

SSING PAG

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

August 28, Sunday.—Fifteenth Sunday after Pentecost.
 „ 29, Monday.—Beheading of St. John the Baptist.
 „ 30, St. Rose of Lima, Virgin.
 „ 31, Wednesday.—St. Raymond Nonnatus, Confessor.
 September 1, Thursday.—St. Giles, Abbot.
 „ 2, Friday.—St. Stephen, King and Confessor.
 „ 3, Saturday.—Of the B.V.M.

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RELIGION FIRST.

Our motto ought certainly to be "Religion First." We cannot afford to look on our religion as so many do to-day, as at best a mere department of life—at worst, as a mere side issue. We are living in a curious age. It is the age of opinion whose name is legion. Men are only certain of a few things. And one thing they are certain of, that religion—that is, dogmatic religion—is a thing of the past. That being so, it follows that the less thought or said about religious principles in the old Middle Ages sense the better. All is influx and reflux. Natural goodness is the only light left to go by. And it is by no means a steady light; rather, when one comes to think of it—a flickering, feeble flame, like the flame in an old lantern when the oil is running low.

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GRAINS OF GOLD

DANTE.

(From the Italian of Michelangelo.)

Living, from earth he plunged in the grim Pit;
 But when the one and the other Hell he had trod,
 Guided by the great thought, he rose to God;
 Then bore to us the flame that Truth had lit.
 Sole-shining star, whose vivid rays disclose
 Eternal mysteries to our blinded eyes!
 You won from the vile world the waiting prize
 Its hate on the heroic soul bestows.
 What Dante writ unread aside is thrust
 With his God-given aim; his folk ingrate
 From sanctuary only bar the Just.
 Would I were such a man! Born to his fate,
 For his harsh exile and unwavering trust
 I would surrender the world's happiest state.

—GEORGE NOBLE PLUNKETT.

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TO THOSE WHO SUFFER.

O suffering ones whose ways are ever clouded!
 Whose yearning eyes
 Uplooking, ever seek to pierce the shadow
 That darkly lies
 Above you, closing out the vision
 Of kindlier skies!
 Be faithful; yet the darkness of the night-time
 Shall pass away.
 "A little while," and through the sombre shadows
 The dawning grey
 Shall come, then clearer light, cloudless, unfading,
 Eternal Day.

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REFLECTIONS.

I awoke in Thee, and beheld Thee infinite.—St. Augustine.

Patience not only preserves what is good, but also repels what is evil.—St. Cyprian.

The Gospel of Christ is the one thing you need.—St. Clement of Alexandria.

Serve, love, and honor the Lord God with a pure heart and a sincere purpose, which is what He asks above all things.—St. Francis of Assisi.

Be thou anxious to lead a good life on earth, and all further anxieties leave to the mercy of God.—St. Hugh.

It is wrong to look to one's own good rather than seek the welfare of others. Whosoever overcomes himself, treads the world under foot.—St. Columban.



The Storyteller



WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXVII.—LORD DRUMSHAUGHLIN MAKES A RESOLUTION.

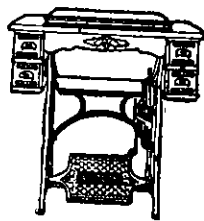
Miss Deborah Harman's epistle on the enormities of the picnic at Gougaun Barra followed Lady Drumshaughlin to a country house of the Marchioness of Asphodel at The Meads, in Primroseshire, where she was one of a large house-party assembled for the slaughter of the Marquis's pheasants. How Lady Drum came to be opening her letters in a pretty Louis Quinze room at the Meads, with the pink-like wolds and copses of a rural English shire unrolled like an ancient patent of nobility before her windows, is one of those mysteries of the great world which outsiders can only vaguely guess at. It is certain that Lady Asphodel, at this moment exchanging confidences with her husband in her boudoir, would have rung the bell and ordered Lady Drumshaughlin's carriage for the twelve o'clock train to King's Cross, and changed the most objectionable guest in the house into the Louis Quinze room in way of feminine irony, if she was at liberty to consult her own feelings. But what black slave seven hundred feet down in a coal mine is less at liberty than a great lady? and where is a great lady so little at liberty as in her own house? For some obscure reason, she invited the dark-skinned, dark-eyed woman to the house, and caressed her sufficiently in company. The chances are that young Lord Amaranth, who had taken to patronising Lady Drum, had given his mother to understand that he would not be of the Meads party if Lady Drum was ruled out; and the Marchioness, having reasons of her own for desiring to enchain her son in the quiet charms of Primroseshire, instead of seeing him entangling himself matrimonially with music-hall artistes, prize-fighting at Mile End, or gambling at Monte Carlo, had capitulated to his terms. Young Amaranth was a sad scamp; and all his mother's thoughts, and many of his father's, were devoted to reclaiming him. A fancy he had expressed for one of the American beauties of the season had offered the unfortunate Marchioness the first reasonable hope of rescuing him from the lake of fire and pitch which he was pleased to call life. Miss Ruysdael's satiny olive skin, blushing with modest self-satisfaction at its own loveliness—her soft dark eyes, tiny hands and feet, and lissom figure—her sincerity and fearlessness of speech, and withal the diamond neatness and sparkle of everything that rippled through the ivory and vermillion portals of her pretty mouth—carried all before them in the London drawing-rooms since that other *avis insolita*, the Wild Irish Girl, had flashed through them into space; and even Lord Amaranth, who was credibly informed that American women were creatures who lectured you by the hour through the nose on Woman's Rights, and probably spat on the carpet, was graciously pleased to pronounce the Knickerbocker Girl stunning. To his unhappy mother's dismay, however, Lord Amaranth having, under threat to take the next tidal train for Paris, obtained the addition of Lady Drumshaughlin to the shooting party at The Meads, would insist on devoting himself to that lady, who was old enough to be his mother, while he allowed the young men to flutter about the beautiful American with no more concern than if she were a hag of seventy and had a hump.

This little comedy, played on the poor Marchioness's own boards, she herself supplying all the appointments, did not, of course, escape the observation of the guests. The women would not be women if they did not temper their disgust of Lord Amaranth's infatuated flirtation with that old woman with a certain degree of indulgence in view of his neglect of the American heiress. High-born English women are wondrous fair. Who has ever seen the House of Lords on a great night without turning from the rickety mob of old fellows on the crimson cushions, to marvel at the beauty that rays down from the Peeresses' Galleries

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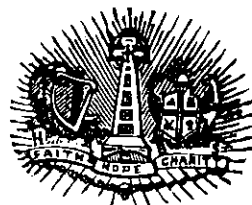
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overhead, more gracious than the *frou-frou* of their silks, and more splendid than the dazzle of their diamonds. The real power of the Second Estate of the British Realm lies not in one House of Peers, but in 500 houses of Peeresses. Nevertheless, Lady Asphodel's women guests were given to confess to their own hearts that, for all their own brilliant loveliness—the perfection of delicacy with the perfection of health—they were outshone in one of their own shires by this fragile-looking American girl; not merely in piquancy of wit or style, for that they could easily have forgiven, but in that inborn repose of manner, which is supposed to run in the blood like prerogative. The elegance of a kingdom, where women are only pets, found itself overmatched by the unconscious reposefulness of a republic, where women are queens; and Miss Ruysdael was as much at home as a sunbeam, neither more or less. As the clever minx must, of course, be setting her cap at the young heir of Asphodel and all the more resolutely, that she affected to be as insensible to his existence as if he were one of the Cupids figured on the delicate porcelain tray which brought her afternoon tea; the general feminine circle marked, therefore, with a callous feline interest the neglect with which Lord Amaranth repaid her; and to her own amazement, Lady Drumshaughlin (who had never been able to make much progress among English women) found herself not only the object of the young moon-calf's idiotic attentions, but to some extent, the successful champion of European womanhood against the invasions of an upstart New World. The last thing that occurred to Lady Drumshaughlin was that she was paying any dangerous price for her singular success. She was even foolish enough to feel flattered.

