

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- July 31, Sunday.—Eleventh Sunday after Pentecost.
 August 1, Monday.—St. Peter's Chains.
 „ 2, Tuesday.—St. Alphonsus, Bishop, Confessor, and Doctor.
 „ 3, Wednesday.—Finding of the Relics of St. Stephen, Protomartyr.
 „ 4, Thursday.—St. Dominic, Confessor.
 „ 5, Friday.—Feast of the Blessed Virgin Mary of the Snows.
 „ 6, Saturday.—Transfiguration of Our Lord Jesus Christ.

St. Peter's Chains.

This feast commemorates the miraculous deliverance of St. Peter from the prison into which he had been cast by order of King Herod Agrippa. The circumstances of this miracle are narrated by St. Luke in the twelfth chapter of the Acts of the Apostles.

St. Alphonsus, Bishop, Confessor, and Doctor.

St. Alphonsus Liguori was born at Naples in 1696. At the age of 30 he abandoned the legal profession, in which he had already made a name for himself, and, in spite of the opposition of his father, he became a priest. Applying himself zealously to the duties of his sacred calling, he touched by his fervent discourses the hearts of the most inveterate sinners. Still more abundant was the fruit which he gathered in the tribunal of penance, where he joined a singular prudence and firmness to the most tender sentiments of paternal affection. He founded and for a long time governed the Congregation of the Most Holy Redeemer. For eight years he was Bishop of St. Agatha, but at length obtained leave to resign this responsible office, which he had accepted only very reluctantly. In the midst of his labors he found time to compose a number of doctrinal and devotional works, which have earned for him the title of Doctor of the Church. St. Alphonsus died in 1787, at the age of 90.

Transfiguration of Our Lord Jesus Christ.

The miraculous Transfiguration of Our Blessed Lord, in the presence of the Apostles Peter, James, and John, is narrated by St. Matthew in that portion of his Gospel which is read at Mass on the second Sunday in Lent.

GRAINS OF GOLD

BEFORE THE TABERNACLE.

Seek I a cell for penitential thought,
 Contrition's grace to win?
 Behold, the house for me God's love has wrought,
 His sacred wounds within.
 Here to forget, O tide of Precious Blood,
 The little wrongs I mourn,
 And here to quench within this sacred flood
 The fires that seer and burn.
 A callous gaze upon the Crucified
 Too long for me sufficed;
 I cast self-pity and self-love aside
 To weep alone for Christ.
 What means the Reed unto the worldly wise?
 A cross-piece on a tree;
 Here silent at His feet, with downcast eyes—
 'Tis Love who died for me.

A PRAYER TO THE SACRED HEART.

Sweet Friend Jesus, it is hard to see my life running into ebb, hard to know my youth is gone and my maturer years fast numbered in the past. Hard, yes, Lord, very hard unless I realise that each day that brings me to the grave, brings me nearer home to You! Oh, how that drives the shadows back that crowd around the grave! Home to You and Mother Mary and all Your Saints! O death, where is thy victory? O death, where is thy sting? If the Lord of all, my Friend, is at my side to see me safely home? Dear Jesus, I trust You for my journey home. Oh, speed me in my coming!

The Storyteller

WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXVI.—HARMANIANA.

"I'm the enemy, you know, Dawley. Beware of me! It's only fair to tell you that," said Mr. Hans Harman, with his back to the scant fire in his bleak study at Stone Hall. He seemed to have found a saving in coals by this system of heating. He absorbed sufficient caloric himself with a trifling consumption of coals, and his visitors were dependent upon him for their heat supply. If he wanted to freeze, he need only look it—there was nothing else in the room to counteract the impression. If he beamed and glowed, the visitor might still feel chilly enough, animally speaking, but Hans Harman's geniality only sparkled the more for the surrounding polar region. His large handsome eyes at present shone with mischief-loving warmth, like a frisky sea-coal fire. Dawley, the tailor, looked as though he were enjoying the privilege of warming his hands at them. It being a cold autumn-deathbed day, warmth in some form was opportune, and it never struck Dawley that the glow in Hans Harman's face would have been as well if it proceeded from the grate. "You're a famous rebel, all the world knows—something high up, now, I'd swear—a Brigadier-General with a cocked-hat, very likely? I hear the most desperate stories about the marching and the square-forming of your midnight battalions in the Glen. Well, well," he rattled along, noting pleasantly that the Brigadier-General's cocked-hat was already dancing proudly in Dawley's beady little eyes and on the tip of his cocked-nose, "we'll have to be shooting and charging one another one of those days, I presume—and, mind, you must expect no quarter from me!—but in the meantime, Dawley, I hope you won't disappoint me about that knickerbocker suit this week. I may have to wear it against you in the campaign hereafter; but that's no reason why it shouldn't be honorably paid for and a good fit—a credit to both of us."

"You'll have it by Saturday, sir, as neat as a glove, if I have to sit up all night for it on well-water," said Dawley.

"It's no business of mine, of course; but really one does sometimes scruple to see a smart fellow like you, with your interesting little family—the fourth or the fifth, that last little event, which, Dawley?"

"I thank God I'm not afflicted with them kind of things, sir," said the Brigadier-General, with a somewhat stiff toss of the cocked-hat and feathers.

"True, by Jove! I had forgotten that there was somebody as lucky as myself in this baby-squalling country," laughed Mr. Harman, imperturbably. "But it is all the more painful to see a man, who hasn't a houseful of brats to drag him down, and who might make his way in the world, made the dupe of men without a grain of his own honesty or capacity—men that are, perhaps, feeding on the fat of the land while he is squatted all night with his lapboard stitching a knickerbocker suit. Not but what I should be the last in the world to object to hard industry on a knickerbocker suit," he added, with a genial laugh.

"Indeed, it's de quare set of Democrats dat's going—dat's true enough," mused Dawley, as if to himself. "Making an Irish Republic be gallivanting in a Castle, and shaping up to de aristocracy. As if dat was what de people subscribed dere hard-earned money for!"

"Between ourselves, Dawley, I think your Democrats show their very good sense in not residing in Blackamoor Lane as long as they can enjoy high life in a Castle," laughed the agent. "Well, I don't want to worm myself into your confidence in matters of that sort; though, perhaps, it would be easy enough for me to make a good fellow of myself by pretending that I'm not against you—resolutely and mercilessly against you. I will only say that it's a pity, that's all; and if you only knew the kind of men you are trusting to—how they are trafficking on you and selling you in droves, by Jove! and not for a hatful of

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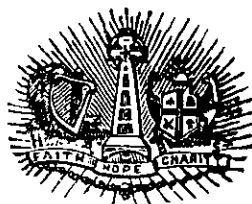
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sovereigns even, but for a night's rations of whisky. Stay, Dawley, I know you won't abuse my confidence any more than make my coat a misfit, though we are enemies—open, honorable enemies. There is one of these rascals below. Just step behind that screen, and you will hear for yourself."

Mr. Harman rang the bell, and Quish plantigraded into the room like an elephant that had playfully deprived one of the public of a hairy cap. "Well, fellow," said the agent, severely, "you've spent that last half-sovereign—gone into Moll Carty's till—poured down your own thirsty gullet, eh?"

The elephant intimated by a heavy double-shuffle of its kind hooves, and certain vague noises in the gullet in question, that the agent was impregnable in his facts.

"Precious bad value you gave the Government for its money—for you know well, sir, it's the money of the public and not mine that you are soaking yourself in whisky with. You'll have to look sharp, sir, and let us know more of this infernal conspiracy, or I'll hand you over to public justice and make an example of you—do you hear?"

"I'll do my best, zurr," said Quish, who essayed the smallest effort of eloquence with as painful a wrestling of the spirit as the orator Flood when he used to rise for one of his great efforts.

"Well, what have been the American Captain's movements since you last reported?"

"Twenty-three brace on Thursday, and two blackcock." This was the one topic in the world on which his tongue was not clogged with triple chains. "Friday, a parcel of boys scared the birds, drat 'em!—only a few brace and an odd snipe."

The agent frowned angrily. "Don't put me off with your infernal dogboy humbug," he said, menacingly. "You know very well what I mean—any drilling?—any strangers in square-toed boots?—any meeting of Centres at the Castle, eh?"

"Lots, zurr," said the monster, looking roguishly with one eye and truculently with the other. "Hid in the 'servathry an' hurd it all. Seems there's a change from the Bay—ships are to come round to Kenmare—some big fellow 'spected next week that'll settle it all. Quish will keep an eye. Half a sov, zurr," belched the animal, panting after so much violent word-vomiting.

"Vague and incoherent, as usual, I wish your ear was more serviceable than your mouth, or, better still, if you'd brush the mud out of whatever answers you for a noddle," said the agent contemptuously. "Well, there's the money, and mind you report the instant this stranger sets foot in the district; or—listen!—so sure as you'll never look your hangman straight in the face, you'll make that hangman's acquaintance—either that, or I'll denounce you to the venge of the men you are betraying—perhaps to Dawley, the tailor, who, I hear, is a desperate fellow with the revolver. Go!"

"Oyeh, the little *Keolawn*!" snorted Quish, with the contempt of an elephant for a gad-fly. "More power to your honor!" and burying the piece of gold in his paw, with the clutch of a fasting wild animal, the great slouching mass fumbled out of the room, hairy cap and all.

"Oh the villainy!" exclaimed little Dawley, stalking out of his ambush with a brow of darkness. "A little *Keolawn*" from dat cross-eyed abortion!—de bloody misbegotten caricature of ould Nick! "*Keolawn*" from Quish de bailiff! Oh den, oh den, wasn't I de Job of a man to listen dere foreninst him, an' not try whedder a bullet wouldn't be ashamed of lodgin' in his ugly carcase!"

"But you mustn't, you know—honor bright!—in justice to me," said Mr. Hans Harman, affably. "I hope the rascal hasn't ruffled your feelings—Quish is not altogether the worst of them. I was only just anxious to let you know, in a friendly sort of way, what mines are opening under honest fellows' feet—because after all, you know, it's not because men are political opponents that they may not give some credit for honesty where it's due. There now—I'll shoot you down like a dog all the same when you take the field, Dawley. Saturday, then, be it; and for your life none of your atrocious velvet collars on a shooting-coat." Whereupon Mr. Hans Harman's eyes opened the door for Dawley and—

Kicked him downstairs with such good grace, That D. thought he was kicking him up.

Perhaps it was the draughty, stony-faced staircase that did it, but the supplies of cheerful warmth the agent took in at the study-grate were exhausted before he had mounted to his wife's room; for it seemed to be a gust of cold air that entered the darkened sick-room with him and blew into the drawn, livid, peevish face fastened, as in some slow, torturing apparatus, upon the pillows of the vast gloomy bed. Hans Harman, however, regaled the invalid with a cheerful smile and a hand that, so to say, presented the smile on a silver salver, as he said: "And how are you to-day, my dear?"—looking then for an answer to Miss Deborah, as if the sufferer had nothing further to do with it, but had bequeathed her views on such matters to her sister-in-law, as sole depository and Authorised Version thereof. "No worse," was the laconic reply of Miss Deborah, who was standing sturdily over the pinched white face, with the open Bible on the one hand, and a bowl of some nauseous homoeopathic mess, which she prided herself on brewing herself, on the other—a sainted she-dragon flapping darkly around the dismal bed—a Holy Inquisitor demanding incessantly of a patient "put to the question" what further the most unreasonable of sufferers could desire than a dark chamber, a bed as pompous as a hearse, medicinal draughts of choicest colocynth, the Holy Scriptures, and a woman of inflexible virtue to administer these good things in their wholesome season. Mr. Harman was a dutiful husband; but, having cheered his wife with his customary dutiful visit, and, being a man who lived laborious days, public duty compelled him and the gust of cold air to take their departure, carrying with them Miss Deborah's consoling bulletin; they, in fact, as the French say, took note of the minister's assurance, and passed to the order of the day.

The next order of the day was the Mill at Greenane, where the indefatigable agent descended as from a chariot of the sun half an hour afterwards, having, in the meantime, accumulated stores of warmth that ordinary terrestrial grates are inadequate to account for, even if a bitter October blast had not been blowing all the way. "Only pulled up to see how you are, Rohan; glad to see you so sturdy on your pins again," he said. "This is bad news in the paper—suppression of this Fenian newspaper, and the rest of it; hope it isn't true that your son wrote some dreadful thing or other that got it suppressed." This last thrust was not so artistic but that the point of steel was visible, for the contemptuous disregard of his offer of the clerkship in the Pipe Roll Office rankled in the agent's recollection sorely.

He had made the one thrust that could stir the miller's slumbering independence. "Thank you, sahr! I suppose my son will be able to take care of himself," he said, with a touch of the iron virility before which the agent had so often quaked in the Board-room and at town's meetings.

"Faith I hope so for his sake, and for yours. Young gentlemen that turn up their noses at a snug berth in the Four Courts, and won't even be commonly civil to those that offer it, don't easily learn that when they dash their heads against stone walls it's not the stone walls that get hurt. But what the deuce has come over you, Rohan, that you should copy the boy's manner as well as his objections to a Government situation?"

The miller did not know in the least what he was driving at. But he supposed the reference was to something that might have happened about the time of his illness, and, as he did not choose to let the world know the gaps and fogs that still infested his memory of that period, he found it easier to resent the almost undisguised malice of the agent's observation. "Whatever I have to say to a man, I say it to his face aboveboard. You must excuse me if I'm too old to take lessons in your model-school, Mr. Harman," he said hotly. "And as for Government situations, 'tis nothing so wonderful if a boy of mine does not ambition blacking the boots of them that made Humphrey Dargan a magistrate. At which rough hug Myles chuckled like a lusty wrestler.

"Come, Rohan, confound it, you must not let Humphrey hear that," laughed the agent, jumping into the

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trap, and bending down cheerfully to whisper the remainder. "At all events unless you're prepared to take up that little bill of his for £300 on the 24th. He's such an infernal old screw he wouldn't do it for me, unless I handed over to him that old decree for possession, you remember, as security. Of course, that does not matter to a man of your means. But that's old Humphrey's way; and that's what has brought him to be a Justice of the Peace—that and civility. I'm just driving up to see him take his seat—just to give him a neighborly leg-up, you know. Good-day, Rohan. I'm sorry I don't find you in such good health this morning."

"Handed over the decree for possession to old Dargan!" repeated the miller, stopping to watch the agent's half-blood mare cavorting and her master distributing salutes up the street. "They're up to mischief. They're infernal scoundrels, both!" said Myles Rohan, as he turned to his books and freight-notes with a heavy heart.

Mr. Hans Harman descended from his chariot of the sun at the side-door of the dog-hole called the magistrates' room, from which, through another door, the magisterial deities were wont to rise upon the Bench of the Petty Sessions Chamber, like rododaktulous morning. "Admiral, I'm so glad!" cried Mr. Harman, greeting with respectful enthusiasm a noble-looking, silvery-frosted old gentleman, who had not yet taken off his old-fashioned cloak and gloves.

"I hope that this isn't true, Harman?—at all events that we're not to expect his company here to-day?" said the Admiral, tranquilly.

The agent laughed, and shrugged his shoulders. "It's rather a trial, of course; but you won't be too hard on the old ass, Admiral—I don't think you could be hard upon anybody."

(To be continued.)

THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER LXXXII.—(continued.)

Emmet's friends now urged him to escape, and several means of escape were offered to him. He, however, insisted on postponing his departure for a few days. He refused to disclose his reason for this perilous delay; but it was eventually discovered. Between himself and the young daughter of the illustrious Curran there existed the most tender and devoted attachment, and he was resolved not to quit Ireland without bidding her an eternal farewell. This resolve cost him his life. While awaiting an opportunity for an interview with Miss Curran, he was arrested on the 25th August, 1803, at a house on the east side of Harold's Cross Road, a few perches beyond the canal bridge. On the 19th of the following month he was tried at Green Street; upon which occasion, after conviction, he delivered that speech which has probably more than aught else tended to immortalise his name. Next morning, 20th September, 1803, he was led out to die. There is a story that Sarah Curran was admitted to a farewell interview with her hapless lover on the night preceding his execution, but it rests on slender authority, and is opposed to probabilities. But it is true that as he was being led to execution, a last farewell was exchanged between them. A carriage, containing Miss Curran and a friend, was drawn up on the roadside, near Kilmainham, and, evidently by preconcert, as the vehicle containing Emmet passed by on the way to the place of execution, the unhappy pair exchanged their last greeting on earth.

In Thomas Street, at the head of Bridgefoot Street, and directly opposite the Protestant Church of St. Catherine, the fatal beam and platform were erected. It is said that Emmet had been led to expect a rescue at the last, either by Russell (who was in town for that purpose), or by Michael Dwyer and his mountain band. He mounted the scaffold with firmness, and gazed about him long and wistfully, as if he expected to read the signal of hope from some familiar face in the crowd. He protracted all the arrangements as much as possible, and even when at length the fatal noose was placed upon his neck, he begged a

little pause. The executioner again and again asked him was he ready, and each time was answered: "Not yet, not yet." Again the same question, and, says one who was present, while the words "Not yet" were still being uttered by Emmet, the bolt was drawn, and he was launched into eternity. The head was severed from his body, and "according to law," held up to the public gaze by the executioner as the "head of a traitor." An hour afterwards, as an eyewitness tells us, the dogs of the street were lapping from the ground the blood of the pure and gentle Robert Emmet!

Moore was the fellow-student and companion of Emmet, and, like all who knew him, ever spoke in fervent admiration of the youthful patriot-martyr as the impersonation of all that was virtuous, generous, and exalted! More than once did the minstrel dedicate his strains to the memory of that friend whom he never ceased to mourn. The following verses are familiar to most Irish readers:

Oh! breathe not his name; let it sleep in the shade
Where cold and unhonored his relics are laid.
Sad, silent, and dark be the tear that is shed,
Like the night dew that falls on the grass o'er his head.

But the night-dew that falls, though in secret it weeps,
Still freshens with verdure the grave where he sleeps;
So the tear that is shed, while in secret it rolls,
Shall long keep his memory green in our souls!

Soon afterwards the gallant and noble-hearted Russell was executed at Downpatrick, and for months subsequently the executioner was busy at his bloody work in Dublin. Michael Dwyer, however, the guerilla of the Wicklow hills, held his ground in the fastnesses of Luggielaw, Glendalough, and Glenmalure. In vain regiment after regiment was sent against him. Dwyer and his trusty band defeated every effort of their foes. The military detachments, one by one, were wearied and worn out by the privations of campaigning in that wild region of dense forest and trackless mountain. The guerilla chief was apparently ubiquitous, always invisible when wanted by his pursuers, but terribly visible when not expected by them. In the end some of the soldiers became nearly as friendly to him as the peasantry, frequently sending him word of any movement intended against him. More than a year passed by, and the powerful British Government, that could suppress the insurrection at large in a few months, found itself, so far, quite unable to subdue the indomitable Outlaw of Glenmalure. At length it was decided to "open up" the district which formed his stronghold, by a series of military roads and a chain of mountain forts, barracks, and outposts. The scheme was carried out, and the tourist who now seeks the beauties of Glencree, Luggielaw, and Glendalough, will travel by the "military roads," and pass the mountain forts or barracks, which the Government of England found it necessary to construct before it could wrench from Michael Dwyer the dominion of those romantic scenes.

The well authenticated stories of Dwyer's hairbreadth escapes by flood and field would fill a goodly volume. One of them reveals an instance of devoted heroism—of self-immolation—which deserves to be recorded in letters of gold.

One day the Outlaw Chief had been so closely pursued that his little band had to scatter, the more easily to escape, or to distract the pursuers, who, on this occasion, were out in tremendous force scouring hill and plain. Some hours after nightfall, Dwyer, accompanied by only four of his party (and fully believing that he had successfully eluded his foes), entered a peasant's cottage in the wild and picturesque solitude of Imall. He was, of course, joyously welcomed; and he and his tired companions soon tasted such humble hospitality as the poor mountaineer's hut could afford. Then they gave themselves to repose.

(To be continued.)

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SELF-DETERMINATION: HOW IRELAND LED THE WORLD

The first record of a mandate of independence granted by a powerful nation to a subject race dates from the Convention of Drumcat, held in Derry about the year 590, and was the gift of the Irish people to their Scotch colony. It is a goodly heritage for us who stand in the fighting line for Ireland to-day to remember that when we as a nation had it in our absolute power to continue to hold the unwilling Scotch as our subject colony—nay, more when it was entirely to our material advantage to do so—that we replied to their first demand for independence neither by a refusal nor by any act of war, but by inviting them to a National Conference to discuss their claims.

