace—not as a propagandist," he told newspaper men who interviewed him upon his arrival at New York. The Cardinal was met by members of the Mayor's committee of welcome headed by Mr. Murray Hulbert, President of the Board of Aldermen; Mgr. Joseph P. Dincen and Father Stephen A. Donahue, representing Archbishop Hayes; and Dr. Hans Heinrich Diekhoff, counsellor of the German Embassy at Washington. Subsequently his Eminence was driven to the residence of Archbishop Hayes.

◆◆◆  
We are given time by the second—a trifle at a time—to use it or cast it aside.

### ROSINA BUCKMAN.

Mr. Maurice D'Oisly writes:—"Miss Rosina Buckman and myself have derived the greatest benefit from the use of Fluenzol as a gargle." Mr. Percy Kahn and Mr. D'Oisly have suggested that Fluenzol and Q-tol (for Pianists' hands) should be available on the London market.

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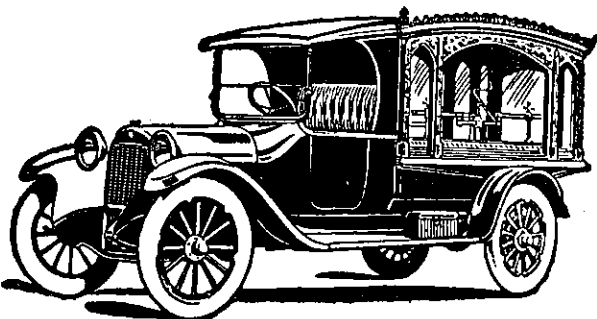
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## The Little People's Page

Conducted by Anne

My dear Little People.—

I must write only two or three words this time because I have such piles of letters that I must leave room for them. Would you believe that a dreadful thing is happening to some of our letters? Some of my little friends are not addressing their letters to me, and instead of getting nice fat letters all nicely sealed up in their own envelopes, I am getting some *already opened and read* by someone else. You know how disappointing that is, just like a second-hand letter. Now, Children, please address all your letters to "Anne," c/o *Tablet* Office, Dunedin. That is all, but that is my address. You will be pleased to see that our list is growing. Look at the names this week. I hope you will all send something, even if it is only sixpence. Do you know that I have had nearly 500 letters? Think how nice it would be if we could raise 500 sixpences even.—Anne.

### TAKAPUNA ORPHANAGE FUND.

Previously acknowledged, £1 2s 6d: Kathleen Butler, 10s; Eily Butler, 10s; Joyce Nicholson, 5s; Frank O'Regan, 2s 6d; Edmund Lynch, 2s 6d; Zoe Howarth, 2s; Frances Orr, 1s 6d; Jessie Orr, 2s 6d; Frances Scott, 2. Total, £3 0s 6d.

Dear Anne.—This is my first letter to the *Tablet*. I live in a pretty little town called Port Chalmers. I go to St. Joseph's Convent School. I am in standard two, I am nine years old. We had a card party to get wood and coal for our school fires. We had some nice music and a lovely supper and then the evening came to a close. We just had our term examinations. Now dear Anne I must bring this letter to a close and hence to write a long one next time. Your new friend, Jessie Perry, Port Chalmers. (Think that was a fine idea for getting fishing. Are you fond of music?—Anne.)

Dear Anne.—This is my first letter to you. I live in a small Sea Port. My father is a fisherman, there are a great many fishermen here. We get the *Tablet* weekly. I like reading the Little People's Page. I will close now. Your new friend, Nancy Perry, Port Chalmers. (Nancy dear you must write in ink, not pencil. Will forgive you this time as it is your first letter.—Anne.)

Dear Anne.—I wonder if this is the first letter you have had from Hawera. My home is at Orakeho but I stay in Hawera and go to the convent school. I am eight years old and in standard I. Sister Martini teaches me and she is very nice. My cousin Jack Joyce has just started school and stays with us. We have good fun together. I hope you will have me for a little friend. I am sending you five shillings for the Takapuna Orphanage Fund. I hope you will have a lot of money for the orphanage. My mother's name is Anne. Love from Joyce Nielson, Hawera. (Thank you Joyce for your gift. Yes, I think you are my first Hawera friend. Give my love to your mother.—Anne.)

Dear Anne.—I am sending you 2s 6d for the "Little People's Orphanage Fund," because I would like to help to build a new home for the orphans. Since I wrote to you last I have been promoted to Std. III, and I like it fine. There are four in my class, and I am the only Catholic going to our school. I like the *Far East*; do you Anne? My aunt, Mother Clare, sends them to me every month. We live quite near Woodside Bush. It is nice there in summer, and a lot of people go there for picnics. We drive to Outram to Mass every fortnight. It is cold here now, snow on the hills, but the flood water is nearly all gone from the plain. Your little friend, Edmund Lynch, Woodside, West Taieri. P.S.—I am 7 years and 4 months old.

(Thank you for your donation Edmund; glad you are getting on well at school. Yes, I like the *Far East* very much.—Anne.)

Dear Anne.—For the Orphans—2s 6d enclosed. From Frank O'Regan, St. Bathans, Central Otago.

My dear Anne.—I was so pleased to see my letter in the *Tablet*, and Kathleen O'Reilly one of my mates at school told me, she saw it too. We had two half holidays and one whole day for the show; it was very wet and cold dear Anne, but such a lot of people went to it. I went with my two sisters, and we had a ride on the merry-go-round. My mummy is sick in the Hospital, and yesterday Daddy took my two sisters and myself to see her. I would like to join the Little People's Orphanage Fund, and I enclose two shillings toward the fund, dear Anne. Good-bye dear Anne, with best love from your little friend, Zoe Howarth, Palmerston North. P.S.—My answer to your sum is 119 sheep.

(Thank you Zoe for your donation. I hope your mother is better now. Your answer is wrong but if you watch you will see that someone guessed it right.—Anne.)

Dear Anne,—I was pleased you approved of my plan and I hope we collect a lovely surprise packet for the Bishop. Well Anne this is my donation to it. You will hear from me soon again with a surprise. Your friend, Henry Campbell, Albury.

(Thank you Henry for your donation, I put your name on the list last week as I knew you would come up trumps. Am terribly excited about the secret.—Anne.)

Dear Anne,—I would like to be one of your little friends. I will be ten years on the 29th of June. Don't you think I am a lucky girl to have the Sacred Heart and SS. Peter and Paul for my protectors. I am in Std. III. I play basket-ball at school. Last Tuesday we went to play against Fairlie we won by six points. I learn music and I like it very much. I just got a new piece, "Fairy Boating Song." I have three sisters and two cousins who always live with us, as their mothers is dead. The boy is at St. Bede's College, the girl is just six years old. One of my cousins just went to Sydney to be a nun. She will receive her Habit next Sunday. I am sending you 2s 6d for the Orphans. I worked hard for it, and I hope you will receive enough money from your little people to build the orphanage. I must close now dear Anne, with best wishes from your new friend, Jessie Orr, Waitohi.

(Thank you Jessie for your donation, we are getting on nicely but I hope a lot more children will go through their money boxes. How did you earn the half-crown?—Anne.)

Dear Anne.—It is a long time since I wrote to you so I think it is time I wrote again. I have also asked my sister to write to you this time. We have not been having very nice weather here lately. It is very cold to-day. With love from your little friend, Eily Butler, Waipawa. (Yes, it is ages since you wrote Eily, thank you for your donation. I thought the sun always shone in Hawke's Bay, fancy you being cold.—Anne.)

Dear Anne.—I thought I would like to join your L.P.P. I am eight years old and in standard 2. I go to the Wai-Koi-Koi school, about two miles from our place. There is no convent here. We have a farm at Pomahaka, 25 miles from Gore. My brother and I made our first Holy Communion last Sunday. We drive seven miles to church at Tapanui once a month. My brother and I are sending a little donation for the Orphan Fund. I think it is a good plan to send help for the little orphan boys. My birthday is on the fourteenth of February. I have two brothers and one sister. I will close now dear Anne, and say a prayer for me. Your little friend, Frances C. L. Scott, Pomahaka. (Thank you Frances for your donation. Pretty cold driving to church these mornings, isn't it?—Anne.)