Miss Deborah's angular note came as a most unwelcome intrusion. At first it so upset her temper that she made as if she would tear it to flitters; then she paused, and laid it down, and struck at it with her clenched fist; and then she began a quick, nervous pacing up and down the room, with an expression of face which she did not care to stop to contemplate in the mirror. It was, of course worrying beyond conception that that girl should be losing herself among those horrid creatures when she might be shaming Miss Ruysdael's waxen cheeks with her own dazzling beauty of morning-rose-color. The insolence of the agent's sister in intruding her intolerable condolences was still worse. But this was a hard, selfish woman, whom the news afflicted chiefly because of its bearing on her own fortunes. Something must be done promptly, it was clear. But her invitation to the Meads covered three weeks, only one of which had expired. If she went up to London to seek her husband, upon what pretext was she to get back? Mabel had unfeelingly deserted her just as her aid seemed indispensable to her mother's safe establishment in society; had preferred to follow her own whimsical and irritating worship of that boy; and left her mother to struggle as best she might up that awful gilded staircase where so many a stout-hearted aspirant faints under the silent stare of the Medusa-heads of feminine cruelty and insular prejudice which mount guard there. She had got the better of the Medusa. She had her foot planted on the highest stair—installed in one of the haughtiest houses in England, and no inconsiderable personage in the little drama there enacting. It was all too novel in her shaded life not to be intoxicating, dangerously intoxicating.

She was not going to leave her ground of vantage. She resolved to send Miss Harman's letter to her husband by post. She inclosed it with a few trebly underlined words of her own, saying: "This is dreadful. Something ought to be done at once. You know Mabel and Ireland, and can best decide what."

The letter found Lord Drumshaughlin the following morning in his apartments in a demure bachelor's club in Sackville Street, Picadilly. Towzled, unshaved, in an untidy dressing-gown, and presenting altogether the male counterfeit presentment of an elderly lady with her hair in curl-papers, he was stamping up and down in a state of great preturbation. His mail had been particularly disagreeable. One letter in especial, which lay among the breakfast things, with a clumsily-scribbled cheque, seemed to worry him. We have only to turn over the letter to

sympathise with the unfortunate peer's perturbation. It bore the address, "The Roses, Glengarriff," embossed in a staring carmine-colored plaster overhead, and was intended to be a handsome expression of gratitude from the new Justice of the Peace; but, alas for his intentions! if Humphrey Dargan had been a mediaeval torturer working the iron boot, he could not have given Lord Drumshaughlin's gouty toes a more excruciating twist in every sentence. "I am sure," he added, after many profuse expressions of eternal indebtedness, recorded in a hand that could scarcely have been less impressive if it had been the work of an inky caterpillar raised to the judicial bench, "I am sure your lordship will not think it too presumptuous in an humble man like yours to command, if I venture to offer some substantial proof of my undying appreciation of your lordship's kindness, in the shape of the enclosed small cheque for 500*l.* (five hundred pounds), knowing, as circumstances of a business character have confidenshally brought to my knowledge, that your lordship's private manes are not at all times commensurate with the requirements of your noble station and of your own generous heart." Then, as if all the flowery resources of the Roses were exhausted in this burst of high-flown eloquence, the new Justice of the Peace added in a P.S.—"Nobody is any the wiser of this except Mrs. D., whose idea it was. If your lordship was really pressed, I would not mind making it a thousand as a little matter strictly between your lordship and myself. P.P.S.—I am open to any reasonable offer as to interest on the morgidge.—H.D."

"Heaven, and earth, and hell, have I come to that?" roared Ralph Westropp, assailing his two sidelocks together with a wrench that threatened to be their last. "'Twasn't enough to have to raise this—thing to the commission—to defile the name of gentleman by giving him the right to it—but he must actually take to patronise me—subsidise me—pity me, by God!—And isn't he quite right? Would it be so much worse, if I slipped that cheque into my pocket!—if I sent him a hint to "make it a thousand?" Would I have been so sure of myself if he had done the thing with less clumsy brutality—with less vile spelling? And I was once Ralph Westropp. This broken, abandoned, disreputable old man, whom this creepy beetle of a money-lender tips as he might tip the housekeeper at my castle! O my God!—if there is such a being as the God of my young days still left in this infernal upstart world!"

He strode up and down again—in a less savage temper now—in a more whipt and conscience-stricken one—haggard wrinkles ploughing up his face to the eyes—his handsome form bent and twisted as in an ague—the whole man so dethroned and ruinous-looking, it seemed as if you could see the grey of the undyed roots of his hair visibly spreading and freezing up the dye before it. They say a drowning man sees his whole life pass in procession before him in one suffocating instant. Humphrey Dargan's well-intended communication brought a perfect ocean of degradation tumbling and surging in Ralph Westropp's ears, and with the suffocating feeling came the awful flash light over his selfish, worthless, bankrupt life:—a great station in his own country shamefully deserted—a vast estate dissipated—a youth of wit and beauty withered into unlovely, dyed, and patched old age—a home crammed with skeletons and besieged with duns—a life whose public aspect was summarised in the gombeen-man's bribe, and its private aspect in the gossamer three-cornered note which was breathing out its perfume alongside the money-lender's letter on the breakfast table. A bitter, bitter retrospect it was of a proud, bright, wilful sprit for ever on the wing from the cold native climes of duty to the tropic lands of indolence and pleasure, without country, without object, without inspiring love to direct its flight—a life spent in evading moral and financial creditors alike—a life opening in broad, generous, sun-gilt sweeps of landscape, and closing in inglorious foetid quagmires of self-indulgence. It was while this dark company of spectres, all claiming to be his own property, were gibbering past him, a sort of field-day of a reviewing general in the infernal shades, that Lady Drumshaughlin's note with Deborah Harman's letter was delivered to him. He read the note and the epistle it contained with singular calmness. There was even a tranquil nobility about his air that impressed his servant Mundle more than a volley of oaths. Deborah's news com-

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pleted his decision. When he had finished the reading he rose, took Dargan's letter and cheque between his fingers, as if the touch of them burnt into his blood, and put them in the fire, where he watched them blacken and crumple like damned souls in the heart of it. Then he gave one indecisive glance at the pretty three-cornered missive, and flung that into the blaze, too. The flimsy little note fluttered like a frightened dainty thing towards the flame, but evaded it and effected a trembling escape into the fender. Lord Drumshaughlin dragged it pitilessly forth, and cast it back into the jaws of the fire, and this time with his boot pressed it to its fate until the poor little pink wings were ashes. Then he strode to his dressing-room. He reappeared after an incredibly brief interval neatly dressed, but for the first time his grey hairs were left to proclaim themselves in all their greyness; there was not even any suggestion of mysterious pomades about the yellow furrowed cheeks; and from loose appearances about the chest it was plain that the arrangements, whatever they were, that made Ralph Westropp's juvenile figure the wonder of old clubmen had been discarded.

(To be continued.)

THE AMERICAN COMMISSION ON CONDITIONS IN IRELAND

INTERIM REPORT

(Continued from last week.)

CHAPTER IV

The British Campaign in Ireland

Killings.—According to lists compiled by the Irish Republican Government and submitted to us, over 200 unarmed Irish civilians were killed by the military and "police" during 1920 alone. This number does not include persons killed in skirmishes or battles between English and Irish armed forces, or in indiscriminate firing. According to the Irish Republican figures the list includes six women, twelve children, ten old men, and two priests. The increase in the killings over those of the past few years is startling. For 1919 eight similar killings were recorded, for 1918, six, and for 1917, seven.