St. Columcille came with the Scotch colonists from Scotland to be their advocate, and in the course of his powerful appeal for the freedom of that small nation, he said, after acknowledging the material advantages which the holding of Scotland meant to Ireland: "But if you would cherish liberty and learning, if you would secure for yourselves trustworthy allies . . . then break to-day the shackles that have for too long bound your kinsmen in Scotland." Beside him as he spoke stood Aidan, King of the Scotch, with his great Court and delegation, and opposite him Aodh, son of Ainmore, High King of Ireland, surrounded by the provincial Kings and Hereditary Princes of Ireland with their Courts, among whom were Criomhthann Cearr, King of Leinster; Tollann, son of Scannlan, son of Ceannfaulardh, King of Osraighe; Maulduin, son of Aodh Beannain, King of West Munster; Finghin, son of Aodh, son of Criomhthann, King of all Munster; Criomhthann, Deilgneach, King of the South of Ireland; Guaire, son of Colman, from the Kingdom of Clann Fiachrach, South and North; Raghallach, son of Uadaidh, who was King of Tuatha Taidhion and of Breithne Ui Ruairc as far as Cliabhan Modhairn; Ceallach, son of Cearnach, son of Dubh Dothra, King of Breithne Ui Raghallaigh; Conghalach Chinn Maghair, King of Tir Chonaill; the two Kings of Oirghiall, to wit, Daimhin, son of Aonghus, from Clochar Deasa to Fionncharn, on Sliabh Fuar; Aodh, son of Duach Galach from Fionncharn on Sliabh Fuar to the Boinn and very many other princes and nobles of Ireland. The result of the conference which, in the discussion of this and other National matters, lasted for 14 months, was, as already indicated, the grant of complete independence to the Scottish King and colony, and the two kingdoms thereupon entered into a solemn covenant to be allies and friends for all time.

The circumstances under which the great Convention came into being are of peculiar national interest, but the details are unfortunately lost in obscurity, many of the ancient histories such as Keating's, Father O'Dougherty's, Magee's, and Columcille's lives differing considerably in their accounts. From a careful perusal, however, and comparison of the available authorities the following facts are clearly established.

First with regard to the history of the Scotch Dal Riada colony it is stated in the preface to the *Amhra* "The Dal Riada were those about whom there was a contention between the men of Alba and the men of Erin; because they were both of the race of Cairbre Righfada, that is, of the men of Munster. For upon the occasion of a great famine which came upon Munster the descendants of Cairbre Righfada left it, and one part of them went to Alba, and the other party staid in Erin, from whom are the Dalraida at this day. They took root afterwards in those territories, till the time of Aedhan Mac Gabhrain, King of Alba, and of Aedh Mac Ainmore, King of Erin. And a contest arose between those two kings about them. And that was one of the three causes for which Columcille came to Erin, to make peace between the men of Erin, and Alba. When he came to the meeting Colman, son of Congellan, accompanied him, and Coleman was requested to give judgment between the men of Erin and Alba."

The time when these Irish colonists went into Scotland is estimated about A.D. 506, and with them went some of

the family of Eirc, son of Munreamhar, from the country now known as Antrim. The first Irish, however, probably crossed about A.D. 258. They attained the lordship and nominal kingship of Scotland, but until the time of Aidan or Aedhan never claimed independence, paying all that time the tribute which had been enacted on them by Ireland. This was the raising of an army by land and sea, also the payment of an eiric to the King of Ireland. Other authorities say they paid yearly 7 shields, 7 steeds, 7 bondsmen, 7 bondswomen, 7 hounds all of the same breed. Aedan, however, who was the first of the Dalradian princes to show any marked ability, claimed independence and won it the year after he succeeded to the throne. In this all the ancient accounts agree, the Abbe MacGeoghegan, for instance, in his history of Ireland, says: "With respect to the monarch's (Aodh's) claim for Albania St. Columcille influenced him to abandon it, and the two princes separated in peace. According to one of the ancient accounts it was Colman, son of Congellan, who was ordered by Columcille to pronounce final judgment between the nations, others, however, maintain it was St. Columcille himself, who, having won the consent of the Irish, made the formal Declaration of Independence. However this may be the following details are said to have been agreed upon at the Convention: "Their expeditions and hostings to be with the men of Erin always, for hostings always belong to the parent stock. Their tributes and gains and shipping, to be with the men of Alba. And when one of the men of Erin or Alba should come from the East, Dal Riada to entertain them, whether few or many; and the Dal Riada to convey them on if they require it."

King Aedhan, for whose independence the Irish national saint fought so hard, was one of the first kings of whose anointing there is any record, and he was anointed by St. Columcille himself, who, as Abbot of Iona and first bringer of the Faith to Scotland, took precedence of all Scottish Bishops. St. Columcille was apparently an ardent advocate for the independence of nations, and according to Father D'Alton's *History of Ireland*, "The Abbot knew the difficulties with which he (Aedhan) was surrounded in his Caledonian possessions, that he was encompassed by powerful enemies—the Northern and Southern Picts—and that against these enemies he could never make headway if kept in a position of dependence and tutelage, hampered by a yearly tribute to the Irish King . . . His arguments were convincing, his influence with the Convention was great, and his views prevailed. Aidan was declared independent and he and his people on their side undertook to be always the allies and friends as they were already the relatives of the Irish Monarch."

Father O'Doherty's history says of the Convention: "Scotland and her Irish Colonists were the same to Ireland as the American Colonies were to the British crown. They grew strong and wanted independence which the Irish resisted because of loss of money and prestige."

The site of the great Convention was on the banks of the Roe in Derry, and was either the long mound sometimes called the Daisy Hill or Mullagh, or in the hill on the opposite side to the Mullagh, called Enagh, a word which in ancient days meant a political assembly. It is certain that all the sides of the hill were covered with the white tents of the Royal and ecclesiastical members of the Conference, of whom St. Columcille brought with him 140, including 20 Bishops. And it was the last of the great National Assemblies of the kind to be held in Ireland.

O Jesus, Son of God, who wast silent in the presence of Pilate, do not allow us to loose our tongues without thinking on what we have to say and how we may say it. Amen. From *Prayers of the Gael*.

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A LIVING IRISH LITERATURE

Gaelic literature is still living (writes W. H. Kent, O.S.C., in the *June Catholic World*). And as the movement of revival gains ground and Irishman, and Scotsman, too, return to their national languages, this literature is likely to become more widely known throughout the world, and has a bright future before it. The success that has already crowned other revivals of the same kind, for example, the Czech movement in Bohemia, may serve to reassure those Gaelis who are disposed to take a less hopeful view of our present situation. But apart from the pessimists who question our prospects of succeeding in this movement of Gaelic revival or restoration, there are others who are disposed to doubt whether such a success is desirable. Some feel that, however much a restoration of Gaelic to its rightful place as the national language of Ireland might gratify popular sentiment, or patriotic pride, or racial prejudice, the triumph of English culture would really do far more to promote the true interests of Irish literature and Irish education. This view of the matter may well seem plausible to Englishmen or to foreigners who are acquainted with the rich English literature and know little or nothing of the Gaelic. But on further reflection it will be found to be an illusion.

Here, as elsewhere, the true interests of a national literature and the best hopes for the future lie with the native language of the people. And from the foreign language, and the foreign culture, Ireland can only get a literature that would be, at best, but second-rate and provincial. All the arguments that tell in favor of Anglicising Ireland might have been urged with equal plausibility in the twelfth and thirteenth centuries, in favor of Gallicising England. For French was then the language of the ruling classes, of court and parliament and schools; and it was also the language of a rich and flourishing literature. But the French of Stratford-atte-Bowe would never have been a match for the French of Paris in the realms of literature: still less would it be able to vie with the English of Stratford-on-Avon. And the same holds good of Ireland. Here, too, the true sources of poetry, and of all literature in the highest sense, must be sought in the traditions of the people and in the genius of the national language. It is true some good work has been done by Irishmen who write in English. But Anglo-Irish literature could scarcely bear comparison with that of England itself; nor could anyone who knew them both put it on the same level as the Gaelic literature of Ireland. The literature that springs spontaneously from the native sources and faithfully reflects national folklore and legend and carries on the old literary tradition, must needs be written in the olden tongue of Erin.

AN APPEAL TO IRISH FAITH AND LOVE OF ST. PATRICK, RAETIHI

In the raging bush fire that swept this district in 1918 our little church (St. Patrick's) at Raetihi was burnt to the ground. We are now making an attempt to raise funds to replace that little church in a permanent material which will withstand the brunt of future fires as the Irish Faith has withstood the brunt of the fires of persecution. To us, who have the Faith from Ireland, the name of Patrick is sweet music to our ears. Here is a practical way to show our gratitude for our Irish Faith and our love for St. Patrick, by helping to raise a church worthy of our Faith and of our glorious Saint at Raetihi.

The following donations are gratefully acknowledged:—

Friend, St. Andrews, 5s; Friend, Dunedin, 10s; I. O'Hagan, Apiti, £2 2s; Mrs. and Miss Cromwell, 10s; Father Venning, £1; Mr. and Mrs. McGrane, Ohakune, 10s; P. H. Gosse, Ohakune, 5s; S. B., Taihape, £1; Friend, Masterton, 10s; Mrs. Connolly, Lower Hutt, £1; M. White, Rissington, 5s; A. Fallon, Ashburton, 5s; Friend, Dunedin, £1. Already acknowledged £38 15s; total, £47 17s.

Send a brick (5/-) to-day for St. Patrick's Church, Raetihi. All donations acknowledged in the *Tablet*. Address for donations—

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ERIN'S CLAIMS VOICED AT TOWER HILL, LONDON

There are people who still try to persuade their conscience that all the trouble in Ireland is due to the activities of a small, but violent, "gang of criminals," who for obscure revolutionary reasons wish to see their land turned into a wilderness and a desolation (writes Rev. Claud M. Coltman in the *London Daily News*).

Those who cherish this fancy should pay a visit any Sunday afternoon to Tower Hill. There they would find convincing evidence that it is the very soul of a nation, passionate and unconquerable, exalted and heroic, against which their tanks and bombs and guns are being in vain directed.

Tower Hill, so silent and deserted on Sundays, is given over to them without opposition. The police are there, but they have an afternoon's holiday. There is order without orders amongst this great crowd, and when the demonstration is over the Hill is cleared within ten minutes.

In imagination one sees these demonstrations repeated in Canada, South Africa, Australia, and America, wherever Ireland's exiles have scattered and taken root. One wonders whether reason, justice, and light will prevail before the gathering storm bursts on the Empire.

Sunday after Sunday for many months past Tower Hill has been the rallying centre for crowds of London Irish. They come streaming up from all parts of the East End, with their bands of drums, fifes, and pipes to lead them. Standing on the historic hill, one hears the distant music of stirring Irish tunes as contingents arrive from Poplar, from as far east as Custom House and across the river from Deptford.

They march on to the Hill to voice their woes, their hopes, and their defiance. Seeing and hearing it all, one recognises that here is something spiritual and invincible. The soul of a nation is being troubled, and every Irishman, though he may never even have seen Ireland, is troubled with it.

THE SLOW ONE.

When we two walked the morning town,
You scolded me upstreet and down
For absent foot and distant eye
And it was you—oh never I—
Who knew what friend was coming by.

But now alone I thrid the street,
No-one foresees the souls I meet,
And no-one cares to censure me
For blindness or for apathy.
Not even you could this foresee!

And yet I feel you there afar
Forequest the way of saint and star
To set it in my slower head,
When I, like you, am with the dead,
For a'en in that you me foresped.

And when I reach the towered gate
That binds the city ultimate,
And stand in ignorance and fear,
You'll come to lend me eye and ear.
Ah! will you not, my dear, my dear?

—E.D., for the *N.Z. Tablet*.

The interesting fact is mentioned in the Paris edition of the *Chicago Tribune* that the British Empire has emerged from the war with accretions of territory in the total, mandated or ceded in fee, of 914,245 square miles. Thus, England has secured a great addition of nearly a million miles, whereas she denies to the Irish the right to 32 thousand square miles of their own land. The Imperialists pretend to consider it no crime to grab a million square miles of other people's territory, but when one simply demands the land for which one's race have dwelt for three thousand years, one is an immoderate rascal, according to the liars and shopkeepers.

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PROTESTANTS IN IRELAND

THE IRISH QUESTION NOT RELIGIOUS.

The following is an extract from a recent speech of Dr. Cotter in Ironton, Ohio, U.S.A.:—

What is the meaning of this lying about a religious war in Ireland? Why, if it means anything, it is this, that the Catholic is fighting for Ireland's freedom and the Protestant combats to the death the idea of liberty—that, in a word, the Protestant, though born in Ireland, wants the land of his nativity enslaved.

Surely this is a reflection on Protestant manhood, on Protestant patriotism, and yet for all the Protestant world remains passive under the impeachment that the Irish Protestant lacks patriotism and in so far is lacking in the common natural virtue that prompted the pagan writer to declare that "it is sweet and glorious to die for one's country."

Away with the foul aspersion on the Irish Protestant's character? Were I a Protestant as I am, thank God, a Catholic; and were my love of country thus impugned, I would answer the calumniator of my honor, not with a word, but with a blow. The Protestant of Ireland is not a traitor to the land of his birth. He fought for Ireland as did the Catholic with whom he marched to the music of patriotic principle. He died for Ireland, and, though not worshipping at the same altar, his blood, commingling with Catholic blood, crimsoned the great altar of a common country."

Behold the magnificent array of glorious souls, Protestant in Faith, and the national ideals of the grateful Irish people—Molyneux, Grattan, Flood, Dean Swift, Wolfe Tone, Lord Edward Fitzgerald, Gavan Duffy, Robert Emmet, Curran, Mitchel, Thomas Davis, Smith O'Brien, Isaac Butt, and Parnell. These great leaders (nearly all, except O'Connell and Redmond), either on the field, in Cabinet or country, in rostrum or literary sanctum, were every one champions of the Irish cause, and are hallowed names in the mouth of Erin's sons. All these stood for Ireland being the nation that God Himself made and bounteously endowed with everything calculated to conserve her nationhood and to help her reach her own destiny in her own high way.

And yet we see, in to-day's dailies, Sir Hamar Greenwood's pious hope that Ireland will be united. The dear, solicitous champion of murderous discord in Ireland has never read that 81 per cent. of the Irish people, perforce Protestant and Catholic, voted for (and re-confirmed their votes for) the Irish Republic. The biggest liar in Europe, Greenwood, coolly covers up his atrocities in Ireland with execrable falsehoods, and now with consummate hypocrisy "dons the livery of Heaven to serve the devil in." You might as well ask Satan for an opinion of Christ as to question Greenwood for an estimate of a land that his cruel character has devastated. Well, God's in His Heaven, even if the Devil's in his London!

Despite the fact that England's Government has planted Orangeism's hateful bigotry in a small section of the North of Ireland, called it religion and sustained the infamy there by making Carson, its leader, Attorney-General; though there is no such Ulster as that marked by the lines drawn by Lloyd George—lines as imaginary as the Equator; though the English Government continues to forge fake bulletins of Dail Eireann as it forged misrepresentations of Washington in his day, trying to knock the heart out of fighters for freedom; though the American journalists are ordered out of Ireland so that England's villainy may have savage license to interfere with the people's exercise of the franchise in the coming elections; yet, for all, truth will eventually come to the people abroad, and they will learn with indignation how the English propaganda has dared to deceive them regarding the "religious question in Ireland," and every other question that appertains to Irish affairs—avenging the insult given to our glorious land in making it a vomiting ground for England's falsehoods.

Grocery trade brisk, especially in the better class goods such as "NO RUBBING" Laundry Help, Keep Smiling Pumice Soap, and Golden Rule Soap.

PROGRESSIVE AND INTENSE REPRESSION: MR. ASQUITH'S INDICTMENT

Mr. Asquith made another attack on the Irish policy of the Government in a speech which he delivered on April 9 at a meeting of the Women's National Liberal Federation at the Central Hall, Westminster. Mrs. Walter Runciman presided.

The resolution moved by the Liberal leader was "that this meeting declares its abhorrence of the British Government's policy and methods of coercion in Ireland. It calls for an immediate truce and amnesty, and for the withdrawal of the Auxiliary forces from Ireland, and urges the Government to enter into immediate negotiations with the elected representatives of the Irish people."

For nearly a year, said Mr. Asquith, the Government's policy of progressive and intensive repression had been in full operation, and by every test that could be applied, and by their own confession it was a complete, abject, and humiliating failure.

Lucid Intervals.

There had been lucid moments when the Government had brought themselves to see that what confronted them was not a mere conspiracy of cut-throats, but a formidable, growing, and authentic national movement. There was the nebulous adventure of "Mr. Edwardes," whose precise relations with his official patrons was still a matter wrapped in the obscurity of night.

Quite recently there had been an interview which he regarded as more important because it was more hopeful of potential result—an interview which must have taken place with the presumed connivance of the Government between Sir James Craig and de Valera.

These comings and goings and interchanges were somewhat difficult to reconcile with the murder gang theory.

Mr. Asquith referred to the burnings, lootings, and other crimes, and said these things were denied, condoned, and then deplored. Reprisals now were officially recognised and regularised.

A Foul Stain.

"What is the result?" asked Mr. Asquith. "The name and fame of Great Britain has been smirched with a fouler stain than has ever rested upon it before. The Sinn Féin movement is stronger than ever, and in the course of this very month, by universal acknowledgment, it is going to carry all the seats in a Parliament in which the members elected will contemptuously refuse to sit."

It was a situation that called not only for heart-burnings and heart-searching, but for action. Even now it appeared to him that if the Government were frankly and openly to proceed on the lines of the resolution before the meeting a way of escape would be found.

Let there be a complete, reciprocal, and unqualified truce—and after that amnesty. If ever there was a case for amnesty it was this case of Ireland. What would then follow? (A voice: Justice.)

Something more than justice was to follow. They were to give to Ireland—for they would then have in these two bodies which were being called into existence people who had gone through the form of popular election—that same status of nationhood, self-government, and Dominion autonomy which had been in every quarter of the globe the real nexus of our imperial unity.

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Current Topics

"I Spy Strangers"

Once upon a time a Member of Parliament could have the galleries of the House of Commons cleared by simply raising the cry: "I spy strangers." It was done time and again. O'Connell cleared out the reporters of that fair-minded British press which then as to-day threw in its lot with the top dog and had no sense of justice or honor where Ireland was concerned. But the greatest blow that an Irishman ever struck at British priggishness was when that stalwart fighter, Biggar, cleared the galleries and forced the Prince of Wales to leave with the rest. If some Catholics had been disposed they might have raised the cry in St. Joseph's Cathedral recently when a number of P.P.A. spies attended eleven o'clock Mass, presumably to find out if Catholic clergymen imitated their own celestial leaders and gave their congregations the gospel of hatred instead of the message of Christian charity. Catholics had a good laugh at the expense of these foolish persons, and it is to be hoped that the difference in matter and form between what they heard in our church and what they heard a few evenings previously from those scrupulously honorable and truthful gentlemen, Messrs. Griffith and Elliott, made some impression on the poor camp-followers in the army for the New Zealand P.P.A. war on women. They are always welcome to come. And when they hear any priest in the pulpit fanning the fires of sectarian hatred by lies and calumnies against Protestants they are welcome to make the most of it.

The Importance of the School

Father Hull, S.J., editor of the *Bombay Examiner*, has published a number of books which no intelligent Catholic ought to be without. He has dealt with many subjects, from the point of view of a theologian, a scholar, and a historian, and his books are a real course of apologetics. They are worth ten times what they cost: and it is a pity our booksellers do not do more than they are doing to bring them before the reading Catholics of New Zealand. Most important in the series are the volumes that treat of education and the formation of character. At least all Catholic teachers, and all catechists, ought to know these volumes, and know them well. They are compact with solid instructive matter, and the author is a man who knows what he is talking about. In *Collapses in Adult Life*, a book specially written for parents and teachers, he insists that the present state of society makes the Catholic school more important than ever:

"The work of character-forming is being thrown more and more upon the schools; first because the home no longer does its share in the training of the child, and secondly because there exists no home tradition calculated to impress favorably the budding mind.

The school authorities must come to look more and more upon themselves as the arbiters of the future of the rising generation entrusted to them, and to bend their backs to the task of making the best of their disciples, as if present formation and future destiny depended upon them alone."

That is true everywhere except in Ireland to-day. It is particularly true in this country of stock-yard morality, of godless and spineless politicians, of dishonorable and lying pressmen, of filth-flinging parsons who are more bent on exciting hatred of Catholics than on teaching the people the gospel of Christ. And therefore, whatever the others may do, we must never relax our efforts to maintain the high moral and cultural standard of our Catholic schools. Religion depends on them. They are the keystones in the arch.

President Harding's Advice to Journalists

Americans have been criticising Harding's speeches rather adversely. They have found a want of origin-

ality and a lack of distinction and polish in his utterances, and they have contrasted him in this respect with Wilson. Wilson, with all his sounding rhetoric was a poor thing when all is said and done, and Harding need not regret being unlike him in diction if he is also unlike him in action. Whatever truth there be in the captious critics' complaints, Harding, who was a journalist, had a lofty ideal of the mission of the press, and he once drew up for his staff on the *Marion Star* a set of rules that deserves to be framed and exhibited in every editorial office in the world. Here they are, as published by *America*:

"Remember there are two sides to a question. Get them both.

Be truthful. Get the facts.

Mistakes are inevitable, but strive for accuracy. I would rather have one short story exactly right than a hundred half wrong.

Be decent, be fair, be generous.

Boost—don't knock.

There's good in everybody. Bring out the good and never needlessly hurt the feelings of anybody.

In reporting a political gathering give the facts, tell the story as it is, not as you would like to have it. Treat all parties alike. If there is any politics to be played we will play it in our editorial columns.

Treat all religious matters reverently.

If it can possibly be avoided never bring ignominy to an innocent man or child in telling of the misdeeds or misfortunes of a relative.

Don't wait to be asked, but do it without the asking, and, above all, be clean and never let a dirty word or suggestive story get into type.

I want this paper so conducted that it can go into any home without destroying the innocence of any child."

We endorse the editor of *America*, who says:

"All honor to the President-elect for this noble code. May its underlying principles of reverence, justice, charity, and fair play for all dominate his own presidential career."