Dear Anne.—This is my first letter to you. I would like to become a member of your "Little People's Page," as my sister and I take great interest in reading the letters. I am twelve years old and I am in standard five. I stay with my grandpa and auntie and I go to the Convent school. I have three sisters and two brothers. Dear Anne please find enclosed one pound towards the "Little People's Page"—ten shillings from my sister Eily, and ten shillings from myself. Your new friend, Kathleen Butler, Waipawa. (Glad to welcome you Kathleen, thank you for your gift. Do you like living in Waipawa?—Anne.)

Dear Anne.—This is my first letter to you. I live in Oxford and go to the Oxford School. I am 12 years old and I am in Std. 4. There is no Catholic school here so I have to go to a State School. My brother goes to St. Bede's College, Christchurch. He is 14 years old. I am very fond of animals. I have a pony called Comedy. I have also a goat named Billy, a couple of dogs and some cats. My father has a farm and I help him sometimes. I harness my goat up in a cart and you may have seen a photo of me and my goat-cart in the Christmas number of the *Sun*, at Christmas. We get the *Tablet* here and I like reading Anne's page. I also find it pleasant to read the smile-raisers at the back, and always rush to get the *Tablet*, when it comes, to read them. As this is the month of May I have an altar dedicated to "Our Lady" in my room. I want to become one of "Anne's Little Folk" and would like to see my letters to Anne in print. We had a mission here at Easter time. Well dear Anne I am afraid that I will be taking up too much space in the paper. I hope to be one of your good little folk and wish your page every success. Your new friend, Desmond Cook, Oxford. (No Desmond, I didn't see you and Billy in the *Sun*. Glad you want to join us and hope you will write again.—Anne.)

Dear Anne.—I have not written to you before, but I now desire to join your little band. I go to St. Patrick's Dominican Convent School, as you will see from the heading. I am 11 years of age and in Std. 5. We have a very nice library in our school, as Sister has just brought us some nice books. We may take a book every Friday evening after school. Recently we had a flood, but it was not as bad as that in Dunedin; some of the people took their carpets up, fearing the flood would reach their houses during the night. I am living with my auntie, as there is no school where my home is (Miller's Flat) and mother and father wish me to be educated at a Catholic School. Well dear Anne I will close, hoping to see this published soon. I remain, your little friend, May Sheehy, St. Patrick's School.

(Are you fond of reading May? I think you must be. You were lucky not to be flooded out as poor Dunedin was. Write again.—Anne.)

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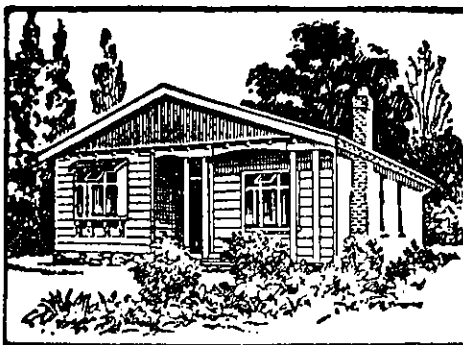
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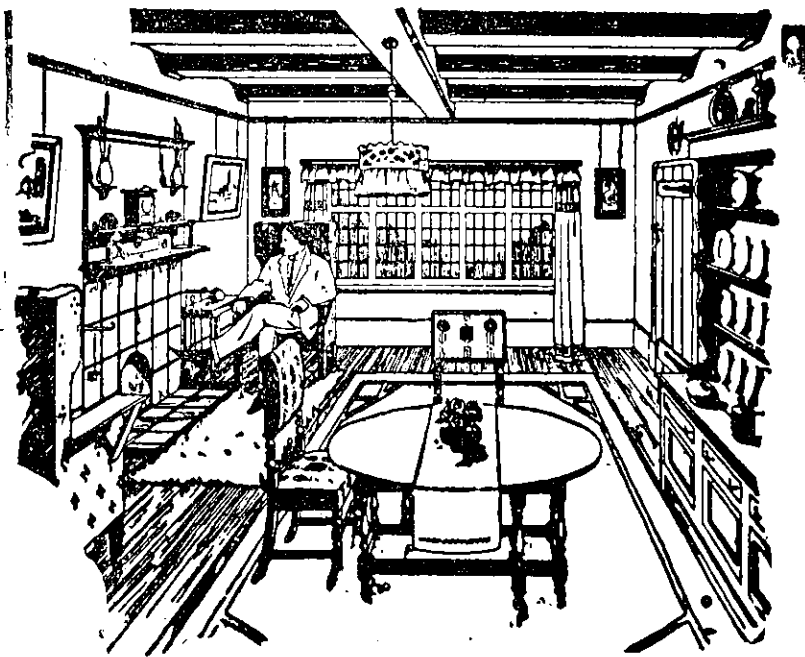
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# Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

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

The first is, that in bestowing this favor upon us, Almighty God, out of His pure goodness and predilection for us, gave us the preference to an infinite number of others, whom He could have produced to being instead of us, but who never were, and never will be, brought to light. The infinite wisdom of the Creator saw from all eternity in the most distinct order, all that innumerable multitude of human creatures, which it was possible for His Almighty power to create, and being resolved according to the views of His incomprehensible providence, to give existence only to a determinate number, He was pleased to make choice of us to be of that happy number, leaving all the rest in an eternal nothing! How highly favored are we by this election! What singular privilege is here shown to us! The question was the bestowing of one of the greatest of favors: the number of those who were capable of receiving it was infinite; none of them had the smallest merit which could entitle them to a preference; all were upon a perfect equality; all were equally nothing. Why then exclude such infinite numbers, and favor us? why give us the preference to them, who were all equally deserving? No other answer can be given to this question, but because it was the goodwill and pleasure of God to do so: it was the sole effect of His love for us, to prefer us to so many thousands. But how greatly does this predilection on the part of God increase our obligation to Him? What an immense favor was done to Noah and his family when they were saved from the common destruction in which all the rest of mankind was involved? How great was the predilection shown to Lot, in delivering him alone from the dreadful perdition to which all his fellow-citizens in Sodom were condemned? How great then the love shown to us by Almighty God, in bringing us to *being*, preferably to so many others, and extricating us from that eternal nothing in which millions of possible creatures must remain for ever? Especially when we reflect that Noah and Lot were good men, friends and servants of God, unstained by the crimes, which brought such a judgment on the others; but we had no kind of merit, no claim, no title on our part, which could in the smallest degree move God to give us the preference.

The second consideration on this matter is this: that instead of having any merit on our part to move God to prefer us to others, and bring us into *being*, there were the strongest reasons against it: to wit, the numberless crimes and injuries which we have committed against Him since we had our *being*; the abuse of that free will with which He has adorned us, and which is the highest ornament of our nature; and our unparalleled ingratitude in making use of our very numbers, powers, and faculties, and of the numberless benefits He has bestowed upon us, as so many arms by which to affront and offend Him. All this He foresaw distinctly before He created us, yea, He saw it from all eternity, for the works of all flesh are before Him, and there is nothing hid from His eyes; He seeth from eternity to eternity, and there is nothing wonderful before Him" (Eccles. xxix. 24). Yet nothing of all this was able to hinder the effects of His predilection for us. "I see," says He, "the injuries such an one will do if I create him. I see the abuse he will make of all his faculties both of soul and body, to My dishonor; nevertheless let My goodness triumph over his ingratitude. I will create him preferably to others, though I know that many of these others would be more faithful and grateful to Me." Here we see a prodigy of love indeed beyond all example, and which, if we have any feeling in our heart at all, cannot fail to melt it down in affections of the most sensible gratitude towards so merciful and bounteous a Father. Add to all this, in the third place, that He not only gave us our *being*, for once when He first made us, but He continues to renew the same gift every moment of our existence by His continual conservation, without which we should, if left to ourselves, in an instant return to our original nothing; and though our daily sins against Him justly deserve that He should abandon us and reduce us again to non-existence, yet His infinite goodness still bears with our infidelity, and keeps us in being, to give us time and place for repentance.

