

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

August 21, Sunday.—Fourteenth Sunday after Pentecost.
 „ 22, Monday.—Octave of the Assumption.
 „ 23, Tuesday.—St. Philip Beniti, Confessor.
 „ 24, Wednesday.—St. Bartholomew, Apostle.
 „ 25, Thursday.—St. Louis, King and Confessor.
 „ 26, Friday.—St. Zephyrinus, Pope and Martyr.
 „ 27, Saturday.—St. Joseph Calasanctius, Confessor.

St. Philip Beniti, Confessor.

St. Philip Beniti, a priest of the Servite Order, was born at Florence about the beginning of the thirteenth century. He was remarkable for his extreme humility, which caused him to refuse all offices of distinction, and for a burning zeal, which brought about the conversion of innumerable sinners in the different parts of Italy which he visited. He died in 1285.

St. Bartholomew, Apostle.

After the Ascension of Our Blessed Lord, St. Bartholomew carried the Gospel to the most remote and barbarous countries of the East. He afterwards preached in Asia Minor, and crowned his labors by a glorious martyrdom in Armenia. The manner of his death is not absolutely certain but the common tradition is that he was flayed alive.

St. Joseph Calasanctius, Confessor.

St. Joseph was born in the Kingdom of Aragon, in Spain. From his youth, and especially after becoming a priest, he felt a great attraction for the instruction of children. Having gone to Rome, he devoted himself almost entirely to his work. He died in 1648, in his 92nd year, after having founded a religious congregation, which had for its special object the education of the young, but particularly of the poorer classes.

GRAINS OF GOLD

MATER AMATA.

Most loving Mother, robed in white,
 For thee the swinging stars are bright;
 Yet down Life's labyrinth of pain,
 What sinner calls to thee in vain?
 Through thy calm eyes the blind have sight.

The world plucks men with master-might,
 The River Vice runs swift by night;
 Keep thou my soul immune from stain,
 Most loving Mother!

Within this House of God's Delight,
 Before thee pass, in happy flight,
 Angelic wings; but I would fain
 Rise up, and with earth's sinners rain
 Child-kisses on thee in my plight,
 Most loving Mother!

—J. CORSON MILLER, in *Ave Maria*.

REFLECTIONS.

He can no longer have God for a Father who has not the Church for a Mother.—St. Cyprian.

Do not imagine that the Kingdom of Heaven is only for monks and hermits.—St. Hugh.

As charity is afraid to meet evil, so she never seeks after it; but whenever it falls in her way she turns her face aside, and does not notice it.—St. Francis de Sales.

The first step necessary for a Christian is to be humble.—St. Augustine.

"Four-score-and-six years have I served Christ, and He hath done me no wrong; how can I now blaspheme my King and my Saviour."—St. Polycarp.

A psalm is the soul's fair weather. . . For children safety, for old men a consolation, for women a convenient adornment.—St. Basil.

Let us have always in ourselves a tabernacle and a home for Him Who is the Lord God most mighty, Father, Son, and Holy Spirit.—St. Francis of Assisi.

The Storyteller

WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXVI.—(Continued.)

The agent's keen, careless-looking eyes seemed to divine the explanation of his half-rapturous, half-shamefaced look. Don't suppose I want to swear you to loyalty over a bowl of blood," he said laughingly. "If, upon fair trial, you prefer a cell on Spike Island to a desk at the Four Courts, don't limit your ambition on my account. I should like to serve you—it's a whim of mine—and as soon as my whim is gratified, we're quits—if you don't choose still to look in on me once in a way and hear me pound out a sonata or so."

"Agreed, sir. I thank you, and—and I like you, also"—which was quite true, a *risque* acquaintance of this kind, among such unexpected surroundings, and cemented on such whimsical principle, having all the fascination of a romance of the Latin Quarter for young Harold's Bohemian soul. And Hans Harman could really be one of the most enchanting of men, with his frank, handsome eyes and audacious wit. So, of course, could one Mephistopheles, famed in German story; and, as he clasped Harman's hand to clinch the bargain, our poor Jack could not help thinking of that other bargain in Dr. Faustus' chamber. But Master Jack was not the one to draw back from quaffing a cup of pleasure once at his lips in order to analyse its supernatural or subnatural ingredients. Was it his fault that Harman should take a liking to him? Was it a bit stranger than his taking a liking to the pianoforte? Was he to repulse the pretty vixen, Fortune, like another Joseph, when she rushed into his arms, without any solicitation of his, and offered him safety, a career, a future, just when his future promised to be inclosed in a burglar's stone cage, and when he was cursing his parsillanimity in the department of suicide? He had never set up for a Joseph—the young cynic chuckled to himself, shrugging his shoulders; and though, of course, those ninety pounds a year would come out of the enemy's treasury, might not there peradventure be even some patriotic advantage in getting a footing in the enemy's camp? For example, could he possibly have a better cover for his embassy to Dublin? and that service once creditably performed for his friends, people would get accustomed to his continued absence in Dublin, and a hundred things might happen that would give people other things to think of, or cause them to think that he had behaved like a sensible son, who had bethought him at last of his duty to his mother's rheumatics and his uncle's well-worn hat. "I am ready, sir—I can start in the morning!" he cried, in the jubilant manner in which he always came to the end of his thinking; and he poured out a jorum of claret, which once more brought down the influence of the claret and champagne that went before it tingling and rioting in his blood.

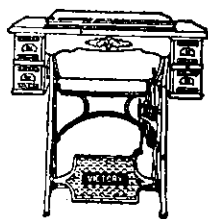
"That's right; I like a fellow who can make up his mind," said Hans Harman, going to the piano; and presently a grey-faced woman in a plumed bed in her hearse of a room upstairs could hear the sonorous chords of one of Mendelssohn's *Lieder* faintly throbbing through the stony-hearted house, and, later on, Jack Harold's gay voice and funny French *Zim v'lan la!* mocking the dreariness of the sick-room like impish laughter. Considering for what a weary length of time, however, Mrs. Harman had chosen to be an invalid, she would have been a most unreasonable woman to expect her hard-working husband permanently to nail up the pianoforte, the only dissipation of his life, the only joyous whisper in the house; and, to give poor ailing, trivial, ineffectual Mrs. Harman her due, she never thought of doing anything so unreasonable, and requiring such a wild pitch of energy as complaining.

Just as Miss Deborah and the tea-service had arrived, a telegram was put into Mr. Harman's hand, with which the messenger had just posted over from Garrindinny. He left the room with some mumbled excuse about business, and the new clerk in the Pipe Roll Office, with some dismay, found himself *tete-à-tete* with the youthful Rock of Ages.

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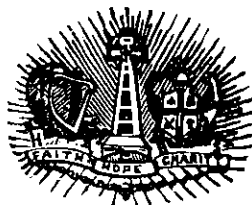
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"I shall not incommode you soon again, Miss Harman—I am going away," was the pleasantest remark he could find to make.

"Indeed!" she said sharply. "I dare say it is only others who have a right to be concerned about that."

There was something in her face, and in the sudden inundation of the cup of tea she was pouring out, which caused him to start violently.

"By heavens! there is not a woman in the whole world, except my foolish old mother, who will give me a tear with her adieu," he cried, eagerly.

"I do wish you would not swear," she said, in a gentle voice.

"Even if I swore that I would go to the ends of the earth to win your love?" said the unconscionable scamp, drawing his chair nearer, and capturing one of her hands. Pity 'tis, 'tis true; but stranger even than the fact that the young adventurer, who, ten minutes before, had no more notion of making love to Miss Deborah Harman than of marrying a stone figure on a monument, was now ready to drop at her feet, with a whole hive of honey vows if needful; stranger still is the fact that so shrewd a young woman as Miss Deborah never once thought of casting up her keen eyes to see if the young rascal was humbugging her. And, strangest of all, when she pushed him away in a flurry and said, "You really mustn't," he found that the freak which he began in mere wantonness was fastened upon him in deadly earnest.

"I should have thought you preferred duets at the Castle," she said, rallying her bitterness, when the rest of her grim, heavy-armed virtues seemed to fly to her.

I really cannot report what the bottle of Pommery see and the bottle of St. Estephe dictated to him to say in way of reply. The imprisoned damsels who echoed his furnace-vows of love at the foot of Mullagh would have submitted to an additional century of penances in the interest of their sex for having given currency to divers oaths so perfidious. But Jack was now fully, recklessly, under the influence of the potion. Miss Westropp he still saw shining as an angel, as a star, worlds above the level at which he was at present grovelling; but the empyrean heavens had given him up, and he had given up the empyrean heavens. The tag of French philosophy which says, "When one cannot have what one loves, it is necessary to love what one has, occurred to him as suiting his own case excellently well; and if Miss Deborah was to be had, he began to see a hundred excellent philosophic reasons for loving her. Even in the matter of personal attractions, her bright eyes, and face reblossoming under his gaze like a rose that was but lightly visited by an untimely frost, showed wonderfully fair, especially in the glowing medium which French wines diffuse about our visions. He recaptured the hand, he advanced with a dash to the waist, he sighed, and whispered, and glowed, and "inshort" (as old Humphrey Dargan would say), he conquered the simple lady's heart, beyond the power of all the cloquence of the Church Mission pulpits, and all the irrefragable logic of their tracts to ransom it.

"And do you—really—really"—she cried, almost sobbing with joy and fear—shrinking even from completing the sentence. But he, of course, completed it for her by taking her in his arms unresistingly and kissing her. Every woman is beautiful when she avows her love; and, when he saw this stray spirit so helplessly under his spell, and saw her face raised to his own, swimming, as it were, in a golden sea of joyous wonder, he might very easily have persuaded himself that it was not vanity, but genuine love; not love of the lost empyrean sort, of course, but still of a highly respectable and interesting character—that shone in his returning gaze, and burned in his answering kisses. The plain English of all which is—that he took Miss Deborah's heart, as he took the ninety pounds a year in the Pipe Roll Office, as the best price he could get for tarnished affections and unprincipled wits.

"But you are going:—is it possible you are going—and to-morrow?" she cried in a sudden spasm of terror.

"To-morrow—but I will return—when you will—at your summons," he said. "And I will get the summons, *n'est ce pas?*"

"Hush, it is Hans!" she whispered; and the agent returned into the room, with the telegram still in his hand,

looking so worried, for all his jaunty attempts to hide it, that young Harold at once said the desirability of securing his letter of introduction to the Attorney-General and making his adieux.

When he got into the outer air, it was with a stifling sensation that the whole drama of Hans Harman's singular offer, and his sister's more singular surrender, must have been a drunken dream, the work of the bright treacherous spirits he had taken in, of which nothing now remained except the headache which was beginning to rack his brain. But the letter of introduction in his breast pocket was there to assure him that it was all as real as anything in this spectral and absurd world could be; and the more he thought of it, the more gaily he hummed to himself, in a sort of impromptu operatic recitative that, if he had sold himself (as what man must not in the inevitable hour when *il faut se ranger?*) at least there might be worse bargains for a little frivolous marmoset like himself than a cosy official career in the metropolis and the sister of the most influential agent in the county for a partner. Nevertheless, he crept upstairs without the least crinkle of his usual boisterous comings and goings, passing Father Phil's door on tiptoe, as if he had just been picking his purse, and was afraid he might awake and raise the cry of "Stop thief!" and when two hours afterwards his poor old mother, under the influence of one of those mysterious monitors which seem to be vouchsafed to mothers' hearts alone, came into his room wrapt in an old shawl, to imprint a kiss upon her darling's forehead, thinking he was asleep and dreaming sweetly, he felt that kiss burn into his very brain, as if nothing beautiful and pure could touch him for the future without turning to torture; and the hours chimed one after the other till the ghostly dawn crept in without his being able to satisfy himself, out of all the brilliant saws of all the rollicking philosophers of La Mere Medecine, that this feeling was altogether due to the headache and the last of Hans Harman's St. Estephe not being up to the mark.

"What is it, Hans?" said Miss Deborah, more softly than usual, when her brother and she were left alone.

"It's—the devil," said he, striding up and down the room. "It's a telegram from Lord Drumshaughlin to say he's coming home. It's an upset to all our arrangements. And when I send for that old idiot, Dargan, to countermand his visit to Wrixon, I find that he's gone and the harm's done. Damn Drumshaughlin for coming! Damn old Dargan for going! Damn most people I know in this infernal world!"

"Lord Drumshaughlin coming home!" cried Miss Deborah, with a burst of delight. "Then my letter to Lady Drumshaughlin telling her of Mabel's doings, has had its effect."

"Your letter!" he cried, stopping in his stride. "Then it's you that have brought him over?"

"Well, you know, brother, that girl's conduct was becoming really unbearable, and I thought a slight hint to her mother—"

"Hell's fire and demons! woman, what business had you thinking anything?" he screamed, turning upon her as if the spirits he had just invoked were leaping in forked flames from his eyes and mouth. "Get out of this, to bed, or to the devil!" and, as if his hand itched to deface something, he flung a sugar-bowl furiously at a console-glass over her head, and brought the fragments crashing about her.

For the first time in the sombre records of domestic encounters at Stone Hall, that strong-willed woman answered only with tears; which unlooked-for event so softened the agent that he laid his hand penitently on her shoulder and said: "Don't. I was damnably annoyed—damnably. But you and I mustn't fall out, Debby." As-tute a man as Hans Harman was, he little suspected the real secret of the warm, forgiving pressure of the hand, with which she answered him, or that the tears she shed then and for hours after she found herself safe in her bedroom were tears of ecstasy and wonderment, which had no more relation to Lord Drumshaughlin's coming home or the broken console-glass than the song of the lark has to the price of turkeys. Miss Deborah did feel as light as Shelley's lark—such is the power of love, even in Stone Hall!

(To be continued.)

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THE AMERICAN COMMISSION ON CONDITIONS IN IRELAND

INTERIM REPORT

How Great Britain Met Insurrection.

It is with the means used by the British Government to meet the situation brought about by the defection of the Irish people that this Commission was required chiefly to concern itself by the terms of its appointment. Since no exponent of the policy of the Imperial British Government availed himself of the opportunity offered by the invitation of the Commission to appear in defence or explanation of the British policy in Ireland, the Commission has been forced to determine the outlines of this policy partly by the proven actions of the Imperial British forces in Ireland and partly by decrees, orders, and other official British proclamations put in evidence.

Civilised Governments meet such a situation in one of two ways—(1) a declaration of "a state of war" and suppression of the insurrection under the rules of warfare as recognised and practised by civilised peoples; or (2) a declaration of martial law under which responsible Governments maintain their authority when the ordinary processes of civil law are deemed inadequate.

It does not appear that the Imperial British Government used the first of these two measures to meet the situation in Ireland, at least until February 24, 1921, when a decision of the King's Bench in the case of John Allen declared that a "state of war" existed in Ireland. It seems clear that, until this date, proclamations of martial law and the Restoration of Order in Ireland Act of 1920 were relied upon to legalise the British policy of repression. But the facts suggest that the actual operation of this policy was not based upon law. There exists neither under the laws of war nor under the codes of martial law in civilised States any justification for assassination, pillaging, or terrorism as a means of suppressing insurrection. And yet this Commission is reluctantly forced to the conclusion by evidence to be set forth in the succeeding chapters, that such means are relied upon by the Imperial British forces in Ireland to bring the Irish people once more under the control of the Imperial Crown.

Irish Resistance.

It is admitted by witnesses who have appeared before us that during the years 1919 and 1920 following the creation of a Republican Government members of the Imperial British forces have been killed by the forces of the Irish Republic. No direct evidence has been presented as to these killings or as to their exact number. These are the cases customarily referred to by spokesmen of the Imperial British Government as the "murders of policemen." We have heard testimony that the greater number were slain in conflicts between the forces of the Irish Republican Army and the Imperial British forces—often in raids by the Irish to secure arms and ammunition. The rest, it is testified, were killed either because they were spies or because they were guilty of some specific crime directed against Irish Republicans; and had been tried and condemned before death. (We note that it is generally conceded that among the victims of this procedure were no women or children, aged or infirm, priests or ministers.) It is not contended that the victims were present at these trials, and we have received no proof of the circumstances alleged in extenuation of these killings. We may take cognisance of the fact that among the more prominent of the victims were Inspector Swanzy, indicted by a coroner's jury as one of the murderers of Lord Mayor MacCurtain of Cork; and Colonel Smyth, concerning whom witnesses presented proof that he incited his men to wholesale slaughter of Sinn Feiners. We have also been impressed by the evidence developed by a British military tribunal in the trial of one Teeling that Lieutenant Angliss, one of the British officers who were killed in Dublin on November 21, 1920, had been living as a civilian in a house in Dublin under the assumed name of MacMahon. Furthermore, evidence has

been presented which would seem to indicate that no British "police" or soldiers were killed by the Irish in 1917 or 1918 with the single exception of an inspector who was injured leading a baton charge to suppress a public assembly, and who died later of his wounds. There is evidence, however, that during these two years the Imperial British forces had carried on a campaign of suppression in which more than a thousand Irish were arrested without warrant and deported, or held in custody without trial; that fairs and markets were prohibited; assemblies of unarmed men and women were broken up by violence; and about a dozen Irishmen were killed by bullets or bayonets handled by Imperial British "police" or soldiers. But when all this has been set forth it seems established by the evidence that certain discriminate assassinations were the deliberate work of Irish citizens.

The Commission would point out that murder is not a question of date. And if the Irish assassinations are in essence executions, yet the accused is perforce absent from his trial; and the condemned not being in custody, the executioners in error may dispatch some uncondemned person. We deeply deplore the whole procedure no matter how great is the provocation as contrary to the dictates of social morality. If the purpose of assassination was to safeguard the people, it has failed; the British terror was not arrested by it but has continued in spite of it and has progressively intensified. Assassination would seem to us necessarily degrading to those who actively participate in it: injurious to the fair fame of the Irish people; and harmful to the cause of Ireland in the public opinion of the world.

British Responsibility.

The Commission, however, understands that the British Government has not abandoned its claim to be the titular custodian of law, justice, and order in Ireland. Political assassination especially in a country where ordinary murder is as uncommon as in Ireland is a phenomenon whose causes require investigation. It has therefore seemed of paramount importance to examine the means used by the British Government to enforce whatever principles of justice it deems applicable to Ireland, and to ascertain, if possible, upon what principles this justice is grounded. For, if we accept the claim of Great Britain that it is in control of affairs in Ireland, we cannot escape the conclusion that the British Government must accept responsibility for the deplorable conditions that have followed upon its attempts to maintain its authority.

We find that the Irish people are deprived of the protection of British law, to which they would be entitled as subjects of the British King. They are likewise deprived of the moral protection granted by international law, to which they would be entitled as belligerents. They are at the mercy of Imperial British forces which, acting contrary both to all law and to all standards of human conduct, have instituted in Ireland a "terror" the evidence regarding which seems to prove that:

1. The Imperial British Government has created and introduced into Ireland a force of at least 78,000 men, many of them youthful and inexperienced, and some of them convicts; and has incited that force to unbridled violence.

2. The Imperial British forces in Ireland have indiscriminately killed innocent men, women, and children; have discriminatedly assassinated persons suspected of being Republicans; have tortured and shot prisoners while in custody, adopting the subterfuges of "refusal to halt" and "attempting to escape"; and have attributed to alleged "Sinn Fein Extremists" the British assassination of prominent Irish Republicans.

3. House-burning and wanton destruction of villages and cities by Imperial British forces under Imperial British officers have been countenanced, and ordered by officials of the British Government; and elaborate provision by gasoline sprays and bombs has been made in a number of instances for systematic incendiarism as part of a plan of terrorism.

4. A campaign for the destruction of the means of existence of the Irish people has been conducted by the burning of factories, creameries, crops, and farm implements and the shooting of farm animals. This campaign is carried on, regardless of the political views of their

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owners, and results in widespread and acute suffering among women and children.

5. Acting under a series of proclamations issued by the competent military authorities of the Imperial British forces, hostages are carried by forces exposed to the fire of the Republican army; fines are levied upon towns and villages as punishment for alleged offences of individuals; private property is destroyed in reprisals for acts with which the owners have no connection; and the civilian population is subjected to an inquisition upon the theory that individuals are in possession of information valuable to the military forces of Great Britain. These acts of the Imperial British forces are contrary to the laws of peace or war among modern civilised nations.

6. This "terror" has failed to re-establish Imperial British civil government in Ireland. Throughout the greater part of Ireland British courts have ceased to function; local, county, and city governments refuse to recognise British authority; and British civil officials fulfil no function of service to the Irish people.

7. In spite of the British "terror" the majority of the Irish people having sanctioned by ballot the Irish Republic, give their allegiance to it; pay taxes to it; and respect the decisions of its courts and of its civil officials.

CHAPTER III.—IMPERIAL BRITISH FORCES IN IRELAND.

The testimony before the Commission shows the forces of the Imperial Government in Ireland to be divisible into three classes: (a) The Royal Irish Constabulary; (b) The Military; (c) The Auxiliaries.

The R.I.C.—The Royal Irish Constabulary seem to number between 9,000 and 10,000; and are commonly referred to as the R.I.C., or the "police." They appeared to be a body recruited in Ireland, given military training, taught to use revolvers, carbines, and bayonets, made expert in bomb throwing, organised as a military force, distributed at strategic points under the command of officers called inspectors, and responsible not to elected Irish authority but to Imperial British authority.

Military. In addition to these 10,000 "police" the Imperial British forces in Ireland contain regular regiments of the British army, such as the Essex, the Lancashire, the Hampshire, the Cameron Highlanders, and the Seventeenth Lancers—numbering, it is testified, anywhere from 60,000 to 200,000. These men wear trench helmets and are equipped with all the modern instruments of destruction.

Auxiliaries.—Besides these, there are seven thousand irregulars, wearing partly R.I.C. and partly military uniforms, who are distinguished by their origin, their high rate of pay, and their character, and who are known as "Black-and-Tans."

Cadets.—Lastly, we have testimony concerning a supplementary irregular force of higher rating than the "Black-and-Tans," comprising mainly ex-officers of the British army, called Cadets, and numbering more than 1000. Altogether, the Imperial British forces in Ireland would at the lowest estimate seem to number 78,000, one to, approximately, every eight adult males in Ireland, exclusive of Ulster.

The splendid tradition of the Imperial British forces in the late war, as well as justice to the rank and file of these forces now engaged in Ireland, would seem to require that the consideration of the circumstances in which they find themselves should precede the consideration of their conduct in these circumstances.