Duties of Parents

There are three natural duties binding on parents: these are:

1. The Duty of Nurture;
2. The Duty of Protection;
3. The Duty of Education.

1. God endowed man with free-will and reason for the carrying out of the designs of Providence. For the perpetuation of the human race he gave to Adam the precept: Increase and multiply. The free-will and the reason of the parents are thus involved in carrying out the design of God. The parents must use their reason and free-will to co-operate with God's will in this regard from the first moment of the child's being. From the first quickening of the child in her womb, the mother becomes responsible to God for another life besides her own. That life is a human life, and the mother's obligations extend to soul as well as to body. Inasmuch as the soul is more than the body, the child's right to be born and baptised is greater than the mother's right to live. It is a supernatural duty, as well as a natural, for her to see that her child is born alive: it is therefore a crime against nature for a doctor to destroy a child under such circumstances. To neglect the proper care and nursing of the child is also a sin against nature. As head of the family, the father is responsible to God for his stewardship: therefore he is bound to see that the mother does not neglect the children.

2. The child is under the power of the father, as head of the family. Until the child comes to the use of reason this paternal power is paramount. Power and responsibility go hand in hand; therefore the father's responsibility is extremely great. It is inalienable: he cannot get rid of it. He is bound to see that the mother does her duty; he is also bound to provide proper housing, food, and clothing for his children, according to their station in life. The Duty of Protection extends not only to the temporal but

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also to the spiritual welfare of the children. Husband and wife are trustees for God. They are responsible to God. It is consequently the father's duty to prevent any interference with his family that is not justified by the laws of God. It may be his duty to resist even the State and to drive its agents from his home. The State may help him but it has no right whatever to usurp his authority, as it is powerless to relieve him of his responsibility towards God. No Beck, no Parr, no tinkering busybody has any right to come between a father or mother and his or her duties towards the children. Any such interference must be resisted to the very end. Better be true to God and smash the State than be true to an unauthorised, unchristian authority and false to God and to self. The Christian father who does not see to it that his children are brought up Christians is a renegade and a traitor.

3. Here we come to the question of Education. A man's children continue his own personality; therefore he is bound to give them such a mental, moral, and physical upbringing as will enable them to lead good and useful lives. The Duty is on him and not on anyone else. He, not the State, is answerable to God. He is bound to see that the children are educated in accordance with the Law of God. The right of a parent being a natural right the State has no power to usurp it. A State monopoly in education is simply tyranny and every true man ought to resist such tyranny and crush it. Such tyranny is responsible for the destruction of home-life and for the ruin of the population of countries in which godless schools are foisted on the people by godless politicians.

The Orangeman's Liturgy

The Orangeman's religion is to hate Papists and his chief act of devotion is to assemble in force and murder some defenceless Irishman about the time of the Glorious Twelfth. That is the date of the "annual brainstorm" which is as unavoidable as sneezing after snuff. On the Twelfth the Orange piety is at its highest, and even tepid and timid souls froth and fume and curse the Pope valiantly. To see Professor Dickie shambling along the street on ordinary days you would say that butter would not melt in his mouth. To watch Pastor Knox gliding by in his motor, you would say that the milk of human kindness was oozing out of him. But when the Twelfth comes we find that scratched Russians are tame compared with them. In hand with the "ecstasy" goes a ritual that is as sacred as the memory of King Billy. Carson offended not a little in the early days when he was rather clumsy in wielding the wildness of the Orangemen for Tory ends: he had not sufficient regard for processions and flags and curses; and he made an awful mistake when he had the impiety to substitute the hymn, *O God Our Help in Ages Past*, for the orthodox and canonical:

Sleeter, slaughter, Holy Water,
Scatter the Papishes every one;
When we go to battle
The cannons will rattle,
The Protestant boys will carry the drum.

Carson soon conned his brief well and became as Orange as the rest of them. But the introduction of a foreign element into the camp has corrupted to some extent the original purity of the Orange orgies. It was bad enough to have King Billy flanked by old Dizzy in times gone; but it is beyond the beyond altogether to find Carson and Galloper Smith among the saints now. And as a matter of fact, we are told that the image of the "bould Galloper" is held in just as high reverence now as the banners that bear the enlightened mottoes, "No Popery" or "To Hell with Sinn Fein!" The Orangemen loved their ritual and rejoiced in processions and bands and uniforms. In fact they were incapable of working themselves up to a proper pitch of insanity without such outward signs. The curses and the smashing of windows were

in keeping with the noise of the drums—and of the parsons. Only a man wearing a busby and a vivid sash could put the true note of fervor into his "To Hell with the Pope!" It was Archbishop Whately who said: "The very name of Orangeman is a sign chosen on purpose to keep up the memory of a civil war, which every friend of humanity would wish to bury in oblivion. It is doing what among the heathen was reckoned an accursed thing—keeping a trophy in repair." And Curran was no kinder when he described the Twelfth and its ritual as "the unrolling of a mummy—all old bones and rotten rags." The Orangeman is the only person in the world—except a New Zealand Cabinet Minister of course—who deems himself capable of improving on the Law of God. One Reverend Dr. Drew, a tall candlestick in the temple of King Billy, once gave birth to an *opus magnum* called *Twenty Reasons for Being an Orangeman*. Mr. Dooley says that a fanatic is a man who acts as he thinks God ought to act if He knew the whole facts of the case. Mr. Dooley's irreverent skit is illustrated beautifully by some of the Reverend Dr. Drew's lucubrations. Among his "reasons" we read:—

"Because it cannot be otherwise, but that under the downward progress of British legislation God will be made angry, and the nation imperilled, Protestant unity and testimony are therefore required to deprecate God's indignation, and to bide the time of needful resistance."

Beautiful, isn't it? But listen to this:—

"Because all truckling to Popery has, in every instance, been attended with renewed clamor for further concessions in violation of pledges given by Roman Catholics."

Did anybody ever read such nonsense as that? And it written by a Reverend and grave Presbyterian too! Yet, if we pause for a moment we will recognise something familiar in the jargon. Is it not the self-same note of all-fired conceit, of superabounding, Pharasaical righteousness, of diabolical intolerance that is the ineffaceable character on the soul of the wowsers whether in Armagh, Timbuctoo, or Ashburton? The words are the words of Dr. Drew, but the cheek is the cheek of an Elliott or a Nosworthy. Like the "Colonel's lady and Judy O'Grady" in the awful doggerel of that truly British poet, Kipling, they are all the same under the skin, whether an Ulster sun or a Canterbury Nor'Wester smites them. The howling for a Referendum to enslave their fellows; the frothing and fuming about driving conscientious objectors to the slaughter; the circulation of filthy books and pamphlets, are all part and parcel of the creed of men who disregard the Law of God and the Law of Nature and set their own selfish notions as the standard by which all men must live. The Orange ritual is a queer thing, as we have seen. The Orange hymnology is a fearful thing too. Just think you hear the chorus on a Holy Twelfth roaring out the popular song—

"We are the true-born sons of Levi,
None on earth can with us compare;
We are the root and branch of Jesse,
The bright and glorious morning star."

Imagine you hear a harmonised rendering of—

"Our master there he fills the chair, his rules and laws we must obey,
As our flags we hoist, *The Protestant Boys* is the favorite tune we play;
The Highland Lad, Kick the Pope, Tartan Plaid,
and *Who's Afraid?*
The Orange and Blue, Boyne Water too, and that favorite tune called *Lisnagade*."

And surely, the tender charity and the Christian elevation of sentiment in the following would move a mule—

"Come all ye blind-led Papists, wherever that ye be!
Never bow down to priests or pope, for them God will disown;
Never bow down to images, or God you'll not adore,
Come join our Orange heroes and cry 'Dolly's Brae no, more.'"

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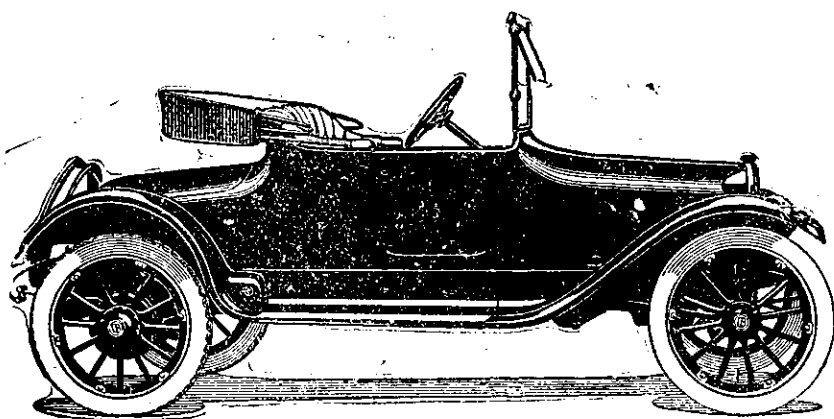
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The logic of the Orangeman is as wonderful as his religion. His professed programme is "Equal rights for all and privileges for none." But just ask him if he thinks Catholics ought to have fair representation in Parliament, among the judges, or even on the Belfast Corporation, and he will faint at the monstrous idea. He swears he is loyal and in the next breath he tells the King that he will kick his Crown into the Boyne if Orange privileges are not maintained. He calls the Sinn Feiners pro-German, while he worships King Billy and arms himself with Mauser rifles and invokes the protection of "a powerful European Potentate" against British tyranny. He abhors bigotry and he will go round to business men asking them to dismiss Catholics from their employment. He talks of fair play and he pays a horsewhipped cad to calumniate dead women and to go round the country arousing sectarian strife at election times. You will ask if there is anything under the sun more abominable and more disgusting than such men—and their female helpers. Well, there is: it is the politician who willfully abets the Orangeman and creeps into position on so foul a ladder. Such is not unknown amongst us in this land over which the wowsers crawl, an offence and a scandal to God and man.

LLOYD GEORGE FOR EVER AND EVER?

It must have occurred to some observers of British politics that if things adhere much longer to the mould in which they have begun to crystallize, Mr. Lloyd George will be in power to the end of his natural life, or at least to the term of man's normal activities (says the *Nation and Athenaeum*). For the Prime Minister has contrived to impress upon the country a new political formula. For the first time in its later history he has induced it to live without parties and without principles. But he has also persuaded it to dispense with success. No one can say that the England of Lloyd George is either happy or prosperous. In the brief period since the war it has suffered an unexampled decline in material wealth, in political stability, and in moral power and repute. The industrial outlook is such that if our ships go on leaving our shores without coal cargoes the country must look either to a long decline in her foreign trade, or to its permanent eclipse. In other words, the England to which the present Government is conducting us may be too poor to feed and keep its present population.

Nevertheless this falling-off fails to produce the usual high-spirited or impatient rebound against the Government. Public opinion has fallen on a mood of pessimistic quietism. It accepts Lloyd-Georgism, knowing it to be bad, in fear lest a worst thing befall it. "Who else is there?" the average Englishman is wont to say. "Asquith? Impossible. The Labor Party? Unsafe, and not able enough. Lord Robert Cecil? Good, but we don't know where he is." As with men, so with the familiar landmarks and historic instruments of the Constitution—the rule of the uni-principled Cabinet, the deference to Parliament, the change of governors and mental outlook which the quiet rotation of the party system used to provide. A new and fixed category has been added to our political thought. It is "The Government." The Government is no longer a body of politicians who climb to power and presently are turned out of it. It assumes an irremovable and impermeable quality, a Hindu godhead, all-pervading and doubtfully benign. It seems to have all the money and all the patronage. It cares nothing for liberty or personal right, and its rule in Ireland differs from Austria's in Italy chiefly in being more brutal. Not really trusting the country, or being sure of itself, it suppresses opinion, resorts to the spy and the informer, and flies to force when it has muddled an industrial dispute to the point of an open collision. It placards its ever-changing policies as if they were ripened fruits of the national will, and justifies them on all the hoardings at the national expense. It comes to decisions for which the England of to-day, and of many days to come, will have to pay, but it never communicates them

to any representative body of Englishmen. Above all, it avoids accountability. On one day Mr. George defies his Tory supporters to call him a Liberal; on the next, he dares his Liberal friends to set him down a Tory. He praises miners for their orderly behaviour during the strike within a few hours of the Lord Chancellor's denunciation of them as a Bolshevik conspiracy. To all men he offers a reflection of the humor of the hour; and by the time it changes, he has changed too, so that the chief hope of getting rid of him is that, like the chameleon on the tartan, he may expire of the effort to be all colors at once. He never achieves or settles anything. But he soothes and he threatens; and either way he defers.

Thus after-war England tends to sink, like some exhausted satrapy, into a state of dependence on a single unstable will, a man in whom, even in his best days, the true spirit of ameliorative action and moral renovation never resided. The cause is a lethargic, uncritical public opinion. The idealist retires within himself, to build his cloud-world of the dim and distant future. And the "practical" man thinks, as we have said, that we can "jog along with Lloyd George." But can we? Three things are wanted to restore the well-being of the country—a foreign and an Irish policy of peace, an economic policy of free trade, and an industrial policy of reconstruction. Mr. George cannot be trusted with any of them. Even if he be counted an intermittent pacifist, he is no free-trader, and he has lost the confidence of the workman and the social reformer. But there is not only the crisis of industry, and of Irish and external policy; there is the crisis of *moral*. Mr. George depresses the good in the British character. Strange and loose fish disport themselves in his muddy aquarium; honesty and independence do not flourish there. It is almost presumed of his colleagues' statements to Parliament that they will be evasions or downright lies; while of himself it is no longer required or expected that he should be anything but clever. We do not believe that since the days of Charles II. England was so lightly or badly spoken of in European capitals as she is to-day; let alone the often insulting obloquy of the great new Continent beyond the Atlantic.

Thus a grave and unmerited cloud falls on the country; it is judged to be deliberately brutal and cynical, when in sheer languor after its great effort it has allowed itself to be governed immorally and incompetently, and has given into the hands of an extremely skilful but very ignorant politician more power than he knows how to wield. For the moment we have lost sight of our true self; the poetic greatness of England; the fineness of her experiments in freedom; her real, if capricious, sense of justice; her tolerance and moderation in success. But that will not do at all. It is an imbecile end to all our Empire-making for the Motherland to fall under the very moderate spell-binding of Mr. Lloyd George. He is clever; let us applaud his cleverness. But he is not good enough; he has no regard for truth and the fixed courses of things; and his snippety, provincial mind, and ingenious gift for chaffering and a bargain, furnish too scantily the vast and accumulating needs of the hour.

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PASTORAL LETTER

OF MOJBAU.

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FRANCIS

By the Grace of God and Favor of the Apostolic See Archbishop of Wellington and Metropolitan. To the Clergy and Faithful in the said Diocese. Health and Benediction in the Lord.

Dearly Beloved Brethren,

In our pilgrimage through life from time to eternity, we stand particularly in need of two things, food and light—food to sustain our strength, and light to guide our steps in the right way. Now, God's infinite mercy has admirably provided us with these two gifts, namely, our food in the Blessed Sacrament of the Eucharist, and our light in the Holy Bible, infallibly interpreted by the Church.

Our Holy Father, Pope Benedict XV., has chosen the occasion of St. Jerome's 15th centenary, to emphasise the exhortations of his predecessors, chiefly Pope Leo XIII., to bring back Bible-reading into prominence among the educated Catholics throughout the world. The occasion was most appropriate, because St. Jerome stands second to none of the Fathers as the champion of the Bible. His whole life was strenuously devoted to that one cause, nor did he spare either labor or sacrifice for its promotion. Born of Christian parents, he received the very best education in Greek and Latin literature available in his day. Hence his trenchant style and his rich vocabulary. No doubt in his youth he underrated the Sacred Scriptures in comparison with the elegance of his beloved classics, but, later on, more careful and extensive study of the Bible entirely changed his taste, and the love of Holy Writ became the most absorbing passion of his heart. Pope Damasus, of immortal memory, whose secretary St. Jerome had been for a period of two years, set him at his first most important biblical enterprise, namely, the correction of the old Latin version of the New Testament. After his illustrious patron's death, he left the Papal court and began to travel from school to school in different countries, in order to enrich his mind at every source of biblical scholarship. At last he settled permanently at Bethlehem, the very cradle of the Faith, and there spent the rest of his days in untiring labors on the text, the translation, and the exposition of the Sacred Scriptures.

Near the cave where Our Saviour was born, his vacant tomb may still be seen, while his relics are venerated at Rome, in the Basilica of Our Lady, styled "At the Crib."

St. Jerome was certainly a providential teacher, and Catholic schoolmen acclaim him a very great doctor, Doctor Maximus, because he is the very embodiment of Catholic tradition, regarding the Bible. His doctrine on the Canonicity of the Bible, its authority, its place in the scheme of Divine revelation, and the estimation in which it must be held by Christians, is beyond all praise.

The root-principle and starting-point for every dutiful and sincere reader and student of the Bible is, according to St. Jerome, this: the Bible is not, like other books, the common heritage of mankind, but the property of the Catholic Church, much in the same way as the deeds of an estate are the property of the owner. "No Church, no Bible," is an axiom. It was the Church that preserved with immense care the text and versions of the Old Testament, during the ages when very numerous treasures of ancient literature utterly perished; and, as regards the New Testament, the specific heritage of Christianity, we should not know, apart from the Church's certificate, either its authentic contents or the valid grounds for including or excluding particular documents. In the early ages of the Church, many so called "gospels" were in circulation, and also a number of epistles, besides those of St. Paul and the other Apostles. Who but the Church could infallibly fix the list or canon of the inspired books of the New Testament?

When, therefore, some modern self-styled scholar, or common reader, goes and buys a Bible from the bookseller, and proceeds to deal with it according to his fancy, he commits a most unscholarly solecism, and unscrupulously

violates the principle of St. Jerome. In that Saint's view ecclesiastical tradition is the basic law of all biblical study; and we read of him brushing aside some novel interpretation of a text with the curt remark, "the Church of God does not accept it." And we hear him declare that he did not deem it worth his while even to glance at a certain apocryphal book, for, he asks, "What is the use of reading what the Church rejects?" In this respect he perfectly agrees with the great doctor, St. Augustine, who forcibly asserts, "I would not credit the Gospel itself if it did not come to me on the authority of the Church."

The Church is the divinely appointed trustee of the Bible on behalf of mankind, and every Catholic scholar must enter on his biblical studies with loyal submission to the limitations of his critical liberty necessarily proscribed by the Church's infallible tradition. With these safeguarding limits he enjoys the most perfect freedom. Moreover, he is diverted from blind-alleys which lead nowhere, and is concentrated on fields of research sure to be most fruitful. The plain man who reads his Bible, like the flower-sucking bee, for the sweet sustenance to be extracted from it, is delivered from the nightmare of the higher criticism, and takes God's book with the infallible guarantee that he reads the words of light and life.

We exhort you, therefore, Dearly Beloved Brethren, to be diligent in Bible-reading. But you must know that it is largely an acquired taste, as both St. Jerome and St. Augustine tell us. They, too, needed training before they could appreciate it. "You must crack the nut before you eat it," was one of St. Jerome's epigrams. Nor can we use better words than his in this connection. To a devout lady he says, "Read constantly and memorise as much as you can. Read till sleep overtakes you, and your head droops softly upon the sacred page." To a priest: "Frequently read the Holy Scripture, nay, never let the hallowed volume out of your hand. Learn what you have to teach. Acquire the faithful word which is according to doctrine, that you may be able to exhort in sound doctrine, and to convince the gainsayers." To his spiritual daughters, Paula and Eustochium, at a time of social unrest very like the present, he expresses his world-weariness and its cure: "If there is anything to reconcile a thinking man to this life, and make its stirs and upheavals supportable, I really think the devout perusal of the Bible is that one thing." What rivetted him to this spiritual passion was the living image of Our Lord Jesus Christ, in His own personality, and in His Mystical Body, which seemed to shine out of the inspired page. "Not to know the Scriptures," he cried, "is not to know Christ. One thing and one thing only is the priceless pearl—the knowledge of Christ, the Sacrament of His Passion, the mystery of His Resurrection." It is an old calumny against the Catholic Church that she fears and hates the Bible, and does all she can to keep it a closed book, in fact, that Catholics are not allowed to read the Bible. The fact is that the Catholic Church surpasses all in the reverence which she pays to the Bible, and the zeal and care with which she promotes its study. Before the "reformers" began their nefarious work, the Catholic Church taught the people the Bible as no Protestant Church has ever done. The "reformers," instead of giving the people the Bible, took it from them. Pope Pius VI. (1778) wrote: "At a time when a great number of bad books are circulated among the unlearned, you judge exceedingly well that the faithful should be excited to the reading of the Bible, for this is the most abundant source which ought to be left open to everyone to draw from it purity of morals and of doctrine. This you have reasonably effected by publishing the Bible in the language of your country (viz. Italian) suitably to everyone's capacity." This letter has since been commonly printed at the beginning of popular editions of the Catholic Bible. Also Pope Pius VII. (1820) urged the English bishops to encourage their people to read the Bible, saying, "Nothing can be more useful, more consolatory, more animating, because the Holy Scriptures (i.e., the Bible) serve to confirm the faith; to support the hope, and to inflame the charity of the true Christian."

Last year the whole Catholic world celebrated in Rome the 15th centenary of the death of the great doctor, St.