Lastly, He not only preserves us in *being*, but He continues also to preserve all our senses, powers, and faculties, and to co-operate with us in every, even the smallest

use, we make of any of them; for as without His conservation we could not subsist one moment in being; so without His continual co-operation we could not move hand nor foot nor tongue, nor use any one of those faculties He has given us; for "It is He who giveth to all, life and breath and all things," and it is "in Him we live and move and have our being" (Acts xvii. 25, 28); and therefore the prophet Isaiah says to Him, "Lord, Thou hast wrought all our works for us" (Is. xxvi. 12). What stupendous goodness is here again displayed! What a total dependence have we upon our God! What a faithful and assiduous assistance does He give us. But what return of gratitude do we owe to Him for it!

If now, in the *second place*, we leave this little world of our own *being* and take a view of the great world around us, what amazing effects of the infinite goodness of God towards us, do everywhere present themselves before us! wherever we turn our eyes we find the footsteps of His love, every creature we perceive about us is a proof of His goodwill to us; every creature co-operates to our service, to supply our wants; to relieve our necessity, or to afford us some convenience or comfort; and every one of course displays the beneficent hand of God in having created us for that purpose. The heavenly bodies, in their unwearied circuit, enlighten our daily habitation, and were created to shine in the firmament of heaven, to divide the day and the night; for signs and for seasons, and for days and for years" (Gen. i. 14). Who can enumerate the numberless benefits we reap from the fire, the water, and the air? What innumerable services do we receive from the earth, both in the vast variety of plants, and herbs, and fruits, and trees which it produces on its surface, and the manifold treasures of useful minerals it contains in its bowels? What shall we say of the living creatures about us, which yield us food and raiment in such variety and abundance, and labor and toil in any way we please both for our service and pleasure? All these things the goodness of God created for the use and service of man; whom "He set over the works of His hands; He subjected all things under His feet, all sheep and oxen; moreover the beasts also of the field, the birds of the air, and the fishes of the sea, that pass through the paths of the sea" (Ps. viii. 6); that all might contribute to his happiness, and convince him of the unbounded extent of the Divine goodness towards him. Let us open our eyes and look around us, and see if there be any one thing we have occasion for, but He has provided for us. What delicacy of love has not our good God shown us even in the minutest things? What gratitude and love ought we not then to return to Him for such unmerited goodness.

## Wedding Bells

WALSH—COONEY.

The wedding was solemnised on the 27th ult. at the Church of the Blessed Sacrament, Gore, by the Very Rev. Father O'Donnell (who also celebrated a Nuptial Mass), of John Joseph, eldest son of Mr. and Mrs. P. Walsh, of Menzies' Ferry, and Annie Maree, youngest daughter of Mr. and Mrs. L. Cooney, of Brydone. The church was appropriately decorated by friends of the bride. The bride entered the church on the arm of her father, and was becomingly attired in a beautiful cream coat frock daintily tucked and hand-embroidered. She also wore a white satin hat with white ostrich feathers, and a white fox necklet, and carried a bouquet of white chrysanthemums and winter roses, relieved with similarly-colored streamers. Miss Kathleen Cooney (sister of the bride) as bridesmaid, was dressed in a cream frock and black picture hat. She carried a bouquet of heliotrope chrysanthemums and white streamers. The bridegroom's brother (Mr. J. R. Walsh) was best man. Mr. P. Brennan played the "Wedding March" as the bridal party left the church. The bridegroom's gift to the bride was a brown fur coat, and to the bridesmaid a "Nellie Stewart" bangle. The bride's gift to the bridegroom was a travelling rug, and the best man received a dressing case. After the ceremony, a company numbering well over 70 partook of an excellent breakfast at the Cosy Tea Rooms, where the usual toasts were duly honored. The newly-wedded couple, who were the recipients of many useful and valuable presents, including cheques, left by the afternoon's express for the north, the bride travelling in a nigger brown gabardine costume, trimmed with fur and embroidery to match. A smart toque and footwear of a similar color were also worn. In the evening Mr. and Mrs. P. Walsh entertained a large number of friends at a social at their home at Menzies' Ferry.

[A Card]

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## W. F. Short

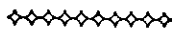
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## IRISH NEWS

### FREE STATE FILMS CENSORSHIP.

On the motion of Mr. O'Higgins, Minister for Home Affairs, a second reading was given recently to the Censorship of Films Bill in Dail Eireann. The Bill provided for the appointment of one official censor, with an appeal to an honorary board of five censors. An appeal from the official censor would only apply at the instance of the film renter, who might consider himself aggrieved by reason of a particular picture being refused a certificate. No appeal lay on behalf of the public. All pictures exhibited in public would first have to pass the censor. With the exception of initial costs there would be no permanent charge on the public funds. All subsequent expenses would be defrayed by fees imposed on the film renters.



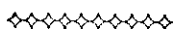
### IRISH EMIGRATION SHOWS REDUCTION.

Last year 21,100 emigrants left Ireland. This number contrasts with 44,396 in 1913, the last year before the war, and with 26,056 in 1921.

To arrive at the effect of these figures on population statistics, return emigration or immigration should be taken into account. Former emigrants to the number of 5439 returned last year to resettle in Ireland. This was 1000 more than in 1921 and 511 less than in 1913. The net emigration last year was therefore 15,660, as compared with 38,556 in 1913 and 21,595 in 1921.

Eighty-four per cent. of Irish emigrants sought their future in the United States. Only 13 per cent. went to the British Dominions. Two out of every three emigrants were between 20 and 30 years of age, and women outnumbered the male emigrants by 54 per cent. These statistics relate to emigration from Ireland to countries outside Europe. Emigration from Ireland to the Continent is negligible.

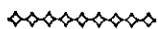
Irish emigrants to Canada are mostly Protestants. Those going to the States are mainly Catholics.



### IRISH TEACHERS IN SCOTLAND.

Mr. T. P. O'Connor having inquired whether the Solicitor-General for Scotland was aware that the Scottish Education Department are asking a number of Irish teachers in Scotland to resign, what was the reason for this step, seeing that they are fully qualified, and what compensation would be given to them if their years of training and service in Ireland are not taken into consideration in computing their salaries and pensions.

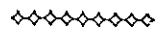
Mr. F. C. Thomson writes, in reply, that in Scotland the appointment and dismissal of teachers rests with the education authority or other managers, and not with the Scottish Education Department. The Department's duty was to satisfy themselves as to the adequacy of the staff provided. In this connection he was not aware that they had refused to accept any fully-trained Irish teacher who had taken the necessary steps to acquire a qualification under the Scottish regulations. But if the hon. member had knowledge of any particular cases he would be glad to institute inquiry on receiving the necessary particulars.



### THE FEIS CEOIL: SIR RICHARD TERRY AND DISTINCTIVE QUALITY OF IRISH SINGERS.

Sir Richard Terry, organist and conductor of the Catholic Cathedral, Westminster, who has been adjudicating at the recent Feis Ceoil in Dublin, said undoubtedly there was a distinctive quality which distinguished Irish singers from others. That characteristic or distinction was particularly evident in the tenor voice. Irish tenors have a quality which cannot be mistaken. They have also the gift of singing in tune, but there is a great tendency to nasal singing. That seems to be a characteristic fault. I must say something about these tenors and sight reading. I was greatly amused by the performances of the tenors when presented with the sight-reading test. They were

so nimble-witted. Many of them, obviously, knew nothing of sight reading, but they were not to be beaten, and started off boldly to sing, improvising notes which had no resemblance whatever to the test piece before them. Generally speaking, he said the difficulty with all the singers seemed to be their unwillingness to "grind." They are all desirous of getting to the top, but are reluctant to do the steady practice and grinding so necessary. They all want to become great singers at once.