We cannot vouch for the exactness of these figures, but we have direct testimony describing the killing of MacCurtain, Walsh, Buckley, Quirk, and the boy at the Galway railway station; of ten men, one woman, and three children at Croke Park; and of others. In addition, statements made before us indicate that when local disturbances (not military battles) and general shooting-up of towns are added to the category, the tally of civilians violently brought to an end in 1920 runs into many hundreds. Miss Signe Toksvig testified that figures published in Belfast for the month of August alone showed fifty-six persons killed in that one city as the result of local disturbances. We shall cite from the testimony as few instances as are necessary to elucidate it, selecting them not for their ghastliness but for their instructiveness.

John A. Lynch in Dublin.—The Rev. Dr. Cotter was in Dublin when John A. Lynch, a Republican Councilman and Registrar of Courts, was shot in the Exchange Hotel (September 21, 1920). He investigated the tragedy:

"Six soldiers came to the door of the hotel at two o'clock in the morning, asked to see the register, looked for a name, and went to room number six. They left. Nobody heard any sound. And some half-hour or so afterwards two policemen came and knocked at the hotel and said to the night clerk: 'We are going to guard room number six, where a man lies dying. The military told us to come here.' All the next day they stood guard at that room, and did not even admit the proprietor of the hotel into that room. They supposed the man was dying. He was shot in the throat. The military held the inquest."

Thomas Dwyer of Ragg.—In the village of Ragg, Thomas Dwyer, known as a Republican, was shot at his own door, January 21, 1920. Councillor Morgan testified:

"A knock came at the door and his sister, a married lady, opened the door, and they demanded her brother. She said he was upstairs. He came down with a candle

in his hand. Two shots were fired and he fell. A man at the door said: 'I think I will finish him.' And he fired another shot into him. The verdict in that case was 'Wilful murder against the members of the Royal Irish Constabulary.'"

In each of these cases the assassination of a particular person seems to have been sought. If any trial preceded the assassination, the accused was absent from it.

The identity of the victim was established in the first case by occupancy of a room. The uncertainty of such methods of identification is emphasised by the deaths of James McCarthy and Patrick Lynch.

James McCarthy of Thurles.—Dennis Morgan, Chairman of the Urban Council of the agricultural town of Thurles* in Tipperary, told of several killings in the neighborhood during the past year. Here is one incident:

"A member of the Urban Council named McCarthy was very prominent in demanding an inquiry into the shooting up of the town. At the Urban Council he put forward a resolution that some inquiry be held as to the importance of the damage done and everything else in the shooting up of the town. This chap got a letter informing him that if he came up Pryor Street in the direction of the barracks they would give him all the information he wanted. Naturally, he did not move. A few nights afterward, after the family was in bed—they live off the Liberty Square—the family was in bed about two o'clock in the morning. A knocking came at the door and they asked who was there, and they said they were looking for one McCarthy. The member of the Urban Council is Michael McCarthy. The brother, a lad named James, who never takes part in public life in any way, simply a chap who is fond of going around with dogs and sporting, he said he would go down and answer the door. As he answered the door the men asked him what was his name. Immediately two shots were fired, and he fell back dead in the hall. The men wore police uniforms."

Patrick Lynch of Hospital.—Rev. Michael M. English of Whitehall, Montana, testified to a killing he investigated in the town of Hospital, County Limerick:

"On the morning of Sunday, August 15, I went to the town of Hospital. Upon the previous night a number of soldiers had entered the house of Patrick Lynch, a harness maker, a single man forty years of age, living with his two sisters and a blind father. These soldiers had entered his house at eleven-thirty, Sunday night, while they were on their knees saying the rosary. The first asked Lynch to come along. He said: 'Just a minute until I get my cap.' They said: 'You will not need your cap in the place you are going.' They took him about 100 yards to a place called the Fair Green, the village square. And then they shot him. There were about four wounds in his head. His body was badly battered."

Lynch was not connected with the Republican movement, and it was reported in the village that he had been mistaken for some other man of the same name. A statement was made public by the police to the effect that he had been shot by forces of the Crown while attempting to escape. Father English attended the inquest and testified to us that no evidence to this effect was presented.

Other instances of analogous mistakes leading to vicarious sacrifice were presented to the Commission.

These killings would seem to take place indifferently, sometimes in the presence of the family, sometimes more remotely. We would be glad to think that the latter are governed more by the dictates of humanity than other considerations.

There was no allegation of crime made against any of these deceased, so far as the testimony reveals. John A. Lynch was a member of the legal department of the Government of the Irish Republic. Thomas Dwyer was a recognised Republican; Patrick Lynch was mistaken for a Republican namesake. None of them was alleged to have done any injury to the Imperial British forces, or to have held a position of authority in the Irish Republic such as to make him in any sense personally responsible for the direction of activities against the Imperial British forces.

The deceased James McCarthy was the brother of a

*Thurles was partly destroyed January 20, 1920, following the killing of a policeman in the town.

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Hunchback Boy.—Mrs. King, of Ironton, Ohio, talked in Bantry with the mother of a hunchback youth who had been killed in his home a few nights before (August, 1920). The woman had two sons, one a Volunteer, who was "on the run."

"There were no lights at night on the streets of Bantry, and the 'Black-and-Tans' or the R.I.C.—they are disguised so that one could not tell to which body they belonged—they knocked at the door. She answered the knock with a candle in her hand. The soldiers knocked the candle from her, using an electric light to light them up the stairs. The Volunteer boy was not at home. The little hunchback boy ran from his own room into his brother's room. The mother rushed up the stairs after them, and was in sight of the tragedy when it occurred. 'My boy's hands were raised in prayer,' she said. 'They shot him through his uplifted hands.'"

Having accomplished such a murder, the soldiers or police disappeared. Their individual identity was not established; and they were under no necessity to justify the killing. Their motive can be inferred only from the character and political connections of the intended victim. But cases have been presented to us in which specific individuals of Republican affiliations, having been sought and found by the Imperial forces, were slain not in their homes but while in custody. The case of Patrick Lynch, of Hospital, would appear to indicate that the killing of an untried prisoner in Ireland may require and evoke an explanation.

Le de Fuga

"Shot trying to Escape".—Lord Mayor O'Callaghan testified that "this practice of shooting men while prisoners and then alleging that they were shot in an effort to escape" had become much more frequent since the coroners' inquests had been done away with by British authority.

Buckley Brothers.—A case to point is that of the Buckley brothers, two young Republicans of Midleton, County Cork, arrested together on August 27, 1920. Mrs. Michael Mohan, of Corona, New York, testified that she saw them removed from the barracks in Midleton, handcuffed, in a lorry, accompanied by soldiers. When they reached Cork in that lorry both brothers had been shot and one of them was dying. Here is the sworn deposition of the surviving brother, as presented to the Commission by Lord Mayor O'Callaghan:

"On Friday morning, August 27, 1920, at the hour of 1 a.m., I was awakened by very loud knocking at the door. My brother Sean and myself were sleeping in the one room; we got up and dressed, then came downstairs. My father had come down before us and had the door opened. Two policemen, one of whom was Constable Clancy, of Midleton police barracks, and a Cameron officer, entered. About twenty-five Cameron soldiers who accompanied them surrounded the house outside.

"A thorough search of the house was proceeded with for about an hour and ten minutes by the officers and a sergeant of the Camerons. The officer then placed my brother and myself under arrest, without charging us with any offence. We were taken on foot by the entire party to the military headquarters at Midleton, which is occupied by Camerons. We were handcuffed there and left in the guardroom until evening, when we were removed about 6 p.m. During the interval we were at the military barracks the handcuffs were kept on us for ten hours, but our treatment otherwise while in the barracks was quite normal.