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Jerome, and, as a fitting consummation of that festival, our Holy Father Pope Benedict XV. issued an Encyclical *Spiritus paraclitus*, 15th September, 1920, whereby he does honor to the saintly defender of Holy Writ, and adds an important contribution to the sum of Papal documents on the Bible. This celebration in the form of a Triduum, his Holiness has graciously extended to the whole world, leaving to the respective bishops in each diocese the care of fixing the date of the Triduum.

Accordingly, we have given you the foregoing instruction on Bible-reading, and have added our earnest exhortation to that of the Sovereign Pontiff on that spiritual exercise and salutary devotion. The Triduum is fixed for Friday, Saturday, and Sunday, the 12th, 13th, and 14th of next August. Each evening there will be, in the churches of this archdiocese, the Rosary, a sermon, and the Benediction of the Most Blessed Sacrament. We expect large congregations to attend these spiritual exercises, in order to obtain the choice graces and blessings connected with them. The faithful who attend the exercises of the third day of the Triduum, can gain a Plenary Indulgence, provided they have been to Confession and Communion, and pray for the intentions of the Holy Father. Also those who are truly sorry for their sins, and pray as above, can gain, on the two preceding days of the Triduum, a partial indulgence of seven years and seven times forty days. And all these indulgences are applicable by way of suffrage to the souls in Purgatory.

"The grace of Our Lord Jesus Christ, and the charity of God and the communion of the Holy Ghost be with you all. Amen." (II. Cor. xiii., 13.)

Given at Wellington on this, the 24th of July, A.D. 1921.

✠ FRANCIS,

Archbishop of Wellington.

N.B.—This Pastoral is to be read to the people at least one Sunday before the Triduum.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

July 22.

The final meeting of the St. Patrick's Day Celebration Committee took place last Tuesday week. Mr. J. P. McGowan presided. The general secretary (Mr. P. D. Hoskins) read the report and balance sheet, which disclosed a most successful result, the net profit being £300—£240 from the concert and £66 from the sports. The total receipts from the concert were £336, and the expenditure £95; the total receipts from the sports were £408 and the expenditure £341. The principal items on the receipts side were—gates, £136; side shows, £26; refreshments, £79; surprise packets, £35; soft drinks and raffles, £50; and donations, £52. The principal items of expenditure were—City Council charges, £40; procession expenses, £50; drill display, £50; catering, £41; advertising, £20; sports prizes, £53; bands, £30; surprise packets, £25. Votes of thanks were accorded to the ladies for their efforts, especially to Mrs. Keogh for the magnificent result from the tea kiosk, Mrs. Gleeson for the soft drinks stall, Miss Craig for the children's refreshments, and Mrs. J. F. Taylor for the committees' refreshments; also to the teachers and schools taking part, and to the officials for their assistance.

The Catholic Education Board met last Wednesday. His Grace Archbishop O'Shea presided, and among the members present were Rev. Fathers Smyth, S.M., Adm., Mahony, S.M., Cullen, Adm., and Connolly. Accounts totalling £171 were passed for payment. The secretary reported on the result of the St. Patrick's Day, Thomas Moore anniversary, and the combined schools' social. Matters re finance were referred to the finance committee to deal with. As this meeting was the final for the year, the board will meet in August, when the report and balance sheet for the year's working will be presented.

The Self-Determination for Ireland Committee of the Catholic Ladies' Club will hold a concert at the Town

Hall on August 23, to raise funds for the distress in Ireland.

Mr. E. B. L. Reade, who for the past 16 years has been a member of St. Anne's Choir, the greater part of the time being its conductor, was entertained by the choir and parish committee on the occasion of his retirement through private reasons, and presented by Very Rev. Dean McKenna with a clock, as a mark of appreciation and esteem.

That the Wellington branch of the Self-Determination for Ireland League of New Zealand is wide-awake is evidenced by the original pamphlets brought out by the publicity committee, but also by the letters which appear in the press. On Saturday, July 16, the *Dominion* published a letter of a column and a half, in which Father B. J. Gondringer, S.M., of St. Patrick's College, on behalf of the League, dealt with the Ulster problem from a historical point of view. On the same day there appeared in the *Evening Post*, also from the pen of Father Gondringer, a letter, which gives the supporters of the cause all the more satisfaction because of the *Post's* weak and ineffective reply to it.

Much success is attending the social evenings held each Saturday by the members of the M.B.O.B. Association in their club rooms.

In continuation of the Catholic Debating Societies' tournament the other Friday night, the Hibernians, represented by Messrs. Clark, E. J. Byrne, and C. P. McKenzie, met Messrs. J. Coleman, J. Boyce, and S. Hoskins, representing Marist A in a debate on the subject "Is Prohibition in the best interests of New Zealand?" Marists, who took the affirmative, were awarded the winning honors by the judges, Councillor Chapman and Mr. M. O'Kane.

The annual social of the Catholic Ladies' Club, held in the Town Hall last Wednesday evening, was a huge success. The decorations were a great feature, and quite uncommon and unique, representing a snowstorm, Mrs. Cowan, the wife of Dr. Cowan, being solely responsible for the same. Mrs. Cowan took the idea from an ice carnival which she attended in Sydney. Mrs. Cowan for the past two weeks had been hard at work preparing for the decorations and made 32,000 feet of "snow," which took 6lbs of cotton wool. This was hung across the hall from either side of the balcony, with here and there streamers of the club's colors, blue and yellow, and gave the hall a fairy-like appearance. The whole of the hall was hung with the cotton wool and colored streamers, which slightly wafted about during the dancing, and gave one the idea of falling snow, which, with the many pretty and dainty frocks worn, made a most artistic and uncommon decoration. Mrs. Cowan was assisted in hanging these streamers by Mrs. Collins, Misses Molly Burke, Loreto O'Driscoll, Molly Ellis, Winnie Collins, Lola, Saunders, Iris Hawthorne, Aileen Outtrim, Veronica O'Leary, and Cicely Ellis. Miss Redmond and Miss Burke were responsible for the trails of lycopodium being hung all round the top of the balcony. Alcoves were arranged right round the hall and were cosily fitted up. The stage had been decorated with flags and pot plants, where Cowley's orchestra played exquisite music. The concert chamber was used for supper, which was served at small tables. Mrs. Oscar Johnson provided a delicious repast. The table decorations were jonquils, birch and Japanese plum, in silver epergnes, with the club colors. Amongst those present were His Grace Archbishop O'Shea, Fathers Cullen, and Connolly. The committee responsible and who looked well after their guests' enjoyment and helped to make the social thoroughly successful were Mesdames O. V. Ellis, Fitzgibbon, C. Beauchamp, M. Gleeson, M. Thrower, D. Burke, H. M. Cowan, R. W. Collins, P. Mahoney, M. Healey, Dr. Cowan, Messrs. Ian Duncan, J. J. McGrath, H. O'Leary, C. B. O'Donnell, F. Eller, J. Gallagher, J. O'Sullivan, L. Burns, and W. Parry.

The bazaar for St. Mary of the Angels' Church building fund commences at the Town Hall on Saturday, July 30.

There was a large attendance of the members of St. Patrick's branch of the Hibernian Society and their friends at the Hibernian Rooms, 4 Willis Street, last Monday evening for the purpose of honoring the retiring

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president, Mr. O. Krohn. Mr. J. F. Taylor, the newly-elected president, presided, and on behalf of the society voiced the appreciation of the members at the excellent and thorough work of Mr. Krohn during his occupancy of the presidential chair. Mr. Krohn had been an energetic president, and it was mainly through his efforts that the society's pipe band was brought into existence. Mr. Krohn had, by his initiative and resourcefulness, instituted the quarterly general Communion and breakfasts, which had proved unqualified successes. To augment the membership he had generously donated a substantial prize for competition amongst the members. In conclusion, they trusted that their retiring president would, as a past-president, still continue to take the same interest in the society as he did during his term as president. On behalf of the members Mr. Taylor asked Mr. Krohn to accept, as a slight recognition of the appreciation they had for him, a past-president's emblematic framed certificate and presentation collar. Mr. Krohn acknowledged the recognition of his efforts, and assured the members that he would always continue to take a keen and active interest in the society. Cheers were given for Mr. and Mrs. Krohn and family. The remainder of the evening was spent socially, a first-class programme of musical and elocutionary items being rendered.

Wanganui

(From our own correspondent.)

July 21.

The second of a series of euchre parties promoted under the auspices of the Hibernian Society, was held on Wednesday, 13th inst., at the "Villa Maria," which was packed to overflowing. The prize-winners were Mrs. Clapham, Mrs. Meehan, Miss Sheridan, and Mr. Smythe. As usual, Mrs. Richardson and Mrs. Coxon, assisted by their lady friends, deserve praise for the manner in which they supplied the supper. The music for the social which followed was rendered capably by Miss Crotty and Mr. McGonigle, jun. Mr. P. Cull gave a sweet rendering of "Mother Machree." The H.A.C.B.S. are very grateful to all who helped to make the evening a success.

The interest in the card tournament for the Hodson Cup still continues. The third match was played at the "Villa Maria" last Tuesday, when the Hibernians met the Bishop Lodge of Druids. Play resulted in another win for the Hibernians by a small margin. The H.A.C.B. Society meet the Foresters next week.

All our schools have had their winter holidays and the pupils have re-assembled for classes. The primary schools have had the annual examinations, the inspectors' visit having taken place immediately after the holidays.

The many friends of Mrs. T. Meehan are sorry to hear of her serious illness. There is, unfortunately, much sickness about, although the winter has not been a particularly severe one. The question of unemployment, too, is becoming rather acute, and one cannot help wishing hard that things would brighten up a little. A good many households, even among those we know, are carrying on with very lean purses. Just now this is anything but easy, as every day seems to bring a fresh call of some sort. However, the days are lengthening and becoming more sunny, and probably all will be well before very long.

Napier

(From our own correspondent.)

July 18.

Following the enrolment of members in the Catholic Federation on "Federation Sunday" (July 3), the list subsequently read gave a total of 450 names. A later additional list brought the membership up to more than twice that number. Names and contributions are still being received, and, although the numerical strength of the branch already exceeds last year's total, the memorable record of five years ago, following a mission given by Father Ainsworth, will probably be difficult to reach.

Rev. Father Le Pretre, S.M., who has been spending a few days in Napier after returning from a holiday visit to Australia, was recently the recipient of a presentation from his late parishioners at Wairoa, in recog-

nition of his 28 years' devoted labor among them. Advantage was taken of the occasion to welcome Rev. Father Lacroix, S.M., late of Greymouth, who is to take charge of the parish.

Mrs. J. J. Smith, another of Hawke's Bay's old residents, passed away recently at her son's residence, Waghorne Street, Port Ahuriri, at the age of 71 years. The deceased lady arrived in Auckland 54 years ago, and shortly afterwards came to Hawke's Bay, where she had resided ever since. During the troublous times with the Maoris, Mrs. Smith was living with Mrs. (Captain) Carter, and many an interesting episode she could tell of those trying days. The deceased lady was twice married and leaves a grown-up family of two daughters and four sons. Of a kindly disposition, Mrs. Smith had a wide circle of friends who will sympathise with the relatives who mourn the loss of a good mother.—R.I.P.

There was Exposition of the Blessed Sacrament from the last Mass on Sunday, July 17. In anticipation of the Feast of St. Vincent de Paul, the great Apostle of Charity, Rev. Father Clancy, S.M., in an impressive discourse exhorted the large congregation to the practice of works of charity, and as many as possible to active association with the Society of St. Vincent de Paul. Besides an essential duty towards the relief of the poor there were good works to be attended to generally in the parish, especially the support of our Catholic schools.

The half-yearly meeting of the St. John's branch of the Hibernian Society was held on Tuesday, the 12th inst. There was a good attendance, the business being the election of office-bearers for the ensuing term, which resulted as follows:—President, Bro. J. Doody; vice-president, Bro. T. Sheehan; secretary, Bro. J. Callaghan; assistant secretary, Bro. M. O'Donnell; treasurer, Bro. T. Barry; warden, Bro. J. C. Johnson; guardian, Bro. R. Derwin; sick visitors, Bros. J. Mannix and T. Harmon. The newly-elected office-bearers were installed by Past-President J. Barry, who was himself invested with the past-president's regalia.

The Hibernians of Napier are the holders of the Vigor Brown Shield, having been victors in the card tournaments between the different lodges here during the last two years. They have lately been challenged by the Druids, and a tournament is to take place on Tuesday, the 19th inst., in the Hibernian meeting room.

Nelson

The friends of the Rev. Father Fay, S.M., of Nelson, will be pleased to hear that after being a patient at Lewisham Hospital for 13 weeks he has sufficiently recovered as to be able to leave the institution (writes our travelling correspondent). After visiting his former parishioners and friends of South Canterbury, Father Fay will return to the warmer climate of the North Island to fully recuperate. It will be some considerable time before he is able to resume his pastoral duties in Nelson.

DIOCESE OF AUCKLAND

(From our own correspondent.)

July 22.

At St. Patrick's Cathedral on Sunday evening, July 10, his Lordship Dr Cleary preached from the text contained in the Gospel according to St. John—"That was the True Light which enlighteneth every man that cometh into this world." The sermon held the close attention of the congregation. The Bishop seemed much stronger, judging by his voice and the sustained effort. His Lordship afterwards officiated at Pontifical Benediction of the Blessed Sacrament.

Following the retreat to the Sisters of the Missions at Hamilton, conducted by Rev. Father Hannigan, C.S.S.R., his Lordship the Coadjutor-Bishop (Dr. Liston) received the final vows of Sister M. Georgina (Daley). Among the clergy present were the Very Rev. Chancellor Holbrook (Grey Lynn), Fathers Moore (Eltham), Skinner, Hunt, Dore, and Bleakley. After delivering a short address, his Lordship officiated at Pontifical Benediction of the Blessed Sacrament.

The following letter has been received by the district secretary of the Hibernian Society, in answer to the resolution sent to the British Prime Minister (Mr. D. Lloyd George) from the triennial movable meeting of the society held some time ago at Chirstchurch:—

10 Downing Street,

Whitehall, S.W.I.

21/5/21.

Dear Sir,

I am directed by the Prime Minister to acknowledge the receipt of the resolutions which you forwarded on behalf of the New Zealand District of the Hibernian-Australasian Catholic Benefit Society.

Yours faithfully,

(Signed) F. L. STEVENSON.

Very Rev. Chancellor Holbrook on Tuesday evening, July 12, gave a very interesting address to the men's confraternity on "Our Lady of Mount Carmel," at St. Patrick's Cathedral.

Rev. Father J. Dignan, the popular pastor of the Thames, arrived in Auckland last Monday from his 12 months' tour of the world. He had very strange and sorrowful experiences in Ireland, where he was arrested on one occasion and threatened at the pistol's point by the force of "Law and Order."

Rev. Father Molloy, who was seriously injured by a fall, is receiving medical attention in the city. He is making steady progress and is extremely anxious to return to his parish of Pukekohe.

I am pleased to learn that the Right Rev. Mgr. Mahoney, V.G., who is in Australia on sick leave, was by latest accounts much improved in health. He is at present staying at the Lewisham Hospital.

Rev. Father Zanna, parish priest of Whangarei, left by the Makura last week on a holiday to the Old Country, after his 18 years of strenuous labor in the diocese. He is a native of the Tyrol, where his venerable mother still resides. Father Zanna will make the trip through Canada to London. Then he will visit Ireland, and proceed to Italy. He will return to the Dominion in about a year's time.

The quarterly meeting of the Particular Council of St. Vincent de Paul Society, comprising all the conferences of the diocese, took place in St. Benedict's Church on last Tuesday evening, the Feast of St. Vincent de Paul. After the Rosary was recited, the Coadjutor-Bishop (Dr. Liston) presided over the large assemblage. The reports from the various conferences, each with its particular work and local color, were well received, and showed the wonderful activities of the society in our midst. Dr. Liston then gave a very interesting account of the life and work of Frederick Ozanam, the founder of the organisation. Others present made complimentary remarks on the reports and excellence of the work, and expressed the conviction that that meeting gave fresh vigor and encouragement to the society, and should result in a large increase of membership. Very Rev. Dean Cahill, Chancellor Holbrook, Monsignor Ormond, Fathers Brennan, Buckley, Forde, O'Malley, Curley, and Lyons were also present. Pontifical Benediction of the Blessed Sacrament was given by Bishop Liston.

The prayers and sympathy of her many friends will be accorded to Rev. Mother M. Claudia, Provincial of the Sisters of the Missions, on the death of her mother, which occurred recently.

Rev. Father Bradley continues to make good progress towards recovery after his recent serious operation in the Mater Hospital. He visited St. Patrick's on Monday.

Right Rev. Dr. Liston made his episcopal visitation of Ellerslie-Panmure-Howick on Sunday last, and administered the Sacrament of Confirmation.

A term of 50 years' service as organist at St. Patrick's Church, Panmure, has been completed by Mrs. Fleming. In recognition of her services his Lordship Dr. Liston, on behalf of the parishioners, presented Mrs. Fleming with a gold wristlet watch and an illuminated address on the occasion of his visitation.

Better late than never may be said of the Anglican people for the protests now being made in all quarters by them against the recent extension of the causes for

divorce by the Parliament of our Dominion in its last session. Speaking of the fact that marriages can now be dissolved in this country, by law, after three years' separation, the Anglican Bishop last Sunday said this was opposed to the Christian conscience. "The logical outcome of such an extension of the causes of divorce (said Dr. Averill) would be that the State should establish institutions in which the children of divorced parents could be looked after. He doubted whether it would be right for the present children's homes to take these children in simply because their parents had been divorced, for it might seem to be encouraging a breach of the divine laws to which, as Christians, they were strongly opposed. It had been stated recently by a distinguished soldier and an M.P. that it was absolutely necessary to do all that was possible for the sake of the rising generation on account of the environment and atmosphere in which many were growing up. It had also been said over and over again that such institutions as the boy scouts and the Young Citizens' League were absolutely necessary at the present time in order to counteract the adverse influences which were coming into the lives of the children. The Bishop said that, to his mind, however, instead of placing ambulances at the foot of the precipice it was better to erect a fence around the top, and if the Government of the country would show some regard for the principles of Christ in its legislation and education it would be far more likely to influence growing children than any amount of superficial patriotism without any real basis." Last year when the bigots raved, the Gentiles raged and the people devised vain things' against the Catholic teaching on the Sacrament of Matrimony—all these good folk were in such dread of the *Ne Temere* Decree, and were so patriotic and zealous for the supremacy of the law of the land, that they were blinded and could see no other danger in sight. As a matter of fact, I am informed that this plea of the three years' separation as a ground for divorce was only the curtain-raiser for the *Ne Temere* discussion, the opportunity the bigots sought; and perhaps the strong protest which is now being voiced from all parts of the Dominion by the Anglican and other bodies, would at that time seem to be too much in favor of Rome, their loyalty might have been questioned, and accordingly judgment went by default. It is rather late in the day now to raise the cry.

Greymouth

Greymouth (writes a correspondent) is to lose three prominent parishioners—Miss Agatha and Messrs. Maurice and Patrick Fitzgerald—who are about to settle in Wellington. Mr. M. Fitzgerald as proprietor of the Suburban Hotel, was for a period chairman of the Grey Licensed Victuallers' Association, and was the recipient of a presentation from that body.

During a recent visit to the Hokitika branch of the Hibernian Society by the local secretary, the fact was elicited that during the past five years only £2 in sick pay had been passed for payment. This must surely constitute a record.

An old and respected resident of the Coast in the person of Mr. John Doolan, recently passed away. The funeral, which took place at Ahaura, was largely attended from the Grey Valley. Rev. Father Fogarty officiated at the church and graveside.—R.I.P.

Under the supervision of Messrs. W. Gilbert and H. T. Doogan, it is hoped that contestants representing the St. Columba Literary and Debating Society will be well schooled for the annual competitions festival.

The concert in aid of the parish funds, given recently, attracted a record audience to the Town Hall. Miss M. G. O'Connor and Mr. W. Brittenden of Christchurch, who were specially engaged for the occasion met with a great reception; as did also Rev. Father McDonald of Reefton, whose violin solos were an additional feature to an excellently arranged programme. The Marist Brothers' pupils and several local artists contributed in no small measure to the enjoyment of the occasion. Rev. Father Long, Adm., at the conclusion of the concert very sincerely thanked all who had assisted to make the function such a complete success. The singing of "God Save Ireland" brought the programme to a close.

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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

July 25.

Mr. T. Cahill, president of the Christchurch Council of the Self-Determination for Ireland League, received the following cable from Mr. de Valera:—"Thanks most heartily support Christchurch League." This was in reply to the message sent from the North Canterbury District Provincial Council.

Rev. Father Cooney, who recently visited Ireland, has expressed his willingness to deliver a lecture under the auspices of the Hibernian Society, on "Ireland To-day." The lecture will probably be given on Monday, August 1.

With the object of assisting the archconfraternity stall in connection with the sale of work in aid of the Cathedral Catholic schools, an enjoyable entertainment, organised by Mrs. Greenlees, was recently given in the Hibernian Hall. There was a crowded audience. The programme numbers contributed by the "Juvenile Merry-makers," most of the performers being prize-winners at the local competitions, met with due appreciation. An efficient orchestra added to the success of the entertainment, and Mrs. Greenlees deserves to be congratulated on her efforts in presenting so much youthful talent and on its results.