### IN HONOR OF THE BEATIFICATION OF THE LITTLE FLOWER.

A Dublin message under date May 24, says:—

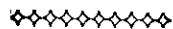
Special ceremonies of thanksgiving in connection with the beatification of the Ven. Teresa of the Child Jesus and of the Holy Face, known throughout the world as "The Little Flower," were recently held in Dublin.

These ceremonies gave fervent expression to the joy of members of the great Carmelite Order for the new glory which has come to it through the recent beatification of Ven. Teresa. They also gave solemn thanksgiving to God for this happy event.

Special observances were conducted at the Carmelite Church on Clarendon Street. Great numbers of people came to the church for the devotions of the occasion, and the scene was one long to be remembered. A painting of the Little Flower was exposed in a beautiful shrine, which was appropriately decorated for the occasion with roses and lights. During the day throngs of people came to kneel before it and to ask the prayers of the newly beatified.

After Vespers in the evening a special sermon was preached by Rev. Father Malachy, O.D.C., of Gayfield, Donnybrook, and then solemn Benediction was given by the Very Reverend Father Provincial. The "Te Deum" was sung.

Much interest has been created among Irish clients of the Little Flower by the announcement that the Carmelite Fathers intend to erect in their church a beautiful oratory in her honor. Some time ago architects' plans for this were obtained, and it is reported that the work is to be carried on immediately. It is hoped that it will be completed in time for a Solemn Triduum to be held in this church about the end of September.



### THE WHITE CROSS.

The work of the Irish White Cross needs no commendation to our people (says the *Dublin Weekly Freeman*). That work lives as a fragrant memory in the minds of this generation, one of the few gleams of light in a woefully black chapter of our history. But it is fitting that a permanent record should exist of a great and fruitful enterprise, and this has now been achieved by the "Report of the Irish White Cross," prepared for the Managing Committee of the organisation by Mr. W. J. Williams, and issued in a handsome volume by Messrs. Martin Lester. The Report is a historic document, all the more impressive for the restraint with which it presented, and for its insistence on plain facts instead of eloquent rhetoric. To students of Irish affairs it will be invaluable for the light it throws on the tragedy of the Terror, but it will be cherished by the nation as a whole as an example and an inspiration. The White Cross Society is a standing proof of the fact that, deep as are the lines of social, political, and religious cleavage in Ireland, they do not prevent co-operation between men and women of good-will for national purposes. Its members who were representative of practically every political and religious section, "devoted themselves to the humanitarian work," as the Report puts it, "unhampered by their private views on the issue in the Irish conflict. As private citizens they differed fundamentally on that issue; in their corporate capacity their sole function was to work for the relief of their suffering fellow-countrymen."

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## Memory of Great Irish Leader Recalled

BISHOP FOGARTY'S TRIBUTE TO THE LATE  
GENERAL MICHAEL COLLINS.

On the approaching anniversary (August) of the death of Michael Collins, the well-beloved leader of the Irish people, we recall the touching words of Dr. Fogarty, Bishop of Killaloe, on the nation's loss:—

Words of glowing eloquence fell from Most Rev. Dr. Fogarty in an interview regarding the loss of General Collins. "He was big in all aspects, save resentment," declared his Lordship, who likened the dead Commander-in-Chief's life-work to that of Joan of Arc.

### The Heart of a Lion.

Dr. Fogarty began by saying the death of General Collins was to him an intense sorrow. "I cannot think of him," the Bishop said, "without emotion. His personal charm was irresistible, like his high, commanding powers. He was made by nature to conquer and to rule. In him the brave and tender, the gentle and the strong were richly and beautifully blended. He had the heart of a lion, and yet was as soft as a child. Had he lived in the Middle Ages he would have been a *coeur de lion*, a knight of endless and dazzling romance.

### Noble Nature.

"He was big in all aspects of his character, save one, and that was resentment, of which he had none at all. I never heard him say a bitter word of the English, even in the blackest days of the Terror, nor of his unnatural enemies in this disgraceful conflict.

"General Collins' last words, 'Forgive them!' are pathetic, but they are so like his noble nature. I need not speak," Dr. Fogarty continued, "of his manifold abilities, his resourcefulness, quickness of decision, and indomitable will. His almost incredible achievements in the short spell allotted to him will be an emblazoned witness to the world and time.

"It seems but a day since he burst on the Irish stage like a youthful Samson, almost a boy, with his white face, royal mien and jet black hair; and in three years he transformed Ireland by his titanic energy, forcing England to relax her powerful grip on Ireland, and winning for his country a triumph which Hugh O'Neill in his hey-day never dreamt of.

"Had he fallen at the hand of an external enemy, we could have borne it, but that such a rich and bounteous nature, such a triumphant and romantic battler for Ireland's cause, such a glory of our race and nation, such an idol of the people should be slain by a spiteful faction of our own countrymen is a chagrin, a bitterness and a shame too heavy to bear.

"They are not men who shot the noble life away from behind a hedge.

### Never Such Tears.

"Inevitably we recall the history of Joan of Arc. She appeared suddenly, did her work for France, and disappeared almost in a day, burned to death by some of her own countrymen.

"It seems to be God's way, but the flames that extinguished the heroine's life did not destroy her work. So will it be with Michael Collins—the work he did is indestructible; he gave us more than Orleans.

"Sooner or later," continued his Lordship, "and the sooner the better, the people will get going in earnest, and when they do, they will make short work of the wreckers. Then will the heroic figure of General Collins tower high in glory, while they who contrived his death lie buried in shame.

### Grave Lined With Hope.

"But, meanwhile, it is heartrending to witness the sorrow of the people. He was their idol, their ideal hero. His death, and the manner of it, has left them inconsolable.

"Never was such a flood of tears rained on an Irish bier, never have the Irish pipes wailed so piercingly for a stricken chieftain as they will when General Michael Collins, maker and leader of Ireland's victorious army, the hero of so many thrilling episodes, the trusted standard bearer of Ireland's hopes and fortunes, that gained for himself and her the admiration, one might say, of all the

world, will be laid to rest beside President Arthur Griffith in Glasnevin.

"But," the Bishop concluded, "let the people dry their eyes; that grave is lined with Christian hope. As sure as Michael Collins will rise again from the dead on the Last Day, so sure will the Ireland he lived and died for rise, and rise soon, please God, from her present woes to peace and prosperity."

## Bazaar and Queen Carnival at Marton

The financial results of the bazaar and queen carnival, held in the Marton Town Hall from the 12th till the 15th June, inclusive, to provide funds for the enlargement and improvement of the local Catholic church, were highly gratifying, the gross takings being £725 and the expenses £63 (writes a correspondent). The success of the undertaking was largely due to the ladies who worked hard at the various well-stocked stalls. The queen contest between Marton and Turakina candidates occasioned considerable interest, the result being eagerly awaited. The final numbers gave Turakina the place of honor, Marton being a close runner-up. The arduous duties of secretary and organiser were ably carried out by Mr. T. E. Haughey, in conjunction with Mr. A. O. Scott who also attended to the entertainment programmes. The concluding function—a coronation ceremony followed by a fancy dress social—is to be held in about a month.

## Hibernian Society, Christchurch

(From our own correspondent.)