"At 6 p.m. we were placed in a military motor-lorry in charge of a Cameron officer, and about ten Cameron soldiers, and the lorry proceeded along the main road leading to Cork. We were both handcuffed separately and were sitting on the floor of the lorry. I was at the rear of the lorry and my brother Sean was at the front, both of us facing in the direction from which we had come. About half a mile outside the town I heard my brother cry out, and immediately a sharp revolver shot rang out. The shout from my brother was in all probability occasioned by his seeing his assailant levelling the revolver

at him. A second shot followed almost instantly, and I fell in the lorry, shot through the right shoulder. I gave no provocation whatsoever for this shot, and my brother gave none either. We were both sitting quite still, and were making no effort to escape, as is alleged by the military.

"An hour and a-half later we were both admitted to the military hospital, Victoria Barracks, Cork. During our journey to Cork, the military left us lying in the lorry and never approached us to ascertain the extent of our injuries or to succor us in any way; neither did they speak—even among themselves—after firing the shots, until we reached the hospital. As my brother uttered no sound during the journey to Cork, I believe he was unconscious all the time. I suffered great agony from the wound in my shoulder, but did not speak."

"When we reached the hospital we were placed in a ward and our wounds attended to. My brother died almost immediately on being admitted.

"On November 10, 1920, I was released from the hospital without any charge being preferred against me, or being tried in any way. My right arm from the elbow down is still lifeless, and I am unable to move my fingers."

If a charge existed against the deceased, he was not tried for it and it was not mentioned. He was a Republican; it would appear to us that he was murdered without provocation by soldiers wearing his Majesty's uniform while he was unarmed and handcuffed in a vehicle in the custody of an officer of His Majesty's Cameron Highlanders.

Miss Louie Bennett testified to another application of this *Ley de Fuga*, and several more instances were presented to us. It would seem that "Shot trying to escape" is sometimes used officially to connote the assassination of an Irish citizen, an unarmed prisoner of the Imperial British forces.

"Refusal to Halt."—The "refusal to halt" variant of this *Ley de Fuga* was called to our attention in the depositions from Patrick Nunan, a farmer at Buttevant, Co. Cork, and his son Patrick, jun., the latter shot by soldiers in a raid on their home, September 28, 1920. The young man was out until late that evening, getting in some hay, and when he returned the raid was already in progress. The father deposed:

"Then I heard the order of 'Hands up!' and I saw my son coming in the door with his hands above his head. The soldiers gathered about him, and before putting any question to him, one hit him with the butt-end of the rifle, while others hit him with their fists about the face. They searched him, and then they asked him his name, and he said: 'Paddy Nunan.' They stopped when they heard his name. He went from the kitchen to the bedroom, and sat down on the bed beside his mother. He was not there more than two minutes when the soldier who had already threatened me said: 'Take that young fellow outside the door and shoot him!' This order was hardly given when three or four others approached him and told him to come on. I was in the room at the time this order was given, and when they were leading him out I attempted to follow, but was told to remain where I was. He was not far from the door when I heard the reports of shots."

At this point the son's deposition takes up the narrative:

"When I went outside the door I was shot in the right hand. The soldiers were standing around in a semi-circle, and I had walked only five or six yards from the door when I received several shots in the back and front of my body. I fell forward on my face and hands. I was then hit on the jaw with something hard. They turned me over on my back, and opened my coat and waistcoat. One of them said: 'We needn't bother with him any more.' They then went away, and my father and family came to me and I was carried in home."

Mr. Nunan, sen., further deposed that when the shooting occurred some soldiers who were searching the house called out: "Oh, King, we are in the wrong house." They then departed. Patrick, jun., included in his deposition a report issued from military headquarters stating that

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Send a brick (5/-) to-day for St. Patrick's Church, Raetihi. All donations acknowledged in the *Tablet*.
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The Defence Department of New Zealand has decided to adopt the "Dennis" Motor Lorry. Transport Officers say that in France the "Dennis" proved first for reliability.—The New Zealand Express Co., Ltd.

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AN APPEAL FROM THE BACKBLOCKS

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

Subscriptions may be sent to the undersigned—Presbytery, Riverton—and will be acknowledged in the *Tablet*.

(Rev.) D. P. BUCKLEY.

[A CARD.]

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he was shot for refusing to obey the command of "Halt!"* from soldiers already under fire, and that he was found in possession of ammunition. The deponent swears this statement is untrue.

* Sir Hamar Greenwood stated: "In reference to the Dublin affair, I have received a telegraphic report to the effect that on Saturday evening, at about a quarter past five, two military lorries were passing down Charlemont Street, near Charlemont Avenue, in Dublin, when a group of five or six young men was observed to run away. They were ordered to halt, and on failing to do so three shots were fired. I deeply regret to have to say that, as a result of the firing, a young girl named Annie O'Neill, aged eight years, was killed, and another girl, named Teresa Kavanagh, was slightly wounded. The loss of this young innocent life is deplorable, but I hope the House will agree with me in the view that the responsibility does not rest upon the soldiers."

Lord Henry Cavendish-Bentinck: Is it the practice to fire on men who are running away?

Sir Hamar Greenwood: Men who are ordered to halt and do not halt are fired at.—November 15, 1920. Parliamentary Debates, House of Commons, Series V., Session 1920, vol. 134, col. 1506.)

(To be continued.)

OBITUARY

MR. WILLIAM EARL, TIMARU.

There passed away recently at his residence, Timaru, another of the fast diminishing band of pioneers of Canterbury in the person of Mr. William Earl. The deceased, who had reached the ripe age of 84 years, was born in Co. Wexford, Ireland, and left there for Australia in 1863, landing at Melbourne, and finding his way to the gold-fields in Otago and the West Coast of New Zealand. Tiring of mining life, he, with his brother, the late Mr. J. Earl, took up land at Kakahu, and afterwards took up a farm on his own account in the same district. About 17 years ago he sold out and bought another property at Otaio, which he successfully farmed until about six years ago, when he retired, and has since resided in Timaru. He leaves a grown-up family of six daughters and three sons. The late Mr. Earl took no prominent part in public life, but was ever ready to assist the poor and those in need. He was greatly interested in the breeding of Clydesdale horses, being at one time a successful exhibitor in the show ring. At the time of his death he was a member of the Timaru A. and P. Association and of the South Canterbury Jockey Club. The interment took place in the Geraldine Cemetery, the funeral being very largely attended. Rev. Father Hurley (Timaru) attended the deceased during his last illness, and, with Rev. Father O'Connor (Geraldine), officiated at the graveside.—R.I.P.

MRS. M. J. BROOKES, WELLINGTON.

The many friends of Mr. M. J. Brookes, general manager of the Bristol Company's interests in the North Island, will regret to learn of the death of his much-respected wife, which took place at her residence, Wellington, on Sunday, the 7th inst. The deceased (writes a correspondent) was well known to a very large circle of friends in Wellington, and during her life time she had endeared herself to all who came in contact with her. By her kindly disposition, her happy nature, and, above all her true Christian charity, she was loved and respected by all sections of people in this community. During her last illness she was attended by the devoted priests and Sisters of the Basilica parish, and received the full consolations of our Holy Church, the Sacraments for the dying being administered by Father Smyth, S.M. The funeral, although of a private nature, was most impressive. While a Requiem Mass was being offered for the repose of the soul of deceased, the children of the Convent and Marist Brothers' Schools assembled in the Basilica, and music of an appropriate nature was rendered by their respective choirs. At the conclusion of the Mass the last blessing was given, and the impressive "Dead March" from "Saul" was played by Father Schaeffer. Father Smyth, assisted by Father Moloney (an old Dunedin friend of the family), officiated

at the interment. The late Mrs. Brookes is survived by her husband and one son, to whom the sincere sympathy of many people in the Dominion is extended.—R.I.P.