At the recent meeting of St. Matthew's branch of the H.A.C.B. Society, Sister G. Baker presiding, two new members were initiated. It was decided to hold a euchre and social in the Hibernian Hall on August 4. The following are the office-bearers for the ensuing term:—President, Sister G. Baker; vice-president, Sister E. Gleeson; secretary, Sister M. B. Sloan; treasurer, Sister M. Smyth; warden, Sister K. Lockhart; guardian, Sister E. Rodgers; sick visitors, Sisters Blackaby, M. Nolan, and T. Nolan; assistant secretary, Sister K. Bridgman. The installation was carried out by P.P. Sister R. Rodgers.

An enjoyable social, in aid of the local Catholic church building fund, was held on last Wednesday evening in St. Paul's Schoolroom, Papanui. There was a very large attendance. The euchre prizes were won by Misses Campbell and Hanrahan, Messrs. Campbell and Dolan, and in presenting them Father Seymour thanked the energetic committee for its efforts and the patrons for their support.

An enjoyable evening, with the object of assisting the Cathedral Tennis Club stall in the forthcoming sale of work, was held during the week at the Catholic Girls' Hostel. The function proved successful.

A social organised by the committee of St. Anne's Church, Woolston, was held on Thursday evening, July 14, in the local Oddfellows' Hall, when there was a crowded attendance. Excellent music was supplied by Mrs. Baxter. The euchre prizes, presented by Mr. D. G. Sullivan, M.P., were won by Mrs. Strothers and Mr. Higgins. Rev. Father Gallagher thanked the committee and all who assisted to make the social a success.

TIMARU

(From our own correspondent.)

July 25.

At the girls' school hall on the 20th inst. Rev. Father Hurley, S.M., gave a very interesting and instructive lecture in the presence of a very large and appreciative audience. The lecturer did full justice to his subject, and used a powerful lantern and beautiful slides, which were procured from America. The concluding portion of the lecture is to be given at an early date. The lamp was ably manipulated by Mr. Cuthbert Knight.

Last Sunday the Self-Determination for Ireland League committee took up a collection for the distressed families in Belfast (Ireland). The parishioners generously responded, and the sum of £70 was subscribed. The committee at St. Andrews will take up their collection next Sunday.

The Rev. Father Hurley has lately received from Rome a reliquary of chaste design containing the relics of saints. These are to be exposed for the veneration of the faithful on suitable occasions.

ST. MARY OF THE ANGELS' BUILDING BAZAAR

On next Saturday evening his Grace Archbishop O'Shea will open in the Town Hall, Wellington, the St. Mary's Rebuilding Bazaar. For several months active preparations have been going on, and stallholders and their assistants have been getting together all kinds of dainty and choice wares to tempt intending purchasers. There are five well-stocked stalls named after five great ecclesiastical sees and their respective cathedrals or beautiful churches. The names of the stallholders and stalls are as follows:—St. Patrick's, Armagh Stall—Mesdames R. Dwyer, D. Dalton, and Miss K. Whelan; Westminster Cathedral Stall—Mesdames T. Crowdson and H. Tyson; Rheims Cathedral Stall—Mesdames D. Burke and E. Healey; St. Peter's Basilica Stall, Rome—Mesdames R. Lawlor, T. P. Halpin, T. R. Hackett, and C. Pearse; St. Mary's, Wellington—Madame E. R. O'Connor. Huge paintings of these beautiful churches have been very artistically executed by Mr. Ernie Leaming, and these will be hung around the walls of the Town Hall, serving as a very effective and unusual decoration. A pretty color scheme has been worked out by Mr. Cook, of the D.I.C., who has kindly offered his services as decorator. Special attention has been paid to the entertainment side of the bazaar. Braund's Elite Orchestra has been specially engaged for the bazaar period. The principal dancing teachers of Wellington have arranged special dancing displays by their pupils and an excellent pierrot troupe will delight the hearts of patrons. There is a complete change of programme every evening. A number of unique side shows and a host of games of skill will help to lure the silver coin from the curious and the venturesome. The queen competition is a source of great interest and keen competition between the respective stalls, each of which is running a queen candidate. The bazaar will run for a fortnight, opening on Saturday, July 30, and closing on Saturday, August 13. Two special matinees will be held on Saturday, August 6, and Saturday, August 13, at 2.30 p.m. The bazaar opens every evening at 7.30. St. Mary's has always appealed to Wellingtonians because of its time honored associations. It was here that Father O'Reilly of saintly memory built the first Catholic church in Wellington—the old St. Mary's—so well known to past generations. It was the mother church of Wellington, and we feel quite certain that the good people of all parts of Wellington will rally round us during this rebuilding bazaar and thus help by their loyalty and generosity a great and noble work. Stupendous difficulties have been encountered in the prosecution of the work. One grand united effort is now asked for on the part of our people, and such effort will go far towards crowning with success this great undertaking—the building of a very beautiful church to the glory of God and the honor of Our Blessed Lady.

Te Kuiti

(From our own correspondent.)

July 22.

On July 3 a meeting of about 30 residents of Te Kuiti formed themselves into a branch of the Self-Determination for Ireland League of New Zealand. The office-bearers elected were:—Chairman, Mr. W. F. Hoffman (an Anglican); secretary, Mr. L. F. M. McKeefry; treasurer, Mr. J. Daly; committee, Messrs. Atkins, Dooley, O'Connell, and McSweeney (cousin of the late Lord Mayor of Cork). The branch has progressed rapidly, and it now numbers over a hundred members. The annual subscription appears to be too small for some members, who insist on larger donations. Hence many £1 subscriptions are the result. As the League's aim is to educate the general public and enlist their support, an invitation has been extended to Mr. Hall Skelton (president of the Auckland council), to repeat in Te Kuiti his lecture on the "Irish cause from a Protestant standpoint," which he delivered recently in Auckland. There are so many here holding anti-Irish opinions inculcated by the daily press, that the success of such a lecture is a foregone conclusion. Mr. Skelton has a way of convincing his audience, and we look forward to heavy enrolments as the result of his lecture.

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MARRIAGES

McCROSSAN—FERRITER.—On June 15, 1921, at St. Patrick's Church, Waimate, by Rev. Father Peoples, Helen, second daughter of Mr. and Mrs. M. Ferriter, to Patrick, eldest son of Mr. and Mrs. McCrossan, Waikakahi.

O'CONNOR—OXTON.—On June 1, 1921, at St. Benedict's Church, Auckland, by Rev. Father O'Malley, John, youngest son of Mrs. Williams, Ponsonby, and the late John O'Connor, Liverpool, England, to Nellie, second daughter of Mr. and Mrs. J. Oxtan, Kenneth Avenue, Morningtide.

DEATHS

HEAVEY.—Of your charity pray for the repose of the soul of John Francis Heavey, dearly loved second son of Michael and Mary Heavey, who died at Pukeuri, Oamaru, on July 9, 1921; aged 16 years 11 months.—Sacred Heart of Jesus, have mercy on his soul.

NELSON.—Of your charity pray for the repose of the soul of Julia Teresa (Dolly) Nelson, beloved wife of James Nelson, Bluff, and fourth daughter of Michael and Ellen Sheehan, Winton, who died at Invercargill on June 25, 1921; aged 34 years.—Sweet Heart of Jesus, have mercy on her soul.

SIMPSON.—Of your charity pray for the repose of the soul of Annie Simpson, second daughter of Annie and the late Michael Simpson, who died at Temuka on July 12, 1921.—Sacred Heart of Jesus, have mercy on her soul.

WALSH.—Of your charity pray for the repose of the soul of Peter Anthony, fourth son of the late Mr. and Mrs. Peter Walsh, of Otokia, who died at the Auckland Hospital (result of an accident) on July 9, 1921. Sweet Jesus, have mercy on his soul.

SULLIVAN.—Of your charity pray for the repose of the soul of John Joseph Sullivan, of Seacliff, Otago, who died at Wellington on Monday, July 4, 1921; aged 45 years.—On his soul, sweet Jesus, have mercy.

IN MEMORIAM

McCANN.—Of your charity pray for the repose of the soul of Joseph McCann, beloved husband of Eliza McCann, who was drowned in Wellington Harbor on July 24, 1918. Also my dear father, John Baughan, who died on July 30, 1920.—On their souls, sweet Jesus, have mercy. Inserted by Eliza McCann.

McDEVITT.—Of your charity pray for the repose of the soul of our dear brother, Joseph McDevitt, who died at St. Bathans on July 28, 1918.—R.I.P.—Inserted by his loving brother and sister (William and Hannah McDevitt).

TAYLOR.—Of your charity pray for the repose of the soul of Rev. James Taylor (Marist Missioner), who died at Townsville on July 28, 1919.—Sacred Heart of Jesus, have mercy on his soul.

WALKER.—Of your charity pray for the repose of the soul of Ralph Louis Walker (formerly of Akaroa), who died at 27 General Hospital, Cairo, on July 23, 1918; aged 20 years.—Sweet Jesus, have mercy on her soul.

ACKNOWLEDGMENT

Mrs. J. J. SULLIVAN, Seacliff, Otago, tenders her very sincere thanks to those who extended such generous kindness to her late husband during his brief but acute illness, and to herself in her anxiety and sorrow. Mrs. Sullivan is especially grateful to Mr. James O'Brien, who, besides giving much valued help when most needed, accompanied the remains to Invercargill for interment.

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NOTICE.

Irish Society's Meeting

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THURSDAY, JULY 28.

LECTURE BY MR. A. NEILL on

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Owing to the variety and length of the programme members and intending members are requested to be seated by 7.45 p.m.

Lift will be available from 7.15 p.m.

FEATURES OF THIS WEEK'S ISSUE

Leader—The Functions of Government, p. 25. Notes—An Intimate Document; Meditations; Christ Struck by the Soldiers, pp. 26-27. Topics—"I Spy Strangers"; The Importance of the School; President Harding's Advice to Journalists; Duties of Parents; The Orangeman's Liturgy, pp. 14-15. Self-Determination: How Ireland Led the World, p. 9. Protestants in Ireland, p. 13. Progressive and Intense Repression, p. 13. Lloyd George for Ever and Ever, p. 17. Archbishop Redwood's Pastoral Letter, p. 18.

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 28, 1921.

THE FUNCTIONS OF GOVERNMENT



As time goes on the British Empire is drifting farther and farther away from government according to principle and is being driven, rather than directed, by whims and fancies of men entirely without knowledge of true statecraft and in many instances not educated enough to keep the books in a country store. Bad and autocratic as the old English Tories were they were men of principle, men who had inherited certain high ideals, men who would not sell themselves and who might be trusted to do their best for the sake of the commonwealth. They have been succeeded in England and elsewhere by a coterie of upstarts and adventurers, many of whom are with perfect impunity publicly described as schemers and tricksters and liars, some of whom have been publicly challenged on the score of venality and corruption, and none of whom the public

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respect or trust. We are governed by men (and by such men!), not by laws. Expediency and not principle is the ideal of our legislatures. It is as true of New Zealand as it is of Australia under the hysterical Hughes, or of England under the scheming Welshman whom the Tories despise as the dirt under their feet. It cannot be too often repeated to the public that politicians are the servants, the hired servants, of the State, and that they are put in power to govern the country, not according to their own interests but according to the great, lasting principles of right government which are based on the law of nature itself.

*

The first principle that every democracy ought to remember is that all just government derives its power from the consent of the governed. We remembered that in war-time and we made great display of it. If the public remember it still they allow their legislators to act as if no such principle were ever proclaimed worth dying for. That primary principle establishes clearly the true relationship between the people and their representatives, and if it were remembered efficaciously would keep the latter permanently in their places. A second principle is that government is instituted in order to promote the welfare of the public, and not for the aggrandisement of the politicians: the State is in being for the sake of the people, and the people are not born slaves of the State—that is another way of enunciating the same truth. From these principles we may deduce the proper functions of right government. Of the latter some are essential and others optional. Among essential functions are those described as "Such as all governments must perform in order to justify their existence. They include the maintenance of industrial peace, order, and safety, the protection of persons and property, and the preservation of external security. They are the original primary functions of the State, and all States, however rudimentary and undeveloped, attempt to perform them." These functions may be divided into military, financial, and civil. In the exercise of its military functions the State defends itself and its people against foreign aggression and represses internal disorder. Its financial function includes the collection and expenditure of funds for the maintenance and operation of the State. Regulations concerning the rights of individuals, contracts, property, disputes, crime and punishment come under the State's civil function. There is little difficulty about the essential functions. It is when we come to consider the optional activities of the State that the radical differences between good and bad governments are seen. The optional functions may be described as those that tend to the general welfare but which might be performed by private agencies. Examples are public works, such as railways, telegraph services, maintenance of harbors and lighthouses, and conservation of forests. The State is undoubtedly called upon to regulate these as far as the general good demands, but the State is not called upon to interfere and create monopolies and restrict private enterprise. Sometimes such optional functions may be better performed by the State, often they are better provided for by private enterprise. In the matter of interference and non-interference the difference between wise government and tinkering statecraft is quickly seen. Interference is regulated by expediency, in the light of the common good; when it is directed by selfish interests it becomes at once bad government and jobbery. Here it is that the necessity for wise administrators and honest men becomes clear. They will know exactly how far to go and when to stop. They will remember always that the State is for the people and not the people for the State. They will be mindful that there is no greater boon than liberty and that individuals, families, and communities have certain inalienable rights which the State must respect. They will recognise man's first duty to God: a parent's duty towards his children, and a child's duty towards the parent: they will understand that the family is the unit of society and that in the direction of the home and in

the training of children there is a barrier set up by the natural law which it would be criminal and despotic for the State to cross. Bad governments, ignorant and unprincipled politicians, do not know that in their attacks on these rights they are pulling down the pillars of the State and casting broad the seeds of anarchy and confusion; they are incapable of understanding that by their own violation of a higher law than any they can frame they are undermining all respect for law and order, and when they interfere with the family and with religion they are unable to realise that they are traitors to their country. Such politicians need to be firmly reminded of the rights that exist in the hearts of the people. A people that retains self-respect and independence will not fail to remind them, even by drastic measures when necessary. A people, like ours, that have lost self-respect and independence will allow the politicians to become slave-drivers and exploiters of the public.

*

Our people require frequent instruction on these elementary principles. They require frequent reminding that they are men and that they have the rights of men. If we could engender in every man in New Zealand the conviction that politicians are the hired servants of the public a long step would be taken towards the much-talked-of social reconstruction which our politicians promised and are incapable of bringing about. We have had enough of government by men, enough of legislation pledged to a gang of bigots in return for votes, enough of blundering and deception and chicanery. Instead of a few score of politicians who are intellectually and morally beneath the standard of an ordinary county council we want a group of honest and honorable men with learning and ability enough to govern for the common good. Instead of an Orangeman we want a New Zealand man who is willing to do his best, not for the P.P.A. or for Ulster, but for this Dominion. And instead of sham parties organised by self-interested persons we want one strong capable party that will stand for New Zealand first, and tear secret treaties and back-door pledges to tatters. And it is about time that the public saw that such a party was formed. Begin by applying the hose to the present Houses and making a clean sweep of the ridiculous effigies that self-interest or P.P.A. interest put there.

NOTES

An Intimate Document

In the *Apologia* Newman not only crushed for ever, and immortalised by according him notoriety, the typical overbearing Protestant, Charles Kingsley, but he also laid bare to the world his own great, fearless, truth-loving soul. In an appendix to his book of devotions we find two brief notes that shed yet more light on the personality of John Henry Newman. Here is one, written, as he tells us, "in the prospect of death":

"I wish with all my heart to be buried in Father Ambrose St. John's grave—and I give this as my last, my imperative will. (This I confirm and insist on, and command.)"

Of Newman's reference to Father St. John at the end of the *Apologia*, George Eliot spoke with reverent wonder and with joy that in the cold years of our times such friendship should still be possible. In the foregoing note we hear Newman's appeal that even the grave should not separate him from his friend. Later he wrote, for his own epitaph:

Johannes Henricus Newman

Ex Umbris et Imaginibus

In Veritatem.

Die— A.S. 18—.

Requiescat in pace.

Ex Umbris et Imaginibus in Veritatem! It sums up his whole life, his long striving towards the Truth, his faithful following of the "Kindly Light." Only the date to be filled in! Duty it was done when he died on the evening of August 11, 1890.

Meditations

We all know, more or less deeply, Cardinal Newman's apologetic and philosophic writings. His devotional works are too little read, and it is in them we find the inner man. Let us linger a while this week over a few passages from his *Meditations*. Take the pages on Christ's Mental Suffering: Here is a thought on the beginning of the Passion:

"An evil temper of murmuring and criticism is spread among the disciples. One was the source of it, but it seems to have been spread. The thought of His death was before Him, and He was thinking of it and His burial after it. A woman came and anointed His sacred head. The action spread a soothing, tender feeling over His pure soul. It was a mute token of sympathy and the whole house was filled with it. It was rudely broken by the harsh voice of the traitor, now for the first time giving utterance to his secret heartlessness and malice. *Uti quid perditio haec!* 'To what purpose is this waste?' The unjust steward with his impious economy making up for his own private thefts by grudging honor to his Master. Thus in the midst of the sweet calm harmony of that feast at Bethany, there comes a jar and discord: all is wrong: sour discontent and distrust are spreading, for the devil is abroad.

"... Judas having once shown what he was, lost no time in carrying out his malice. He went to the chief priests and bargained with them to betray His Lord for a price. Our Lord saw all that took place within him; He saw Satan knocking at his heart, and admitted there, and made an honored guest and an intimate. He saw him go to the priests and heard the conversation between them. He had seen it by his foreknowledge all the time he had been about Him, and when He chose him. What we know feebly affects us far more vividly and very differently when it actually takes place. Our Lord had at length felt, and suffered Himself to feel, the cruelty of the ingratitude of which He was the sport and the victim. He had treated Judas as one of His most familiar friends. He had shown him marks of closest intimacy: He had made him the purse-keeper of Himself and His followers. He had given him the power of working miracles. He had admitted him to a knowledge of the mysteries of the Kingdom of Heaven. He had sent him out to preach and made him one of His own special representatives, so that the Master was judged of by the conduct of His servant. A heathen, when smitten by a friend, said *Et tu, Brute!* What desolation is in the sense of ingratitude! God who is met with ingratitude daily cannot from His Nature feel it. He took a human heart, that He might feel it in its fulness. And now, O my God, though in Heaven, dost Thou not feel my ingratitude towards Thee?"

Christ Struck by the Soldiers

"I see the figure of a man, whether young or old I cannot tell. He may be fifty, or He may be thirty. Sometimes He looks the one; sometimes the other. There is something inexpressible about His face which I cannot solve. Perhaps, as He bears *all* burdens, He bears that of old age too. But so it is: His face is at once most venerable, yet most childlike, most calm, most sweet, most modest, beaming with sanctity, and yet with loving kindness. His eyes rivet me and move my heart. His breath is all fragrant and transports me out of myself. Oh, I will look upon that face for ever, and will not cease.

"And I see suddenly some one come to Him, and raise his hand and sharply strike Him on that heavenly face. It is a hard hand, the hand of a rude man, and perhaps has iron upon it. It could not be so sudden as to take Him by surprise who knows all things past and future, and He shows no sign of resentment, remaining calm and grave as before: but the expression of His face is marred: a great weal arises, and in a little time that all-gracious Face is

hidden from me by the effects of this indignity, as if a cloud came over It.

"A hand was lifted up against the Face of Christ! Whose hand was that? My conscience tells me: 'thou art the man.' I trust it is not so with me now. But, O my soul, contemplate the awful fact. *Fancy* Christ before thee, and *fancy* thyself lifting up thy hand and striking Him! Thou wilt say, 'It is impossible: I could not do so.' Yes, thou hast done so. When thou didst sin wilfully, then thou hast done so. He is beyond pain now: still thou hast struck Him, and had it been in the days of His flesh, He would have felt pain. Turn back in memory, and recollect the time, the day, the hour, when by mortal sin, by scoffing at sacred things, by profaneness, or by dark hatred of this thy Brother, or by acts of impurity, or by deliberate rejection of God's voice, or in any other devilish way, known to thee, thou hast struck The All-holy-One."

To realise all the beauty and perfection of those sentences they must be read aloud and slowly. At his prose one can only wonder: it is inimitable: it has the qualities of a great work of art: we look at it as we have looked at the Apollo Belvedere, at Giotto's Campanile, at San Marco; we listen to it as we listened to *Lohengrin*, to Antonelli singing *E Lucevan le Stelle*, to John McCormack singing that lovely ballad of Yeats'. Perhaps John Morley, a *maestro di color chi sanno* in such matters, said the right word when he pronounced Newman to be the most winning writer of English that ever lived. But the beauty is not merely formal: it penetrates deeply: it is of the heart, because from the heart. What sympathy, what insight, what spirituality there is in those few passages of devout meditation on the mental pain of Christ! The more one reads the more one admires and marvels and feels. And it is but a page taken at random from so many similarly beautiful pages of a wonderful and intimate book.

DIOCESE OF DUNEDIN

His Lordship the Bishop officiated on Monday morning at an ordination ceremony in the chapel of Holy Cross College, Mosgiel, when Rev. Hugh O'Neill was raised to the diaconate, and Rev. P. O'Meehan to the subdiaconate.

At an ordination ceremony to be held in St. Joseph's Cathedral at the nine o'clock Mass on next Sunday, his Lordship the Bishop, Right Rev. Dr. Whyte, will confer the Order of priesthood on Rev. Hugh O'Neill, and the diaconate on several other students of Holy Cross College.