The quarterly meeting of St. Patrick's branch (No. 82) of the H.A.C.B. Society, was held in the Hibernian Hall, on Monday evening, the 25th ult., Bro. E. Fitzgerald, B.P., presiding over a large attendance. The report from the sick visitors (Bros. M. Walls and T. P. O'Rourke) was received, and sick allowance (£21 1s 8d) was passed for payment. A considerable amount of correspondence was dealt with; a remit from St. Mary's branch having reference to a proposal to provide a trophy for competition in card games being passed on to the management committee. Referring to the celebration in September of the jubilee of the branch, the president mentioned the assistance promised in this connection by the members of St. Matthew's (ladies) branch, and urged all interested to advance the preparatory work. Five nominations for membership were received, and accounts amounting to £138 15s were passed for payment. The next meeting will be the half-yearly one, at which the election of office-bearers for the ensuing term will be held. At the invitation of St. Patrick's branch, a party representing the New Headford branch of the society came to Christchurch on Tuesday evening, the 26th ult., to play a euchre match against the former, the visitors winning by 98 points. The president of St. Patrick's branch (Bro. E. Fitzgerald), in extending the usual greeting to the visiting brothers, complimented them on their win, and referred to the happy relations existing between the two branches. The district deputy (Bro. Grimes), in endorsing the remarks of the president, presented the New Headford branch with a framed photographic group of those in attendance at the recent triennial meeting held in Christchurch. Bros. John Doyle, B.P., and Reardon replied on behalf of the New Headford branch. Entertaining items were given during the evening by Bros. S. and H. Doherty, A. Turner, S. Jamieson, L. Cecil, J. Sweeney, and Allen, Bro. McMeamin being accompanist.

St. Mary's branch H.A.C.B. Society held a euchre party in the Memorial Hall on the 27th ult. The proceeds are to be devoted to the school funds. The function was a complete success.

I'm an "Alice in Wonderland" sort of girl  
With a wonderful lesson to learn,  
I've bobbed my hair, I'm "warming a chair"  
In the ruck of a Tivoli turn.  
I sing myself hoarse in the chorus, of course—  
'Tis a terrible strain to endure.  
Before an encore, while they're yelling for more,  
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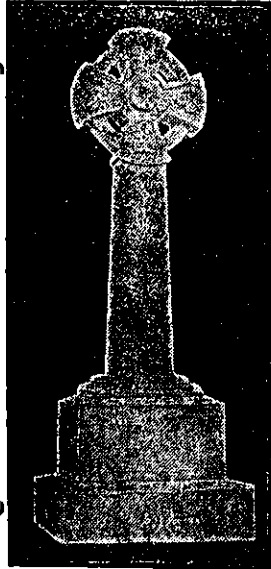
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"The treatment," says a reviewer, "is very discursive, and wanders over many wide fields; and is full of side-lights, historical and philosophical and other. The course is consecutive and in logical order: belief in God, conscience, and the immortality of the soul. Then revelation and the Church. Then the Church historically and doctrinally considered. Then the Church's relation to the sects. Then the distinctive Catholic doctrines which separate her from the sects; ending in conviction all round and reception into the fold."

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## Catholic World

### POPE'S INTEREST IN SEAMEN'S WELFARE.

After spending two months in Europe, for the purpose of furthering the apostolate to Catholic seafarers, Professor W. H. Atherton of the Catholic University of Montreal, has returned to Canada. Dr. Atherton has given a great deal of attention to administrative methods in the chief educational and civic centres in Europe.

While Professor Atherton was in Rome he had the privilege of a private audience with his Holiness, who showed a particular interest in the works in which Dr. Atherton is engaged, particularly in the club for sailors at Montreal, of which the Professor is manager. Dr. Atherton is also one of the Vice-Presidents of the Apostleship of the Sea, and he received from the Holy Father a special message for the members of the Glasgow society, which has already been approved by the Holy See for its work on behalf of the spiritual interests of Catholic seafarers.

"I want you to go back," the Holy Father said to Dr. Atherton, "and tell every worker, and all those in sympathy with the work, that I send my personal blessing to each one of them, not only generally, but individually."

"And," added his Holiness, "don't forget the sailors themselves."

The Apostleship of the Sea has its headquarters in Great Britain, but the society is international in its scope, and is operating at many centres abroad. Its ship visitors are at work in France, Italy, Belgium, South America, and Canada.

Of the 600 seamen's institutes throughout the world, only about 12 are Catholic, and apart from active naval service, there is not a single priest devoting the whole of his ministry to the seamen. So that Catholic sailors, cut off from the ordinary parochial organisation of their Church, stand in special and urgent need of this apostolate. The headquarters of the work are at 32 Hill Street, Andersonston, Glasgow, where the Hon. Secretary may be addressed.

### INTERESTING ANNIVERSARIES.

Two interesting religious anniversaries of great historical importance fall this year, one of which has been celebrated. This is the 503rd anniversary of the first religious professions made in the Abbey of Syon. Syon, of course, is no more. Henry VIII. saw to that: for he not only put the abbey chaplain to death, but drove out the nuns and gave their home to the Duke of Northumberland. A vast and dreary mansion stands by the Thames at Isleworth, on the site of ancient Syon. It is a heavy burden to its present owner, the Duke of Northumberland, who has rented it furnished to a prosperous picture dealer from Paris.

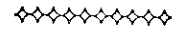
But the nuns of Syon still exist, and their community retains an unbroken link with the first community founded by the Plantagenet kings. At their abbey at Chudleigh they still possess the key of old Syon and a little statue from the chapel. Nor are the nuns forgetful of benefits: for they still have celebrated the annual Masses for Henry of Agincourt, though the endowments for the Masses were centuries ago swept into lay pockets.

The second anniversary, which takes place later in the year, is the 700th anniversary of the founding of the Dominican monastery in Holborn. All traces of the site vanished centuries ago, indeed, the chief foundation of the Dominicans in London was at Blackfriars, on the site of which the publishing office of the *Times* now stands.

But when Friar Gilbert of Fresney and his 13 companions first landed in England, where they were sent by St. Dominic seven centuries ago, they came on from Canterbury, where they had been favorably received by the Archbishop, Cardinal Stephen Langton, and stopped at London on their way to Oxford. The Earl of Kent gave them land at Holborn, and here a small house was founded, though it does not seem to have existed for long.

It is interesting to know that St. Dominic was an English parish priest, though he never visited his benefice.

The Pope of his day, who had the patronage of the benefice, appointed the Saint as Vicar of St. Oswald's, at Nostell in Yorkshire.



### SLOVENE CATHOLICS TO HOLD CONGRESS.

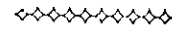
During this coming summer the fifth Slovene Catholic Congress will be held at Laibach, or Ljubljana, as it is called in the Slovene tongue (says *Catholic News Service*, London).

The first of these congresses was held in this town in 1892. It marked the beginning of a new era in the social and economic life of the Slovenes. For there were then founded the different Catholic organisations destined, on the one hand, to protect the people, and more particularly the peasants, from the grip of usurers. At this time were started certain co-operative societies. On the other hand, there came into being organisations for the intellectual, religious, and moral welfare of the young Catholics—Catholic clubs, for instance, and societies for university students.

The second congress was held at Laibach in 1900, the third in 1906, and the fourth in 1913. Their object was to complete and perfect the different enterprises begun at the 1892 congress.

The forthcoming congress will occupy itself with present-day problems. The war and its outcome have brought about a new state of affairs, religious, political, social and economic, all entirely different to pre-war conditions. There is need for a new orientation in the religious, social and political life of the Slovenes, and it is these problems that will be tackled this summer.

All the preparatory work is now going on. Commissions have been appointed for each section, charged to study and prepare the various resolutions that will be submitted to the congress.



### DEDICATION OF POSTULATE OF SOCIETY OF MARY.

Much interest (says the *Brooklyn Tablet* for May 26) is centring around the dedication of the postulate of the Society of Mary, known as Marianist College, at Beacon, N.Y., on May 30. This newest foundation was inaugurated only last summer to receive aspirants for membership in the Society of Mary. On July 25, 1922, it opened its doors to 28 young men from New York, Brooklyn, Philadelphia, Washington, and Baltimore.

Marianist College is snugly nestled on the east bank of the Hudson, which, at Beacon, slopes gradually from the river's edge to the foot of Mt. Beacon, a Revolutionary War landmark. The postulate is ideally located for its purpose. It enjoys the advantages of modern city conveniences and of seclusion from distractions. The natural beauty of the property and the healthfulness of this region exercise their cultural, stimulating, and strengthening effects upon soul, mind and body.

Until lately the postulants at Marianist College were accommodated in a frame building arranged temporarily to answer their needs. The construction of a modern building was immediately begun, and has been completed and equipped. In it are offices, study hall, club room, class rooms, laboratories, dormitory, wardrobe, baths, and heating installation. All the apartments are lightsome, roomy and airy. The chapel and dining room are located in another building.