RIGHT REV. MONSIGNOR WALSH: TRIBUTE TO HIS LIFE AND WORK

Notwithstanding the bad weather a very large number of people of all classes and denominations gathered in the Theatre Royal the other evening to pay a tribute to the Right Rev. Mgr. Walshe on the occasion of his recent retirement from active duties after over fifty-four years as Parish Priest of Westport and its extensive district. An Overture by the Westport Orchestral Society opened the proceedings, Miss B. Doyle, L.A.B., presiding at the piano. The mayor (Mr. J. Menzies), who presided, said he felt greatly honored to be present to show his appreciation of the Right Rev. Mgr. Walshe for the very good work he had done in the district. He wished Monsignor good health, and long life and hoped he would get the rest he had so well earned. (Applause.) The Mayor read a large number of apologies for absence and good wishes from former parishoners of the Monsignor all over the Dominion, including Right Rev. Mgr. Ormond, D.D., of Auckland, and Rev. Father Carmine of Lower Hutt, both former residents of Westport, and also from a large number of other clergy. A choice musical programme was rendered, the performers being as follows:—Westport Orchestral Society, Mr. F. Calton, Miss B. Doyle, L.A.B., Misses Finerty and Phillips, Miss McPadden, Miss Lock, Mrs. Carmine, Mr. J. Comerford, and Miss O. Taylor, and at its conclusion an illuminated address was read by Mr. P. A. Carmine and presented to the Monsignor. The illuminated address was most artistically embossed by the Sisters of the Convent, reflecting credit on their artistic conception and skilful execution. At the head was a photo of Monsignor Walshe, while it also bore photos of St. Canice's Church, a view of the sanctuary, the Convent of Mercy, the presbytery, and also one of old St. Canice's, which was erected in the early days.

Mr. H. Moran, one of the old school, related some of the hardships under which Monsignor had carried out his early duties in the parish extending from Brighton to Karaman. No one ever heard any complaints of the way in which he discharged his onerous duties. He wished Monsignor long life and happiness and that he would live to see the Sinn Fein flag flying over Ireland. (Applause.)

JUBILEE DAY AT SACRED HEART CONVENT, LOWER HUTT.

The Feast of the Assumption was a red-letter day at the Sacred Heart Convent, Lower Hutt. It was the occasion of the diamond jubilee of the foundation of the Order of the Sisters of the Mission. Solemn High Mass was celebrated at 9 o'clock in the convent chapel at which the Mission Sisters from Petone and many guests attended. Rev. Father O'Donnell (Buckle Street) was celebrant, Rev. Father Griffin (Kilbirnie (deacon), Rev. Father McDairmaid (Buckle Street) subdeacon, and Rev. Father Carmine (Lower Hutt) master of ceremonies. A feature of the occasion was the sermon preached by Rev. Father Hannigan, C.S.S.R., who, taking for his text, "Where shall I find a valiant woman?" described the valor and heroism of the noble Rev. Mother Foundress, and applied it to the Sisters who were to-day walking in her footsteps and carrying on the work she so nobly and so bravely commenced. He eulogised the work of the Sisters in the cause of Christ, and said that as surely as they now are suffering calumny, and said that as surely as they later partake of His glorious resurrection. The pupils' choir gave an excellent rendering of "Petit Misso Solennele" by Luigi Bordese. The Offertory being "Ave Maria," Gounod in "G."

At the jubilee dinner tendered to the priests there were also present Rev. Father Quealy, P.P., Petone, and Rev. Father Duffy, C.S.S.R. Very Rev. Dean Lane was unavoidably absent ministering to the wants of his scattered flock. In the afternoon the pupils entertained the guests with a most enjoyable concert. Then Benediction was given by Rev. Father O'Donnell, and the happy jubilee day was ended.

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ANSWERS TO CORRESPONDENTS

To SEVERAL CORRESPONDENTS.—Times are very serious and paper is very scarce. Our natural benevolence is hampered by those two conditions. Thus it is that many specimens of exquisite prose and verse that reach us never get any farther. Please remember that we often have to make a supreme act of self-denial in not publishing for the public your admirable contributions which are not generally interesting only because the public is not yet educated sufficiently to appreciate them.

To REGULAR CORRESPONDENTS.—Verb. sap. here too. We know that like ourselves you often write out of sheer good nature items that can possibly have no general interest. Unfortunately such philanthropy does not pay and the *Tablet* is a business proposition, as we are at times rudely reminded by prosaic directors. May we ask you with due deference to your superior judgment not to send in notes concerning events of everyday occurrence, and not to expatiate on matters that are already known to most people. For instance, where's the use saying that Father Gilhooly or Father von Nicht Rauchen preached an eloquent and impressive sermon when we all know they never preach anything else? It might be well to remember that while some of the clergy love a little limelight there are others so modest that if it appeared in print that they spent a week in August or November in Christchurch they would be consumed with as holy an anger as is compatible with the text: *Inscimini et nolite peccare*. Knowing that she is so deeply rooted in humility that a compliment will not worry her, we venture to suggest that our Wanganui correspondent's taste and judgment are worthy of universal imitation.

To SUBSCRIBERS.—The editor has taken on the job of looking after the Irish Relief Fund. It takes more time and trouble than one might think. It takes twice as much of both because people will not go to the trouble of writing their names distinctly. Consequently when we enter a subscription from a person who after long study we decide must be Herr von Heissenson, we get a letter from Henry Hennessy asking why we did not acknowledge what he sent in. That means going back patiently over back numbers and saying long prayers for Henry and finally writing to tell him that we mistook him for a Prussian nobleman owing to being unable through lack of education to read his beautiful Italian script. Please note and remember for future occasions as our stock of prayers is nearly exhausted now.

HELIGOLAND.—(1) Your suggestion that Mr. Massey should on his return open a class in Christian politeness for Members of Parliament is a good one. But there is an old saying about a silk purse and a sow's ear. (2) The issue of copies of the penny catechism to the same gentlemen (the word means nothing now) might be advisable. As far as we know they do not know the Ten Commandments, and we doubt if one of them could tell what he was created for. (3) Greenwood and Lloyd George confound the evasive answer with the plain lie. An evasive answer need not be a lie. It is simply a weapon of defence against impertinent persons who ask you what you had for breakfast and whether you paid your tailor's bills. Sometimes evasive answers sound like what Mr. Dooley's father said when he hit his finger with the hammer. And we are sure the recording angel makes due allowance for the circumstances, as he did in the case of Uncle Toby.

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.

Those who wish to make the Retreat are requested to forward their names as soon as possible to the Rector of St. Bede's College, Christchurch.

BOOK NOTICES

The English Dominicans (1221-1921). London C.T.S.; 10 parts, 2d each.

Last week we reviewed Father Bede Jarrett's scholarly work on the English Dominicans. Now we have to hand ten C.T.S. publications contributed by such distinguished writers as Fathers Jarrett, Devas, Dix, Essex, Pope, and Gumbley, covering every phase of Dominican activity and scholarship during seven hundred years. It is an admirable series, and the only thing to regret about it is that it is not issued in one well-bound volume. No doubt the demand for the pamphlets will secure that result later on.

St. Paul a Papist, Rev. T. J. Agins, S.J. (London C.T.S.), is a useful study of the Pauline texts bearing on the papacy.

Psycho-Analysis and Christian Morality, by E. Boyd Barrett, S.J. (C.T.S.), is important regarding the new cult of Psycho-Analysis.

St. Jerome and the Holy Scripture. The Encyclical Letter of Pope Benedict XV. on the fifteenth centenary of the death of St. Jerome. Burns, Oates, Washbourne, Ltd., London; price 1s net.