Apprehension.—The skirmishes, ambushes, and other activities of the Irish Republican Army, together with the nature of the military duty in Ireland, would appear to give grounds for natural apprehension to the Imperial British forces. Miss Ellen C. Wilkinson read into the record a picture of the apprehension which lurked in the mind of a member of the Imperial army. "Only those who have experienced," this man writes, "the thrill of patrol work and raids in Ireland can realise the strain on the nerves. At any second we may meet an active antagonist. In Ireland the enemy is a shadow. A sinister death, rarely seen until it

is too late to advance or retreat, may lie just around the corner."

Two publications of the Imperial British Government were mentioned in the evidence; one, *The Hue and Cry*, and the other, *The Weekly Summary*. Miss Wilkinson testified: "There is a publication called *The Weekly Summary* given by the British Government to the 'Black-and-Tans' in Ireland, and it purports to give a list of all the crimes of Sinn Feiners against the Government. It is, of course, a deliberate incitement to violence. Copies of this have been produced in the House of Commons, and the Government has been very severely criticised about it, but without much result."

It would appear that the natural fear of the Imperial British forces in Ireland is fostered by propaganda into terror, under the auspices of the Imperial British Government. The bearing of this natural and artificial apprehensiveness upon the prevalence of drunkenness among the troops may be surmised if not denied. And the temptation to quell fear in drink would appear to be officially placed before the British troops by the barrack canteens.

Drunkenness.—John Charles Clarke, an American, witnessed the shooting of a boy on the streets of Cork by two drunken "Black-and-Tans," who, scarcely able to walk, fired into a crowd, and were then led away by their fellows.

Mr. P. J. Guilfoil, testifying to a raid he witnessed on a saloon at Feakle, Co. Clare, said: "The military had taken possession. They were plainly partaking of the liquors in the place. I saw that as I passed by." And later: "It was getting dark. Dr. O'Halloran, the town physician, came down and I said: 'Where have you been?' and he said: 'Up to the barracks. They are all wild drunk.'"

John Tangney, a former member of the British forces, testified concerning a raid in which he participated on a village near Ballylorry:

"This County Inspector Lowndes had the orders, and he adjourned to an adjoining saloon and had a drink, and two young military officers, who were in charge of the military party, adjourned with him and got stupidly drunk. All three were drunk. There were some Irish terriers outside the saloon door, and the officers took these dogs and threw them at each other. Well, we went home and the military were firing all the way back. I myself had to come to a soldier who was stupidly drunk and take a revolver out of his hand."

John Joseph Caddan, a former member of the R.I.C., testified that about one year ago canteens were opened in the barracks, to serve liquor in unrestricted quantities to the men. The men drank before going out on service. "They were up there, some of them, most of the night drinking."

Frank Dempsey, chairman of the Urban Council of Mallow, testified that when that town was burned by British soldiers, September 27, 1920, most of the soldiers in the raid were drunk. "The first thing they did was to fire revolver shots and rifle shots about the town. Next they raided some of the public houses and looted them and got drunk." The witness states he complained to the officer, who replied that he had lost control over them: "Damn it, they are all drunk."

Youth of Imperial British Forces.—It would appear that the Imperial British troops engaged in Ireland were composed partly of war veterans but also in appreciable numbers of raw youths. Many of the witnesses emphasised the extreme youth of the British soldiers in Ireland. In Belfast Mrs. Annot Erskine Robinson and her companions saw large numbers of youths of seventeen or eighteen wearing the uniform: "None of them looked like men." Miss Wilkinson found the same condition in the South: "It is the boys who are being sent to Ireland now." Mrs. Robinson described these boy soldiers as "the most pitiable figures in Ireland to-day. They have been brought straight from home, and with no knowledge of life. They are under military discipline, and believe they are in the midst of a hostile population. Many of them are absolutely nervous and hysterical. The drinking habit has become common—there is nothing else for them to do." "When you get these boys together and talk to them and fill up their minds with the idea that every Irishman is a murderer," continued Miss Wilkinson, "you bring about war psychology,

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and then you get the atmosphere that makes it possible for these things" (the outrages against the persons and property of Irish citizens) "to be done."

Convicts.—Testimony alleged that these young soldiers have in the "Black-and-Tans" associates sometimes of questionable character. It was stated in evidence that a British detective discovered in a single barracks several with criminal records, attracted to the service perhaps by its licence, perhaps by the pay—which is equivalent to that received by a lieutenant in the British Army in France.

It would appear that in such a force discipline is necessarily lax.

(To be continued.)

ANSWERS TO CORRESPONDENTS

READER.—We recommend *The Catholic World*, as a good American monthly. *America* is a splendid weekly review, and for reliable Irish news you cannot get better than *The Irish World*. We get several papers through Linehan (Melbourne) and Gordon and Gotch (Dunedin).

G.R.—Sometime we may find space for your list of apt quotations. The subject is not of general interest. Horace and Shakspeare are, we think, the most widely quoted. You remember the story of the man who was so pleased to find that Shakspeare was full of "quotations" that he knew already. Many popular sayings are also to be found in Gay. It is hard to beat that line of Goldsmith's: "The loud laugh that speaks the vacant mind." There is much comfort in reflecting on it when a raucous cachinnation arouses you from your first slumbers.

W.M.—Your friend is wrong. There is evidence to show that bishops were distinguished from priests in the early Church. Clement of Rome (A.D. 101) and Ignatius Martyr mention them. St. Jerome says (Epistle 101): "What, except ordination, can a bishop do that a priest cannot?" As for your friend's opinion on the monks of the Middle Ages you can tell him that the boot is on the other foot. We, not they, are ignorant. The Protestant historian, Maitland, speaks of the old monasteries as "repositories of the learning which then was, and well-springs of the learning that was to be; as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating round them every head that could devise and every hand that could execute."

INQUIRER.—There is no doubt that the mind has a great influence over bodily ailments. Hypnotism, suggestion, and education of the will have wrought cures that astonished people. Often their success lay in the fact that persons were simply persuaded to do things which they were quite well able to do once they regained control over their nerves. You do not hear, however, of people shedding cork legs, glass eyes, etc. The prayer and the exercise of faith recommended by Ratana have not yet restored lost limbs or eyes, but may quite well heal functional troubles in ways known to nerve specialists. Don't expect miracles to be as common as your meals. It is far wiser to go to a doctor when you are ill: "Honor the physician when you have need of him; for the Most High hath created him." Remember that superstition is a sin against faith by excess. Which reminds us that once upon a time we took up a statue of St. Anthony and found a ticket for "Tatt's" under it. It did not win. The Saints do not concern themselves in such matters, in fact, like the Council of Churches, they seem to disapprove of racing and betting. However, being saints, they do not make themselves a nuisance about it.

IN MEMORIAM CARDS

The *Tablet* makes a specialty of In Memoriam Cards, including pictures of "Mater Dolorosa" "Ecce Homo," etc. (with space for name of deceased, date of death, indulgenced prayers, etc.). These are thin cards, very suitable for prayer books. Samples and prices will be forwarded on application to the Manager.

THE IRISH ARMENIA, THE BRITISH TURKS

The able and fearless *Manchester Guardian*, sensitive of the reputation of Britons, expresses the hope that Americans do not confound Ireland with Armenia or the British with Turks. Unfortunately, the hope is vain (says *America*). All impartial Americans consider that the present difference between Armenia and Ireland consists in the fact that the outrages perpetrated in the former country outrank those committed in Ireland, in number only. In nature the crimes are the same. The Turks murder Armenian children, the British murder Irish children; the Turks seize Armenian women and girls by night and maltreat them, the British seize Irish women and girls by night and maltreat them; the Turks torture Armenian youths with pincers, and in other savage fashions, the British torture Irish youths with pincers, and in other savage fashions; the Turks drag innocent Armenians from their beds and slay them, in the presence of their wives and children, the British drag innocent Irishmen from their beds and slay them in the presence of their wives and children; the Turks deport Armenians and cast them into prison without charge or warrant, the British deport Irish people and cast them into prison without charge or warrant; the Turks burn Armenian crops, destroy Armenian factories, drive Armenian women and children from their homes: the British burn Irish crops, destroy Irish factories, drive Irish women and children from their homes; the Turks lay waste Armenian cities, towns, and villages, the British lay waste Irish cities, towns, and villages; the Turks raid convents and slay priests, the British raid convents and slay priests. Can the *Manchester Guardian* list one Turkish crime that cannot be matched or over-matched by a British crime? Impossible. But the Turk can list a British crime which cannot be matched by a Turkish crime. The British not only rape, torture, starve, slay their victims, but they also defend these acts. The Turks never do this, they admit their crimes, they glory in them. The British paint their beastly excesses as virtues done in behalf of law, order, civilisation, and decency, outraged by the Irish victims, some of whom are little girls, wicked with all wickedness of Irish country children who have reached the mature age of eight and ten years and are, of course, adepts in all the vileness and violence that threaten law, order, civilisation, and decency. Surely the British, at least British officials, are Turks with this only difference, the latter are not hypocrites, but just plain, every-day brutes.

CONFESSION.

I think, my God! It is no lie;
I shall go dreaming till I die!
There is no love so real to me
As the cold passion of the sea.
There is no little, wind-swept town
By harbors where the roads go down,
Or headlands gray that sits and sips
The cup of ocean at its lips,
And gazes at the far-off ships—
Or tree or house or friend so real
As visions and the dreams I feel.

No—not the windy, vaultless arch
Where all the white stars flame and march,
Nor water at the river fords
Like horses mad among the swords,
Or oaks that lean from winter storms;
These only give my vision forms.
Away, white hands, I will not take!
And kissing mouths that cry, "Awake!"
For you I have no gramercy;
So leave me by my lotus tree,
To dream and gaze into the sky
Where red suns wither up and die,
I know! I know! I do not lie!
I must go dreaming till I die.

—HERVEY ALLEN, in *Current Opinion*.

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BOOK NOTICES

Aussie (August number). Price 8d.

Aussie, described as "the Cheerful Monthly," does not belie its second title. It was first published by the Australian Diggers on the battlefields of Flanders, and was printed by machinery found among the ruins of French villages. Its illustrations, its articles, poems, and jokes made its reputation quickly, and it became very popular among the soldiers at the Front, while it also attracted favorable attention from newspapers in England and America. When the editor, Mr. Philip Harris, returned to Australia, he decided to continue its production, and needless to say, under more favorable conditions, it is now better than ever. The drawings in the August number are particularly good. The sketch of Australia asking John Bull (on a cricket field): "What else do you know, John?" is sarcasm itself. The twin pictures: "Anzac," and "An' Sacked" are a pathetic comment on the treatment of heroes by a profiteer Government.

The English Dominicans, by Bede Jarrett, O.P. (Burns, Oates, Washbourne, London; 18s net.)

On paper and in type that are as welcome as they are rare nowadays, the Catholic publishing firm of Burns, Oates, and Washbourne continue to issue books that are worthy of the artistic style in which they appear. Father Bede Jarrett's history of the Dominican Order in England is a valuable contribution, not only to Dominican literature, but also to the history of the Catholic Church in Great Britain. It is nearly seven centuries now since the friars first came to England, "a band of thirteen, unknown, strange, until one had preached in place of Cardinal Stephen Langton on the festival of the Transfiguration in the Cathedral of Canterbury." Stephen Langton became their friend when they needed a powerful friend. After much opposition from various quarters they obtained the royal support, and kings, princes, and lords bestowed money as well as favor on most of the Dominican Priors in England. The friars had royal penitents: Richard II., Henry IV., Simon de Montfort, Hubert de Burgh, and others of great name came to them for spiritual advice and direction—which, no doubt, they all badly needed. The first Priory was established at Oxford, where upon their arrival the monks opened schools of philosophy and theology. "Here by opposition they stimulated Walter of Merton to adopt the college system, and thus to introduce it to the university, and were of such influence that for a whole generation all public and official disputations and acts were carried on within their walls." The volume before us tells a fascinating story of those early days of trial and of eventual triumph. But it also chronicles how after victory came relaxation and decline until Wycliffism roused the Order for a time and put it into the fighting line again. But the state interfered and the heresy was suppressed and the friars relapsed into their drowsy sleep once more. The Reformation stiffened their backs for another fight. The Priors of Cambridge, Norwich, and Newcastle attacked the new religion until they were silenced by Henry's despotism. Persecution broke out and the brethren were hunted at home and often forced to flee across the seas. There were members of the Order in England all the stormy years between 1570 and 1622, but records of their doings are lost in the turmoil of the times. Philip Howard by establishing abroad a priory that was a feeding centre for the English missions and also a convent for English Dominican nuns kept the Province alive when things became easier under James I, and Charles I. Trouble came again in the time of the French Revolution, and the Belgian establishments were broken up. Finally, under Bishop Ullathorne and Cardinal Wiseman friars and nuns were solidly established in England and old schools and convents were revived once more. With many interesting accounts of the ancient foundations and priories, of the studies, of the discipline, of the preachers and teachers, and of the vicissitudes of all the years between, Father Jarrett tells the story of the monks and nuns of St. Dominic in England from their first coming down to our time. The pages of his book are a fascinating study of old times in Catholic England, and they

are full of quaint accounts of the monastic life of bygone days. The volume is well illustrated, and there is a useful index.

HIBERNIAN SOCIETY, AUCKLAND

At a recent meeting of the Auckland branch of the H.A.C.B. Society, Bro. Hughes presiding, sick pay (£12 3s 4d), donations (£5), and accounts (£1 15s) were passed for payment. One new member was admitted and two candidates proposed. The committee appointed to arrange the celebration of the 48th anniversary of the branch, reported that the social was a decided success. The hall was crowded, the attendance being much larger than expected. Several vocal and other items were agreeably rendered, and a toast list was duly honored. A vote of thanks to the chairman (Hon. Bro. Nerheny) for his valuable assistance and the splendid manner in which he conducted the proceedings, was carried by acclamation. It was also resolved to send a letter of thanks to Sisters Kane and Walsh for assistance rendered, and to all who contributed to the success of the social.

The District Executive have just received the following replies to resolutions forwarded to his Eminence Cardinal Logue and the Prime Minister of New Zealand:—

Ara Coeli, Armagh,

May 24, 1921.

Dear Sir,

I beg to thank you and the members of the Hibernian-Australasian Catholic Benefit Society most sincerely for the resolution of protest against the "regime of militarist oppression and crime which have brought such bitter woe upon Ireland," and for the resolution "affirming the inalienable right of the Irish people to the control of their own affairs."

We are truly in a most miserable and pitiable condition here at present, so miserable that they only who live in the country can realise it. Worst of all there seems to be no immediate prospect of relief from the terrible state of turmoil and anarchy under which we live at present. The authorities, who have the power and means of applying a remedy and securing a settlement, are only toying with the question, and seem determined to settle the question by subjecting us to greater horrors still.

Sympathy such as that shown by your society is the only consolation we have in our terrible trials.

I am, dear sir,

Yours faithfully,

*MICHAEL, Card. Logue.

Mr. W. Kane, P.D.P.

Prime Minister's Office,

Hotel Cecil,

Strand, W.C.

June 3, 1921.

Dear Sir,

I am directed by the Prime Minister of New Zealand to acknowledge receipt of your letter of the 15th April transmitting copies of resolutions passed at a Conference of your society recently held at Christchurch, which Mr. Massey has duly noted.

Yours faithfully,

(Sgd.) F. D. Thomson.

W. Kane, Esq., P.D.P.

District Secretary,

New Zealand District of the Hibernian-Australasian Catholic Benefit Society,
185 Hobson Street,
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Current Topics



How Lord Limavaddy Looks After His Own

Last week we received from the Collector of Customs a notification that a parcel of publications about Ireland and some extracts from a London daily newspaper were detained by the Customs Department in accordance with the rules and regulations made by the Government of an Orangeman. The Orangeman takes care that comments on the crimes of the thugs and murderers who aid his Ulster friends shall not be made known to the New Zealand public, but it goes without saying that he, and his fellow slaves to the P.P.A., have no objection to allowing into the country such literature "as only a low blackguard would introduce into a family." That is quite what we should expect.

Lee's Legislative Ability

The occasion finds the man. The greatest crisis in history found Anderson, Nosworthy, Massey, and Lee. How good the latter is may be gathered from a meditation on the circumstances arising out of the scandalous episode of the escape of the Timaru murderer from Seacliff. The man cannot be punished for escaping from an asylum, even though he is not insane. If he had managed to remain at large for two weeks, he could not be brought back (we are informed) without a fresh comittal. The whole situation is another comment on the Minister of Justice whose legislation juries have openly flouted, choosing to follow common sense rather than the whims of the servants of a noisy gang of bigots. We propose that Mr. Lee be sent to represent New Zealand at the Washington Conference. He would be useless there, of course, but we should be well rid of him even for a season. We wonder if it will ever leak out exactly on what principles the Orangeman selected that talented Cabinet of his.

The Northern Elections Again

More light is thrown on the quality of British fair play displayed at and before the Carsonia elections by *Old Ireland* (June 11):

"Even had there been no intimidation the Partition Act itself ensured that a vote truly representative of the views of the population could not be registered. Some months before the elections were held the boundaries of the Constituencies were completely altered. Areas which normally would have returned anti-Partitionist candidates were amalgamated with districts known to be overwhelmingly Partitionist. The county of Tyrone, predominantly Republican, was deprived of any separate representation, although it is the third largest county in 'Northern Ireland,' by being merged into one constituency with the County of Fermanagh, in which the electorate is, in the majority, Unionist. In the same way the strong Nationalist vote in West Belfast, by means of a redistribution of the electoral divisions, was distributed over several constituencies, the result being to deprive the anti-Partitionists of three certain seats. On the day of polling (May 24) the forcible ejection of Sinn Féin agents from several of the booths left the way clear for the wholesale impersonation of anti-Partition voters.

"The 'Northern' elections were, however, a farce. An armed Special Constabulary, recruited from the worst elements of the Orange Party, and bitterly hostile to the Nationalists and Republicans, was placed at the disposal of the Unionist candidates. This Constabulary carried on a campaign of gross intimidation against the opponents of Partition, and created a reign of terror under which a free expression of popular opinion was impossible. English press correspondents who witnessed this election bore testimony to the violence of this intimidation. The regular British troops and constabulary were openly used for the same purpose of terrorising the anti-Partitionist electorate.

Moreover, the Orange mob, which, in defiance of many British proclamations, is permitted and even encouraged to carry arms and use them upon Republicans and Nationalists, were allowed to attack their disarmed opponents without let or hindrance."

Degradation

Referring to the ruling of the Court of Appeal as to probation, Sir John Salmond said at the Auckland Supreme Court, on August 1:

"The decision seems to me to amount to this: That probation is a matter of course, and a matter of right in the case of offences of dishonesty unless they are repeated. In other words every man is entitled to commit one theft or one forgery with safety and remain at liberty. I cannot help thinking that this doctrine is an unsound and dangerous one, the inevitable result of which is the degradation of the standard of honesty in this community."

The sad part of it is that the degradation seems to be so widespread that nobody cares what happens. There is no respect for the legislature of this Dominion among the masses of the people, and that loss of respect is due to the faults of the legislators themselves. Various incidents have weakened the confidence of the people in the justice, prudence, and honor of their rulers or administrators, and the public goes on its way smiling at the simplicity of persons who think the course of justice in New Zealand is straight. For instance, what respect can any Catholic, or any decent-minded man, have for a Minister who publicly prostituted his office at the nod of a gang of bigots? Is it not the fact that people used to laugh derisively at our Chief Justice's pronouncements? Have not juries in several cases shown their utter contempt for the laws made by our present legislators? And is not the opinion of the majority of people with the juries that have done so? A place-hunting, unprincipled set of legislators have brought Government and Legislature into contempt, and there exactly is the foundation of the degradation which is certainly widespread to-day.

Our Sportsmen

Can one expect much from a generation of youths trained by teachers whose conception of what is right is to boycott boys whom their pupils are unable to beat in a fair field? One ought not to wonder at hearing how the crowds used to show their teeth when the Marists in Christchurch were thrashing team after team, when one considers that the crowd has been taught nothing of the high ideals of true sportsmen. What will the Springboks think of us? From several people who were present at the games in Dunedin last week we have heard severe comments on the lack of friendliness shown to the visitors and the evident incapacity of the public for appreciating football for the sake of the game. And what would they say if they knew of the pitiful scheming and the nasty tricks played by public school-teachers whose boys are not able to meet the boys of our one Dunedin Catholic school in fair fight? It is rumored that feeling against the visitors ran higher here than it ought. Possibly the tactless mayor who referred to the expedition of New Zealand's soldiers who went to help England to kill a small nation twenty-two years ago recalled bitter memories of burned homes and stolen family-Bibles. Certainly the comments of anonymous writers and of the forger in the *Otago Daily* were in as bad taste as is possible even for that journal. On the day of the test match many were disgusted by the partisan spirit manifested by the crowd, and we have heard New Zealanders regret that the visitors did not win, as they might have done with a little luck and a little to encourage them instead of much to dishearten them.

Catholic Scholarships

We hope all our readers read carefully a letter from Father Coffey in last week's issue of the *Tablet*, calling attention to the fact that in Dunedin diocese

Catholic scholarships, tenable in Catholic secondary schools and covering boarding expenses where necessary, are now offered to the pupils of all schools, whether private or public. The Government of the Orangeman is ready, apparently, to go to any lengths of injustice where we are concerned, and once again it is evident that the only use for Catholics in this country is to provide "missile troops" when a war is on, and the members of the conventicles of bigotry are shirking their duty. Just as public school-teachers boycott Catholic boys who beat them at athletics and football, so a P.P.A. Government boycotts Catholic boys who win scholarships in fair competition against all comers. Notwithstanding the favor shown to the State system our schools are more than able to hold their own against them in education as well as in sport, and our people recognise that fact and prove their recognition of it by their generous self-sacrifice. Another example of that generous spirit is now evident in the determination that boys who win scholarships shall not go without them even if the Government is ready to boycott them. What Dunedin has now done we are sure all the provinces will do shortly, and once more we will prove to the bigots that the only result of their attacks is to fortify our people and make them more determined to maintain intact and efficient a truly Christian system of education fit for the children of parents who really believe in God and in a future life. Some timid people say at times that the Government will end by suppressing our schools. The British Government tried that often in Ireland and yet Ireland is triumphant to-day. The Government that tries it in New Zealand will break itself against the determination of our people as certainly as waves break against rocks.