The Sisters of Mercy, South Dunedin, desire to acknowledge the gift of a parcel of clothing from the members of St. Joseph's Sewing Guild. By their self-sacrifice and the labor of their hands the good ladies of the guild provide many useful garments for the orphans. Such charity will bring its own reward.

Addressing the congregation at St. Joseph's Cathedral on last Sunday evening, Very Rev. Father Coffey, Adm., taking for his theme the life and works of St. Vincent de Paul, the observance of whose feast occurred during the week, delivered an impressive discourse on the example set by the great apostle of charity. The needs which appealed to St. Vincent de Paul and his companions in their day were equally evident in our time (Father Coffey reminded his hearers), and a duty devolved upon each and every one of us to assist the poor and distressed which must not be ignored. He appealed eloquently for many more active members of the St. Vincent de Paul Society, which had over so many years done such magnificent work in this city.

The Feast of St. Vincent de Paul, patron of the institution, was observed as a holiday by the inmates of the girls' orphanage, South Dunedin. At the 7 o'clock Mass in the Basilica the children received Holy Communion in a body, and in the evening assisted at Benediction of the Blessed Sacrament in the convent chapel. As in former years everything possible was done to make the day an enjoyable one for the orphans. In the afternoon, greatly

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to their delight, they were honored by a visit from his Lordship the Bishop. On behalf of the children the Sisters of Mercy wish to tender sincere gratitude to all kind friends who generously donated gifts for the festival.

N.Z. CATHOLIC FEDERATION

ST. JOSEPH'S CATHEDRAL PARISH COMMITTEE, DUNEDIN.

The annual meeting of St. Joseph's Cathedral Parish Committee of the Catholic Federation was held in St. Joseph's Hall after devotions on last Sunday evening. The president (Very Rev. Father Coffey) explained that his absence from the city had occasioned a delay in holding the annual meeting of the parishioners for the transaction of Federation business. The eighth annual report and statement of accounts presented were deemed very satisfactory, a gratifying feature being the substantial increase in membership as compared with previous years. Referring to the report Mr. Martin Reddington spoke in congratulatory terms regarding the fine work accomplished during the year by the outgoing committee, and expressed the hope that something might be done to popularise the meetings. A vast amount of misconception existed as to the objects and aims of the Federation, and an endeavor should be made to disabuse the minds of our non-Catholic friends of the entirely wrong impressions so persistently entertained by them. The report and balance sheet were adopted. After a brief review of Federation matters generally by the president, the following office-bearers and committee were elected for the ensuing year:—President, Very Rev. Father Coffey; vice-presidents, Messrs. T. J. Hussey and M. Reddington; secretary, Mr. Pledger; treasurer, Mrs. W. Duffy; committee, Mrs. Lennon, Misses N. Knott, A. Heley, Tarleton, and H. McQuillan, Messrs. J. Airey, A. Tarleton, McGuire, Manseur, and Hessian; delegates to diocesan council, Messrs. T. J. Hussey and M. Reddington.

The annual meeting of the North-east Valley committee of the Catholic Federation was held on last Sunday evening in the Sacred Heart Schoolroom, Rev. Father Kaveney presiding. After the reading and adoption of the report for the past year, the following office-bearers and committee were elected:—President, Rev. Father Kaveney; secretary and treasurer, Mr. H. L. Gallien; committee, Mrs. McCleary, Messrs. P. J. Byrne, Ling, J. J. Dunne, W. Harris, W. E. Metcalfe, and D. M. Beard. Messrs. Byrne and Gallien were appointed delegates to the diocesan council. It was decided to commence the enrolment of members for the ensuing year on next Sunday.

ST. DOMINIC'S COLLEGE, DUNEDIN.

In honor of the feast day of his Lordship Right Rev. Dr. Whyte, a most charming and brilliantly artistic entertainment was tendered to him on Monday evening by the pupils of St. Dominic's, in the assembly hall of the college. Accompanying his Lordship were Very Rev. Father Coffey, Adm., Rev. Fathers Delany (South Dunedin), Morkane (Rector Holy Cross College, Mosgiel), Kaveney, Spillane, and Marlow (St. Joseph's Cathedral), and Rev. Brothers Higgins, Hynes, and McSweeney. Following the opening number—an exquisitely played orchestral selection—a junior pupil advanced to his Lordship and spoke words of welcome and felicitation sweetly and gracefully. As a prelude to the opening scene of the pretty drama, "The Golden Legend," a synopsis of the play, which was afterwards so delightfully performed, was spoken by a senior pupil, an elocutionary effort in itself which was not devoid of merit. The various characters were sustained as follows:—Prince Henry of Hohenech, Vera Inder; Gottlieb (a peasant), Grace Beath; Ursula (wife), Myra Hart; Elsie and Bertha (children), Rosaleen McGrath and Mary Butler; Max, Molly McTamney; Lucifer, Mable Dowdall; Forester, Ursula Loudon; Attendants, T. McGrath, Gladys Nicholson, Doreen Beasley, Peggie Hanley. Little Nora Hickey and Doreen Sheehy admirably represented angels. Between the various acts the following programme proved in its rendition the high standard of tuition imparted at St. Dominic's, and the talent of the performers: orchestral selection; vocal solo, "Down Here," Ursula Loudon; piano duet, "Bolero," Adeline McGrath and

Marie Major; vocal solo, "My Dark Rosaleen," Miss Dale; instrumental trio, Misses Hawcridge; vocal solo, "Dawn," Miss MacKenzie; dance, "Spring Morn," Rita MacKenzie; piano solo, "Idyll," Nancy Spiers; instrumental trio, Misses Hawcridge; dance, "Humoresque," Rita Brown. In the production of the play no detail in stage craft or wardrobe was omitted, and the general presentation was creditable in the extreme to the Sister responsible. Most effective was the strains of sweet music heard from the wings during the portrayal of several of the most touching scenes of the play. As his Lordship the Bishop remarked in thanking the performers for their much appreciated efforts, "thoroughness was everywhere evident." This thoroughness, continued the Bishop, is characteristic of the Dominican Nuns and their pupils, and is reflected everywhere around—in the class-rooms, the play-grounds, and in the religious atmosphere. Addressing the pupils, his Lordship said their performance in all respects was without doubt the best he had ever witnessed, and he very sincerely thanked them. He wished his hearers to remember that each one had a special mission in life. Don't think (he said) that when your school days are over no one cares for you any further. This would be an entirely wrong idea. The Sisters will continue to care for each one of you, and will watch your career with pride in your after achievements, rejoicing with you in your success. So, too, will the priests care for you, as they have always and everywhere done; remembering each child passing through the schools, and watching with jealous care, like the Sisters, for the spiritual and temporal well-being of those they knew in school life. His Lordship concluded a very happy little address by sincerely thanking the Sisters and children for so thoughtfully honoring him on the occasion, and for the enjoyment the entertainment had afforded him. At St. Joseph's School on Tuesday afternoon the Bishop was entertained by the pupils and greatly enjoyed the pleasing programme carried out in his honor.

Oamaru

(From our own correspondent.)

July 24.

Miss M. Colgan, who is leaving Duntroon, was presented by the children of the catechism class with a handsome handbag as a slight token of esteem and gratitude for her generous services on their behalf.

His Lordship Bishop Whyte will visit Oamaru shortly for the blessing and opening of the new church at Richmond on August 7. During his Lordship's visit the Sacrament of Confirmation will be administered at Windsor Park on August 6, at Oamaru on the 7th, and at Kurow on the 8th.

On Sunday at evening devotions the Rev. Father Campbell, C.S.S.R., who has been giving a retreat to the nuns, preached a most impressive sermon in the Basilica.

There will be Mass at Kurow and Duntroon on July 31, and at Teschemakers on August 4.

THE GRACE OF OUR LORD JESUS CHRIST

Sometimes contritely, seeking ease,
I say my sorrowful litanies;

Sometimes by the power of the Holy Ghost
I praise God with the angelic host.

But most of the time I just get through
The thousand things that there are to do,

And find myself too tired to pray
When I go to bed at the end of the day.

Yet, as through the covert of leaves, a bird
Will be for a moment seen and heard,

In the sweet and careful voice of a child
And the tender mouth of a man who smiled

And the word of a woman; I see and hear
Through the thick of the day that Christ is near.

—G. M. H.

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AN APPEAL FROM THE BACKBLOCKS

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

Subscriptions may be sent to the undersigned—Presbytery, Riverton—and will be acknowledged in the *Tablet*.
(Rev.) D. P. BUCKLEY.

"DOMINICAN STAR"

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

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PERIOD FROM JULY 19 TO 23, 1921.

AUCKLAND AND HAWKE'S BAY.

J. B., Church Rd., Epsom, 23/11/21; Mr. F., Ruataniwha, 23/5/22; Rev. P. M., Wexford, Ireland, 30/9/22; Rev. Fr. L., Campsie, Sydney, 23/7/22; J.P.S., Port Ahuriri, Napier, 8/12/21; J. C., Wellington St., Auckland, 15/1/22; Mrs McC., Cobden Rd., Napier, 15/12/21; A. McD., Polico Stn., Thames, 23/5/22; M. Bros., Apia, Samoa, 30/3/22; Rev. M., Convent, Opon, Cebu, 15/5/22; T. W. B., Marine Parade, Napier, 23/7/22; Mrs. S., Drury Hotel, Drury, 23/7/22; A. B., Angelica St., Ponsonby, Auckland, 23/1/22; R.W., Kyber Pass, Auckland, 30/1/22; E. J. B., Waerenga-a-hika, Gisborne, 8/7/22.

WELLINGTON AND TARANAKI.

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J. P., Sutton, 30/7/22; F. O'B., Rly Hotel, Nightcaps, 23/7/22; J. D., Round Hill, 30/12/21; P. F. K., Rockvale, Hyde, 30/7/22; E. O'D., Waireka Junc., 8/7/22; P. K., Fillyburn, Hyde, 30/7/22; M. C., Riversdale, 30/6/21; Mrs. T., Cannongate St., Dun., 15/6/21; W. O'M., Queenstown, 8/11/21; D. S., Kaito Station, Wai-kouaiti, 23/7/22; A. C. G., Elles Rd., Inghill, 30/12/21; A. N. & Co., Inghill, 23/7/22; Rev. Fr. L., Lawrence, 8/6/22; H. R., Osmond St., Sth. Dun., 8/7/22; J. B. G., N.Z. Insurance Co., Oamaru, 15/7/22; Rev. Father F., Oamaru, 30/9/22; M. D., Hakataramea, 8/12/22; F. O., Bortous, Nth. Otago, 23/7/22; P. K., Pal. Sth., 30/7/22.

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COMMONWEALTH NOTES

NEW SOUTH WALES.

Parramatta was not alone in its rejoicings during the week, in the celebration of the silver jubilee of the ordination to the priesthood of its revered pastor, the Right Rev. Mgr. J. O'Gorman, P.P. (says the *Freeman's Journal* for June 30). Possessing a genial personality, Mgr. O'Gorman has made lifelong friends in every parish which has been fortunate enough to profit by his unique organising gifts. From various parts of the archdiocese and the suburban centres whole-hearted congratulations poured in to the presbytery in the historic town during the week. In the public life of the State Mgr. O'Gorman has won the esteem and respect of the leading citizens, while in the tremendous undertaking of the completion of the Cathedral his unselfish labors and inspiring example are bright records illumining that great work. It was no wonder, then, that in Parramatta Town Hall there was a very representative assemblage to do honor to the jubilarian on Thursday evening. A delightful entertainment preceded the presentation of addresses and gifts.

St. Ignatius's College, Riverview, and St. Joseph's College, Hunter's Hill, are well represented in the Liguori case. Mr. G. E. Flannery, K.C., assisting Mr. J. L. Campbell, K.C., is one of the bright ex-students of Riverview who has made a splendid name for himself at the Bar. As Acting Judge his decisions on intricate points are always respected, and when the distinction of "taking silk" became his there were expressions of gratification from all members of the Bar. Mr. Tom Purcell, who is one of the hard workers in the case, is one of the best known and liked ex-students of St. Joseph's College. Mr. Purcell is an enthusiast in matters of law, and it is said—and with reason—that the Bar lost a bright advocate when he took up the profession of a solicitor.

VICTORIA.

Bro. John Barnabas Lynch, one of the pioneer Christian Brothers of Australasia, died at St. Vincent de Paul's Boys' Orphanage, South Melbourne, early on Saturday morning, June 25, aged 82 years. A native of Carlow, Ireland, he abandoned a business career for the religious life, and was professed a Christian Brother on September 8, 1863. In 1867, at the request of Melbourne's first Catholic Archbishop, Dr. James A. Goold, whose appeal was supported by Cardinal Barnaba, Prefect of the Propaganda, Rome, the Superior-General of the Irish Christian Brothers consented to establish a branch of that famous teaching Order at Melbourne, notwithstanding that a similar foundation at Sydney in 1843 had failed for want of adequate support. The late Bro. Patrick Ambrose Treacy, of Tipperary, was sent to Melbourne at Superior of the Mission. He was accompanied by Brother John Barnabas Lynch, Brother Dominick Fursey Bodkin (Galway), now of West Australia, and a lay Brother, Bartholomew Joseph Nolan, of Kerry (since deceased). This little pioneer party arrived at Sandridge (now Port Melbourne) by the famous clipper ship, "Donald McKay," on November 19, 1868. School was opened by them in Melbourne's first Temperance Hall, at the rear of St. Francis's Church, Lonsdale Street, on January 25, 1869. The building, which had been used as a school under the old denominational system, failed to accommodate the large number of scholars who applied to the Christian Brothers for tuition, with the result that though the Brothers had arrived in Melbourne penniless they bravely undertook the erection of their Australian *Alma Mater* at Victoria Parade, East Melbourne, which at the time of its opening on January 30, 1871, had cost £5300. The late Brother T. R. Hughes arrived from Ireland on April 16, 1870, and with the three pioneers canvassed Melbourne and suburbs, outside the school hours, for subscriptions. Brother Lynch, then a young man of fine physique, subsequently rode through the country districts of Victoria, as did also Brothers Treacy and Bodkin at intervals, with the result that the whole debt was cleared off the original building by September 8, 1872.

A new fortnightly paper, *The Small Nation*, the

official organ of the Self-Determination for Ireland League of Australia, has just been published in Melbourne, price one penny. The editor is Mr. P. J. O'Leary, well-known in Melbourne journalistic walks as a cultured writer and thinker.

It is definitely announced that his Grace the Most Rev. Dr. Mannix (Archbishop of Melbourne) will arrive in Brisbane on Friday, August 5, and in Melbourne by the Sydney express on Saturday, August 13. Very Rev. Dean Hegarty, P.P., D.D., V.F., and Very Rev. Dean Martin, representing the priests of the archdiocese, will meet his Grace in Sydney. Representatives of the Catholic laity will also meet his Grace in Sydney. On Saturday, August 13, a special train will leave Melbourne for Seymour at 8.44 a.m. It will return in the afternoon with his Grace on board, and is due to arrive at 3.3 p.m. On arrival his Grace will proceed to St. Patrick's Cathedral, where a Solemn "Te Deum" will be sung, and addresses will be presented on behalf of Archbishops and Bishops of Australia and New Zealand, and of the clergy of the province and archdiocese. On Sunday, August 14, Archbishop Spence (Adelaide) will sing Solemn Pontifical Mass in the Cathedral, and Dr. Mannix will preside and impart the Papal Blessing. Solemn Pontifical Vespers will be sung in the evening, and it is anticipated that one of the visiting prelates will preach on that occasion. On Monday evening the laity will tender his Grace a welcome and present him with addresses, and on Tuesday he will be entertained at a dinner by the clergy.

Last Friday (says the *Melbourne Tribune* for June 30) was a red-letter day for Catholics of Carlton and for the priests and people of Melbourne in general. That day was made a joyous occasion by clergy and laity in honor of the golden jubilee of Very Rev. Dean Hegarty, P.P., D.D., V.F. For 50 years the venerable jubilarian has labored in the vineyard of the Lord, and has played a great and noble part in placing the Catholic Church in Victoria on its present broad-based and unshakeable foundation. The Very Rev. Dean has the hearty congratulations and the best wishes for very many more years of service for God and Holy Mother Church of the Catholic people of every part of the Commonwealth. Only two of the clergy of the archdiocese have so far attained this golden distinction—the late Very Rev. J. H. O'Connell, P.P. (predecessor of Dean Hegarty at St. George's, Carlton), and the Rev. M. C. Gough, P.P. (Elsternwick). Priests of the archdiocese and the people of Carlton alike joined enthusiastically in fittingly honoring the jubilarian. Distinction was given to the celebrations by the receipt of congratulatory cable messages from the Apostolic Delegate (Most Rev. Dr. B. Cattaneo) and the Archbishop of Melbourne (Most Rev. Dr. Mannix).

WEST AUSTRALIA.

It will be recollected that in these columns last December (says the *W.A. Record*) reference was made to the departure of the Rev. Mr. Consterdine, an ex-Anglican minister stationed in the Nor'-West, to College Bede, Rome, to enter upon studies for the priesthood. It is a pleasure to convey the information to readers that Mr. Consterdine is, of course, already settled down, but his particular pleasure at the time he wrote arose from the fact that he had just had no less than 35 minutes' private interview with Archbishop Mannix subsequent to that prelate's visit to the Irish College in Rome. He (Mr. Consterdine) was, like many others would be if they were so disposed, astounded at the views so calmly and sympathetically expressed by the Archbishop upon all topics, the conversation being directed towards Australia most of the time.

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IRISH NEWS

ENGLISH BISHOPS AND IRELAND: PRAYER FOR UNDERSTANDING.

From the *London Tablet* we extract the text of the following joint letter from the Bishops to the clergy and people which has been read in the churches throughout England and Wales:—

We have repeatedly during the past year called upon our people to unite in fervent prayer for the Divine Guidance that a true, just, and lasting understanding may be established between the sister countries of England and Ireland. Such supplication is needed more than ever at the present moment: events are daily occurring which perplex and shock the public conscience of both nations. We desire, therefore, that during the coming month of May your intercession be renewed, that God may be pleased to hear our repeated prayers. It is our wish that in every church throughout England and Wales the Rosary be recited for this intention. In many of our large churches it may be possible to arrange for an almost continuous recitation of the Rosary during the day. With the ready help of the religious communities, many of which are devoted to perpetual adoration, it will probably be possible to maintain a succession of prayer even during the night. We earnestly call upon our clergy and people to unite their Masses, Holy Communion, and private prayers with this intercession, whereby we desire to proclaim our unflinching trust in God and our deep sympathy with all those who are personally affected by the present lamentable condition of public affairs.—Francis Cardinal Bourne, Archbishop of Westminster; Edward, Administrator Apostolic of Birmingham; Francis, Archbishop of Cardiff and Administrator Apostolic of Menevia; Richard, Bishop of Middlesborough; George Ambrose, Bishop of Clifton; Louis Charles, Bishop of Salford; Peter, Bishop of Southwark; William, Bishop of Portsmouth; Richard, Bishop of Hexham and Newcastle; Joseph Robert, Bishop of Leeds; Frederick William, Bishop of Northampton; Hugh, Bishop of Shrewsbury; John, Bishop of Plymouth; Thomas, Bishop of Nottingham; Arthur, Bishop of Brentwood; William Pinnington, Vicar Capitular of Liverpool.

ARCHBISHOP MANNIX: IRISH HIERARCHY'S ADDRESS.

The following is a copy of an address recently presented to Archbishop Mannix on behalf of the Irish Hierarchy. Bishop Fogarty read the address:—

"Beloved and venerated brother in Christ,—

"We, the Cardinal, Archbishops, and Bishops of Ireland, had cherished the hope of giving your Grace a warm welcome to your native land, and of marking our appreciation of your spiritual work, which has reflected an additional glory on the Church of St. Patrick.

"With pride and pleasure we have watched your triumphant vindication by the citizens of your adopted country in a struggle that has won you world-wide fame.

"The Irish people are deeply grateful for your splendid pronouncements in favor of our national rights.

"As you have always carefully insisted, these pronouncements are not the outcome of hatred of the British people or of the British Empire. You have been inspired solely by the love of justice, and it would be a blessing for the Empire as well as for Ireland if British politicians could bring themselves to your broad and statesmanlike views on the Irish question.

"They have chosen rather to insult and pursue you with petty tyranny unworthy of the rulers of a great Empire.

"You were captured like a criminal on the high seas and rigorously excluded from visiting your aged mother and the land of your birth.

"Not Catholics alone, but we believe fair-minded men of every shade of religious and political thought, resent this gross indignity to an illustrious Archbishop whose only crime has been an unflinching exposition of truth.

"We have waited patiently for months in the hope that

the British Government would recognise the folly, as well as the impropriety, of its action.

"We have been disappointed, and we hereby renew our indignant protest against the treatment to which you have been subjected.

"You have had already won the paternal sympathy of our Holy Father, and we give you the assurance that you bring back with you to Australia in increased measure the admiration and love of your countrymen throughout the world, and especially your episcopal brethren in Ireland, who have long known and appreciated your worth."

AMERICAN COMMISSION ON IRELAND.
COMMENT OF THE NEW YORK NATION.

The British Embassy is sure that the report of the American Commission on Ireland is biased and misleading, and the charge is echoed by some of our wisacres of the daily press, says the *New York Nation*. The *New York Evening Post* feels, for instance, that the language of the report is not judicial, and is too bitter. Very well. But what have they to say to this passage on Ireland from a loyal British weekly, the *London Nation*?