Young men who feel attracted to the religious life as teachers, and desire to consecrate themselves and their services to God in the Society of Mary, enrol at Marianist College, Beacon, N.Y. Here they receive their preliminary religious and vocational training. When they have completed the required course of studies, they are admitted to the novitiate, where for a whole year, they intensify in religious formation. Then follows their normal school and college education.

The Society of Mary to-day counts 600 members, priests and Brothers, educating 20,000 Catholic youths in 20 arch-dioceses and dioceses of the United States and Canada. It studies and assimilates the best methods of instruction, and its members are found in the advance line of march to educational improvement. Every year some members are sent to Universities at home and abroad to specialise according to their aptitudes. The National Catholic Educational Association numbers Brothers of Mary among its faithful and efficient laborers.

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# Domestic

By Maureen

## Cake Without Eggs.

The following is an excellent recipe for a fruit cake without eggs:—1lb flour, ½lb butter, ½lb sugar, ½lb currants, 3oz candied peel, ½ pint of milk, 1 teaspoonful ammonia or carbonate of soda. Put the flour into a basin with the sugar, currants and sliced candied peel; beat the butter to a cream, and beat these ingredients together with the milk. Stir the ammonia (or soda) into 2 tablespoonsful of milk, add it to the dough, and beat the whole well until everything is thoroughly mixed. Put the dough into a buttered tin, and bake the cake from 1½ to 2 hours.

## Honey Pudding.

4oz of honey, 6oz of soft breadcrumbs, 1 small lemon, 2 eggs, ½ a teaspoonful of ground ginger, 1oz of butter, 1 gill of milk, 1oz of flour. Stir the honey and breadcrumbs in a basin, cook the flour in the milk, and add to the above. When well mixed add the grated rind of half the lemon, the ginger, and the yolks of 2 eggs. Beat up the mixture for some minutes, butter a plain pudding mould, and add the remainder of the butter to the above mixture, whisk the whites of eggs to a stiff froth, and mix all together gently. Three parts fill the mould with the mixture and steam from 1½ to 1¾ hours. This makes a delicious pudding, served hot with a suitable sauce or syrup.

## Household Hints.

A safety-pin makes a good bodkin if you have lost yours. Simply clip it through the end of a piece of tape or ribbon.

Take an ordinary table knife and cut the blade with the scissors as if you were cutting out material. This sharpens the scissors very quickly.

Ordinary linen buttons can be made quite ornamental for a blouse if you dye them with a dye to match or contrast with the material.

When pressing the seams of a thick skirt, rub a little soap down the seams, using it dry, and then iron. This keeps the seams beautifully flat.

When sewing buttons on a home-knitted jersey, put a large button in front and a small pearl button at the back. This saves the woollen coat from getting torn when there is a drag on the buttons.

To clean bottles, cut a raw potato into small pieces, and then put them into the bottle with a teaspoonful of salt and two tablespoonsful of water. Shake well together until every mark is removed.

## Take Care of Your Eyes.

A poet once declared that the eyes were the windows of the soul. Whether in these materialistic days people own to having souls or not is the question.

No one, however, will deny that beautiful eyes are envied any woman, who is lucky enough to be thus gifted by Nature, yet it is extraordinary how few people take care of their eyes.

Although shape and color are unalterable, much is possible to add brightness to the eyes, and their expression can be controlled to a great degree.

Very few people take the trouble to give the eyes a bath each day, yet this simple practice will do much to keep them clean and bright and rest them after they have been much used.

Get an eye-bath from the chemist and use either tepid water or, better still, a weak solution of boracic acid. Half a teaspoonful to a pint of boiling water is the correct proportion.

Dark circles round the eyes are not pretty, although some women persist in making them with kohl or some such substance, thinking it enhances their orbs; as a matter of fact, it ages the person by years, and also in time makes the eyelids red.

People who have dark circles usually want to get rid of them, and first of all the cause should be discovered. It may be eye-strain; if so, visit an oculist. Possibly it is over-fatigue; that being the case, rest is the only cure. Should they come from digestive disorders, look to your diet. If they don't disappear, consult a doctor.

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# ON THE LAND

## MARKET REPORTS.

There was a large yarding of fat cattle at Burnside last week, 361 head being penned. The quality in the majority of cases was only fair. Prime bullocks and heifers sold at late rates, but medium and inferior quality were easier. Best bullocks realised £12 to £13, extra prime to £18 2s 6d, medium bullocks £8 10s to £9 10s, inferior £5 to £6 10s, best cows and heifers £6 to £7, extra to £8 5s, medium £4 10s to £5, inferior £3 to £4. Fat Sheep.—There was a large yarding, 2644 being penned, which consisted principally of good quality. Competition was not so keen as that of the previous week, and prices were easier by 3s per head. Prime wethers brought to 50s 9d, extra to 54s, medium 38s to 40s, inferior 28s to 30s, best ewes 33s to 36s, extra to 43s, medium 27s to 29s, inferior 18s to 22s. Fat Lambs.—There was a medium yarding of only fair quality. Competition was a shade easier. Best lambs 32s to 34s, medium 28s to 30s, light 21s to 23s. Pigs.—A moderate yarding, all classes being represented. Competition was brisk, particularly for prime baconers. Prices, if anything, were a shade easier. Prime baconers realised up to 6½d, and prime porkers up to 7½d per lb.

There was a large yarding of beef last week at the Addington yards and a small one of fat sheep and store sheep, quite two-thirds of which were hoggets. There was an excellent sale for these, and also for ewes and wethers. Values were: Six to eight-tooth ewes 30s 1d, low conditioned four year Corriedale ewes and good aged ewes 26s 5d, 27s, and 28s 6d, inferior aged ewes 18s 10d, 22s, good crossbred ewe hoggets 26s, 26s 9d, cull and inferior ewe hoggets 19s 9d, 22s, good wether hoggets 22s 4d, 23s 5d, ordinary 20s 6d, 22s, cull and inferior 16s 8d, 18s 6d, good forward four to six-toothed wethers 31s 3d, 32s, ordinary 27s 6d, 28s 4d, cull and inferior wethers 19s, 25s 6d. Three hundred odd fat lambs were forward. They were a poor lot and went to the freezers at the recent per lb values. Fat Sheep.—Some prime sheep were forward and improved the market for well finished sorts. Extra prime wethers 39s, a few special 42s 6d, 45s, prime 35s 9d, 38s 6d, medium 32s 6d, 35s 6d, light 28s, 32s, extra prime ewes 33s, 35s, a few special 37s 6d, prime 27s 6d, 31s, medium 23s, 27s, light 20s 6d, 22s 6d, aged 18s 6d, 20s. Fat Cattle.—Four hundred and forty-five head were yarded, including 55 from the North Island and two trucks from Otago. There was an easing of 20s per head. Average beef made from 27s 6d to 31s per 100lb, extra prime steers £15 to £16 10s, a few pens of special £19 15s, prime £11 5s to £14, medium £8 10s to £11, inferior £6 10s to £8 7s, extra prime heifers £10 17s 6d, prime £7 10s to £9 10s, medium £4 10s to £7 5s, extra prime cows £10 7s 6d, prime £6 5s to £9, ordinary £4 15s to £6 2s 6d. Vealers.—The offering was not sufficient to meet the demand and there was a distinct improvement in prices. Runners £5 15s, good vealers £2 12s 6d to £5, fair £2 to £2 10s. Fat Pigs.—There was a short yarding and a jump up in pork values. Choppers £4 5s to £8 10s, light baconers £3 15s, £4 5s, heavy £4 10s, £5 5s. The average price per lb was 6½d to 7½d. Light porkers 40s to 47s 6d, heavy 55s to 67s. The average price per lb was 9d to 10d.