Professor Pringle on Bigots

During the course of an address on the League of Nations, in the Burns Hall, on August 4, Professor Pringle said:

"I have heard no one in Dunedin say anything against the League of Nations except a gentleman who preached a sermon on it one Sunday evening a few weeks ago. Although other utterances of this gentleman were fully reported in the papers, for *some strange and obscure reason* no report of his denunciation of the League of Nations was permitted to appear in the press. Had it been I should have felt it my duty to draw public attention to the numerous errors and misstatements of historical facts which his address contained. I should not refer to his so-called arguments, but I am informed that they carry weight with a certain section of public opinion. All that I have to say in answer to the partisan account he gave of the League of Nations is this. After a war in which by the practically unanimous assent of the British Empire we have been engaged with the help of two great Catholic States of the Continent of Europe in curbing the power for mischief of the great Protestant State of the Continent, it is both puerile and fatuous to denounce the League of Nations because in it we sit cheek by jowl with the representatives of Catholic States. Ladies and gentlemen, it is nauseous to me, it is nauseous to all right-thinking people when religious differences are dragged into the political arena, especially at this exceedingly critical juncture, when it is vitally necessary for all men of good will to present a common, if not united, front against the forces which, if unchecked, will destroy our civilisation and our liberties. I say shame on the man or woman who to achieve a party triumph, does anything to divide the forces of Christianity in their support of international solidarity and friendship."

The Professor's words are a well-merited castigation for the blatant sectarian strife-mongers who are permitted to tour the country and calumniate Catholics, living and dead. We understand that a local parson replied to the Professor and tried to defend his friend. That he is a friend of the organiser of strife and that he was named with

him in the series of Auckland challenges concerning the P.P.A. filth is enough about him. The editor of the enlightened paper that finds two columns for the falsehoods of the calumny monger ought also take his whipping at the hands of the Professor. No doubt the same wise editor, who has no space for lectures on Ireland but finds columns for calumnies against Irishmen and Catholics, might be able to explain by what economy the attack on the League of Nations was kept out of the press. The itinerant parson, with his repertoire of Maria-Monk and Chiniquy fables, is not a whit worse than his journalistic friends, the day-lie men, who, with a few noble exceptions, accord to him the publicity and notice which they refuse to decent and respectable citizens. It is an old saying and a true one that birds of a feather flock together. The public opinion of decent-minded persons repudiates the falsehoods and the suppressions of the day-lies just as sternly as it denounces the ravings of a horsewhipped parson.

In the Abyss

Pacilis descensus Averni sang the Roman poet, and never a truer word was written by the "lord of language," Mantuan Virgil. We have gone down the hill for five years and when we take stock of our present condition the only consolation left is the thought that we have fallen so low that we must be near the bottom. Lord Bryce tells us that our hired politicians are lower in mind and manners than their predecessors of thirty years ago: secular schools achieved that for us. Observation tells us that our press is a disgrace to manhood and that its chief function seems to be telling lies and suppressing the truth: the general corruption of morals made that possible. Sad experience tells us that the finances of the Dominion are in such a state that it is hopeless to expect persons so poorly equipped as Nosworthy, Anderson, and Massey to steer us safely among the rocks: politicians bound to bosses and bigots brought that upon us. Look around to-day and find if you can one ray of hope on the horizon. Our railways are worn out and the old cars compare unfavorably with fourth class in Germany. Efficient steamer services are a thing of the past. The regular boats between Wellington and Greymouth have gone; there is hardly ever a steamer sailing between Dunedin and Auckland; sailings to Australia are fewer than ever and fares higher than ever. Mr. Massey has undone much that was done by Mr. Seddon and Sir Joseph Ward. But as long as he has the P.P.A. behind him the welfare of the Dominion is clearly only a secondary consideration, and he can make his gesture of contempt for the people with impunity. Is there any consolation in recalling that a people gets the sort of government it merits? Is there any comfort in remembering that if we are badly off England is ten times worse? Her Cabinet Ministers have become synonyms for liars; trafficking in Marconi shares and other shady transactions are associated with their names; a maddened populace is barely held down by sheer weight of arms and a revolution is drawing nearer and nearer. Great Britain owes America the fabulous sum of \$4,196,818,358, or about one and a quarter thousand million pounds. She is unable to pay even the interest on it, and she has been spending millions making war on women and children in Ireland. Her starving and unemployed inhabitants walk the roads in millions and grow more dangerous as time goes on. Her brutal treatment of Ireland, her shameless violation of her pledges, her sacrileges and arson and murders have aroused to fierce anger the people of America, of France, of Italy, of Russia, of Norway, of Denmark. She stands alone like an outlaw and a leper and all point to her the finger of scorn. She is told that she has committed outrages and crimes ten times worse than those she invented about the Germans; she is compared to the Russia of the cruel Tsars; her statesmen are likened to Abdul the Damned. Her own papers—the *Manchester Guardian*, for instance—say that she deserves what she is getting and that the world has a perfect right to pelt her with dead cats and rotten eggs. This is the Britain that invited mothers to send their sons to die for the

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freedom of small nations, that pledged to Ireland the liberty she said she was fighting to win for Poland and Belgium. Is is any source of joy to remember that through our Orangeman, Lord Limavaddy, we stand beside her in the market-place of the world to-day? Did he (or his fellows in Parliament) raise a voice against her crimes, a voice for humanity, for honor, for justice? We know that they did not, and New Zealand is fallen so low that she is unable to feel ashamed. We are, indeed, in the abyss. We went down merrily, while Mr. Massey and his merry men denounced those who uttered words of warning. Is there a single person in the Dominion to-day foolish enough to think that they can get us out of the mire now?

Sydney Honors Bishop Dwyer: Great Popular Demonstration

The great Town Hall of Sydney was packed to its limits on Monday evening, and thousands were unable to gain admission, when the citizens of Sydney and suburbs gathered to show their appreciation of the Right Rev. Dr. Dwyer, Bishop of Wagga Wagga, and to sympathise with him and the Sisters of Mount Erin Convent, in the ordeal from which they have emerged so triumphantly (says *The Catholic Press* for July 21). The crowd outside and within the hall, probably exceeded 12,000. The daily press, which boomed the recent "flag" meeting as an unprecedented throng, were strangely wanting in enthusiasm about Monday night's meeting. Yet, with the exception of the protest meeting against the deportation of Father Jerger, at which Archbishop Mannix spoke, it is safe to say that no such overflow ever congregated in the grounds of the Town Hall. The great swelling cheers from the crowd outside, where they were addressed by the Very Rev. Dr. M. J. O'Reilly, and Messrs. McTiernan, O'Driscoll, O'Donoghue, and Boatwright, at times compelled the speakers within to pause; yet the *Daily Telegraph* representative was either deaf to them, or they were suppressed by the office blue pencil. The space so lavishly placed at the disposal of Orange nonentities when it suited the *Daily Telegraph* was not available for decent citizens. The *Sun*, which used to hunt about the city for Liguori "copy," and which splashed lavishly over the flag meeting, was quite unaware of Monday night's meeting. One must, of course, make some allowance for the liberal expenditure of cash by the flag-flappers, though the daily papers would probably resent the accusation that their enthusiasm could be bought.

Inside the hall the seating accommodation was hopelessly limited. Floor, galleries, and platform were closely packed. Practically all the Catholic clergy and all the leading Catholic laity were present, and when the Bishop of Wagga appeared on the platform with his Grace the Archbishop, who was to preside, the scene was indescribable. The thousands of people rose and cheered again and again, and there was no chance of beginning the meeting until the great gathering had sung "Faith of Our Fathers." The note of enthusiasm was retained during the speeches, which were kept on a high level. In the cheering, the Bishop's legal adviser, Mr. Purcell, and particularly Mr. J. L. Campbell, were frequently remembered. The complete organisation of the meeting, and the programme which passed without the slightest hitch, reflected great credit on Mr. C. Lawlor, L.C., General Secretary of the Catholic Federation, who made all arrangements. The great collection was expeditiously and efficiently carried out by members of the St. Vincent de Paul Society, under the experienced direction of Messrs. W. J. Coogah, L.C., and H. G. Bartlett, who managed the details so well that the Archbishop was able to announce the result, over £1,500, before the close of the meeting.

The Archbishop Opens the Meeting.

Punctually at 8 o'clock, his Grace rose to open the proceedings. When the resounding cheers subsided, his Grace said that it was his duty to preside at the great

meeting. They were actuated by a spirit of religion and charity, and believed in every article of the Apostles' Creed and the Commandments. Therefore, we do not fear men. We love mankind, and, fearing God, reverence His ministers. We may be the lowliest of God's creatures, not fit, perhaps, to touch the latchet of the shoes of the poorest, but are successors of the Apostles, and charged by Christ to feed His flock. The nearest, consecrated to God, were the priest, the brother and the nun; Christ, while remaining with us, left His mother to us, in the person of the saintly nun. We recognise special merit in the manner in which the Bishop of Wagga maintained the dignity and responsibility of his office. He has practically been before the civil court. Because his case was *sub judice*, they did not touch even the fringe of it—and let speakers mind that. But there was a bill of costs, and they were there that night to give weight to this expression of their appreciation by contributing such a sum as would flow in proudly from all parts of the Commonwealth. As Metropolitan of the Province, it was his duty to be there, but the presence of that large gathering made that duty a glory. He announced, amidst applause, that he would head the list with £100.

One specially dear to his Lordship, and one who was his spiritual father, the Bishop of Goulburn regretted that he was unable to be present and forwarded a cheque for £50. (Applause.)

The Mayor of Wagga telegraphed congratulations from the people there.

The First Resolution.

The first resolution was moved by Mr. P. S. Cleary, K.S.S., President of the Catholic Federation, who said the motive which brought the large audience together, and the immense crowd who were unable to enter the hall, was to show their sympathy with the Bishop of Wagga Wagga and the devoted nuns at Mount Erin in the cruel ordeal which had been forced upon them by an unworthy element in Australian life. It was not permissible to comment on the lawsuit, which is supposed to be still pending—(laughter)—but he could refer to the dark influences that were behind it. One of the daily papers recently interviewed an official of the Orange Lodge, who spoke about the verdict being against his party. It is thus admitted that it was not the liberty or the welfare of the girl concerned that was in the minds of these megalomaniacs, but anxiety to besmirch Catholics and the Catholic Church. Poor little mosquitoes of a day! How absurdly serious do they take their buzz against the Church which has withstood the pests of 20 centuries. Let them look into their own affairs, and see how their false ideals of Christian charity have earned for them the contempt of all decent people, and have emptied their conventicles, while paganism unabashed stalks through their midst. They would be better occupied if they labored to restore Christian practices to the homes and the lives of their own adherents.

It was fortunate indeed that the recent attack which they had so carefully framed was carried to a finish. It served to clear away the fetid atmosphere with which their calumnies and whisperings had surrounded it. How they must have writhed at the tribute paid by the Presbyterian Judge of the Supreme Court to the kindnesses and uprightness of the Sisters, and his expressed contempt for the unworthy tactics employed to malign them. He had, of course, nothing before him about the abominable campaign of calumny which they wove around their helpless victim, hideous enough to shame even a barbarian. The gullible public, attracted by the "revelations" which these miscreants, abetted by the daily press, led them to expect, must have been cruelly undeceived.

Not even a Marie Corelli or an Elinor Glyn could weave a romance out of the story of a broom. A great Irishman once wrote the *Tale of a Tub*, and might, if he were living, draw a satire on human credulity from the *Tale of a Dentist's Basin*; but such topics are now quite out of fashion, and could not be woven into a vampire picture of the Theda Bara type.

Probably when his Lordship took action he little realised the year of worry that was before him. But even if he did, there is no doubt he would not fail in his duty; and that it was his duty they had the dictum of a Supreme

Court Judge. It is no derogation of the jury system to say that the opinion of a cold, skilled lawyer, practised in analysing evidence and the motives of people, carries greater weight than the verdict of any jury when feelings run high. The atmosphere is now clear, owing to the courage of the Bishop of Wagga; but Catholics must not let their satisfaction cloud their vision. The testimonial to the Bishop must not merely recompense him against loss—it must be an overwhelming tribute of affection from the people of the whole State, to stand as a warning to those who imagine that they can attack either our Bishops, our priests, our nuns or our faith with impunity.

He moved: "That this meeting of citizens records its appreciation of his Lordship Dr. Dwyer, Bishop of Wagga Wagga, and of the manner in which he has vindicated the dignity and responsibility of his position."

Mr. W. E. O'Driscoll (P.W.G. of the A.H.C. Guild), in seconding said that if they did not warm-heartedly appreciate the stand taken by his Lordship Dr. Dwyer, they would be recreant to their duty. It fell to the lot of the presiding judge to declare that the Bishop was justified in the course he had taken. (Applause.) Catholics had no other opinion, and were with the Bishop and the nuns heart and soul. As a matter of fact, their friends of the opposite side had been condemned in the minds of all reasonable-minded men and women. (Applause.) The speaker then made an eloquent appeal for all to show their practical sympathy with the Bishop, just as they had done in the past, when they had rallied behind their ecclesiastical superiors in anything they had undertaken. (Cheers.)

Right Rev. Monsignor Moynagh declared, in support, that he would not make a long speech, as it was a night for action. He was, however, grateful for the opportunity of offering his congratulations to the Bishop of Wagga for the noble way he had sustained himself during his troubles. All knew what the responsibilities of a Bishop were. He was the father, guide, and philosopher to his flock, and, above all, to his dear nuns. (Applause.) These must have his first care and thought; for them the Bishop must have first care, and, when necessary, fight for and protect them. The Bishop had lifted up the convent; and when these were turned inside out, as it were, foul-minded persons had got their answer. They could not say enough in the way the Bishop had fought the case, but they could show in a practical way their appreciation of the magnificent success he had achieved. (Applause.)

Attorney-General's Speech.

The Hon. E. A. McTiernan (Attorney-General) said that the occasion was unique in the experience of most people of this generation, and, perhaps none would live to see an occasion like that again. "Let us hope, said the Attorney-General, "that the voice of slander and calumny has been silenced forever." At this stage the sound of tremendous cheering outside caused the speaker to pause, and, referring to it, said that it was evidence that those present were but the fringe of those in sympathy with the meeting. It was almost 12 months since the first event, which culminated in the lawsuit, took place. It was published in the papers with flourishing headlines. There was no economy in printers' ink. The events were starred in a more important way than the great public questions of the day, whether foreign, domestic, or even Imperial. During those days the canons of decency were thrown to the wind. There was no respect shown either for true facts of fairness, and the minds of the public were prepared for the enactment of a great drama, in which the chief act would end in the sensational destruction of the Catholic Church in Australia. (Laughter.) Noisy, unscrupulous, and ignorant persons paraded the country, spreading the most vile and filthy propaganda which the mouth of men could utter. In plying their nefarious trade, they collected money, which they thought would help to deal a death-blow at Catholic institutions. The bomb, however, proved to be a dud. (Laughter.) If evidence were needed, the Bishop of Wagga and the saintly nuns of the Presentation Convent have been vindicated by every syllable of evidence that was uttered during the case. (Cheers.) Of course, the Bishop had been put to great expense in

the matter; so have the other people and these little thought that they were collecting money everywhere for propaganda for the Catholic Church. (Laughter and Applause.) The Bishop has been through a most severe ordeal, but, with the nuns, was never under a cloud. Their honor was as bright to-day as it was then, and it was as bright then as it was to-day. (Applause.) During the days of the case, the Bishop was a model of patience, forbearance, and charity, and has emerged from it increased in the esteem and affection of the people, and is revered, honored, and respected by countless thousands who did not know of him before. (Applause.) The motion was carried with cheering.

Bishop Dwyer's Thanks.

A tremendous outburst of cheers for the Bishop and his legal advisers, Mr. T. J. Purcell, and one for Mr. J. L. Campbell (who was not present), greeted the appearance of Dr. Dwyer. The audience sang "For He's a Jolly Good Fellow," and it was some time before his Lordship could address the audience. When quiet had been restored, the Bishop said that he felt at a loss how to express his sincere thanks, on his own behalf, and for the saintly community at Wagga, for the magnificent demonstration of Catholic faith and loyalty to those whom God in His wisdom had placed over them. Such a sight would almost make one wish to have another case—(laughter)—but he did not think there would be a similar case for many years to come. (Applause.) Most of the speakers had made him feel instead of an "arrogant" man—(laughter)—a very humble one indeed. All he could say in regard to the stage which the case had reached was that he believed it would be final. (Applause.) He thought it had come to such a stage to justify their gratitude to God, for through Him alone had come victory, in answer to the prayers of the countless Catholic children, the Sisters, and others, all over the Commonwealth. His Lordship gave due credit to his dear friend and able adviser, T. J. Purcell—(applause)—and those who co-operated with him in the case. The diocese of Wagga has got on the map, and its boundaries, great as they are, will be extended at all events in the imagination of a great many people. But whether Wagga was on the map or not, his Lordship was pleased and proud that God in His wisdom has chosen the weakest of His creatures to confound those who wanted to confound us. "We have not been looking for notoriety. We got it; and I am pleased to hear so many expressions of appreciations, proving that the action we took was exactly the right thing to do; and if the occasion again happened, I am afraid that I would do the same thing. (Applause.) More than that I cannot say." In conclusion, his Lordship expressed heartfelt gratitude to the speakers and the people for the magnificent demonstration of Catholic faith and loyalty, and the expressions of their Catholic sympathy.

The Second Resolution.

The next resolution, "That a subscription list be opened," was moved by Mr. D. J. Walsh (District President of the H.A.C.B. Society), who said that during the past 12 months the ecclesiastical work in Wagga has been somewhat retarded, and now it was up to the people to see that the Bishop and saintly Sisters shall be fully compensated. Some time ago, when the Hibernian Society met in conference, attended by representatives from all parts of the State, it was unanimously decided that they would stand solidly behind his Lordship, and, to use a well-known phrase, they pledged themselves to "the last man and shilling." He would simply move the resolution, and emphasise it with the Hibernian Society's contribution of 100 guineas. (Cheers.)

Rev. Father P. J. Murphy (Adm. St. Mary's Cathedral), in supporting the motion, said that the people of Sydney were as much troubled as the Bishop himself by the accusations that were brought against him, and it would not be like the people of Sydney if they allowed the Bishop of Wagga to go home without a big public demonstration of the character that was being held that night. He was going home on the following day. They intended to express their appreciation and sympathy, not in words only, or cheers that passed away, but in a tangible form.

Whatever the Catholics of Sydney gave to his Lordship

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that night, they were giving with their whole hearts, and they knew that it would be used to the best advantage. The Bishop had a duty, to guard those who were not able to care for themselves; and this was not the first occasion in Australia that a Bishop had been prosecuted for caring for those who were weak. The first priest in Sydney, because he fought for those who wished to exercise their religious rights, was ordered to leave the country, and he would not go. If a sinister power was abroad in the land to-day, the Bishop of Wagga would be ordered to leave the country, and they could be sure that he, too, would refuse to go. (Cheers.)

Right Rev. Monsignor J. O'Gorman, P.P., caused much laughter when, after announcing that he was going to make the best speech of the evening, he proceeded to read out a lengthy list of big donations to the fund for Dr. Dwyer. A letter was read by Monsignor O'Gorman from his Lordship the Bishop of Maitland (a brother of the Bishop of Wagga), saying that he was, to his regret, unable to be in Sydney that night. His Lordship stated in the letter that a benefit had been conferred upon the nuns, Catholics generally, and, in fact, the whole community, as a result of the recent law action. His Lordship enclosed a cheque for £50. A congratulatory telegram from his Lordship Right Rev. Dr. O'Connor (Bishop of Armidale) was also read to the meeting.

His Grace the Archbishop then read a letter from Mr. Peter Meagher, of Manly, expressing congratulations on the triumph of Dr. Dwyer, and enclosing a cheque for £25.

Very Rev. Dr. M. J. O'Reilly's View.

Very Rev. Dr. M. J. O'Reilly, C.M. (Rector, St. John's College within the University), said they were celebrating that night a great victory. In the first place, they were celebrating a victory over the yellow press of Australia. It was the yellow press of Australia that deliberately created the atmosphere that made any trial possible in this case. The yellow press of Australia was the guardian of the "yellow pup." If the yellow press would only take advice from him—which, to his sorrow, they had never yet done—they would either poison the yellow pup, or, if their tenderness of heart prevented them from that drastic course, take him out and lose him. The reason why he gave this advice was that the representatives of the press present that night would be able when they went back to their respective offices to tell their chiefs that there was a long price against the yellow pup.

They were also celebrating that night a victory for the young, clean-minded men and women in this community. It was a personal victory for the Bishop of Wagga. Throughout the case he had conducted himself as the kindly man that he is. Long before the trial was over every man and woman in the community was proud and delighted with the Bishop of Wagga. It was a victory for the Catholic Church in Australia. The enemies of the Bishop did not look to the man. They wanted to down the Catholics of Australia, and they took it for granted that if they defeated the Bishop they would have defeated the Catholics; and, therefore, the victory of the Bishop was a victory for the Catholics as a body. We had come out of this thing stronger than we had gone into it.

We were not going to allow our nuns to be attacked, Dr. O'Reilly proceeded. They are the very flower of our Catholic womanhood. He was proud that he had two sisters of his own who were nuns, and there were any number of people there that night whose proudest boast it was that close relatives of theirs were consecrated to God in the cloister. They were the very pick of our Catholic women, and any man who touched one of them, touched the very apple of our eye. We were all the more indignant when the touch was an unclean touch.

It was recently suggested that you could not believe a Catholic on his oath. The Orangeman who made that suggestion was a man who had some pretence to education, but, judging from his action, he was a low cad. Any man that brings that accusation against Catholics, and tries to poison the public mind against them, was not fit for decent society. We would not allow people, sheltered, as they

were, behind the privilege of power, to hurl an insult of that description against the Catholic people.

Dr. O'Reilly moved, and Mr. Butler, of the Irish National Foresters, seconded, a motion, which was carried, urging the country districts to take the matter up.

His Grace the Archbishop announced to the meeting that the collection had realised £1500.

Mr. P. S. Cleary then asked the gathering to carry a vote of thanks to his Grace. The motion was carried with great enthusiasm, and, with his Grace's reply, the proceedings terminated.

N.Z. CATHOLIC FEDERATION

DUNEDIN DIOCESAN COUNCIL.

The annual meeting of the Dunedin Diocesan Council of the Catholic Federation was held at St. Joseph's Hall, Rattray Street, on last Thursday evening. The president (Very Rev. Father Coffey) presided. His Lordship the Bishop was present, and manifested a keen interest in the proceedings. The official list of representatives of branches contained the names of Very Rev. J. O'Neill (Waikiki), Rev. Father Buckley (Riverton), Messrs. Martin Reddington (St. Joseph's, Dunedin), J. J. Marlow (South Dunedin), and D. L. Poppelwell (Gore). Branches represented by proxy were—Milton (Mr. J. Dunne), Invercargill (Mr. W. Kennedy), and Queenstown (Mr. J. Hally). Mr. T. J. Hussey (diocesan treasurer) was also present. An apology was received for the absence of the Very Rev. Father O'Donnell (Gore).