"There may have been a time when Ministers believed honestly that they were trying to put down a murder gang. At this moment they know perfectly well that the obstacle to their power is not the wickedness of Irishmen, but the virtues of the Irish people. By blunders, by blindness, by crimes, they have brought the two peoples into this grim and terrible tragedy—the conflict, not between order and crime, but between power and justice. The offence alleged against Ireland is that of encouraging and inciting the armed servants of the Crown to take the law into their own hands. The Prime Minister cannot deny this amazing charge; he has to sit silent when it is pressed in the House of Commons. To-day, Ireland is full of stories of the personal behaviour of these men, of murders and tortures of which they have been guilty. We have an illustration of their code of morality in the conduct of 13 cadets who watched their comrades bully and insult and finally kill an old priest of 73. These brutalities lasted a quarter of an hour, during which time these 13 honorable and courageous men—chosen, as Sir Hamar Greenwood tells us, for their bravery in battle—watched the consummation of this cowardly murder. Such is their code and such is the code of their masters."

If it be objected that the *London Nation* is a chronic "kicker," let us turn to the Tory *London Times*. It allows Mr. Arthur Vincent to say in its columns that "under the mask of enforcing law and order every canon of civilisation has been broken." That is precisely the finding of the American Commission to which Sir Auckland Geddes objects, and which the *Evening Post* criticises. Meanwhile, it is gratifying to note that the *Tribune's* correspondent cables that the result of the printing of the American reports in Ireland, and of President Harding's endorsement of Irish relief, has been "to force the issue and drive the Government to a more satisfactory position." This alone justifies the American report.

WEDDING BELLS

McCROSSAN—FERRITER.

The wedding was solemnised at St. Patrick's Church, Waimate, by Rev. Father Peoples, S.M., on June 15, of Mr. Patrick McCrossan, eldest son of Mr. and Mrs. J. McCrossan, of Waikakahi, and Miss Helen Ferriter, second daughter of Mr. and Mrs. M. Ferriter, Holme Street, Waimate. The bride, who was given away by her father, was attired in a frock of sapphire blue panne velvet with hat of sapphire and gold to match. The bridesmaid was Miss Margaret Ferriter, sister of the bride, who wore a frock of floral and plain copper satin, with hat to match. Both carried shower bouquets. Mr. Ernest McCrossan (brother of the bridegroom) was best man. Miss Kathleen O'Brien at the organ played appropriate music. The reception was held at the residence of the bride's parents, the newly-wedded couple leaving later by the north express. The bride's going-away costume was brown with henna hat.

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OUR SPORTS SUMMARY

[To ensure insertion without delay, notes intended for this page should reach us not later than Tuesday morning of each week.]

DUNEDIN.

Owing to unsuitable weather and ground conditions no Soccer matches were played on last Saturday.

The St. Patrick's Harriers ran on Saturday from the Bungalow Tea Rooms, St. Kilda. There was a full muster of members, and a very enjoyable run resulted. The route followed was along the road past Tahuna Park, up past the Anderson's Bay Cemetery, and down past the terminus, and following the car line to Queen's Drive. A fast run home ensued, in which several of the younger members were prominent. The following is the team selected for the five-mile cross-country championship:—McAllen, McIlroy, White, Taylor, Morris, Hanrahan; emergency, McDonnell.

WELLINGTON.

Of the 22 players from which the Wellington representative team was to be chosen in the match against South Africa three—Markham, J. Murphy, and M. Mahony—are from the Marist Club.

The M.B.O.B. senior Rugby football team recently defeated Wellington by 8 points to 3. On the same day juniors lost to Oriental by 9 to nil.

The Marist Thirds Soccer team the other Saturday defeated Institute by 3 goals to 2, which made the team even with their opponents for first place in the competition.

The following are the football results of the St. Patrick's College teams for Saturday, July 16:—First fifteen lost to Petone by 15-12. The game was an even one throughout and provided some excellent football. Each side scored 4 tries, and Petone also kicked a penalty goal. On the first occasion these teams met the college won by 14-5. The tries on Saturday last were scored by Kennedy, Aldridge, McParland, and Keogh. This was the first loss for St. Patrick's this year. Second fifteen drew with Technical College, no score; third fifteen: game postponed; fourth fifteen: beat Ponoka B—3—0. St. Patrick's will meet Wellington College on Saturday, July 30. Special interest attaches to the inter-college game this year, for since 1885 each side has won 17 games and there have been two draws.

Owing to the bad state of the weather the M.B.O.B. junior team was unable to play on Saturday last. The thirds drew with Porirua, there being no score. The fourths were defeated by Berhampore, and the fifths succeeded in defeating Athletic by 19 to 15. The senior Soccer team defeated Watersiders by 4 to nil. The juniors also defeated Watersiders by 2 to nil. Markham, one of the Marist senior Rugby team, was included in the Wellington rep team to play the South Africans.

AUCKLAND.

On Saturday, 16th, at the Domain, Vermont St., A Rugby football team showed what they could do when opposed to a much heavier fifteen (writes our own correspondent). Maungawhau were much the heavier team forward and back, and they put a great deal of vim into their rushes, but the wearers of the green and black were too mighty, the backs' tackling and general work being good. The lighter Marist pack, combining well, swept the field time and again, three tries rewarding their efforts. Maungawhau made repeated attempts to cross the Vermont line, but the "do-or-die" tackling of the winners kept them out. The game ended Vermont 9 (3 tries) Maungawhau 3 (a penalty goal). The B team also won over Mt. Albert, whilst the lightweights drew with Ellerslie.

CHRISTCHURCH.

In the football competitions held last Saturday (writes our own correspondent) Marist juniors defeated Varsity B by 22 points to 9. Third grade drew with Sydenham, neither side scoring. Fourth grade beat North Canterbury by 20 to 9. Fifth grade were to meet C. Company Cadets, but no referee appearing to control the game, it was declared off. St. Bede's College defeated Varsity

A in third grade competition by 11 to 6. In fifth grade St. Bede's beat West Christchurch District High School by 10 to 8, and in sixth grade drew with Boys' High School A, there being no score.

The primary schools' senior football competition has been won by Marist Brothers' School. Since 1914 only once has the shield left the school. In 1917 Sydenham captured it, but it was retaken the following season. This year the team played 9 matches, winning all, scoring 213 points with three points registered against it—a penalty goal. Their line was not crossed. Here are the scores:—Against Addington, 57—0; Elmwood, 17—0; New Brighton, 30—0; Sydenham, 22—0; West Christchurch, 22—0; East Christchurch, 24—0; Woolston, 48—3; Waltham and Richmond Schools defaulted.

The lightweight team defeated Sydenham B this week by 26 to nil. Brother Marcellin is to be complimented on his boys' successes.

GENERAL.

Several members of the "Springboks" football team now touring New Zealand are Marist Brothers' old boys from Cape Town and Johannesburg.

After the Armistice, early in 1919, Carpentier played in a football match in France against a team of New Zealanders from the Records Branch at Rouen. Carpentier played a brilliant game and scored, much to the delight of the spectators.

ATTACK ON DAILY PRESS: MR. HOLMAN'S STRICTURES.

Mr. Holman, K.C., the other week, denounced the press of Australia as a sinister influence in an address which he delivered under the auspices of the Public Questions Society at the Sydney University. Mr. Holman said that the economic basis of the press to-day was advertising. Any suggestion of newspapers filling the work of contemporary history was set aside. It was no function of newspapers to give clear and accurate accounts, and the last thing in the world they sought was news. For very many years past the idea of reporting Parliament had been abandoned by the whole of the Australian press. What was given out by the newspapers to-day was cheap, stupid, shallow sensationalism. What the newspapers wanted was the man who could cram most sensationalism into the square inch. There had never been a time when international questions were of such vital importance. What were they getting through the cables to-day? Hobbs, the English cricketer, had been attacked with appendicitis. There were columns devoted to unimportant things, and over these the press was rushing into one piece of hysteria after another. In politics, the sole function of the press in Australia was to pull down. Newspapers lived by attack, and by discovering scandals. They had failed to get a true picture of the war and of peace, and it was the same of the Courts and Parliament.

TO MARY IN HEAVEN.

Tower of Ivory—do you recall
How Gabriel stood beside you in the Dawn,
And from his lips, in that tremendous morn,
The message of the Most High God let fall?

Do you remember how your answer came,
"Behold I am the handmaid of the Lord,
Be it to me according to Thy Word,"
And that white dawn set all the worlds aflame?

Do you remember in that black midday
How the three crosses stood against the sky,
Teaching how man should live, and God should die,
And you alone knew where the meaning lay?

Now, in this bankruptcy of hope and love
We women come to you, who depths of pain
To heights have passed no other shall attain.
Pray for us to the great still God above.

Pray that He show us where the answer lies,
Pray that we find in penitence and prayer
The remedy for this—the world's despair—
So shall the Easter sun at last arise.

—Westminster Gazette.

FAITH OF OUR FATHERS

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

GOD AND HIS ATTRIBUTES.

1. The Catholic doctrine concerning the divine nature and attributes is contained in the following points:—

There is one God, the Creator of heaven and earth. God is infinitely perfect. He possesses in Himself, according to our conception, all perfections, all good qualities, in an infinite degree. His nature is the plenitude, the ocean of all that is good and perfect in being, in life, in goodness in beauty, in wisdom, and in all good things; or rather, He is essentially being, life, truth, beauty goodness itself. A *good* thing may cease to be good, but *goodness* must always be good, because goodness is its essence, not its quality.

2. These perfections, separately considered, are called essential attributes or properties, with which we conceive the divine nature adorned, as the sun is adorned with its light. They are divided into three classes: quiescent attributes, or those which produce no action; operative, and moral.*

First Article: Quiescent Attributes.

3. The quiescent attributes are unity, simplicity, infinity, eternity, immensity, and immutability. Unity: there is only one God, who occupies the highest place of the immense scale of beings as the supreme, the uncreated cause of all things, infinitely above the world and all creatures. The character of oneness or unity is essential to the divine nature. Were it not so, God would no longer be the Supreme Being.

4. The unity of nature in the divinity is not incompatible with the plurality of persons, as we shall see in the following chapter.

5. The simplicity of the divine nature excludes all the imperfections of that which is material and compound. God is a pure spirit, whose perfections are not, like the faculties of our souls, really distinct from each other. The only distinctions in God are those which we ourselves create, in order to render Him more comprehensible to our minds.

6. The infinity of the divine nature, or its infinite perfection, consists in the union and plenitude of every perfection in God. Those which are called pure, such as knowledge, He possesses formally, and in themselves; but not so those which are mixed up with imperfections, such as reason, which requires comparison and deduction before it can understand. God does not possess these latter in themselves, but they form part of others higher and better, which eminently or virtually contains them much in the same way as a gold coin contains a silver one, and as the genius of the artist contains the work it can produce. So the infinite knowledge of God eminently comprises the perfection of reason.

7. God's eternity excludes from Him the possibility of beginning, end, or succession. Whilst creatures are perpetually passing with the ceaseless succession of time, God reigns in an eternal present, like a motionless centre in the midst of a circle moving around it. Time is a successive duration, but eternity may be called a simultaneous duration; it is the fulness of duration which God possesses without succession, as immensity is the fulness of plenitude of space, which He fills without movement or progression. Time is not a part, but, as it were, a shadow of eternity, or, according to the well-known phrase, a changeful image of a changeless eternity.

8. The immensity of God is, as it were, the diffusion of this simplicity. By it the divine nature of necessity in its fulness pervades all space. It is, as a learned philosopher has wisely said, a wonderful sphere, the centre of which is everywhere and the circumference nowhere. Of this we have an image, though a very imperfect one, in the human soul, which is so subtly spread over all our

* All these attributes are absolute, common to the Three Divine Persons; they must not be confounded with those that are termed relative attributes—as paternity, filiation, etc., which are personal to one or other of the three different Persons of the Blessed Trinity.

being that it exists entire in the whole body, and entire also in every individual member thereof.

The immensity of God produces His substantial omnipresence. God is present everywhere in His entirety, without, however, equally manifesting His presence everywhere: for this reason, we say that He is in a special manner present in His temples and in heaven, because He there displays His divine attributes in a more striking manner.

9. His immutability. God is immutable in Himself, and exempt from all change or vicissitude. It is true that in His relation with us He may seem to change, and show Himself sometimes propitious, sometimes angry; but these variations proceed from the creature, who places himself either under the influence of God's love or justice.

Second Article: Operative Attributes.

10. The operative attributes of God, or the principle of His external works in which man participates, are His knowledge, will, and power.

11. (1) Knowledge, to which God's science and wisdom belong, is His knowledge or clear and intuitive view of all things. It is called the omniscience of God.

God sees all things. Past and future as well as the present; that which takes place in open day as well as in most secret intrigues and the most hidden thoughts,—all is clear and unveiled to His sight. He sees things without veil or shadow, such as they are in themselves; nothing could be unknown to God, nor could anything deceive Him.

His knowledge of futurity does not, however, restrict the liberty of man. He sees in the future as we see in the distance. He sees in futurity those who wilfully damn themselves, as we should see from afar a wretched suicide cast himself over the brink of a precipice. God's knowing interferes no more with the liberty of the act than does our seeing.

(2) The will of God is a free, active faculty like the human will, which is its image; but the image differs from the great original because this latter is infinitely perfect.

The will of God, though in itself single and simple, is called by different names, according to the object it affects; thus there is the will of sign, and the will of good pleasure. The will of sign, which may also be called the will of rule or direction, is that which dictates precepts and counsels.

The permissive or efficacious will, which causes things, or allows them, to happen, is called the will of good pleasure.

The will of God is ever directed by His infinite wisdom. It is holy, free, and all-powerful.

(3) The power of God is infinite: it is called omnipotence; by it nothing is impossible to God, excepting that which implies error or contradiction. He created the universe by a word; and He could, in like manner, create thousands of other worlds. He preserves the existence of creatures, and could annihilate everything by one single act of his divine will. Nothing can resist Him. In a moment he could oppose the progress of all the kings' armies, confound all human wisdom, defeat all the artifices of the wicked, disconcert all the plans and all the efforts of the powers of heaven and earth. He can restore life to the dead, strengthen the weak, enrich the poor and the indigent. Everything is equally easy to Him, both in the order of nature and of grace. He exerts His power as He chooses; that is to say, with perfect liberty, but always according to the views of wisdom and infinite sanctity.

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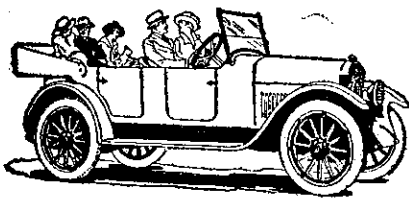
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PEOPLE WE HEAR ABOUT

Remarkable scholastic honors were recently won by a nun at the Leeds University. Sister Mary Jerome, who is a member of the Sisters of Mercy, Hull, England, and has been attending Leeds University, won first place on the honors list in the history examination for the B.A. degree. The honors which this religious won are particularly rotatable in view of the subject covered. In announcing the result of the examination, the professor warmly congratulated her, and especially commented on the fact that the period set for the examination test was one during which the Church of which she is a member had been in stern conflict with the leaders of the "Reformed" religion.

The death of Lady Gilbert last April removes one of the most moving and thoughtful of Irish writers, and closes a career full of devoted service to the cause of religion. She was perhaps best known as Rosa Mulholland, and was a younger sister of Lady Russell of Killowen. There was for a generation no more welcome contributor to the best magazines, and few writers in Great Britain and Ireland had so perfect a mastery of the rare and difficult art of the short story. She wrote some remarkable successful novels, notably *The Wild Birds of Killybegs*, *The Late Miss Hollingford*, *Banshee Castle*, *The Squire's Granddaughters*, and *Marcella Grace*. As mere fiction, they have all a high level of merit and interest, brilliant in character-drawing, and abounding in wit; and, unlike most latter-day fiction, they all rest on a basis of sound Catholic principle. She was less known as a poet, yet to many of us her little volume, *Vagrant Verses*, is a precious possession, outweighing in value many more pretentious volumes of Irish verse.

Another loss to Ireland during the last week in April has been the death of Professor William Alphonsus Scott, who held the chair of Architecture in the National University. He had won fame in church architecture, and his most notable work was the construction of Spiddal Church, in Co. Galway, a very striking building of great beauty. He was the architect of the new church to be erected at St. Patrick's Purgatory, Lough Derg, which it is intended to commence in the autumn of this year. He had devised a special method of transporting material from the mainland to the island. It is understood that the work will be carried out according to his plans. The O'Growney monument, which stands in the grounds of Maynooth College, is another lasting memorial to the genius of this gifted Irishman.

The late Bishop Farrelly of Cleveland, U.S.A., had been wealthy in his own name, says the *Winona Courier*. When he died, he had not a penny to bequeath in his last will. As the head of a large and wealthy diocese, the Bishop's income must have been considerable. At his death he had no debts and he had no money. In one part of the city of Cleveland there is a Latin school for boys. Out beyond there is an orphan asylum. There are other schools and charitable works in the great and bustling city. Perhaps you could learn where his money went, if you care to know. The promoters of thrift would look for a bank account and dividends accrued. There is a bank account, but it is where moth and rust do not corrode, nor robbers enter in to steal.

The funeral of the late Lieutenant-General Sir John Steven Cowans, late Quartermaster General of all Great Britain's millions of forces, was held from Westminster Cathedral recently and was attended by some of the most distinguished of England's military, naval, and civil officials. The announcement that burial services were to be conducted in the Cathedral was the first intimation the public had that Sir John had died in the Catholic Faith. It now appears that he was received into the Church only a few days before his death. Sir John was one of the few men who was on terms of intimacy with Lord Kitchener. In the line of his duties as Quartermaster General, Sir John purchased and distributed billions' worth of supplies, including everything from tins of jam to locomotives.

One of the most interesting facts revealed in the new life of Cardinal Manning by Mr. Shane Leslie is the hitherto unknown information that it was he who inspired Florence Nightingale to enter on that mission of mercy and succor to the wounded soldiers in the Crimea which has made

her name so famous and honored in the history of the nineteenth century. He first made Miss Nightingale's acquaintance in 1847, while he was still a Church of England archdeacon.

Most Rev. John McIntyre has been appointed Archbishop of Birmingham, Most Rev. Frederick Wm. Keating, Archbishop of Liverpool, and Very Rev. Thos. Canon Shine, Coadjutor to Right Rev. Dr. Lacy, Bishop of Middlesbrough. Most Rev. Dr. McIntyre was born in 1855, of Irish parents, and was educated at the English College in Rome. He was a professor at Oscott Diocesan College, 1888-1912, and was appointed Canon Theologian of Birmingham in 1900. He was auxiliary to the Archbishop of Birmingham (Most Rev. Dr. Hsley) from 1912 to 1914, and again in 1917. In 1912 Dr. McIntyre was consecrated Bishop of Lannes, and in 1917 Titular Archbishop of Oxyrhynchus. He was rector of the English and Beda Colleges, Rome, in 1914-17, was a consultant of the Consistorial Congregation during the same period, and a member of the Biblical Commission and of the Sacred Congregation of Religious, 1915-17. A writer of considerable gift, he is the author of *A Commentary on the Gospel of St. John*. Most Rev. Dr. Keating, consecrated Bishop of Nottingham in 1908, was born in Birmingham in 1859. He was educated at Sedgley Park (Birmingham), Douai, and Olton Seminary. He was ordained priest in 1882, and was a professor at Oakmoor, Oscott, and Olton until 1888, when he received his first pastoral charge in Wednesbury. He was administrator of St. Chad's Cathedral, Birmingham, from 1898 to 1908, and became a member of the Chapter in 1900. The Coadjutor-Bishop of Middlesbrough, Very Rev. Canon Shine, was born in Tipperary in 1872, and was educated at Rockwell College, St. Patrick's College, Thurles, and St. Joseph's Seminary, Leeds. He was ordained in 1894, and became Administrator of Leeds Cathedral in 1908. He has been a Canon of Leeds diocese since 1914. The Bishop of Middlesbrough, Right Rev. Dr. Lacy, who is 80, was born in Ireland.

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DOMESTIC

(BY MAUREEN.)

Coconut Macaroons.

Two lbs. castor sugar. 1 lb. fine desiccated coconut. $\frac{1}{2}$ pint whites of eggs. Mix all together in a copper stew-pan, then stand it over the fire, and stir continually until the heat of the mixture will just allow the finger to be borne in it. Lay out with a tablespoon on to wafer paper, making $4\frac{1}{2}$ dozen macaroons from the quantity given above. Let them stand for about half an hour, then bake in a moderate heat.

Why Chocolate Icing Loses Its Gloss.

If a chocolate icing is beaten too much before spreading, the gloss will be lost. It should be spread while it is yet a little "runny," so that it flows of itself to a great extent over the surface of the cake. Sometimes if a knife-blade, dipped into hot water, is used to smooth the icing, it will restore the gloss.

Glossy Boiled Icing.

Boil together two cups of sugar and one cup of water until, when a spoonful of the mixture is dropped into cold water, it will form a soft ball. Pour this syrup in a thin stream on the stiff-beaten whites of either one or two eggs, beating all the while. Continue beating until frosting is thick enough to spread, but not thick enough for pastry-tube work.

Gala Cake.