## HOUSE ASHES.

House ashes and cinders should never be wasted where there is a garden, and especially when the soil is heavy or clayey (writes a contributor to the *Otago Daily Times*). They should in that case be spread on the surface and forked or dug into the soil. They will open up the clay and help materially to aerate and drain the ground. Fine, gritty house ashes spread round plants will help to keep off slugs and prevent them from doing damage. The large cinders should be separated from the finer material. When planting bushes of any kind mix a little lime with the large cinders and place a good layer of these in the bottom of the trench before putting the soil back. This facilitates drainage, prevents water from stagnating round the roots, and helps to keep pests from burrowing among them. There

is, of course, no manurial value in the cinders. It may be here mentioned that even brown coal ashes may be safely used in large gardens under proper conditions. It has been the practice of the writer of this note for many years to use all the brown coal ashes produced in the kitchen and other fires. His practice is to mix these thoroughly in the compost heap where, after about a year's inclusion in decaying vegetable matter, grass mowings, etc., they have become quite innocuous. Strongly sulphurous lignite has, of course, not been used. It is perhaps worth mentioning that no dust cart has been made use of for 20 years, and that every particle of ash used as above-mentioned has been put back into the ground with perfectly satisfactory results.

## ANIMALS POISONED BY TUTU.

The Live Stock Division of the Department of Agriculture supplies the following information in the current issue of the *N.Z. Journal of Agriculture*, to a correspondent:

The eradication of tutu is often a very difficult matter. If the plants are cut the underground stems shoot up again rapidly. If there is only a small quantity to be dealt with the plants may be grubbed out, but if present in large quantities cutting and burning is the only method. After burning, grass-seed should be sown. It is very difficult to state definitely whether or not cattle generally will eat tutu when not particularly hungry. It is usually held that if there is an abundance of young grass available cattle generally will not eat tutu in large quantities, but some appear to be very partial to small quantities even when there is plenty of other feed, and these animals seem to gain some tolerance to the poison. The poison in tutu-plants is particularly dangerous when there are young shoots, and also when the plant is wet from rain or dew.

## CONTROL OF RAGWORT.

The same authority supplies the following information on the above subject:—

For effectively controlling ragwort, where it is not possible to well stock with sheep, when the plant is young frequent cutting must be resorted to before it flowers, thus preventing the growth of leaves. If flowering of the weed is permitted, and it is afterwards cut down, there is no doubt sufficient sap in the stem to mature a proportion of the seed. In such cases and where the weed is only on small areas much good might be done by either pulling up the roots or by cutting the plant beneath the surface, or by cutting down, gathering, and burning it. This, however, should be done at least in the early flowering stage, and not when the seed has matured and shed.

## Tartan Distinctions

Many clans have more than one tartan. They have sometimes several, such as a common tartan, a hunting tartan, and a full-dress tartan. For example, the Macpherson dress tartan is black and white with a narrow red line, and the hunting Macpherson is a small blue and black and red check. The Stewarts have three tartans, and the design of their hunting tartan is dark blue and green is a very fine one. Each clan has its own badge. The Duff men wear holly, the Gordons an ivy leaf, the Stewarts an oak leaf, and so on.

It's often much easier to prove yourself right when you're wrong, than to prove your righteousness when you are obviously right.

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## The Family Circle

### MOTHER OF MOTHERS.

Golden word from golden pen,  
In golden years we lisped it when  
Our golden tresses oft you curled  
Thou Dearest One of all the world.

Mother!

When overwhelmed with childish fright  
At gruesome phantoms of the night,  
Your soothing voice was ever nigh  
In loving answer to our cry.

Mother!

In boyhood prattle oft perchance  
As through the house we'd romp and prance,  
You'd gladly beam, tho' sometimes sigh  
You visioned then times by-and-by.

Mother!

And now to man's estate we're grown  
Yet oft in mem'ry turn we home  
From life's grim battle back to where  
We knelt with thee in evening prayer.

Mother!

You taught us then Ave to say,  
And how to consecrate each day  
To her whom you so sweetly styled,  
Mother of Mothers, meek and mild.

Mother!

Our childish voice with thee we'd raise  
In her Magnificat of praise,  
And turn at times from boyish glee  
To tell with thee her Rosary.

Mother!

Oh, Dearest Mother in the world  
God's banner which you then unfurled,  
We bravely strive to keep on high  
And there we'll guard it till we die.

Mother!

Mother of Mothers! as thine own,  
Guide Mother mine to heavenly throne.  
When life's vain thread is quickly spun,  
Lead her to Thy Precious Son.

Mother!

—M. J. FINNEGAN.

◆◆◆◆◆◆◆◆◆◆

### REMINISCENCE OF PIUS IX.

A young freethinker—he called himself a freethinker—once accompanied some Catholic friends and relatives to an audience with the well-beloved patron and venerated namesake of our present Holy Father. Every other member of the party solicited some spiritual favor, but this youth preserved a sullen silence. Finally, Pius IX. turned to him with a kind smile, saying in his gentlest tone:

"And you, my son—have you nothing to ask of me?"

"Nothing, your Holiness." (The young fellow was at least polite and had learned from the others how to address the head of the World Church.)

"Are you quite sure? Nothing whatever to ask of me?"

"Nothing, your Holiness."

"Is your father alive?"

"Yes, your Holiness."

"And your mother?"

"My mother is dead, your Holiness. This answer was given in a voice that had suddenly become unsteady.

"Well, then, my child, if you have nothing to ask of me, I have something to ask of you."

The young disciple of Voltaire, as he prided himself on being called, looked at the Sovereign Pontiff in open-eyed astonishment.

"My son," continued the Holy Father, "I beg you to do me the favor of reciting with me an 'Our Father' and a 'Hail Mary' for the repose of your good mother's soul."

His Holiness knelt down; so did the young man, and when he arose tears stood in his eyes. The gentleness of

the kindly old Pope and the remembrance of his mother had quite overcome the freethinker's indifference; and as he left the audience chamber he was sobbing like a child. There were tears also in the eyes of his friends.—*Arc Maria*.

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### THE ANGEL OF CARMEL.

#### THE LITTLE FLOWER AND HER SHOWER OF ROSES.

The following article has appeared in *La Croix*:—

"I feel that my mission is about to commence. My mission is to make God loved as I love Him and to give souls a little way of confidence and abandonment. I desire to spend my heaven in doing good on earth. I shall not take any rest until the end of the world. But when the angel will have said 'Time is at end' then I shall rest, because the number of the elect will be complete."

The above words are what Blessed Sister Teresa said in obedience to the wishes of her Superior.

What marvellous words to be penned by this little, timid nun, by this frail creature, who was, it is true, embalmed in Divine grace, but yet was so insignificant in her own eyes. Let your thoughts dwell for a moment or so on her short life of 26 years.

The explanation is that Our Divine Lord continues to choose what is weak in this world to confound what appears to be strong. So it is that the saints, conscious of their personal impotency, but feeling in their hearts the power and force of Divine love, do not fear to say: "I can do all in Him Who strengthens me. When I am weak, then am I strong." They realise that the Divine Lord intends to make use of them as intermediaries in His work on earth. Now this fact makes the saints devote themselves entirely and without any reserve to the service of their neighbor. Has not Our Divine Lord said: "By this will all men know that you are My disciples—if you have charity one for the other."

#### The Desire of the Saints.

St. Paul desired to be anathema for his brethren. St. Martin, ravished with happiness at the thought of his earthly exile being near its end, still exclaimed: "I do not refuse to labor. I am willing to remain here below for the sake of my brethren." The Venerable Cure d'Ars said: "If I had already one foot in heaven and that I was asked to return to earth to work for the conversion of sinners I would gladly do so."

Little Sister Teresa did not think of remaining here below. She conceived another plan: she would make her heaven an apostolic one: she would draw letters of credit on the Kingdom and send forth treasures from the Divine mercy. "When I shall be in heaven I shall let a shower of roses fall on earth." This sweet promise of Blessed Teresa came from the same motive which animated all the saints—namely, the love of God and of souls. She had the same trustful confidence in the Divine promises. In these words is put in relief all the beauty, the Divine and human splendor, the permanent miracle, of the Communion of Saints.