In opening the meeting the Very Rev. President urged the necessity for renewed and sustained interest on the part of Catholics generally to keep the Federation in the very forefront of parochial activities. Organisation on these lines was forced upon us in defence of our just rights, and at no time in its history did it strive for or expect special privileges. This Dominion was not alone in having to adopt measures to defend the interests of our Faith, the same movement as the Federation here being a strong factor in safeguarding our Church and its social and educational institutions in England and throughout the Empire, as well as in foreign countries. Our primary concern at the present time in New Zealand was the question of the refusal of the State to pay the scholarships honestly won in open competition by our Catholic boys and girls if taken out in Catholic secondary schools, despite the fact that these scholarships in the majority of cases are mainly gained in our Catholic primary schools. Although our secondary schools for a brief period enjoyed, during the regime of a Government with a wider and juster vision than the present one, the rights to which they are undoubtedly entitled—and unjust penalties were not exacted of our talented boys and girls—these rights, at the behest of a noisy, narrow-minded, and bigoted section of the community (and a very small one at that) by which the Government has allowed itself to be dominated, have now been withdrawn. In the face of the opposition thus shown (said Father Coffey) the efforts of the Federation must be concentrated in providing the sum for scholarships on the same terms as those provided by the State, and, through the meanness of the Government, withheld from the Catholic secondary schools. So far as the diocese of Dunedin is concerned, the sum required will probably total £200 annually. The decision arrived at by the Diocesan Council Executive provides that any Catholic pupil throughout the diocese winning a scholarship shall be entitled to take the same out in a Catholic secondary school on exactly the same terms as are granted by the Government in State schools, even boarding allowance being granted where necessary. We are determined (Father Coffey said in conclusion) to provide for Catholic pupils continuing their education from the primary schools right through to the university. He was very pleased to have the opportunity of assuring his Lordship the Bishop that the Federation would support the Catholic Hierarchy in any stand taken on the education question, as it would, also, in all their undertakings. The Catholic

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Federation was out to assist any organisation in any other work for the benefit of the general community. With the new responsibilities forced upon it, Father Coffey expressed the hope that new life would be instilled into the Federation movement throughout the diocese, and that no parish would be without a branch. Much has been done already for our Catholic schools by the Federation, but much more could and would be done were the means available.

His Lordship Dr. Whyte (who was very enthusiastically received) said:—
Gentlemen,

As I have been a reader of the *N.Z. Tablet* for the past five years, I am acquainted with much of the good work achieved by the Catholic Federation throughout the Dominion. Your present activities, I am glad to see, are concentrated upon educational problems that have been created for Catholics by a most misguided and deplorable step taken by the present Parliament. The men responsible for the hardship recently imposed upon talented Catholic children have forfeited the respect of every true lover of New Zealand's national welfare. How they could have been chloroformed into adopting a policy so retrogressive and obscurantist, it is impossible to explain without casting a slur upon their intelligence or their independence. Our boys and girls who have won scholarships in competitive examinations cannot enjoy those scholarships in the Catholic schools nor under their Catholic teachers! The Christian Brothers, for example, may be good enough to train their pupils to defeat State school pupils in public competitions, but they are not good enough to carry their pupils through the higher grades! Or, do our Members of Parliament maintain that all our brainy youths must be educated alike and be marked with the same educational brand and be turned out of high schools as much like one another as biscuits out of the same tin? It is greatly to be deplored that the Government took this retrograde step. They took it, however, not that they loved education, but that they hated Rome.

Whoever prevents children of character and talent from developing to the full the gifts with which they are endowed is an enemy to his country. If Catholic boys and girls are to be penalised by a government elected to protect them, the representatives of the people fail in their most obvious duty. The claims of conscience and the claims of country should compel our members to wipe out the injury they have recently done to their own sense of duty and to the well-being of New Zealand; and this they can do by reversing their foolish decision in regard to scholarships.

If our schools and our teachers are unable to cater for the keener intellectual appetites of their scholarship winners, subsequent examinations will disclose their unfitness for the task. And if it be shown that advanced Catholic pupils suffer any intellectual loss at religious schools, the Government can then, and only then, reasonably and fairly sanction the policy that at present stands condemned.

A wise Government should at all times, and particularly in times of peril, utilise the best brains in the community. In spite of the optimism that has been preached to us, this country is at present a land of pessimists. He would be no true patriot who would reject the help of Catholic brains to drag it out of the mire. One is not accustomed to refuse proffered assistance in a difficult situation until one examines the disc of the volunteer who offers to help.

If a country is to prosper or deserves to prosper, it must use all its resources, intellectual as well as others. To discourage our Catholic boys in their educational career amounts to a desire to carry on the higher affairs of this country without our co-operation. A country deserves to be envied that can dispense with the assistance of such a considerable number of its people!

If the Government blindly persists in its policy of excluding our Catholic pupils from the benefits of higher education, it is cheering to know that the Catholic Federation will step in and take a hand. You have already determined to take charge of the successful pupils—and you have already taken charge of some—and to give them at their own secondary schools the advanced course that our

legislators thought should be reserved for the State schools. If the Catholic Federation never did anything but that, it would richly deserve the respect and support of Catholics and of every patriotic non-Catholic in this country.

New Zealand could profitably study the attitude of European countries to education. In Holland, for example, where the Catholics are about one-fourth of the population, facilities are given for Catholic education that fully satisfy the demands of religion and arouse no cry of Rome's domination. The spirit of fair play in that country is so strong that even a Catholic prelate could be invited to take supreme control of the Government. Progress is the natural result of such a large-minded and big-hearted policy. The commercial superiority of Germany could scarcely have been achieved had she cut up the roads by which any of her boys or girls could obtain access to high schools.

I trust that every parish in this diocese will throw itself heart and soul into the present objective of the Federation. You have a well-defined, sharply-cut, heaven-sent purpose in view. Every parishioner should enter heartily into the movement and contribute to its success. With that Celtic love for learning, our people in every part of the diocese will rejoice to see the best educational opportunities given to our promising boys and girls. If our religious teachers are the competent teachers that I think them to be and if they are able to educate their primary school pupils to win scholarships, they will be able also to give them such a secondary education as will fit them for a still higher course. To me it has often seemed a tragedy that boys and girls who received their earlier education at our schools should later on go to State schools and win applause for their masters and mistresses, while most of the credit should be given to the pale-faced Sisters of the convent school.

High schools and universities should be open to the worthy poor as well as to the rich. Talents and character ought to be the sole qualifications for admittance. The Church has been the patron of learning through all the centuries of the Christian era. Upwards of twenty Popes were taken from humble positions in life. Sometimes a poor shepherd boy showed the way through difficult country to a friar who could see in the alert manner of the lad material for a learned priest, more than one such boy finishing their careers as the successors of St. Peter. Some of the world's greatest artists have owed their celebrity to generous patrons who held the ladder for them and enabled them to rise from their obscurity.

Our Catholic people will gladly fall in with the Federation in its laudable scheme of not allowing our talented children to suffer from the educational disadvantages that their parents' faith imposes upon them. If the children refuse the gilded bait so artfully laid for them by their paid misrepresentatives, the Catholics will see to it that an education be given them quite as advanced as the education their conscience forbids them to accept.

Our national anthem, "God Defend New Zealand," which ought to be sung in every school throughout the Dominion, expresses sentiments which I now commend to the attention of those legislators who remember that Catholics have duties to perform but who forget that they have rights to maintain—

From dissension, envy, hate
And corruption guard our State.
Make our country good and great.
God defend New Zealand.

The annual report was read as follows:—

Your executive has pleasure in presenting to delegates the annual report and financial statement for year ended June 30, 1921.

Membership.—The membership returns of branches in this diocese show that the membership for the year is quite up to the average of past years. This in itself is gratifying to all concerned and goes to show that the people of Otago and Southland are alive to and interested in the affairs of the Federation. Your executive would like to remind delegates of the necessity of forwarding completed returns before the close of the financial year.

Scholarships.—The chief activity of your executive has

been in connection with the scholarships granted by the Diocesan Council. The inauguration of this splendid scheme by the Federation is only one of the many activities undertaken by the Federation, and if it had nothing more to its credit than the establishment of such scholarships its existence would be fully justified.

At a meeting of the executive held early in the year it was decided to circularise all Catholic schools in this diocese to the effect that this Diocesan Council of the Federation would guarantee to make good any Government scholarships won by Catholic children pupils of either Government or Catholic schools. This, as you will understand, involves the payment of the same amount of money as paid to successful candidates by the Government before the right to hold a scholarship was taken from Catholic schools, the chief conditions being that scholarships be taken out in Catholic schools. Scholarships for this year have been won by W. Beaumont and W. McElevey, winners of Government scholarships; and W. Meade and J. Lynch, Federation scholarships.

Press.—Your committee welcome this opportunity of acknowledging their indebtedness to the editor and staff of the *N.Z. Tablet* for the great assistance rendered the Federation throughout the diocese.

In conclusion, your executive wishes to impress upon all Catholics the necessity of becoming members of the Federation and thereby give their co-operation and support to the affairs of the Federation. Recent events have proved the necessity for organisation among Catholics, and never was the need for unity so great as at the present time.

Your executive desires to tender to one and all officers their sincere congratulations on the satisfactory results as achieved during the past year.

Supporting the adoption of the report and statement of accounts as moved by the president, Mr. Poppelwell took the opportunity of endorsing the president's welcome to the Right Rev. Dr. Whyte to the first meeting of the Diocesan Council of the Federation his Lordship had had the opportunity of attending, and to most cordially thank him, in the name of the organisation throughout the Dominion for the timely and encouraging sentiments expressed in his address. His Lordship had very graciously recognised the Federation's determination to stand by the clergy in all matters where Catholic interests were concerned, and had laid down lines along which the Federation could work to advance not alone religious, but in some instances civic and social projects. His Lordship had indicated that he will be found a true friend of the Federation, and with his kindly assistance it will prove a much more vigorous organisation. It may be anticipated, too, that something definite and effective will be accomplished in the defence and conservation of our rights as loyal Catholic citizens. In responding the Bishop said it would be well if the sympathy of the people could be aroused on the scholarship question.

Mr. Reddington congratulated the executive on the excellent work done during the past year. Speaking generally, however, a good deal of apathy was apparent, and this needed remedying by whatever means could be devised. With the splendid objective now before the Federation in this diocese an incentive to renewed effort was offered, and the results during the present year should leave no doubt that our Catholic people realise their duty and are determined to effectually discharge it.

Mr. Poppelwell was of opinion that more could be done in the matter of organisation than had yet been done in the diocese.

Very Rev. Father O'Neill said that his Lordship the Bishop's presence at the present meeting, and his advocacy of Federation pursuits when visiting the parishes, would accomplish all that was required to establish matters on a sound footing.

Father Coffey said the executive was prepared to send speakers to any parish that expressed a desire in that direction and made the necessary local arrangements.

Election of office-bearers. The election of office-bearers for the ensuing year, with his Lordship the Bishop as patron and Very Rev. J. Coffey as president, resulted in Rev. J. Delany (South Dunedin) and Mr. D. L. Poppel-

well (Gore) being appointed vice-presidents; Mr. T. J. Hussey, treasurer; Mr. A. Tarleton, secretary; and Very Rev. J. Coffey, Messrs. D. L. Poppelwell and T. J. Hussey, delegates to the Dominion Council (with power to appoint substitutes in the event of inability to attend). The diocesan executive is to consist of the office-bearers, and the representative of the council on the Dominion Executive is to be appointed by the delegates to the Dominion Council meeting.

Remits to Dominion Council.—Mr. Reddington moved—"That it is desirable to arrange a uniform date for the holding of branch meetings, so that visitors to any given centre may have an opportunity of attending a meeting of the Federation in any such centre should his visit be so timed."—Carried.

Mr. T. J. Hussey moved—"That it be a recommendation to the Dominion Council to permit diocesan councils to make a levy for scholarship purposes of 6d per adult member of the Federation, or as an alternative 1s 6d per member be the minimum yearly adult subscription."—Carried.

Mr. D. L. Poppelwell moved—"That it be a recommendation to the Dominion Executive to have all printed matter and Dominion Executive correspondence addressed direct to the respective branches, instead of, at present, sending such to diocesan secretaries, and thus occasioning double handling and expense."—Carried.

Diocesan News

ARCHDIOCESE OF WELLINGTON

August 13.

Last Sunday the annual collection for the orphanages was made at all the churches of the Wellington archdiocese.

St. Joseph's Church was crowded at the 10.30 o'clock Mass, when the Revs. Arthur McRae and B. Chapman were ordained priests by his Grace Archbishop O'Shea, who was attended by the Ven. Archdeacon Devoy and the Very Rev. Dean McKenna. Father McRae is to proceed to the Catholic University of Washington to complete his studies, and the Rev. Fathers Chapman, S.M., and O'Neill (Mosgiel) and the Rev. Mr. Rasmussen, S.M., (Greenmeadows), will proceed to Rome for the same purpose.

The bazaar for St. Mary of the Angels' rebuilding fund is being well patronised, and a good sum is expected to aid the Rev. Father Mahony in completing what his Grace Archbishop O'Shea has declared will be the most artistic church in New Zealand.

The ladies' committee of the Self-Determination for Ireland League are determined to make the concert which they are organising to assist the distress in Ireland a gigantic success. The concert, which will be held in the Town Hall on Tuesday, August 23, will be an Irish national one, and Wellington's leading talent has been secured. A bumper house is expected, and to aid the ladies in donating the whole of the gross proceeds to the distress fund preliminary functions to pay the expenses of the concert are being organised. Mrs. T. Bourke is carrying out the secretarial duties in a very energetic manner.

Napier

(From our own correspondent.)

August 3.

A large number of Napier parishioners are monthly subscribers to the parish fund. It has been found necessary to revive, by a few "gentle reminders," the somewhat dwindling interest in this direction, and greater efforts are being made to put the finances of the parish on a sound footing.

The annual meeting of the Napier branch of the Catholic Federation was held in St. Patrick's Hall on Sunday, July 31, Rev. Father Tymons presiding. In the absence of the secretary, Mr. O'Callaghan acted in that capacity. Major Halpin's letter and report on the annual meeting of the Diocesan Council, held in Wellington, were read and adopted. The annual statement of accounts was adopted, being deemed entirely satisfactory. A vote of thanks was

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accorded Major Halpin for his interesting report and letter, and also for representing Napier at the council meeting. The election of a committee resulted in the appointment of the following:—Messrs. O'Callaghan, Harris, Jackson, Mannix (Hibernians), Daly (Hibernians), Willis, Liddle, J. O'Reilly, and Rankin, jun., Mesdames McGrath (St. Vincent de Paul Society), and Fitzgerald (Altar Society). The representatives of the Children of Mary Sodality and of St. Mary's, Port Ahuriri, have yet to be appointed. It was decided to hold the Federation meeting on the fourth Sunday of the month in future, to give ample time for the discussion of the monthly bulletin.

Mr. P. J. Ryan left Napier on Friday, July 29, for Wellington, and subsequently was a passenger by the Tahiti for San Francisco. He will remain in the United States for about three months.

On Tuesday evening, August 2, Rev. Father Clancy gave an interesting address on the Irish situation to a good audience. Mr. Gleeson presided. Although Father Clancy spoke for over an hour the interest of the audience never flagged, and applause was frequent throughout. The lecturer described the tyranny and oppression which had given rise to revolution in Ireland and spoke hopefully of the present aspect of affairs. He also stressed the importance of joining the Irish Self-Determination League. At the conclusion votes of thanks were accorded to Rev. Father Clancy and to the chairman.

DIocese OF AUCKLAND

(From our own correspondent.)

August 12.

The following numbers of pupils were successful at the practical examinations held at St. Benedict's Convent centre by Mr. S. Myerscough, Mus. Bac., in connection with Trinity College of Music, London:—Higher Local, 2; senior honors 1, pass 2; intermediate honors 2, pass 2; junior honors 5; preparatory honors 7; first steps 5.

The following letter was sent out to the Auckland clergy by Right Rev. Dr. Liston, Coadjutor-Bishop of Auckland:—

"His Lordship Dr. Cleary has decided to leave for Europe in the second week of September. The purpose of this trip is twofold: First, to give the usual account of the state of the diocese to our Holy Father Pope Benedict XV.; secondly, to regain, if possible, by a prolonged rest, his shattered health. It is well-known, both to yourself and your parishioners, that his Lordship's bad health is largely attributable to the devoted and unsparing work he has been doing incessantly for the diocese of Auckland and for the Church in New Zealand since his consecration 11 years ago. It seems fitting, therefore, that we, who are his Lordship's debtors in a hundred ways, should make it clear to him on this opportune occasion that we are fully conscious of and deeply grateful for his immense services to the cause of our holy Faith. I would ask you then to read this letter to your people and to arrange at your convenience on some Sunday up till September 4 for some contributions on their part to enable his Lordship to take his holiday in comfort. Before his departure we hope to arrange some function that will give our Catholic people an opportunity of saying farewell to the Bishop. Wishing every blessing to yourself and your parishioners."

Rev. Father Campbell, C.S.S.R., is at present conducting a mission in Devonport parish. The Coadjutor-Bishop, Dr. Liston, visited Parnell parish on Sunday, August 7, and administered the Sacrament of Confirmation. In the evening his Lordship preached in the Cathedral. On the 14th inst. Dr. Liston will visit the Good Shepherd parish, Dominion Road, and on the 21st Grey Lynn.

Rev. Mother Lawrence, the Mother-General of the Sisters of St. Joseph, Mount Street, Sydney, will arrive in Auckland on Monday, August 15, on visitation of the houses of the Order in the Dominion.

On Sunday evening, August 7, Right Rev. Dr. Liston presided at Vespers and preached at St. Patrick's Cathedral. His exposition of the ideal Christian family appealed to the large congregation—a considerable extent Protestant.

Rev. Father Molloy, who suffered a severe fracture of the left arm seven weeks ago, came duirng several weeks

to the city for massage treatment. He is now practically restored to full strength and is busy providing for additional church accommodation in the busy and progressive Franklin capital.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

A sale of work in aid of the Cathedral parish schools was opened in the old St. Joseph's Schoolroom on Saturday evening last. The weather, following a fall of snow in the forenoon, was bitterly cold, nevertheless the attendance was good. The building has undergone quite a transformation, the prettily decorated stage, spacious tea kiosk, and well stocked stalls giving it quite a charming air. In a short opening address his Lordship the Bishop said that the launching of the project by Rev. Father Hanrahan, in so short a time after his appointment as Administrator, caused him (the speaker) some surprise. Referring to the finances connected with the new schools, his Lordship congratulated the committee and stallholders on their enthusiastic efforts to liquidate the debt. One gentleman (said the Bishop) had during the week given £300 to second their efforts, and in declaring the sale open he wished to thank all those assisting, and hoped that its success would be commensurate with their efforts. Father Hanrahan expressed his thanks to the committee which had given him such consistent support in bringing about so fine a display. The energetic secretary (Mr. J. S. Tulloch) has left nothing undone in the detail work. The furnishings and decorations have been carried out by Messrs. A. J. White, Ltd. Geoghagan's orchestra has been engaged for the fortnight and there is a change of programme each evening, Mr. W. A. Atwill being director. The short programme for the opening night consisted of choruses by the convent pupils, songs by Misses M. G. O'Connor and Ivy Fowler, and a Scottish dance by Miss E. Shaney.

St. Mary's branch of the H.A.C.B. Society held its meeting in Ozanam Lodge on the 1st inst. Bro. Rodgers presided over a fair attendance. One new member was elected and one member admitted by clearance. Bro. O'Connor as delegate to U.F.S. Benevolent Association presented the annual report and balance sheet, which showed that good work was done throughout the past year. Bro. O'Connor was warmly congratulated on being elected vice-president of the association, and thanked for his careful report. The Brothers are taking a keen interest in the garden party and sale of work to be held in the parish. They are to take charge of several side shows and games.

OBITUARY

MRS. MARY McEVoy, OTAHUHU.

There passed away at her residence Avenue Road, Otahuhu, on Saturday, August 6, 1921, Mary the beloved wife of Michael McEvoy in her sixty-fifth year. The deceased was born in Listowel, Ireland, and came out to New Zealand with her father, John Mulvihill, in the barquentine "Meriton," which arrived in Auckland, on August 31, 1867, after a passage of 146 days. She spent all her lifetime after arriving in New Zealand at Otahuhu. She was noted for her loving and charitable disposition, which was amply borne out by the numerous tributes of sympathy received from all classes of the community. The Rev. Father Carran, who officiated at the graveside on Monday, August 8, also attended the deceased during her illness, having died fortified by the rites of Holy Church. The cortege was a very representative one. The deceased is survived by her sorrowing husband and two children to mourn her loss. A daughter, Mrs. J. Mahony and a son, J. N. McEvoy both of Otahuhu.—R.I.P.

RETREAT FOR LAYMEN

A THREE DAYS' RETREAT FOR MEN, commencing on FRIDAY EVENING, SEPTEMBER 2, will be conducted at St. Bede's College by a Marist Missionary Father.

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

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

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

FEATURES OF THIS WEEK'S ISSUE

Leader—The Irish Situation, p. 25. Notes—Custom and Costume; Sound Advice; *Holy Romans*, pp. 26-27. Topics—Lord Limavaddy Looks After His Own; The Northern Elections; Professor Pringle on Bigots, pp. 14-15. The American Commission's Report, p. 7. Sydney Honors Bishop Dwyer, p. 17. Catholic Federation, p. 19. Mary Aikenhead, p. 30. War on Irish Women, p. 39.

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, AUGUST 18, 1921.

THE IRISH SITUATION



UNTIL we read the letter written to de Valera by General Smuts, which was published in our papers on Monday morning, we were in the dark as to the nature of the proposals made by Lloyd George for consideration by the Irish people. From that letter it was clear that a bigger offer than had ever before been made to any Irish party since the time of Grattan was now made by the British Government. It was also clear that the offer was not made to an united Ireland but to twenty-six counties, and that Sir James Craig still refused to meet de Valera, with a pig-headed obstinacy which straightway put him in the wrong with reasonable people. And lastly, the Boer statesman confessed sadly that all his efforts to bring the Ulsterman to reason were in vain, and he advised de Valera to accept the offer which was of more than England had given the Boers when they laid down their arms two decades ago now. Beyond what we learned from the letter, we were told that de Valera's letter to Lloyd George was interpreted as a rejection of the terms proposed by the British, and we were left reflecting on the unreliability of cablegrams and on the likelihood that our lack of optimism concerning the settlement was only too well founded.