Cream one-half a cup of butter; add one cup of granulated sugar. Beat two eggs and two yolks until light; into the eggs beat one-half cup of sugar. Beat the egg-mixture into the butter-mixture, and when thoroughly blended add one cup of milk, alternately, with three cups of flour sifted with four teaspoonfuls of baking powder and one-half a teaspoonful of salt. Mix thoroughly and turn into a single cake pan, buttered and papered, and bake thirty minutes. When cool, spread with gala frostings.

Gala Frosting.

Dissolve four tablespoonfuls of molasses, two cups of granulated sugar, in one-half cup of boiling water. Cook to the soft-ball stage, then pour in a fine stream on to the whites of two eggs, beaten dry. Return the frosting to the saucepan, set it over boiling water and beat constantly, keeping the frosting moving from the bottom and sides of the pan until the mixture thickens perceptibly, then spread over the surface of the cake. Do not try to make the frosting smooth, but leave it somewhat rough.

To Make Biscuits.

Ginger Biscuits.—Four ounces each of flour, oatmeal, butter and sugar, half a teaspoonful of baking powder, a dessertspoonful of milk, one egg, and powdered ginger to

taste. Work it all up to a nice paste, roll out, stamp it out in rounds with a plain cutter, and bake twenty minutes in a pretty sharp oven. These make delicious biscuits.

Brighton Biscuits.—Take $1\frac{1}{2}$ lb. good moist sugar, roll fine, mix with $2\frac{1}{2}$ lb. flour, and sift through a flour sieve; rub in 2oz. butter; make a hole in the middle and strew in a few caraway seeds; pour in each half a pint of honey, water, and milk, mix with dough, but do not work too much; roll out in thin sheets, cut into biscuits, and put 2in. apart on buttered tin; wash with milk, bake steadily.

Arrowroot Biscuits.—Ingredients: $\frac{1}{2}$ lb. of butter, six eggs, $\frac{1}{2}$ lb. of flour, 6oz. arrowroot, $\frac{1}{2}$ lb. pounded loaf sugar. Beat the butter to a cream, whisk the eggs to a strong froth, add to them the butter; stir the flour in gradually, and beat the mixture well; break down any lumps which may be in the arrowroot; mix with the sugar, and add to the other ingredients; mix all thoroughly together; butter a baking-tin, and drop the dough upon it in pieces the size of a shilling. Bake the biscuits for about twenty minutes in a fairly hot oven. Keep all biscuits in air-tight tins.

Why Bread Cracks at the Sides During Baking.

Sometimes bread cracks at the sides because the oven is too hot, but more often because too much flour was used in the mixing. The experienced housekeeper learns to knead her bread with as little flour as possible, using no more than two cups and one-half (level) to one cup of water. Begin by kneading very lightly, gently manipulating the dough with the tips of the fingers until the gluten has taken up the moisture, then the pressure may be increased by degrees. This skilful "handling" of the wet mass of dough until it becomes smooth and elastic is gained after a little experience, but the point to avoid is the use of too much flour, and the point to strive for is to see just how little flour you can use so as to knead bread that will not stick to the board.

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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.

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ON THE LAND

MARKET REPORTS.

There was a medium yarding of fat cattle at Burnside sale last week, 235 being penned. There was a good demand for all heavy-weight bullocks, which sold up to the previous week's rates. Medium and unfinished sorts showed a decline of £1 per head. Extra prime heavy-weight bullocks £22 7s 6d, prime from £18 15s to £20 10s, medium from £13 12s 6d to £16 10s, others from £10 upwards, best cows and heifers to £12 12s 6d, medium from £9 10s to £11 12s 6d, others from £6 upwards. Fat Sheep.—There was a fair yarding of sheep forward for last week's sale, 2654 being penned. At the commencement prices were back to the extent of 1s per head on the preceding week's, but as the sale progressed they again reached that week's parity. A few extra heavy-weight wethers realised 30s 3d, extra prime wethers from 26s to 29s 3d, prime from 21s to 25s 9d, medium from 18s 3d to 19s 6d, others from 14s to 17s, prime ewes from 19s to 22s 3d, medium from 14s to 17s 6d, others from 9s 6d upwards. Fat Lambs.—A very small yarding, 737 being penned. The quality was inferior, but for any prime sorts the demand was keen and these were readily cleared at prices slightly firmer than previous sale. Extra prime lambs from 25s to 28s 6d, prime from 20s 3d to 24s 6d, medium from 17s to 19s, inferior sorts from 10s 6d upwards. Pigs.—A medium yarding, consisting mostly of porkers. There was good competition, and the prices realised were equal to the preceding week's rates. Best baconers realised from 8½d to 8¾d per lb, and best porkers from 8½d to 9d per lb.

Addington market last week was marked by an excess yarding of fat sheep, and prices receded. Other sections of stock were in average supply, and met a firmer sale. Fat Sheep.—An overflow yarding, being the biggest for some years. Values eased by about 3s a head all round. Extra prime wethers 26s 6d to 35s 7d, prime 19s 9d to 24s 6d, medium 17s 3d to 19s 6d, light and unfinished 15s 9d to 17s, prime ewes, 17s 9d to 22s 3d, medium 14s 9d to 17s 3d, light and unfinished 13s to 14s 6d, extra prime hoggets 20s to 25s 6d, ordinary to good 14s 3d to 17s 3d. Fat Cattle.—A small yarding, and big improvements in values, prices advancing about 20s a head. Extra prime bullocks up to £25 7s 6d, prime £15 to £18 12s 6d, medium £11 5s to £14, prime heifers £10 5s to £14 17s 6d, ordinary £6 to £10, prime cows £9 to £13 2s 6d, ordinary £5 to £8 15s. Vealers.—A small entry and a good demand. Runners up to £8, good vealers £4 2s 6d to £4 15s, medium £2 10s to £4, small 20s to £2 7s 6d. Fat Pigs.—Better prices. Choppers £5 to £9 5s, light baconers £5 to £5 15s, heavy £6 to £6 17s, extra heavy baconers £7 to £7 17s 6d—average price per lb 8½d to 9d; light porkers £2 15s to £3 10s, heavy £3 15s to £4 10s—average price per lb 10d to 10½d.

SOME LARGE TIMBER TREES.

Mr. James Hill writes to us as follows:—

At the present time there is a move in the direction of tree-planting for timber purposes. Quite recently a Christchurch syndicate purchased a block of 100 acres of poor land at Rolleston Junction and are planting it all out this season with *pinus insignis* for timber purposes. In 30 years' time these trees (at the present rate of value) should be worth about £2 each—say £1 for building timber and £1 for firewood. If the trees are planted 8 feet apart on the square, this should give 680 trees per acre, which at £2 per tree means £1360 per acre. Is there any product could realise that amount say from land worth about £10 per acre? I don't think so. A few days ago I went into a plantation of *pinus insignis* at Orari, where a saw mill was then cutting timber from the trees there, and the proprietor of the property informed me that out of 50 of the largest trees they had sawn out for selling purposes 75,000 feet of timber, or an average of 1500 feet per tree, and then there remained the waste, or firewood. The cost of cutting and working the timber fit for use was 11s per 100 feet, and the selling price £1 per 100 feet, which left 9s per 100 clear, or £6 15s per tree—not counting the firewood. I must mention that they were very old trees; as near as I could find out, probably over 50 years. I was also shown some gum trees, which the owner estimated would

cut 1500 to 2000 feet of timber, of which the selling price was 35s per 100 feet, at which price the trees would return him about £15 per tree. To those having land of a poor quality to spare, I would suggest giving the above figures earnest consideration.

SMALL BIRDS: ONE SIDE OF THE PROBLEM.

The official *Agricultural Gazette of Canada* makes the following editorial comment: "The economic value of birds to agriculture, both as regards insects and weeds, is not sufficiently realised. As the natural guardians against destructive insects they are the farmer's chief ally. Their extermination would soon see mankind at the mercy of the insect world, and they should be protected by every possible means. The instinct to kill the wild things, so persistent in youth, is a survival from primitive man which should be controlled by instruction and enlightenment. The study of bird-life in the schools and the formation of bird clubs, both for young people and adults, should accomplish very useful results in this connection."

THE CALIFORNIAN THISTLE PEST.

Methods of dealing with the Californian thistle pest were referred to at the last meeting of the North Canterbury Executive of the New Zealand Farmers' Union by Mr. W. J. Heney, of Kaiapoi, who said that there was considerable variance of opinion as to the best means of keeping down the thistle. The law demanded that the farmer must cut the thistle when it was green, but, from personal experience, he had found that only encouraged the pest. He had discovered that the best means was to allow it to flower and then cut. By doing so, only one cutting a year was needed, while if the thistle were cut when green, two or three such operations were necessary. The present law acted to the detriment of the farmer, who wanted to keep the pest down. The chairman, Mr. W. A. Banks, said it would be rather dangerous to advocate that the thistle should flower before being cut. Many farmers would let it flower too far, and then the seed would germinate and make the position worse than ever. However, Mr. Heney was advised to bring his experiments under the notice of the Agricultural Department.

LADINO CLOVER.

A robust type of white clover that has attracted a great deal of attention in the Department of Agriculture's fodder plots at the Royal Show, is labelled "Ladino." (says an Australian exchange).

It is learned that this clover hails from Northern Italy, and was introduced by the department some three years ago. It is a selected, improved strain of white clover, characterised by greater vigor of growth and heavier seedling qualities than the old and familiar variety. As shown in experiments carried out at Glen Innes, it runs much faster than ordinary white clover. Rows planted 4 feet apart will meet each other in one season.

This clover should have special importance in the coastal districts, owing to the fact that, if it can, with its desirable characteristics, replace white clover in *paspalum* pastures, it will mean a bulkier and more nutritious fodder, owing to the higher proportion of protein content, which is badly wanted in a pasture of *paspalum* alone.

The Department of Agriculture has worked this clover up to such an extent that it is in a position to co-operate with farmers in testing it in other parts of the State by supplying small samples of seed to applicants. It should be adaptable to practically any part of the coast and tablelands.

IMPROVING CONDITIONS.

A distinct improvement in the economic situation—as applied to Farm Implements, is at last indicated by the substantial reduction in prices recently put into effect by that well-known firm, BOOTH, MACDONALD & CO. LTD., whose line of Carlyle Farm Implements has established itself throughout the Dominion as one of the factors essential to success in N.Z. farming methods. Catalogue and latest price list will be posted on application, and the firm will be obliged if this paper is mentioned when enquiry is made.



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THE ABIDING.

Across the summer sea the stars
Shall ply a flashing oar,
And down the hill trails day shall go,
Returning never more.

The Spring shall wake to lyric song
The hidden minstrel brooks;
The honey-bee shall woo the rose
In secret forest nooks.

And you and I shall watch the stars
Bright faring through the blue,
Hear brooks sing down the valley ways,
And watch the wild bee woo.

We'll see the Autumn set his watch,
Upon the crimson peaks;
And learn at last that each shall lose
The single goal he seeks.

We'll see the roses drift away,
The voiceless birds depart,
And find that love alone remains
Unchanging in the heart!

OUR LADY OF THE FLOWER.

An architectural anniversary which occurs during the present year is the 500th anniversary of the starting of work on the great dome of the Cathedral of Santa Maria del Fiore, Florence. This famous dome is one of the most notable in the world. It is some three metres higher than that of St. Peter's at Rome. The Cathedral, known as the Duomo, is one of the grandest and most noteworthy works of Catholic art. It is especially remarkable as an example of Italian-Gothic architecture. The cathedral was begun in about 1298, and was erected on the site of an earlier church of St. Salvatore, which is said to have been built in about the year 420. Giotto had direction of the works on the church (1332-1336) and after him Andrea Pisano and Francesco Talenti. Brunellesco started the dome in 1421 and finished it in about 1424. Another interesting work in connection with the edifice was started in 1437, when Brunellesco commenced work on the building of the "lantern" on the top of the dome. The last stone of the "lantern" was laid by the Archbishop and by the Gonfaloniere in 1456. The bronze ball was placed on it in 1471.

CLOISTERED ARTISTS.

Art is coming into its own again among us. We seem to be coming to realise that it does not belong solely in art galleries and in the palaces of the rich, but in everyday things used by everyday people.

We have to hang our heads and admit that our art, and especially our architecture, is as yet, in general, almost nothing in comparison with the Mediaeval Catholic cathedrals and churches and their contents. And yet it seems impossible to discover the names of the architects who conceived the plans of some of these awe-inspiring edifices. We see the results of their wonderful genius; we should like to achieve something faintly resembling them; but we do not easily see the workings of the minds and hands which fashioned them.

We view with wonder some of the remnants which remain of the exquisite illuminated manuscripts of the Ages of Faith. They seem to our modern eyes almost too beautiful to be used for practical purposes, but we see that they fitted into a beautiful scheme of things in which almost everything which was used appears to have been beautiful in a useful way. We do not see, however, the quiet monk in his cloister at work on one of these gems of the illuminator's art. His identity was probably buried in the unity of the community of which he was a member. Both he and his superiors seem to have taken it for granted that things should be done as beautifully at possible, and that whatever time was necessary for the process should be devoted to it.

We see the results of the great spread of Christianity

in its first ages. But we do not see the patient fervor which nurtured the budding plant of the Faith, in the Catacombs, during the persecutions. We see the results of the great civilising influences which the Church sent out into the rude society of her early ages. But we do not see the quiet toil of the monks and religious men and women who taught and worked to that end among others.

TO MY SON.

Do you know that your soul is of my soul such part
That you seem to be fibre and core of my heart?
No other can pain me as you, dear, can do;
None other can please me or praise me as you.

Remember, the world will be quick with its blame
If shadow or stain ever darken your name;
"Like mother, like son," is a saying so true:
The world will judge largely of mother by you.

Be this, then, your task, if task it shall be,
To force this proud world to do homage to me.
Be sure it will say, when its verdict you've won,
"She reaps as she sowed. Lo, this man is her son!"

—YOUR MOTHER.

HOW TO HAVE GOOD CITIZENS.

Out of good homes come good men. And good men are always good citizens, says the *Catholic Standard and Times*. They need no special training in citizenship. A good home implants the social instinct and inculcates the social virtues. Where we find good and cheerful homes, social unrest does not become acute and social discontent does not embitter the soul and inflame the passions. Bolshevism is born in hovels and in the vile slums of back alleys.

Our attention must be more centered upon the home. We have of late given too much thought to education and moral improvement by legislation which neither educates nor improves. If the old-time home sentiment is revived, our national life will be clean and sanity will prevail. No one whose cradle was sheltered by the roof of a happy home, whose childhood was brightened by the sunny atmosphere of contented family life, whose youth was surrounded by the stern righteousness of a good father, the gentle care of a fond mother and the love of brothers and sisters, will ever raise his hand against society in murderous envy or hateful revenge.

YES, HE'S THE MAN.

He may wear a last year's straw hat; his finger nails may need manicuring; his vest may hang a little loose, and his pants may bag at the knees; his face may show signs of a second-day's growth, and the tin dinner-can he carries may be full of dents and doughnuts; but don't you call him "the old man." He's your father.

For years and years he has been rustling around to get things together. Never once has he failed to do the right thing by you. He thinks you are the greatest boy on earth, bar none, even though you plaster your hair back, wear smart clothes, smoke cigarettes, and fail to bring home a cent. He is the man who won the love and life partnership of the greatest woman on earth—your mother.

He is "some" man and not "the old man."

If you win as good a wife as he did, you will have to go some.

MR. DOOLEY'S PHILOSOPHY.

"Opporchunity," says Mr. Dooley, "knocks at iv-ry man's dure wanst. On some men's dures it hammers till it breaks down the dure, and thin it goes in and wakes him up if he's asleep, an' afterwards it wurruks f'r him as a night-watchman. On some men's dures it knocks an' runs away, an' on th' dures iv some men it knocks an' whin they come out it hits thim over th' head wid an axe. But ivrywan has an opporchunity."

WHY JOHNNY WAS LATE.

Johnny Jones came into school two hours late. The first lesson was over, and the second one nearly so.

Yet he did not seem to hurry, but walked very slowly from the door to his seat in the class.

"How is it that you are so late?" asked the teacher. Johnny looked at him sheepishly.

S. F. ABURN

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"If you please, sir," he said, with the slightest suspicion of a break in his voice. "I have got new boots on, and muvver forgot to cut the string."

THE ROSARY.

(written by a Hobart boy of 14 years and sent to a picture manager during the exhibition of "The Story of the Rosary" there.).

My Rosary.

Each night I kneel to Pray,
O Holy God to Thee;
I lift my weary heart
To Thee,
And kiss my Rosary.

Dear Rosary of Love,
I lift my voice in prayer;
The Golden Cross of Life
In Thee
I trust—I ever care.

I lift my tear-dimmed eyes;
I pray for help from Thee;
I kneel beneath the Cross—
Of Love,
My Golden Rosary.

Oh, Cross, I bow my head
Oh, Cross, I worship Thee;
Yea, Kiss his sacred Cross—
Your Cross,
Lord of my Rosary.

OBSERVATION.

"A rover," said the teacher, "is a person who travels from place to place and never stays anywhere. Now, tell me any people who are rovers?"

"Soldiers," from one, "Sailors," from another, were quickly forthcoming; but the teacher was thinking of gipsies; and kept the question before the class in hope of obtaining the desired answer.

At last an excited hand went up, and the teacher said: "Well, boy?"

"Lodgers," came the reply.

SMILE RAISERS.

Scoutmaster: "You have been found guilty of a grave dereliction of duty, Smith. In war-time the penalty is death. You will now be fined twopence."

The mother was sitting on a park seat. Her small son began an argument with another youth.

"Who're yer punchin' of?" he demanded, truculently.

"Tommy!" said the shocked parent. "Your grammar! You should have said, 'Of whom are you punching?'"

In a rural district a Scottish minister was taking an evening walk when he came upon one of his parishioners lying in a ditch.

"Where have you been the night, Andrew?"

"Weel, I dinna richtly ken," answered the prostrate sinner, "whether it was a wadding or a funeral, but whatever it was, it has been a most extraordinary success."

Two neighbors had given the job of tidying up the garden to persons verging on the unemployable type. In one case the work was finished by tea-time, whereas in the other no appreciable progress had been made. "I gave my man five bob," said the unsuccessful philanthropist, "and he's hardly done a tick."

"I gave my chap a half a crown," said his wily neighbor, "and bet him another he wouldn't finish by five o'clock."

PILES

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

SCIENCE SIFTINGS

(By "VOLT.")

Learned Monk First to Wear Spectacles.

We have to go to Italy to locate the grave of the man who first struck the idea of aiding his failing eyesight with two lenses attached in front of his eyes by two wires hooking on behind his ears. His name was Spina. He was a learned monk who lived in Florence. While at work on a beautifully illuminated missal, in 1285, his eyesight grew dim, and, intent upon finishing his task, he constructed the first pair of spectacles. The rest was easy for his fellow sufferers.

Saving Screw Shavings

Two thousand years seems a long time to wait for an improvement, but this has been the case with the screw.

Metal screws have been made since 236 B.C. The shank of the screw has been turned from a bar of metal having the diameter of the screw-head, thus wasting a large proportion of the metal by reducing it to shavings.

A certain screw manufacturer has decided to alter this. A metal bar, of the diameter of the shank, is put into a matrix and subjected to enormous pressure. The head of the screw is thus expanded in the confined compartment, which gives it the desired shape. The only waste occurs in threading the screw and finishing the head.

Ever Heard of Clock Stars?

The Astronomer-Royal, Sir Frank Dyson, who has been elected senior warden of the City Guild of Clockmakers, is well qualified for the post. He it is who is responsible for our time, which is decided by the passage of certain stars, known as "Clock stars," over the incredibly thin spider's thread which, fixed in the focus of the transit instrument at the Royal Observatory, serves as the all-important Greenwich meridian. By electricity the master-clock at Greenwich automatically fires time-guns and drops time-balls in various parts of the country every day, and sends the hour of ten a.m. to all post offices and railway termini.

The Greenwich clock is one of the most accurate in the world, but it is not quite perfect, and its "rate" is daily corrected by the observations made the previous night of the "Clock stars," unless clouds have hidden them. But if clouds prevented the correction of the Greenwich clock for a whole year, its error in that time would be barely five seconds.

Fortunes Made By Accident.

It was the burning of a starch factory that first revealed the adhesive qualities of scorched starch and introduced cheap gum.

To the upsetting of a tool-chest we are indebted for cast-iron cement. The accident of a child playing with a bottomless oil-flask, which his brother, a Swiss mechanic named Argand, idly placed over the flame of his oil-lamp, gave birth to the lamp-chimney.

Nobel accidentally discovered dynamite and made a vast fortune, with which he founded the Nobel Prizes. The value of borax as a preservative was discovered by a traveller in Yellowstone Park, U.S.A. He found the body of a horse wonderfully preserved. It was lying in a borax dust, and so a discovery which has been of boundless use in industry was made.

A boy of seventeen attended a "spirit-rapping" seance, and found that the table stood upon two brass rails running across the stage. He suspected electricity. Taking a piece of insulated wire, the ends of which were open, he laid it across the two brass rails, and the "spirit" ceased to rap. Years afterwards, this early experiment in track-circuiting came to his mind, and he invented the automatic system of signalling. Blotting-paper resulted from a batch of paper being made accidentally without size. It made a fortune for the lucky man.

THE MOST OBSTINATE

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