The writer from whom we quote continues:—

Now, the roses that the Angel of Carmel lets fall on earth are resignation, generous submission to the heavy weight of the cross, the spirit of self-denial, kindness and forgiveness, and sorrow for sin. Doubtless Sister Teresa will continue to obtain the cure of the sick and temporal favors, but always secondarily to and in keeping with her great design of turning men's thoughts to God.

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### MAN'S INGRATITUDE.

How careful are we when the great unbend,  
Just to the time to keep the hour they set,  
And other claims upon our day forget,  
Past reason proud at thought whom we attend;  
But when the King of Kings for us doth send,  
We make excuse the way is long or wet,  
Or go, like debtors, loath to pay a debt,  
Counting as lost the time with Him we spend.

How true it is that when the kindly sun  
Scatters in golden largesse all his store,  
And, beggared sinks, we cease to think of him;  
So, too, God's love, whose waves are never done  
Bearing to us His blessings to the shore,  
Creeps in unnoticed to the flooded brim.

—J. R. CLEMENS, in *America*.

## AS HE UNDERSTOOD IT.

The college collector of antiques stepped off at Bacon Ridge.

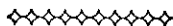
"Good day, sir," he said, addressing the postmaster, "I am collecting old-fashioned articles, and would like to know if I could find anything like that in this hamlet. Say antique mugs, for instance."

Uncle Jason stroked his chin whiskers.

"Antique mugs? By heck, I know the very place where thar's two of them now."

"You do? Here's a good cigar. Now, where can I find these antique mugs?"

"Why, down on Main Street, in Hiram Spruceby's barber's shop. Grandad Wheatley and Pap Simmons are in there getting shaved, and by heck, when it comes to antique mugs, I reckon thar be the oldest in the country, stranger."



## CAUTION.

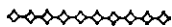
His friends had prevailed upon him to accompany them to a race-meeting.

Arrived there, Sandy—for he was a Scot—soon overcame his scruples, and ventured to stake half a crown on a horse.

It was an outsider, but imagine his delight when it came in first at heavy odds. He hurried to the bookmaker, who rather grudgingly, it seemed, doled out his winnings.

Carefully Sandy examined each coin, and the bookmaker, glancing at him, remarked: "Well, are you afraid they're bad?"

"No; but I wis just makin' shair that the bad ane I gied ye wasna amang them."



## A REASON FOR REJOICING.

After a short meeting a little singing was indulged in by some of the members of a social gathering, and half-way down the programme the name of Mr. Bert Brown figured.

When the time came for him to appear a messenger arrived to say that the gentleman was suffering from a bad cold, and therefore the chairman had to excuse him to the audience.

"Ladies and gentlemen," he said, "I have to announce that Mr. Brown will be unable to sing as announced, and therefore Mr. Green will give us 'A Song of Thanksgiving.'"



## SMILE-RAISERS.

Chairman (addressing a meeting): "I am sure we are all very sorry that our secretary is not here to-night. I cannot say we miss his vacant chair, but I do say we miss his vacant face."



A little girl was told that polite people did not talk about their ailments in company, or outside the family. So when a visitor asked her if she was well, she said, "Well, in the family, I have the stomach ache, but in company I am quite well, thank you."



She was a countrywoman, and travelling by train was something new to her. She sat down on a seat in the station, and after waiting for two hours was approached by the stationmaster, who inquired where she was going.

"But the train's just gone," he said when she told him.

"Dear, dear! I thought the whole consarn moved," replied the old woman.



"An' so you're goin' to teach French at the school, Mr. Canewell?" said the good lady. "It's as well that some folks can teach people, for I often think it must be shockin' difficult for furriners who come here. For instance, take the word 'air.' There's the 'air on our 'eads, the hair of the hatmosphere, the 'are they 'unts, and air you quite well? Yes, it must be awful confusin'."

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## SCIENCE SIFTINGS

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## How do you Read?

Few people see the whole of each letter as they read. Most of us glance only at the tops of them. You can test this for yourself by placing a straight-edged piece of paper along a line of print. Cover the bottom halves of the letters and you have no difficulty in reading it; but if the upper parts are hidden, reading becomes a difficult business.

Reading speeds vary enormously. The average man can get through about 20,000 words in an hour. Fast readers will easily double this speed and still take in what they are perusing.

The greatest speed ever achieved was that of a famous man of learning who could read and remember more than 50 words a second. He is said to have read six novels a day.

If each line of print was 3½ inches in length, and there were 40 of them to the page, his eyes must have travelled rather more than a mile and a quarter from side to side in half an hour.

## How do you Walk?

How do you walk? Do you proceed in a straight line or zigzag from side to side?

If you watch a number of pedestrians you will find that nine out of ten bear to the right, return to their proper course, and then start swerving to the right again. This is because our right leg is more fully developed and stronger than our left. A left-handed person usually swerves to the left in walking, for in his case the left side is the more powerful.

If a man is slightly deaf in his left ear he will swerve to the left. If his other ear is affected he will go in the opposite direction. This is because the deaf stoop slightly on the side on which they can hear least.

Short-sighted people will swerve to the side on which they have their worst eye. Even people who are perfectly well physically and whose bodies are evenly developed zigzag in their walk. This is because their thoughts wander and their legs have not sufficient guidance.

## Time-Saving Invention for Typists.

The newest idea in talking machines does not use wax records. Instead it employs a cellulose thread, as fine as thin cotton, upon which the little nicks and notches made by the sound-waves are recorded.

The machine, which is called the Parlograph, is meant for the business man. Instead of dictating his letters to a typist, he speaks into the mouthpiece of the machine, whilst the thread runs from one reel under the stylus to another.

As soon as he has finished a batch of letters he rings for his typist, who receives the finished reel of thread and takes it to her room. There she puts it on to a reproducing machine, to which are attached a pair of telephone headpieces.

She then sits down to her typewriter, dons the telephones, and touches the starting lever. The machine reproduces what has been dictated, and she writes it straight away.

You can see at once what a great saving of time this is. Instead of spending half her time in taking down, and afterwards in reading, shorthand notes, the typist can remain busy at her machine.

As the thread passes under the sound-box of the recording machine the sharp-edged stylus, which is always moving up and down with the vibrations of the diaphragm, cuts little notches of various depths in its surface. The stylus of the reproducing machine follows these, and so causes its diaphragm to give out the sounds originally made by the dictator.

One great advantage of the method is that the thread "records" take up little room. The whole of a long letter can be recorded on a few feet of fine thread, and thousands of these talking threads can be filed away for future reference in a small cabinet.

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Gents' Fur-Lined Kid Gloves. Morley's Make—25/-.  
Gents' Suede Gloves 11/6, 25/- (all sizes).

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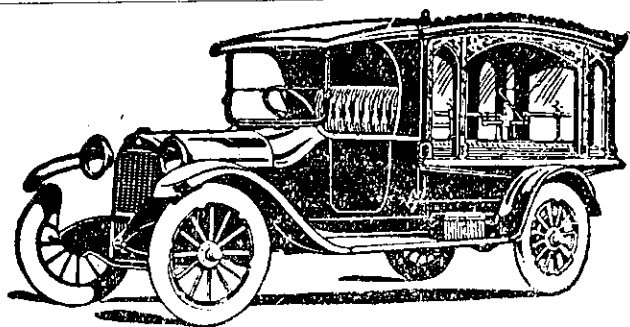
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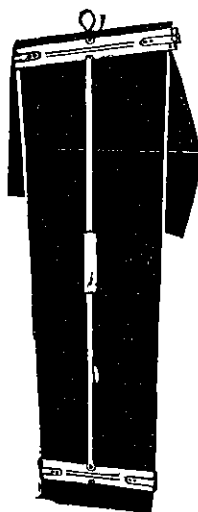


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## TO MY PEOPLE

(Lead, Kindly Light)

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

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

Meantime—

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I have spoken—V., AUCKLAND.

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