Irish Readings, by A. M. and T. D. Sullivan (new edition, Gill, Dublin).

For many years nothing more than the writings of the two Sullivans helped to keep alive the spirit of nationality among the masses of the Irish people. The books they wrote ought never be permitted to die. It is good to see that there is still a demand for new editions. We note that Burns and Oates have recently published a new edition of another important book by the Sullivans—*Young Ireland*.

THE OLD APPLE WOMAN.

With her basket of apples comes Nora McHugh,
Wid her candies an' cakes an' wan thing an' another,
But the best thing she brings to commend her to you
Is the smile in her eyes that no trouble can smother.
An' the wit that's at home on the tip of her tongue
Has a freshness unknown to her candy and cake;
Though her wares had been stale since ould Nora was young
There is little complaint you'd be carin' to make.
Well I mind, on a day, I complained of a worm
That I found in an apple, near bitten in two.
"But suppose yo had bit it, an' where'd be the harm?"
For, shure this isn't Friday," said Nora McHugh.

O Nora McHugh, you've the blarneyin' twist in you,
Where is the anger could drame o' resistin' you?
Faix, we'll be sp'ilin' you,
Blind to the guile in you,
While there's a smile in you,
Nora McHugh.

It was Mistress De Vere, that's so proud of her name,
Fell to boastin' wan day of her kin in the peerage—
Though there's some of thim same, years ago whin they
came
To this glorious land, was contint wid the steerage—
An' she bragged of her ancestry, Norman an' Dane,
An' the like furrin ancients that's thought to be swell.
"Now, I hope," said ould Nora, "ye'll not think me vain,
Fur it's little I care for ancestry mesel';
But wid all o' your pedigree, ma'am, I believe
'Tis mesel' can go back a bit further than you,
Fur in me you perceive a descendant of Eve,
The first apple woman," said Nora McHugh.

O Nora McHugh, sich owdacious frivolity!
How can you dare to be jokin' the quality?
Still, we'll be sp'ilin' you,
Blind to the guile in you,
While there's a smile in you,
Nora McHugh.

I try my best to carry without much complaining and in a practical way, for my poor soul's sanctification, the long foreseen miseries of the disease, which, after all, is a providential agent to detach the heart from all earthly affection and prompts much the desire of a Christian soul to be united, the sooner the better—with Him who is its only life.—Father Damien (in one of his last letters).

Current Topics

The Self-Determination League

It ought not be necessary to say that the Self-Determination League was organised for the purpose of insisting that the Irish people shall have the right to choose their own form of government without any outside interference. This right is affirmed by Catholic theology; it was the basic principle of the American Declaration of Independence; it was proclaimed by the Pope during the war; it was reiterated by President Wilson; it was accepted by all the Allies. The Irish people claim only what is right, and what, during the war, their enemies confessed was right. Be it well understood that it is to support them in their fight for that right the League was formed. The League was not formed as a means of telling the Irish people what *we think* they ought to do, and those people who have any notion of that sort ought to get out of the League as soon as they can. We have heard during the past few days that certain Catholics are going around saying they have lost patience with the Irish people, and condemning de Valera for not being fool enough to accept Lloyd George's terms. They ought to remember that if they are fools it does not follow that the Irish people are obliged to be like them. Their attitude is based on ignorance and impertinence: ignorance of the true bearings of the question, and impertinence in assuming that they know better than the Irish people, clergy, and prelates what Ireland ought to accept.

Mr. Lee and Samoa

The Massey Muddlement at home is bad enough but in Samoa it is a holy terror. We have before us an article by a Samoan gentleman, written for a Sydney journal, and it tells Mr. Lee flatly that his wild assertions in defence of the administration of Samoa are not only untrue but an insult to the Samoans. The writer rubs in the tale of British breaches of faith, and of British neglect of native interests and even of native lives, and further emphasises what we published previously concerning the awful waste and inefficiency of New Zealand's representatives in the Islands. Besides the article in question we have a copy of a letter addressed to Mr. Lee by the Samoans, who tell him that while they consider meeting him would be only a waste of time, they think the British Government ought to intervene and kick out New Zealand as a rank failure. Here are a few extracts: "The Hon. E. P. Lee, Minister for External Affairs, N.Z.

"Sir,—On the occasion of your visit to Samoa we, the undersigned, wish to express our hopeless feeling with regard to the future of Samoa under New Zealand control. We recognise the futility of bringing our ideas as to the proper management of the group forward, as we have definitely decided that in future as in the past our suggestions and protests will only be ignored, although we are mostly people of from ten to forty years' experience in the Island affairs.

"We are enclosing herewith a table showing the progress made by Samoa, both in revenue and expenditure, and in the number of officials employed since 1915, and we would like to point out that since that time the population has decreased by about 25 per cent. . . . taxation has increased by over 100 per cent. for which we receive few extra necessary benefits. We need hardly advise you that the inhabitants, both European and native, are now more than ever disgusted with the state of affairs in Samoa."

The Minister is urged to do his best to stop the rot. The document ends:

"If this cannot be done we believe that you will be compelled to agree with our contention that considering the fact that it requires double the revenue and about two-and-a-half times the number of officials

to control a considerably reduced population, New Zealand's administration of Samoa has been a hopeless failure."

This suggests a nice problem: If a hundred Germans manage well 50,000 natives, how many New Zealanders can manage even badly half that number? *Answer*—Two and a half times as many.

Father Gilbert speaks for New Zealand

A letter from our friend Father Aubry, one of the best Irishmen ever born in France, brings us an account of the great Self-Determination meeting held in Trafalgar Square, London, on June 26. On the previous day a meeting at Clerkenwell had been raided by the police, and this incident instead of acting as a deterrent only brought larger and more enthusiastic crowds into the Square on the last Sunday of June. Father Gilbert, who from the first, when our supporters were few and when it was not fashionable to be a Sinn Féiner, upheld the cause in Wellington, received a most cordial welcome on being introduced to the meeting. Indeed, before they let him go he had to speak from the three platforms erected in the Square in order to reach the immense gathering. At the close of the proceedings a resolution proposed by Councillor Lee (Manchester) was adopted amid a scene of great enthusiasm. This motion protested against an alien government of force in Ireland, condemned the barbarous methods employed by that Government, demanded the withdrawal of the troops in Ireland, and the application of the principle of self-determination to Ireland. Further, it expressed admiration for the fight the people at home were making, and protested against the arrest of the president of the organisation, Councillor P. J. Kelly, as an attempt to impede the progress of a perfectly legal organisation.

The resolution was seconded by Mr. Barrington (Tyneside) and was supported by Father Gilbert (Wellington, New Zealand), Mr. McManus (Leeds), and Councillor Fox (Middlesbrough).

Alderman G. Mortimer (London) presided at No. 1 platform, at which Mr. Barry Egan (deputy Lord Mayor of Cork) was the principal speaker. Mr. Egan said that if he had anything to do with the situation created by Mr. Lloyd George's letter he would say to England: "If you are sincere you can prove your sincerity by your actions. Liberate the political prisoners, put an end to the torture and the murders, and let there be a cessation of hostilities. If you do that then you will do something to restore the shattered reputation you have gained by your miserable treatment of Ireland."

If England wanted peace, he continued, she could have it to-morrow. They in Ireland were ready for peace as they were ready to fight, but they would not tolerate any chicanery or trickery. Negotiations, if negotiations there were to be, would take place in the very near future. Ireland knew herself and knew her leaders, and they could leave it with the utmost trust to the leaders to carry on the negotiations as the Irish people would wish them to be carried on.

Speaking at No. 2 platform, Councillor Purcell (London), acting secretary of the I.S.D.L., reminded the Government that their outrages would not intimidate the Irish people in their righteous struggle for freedom.