Another day brought a summary of the Government's offer to Ireland. After a flowery preamble that meant little or nothing in reality while purporting to mean that Ireland was to be offered as much freedom as any of the Dominions, conditions were laid down that made it quite clear that Ireland would if she accepted still be a subject nation, dragooned by the armies and patrolled by the fleets of Great Britain. Ireland was expected to recognise England's paramount

interest and to be content to become a manoeuvring ground for British armies and air forces, while her harbors were to be used at will by British warships. Moreover, while there was not one word said about England's debt to Ireland—a debt which a British Royal Commission declared to amount to hundreds of millions—Ireland was asked to pay her alleged debt to England and to bear a share in the cost of a war which had nothing whatever to do with Ireland. It was also laid down that Ireland's right to impose such restrictions on her imports as might be needful for the support of new industries was to be a matter to be determined according to British interests, and in this way Ireland's one weapon against the murderous Orangemen was to be broken. Lastly, there was an appeal to the example of the Dominions which, it was falsely alleged, had flourished on a basis analogous to that now proposed for Ireland's acceptance. Then came de Valera's reply. He rightly described the British document as confused and self-contradictory, inasmuch as it professed in words what it denied in fact—Ireland's right to true nationhood. It proposed restrictions which meant that Ireland should be content to assume a servile position under England; it made England's dominant and selfish interests and not Ireland's moral rights the basis of the settlement on the lines suggested by the British Government. The tacit or open assertion of England's right to interfere with Irish affairs for the sake of England's interests was written across the whole proposal, and the just and ethically sound principle that as a nation Ireland must have the right to determine for herself her own affairs was quietly ignored from first to last. England was to maintain a mutilated Ireland. The principle laid down at the Commission of the League of Nations to the effect that (as in the case of Aaland) a minority has no right to cut itself off from a majority in a nation was set aside, and, contrary to common sense and true democratic principles, the bigots in Ulster were to be permitted to go on persecuting the Catholic minority in the North-east counties. There was only one course open for de Valera. He could not accept such proposals and he knew it would be useless to put them before the Irish people. He asserted once again, consistent as he always has been, that the Irish people must determine their own affairs without outside aggression, and that the Irish nation is one and indivisible and must be recognised as such. He denied the parity between Ireland and the Dominions. They came into the commonwealth of their own accord and without outside interference, while Ireland was offered the alternatives of coming in or having her people exterminated. The right of self-determination, for which Britain alleged the war was fought, had no place in such an offer. Therefore de Valera rejected it. With regard to the advice of General Smuts, it may be said that however well-meant it was we must not forget that the Irish people are the best judges of their own business. It must also be remembered that England imposed her terms on the Boers as on a beaten foe, whereas the Irish people do not acknowledge by any means that they are beaten: de Valera's present attitude is proof positive that they know they are far from beaten. After three years of war against England South Africa laid down her arms and accepted defeat; after seven hundred years of war with the same enemy Ireland to-day says to England: We will treat with you when you recognise that we are a free and independent nation, but not till then.

*

Does this mean that the truce is at an end and that the Black-and-Tans shall be let loose on the Irish women and children again? It is too soon to speak with certainty, but it is our opinion that the end of the conference is not yet. De Valera has left the door open. The points of difference at present are England's assertion of her right to impose restrictions on Irish Customs, to use Ireland at will for naval and military manoeuvres, and to maintain the division arbitrarily set up in Ulster by British politicians. De Valera holds out a promise that naval and military matters shall be adjusted satisfactorily by treaty, not

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by force or by outside aggression; financial relations must be determined in the same manner; and the Ulster question, being an Irish question, must be settled without outside interference. So far as the heads of disagreement are concerned there ought not be much difficulty, but the whole matter must be approached by England from a different angle: instead of trying to impose conditions on the Irish people she must come to treat with them as with a free nation that will not submit to coercion from an enemy whose right in Ireland is exactly the same as that of the Prussians in Belgium during the war. Hope is not dead yet. Indeed the artificial Ulster question is the only serious obstacle. It is unthinkable that de Valera, the Irish bishops, and any true Irishmen would not rather fight on to death than leave the Catholics of Ulster at the mercy of the Orange assassins; but it is not unthinkable that *all Ireland* should agree to accept a true and assured Dominion status. The future is in the hands of Providence. What concerns us is that we must be prepared for more trouble, and should that come we must be even truer and more earnest than ever in our support of the Irish people.

NOTES

Custom and Costume

Some years ago a theologian was asked for his opinion on certain modish bathing costumes worn by ladies more anxious to exhibit themselves than to bathe, and his reply was that it was to a great extent a matter of custom and costume. Public decency safeguarded, he was right. What would cause a shock to one generation excites no wonder in the next; custom and costume have their sway, and even wise and prudent spinsters and staid mothers of families duly make fools of themselves in their wake. To-day the mother, whose mother wrapped her warmly in wool before allowing her forth in the frosty air, cheerfully speeds her own daughter to work or play in a dress that would not be considered prudish for a ball-room. Before the war it was rightly regarded as a hall-mark of foppishness and effeminacy for a full-grown man to wear a wrist-watch; now, owing to the fact that it became impossible for any warrior, military medico, or bellicose chaplain to leave New Zealand without being presented with one by his admirers, the wrist-watch has (almost) ceased to connote a prig. Years ago no man ever removed from one New Zealand village, town, or city to another without having to listen to ten speeches and to accept a pair of hair-brushes. The speeches remain but the wrist-watch has superseded the hair-brushes.

Sound Advice

In a collection of Irish stories by Charlotte Dease there is a remarkably interesting sketch of an old Irish native speaker to whom learned University professors used to come from all over Europe. We are not going to tell the story here, but among the gems of wisdom that fell from the Irish scholar's lips we linger on this one:

"Do you know the worst person to lend a book to?" he once asked. "A priest. And do you know the reason why? If it is a bad book he'll burn it, and if it is a good book he'll keep it, for he'll say that it is more fitting for him to have it than another man."

The old man must have been friendly with the clergy! We know one of them who would not contradict him for the world. Now take another sample of his philosophy:

"You were asking me if I was hungry with no breakfast. Well, I am, but I make it a habit to keep my hunger in subjection. Indeed, I've steeled my mind to let no outward thing trouble it. Whether it's pain of the body or whether it's sorrow of the heart, it's all one. There's nothing in this world worth shed-

ding a tear about only the loss of the grace of God."

Plato, Aristotle, Cato, Seneca, and all ye Stoics and Peripatetics, arise and learn of this Irish peasant. Ex-co-called-Minister-for-Education Hanan, hie thee from Invercargill to the West of Ireland and sit at his feet. Present-so-called-Minister-for-Education Parr, go thou with him. One more quotation. To an ardent Temperance Reformer who came to the island, the old man said:

"Well, your reverence, there may be a great deal in it, and I'm sorry to disoblige you, but this is the way I look at it. God gave me ten Commandments and the Church has given me six. I'm thinking that's enough for any man, without his putting another on himself."

"Holy Romans"

In *Holy Roman's*, an Irish novel by Aodh de Blacam, you will find fulfilled the promise of this writer's earlier work. It is a well-told story of the son of an Irish exile in London, and it deals more satisfactorily than most novels that touch on such problems with the Gaelic revival and the rise and triumph of Sinn Féin. Moreover, it is as well written as it is well told, and from an aesthetic point of view it has few equals among modern novels. Here and there is a note of irreverence but it is in keeping with the characters of the book and not dragged in needlessly as the coarseness and blasphemy are in the works of one who calls himself Conal O'Riordan. We do not propose to give a summary of the novel here. Two passages will be enough to serve as a sample of the spirit of the story. The first occurs in a description of an outing of the London Gaels:

"They were seated too far back from the storyteller's group for their speech to cause interruption, so Fergus went on speaking in a low tone. He talked of the poetic beauty, the delicate wit, the refining spirit of the folk-lore, and began to tell stories himself. When he had finished the tale of the Children of Lir, loveliest of all tales of enchantments, Tessie remarked: 'I heard that story often from my grandfather'—and when Fergus looked a little crestfallen, she added: 'But he never told it half as well as you.'"

"Did you ever think," said Fergus, "what a fine theme that story would make for musical treatment? the sad music of exile at first, with the swan's magic song repeated as a *motif* through what follows: the storms of the Scottish coast, of Idrus Domhnan, and so on. At last the music of home-coming, mingled with the sad notes of loss, and then the sacred music of the monastery and chords of peace and triumph at the end."

A second passage gives us the author's opinion of the poor old degraded day-lies, all the world over as well as in pre-Sinn Féin Dublin:

"All the same," said Shane, "I'd like to be on a daily. There's some chance there to do something."

"Don't believe it," said the dapper little cynic beside him. "Unless it's to make money. An honest daily is a contradiction in terms, an impossibility. Look at me. I'm the proof. I'm the enlightener of thousands: the guide, philosopher, and friend of all in authority in Ireland. I'll tell 'em all about Germany's brutality towards the Church in places I never heard of at the dictation of Freemasons. They take my leaders as gospel because they're things in print. Who is or was Belinsky?"

"Can't guess," said Shane.

"Nor could I. But I'm writing an article on him to-morrow to prove that if his doctrines are adopted by the Irish working-classes (can't you see them doing it?) the Church will go the same way here as in France. Last night the chief sub-editor came to me and asked could I say which side the Epirotes were fighting on. I gave it up. 'That's awkward,' said he, 'because nobody in our room knows and the flimsy doesn't say: so I don't know whether to put up the heading *Glorious Victory* or *Shameful Atrocity*.'"

"It looks pretty silly," said Shane. "But why

can't you write some good non-political stuff about Irish industries and the language and things like that?'

"Because these subjects don't command ads. Every line in a daily is written to catch ads. When the Gaelic League advertises on the same scale as Pink Pills for Pale People, we'll tell the public that the language is the issue of the day. Newspapers now are advertisement and propaganda sheets."

How true that is! The editor of the *Otago Daily* publishes columns of calumny by a horsewhipped cad but has no time for a lecture on Ireland by Professor Milligan or any other gentleman. Like to like, of course.

DIOCESE OF DUNEDIN

A social will be held in the North-east Valley School-room on Monday evening, 22nd inst., in aid of the piano fund.

There were good congregations at the Masses on Monday (Feast of the Assumption) at St. Joseph's Cathedral and other churches of the parish. Mass was celebrated at the Cathedral at 6.30, 7, 8, and 11 o'clock.

We call attention to the Irish Society's advertisement in this issue announcing a lecture by his Lordship the Bishop at their meeting on Thursday, 25th August next. Needless to say we feel certain that a large and enthusiastic audience will await his Lordship's appearance. A treat such as will be given those present is too good to be missed.

A meeting of St. Joseph's Cathedral Parish Committee of the Catholic Federation was held after devotions on last Sunday evening, Very Rev. Father Coffey presiding. The secretary reported that the enrolment of members was being steadily pursued, both by medium of the envelope system and by direct enrolment at the church doors. Representatives on the committee from North-east Valley, Mornington, and Kaikorai also gave satisfactory reports. Encouraged by the results of the work of the ladies' auxiliaries in connection with the enrolment of members in the Self-Determination for Ireland League, the lady members of the Federation committee will undertake the enrolment of members at the Cathedral on next Sunday.

The first convention in connection with the Self-Determination for Ireland League of Otago and Southland was held in Dunedin on last Friday. The majority of the more than forty branches were directly represented, and the entire remainder by proxy. The president of the provisional provincial council (Mr. T. J. Hussey) presided over the convention, the deliberations of which occupied over four hours. The principal business was the election of office-bearers to form the provincial council. An extended report of the convention will appear in the next issue of the *Tablet*.

The Catholics of Mosgiel have lived through two red-letter days recently (writes an occasional correspondent). The first young man from the parish to be ordained a priest was Rev. Hugh J. O'Neill, and his ordination on the 31st ult. was looked forward to with much eagerness by those who had known him from his boyhood. Following this great day, Solemn High Mass was offered in the parish church last Sunday, the newly-ordained priest being the celebrant, and Revs. Butler and O'Meehan (who received Major Orders the same day as Father O'Neill was raised to the priesthood) being deacon and subdeacon respectively. St. Mary's Choir rendered the music of the Mass and some appropriate motets. In the evening Father O'Neill officiated at Solemn Benediction. Revs. Fenton and O'Meehan were deacon and subdeacon. The Benediction music was sweetly sung by the choir, and the devotions closed with the hymn "Heart of Jesus, We are Grateful." Before the congregation dispersed, Father O'Neill gave his blessing to those who were not present at his ordination. The following morning he offered seven o'clock Mass in the parish church. On Thursday evening a farewell social was given to Father O'Neill by Mosgiel and Taieri friends. Rev. Father Collins presided, and the Rector and pro-

fessors of Holy Cross College were present. A musical and elocutionary programme was contributed to by some members of the congregation. At an interval Rev. Father O'Neill was presented with a Mosgiel rug and straps, the handle of the latter bearing the inscription: "To Rev. Father Hugh O'Neill, from Mosgiel and Taieri friends, August 11, 1921." A cheque accompanied the rug. Father O'Neill, in acknowledging the gifts, promised to remember his many friends when offering Holy Mass at the shrines in and around Rome. The ladies provided supper, this being the final item in a most enjoyable function. Father O'Neill left on Monday for Rome, where he will further pursue his studies, and will return to New Zealand in two years' time.

As is customary on the Feast of the Assumption and the other principal feasts of Our Blessed Lady, the children of St. Vincent de Paul's Orphanage, at the invitation of the good Mother, visited the Sacred Heart Home, Anderson's Bay. These visits have a twofold object—the little ones are entertained by the Sisters, all generously provide for them all that children delight in; and on their part the girls by their singing, dancing, and recitations, make these days occasions of happiness for the old people who are spending the peaceful evening of life under the care of the Little Sisters. In training the children under their charge the Sisters of Mercy strive to cultivate in them the spirit of charity and consideration for others, especially for the poor and the sick. The orphans are taught to look forward to these visits principally for the pleasure they are enabled to give. The older girls, too, value the privilege of a visit to the Hospital, where they go in turn every week to help to cheer the sufferers. The children are always under the supervision of their good kind friend, Mrs. Baker, who is ever ready to sacrifice her time for their happiness.

ST. PHILOMENA'S COLLEGE, SOUTH DUNEDIN.

Two students of St. Philomena's College, South Dunedin, Misses Phyllis Cheyne and Mary Anne Garr, were successful in the Public Service examinations which were held in June. All the candidates entered for the examinations in connection with the National Business College, Sydney, secured their certificates. Following is the list:—Shorthand: Intermediate grade, Isabel Tohill; elementary, Bessie Bennetts; junior, Nellie Muir, Vera Harrington, Gwladys Jones, and Madge McCrae. Typewriting: Intermediate grade, Isabel Tohill and Bessie Bennetts; junior, Vera Harrington, Madge McCrae, Nellie Muir, and Gwladys Jones.

DOMINICAN PUPILS' JUNIOR ST. VINCENT DE PAUL WORK-GUILD.

The Feast of the Assumption of Our Blessed Lady in the Golden Jubilee year of the foundation of the Dominican Order in New Zealand was fittingly chosen for the inaugural meeting of the above guild. An organisation of this kind has been a project long cherished by the Sisters of St. Dominic, and its realisation gives hope of the establishment of a flourishing society which will awaken in the senior girls, especially in those about to leave school, a sense of responsibility and desire to take an active part in the work of Holy Mother Church, particularly in assisting the priests in both town and country parishes. While still students at the college, inspired by their motto—*Fide et opere*—the young members will begin to carry on such activities for the St. Vincent de Paul Society as are suitable to their age, thus preparing them to continue the work of the society in a more active manner when they leave school and so become later energetic workers in alleviating the sufferings of their less fortunate fellows. The Very Rev. Father Coffey is to act as chaplain, and his Lordship the Right Rev. Dr. Whyte has graciously consented to become patron of the newly-formed guild.

IRISH LITERARY, MUSICAL, AND SOCIAL SOCIETY, DUNEDIN.

There was an attendance of about 250 at the usual monthly meeting of the above society, held recently. Among those present were his Lordship the Bishop, Rev. Father Kaveney, and Brother O'Doherty. The chairman in announcing that the society had contributed £10 10s to

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the Irish Relief Fund said there was still urgent need for assistance in this regard, and it was felt that the society would be neglecting its duty were it not to take advantage of the opportunity of identifying itself with the cause of their country. A feature of the evening's programme was the singing of Mr. Frank Perkins. Mr. A. Neill spoke on "Irish Life, Wit and Humor." He handled his subject in a very effective manner, and in addition to dwelling on the characteristics of the Irish people, gave numerous instances of the wit and keen perception of the people. He related a number of amusing anecdotes which were greatly appreciated. Mr. Neill was heartily applauded at the conclusion of his lecture. The following members of the society also contributed to an enjoyable musical and elocutionary programme:—Mrs. Murdoch, Misses M. Dickson, A. Finnerty, McGrath, Rae, Kennedy, Messrs. J. Seymour, M. O'Sullivan, W. Keyes, and P. J. Wilson. Mr. P. D. Wilson danced an Irish jig, and the accompaniments were played by Mrs. Finnerty, Mrs. Murdoch, and Miss Noonan.

ST. THOMAS'S ACADEMY, OAMARU.

In the North Otago schools' writing competition held recently the following pupils of St. Thomas's Academy distinguished themselves:—Rhyming alphabet competition—Standard V., Theo McKay; Standard IV., 1st prize (silver medal), Cuthbert Mowat; 3rd prize, Bernie Mangos. Bullied's special writing competition—Standard IV., prize (one guinea), Cuthbert Mowat. To Cuthbert Mowat was also awarded Messrs. A. S. Paterson and Co's prize.

IRISH RELIEF FUND

Mrs. Holland, Gore, £1; Mr. Holland, 10s; "Lover of Erin," £1; T. J. O'Malley, £1; M. F. Egan (attributed by mistake to Grey Lynn Fund as U.F.S.), £5; Mrs. J. Barrett, £2 10s; Mr. J. Barrett, £2 10s; D. Brophy, £2; Anonymous, £21; Friend, £2 2s; John Donlan, Dunedin, £5; Father P. Quealy, £5; M. M. Mechtildes, £5; Lower Hutt Self-Determination League (per M. Ongley), £50; Convent Pupils, Napier, £7 7s; James Walls, Mosgiel, 10s.

CONVENT OF THE SACRED HEART, TIMARU

A SPIRITUAL RETREAT FOR LADIES will begin on SATURDAY AFTERNOON, SEPTEMBER 3, and end on WEDNESDAY MORNING, SEPTEMBER 7.

The Director of the Retreat will be REVEREND FATHER HANNIGAN, C.S.S.R.,

Ladies desirous of attending should apply promptly to the Reverend Mother Superior.

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.

HELP IRISH DISTRESS! HELP IRISH DISTRESS!

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White Cross Relief Concert

TOWN HALL, WELLINGTON, AUGUST 23,

— at 8 p.m. —

BEST ARTISTS.

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TICKETS : : TEN SHILLINGS (limited number).

Others 4/- and 2/-. Apply immediately.

Mrs. T. Bourke, Hon. Sec.,

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IRISH SOCIETY'S MEETING

IN OVERSEAS CLUB ROOMS ON

THURSDAY, AUGUST 25, AT 7.45 p.m.

— LECTURE BY —

HIS LORDSHIP THE RIGHT REV. DR. WHYTE

— on —

CARDINAL MANNING AND IRELAND

Strong Supports. — Lift working

IRISH DISTRESS FUND

A sum of one hundred pounds has been cabled to Bishop McRory, Belfast, for the victims of Orange intolerance. This amount is subscribed by the Catholics of Wai-kiwi and Rakahouka, together with some other friends. The contributions range from five guineas to a half-sovereign, with a few five shillings.

JAMES O'NEILL.

MARRIAGES

MURPHY—RYAN.—On July 12, 1921, at the Sacred Heart Church, Timaru, by the Rev. Father Kimbell, James, eldest son of Mrs. and the late Denis Murphy, Eversleigh, Fairlie, to Margaret, daughter of Mr. and Mrs. Ryan, Harper Street, Timaru.

DEATHS

CAHILL.—Of your charity pray for the repose of the soul of Maggie Cahill (dearly beloved sister of Mrs. S. Connelly, Tuakau, and niece of Mrs. C. J. Molloy, Market Hotel, Auckland), who died at her parents' residence, Roscommon, Ireland, on April 17, 1921; aged 25 years.—R.I.P.—Inserted by Mrs. Connelly, Tuakau.

EARL.—Of your charity pray for the repose of the soul of William Earl (late of Geraldine and Otaio), who died at his residence, Selwyn Street, Timaru, on July 31, 1921; aged 84 years.—R.I.P.

McEVOY.—Of your charity pray for the repose of the soul of Mary, the beloved wife of Michael McEvoy, who died at Avenue Road, Otahuhu, on August 6, 1921, in her 65th year.—R.I.P. (The remains were interred at the Catholic Cemetery, Otahuhu, on Monday, August 8.)

McDERMOTT.—Of your charity pray for the repose of the soul of Catherine McDermott (late of Pukerau, Southland), who died in Ballarat on August 15, 1921; aged 85 years. Born at Kilrush, Co. Clare, Ireland.—R.I.P.

BARRETT.—Of your charity pray for the repose of the soul of Thomas Barrett, dearly beloved husband of Catherine Barrett, 10 Bourke Street, North Invercargill, who died on July 31, 1921; aged 78 years. Native of Ballinasloe, Co. Galway, Ireland.—On his soul, sweet Jesus, have mercy.

IN MEMORIAM

O'REILLY.—Of your charity pray for the repose of the soul of Patrick O'Reilly, who died at Skinner Road, Stratford, on August 19, 1912.—R.I.P.—Inserted by his loving wife and son.

DILLON.—Of your charity pray for the repose of the soul of James Daniel Dillon (Eketahuna), who died at Gallipoli from wounds on August 6, 1915.—On his soul, sweet Jesus, have mercy.—Inserted by his mother.

McWILLIAMS.—Of your charity pray for the repose of the soul of John McWilliams, dearly beloved husband of Mary McWilliams, who died at the Mater Misericordiae Hospital, Auckland, on August 23, 1920.—On his soul, sweet Jesus, have mercy.

EGAN.—Of your charity pray for the repose of the soul of Nora Mary, beloved wife of James Egan, Wrey's Bush, Southland, who died on July 27, 1919.—Compassionate Heart of Jesus, grant her eternal rest.