NO COMPROMISE.

Professor Stockley, University College, Cork, said that the war which the Government was waging on the Irish people was perfectly unjustifiable, and entirely inconsistent with England's declarations in connection with the recent war. England's barbarous treatment of Ireland was bringing disgrace on the name of England throughout the world. It was causing friction in the Colonies. It was preventing an American alliance, and it was bringing English trade to a standstill.

Let England act according to her professions made during the war, and do in Ireland what had been done in the case of Belgium and Poland. Irishmen would accept no compromise over the grave of Terence MacSwiney. (Applause.)

THE VOICE OF NEW ZEALAND.

Father Gilbert, S.M. (Rector of St. Patrick's College, Wellington, New Zealand), who met with a great ovation, said that in New Zealand not only the Irish and Irish descendants, but people of all nationalities supported Ireland's right of self-determination. Last St. Patrick's Day, in Wellington, he had the pleasure of submitting a resolution almost in identical terms to the one moved that day, and it was forwarded to Mr. Massey, the Premier. That resolution was in Mr. Massey's pocket now, and he was asked to bring it before the Imperial Conference at present sitting in London. "I shall be anxious to see," said Father Gilbert, "if he acts up to his word."

Other speakers were Mr. Purcell (Tyneside), Ald. Scurr (Poplar), Mr. J. McManus (Leeds), Mr. H. Benson (Bradford), Mr. J. Harte (Liverpool), and Mr. P. D. O'Hart (London), etc.

The singing of "The Soldier's Song" brought the demonstration to a close.

Another Scourging for Elliott

Last week we referred in our "Topics" to Professor Pringle's condemnation of an unnamed parson whose bigotry called for special castigation. The Professor mentioned nobody by name, but the P.P.A. organiser took the remarks to himself and had the temerity to write to the press accusing Professor Pringle of misrepresenting him, and challenging a criticism based on the report of his (Elliott's) remarks in the P.P.A. organ, *The Sentinel*. It was another verification of the old adage, Whom the gods wish to destroy they first make mad. Elliott might have kept silence and escaped, but in his inconceivable ignorance he had the audacity to defy the Professor and to assert that he stood by his words as reported in the Auckland No-Popery weekly. His friend, Rev. Knowles Kempston, tried to excuse the defamer of the dead nun by saying the poor man must have been tired and it was not fair to attack him after a No-Popery campaign that had exhausted him. But Elliott scorned such a defence and gave Professor Pringle an opportunity to serve the public of New Zealand by administering to the itinerant disciple of Chiniquy and Maria Monk a castigation quite in keeping with any of the others that have been bestowed on this wretched bigot, whether by the returned soldier, Clements, by the magistrates, Messrs. Bishop and Frazer, or by the various Members of Parliament who went out of their way to brand as a low cad the parson whom Professor Pringle now exposes as a blatant and untruthful nuisance. The Professor's reply to the challenge is as follows:

Sir,—I gladly accept Mr. Howard Elliott's challenge to produce evidence of the numerous errors and misstatements of historical fact contained in his sermon on the League of Nations. It is certainly courageous of him to say that he is prepared to stand by the facts as he stated them on that occasion. Unfortunately, the facts will not stand by him.

First, Mr. Howard Elliott says—I quote from the *Sentinel* article—that "after the Napoleonic wars had devastated Europe, the Powers combined in what was called the Holy Alliance, to enforce a permanent peace." Rarely have so many errors been packed into one brief sentence. In the first place, does Mr. Elliott really mean the Holy Alliance or is he thinking of the Quadruple Alliance? The Holy Alliance was formed in the autumn of 1815; the Quadruple Alliance was formed at Chaumont in 1814. I do not care which alternative he selects. The former alliance included only the three autocratic States of Central and Eastern Europe—Prussia, Austria, and Russia. The latter, in addition to these Powers, included Great Britain. Neither alliance consisted of all the Powers of Europe. For this reason, among many others, neither of them is comparable to the League of Nations, which at present includes the vast majority of States, not only of Europe, but of the world, and which, in the intention of its framers, will ultimately include all the States of the world. Further, Great Britain was never a member of the Holy Alliance, as Mr. Elliott led his readers

(and hearers) to believe. Curiously enough, neither was the Papacy. The Pope at that time, Pius VII., "refused his adhesion to a league founded by a heretic and a Liberal." (Allison Phillips: *Modern Europe*, p. 18)—that is, by Alexander I., the Tsar of Russia. The Tsars of Russia, as Mr. Elliott apparently does not know, have never from the time of Vladimir I. been Roman Catholics. Nor was the Holy Alliance a league to enforce a permanent peace. In form it was a declaration of three absolutist monarchs of their intention to govern their kingdoms on Christian principles. In effect, it "had no real existence except as a noble ideal in the mind of Alexander I."

Secondly, Mr. Howard Elliott in the next sentence goes on to say "the conditions then were almost identical with those surrounding the formation of the present League." This sentence is delightfully obscure. If it is intended to compare the international situation in 1815 with the international situation in 1918, every observant man knows that, so far from being almost identical, they were radically different. If Mr. Howard Elliott's meaning is that the birth of the League has been attended with the same secrecy that surrounded the inception of the Holy Alliance, the statement is equally untrue. That the inevitable result of the war, if the Allies were successful, would be the formation of a League of Nations was clearly stated by responsible leaders of public opinion in every year from 1914 to 1918. For instance, to take only the authoritative utterances of British and American statesmen, such a policy was declared in set terms by the British Prime Minister in 1914, by Mr. Balfour in 1916, by Mr. Lloyd George in 1917, by President Wilson and by Mr. C. E. Hughes, the Republican candidate at the American Presidential election, in 1917. Again and again the formation of the League was put in the forefront of the Allied war aims. It was preceded by the fullest discussion in Parliament and in the press. There was no such secrecy about it as attended the launching of the Holy Alliance in 1815.

Again, Mr. Howard Elliott says that "the Holy Alliance under the dominance of the Vatican, wrought the greatest mischief for all time in international politics; occasioning, as it did the announcement of the Monroe policy by President Monroe, a policy which today accounts for the strange attitude of the American leaders in regard to international affairs." Again, we have an example of Mr. Howard Elliott's controversial methods. What was the "greatest mischief for all time in international politics?" Was it the Monroe Doctrine or was it the present strange attitude of American leaders? Mr. Elliott has cunningly framed this sentence so that it is capable of both interpretations. But I can scarcely believe that he is referring to the present attitude of America. For America has refused to join the League of Nations, and in Mr. Elliott's opinion the League of Nations is a curse and not a blessing. He must, therefore, mean that the Monroe Doctrine is the greatest mischief for all time. But the Monroe Doctrine kept the Catholic powers from having their own way in South America. Therefore, Mr. Elliott apparently believes that it was the greatest mischief for all time that the Catholic powers were kept from having their own way in South America which, as Euclid would say, is absurd. Whichever alternative he selects, he stands convicted of using words without any clear idea of what they mean.

And so I could go on. The whole article teems with absurdities, with false suggestions, and tricky innuendoes. For example, Mr. Elliott says that the Pope gave President Wilson a present valued at £8000. He would lead his readers to imply that this was a personal gift from the Pope to President Wilson. I ask, is it possible to treat a man seriously who would make such a suggestion? I have no references beside me to enable me to give your readers the exact facts regarding this transaction. Probably, the Pope gave Mr. Wilson a gift for Mr. Hoover's fund for the relief of destitution in Belgium or in Central Europe. I do not know. As I say, I have not the facts beside me. But I should as soon believe that the Pope gave Sir Robert Stout £8000 for university education in New Zealand or that he was subsidising Mr. Elliott's own

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organisation, as believe that he gave a personal gift to President Wilson. Has Mr. Howard Elliott ever heard of Mr. Wilson's record as Governor of New Jersey? No man, as your intelligent readers know full well, has done more in one day to put down corruption in politics than the ex-President. To suggest that he could be bribed by the Pope is a public scandal of the most intolerable kind.