JOYCE.—Of your charity pray for the repose of the soul of Henry Bernard Joyce, who died in Gallipoli from wounds on August 21, 1915.—Sweet Jesus have mercy on his soul.

The Modern Tailors (opp. Herbert, Haynes').

Scurr's Bldgs., Dunedin

Tailored Suits from £6 15s. Your own material made up. Price, £5 5s hand-stitched.

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PERIOD FROM AUGUST 4 TO 15, 1921.

AUCKLAND AND HAWKE'S BAY.

W. P., King George Hospital, Rotorua, 30/8/22; G.F., Cook St., West End, Gisborne, 15/2/22; J. C., King's Rd., Makauri, Gisborne, 8/2/22; W. J. Q., Matatoki, Thames Line, 30/5/22; J. A., Private Bag, Dargaville, 30/1/22; J. P. M., Seafield View Rd., Grafton, Auckland, 28/2/22; E. H. L., Wellesley Rd., Napier, 15/12/21; T. D., Alton Rd., Auckland, 23/11/21; M. R. G., Titoki, 30/6/22; W.E.C., Onga Onga, H.B., 30/6/22; J. C., Waipipi, via Waiuku, 8/2/22; Miss McA., Box 139, Hastings, 30/12/21; T. M., Market Rd., Remuera, Auckland, 30/12/21; J. A. D., Box 37, Opotiki, 23/10/21; Mrs. K., Mary St., Mangapapa, 8/7/22; E. N., Totara Nth., 15/2/22; H. O'C., Lake Rd., Ohaupo, 8/1/22; J. P. M., Cookburn St., Grey Lynn, 8/8/22; J. P. K., Hospital Hill, Napier, 30/9/22; A.R., Pukekohe, 23/3/23; D. O'B., c/o Carlton, Cambridge, 30/4/22; E. G., Te Pohue, Napier, 15/8/21; A. B., Robert St., Ellerslie, Auckland, 8/1/22; Mrs. F., Wakefield St., Auckland, 15/2/22; J. P. K., Battery Rd., Napier, 30/9/22; M. M., To Awamutu, 15/9/21; J. O'C., Herbert St., Gisborne, 28/2/22; Rev. M., Convent, Waipawa, 30/3/22; T. F., Manutuke, Te Arai, Gisborne, 8/8/22; J. B., Grey St., Devonport, Auckland, 30/12/21; C. D. P., Makaraka, Gisborne, 8/8/22; Rev. M., Convent, Napier (2 papers), 23/3/22.

WELLINGTON AND TARANAKI.

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Hotel, Palm. Nth., 8/2/22; P. E. G., Main St., Palm. Nth., 8/8/22; W. G. O'D., Domain St., Palm. North, 8/8/22; B. L., Kilbirnie Cres., Kilbirnie, Wgton., 15/9/22; P. J. G., Grésham Hotel, Wgton., 30/9/22; M. E. B., Roseneath Terr., Wgton., 30/9/22; M. L., Willis Street, Wgton., 28/2/22.

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DECREE

IN THE DUBLIN OR ACHONRY CASE
CONCERNING THE BEATIFICATION AND
CANONIZATION

OF THE SERVANT OF GOD
MARY AIKENHEAD

FOUNDRRESS OF THE INSTITUTE OF THE SISTERS
OF CHARITY IN IRELAND.

(From the *Irish Ecclesiastical Record*.)

This noble cause shall rise like the morning dawn, an augury of that kingdom of justice and peace which, after its widespread overthrow in human society, cannot be duly restored except in Christ, by observing the law of Him who said to His disciples: "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another." (John xiii. 34, 35.) For, as St. Leo the Pope says: "We should not doubt that this saying applies not only to the disciples of Christ, but to all the faithful and to the universal Church, which as a whole heard those words of salvation in the persons of those who were present." (*Ninth Sermon on Lent*.)

She who is the subject of this Cause seems to have cherished and to have realised in some degree the restoration in Christ of the said kingdom when, illuminated by the teaching and aflame with the charity of the Gospel, she herself strove with wonderful success, and still strives through the Institute of the Sisters of Charity founded by her, to promote the good of religion and the welfare of her native land.

Mary, for so she was called, was born at Cork, a city of Ireland, on the 19th of January in the year 1787, the issue of a mixed marriage between David Aikenhead, a Scotsman by nationality and an Anglican by religion, and Mary of the family of Stackpole, who professed the Catholic faith. Soon after her birth she was confided to the charge of Mary Rorke, a pious nurse, by whose care she was cleansed in the sacred font, according to the Catholic rite, in a chapel close by. According to an agreement added to the marriage contract, her father had determined that his children should be instructed and educated in the Anglican religion, and all access to Catholic ceremonies was strictly forbidden them, but Mary, who lived with her nurse until the sixth year of her age, grew up imbued with the Catholic mysteries of Faith and rules of conduct. When she had to return to her father's home, her nurse accompanied her to continue this training, and in this self-imposed task had the help of two pious ladies living in the house, the little girl's grandmother and her aunt, Mrs. O'Gorman. Mary was in this way able to frequent the Bishop's Chapel, hear the word of God, and assist at the bloodless Sacrifice of the Mass, and other holy rites and prayers. The love and reverence she had for her father was so great that the child was very much afraid of professing the Catholic Faith openly, for he would not allow his daughter to do anything contrary to the heresy to which he was firmly attached. The little girl had in consequence to go through a bitter struggle in her soul, but helped by God, by the story told her in the Gospel of the different fate that befel the rich glutton and the poor Lazarus, by the books she received from her aunt and read with avidity, by the teachers and priests who instructed her in the true religion, and finally by the rites and ceremonies of the Holy Sacrifice of the Mass at which she used to assist, Mary succeeded in overcoming all obstacles. Deeply moved in her soul by all these considerations, she abjured the errors of her father, and made up her mind deliberately to follow with constancy, even unto death, the Catholic, Apostolic, and Roman Faith and religion, of which it is written "Where Peter is, there is the Church"; and on the 6th day of June of the year 1802 she made her solemn profession of it in the presence of reputable and trustworthy witnesses. On the 29th day of June of the same year she made her First Holy Com-

munion, and on the 2nd day of July was confirmed with sacred chrism by the Most Rev. Francis Moylan, Bishop of Cork. In the previous year David, at the approach of death, was, by the help of divine grace, moved to pity at the sight of the mother beseeching God with exemplary piety and bewailing distressfully the prospect of being separated for ever, on account of diversity of religion, from the husband she loved: he ordered them to send for a Catholic priest to give him suitable instruction in the true Faith and law of Christ, made his formal abjuration of heresy, and so, strengthened by the holy sacraments, died peacefully in the obedience of the Apostolic See, in the bosom of Mother Church, and in the embrace of the Lord. Mary now distinguished herself by her devotedness, piety, diligence, attention to her younger brothers and sisters, assiduous prayer and meditation, daily recitation of the Rosary of the Blessed Virgin Mary, and frequent reception of Holy Communion. But it was in relieving the poor that her charity was especially noticeable: for taking two pious ladies as companions—Miss Cecilia Lynch and, later, the rich and influential Mrs. O'Brien—she spent the four years, from the year 1808 to the year 1812, in visiting along with them houses and hospitals for the sick, and homes for girls and orphans, in Dublin and in Cork, bringing them food, clothes, medicines, and other supplies and comforts for the health of body and soul. Her directors during this time were the Most Rev. Francis Moylan, Bishop of Cork, and the Most Rev. Florence MacCarthy, his Coadjutor, and the Most Rev. Daniel Murray, afterwards Archbishop of Dublin, and they were also her chosen advisers and guides in preparing the way of the Lord with a view to her embracing religious life and perfection. In the year 1810 the Servant of God assisted at the religious profession of Miss Cecilia Lynch in the chapel of the Poor Clare nuns. When the above-mentioned Most Rev. Daniel Murray announced his intention of establishing in Dublin a house for Sisters of Charity, an idea which commended itself also to the Rev. Patrick Everard, President of the College in the town of Maynooth, and afterwards Archbishop of Cashel, Mary fell in completely with their plans, and taking with her her companion, Alicia Walsh, set out for York to get trained in religious life in the house of the Congregation of the English Virgins that flourished there. For three years they practised, under the direction of the Mistress of Novices and the Superior, the rules of the religious community, with praiseworthy diligence and fervor. Meanwhile the Servant of God, having prayed earnestly to Heaven for help, undertook the charge of founding the new Congregation and strove to provide it with suitable rules. She examined the rules of several approved Institutes, and rejected them as unsuited to the end she proposed, but at last, in the year 1821, she found what she had long sought, in those rules which, after three years' work, R. P. Robert St. Leger, of the Society of Jesus, adapted from the Constitutions of the same Society. The Servant of God recognised in these rules the ideal she had long before conceived in her mind, and, as such, recommended them earnestly to the observance of her Sisters and daughters. When this was done, Mary Aikenhead and her companion, Alicia Walsh, made the three religious vows of Poverty, Chastity, and Obedience on the first day of September of the year 1815, at first for a year only, and then, in the following year, on the 9th day of December, they made them for ever, in the presence of the Most Rev. Daniel Murray, who had obtained a rescript to this effect from the Holy See, and at the same time the new-born Congregation received the name of "The Irish Sisters of Charity." The first house of the same Congregation, together with a home for girls exposed to danger, was, by the advice of the Most Rev. Daniel Murray, established in North William Street, Dublin, with the Servant of God as Superioress. From that time on, as means for the support of the Sisters and the poor increased, several houses, hospitals, and homes were committed to the care of the Sisters in the cities and towns of the Island of Ireland and the neighboring Island of England. In these homes sick people and orphans, boys and girls, experienced the wonderful helpfulness and charity of the Sisters, who followed the lead of their Superioress,

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the Servant of God, whose prudence, fortitude, and gentleness surmounted victoriously obstacles raised by the envy and malice of men. She strove with all her strength to provide for the necessities of the Sisters and the houses and to secure their temporal and spiritual rights and welfare, and to this end she dealt either personally or by letter with civil authorities, ecclesiastical prelates, and her own companions who had been appointed Superioresses of houses. In the year 1831 she was attacked by a serious chronic malady, and from that time on was forced for the most part to keep to her room, or her bed, or her chair, but she never ceased as far as she could, with heart and hand, to keep in touch with her daughters, and their duties, and their progress in virtue. In the midst of these anxieties and sufferings she was pleased and consoled by the receipt of the joyful and encouraging Decrees by which the Supreme Pontiff Gregory XVI., of happy memory, definitely approved the rules of the Institute in the year 1833, and in the year 1836 graciously granted and ordered that the simple vows of the Sisters should have perpetual force. When at last her malady became worse, she was strengthened by all the Church's sacraments of the dying, and renowned for virtue and full of fervent love of Jesus Christ crucified and His Virgin Mother Mary, died most piously, surrounded by the Sisters and daughters she loved so well, on the 22nd day of July of the year 1858, in the 72nd year of her age, the 46th of her religious life, and the 43rd of her Superiorship. On the following day the body of the Servant of God was carried from the House of the Sisters to the Church in Donnybrook, and after the solemn funeral service it was borne to its resting-place and buried in a crypt in the cemetery, and a marble monument was placed on the grave, inscribed to the memory and praise of the deceased. The sacred obsequies of Mary Aikenhead were, for their solemnity and the concourse of people, compared by eye-witnesses to the famous funeral of Daniel O'Connell: both of them were so well loved, because they were children, friends, and benefactors of Ireland. Meanwhile the fame of her holiness of life and of her virtues and miracles in general, spread, both during her life and after her death, throughout Ireland, England, Australia, and other countries, and as it kept growing stronger day by day up to the present, the Informative Processes concerning it were completed and forwarded to Rome to the Sacred Congregation of Rites. And now that all the legal requirements have been fulfilled, and the writings also of the Servant of God have been examined, since there is nothing to prevent further progress and everything is ready at the instance of the Very Rev. Hugo Descuffi, one of the Chaplains of the Pontifical Chapel, Postulator of the Cause, lately appointed to that office, in succession to the Rev. Father Alphonso Carinci, Canon of the Patriarchal Liberian Basilica and Apostolic Protonotary of the Holy Roman Church, one of the participants, and after the consideration of the Postulatory Letters of certain Cardinals of the Holy Roman Church, and several Archbishops and Bishops of Ireland, England, Northern and Central America, Asia, and Africa, and other ecclesiastical and civil dignitaries, the undersigned Cardinal Antonio Vico, Bishop of Ostia and Santa Rufina, the Ponent or Relator of this Cause, proposed at the ordinary meeting of the Congregation of Sacred Rites, on the day mentioned below, the following doubt for discussion: *Should the Commission of the Introduction of the Cause be signed in the case and to the effect in question?* And upon the Report of the same Cardinal Ponent the Most Eminent and Most Reverend Fathers, after hearing the Rev. Father Angelo Mariani, the General Promoter of the Faith, and after discussing and considering everything carefully, decided, on the 15th day of March, 1921, that the answer should be that *The Commission of the Cause should be signed, if it pleased His Holiness.*

A Report of this was then made to our Holy Lord Pope Benedict XV. by the undersigned Secretary of the Sacred Congregation of Rites, and His Holiness confirmed the answer of the same Sacred Council, and signed with his own hand the Commission of the Introduction of the Cause of the Servant of God, Mary Aikenhead, Foundress

of the Institute of the Sisters of Charity in Ireland, on the 20th day of the same month and year.

† ANTONIO CARDINAL VICO,
Bishop of Ostia and Santa Rufina,
Prefect of the Sacred Congregation of Rites.
ALEXANDER VERDE,
Secretary of the Sacred Congregation of Rites.

PLACE
OF THE
SEAL.

IRISH NEWS

SOUTH AFRICA AND SEPARATION.

General Hertzog, leader of the Nationalists, replying in the South African House of Assembly on May 24, to the speech of General Smuts, declared that the Nationalists maintained that there should be separation from the Empire on the part of the Dominions. Their defence system was daily being linked to the European military chain in order that in future wars South Africa should go hand-in-hand with Britain.

CASTLE LIAR CROCKED: BASIL CLARKE SHOWS SIGNS OF OVERTRAINING.

On May 19, 1921, Mr. Basil Clarke, Publicity Director at Dublin Castle, surpassed his own considerable record as a live press agent. On that date he issued from his department the following official communiqué, which the *Irish Times* (the unofficial organ of Dublin Castle) published under the heading: "Collapse of I.R.A. Battalions."

"A Sinn Féin document recently captured in Dublin shows the disorganisation among the bands of armed civilians in Co. Tipperary, caused by the arrest of their leaders by the Crown forces. The document is from John Treacy, an important official of the Sinn Féin organisation, and addressed to Michael Collins, the 'Chief of Staff.' It states:

"... Our intention was to call a meeting of all battalion and brigade officers for Sunday, March 20 (1921) ... to get matters in order somewhat, an important item being, to see that recent order re evacuated barracks is properly executed. ..."

THIS LETTER WOULD HAVE A GREATER PROPAGANDIST VALUE IF DUBLIN CASTLE HAD NOT ITSELF ANNOUNCED, IN THE PRESS OF OCTOBER 15, 1920, THAT SEAN (JOHN) TREACY HAD BEEN SHOT DEAD BY BRITISH TROOPS THE PREVIOUS AFTERNOON IN TALBOT STREET, DUBLIN—THAT IS, SIX MONTHS BEFORE HE IS REPORTED TO HAVE WRITTEN THE LETTER.

Try again, Clarke!

GENERAL SMUTS'S VIEWS.

A cable dated London, August 14, says:—

General Smuts, before sailing for home, wrote to Mr. de Valera as follows:—

"I have done my best to arrange a meeting between you and Sir James Craig, but while he is willing to meet you in conference with Mr. Lloyd George he still remains unwilling to meet you in his absence. Nothing I was able to do or say moved him from that attitude. If you request a meeting he will reply saying that Ulster will not be moved from the constitutional position which she now occupies under the existing legislation. She is satisfied with her present status and will not agree to any change. On the other hand, in your letter you insist on Ulster coming into the United Ireland Constitution, and that until that is done no further progress can be made. There is, therefore, an impasse which I do not know how to get over. Both you and Sir James Craig are equally immovable. Force as a solution of the problem is out of the question both on your and his premises, and the process of arriving at an agreement will therefore take time.

"My conviction is that for the present no solution based on Ulster's entering the Irish State can succeed. Any solution on those lines will be foredoomed to failure.

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I believe it to be in Ulster's interest to come in, and that the force of community over a period of years would prove compelling, but at present an Irish settlement is only possible if Ulster is left alone. My strong advice to you is to leave her alone and concentrate on a constitution for the remaining counties, and by a successful running of the Irish State eventually bring Ulster in: Ireland is travelling the same painful road as South Africa did, but with wisdom and moderation she is destined to achieve the success and freedom which will lead inevitably to unity.

"As to that freedom you are called on to choose between two alternatives. You say that a Republic is the true expression of national self-determination. The British Prime Minister made an offer of the other form of freedom on a Dominion status, which is working with complete success in other parts of the British League. What is good for these ought to be good enough for Ireland, and for Irishmen to say to the world that they will not be satisfied with a Dominion status would be to alienate that sympathy which has been the mainstay of the Irish cause.

"The Prime Minister offers a complete Dominion status to 26 counties, subject to certain strategic safeguards which you are asked to agree to voluntarily as a free Dominion, and which we South Africans agreed to. To my mind such an offer by the Prime Minister, who, unlike his predecessor, is in position to deliver the goods, is an event of unique importance. It is far more than was offered to the Transvaal and the Orange Free State. They accepted a far less generous offer, and from it improved their position, until South Africa became happy and contented and a completely free country. I hope you will become a sister Dominion in the great circle of equal States, who will stand beside you should you need help and protect your new rights as if they were their own; who would view any invasion or violation of that status as if it were their own, and who would give you the most effective guarantees against any arbitrary interference by the British Government.

"I am satisfied that from a constitutional point of view a settlement of the Irish question is now possible and practicable. It is the human difficulty which remains, and it is now mostly a human problem. It will be the gravest reflection on our statesmanship if this auspicious moment should be allowed to pass.

"You and your friends have a unique opportunity, such as Parnell and his predecessors never had to secure a lasting peace. I pray God you may be wisely guided, and that peace will be concluded before tempers change and another generation of strife ensues."

OUR SPORTS SUMMARY

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

AUCKLAND.

The lightweight football competition was decided last Saturday, when Vermont Street defeated Ellerslie by 17 to nil. They have gone through unbeaten; they drew with Ellerslie first round. This is their second year of winning. The A's played Richmond Road in the final. Several hundreds turned up to see the game and they were treated to a good exhibition of Rugby. Richmond played well and got dangerously near the green line several times, but the combination, packing, scrum work, and tackling of Vermont proved too good, and they left the field winners by 21-3 (a goal). This is the Marist schools' 5th successive win in the A grade. In 1918, 1920, 1921, they have aggregated just on 1000 points, their own line uncrossed.

After their mid-year holidays the Sacred Heart College A team played their first match of the second round of the Auckland secondary schools competition against Grammar School B team. Adopting tactics to suit the muddy state of the ground, the college lads gave their heavy opponents no respite, compiling 19 points—5 tries, 2 of which were converted—to a converted try. The college forwards gave a fine exhibition of dribbling, line-out work, and deadly

tackling. The backs handled the greasy ball splendidly, and kicked with marked judgment, while their stopping of forward rushes greatly delighted their supporters. Tries for the college were scored by Griffin, Reid, Kalaugher, White, and O'Connor. Lanigan converted two of the tries.

WELLINGTON.

In the junior Rugby football, Marist Brothers' School team (Newtown) defeated Kilbirnie Public School by 21 points to nil. The team is a sturdy one and the lads give promise of developing into fine players. Teachers and others speak well of the good combination and fine passing of the backs.

Soccer also holds a prominent place and the senior team almost holds the school championship cup in its grasp. The final game will be played next week against Marist Brothers (Thorndon), and keen interest is being shown by the lads. Last Friday the team defeated Newtown Public School by 7 goals to nil. The eighth grade school Soccer team has again won the championship cup, this being the fifth year in succession that the team has secured the honor. This team, captained by Master N. Wilson, was not defeated once during the season. It played 12 matches, lost none, and drew none, securing 24 points. The total goals scored were 40, while only 4 goals were scored against the team during the season. The splendid combination of the forwards shown in their passing resulted in the lads winning all their games. This grade also won the six-a-side cup.

CHRISTCHURCH.

The annual seven-a-side Rugby football tournament for schoolboys under the auspices of the Canterbury Public Schools' Association was held at the Polo Grounds on Saturday. 138 teams competed and very interesting games were witnessed. The Marist Brothers' boys carried off four of the six events, so that of the 42 medals to be awarded they take 28. The following were the finals:—Open grade—Marists (D. Galvin, F. Rose, P. Burns, E. Carney, W. O'Loughlin, W. McCambridge, J. Wilson), 3 points; Waltham School, nil. Under 14—Marists (J. Mannix, J. Morrissey, W. Sweeney, H. Pearce, V. McTeague, B. Mora, J. O'Connor), 6 points; Crest School, nil. Under 13—Marists (V. Mannix, C. Hobbs, B. Turner, J. Scully, R. Sutherland, A. Campbell, R. Noonan), 5 points; East Christchurch School, nil. Under 12—Marists (L. Pearce, A. O'Connor, N. Stokes, G. Williams, K. Armstrong, J. Greenlees, M. George), 5 points; Waimanui School, nil. The light-weight team during the week drew with Elmwood, neither side scoring.

The school Soccer team is in the lead for the competition.

On Saturday, August 6, the football competitions engaged in by the Marist Brothers' Old Boys resulted as follows:—Juniors v. Albion—The latter team defaulted. Third grade—Marists beat Varsity by 9 to 3. Fifth grade—Marists defeated Christ's College by default. Last Saturday the juniors, who were leading by half a point, were beaten by Merivale—13 to 5. This places Merivale and Lyttelton level for first place, with Marists half a point behind. In the event of a Lyttelton win they play off with the Greens. Third grade beat St. Bede's by 11 to 3. Fourth grade were beaten by Merivale—6 to 3. B Company Cadets defaulted to Marist fifth grade.

At basket-ball the girls from the Sacred Heart Convent beat Gilby's College by 36 to 8.

INVERCARGILL.

The Marist Old Boys-Athletic Football Club are to be congratulated on the fact that they have succeeded in keeping four teams in the field during the season now closing (writes our own correspondent). The seniors did fairly well, and have always been a tough proposition, even for the strongest teams. They now stand fourth on the list. The lower grades have been up against too much weight but have fought gamely on, and will have bettered their positions before the season closes. The club intends holding a euchre and social early next month. The boys also contemplate holding a smoke concert for all grades as a wind-up of the season.

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FAITH OF OUR FATHERS

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

Second Article: Mystery of the Holy Trinity.

8. By a mystery is generally meant a truth of whose existence we are certain, but which in itself we cannot understand, excepting in an imperfect manner. Thus, the light of day, the seed which is sown in the earth, the blade of grass, and the grain of sand which we tread on, all contain inexplicable secrets. They are mysteries of nature. There are, in like manner, mysteries of faith.

A mystery of faith is a revealed truth, which is so much exalted above human intelligence that man could never have soared to its heights unaided by the light of faith; and which, when he is thus enabled to know, he still remains incapable of understanding or explaining.

9. A mystery of faith is above human reason, without, however, being contrary to it. It is a fact of the supernatural order, of which, by faith, we know the existence, though without understanding it; just as in the order of nature we know many facts which we cannot explain. If there is a mystery about the creatures that surround us on every side, it is not astonishing that in the supernatural and invisible world, and especially in that which concerns the infinite abyss of the divine nature, there should be depths which we are unable to sound. Reason must submit with docility to the word of God; it would be culpable temerity to try to penetrate into the profound secrets contained therein. The mysteries of faith are like the sun, impenetrable in themselves: they give life and light to those who walk simply in their rays; but they blind the eyes that would audaciously try to scrutinise their splendor.

10. The mystery of the Blessed Trinity consists in the double fact of the plurality of Persons and the unity of nature in God. Here on earth each person has his own body and soul, constituting his own individual and incommunicable nature. In a family, father, mother, and child are three distinct persons, each possessing an individual nature; but in God, the Father, Son, and Holy Ghost, though Three Persons, have only one and the same nature. We cannot see how this is possible, because we do not understand the terms Divine Nature and Divine Persons. We only know that the Nature is not the Person; which is sufficient to show us that there is no contradiction in the declaration that "the Three Divine Persons have but one and the same divine nature, and are only one God."

11. The common objection raised by infidelity, that "the Trinity is a contradiction, and that to admit it is to say that three are one," has no foundation. We deny, in the first place, the supposition; faith does not say that three are one, that the number three is the same thing as unity, and that three persons are one person. What faith teaches is that the Three Divine Persons are only one God, because They have only one and the same Divine Nature. This is a mysterious doctrine, it is true, and apparently strange, but it contains no real contradiction.

12. Though this great mystery surpasses the limits of our intelligence, and we are incapable of understanding it in this life, we find, nevertheless, in nature some emblems of the Holy Trinity which facilitate our conception of the dogma and make us feel its propriety. The human soul is a type of the Holy Trinity, endowed as it is with its three distinct faculties of memory, understanding, and will, with which it seems to be blended. Another is the sun, which gives light and heat, and is itself light and heat. The root, the stem, and the branches form but one tree. Three distinct sparks when amalgamated give one and the same light. We say in the Mass that God the Son is God of God, light of light. We may add to the foregoing figures of the Blessed Trinity which are spoken of by the fathers that of the triangle, or mysterious union of three angles, symbolising the Trinity. But indeed these imperfect figures or emblems fall very far short of explaining the depths of the mystery. We can only bow our weak intelligence before the Supreme Wisdom, and believe with all our hearts the doctrine of the Holy Trinity, as we believe all the other truths which God reveals to us, and say, "I believe, my God, because Thou hast revealed

it, and Thy Word is infallible; and in this faith I wish to live and die."

FAREWELL GATHERING AT GREYMOUTH

MISS AND MESSRS. M. AND P. FITZGERALD,
HONORED.

Last evening (says the *Grey River Argus* of the 21st ult.) there was a large gathering of the friends of Miss Fitzgerald and Messrs. M. and P. Fitzgerald at Columba Hall, the occasion being a largely attended farewell social tendered to them on the eve of their departure from Greymouth to take up their residence in Wellington. During an interval Mr. J. Greaney, addressing the gathering, referred to the loss the community was sustaining by the departure of the guests of the evening. Miss Fitzgerald, by her kindness and courtesy, had won the regard of all who were privileged to know her, while the Messrs. Fitzgerald were gentlemen whom to know was to respect and esteem. The speaker referred to the interest Mr. M. Fitzgerald had in past years shown in the welfare of the town and district, and felt sure that he would prosper in his new local. Mr. P. Fitzgerald had, by his musical ability as well as his fine personality and genial nature, made friends of all with whom he came into contact, and with his brother would be greatly missed by a very wide circle of acquaintances all over Westland. Wishing them every happiness and success in the future, the speaker called on Rev. Father Long to make the guests a number of presentations. Rev. Father Long said that while he had not the privilege of knowing their guests so long as most present, he yet knew them well enough to appreciate their worth. He could say that in parish matters their departure meant a real loss. He specially mentioned Mr. P. Fitzgerald's valuable and spontaneous work in organising excellent entertainments on many occasions for parish funds, he having in that way alone done yeoman service. As a vocalist he was second to none. Miss Fitzgerald and Mr. M. Fitzgerald would be missed most by those who knew them best, but the speaker felt sure they would speedily make many friends wherever they went. Father Long then, on behalf of their friends, presented to Miss Fitzgerald a well-filled purse, and to Messrs. M. and P. Fitzgerald each a wallet. Mr. M. Fitzgerald briefly but appropriately returned thanks to each and all for their handsome parting tributes, which were altogether beyond the deserts of the recipients. They naturally felt regret at the breaking of old associations and their departure from the genial West Coast, wherewith their family had been so long associated; but they would never forget the many fast friends whom, in leaving Greymouth, they were leaving behind them. Once again he heartily thanked them for the honor done his relatives and himself on the occasion. The social was continued till a late hour, when the lady friends of the guests dispensed a dainty supper. Songs were contributed during the evening by Miss Agnes McGrath and Mr. Pat. Fitzgerald.

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.

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

THE STRAY SHEEP.

TO THE EDITOR

Sir,—The condition of the stray sheep has been haunting me for some time. With some reluctance I tackle it now, and not without consulting a wise head. For some 6½ years I have been chaplain to St. Joseph's Home for the Aged Poor, Ponsonby. During this time I have had to deal with many a stray sheep. This means that I have come into close contact with some austere realities. My experience, therefore, does not rest on hearsay, but is of first-class and constraining power.

The stray sheep arrive from city and town and country. Some hail from very remote localities, and not from one diocese alone, but from many, though mostly from the province of Auckland. The ages range from over 60 to 86 years. The health shows a marked variety also, as do the mental conditions. From a religious point of view there are marked differences. A few had received only Baptism, while others rested at First Communion and Confirmation.

Some came out of the conflict with fair intelligence, while others are very dull, and there are the blind and the deaf. Some take well to their new mode of life and make themselves happy, while others are ill at ease and will not bear restraint. Religious exercises and private instruction they will not relish or appreciate. The pension and Johnnie Walker lure them away to the police cells, and they are on the shaughran once more—stray sheep!

Classes of private catechetical instruction have been almost continuous for over six years, in many instances with consoling results. To secure a fair working knowledge the catechism has to be explained more than once from end to end, special parts frequently. Sometimes a demented person cries out: "What is it all about?" On such minds instruction is lost. How very sad! Forty years without the practice of religion and the children all lost to the Church! Such people and others come too late and are incapables. Let this preamble suffice.

That the majority of men and women coming to the Home have been hitherto devoted Catholics we are happy to testify. That these never become malcontents or troublesome is also most true. They make themselves helpful according to their capacity, and are most grateful to God and the good Sisters for the manifold blessings they enjoy. How happy their exit at the close of their earthly pilgrimage! How profound their peace after the battle has been bravely fought and won! "*Nihil suavius pace post bella*," as wrote the illustrious St. Columbanus.

But let us come into close grips with the stray sheep out in the tempting world. When such arrive at the Home, the Sisters are keen in discovering their spiritual condition; and they take care to inform the chaplain, who also takes an opportunity of interrogating them. Comprehensive inquiry brings forth the certain conclusion that the stray sheep and the pastors had no close contact with each other. Usually they had known a priest at a safe distance, and the "ambassador of Christ" left them in this condition. Apparently he did not seek and bring back to the living fold the erring wayfarer. Assuredly this would be work within his furrow. Of all pastoral duties there is none finer or more meritorious. It renders the ambassador another Christ, who painfully searched out and restored the lost sheep. Will it suffice to wait until they are broken in mind and body and then dump them into the Home of the Poor? *In hoc non laudo*. A man of 86 years was under instruction for a few days, and he seemed well disposed and grateful. The passion for freedom and the craving for Johnnie Walker drove him mad away. The police brought him back, but next morning he cleared away forever. A type of some others.

Some of the class under review are quite demented and are proper subjects for the mental asylum. They watch every opportunity to steal away into the streets. They wander through the whole house like troubled spirits, causing much pain and anxiety to the Sisters and all the inmates of the Home. They are quite unfit for the place. The pastors or the relatives who fling them away to the Sisters may think they have done a wonderful work.

Non laudo. Far more hopeful and efficacious for their salvation would have been the pastoral work of looking them up while their faculties were unimpaired. Many sins would have been prevented and solid hope of salvation would have been secured. Timely warnings and instructions would have brought them the healing effects of the Sacraments and of Holy Mass. Now, they are incapable of prayer and the rest. Let this suffice. It is the impelling force of conscience that has produced this letter, whose appeal, I hope, will produce good and wholesome results for erring souls.—I am, etc.,

August 10.

J. GOLDEN.

M.B.O.B ASSOCIATION INVERCARGILL

A meeting of the committee of the Marist Brothers' Old Boys' Association was held last week to consider ways and means of fittingly celebrating the silver jubilee of the Marist Brothers in Invercargill (writes our own correspondent, under date August 8). Members were very enthusiastic, and after a good deal of discussion the meeting decided to circularise all old boys and notify them that they will be asked to assist in pushing the project to a successful issue. The intention of the association is to erect and equip an up-to-date gymnasium when the Brothers' new school is being built. To raise funds for this worthy object, a subscription list will be drawn up and a campaign of collection among old boys carried on for a period of 12 months, commencing on September 1. The committee are anxious that all old boys and sympathisers should, if not already known to them, at once communicate with the secretary, Mr. B. Mahoney.

TRUMPETS.

I heard the trumpets of the morning blowing
A clarion call behind the purple hills.
I saw the banners of the morning glowing,
And as the sound of rain with whispers fills
A quiet house, the tramp of marching feet
Filled the calm air. The hosts of day draw near;
I saw the gleam and glint of many a spear.

Those legions in their shining panoply
Marched o'er the mountains; martial music sang,
Insistent, ringing. There was naught to see
But blaze of dazzling colors. Echoes rang,
As they passed proudly to the beat of drums,
And joy ecstatic, full of sound and light,
Thrilled to the glory of the blue noon's height.

So with a shout they marched until the wide
Red sunset held nor peace nor weariness.
Untiring and resistless as the tide,
The host passed on to music clear, no less
Prepared for song and triumph than at dawn.
Splendid and clamorous, in bright array,
They reached the verge and took the shining way
That leads to lands beyond the Western skies.

Mine ears were ringing with the wealth of sound
From golden trumpets blowing, and mine eyes
Were blind with glory. To the utmost bound
Of the horizon splendor throbbed and thrilled
And glowed; and, while the fiery clamor shrilled,
They passed beyond the Western slope. Then came
To ears bewildered, from the stilly night,
A peace as sweet as a beloved name;
After the kingly splendor, pale moonlight
Soft soothed my dazzled eyes. The trumpets died
In the great distance, and I heard the far
Faint silver singing of a tranquil star.

—GRACE ETHEL MARTYR, in the Sydney Bulletin.

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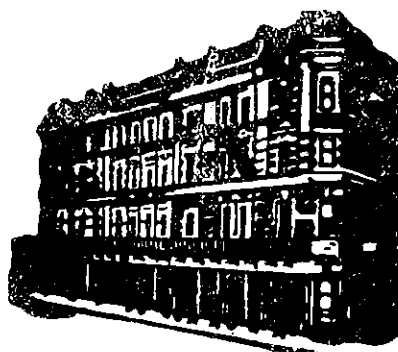
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ST. MARY'S REBUILDING BAZAAR, WELLINGTON

(From our own correspondent.)

July 31.

Brightness, color, and warmth were to be found at the Town Hall on Saturday night, when St. Mary of the Angels' bazaar, in aid of the church rebuilding fund, was opened. A great contrast was outside, cold wind, rain, and a moonless sky, but these unpleasant conditions did not prevent a great attendance at the bazaar, for the hall was thronged with buyers and onlookers at the various attractions. Each stall had overhead in the gallery a really wonderful picture of the church after which it was named. These were selected from among the famous Catholic churches of the world, and the picture of St. Mary of the Angels, Wellington, held its own in architectural beauty. The pictures were the work of Mr. Ernie Leaning, who is to be congratulated on his talent and industry in producing such excellent representation. The stalls were decorated each with special colors, and were well supplied with quantities of saleable goods, and handsome gifts which were the subject of numerous raffles. Around under the gallery was a chain of rainbow-colored electric lights, and at the back of the stage was a fine picture of rustic scenery. Numerous well arranged side-shows proved a constant source of attraction. Braund's Orchestra played many excellent selections, and the pupils of Mr. Joe Knowley gave a charming performance of Irish and other national dances, as well as some pretty, fanciful ballets. A Pierrot company also pleased the assembled company very greatly, a gratifying fact being that they, as well as the little dancers, will appear again.

His Grace Archbishop O'Shea, who was accompanied by the Rev. Father Mahony, opened the bazaar in a brief and sympathetic speech, eulogising the earnestness and persistence of Father Mahony, who had triumphed over many difficulties in his determination to re-establish a fine and favorite church. The Archbishop alluded to the beauty of the new church, and said that Wellington might well be proud of such architecture. He trusted the necessary financial backing would be given to all those who had worked so splendidly in connection with the rebuilding fund, and in declaring the bazaar open wished it every success.

The following are stall-holders:—St. Peter's (St. Vincent de Paul Society Stall).—Colors white and gold. Queen candidate, Miss Mollie Rutter. Stallholders, Mesdames D. R. Lawlor, T. Halpin, T. R. Hackett, C. Pearce. St. Mary's, Wellington (Altar Society Stall).—Colors, black and gold. Queen candidate, Miss Ila Card. Stallholder, Mrs. E. R. O'Connor. Secretary, Mrs. M. Gleeson. Rheims (Choir Stall).—Colors, blue and gold. Queen candidate, Miss Cecelia Ellis. Stallholders, Mesdames E. J. Healey, D. Burke, C. Beauchamp, M. McGuire. Westminster (Children of Mary Stall).—Colors, blue and white. Queen candidate, Miss Kathleen Crewdson. Stallholders, Mesdames T. Crewdson and H. Tyson. Secretary, Miss Mary O'Driscoll. St. Patrick's, Armagh.—Colors, green and gold. Queen candidate, Miss Mary McEvedy. Stallholders, Mesdames R. Dwyer and D. Dalton, Miss K. Whelan.

To every stall is attached a splendid band of assistants, who work well for the good of their different stalls. The Queen Carnival is causing much interest, and each stall has a charming picture of the little candidate. The Rev. Father Quinn is the organiser of the bazaar, which will be open for a fortnight, and every evening special entertainments and attractions are promised. During the week Miss Doris Guise and her pupils and Miss Kathleen O'Brien and her pupils gave attractive performances, and the Pierrots also reappeared.

No one is fitted to become a guide and guardian for others, until he has first learned to rule his own life.—Blessed Ivo of Chartres.

THE MOST OBSTINATE

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OBITUARY

MR. ROBERT McGLONE, KUMARA.

There passed away at Kumara recently, after a long illness, another of the fast diminishing band of pioneers who rushed the goldfields of the West Coast in the early sixties, in the person of Mr. Robert McGlone. Deceased, who was 88 years of age, was born in Co. Derry, Ireland, in 1833. His first years in New Zealand were spent on the Otago goldfields. Eventually he came to the Coast and entered into business at Greenstone. After returning from a visit to Ireland he settled at Kumara, where he resided permanently. Ever a devoted supporter of all things Catholic, he was prominent in every movement tending to advance the interests of the Church. Thus the history of Catholicity in Kumara was bound up with the life of deceased. The same may be said of his activities in all things pertaining to his native land from the period of the Land League movement down to his last active days. Whilst an active worker for Church and native land, he was not unmindful of public duties in other directions. Upwards of 30 years were devoted to the duties of councillor, and the last two years to those of Mayor of the borough of Kumara. The interests of the local hospital practically from its establishment, and through its many vicissitudes found in Robert McGlone a staunch and never-failing friend and worker. Deceased is survived by his widow, two daughters (Mrs. T. McGrath, of Dillmanstown, and Mrs. R. Pope, of Sydenham, Christchurch), and four sons—Charles (Clyde), Robert (Palmerston North), Daniel (Auckland), James (Kumara), also Daniel Ryan McGlone (adopted son), of Rimu, South Westland.—R.I.P.

MISS MARGARET J. CAHILL, ROSCOMMON, IRELAND.

Her many friends in New Zealand learned with deep regret of the death, on April 17, at her parents' residence, Flagford, Roscommon, Ireland, of Miss Margaret J. Cahill. The deceased, who was only 25 years of age, arrived in New Zealand in 1913, and after seven years' residence in the Dominion, returned home on a visit to her parents. During the voyage via the Panama Canal she contracted an illness, from which, despite medical attention during seven months, she succumbed. The late Miss Cahill was very popular among a wide circle of friends, endearing herself by a lovable disposition and a kindly willingness to assist in social functions, and any movement to advance the interests of the community. The news of her death came as a great shock to friends at Auckland and at Tuakau, where her sister (Mrs. Connolly) resides, and to whom, as well as to the bereaved parents and relatives, sincere sympathy is extended. The late Miss Cahill was attended during her illness by Rev. Father Glynn, and passed away fortified by the rites of Holy Church. Father Glynn also officiated at the interment.—R.I.P.

SILVER BIRCHES.

(To M.C.)

The fire-god with his flaming brand
Has passed this way and worked his will,
And still the silver birches stand,
A ghostly huddle on the hill.

But wraiths of birches, tempest-blown,
Yet all their glory is not fled.
I love them for the "beauty flown,"
And will not think that they are dead.

The flame has scorched, the gale has bent,
The elements have had their will,
Yet all their beauty is not spent,
The silver lingers on the hill.

When of our youth we are bereft,
We love, I heard a woman say,
The chastened beauty that is left
When time has worn the bloom away.
—B.L.T." in *Motley Measures*.

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THE WAR ON IRISH WOMEN

"WE HAVE DONE NOTHING TO THEM."

General Sir Neville Macready, in an interview with an American correspondent, republished in the London *Morning Post* of May 3, 1921, referred to the activities of Irish women, particularly in regard to assistance given by them to members of the I.R.A. He said:

"Although we know them to be as active as the men, we have done nothing to them."

Done nothing to them! The sufferings of Irish women at the hands of Sir Neville Macready's armed terrorists have been, and continue to be, frightful. Day after day and night after night they have been driven out shelterless from burnt homesteads. They have been shot and wounded in the streets. They have been outraged in their homes. They have been subjected to every species of cruel and cowardly intimidation in order to make them betray their men folk. They have been beaten, shorn of their hair, insulted and threatened with death.

Here (says the *Irish Bulletin*) is a recent example of brutal ill-usage attested by the signed statements of Irish women, the sister and mother of a "wanted" man:

"I, Mary Kelly, of Enniscorthy, Co. Wexford, make the following statement: On Sunday, April 10, about 3 p.m., I saw a number of the Crown forces alighting from a motor outside our gates. I ran in and told my brother (who is 'wanted'), who was in the kitchen. He immediately ran into the parlor and dashed out through a window at the back. When going through the window he was fired on by the men in the lorry (which accompanied the motor). Having got safely through the window, he kept on running, followed by about twelve of the party, which numbered roughly about sixteen. They kept up the chase for about two hours, when they returned without my brother.

"On their return one member of the party, who seemed to be in command, shouted to me: 'I want you.' I didn't reply, and he repeated the words, with the order to some of the others: 'Bring her here.' Two of the party dragged me over to him, when he caught me by the arms and dragged me out into the field away from the others. Here he placed me standing against the door of an out-house (all the time name-calling and swearing). He produced a revolver, told me to look at it, asked me where and when I saw it last, telling me that it belonged to my brother whom he had shot and left lying in a bog. Then he caught me roughly by the hair and told me to name the man who had escaped through the window. I refused, whereupon he struck me a heavy blow across the face, saying: 'Now will you tell?' I said: 'Never.' He again caught me by the hair, told me to go on my knees to be shot in one minute if I still refused to tell. I refused to go on my knees, and then he placed the revolver to my breast. I said: 'Shoot away.' He then struck me another blow on the face which sent me to the ground stunned. When I recovered a little I again came into the yard, where my father was being ill-treated. That same man ordered him out into the field, and fearing he would shoot my father, I insisted on going with him, but several of the party held me back, twisting my arms and using me very roughly. On hearing a shot being fired in the place where my father was I fainted, and I next remember the house being searched, my mother and myself being ordered out, and a bomb being placed on the kitchen floor and told me that the house was to be blown up. After about ten minutes' delay the man in charge told us we could go inside now as the house was safe, and that we would find my brother's dead body in a bog two miles away. After which they left.

—(Signed) MARY KELLY.

"P.S.—I made no mention of the insults, curses, and threats during all this time.—M.K."

"I, Margaret Kelly, of Enniscorthy, Co. Wexford, make the following statement:

"On Sunday evening, April 10, after chasing my boy over two miles of the country, a large number of Crown forces returned and, dragging my daughter, Mary, out into the field, and refusing to allow me to accompany her, four

of them standing at the gate leading into the field and one who seemed to be in command dragged her with him, and there he ill-treated her awfully, making her mouth bleed with blows on the face. When finished with her they also dragged my husband into the field, and my daughter, who insisted on going with her father (fearing he would be shot) again came in for rough handling, her arms being twisted, the result of which one of them became very sore and swollen. The insults, names, and curses that these men used were shocking.

—(Signed) MRS. MARGARET KELLY."

THE FRIEND OF JOHN KEATS.

You brought John Keats no joy, no rumor of fame,
But peace and a quiet dying, and a hand
To hold in sleeping; from home and friends you came,
From deeds unfinished and from dreams unplanned,
What matter if men forget the beauty thereof,
Who let all memories fade, all garlands fall?
You are locked with the dead roses, lost with love,
Fled with the May-time's thrall;
So richly free and far, beyond our sad recall.

Poet of poets died upon your breast,
Severn, what need have you of laurels there?
Scorn requiems and roses and the rest;
Unlaureled sleep: we have none such to spare.
At rich men's doors the lackey poets wait
The hireling versers strut and shriek their due;
The Byrons of our day importunate:
Keats' brow no laurel knew—
Those laurels that most fade in hands that most pursue.

While England doved her lord of little verse,—
Her bright, sham, painted poet of the day,
Music that broke the heart of song was hers;
She hushed it for the chatter of a jay.
The air is thick with swallows, and who cares?
In the shrill streets June dies upon her rose.
The crowd runs gaping to the huckster's wares,
And all the poet knows
Of fame is that her hands his dying eyelids close.
—MURIEL STUART, in the *English Review*.

"THE TERROR IN IRELAND."

We (*Catholic Herald*, May 28) have just received three booklets bearing the title—*The Terror in Ireland: Murder, Outrage, and Intimidation*. The text is reprinted from the *Belfast Telegraph*, and bears the imprint, "W. and G. Baird, Ltd., Belfast." The text gives with lurid headings reports of "some terrible stories" from Ireland. But the incidents related refer mainly to the South and West. Tralee, Westmeath, Cork, Wexford, Mayo, Sligo, Kerry, Roscommon, and Tipperary are laid under contribution. Even Armagh and Tyrone are mentioned. But not a word about Belfast. Not a syllable regarding "The Terror in Ireland—murder, outrage, and intimidation," as exemplified in the recent murder of the two brothers Duffin (Catholics), shot dead in their house at Clonard Gardens, Belfast, by armed men "wearing trench coats"; nor the least hint regarding the assassination of Joseph Hayden at Rock, Co. Tyrone, and the attempted murder of his brother, Joseph, both attacked while asleep in their beds, the assailants being "men in uniform."

We have a shrewd suspicion that this lavish dissemination of *ex parte* tales of "The Terror in Ireland" is being paid for from Government funds and consequently by taxpayers of all creeds and politics. The Coalition Ministry which placards Great Britain with partisan posters regarding the coal trouble, published in the interests of the owners but partly paid for by the miners whom they traduce and prejudice, not merely arms the Carsonite specials to murder their Catholic neighbors in Ulster, but makes the survivors pay their quota towards the cost of blazoning throughout Great Britain gory tales of "The Terror in Ireland" in which the pro-Britons get the worst of the play.

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Your Grocer Sells Crispette
and it costs no more than ordinary breakfast foods.

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DOMESTIC

(By MAUREEN.)

One-egg Cake.

One cupful sugar, two large tablespoonsful lard or butter, one egg, two-thirds cupful of milk, one-half teaspoonful salt, two level teaspoonsful baking powder, one teaspoonful vanilla, two cups flour. Cream sugar and add the beaten yolk of egg, then add milk. Mix flour, baking powder, and salt together and mix. Add well-beaten white of egg and the vanilla.

Meat Cakes.

Mince finely half a pound of cold meat, and season it with pepper, salt, and a few grains of nutmeg. With the seasoned meat mix a breakfastcupful of mashed potatoes, and with floured hands form into little cakes. Put two tablespoonsful of dripping into the frying pan, and when smoking hot fry the cakes on both sides; then drain, and serve hot on a paper doyley.

Marrow Pudding.

Into a bowl put $\frac{1}{2}$ cupful of bread crumbs, add two cupsful of hot milk, and allow to stand for 30 minutes. Add one cupful of marrow finely shredded, 3 tablespoonsful of sugar or honey, half a cupful of seeded raisins, 1 teaspoonful of powdered nutmeg, and 2 well-beaten eggs. Pour into a greased fireproof dish and bake in a moderate oven for 30 minutes. Sprinkle with chopped coconut before serving. The dish may be edged with pastry.

A Baked Rarebit.

Take some slices of stale bread buttered and place in a bake-dish. Arrange in layers with thin bits of cheese between, or grated cheese. Season to taste with salt and pepper or with mustard. Over the whole, pour eggs beaten in milk in the proportion of one egg and one cup of milk to three slices of bread, half-quartern loaf size. This is much easier to make than a Welsh rarebit and is equally appetising.

How to Cook Rice.

The whole secret lies in plenty of water and rapid cooking. For a cup of rice which has been rinsed in cold water six cups of boiling water should be provided, and this should be in a saucepan and at a galloping boil when the rice is turned into it. The boil should be maintained and the rice should not be stirred. Shake the saucepan occasionally and if the rice seems inclined to stick loosen it from the bottom with a fork, but, except for that, leave it untouched until at the end of 15 minutes you find that a grain of it is soft between the fingers. Take it from the

fire at once and drain off the water and either leave the rice in the saucepan at the back of the stove to dry off, as you would potatoes, or turn it into a colander; set this over a pot of hot water, throw a clean cloth over the rice, and let it stand and steam until you are ready to use it. Every grain should be whole and firm, yet tender, and the grains should not stick together. If you have never eaten it in this way you have much to learn about rice.

Household Hints.

One teaspoonful of ammonia to a cupful of water, applied with a rag, will clean silver and gold jewellery.

If you will slip a finger of an old glove over the end of a curtain rod, you will run no danger of tearing the curtain.

Mirrors may be rendered brilliant and spotless by rubbing them with tissue paper vigorously for a moment or two.

The addition of a teaspoonful of chopped suet to every pint of milk in a rice pudding not only makes it creamy but also improves the flavor.

A kettle should be kept free from soot, otherwise it will take a long time to boil, soot being a non-conductor of heat.

When cleaning brass with metal polish, a more brilliant polish will result if the polishing cloth is sprinkled with dry whitening.

Polish for leather: Take two parts of linseed oil and one of vinegar, apply a little on a rag, and then polish. This will clean the leather as well as soften and preserve it.

Olive oil rubbed over silver before it is put away will prevent it from tarnishing. When it is required for use again it should be washed in warm soapy water and dried thoroughly.

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TO MY PEOPLE

(Lead, Kindly Light)

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

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

Meantime—

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THREE LAMPS, PONSONBY, AUCKLAND,

FOR GOOD VAULE.

ON THE LAND

MARKET REPORTS.

At Burnside last week there was a large yarding of fat cattle, numbering 195 head, a good majority of which consisted of fine quality cattle. The sale opened with competition fairly keen, and the yarding was disposed of at prices on a par with the previous week's rates. Quotations: Prime bullocks £19 to £22 10s, medium £15 to £17, light and inferior from £9 upwards, prime heifers £12 to £14 10s, medium £10 to £12, aged from £7 upwards. Fat Sheep.—A large yarding, numbering 3200 head, consequently the market was over-supplied and prices for heavy sheep showed a decline of from 1s to 1s 6d per head, while lighter sheep showed a further decline of from 2s to 2s 6d per head as compared with the previous week's rates. Quotations: Extra heavy wethers to 32s 6d, heavy wethers 24s to 27s, good wethers 20s to 23s, lighter 14s 3d to 17s 6d, prime ewes to 22s 3d, good ewes 18s to 21s, light and aged ewes from 12s upwards. Pigs: A small yarding of mixed sorts. Competition was active, and the prices realised were well up to the previous week's rates. Best baconers made from 8½d to 9d per lb, and best porkers from 8½d to 9½d per lb.

Messrs. Donald Reid and Co. report as follows on their sale of rabbitskins, etc.:—Our regular fortnightly sale was held on Monday, when large catalogues were submitted to a full attendance of buyers. Though bidding was rather slow, skins were disposed of at on a par with previous sale's rates. We quote: Super winter does 70d to 78½d, first winter does, 62d to 69½d, second winter does 54d to 61½d, outgoing winter does 30d to 40d, super winter bucks 64d to 68½d, first winter bucks 56½d to 63½d, second winter bucks 42d to 55d, outgoing winter bucks 21d to 36d, incoming winter 53d to 59d, late autumn 39d to 45d, early autumn 24d to 36d, prime racks 12d to 13½d, light racks 9d to 10½d, summer 7d to 9½d, small 2d to 4d, prime winter black 100d to 119d, first winter black 75d to 98d, second winter black 60d to 70d, prime winter fawn 44d to 48d; autumn fawn 20d to 28d, mixed fawn 11d to 18d, first winter broken 20d to 24d, second winter broken 16d to 19d, mixed broken 3d to 12d, hareskin 14d to 19d, catskin, 2d to 6d.

POTASH FERTILISERS.

The English Board of Agriculture has just issued a timely leaflet (No. 335) on potash, and every gardener should obtain a copy (says *Popular Gardening*). The want of potash is particularly great in all light, porous, sandy soils; in clayey stiff loams there is essentially present a certain percentage of potash, not often readily available for plants, but certainly present there.

Of our garden crops which benefit greatly from potash, among the most important are potatoes, root crops of all kinds, peas, and the cabbage tribe; but all our plants need potash in order that they may be able to use the other manurial foods supplied to them. Plants, unlike many animals, cannot live on one or two foods alone; they need certain well-defined chemicals for their development, and no amount of one or two will "tell" unless a suitable proportion of all the others is there. If, then, we want our plants to absorb the phosphates and nitrates supplied we must also give them potash.

The cheapest potash fertiliser is kainit, but this, being slow-acting, is best used in the autumn. Sulphate and nitrate of potash should be used in spring roughly at the rate of 1cwt to 2cwt per acre—i.e., not over an ounce to the square yard, or, say, about 1½lb to the square rod. The manures are scattered over the soil and raked into the surface, or simply left on the surface to be forked in later or washed in by rains. As a rule they are best applied a few weeks before cropping.

The average reader is not likely to require more than a few stones of the manures, although if he buys more, he can store them quite well in a dry place. Both salts should have a guarantee of 48-50 per cent. potash, or muriate of potash, should have 80 per cent. purity—i.e., 80 per cent. pure muriate—and sulphate of potash 90 per cent. purity—i.e., 90 per cent. pure sulphate.

A NEW RIDDLE OF THE SOIL.

How to harness the organisms of the soils was one of the fascinating pieces of unpublished research work shown at the Royal Society to a *Daily Chronicle* (London) representative. This work of the highest importance to agriculture, is carried out in the Government laboratory at Rothamstead, under the direction of Mr. Cutler. "For a series of 200 days," said Mr. Cutler, "we have been taking records of these organisms, and the results are remarkable. First we showed by our experiments the presence in the soil of these organisms, and we are continuing our investigations to ascertain their life and their effects upon each other.

"It has generally been held that the little things called amoebae, of which one can get as many as 400,000 in one gramme of soil, live upon the bacteria in the soil. That is the case, but how far one set can control the other has not been arrived at.

"We have been making daily counts of the bacteria and the protozoas in natural field soil, and allowing the one to devour the other, with the result that we can show on records a curious inverse relationship between the numbers of the active amoebae and of the bacteria. It seems that the microbes are devoured by the other organisms up to a certain point, and then inversely the amoebae numbers fall, and so on.

"Why this is so is not known, but if this reproductive rhythm could be controlled farmers and consumers would be in a much happier position than they are to-day."

HAY-CROPPING ROTATION.

Tests carried out by the Victorian Department of Agriculture since 1913 with the object of determining the most profitable cropping system for the production of oaten hay, have shown that the average yield of hay could be greatly increased with profit to the haygrower by the adoption of a good system of crop rotation. During the past seven years the yields of hay have grown after bare fallow and after barley and bare fallow have been more than double the yield of the field on which hay was grown continuously.

The average annual net profit based on the capacity of a 300-acre farm, after allowing all costs, including labor, seed, manure, rent of land, and interest on capital, was as follows:—Hay grown continuously, £184; hay after bare fallow, £380; hay after barley and bare fallow, £314; hay after barley and peas, £120.

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.

COLLECT OLD STAMPS

Rev. Father Westropp (per Bert Gallien, Dunedin) begs to acknowledge parcels of stamps from the following:

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Readers of *Tablet*.—Please continue to send me stamps. Your parcels will be acknowledged in these columns.

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DON'T BE MAD AT MOTHER.

Don't be mad at mother
When her patience seems to break—
'Neath the thousand little duties
That she does for childhood's sake;
If she scolds a bit when worried,
If her temper seems to slip;
Her brow may wear a wrinkle,
But a smile is on her lip.

Don't be mad at mother
If she seems a little cross;
It's a privilege she possesses
As the manager and boss;
And perhaps beneath her worry—
And her temper stern and ill—
She's the same old lovely mother
With a heart that loves you still.

Don't get mad at mother
When her cares and worries seem
To fret and arouse her—
Maybe mother has her dream.
And it fades as does yours often,
And her many plans go wrong—
And she can't be always smiling,
Nor forever hum a song.

THAT SWEET WORD "MOTHER."

Lord Macaulay pays the following beautiful tribute to his mother: "Children, look in those eyes; listen to that dear voice; notice the feeling of even a single touch bestowed upon you by that hand; make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love in those eyes, the kind anxiety of that touch and look, however slight your pain. In after life you may have friends, but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh, in the struggles with the hard, uncaring world, for the sweet, deep security I felt, when of an evening, nestling in her bosom, I listened to some quiet tale suitable to my age read in her untiring voice. Never can I forget her sweet glance cast upon me when I appeared asleep."

LAND OF EVANGELINE.

Down in the land of Evangeline, of which Longfellow wrote that "they who dwell there have named it the Eden of Louisiana," is situated one of the most romantic and preponderantly Catholic dioceses of the United States.

Although established only three years ago, when the present Bishop of Lafayette, the Right Rev. Jules B. Jeanmard, was consecrated, the traditions of its parishes date back to a time more remote than that of the unfortunate Acadians, who driven from their lands in Nova Scotia, in 1787, took refuge on its fertile plains. Forty thousand of their descendants dwell within the confines of the diocese, and many of its quaint customs and most edifying stories have come down from the days of the eviction.

Lafayette diocese is 60 per cent. Catholic in population. Of 300,000 souls within its confines 180,000 hold to the ancient Faith. Of these, some are descendants of the hardy adventurers who came with, or in the wake of, Bienville, and almost all are sprung from the stock of France, although here and there are names and records that speak of the days of Spanish domination.

In some of the parishes, the number of non-Catholic families can be counted on the fingers of one hand. Last year's census reports showed that among one Catholic community of 3500 there were only 15 non-Catholics, and in another parish with a similar population, there were only three or four non-Catholic families.

100 Per Cent. Catholic.

In St. Martinville, the oldest parish in the diocese, situated on the Bayour Teche, where the historic "Evan-

geline oak" is located, the population is almost 100 per cent. Catholic. It is around St. Martinville, which is mentioned in Longfellow's poem as St. Martin, the place where Basil Lajeunesse, the stalwart blacksmith of Grand Pre, settled after being driven from his home, that many of the most romantic traditions of the diocese cling. Here it was that Evangeline finally found the father of her fiance after many months of weary wandering, only to learn that Gabriel, her beloved, had passed on his way up the stream while she slept beneath the shadow of the oak.—Exchange.

MADE THEM ALL ASHAMED.

One day a merchant said to a little boy who was doing work about the store: "You will never amount to much; you are too small."

The little fellow looked up from the work he was doing and said: "Small as I am, I can do something no one else about this place can do!"

"Oh, what is that?" asked his employer.

"I don't know as I ought to tell you," he replied. But the employer being anxious to know urged him to tell what he could do that no one else about the place was able to do.

"I can keep from swearing," said the little fellow. There was a blush on more than one face present and no anxiety for further information from the small boy.

THE TEST.

Oh, tired toiler up life's steeps,
Keep to your purpose high!
Let not your heart grow faint to see
How others pass you by!
And though the goal be won or no,
Yet prove yourself a man!
You cannot be a failure if
You do the best you can.
Not always to the swift the race;
Keep plodding the straight track!
No one can say you've failed, unless
You falter and turn back!
Press on, and bear this truth in mind
That since the world began,
The master test of greatness is—
To do the best you can!

LOVE.

To love is to wish well to. It implies a sincere interior act of will; external manifestation of it as occasion offers; and an actual bestowal of benefits, when opportunity and need arise. Such is the love we owe to parents; the love of which St. John writes in his first Epistle, when he says: "My children, let us not love in word; neither with the tongue, but in truth and in deed." It is not a mere sentiment or feeling with which love is so often confounded, independent of our choice, for which we can frequently assign no satisfactory motive or explanation. It is an exercise of our free-will, for reasons which are apprehended as sufficient; and which, in the case of parents, are sufficient, even though the feeling or attraction, at times called love, be difficult to arouse, perhaps impossible. Parents are not always such as to excite and secure a sentiment of affection; the influence they exercise may tend to kill or deaden it; but we can still love such parents, in the sense of the Commandment; we can wish them well, however unattractive they may be.

We are to love our parents, then, firstly, because God loves them—wishes them all manner of good things, natural and supernatural, and calls on us to love them. We are to love them for God's sake; the highest and purest love. We are to love them also for their own; in part requital for the many and great blessings we have received from them. Repay in full we never can; even though we should lay down life itself for them. And this love we may never renounce. Whatever a parent's faults may be, however little entitled he may become to reverence or obedience or respect, he can never destroy the foundation on which the child's duty of love is based—the gift of being, which he has bestowed. Hence, too, when children go out from the parents' home, and pass from under their authority, the claim to love, the duty of loving, persist

unchanged. Hence, finally, the obligation, at all times, under all circumstances, to render fitting assistance, in a parent's need.

HIS LAST CHANCE.

The fat man decided to try golf as a weight reducer. Armed with four clubs, a ball, and a caddie, he marched off to the links.

The caddie placed the ball upon the tee. Then, with a terrific swing, the fat man whirled his club through the air.

But the little white ball still stayed smiling on its tee, while the club, meeting mother earth, broke into splinters.

"Give me another club, boy!" said the fat man.

Alas! Club No. 2 shared the fate of club No. 1, club No. 3 emulated the evolutions of club No. 2, and club No. 4 flew into a hedge.

"What would you do now?" asked the golfer, wiping his forehead, as he turned in desperation to the caddie.

Holding out the empty bag, the youngster replied: "Don't give in, boss! Give it a swipe with this!"

SMILE RAISERS.

Teacher: "Do you know the population of London?"

"Not all of them, ma'am; we've only lived here two years."

Mother: "Annie, I hope you are not teaching the parrot to use slang."

Annie: "Oh, no, mother. I'm just telling him the things he must not say."

Father was testing his son's knowledge of arithmetic.

"Now, sonny," he said, "suppose your mother had three pounds and I had ten. If I gave her seven pounds, what would she have?"

"Hysterics," muttered the precocious child as he drifted into the garden.

Teacher: "Now, Bobby, how much do six and four make?"

Bobby (eagerly): "Eleven, sir."

Teacher: "Now, guess again."

Bobby (doubtfully): "Twelve—nine—thirteen."

Teacher: "How about ten?"

Bobby (exultantly): "Oh, you can't mix me up that way. Five and five make ten."

One Saturday afternoon a woman entered a grocer's shop. After ordering her weekly list of goods, the grocer asked her if she would be good enough to take the things with her.

She became indignant.

"Well, ma'am," replied the grocer, "I'm sorry to have to ask you to take them, but I've no one here—my right hand's away with a swollen foot."

"I'm not at all sure," said the profiteer's wife to the head master of the fashionable preparatory school, "how your school is going to suit my dear boy."

The head master smiled confidently.

"You need not worry about that, madam," he said; "we've taught him how to hold his knife already."

A countryman who went to a large city to see the sights engaged a room at an hotel, and before retiring asked the clerk about the hours for meals.

"We have breakfast from seven to eleven, dinner from twelve to three, and supper from six to eight," explained the clerk.

"Look here," inquired the farmer, in response, "what time am I goin' to get to see the town?"

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SCIENCE SIFTINGS

(By "VOLT.")

Remarkable Results of Sound Study.

A special message from Paris to the *Boston Pilot*, under date June 23, says:—

The honors recently bestowed upon the Abbe Rousselot, of whom it has been said in France that "he made deaf-mutes speak and cannot be silent," direct added attention to the number of Catholic scientists who have achieved remarkable things in special fields.

The accomplishments of the Abbe Rousselot have been remarkable in the extreme, some of them almost weird in their astonishing results. By his talents he performed a great service for his country during the great war, as well as doing remarkable things for deaf-mutes.

The fact that his country has rewarded the services he rendered to it during the war by appointing him to the chair of Experimental Phonetics in the College of France is an indication of the esteem in which he is held.

Abbe Rousselot has been referred to as "the priest who silenced cannon. His study of sounds by means of delicate instruments gave him during the war the power to locate the batteries of the enemy. In the summer of 1915 he was stationed at Fontainebleau, taking records on tambours or revolving drums of the wild confusion of sounds that reigned there. From the study of the tracings thus made, each of which represented a given sound, he calculated the intensity, the pitch, and the timbre of the latter.

With this data he was able to determine, by means of carefully worked out tables, not only the exact position but the calibre of every gun in the German batteries. There was something remarkable about the precision with which he could distinguish such sounds coming from various distances as that of the explosion of the charge or the sound-wave coming from the mouth of the gun, the whine of the projectile in the air, and the noise of the shell's explosion. Furthermore, this was done in the midst of multitudes of other noises.

He camped in the forest of Fontainebleau for days, and devoted his time, strength, and skill to France. From October, 1917, to November, 1918, he was engaged in making experiments on French submarines and in teaching their crews to detect their hidden German enemies.

His work for deaf-mutes was notably fruitful. Through his study of voice production and his analysis of the motions and changes of form of the lips, mouth, larynx, and nostrils, he was able to analyse speech into its elements that he could teach words and even sentences to children and adults, as well, who had been prevented from enunciating either vowels or consonants.

The Abbe is now 75 years of age.

Sun Bombs.

Sun bombs are not of the metallic kind, but consist of a highly heated and very light gas. Their favorite part of the sun is where a great deal of activity is taking place, as, for example, where groups of spots have appeared. This remarkable discovery was made by Dr. Ellerman, of the Mount Wilson Observatory, U.S.A., and he has described them as following one another like balls of a Roman candle, at intervals of 10 or 20 minutes. The bombs, apparently, come to the sun's surface during the tremendous uprush of gas which produces the sunspots, as generally they are to be seen on the fringe of the spots. An explosion of one of these gas bombs often occurs in precisely the same place.

The speed with which they rush to the surface is equalled by the violence with which they explode. Though they do not appear to be very large when viewed from the earth—a distance of about 93,000,000 miles—they must be of enormous dimensions, and their gaseous contents must add considerably to the clouds of incandescent gas which hover above big sunspots. They have been photographed, and are now recognised as an established feature of the sun's activity. Students of solar matters are looking forward with interest to the return of the sunspot period, so that they can study these extraordinary gas bombs more effectively.