Mr. Elliott makes great play with an article against the League of Nations written by a Mr. E. P. Hewitt, K.C., an English barrister, whom he calls a legal and constitutional expert. I, too, am an English barrister. For the last twelve years I have been in and out of the Temple in London almost every day, and I never heard of Mr. E. P. Hewitt. Certainly, to call him a legal and constitutional expert is to play with words. The *National Review*, in which the article appeared, is the organ of the most reactionary and militaristic party (fortunately a very small party) in England. I attach no weight to any article on the League of Nations coming from such a quarter. As all lawyers and jurists know, there is one outstanding constitutional and legal expert in England to-day. I mean Sir Frederick Pollock, K.C., whose writings and opinions are regarded with deference all over the world. I advise Mr. Howard Elliott to read his book on the League of Nations. Let him study, ponder, and reflect on one of Sir Frederick's concluding sentences: "And if they" (i.e., the people of England and of the world) "are cast down by the failure of the covenant to satisfy the whole world at once, or to realise in a few months the completion of tasks that former generations did not find it possible even to begin, let them take heart from the saying of Colbert, a great French man of affairs: '*Il ne faut jamais se mettre dans l'esprit que ce que l'on fait est parfait. Mais il faut toujours chercher à avancer pour approcher de la perfection, qu'on ne trouve jamais.*'"

One other point. Mr. Elliott complains that I distorted his meaning when I said that he denounced the League of Nations because in it we shall sit cheek by jowl with the representatives of Catholic States. Well, his exact words in this article are these: "It is a fact that the Vatican controls the league as at present constituted, since of the 41 members 24 at least are directly under the tutelage of the Papacy." I simply put these words before your readers, and ask them: "Did I do Mr. Elliott the smallest injustice when I said what I did in my speech?"

There are many other misrepresentations in this article which I could expose. But I am content to submit myself to the judgment of the public. Mr. Elliott is no doubt, as Mr. Knowles Kempton has suggested, a sincere man. So was James II. of England. So was Philip II. of Spain. But a man must have other qualities besides sincerity before he can become a safe guide or a real leader of public opinion. He must be a candid and careful controversialist: he must be broad-minded and statesmanlike in his utterances; he must sift his facts and be large-hearted and understand the point of view of his opponents. Judged by these and similar tests, Mr. Howard Elliott fails, and fails miserably.—I am, etc.,

—W. HENDERSON PRINGLE.

The University of Otago, August 15.

Cheap Reading Books

During the present month we are offering the following Books at cost price to *Tablet* readers:—"Life of St. Francis" (Shane Leslie); "St. Patrick's Purgatory" (Petrovits); "Devotion to the Sacred Heart" (Bainville); "Salvation Outside the Church" (Bainville); "From the Land of Dreams"; "Ireland, France, and Prussia" (Mitchel); "The Ways of War" (Kettle); "Constitutional History of Ireland" (McNeill); "The Threshold of Quiet"; "The Glamour of Dublin"; "Literature in Ireland"; "An Impeached Nation" (Right Rev. H. W. Cleary, D.D.); "The Church in New Zealand"; "Man's Great Concern: The Management of Life" (Hull); "That Arch-Liar Froude" (Hull); "The Spanish Armada" (Hull). Prices on application to the Manager, N.Z. *Tablet* Co., Dunedin.

DANTE ALIGHIERI CENTENARY

The following is the text of the Encyclical letter on Dante, addressed by the Pope "to Our beloved sons, professors and pupils of all Catholic Institutes of learning on the occasion of the sixth centenary of the death of Dante Alighieri."

"Beloved Sons: Greetings and Apostolic Benediction.

"Among the many and illustrious and talented men who are the pride of the Catholic Faith and who, besides in other fields, left particularly in that of literature and art the immortal fruits of their genius well deserving of recognition by religion and civilisation, supreme arises Dante Alighieri, of whose death the sixth centenary is on the eve of being celebrated. His singular greatness never was put in so strong a light as it is to-day when not only Italy, justly proud to have given birth to him, but all civilised nations, by means of special committees of learned men, prepare themselves to solemnise his memory, so that his sublime figure, the honor and glory of humanity, may be exalted by the whole world.

"We, therefore, in this universal concert of good men, must absolutely not fail to take part, but rather preside over it, because to the Church especially belongs the right to call Alighieri her own.

"And as, on the beginning of Our Pontificate, in a letter directed to the Archbishop of Ravenna, We made Ourselves the promoter of repairs to the temple near which the Poet's remains are resting, so now, almost as an inauguration of the cycle of the centenary festivities, We have deemed it opportune to address Our word to you all, beloved sons, who cultivate literature under the maternal vigilance of the Church to demonstrate even more clearly the close union of Dante with this Chair of Peter, and how the praises bestowed upon so distinguished a name, must necessarily in no small part, redound to the honor of the Catholic Church.

"And first of all, since the divine Poet, during his whole life, professed and exemplified the Catholic religion, We may say that it is according to his wishes, that this solemn commemoration be made, as it will be made, under the auspices of religion. As it will end in St. Francis in Ravenna, so let it begin in Florence, in his beautiful San Giovanni, to which, with intense nostalgia, the thoughts of the exile went back in the last years of his life when he desired to be crowned poet of this city of his baptism.

Disciple of St. Thomas Aquinas.

"Living in an age, which, collecting as an heritage from the ancients the most splendid fruits of doctrine and of philosophical and theological speculation, handed them down to posterity with the impression of the rigorous scholastic method, Dante, amidst the many currents of thought, which even then were diffused among the learned, became the disciple of that Prince of Schools, so illustrious for the angelic temper of his intellect, St. Thomas of Aquino. From him he drew almost all his philosophical and theological opinions, and while he neglected no branch of human knowledge, he drank eagerly at the sources of Holy Scripture and of the Fathers.

"Having thus learnt almost all the science of his time and being particularly nourished with Christian knowledge, when he prepared to write, he took from the very field of religion the immense and vital theme which he wanted to sing in verse. In this, if one must admire the prodigious scope and acuteness of his intellect, one must also recognise that he received from the divine Faith the strong impulse of inspiration, and that he could thus embellish his immortal poem with many gems of revealed truth, no less than with all the splendors of art. In fact, his Comedy, which deservedly was called Divine, even in its various symbolic fictions and in the remembrances of the life of mortals on earth, has the sole object of glorifying the justice and the providence of God who rules the world in time and in eternity, and chastises and rewards the actions of individuals and of human society.

"Therefore, in accordance with the divine revelation, in this poem shines the majesty of God One and Triune, the redemption of mankind effected by the Word of God made Man, the immense mercy and liberality of Mary

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Defender of Dogma.

"It is a wonder, the way in which, in all the three canticles, he knows how to intertwine these and other dogmas with sapient design. And if the progress of astronomic sciences showed afterwards that his conception of the world had no foundation, and that the spheres supposed by the ancients did not exist, since the nature, the number and the course of the stars and heavenly bodies are quite different from what they thought, the fundamental principle never failed, that the universe, whichever may be the order that sustains it in its parts, is work of the creating and preserving action of God Almighty, Who moves and rules everything, and whose glory 'shines in one place more and less elsewhere'; and this earth that we inhabit, although it is not the centre of the universe, as once it was believed, nevertheless was the theatre of the primitive happiness of our forefathers, and witness of the fatal fall as well as of the human redemption, effected by the passion and death of Jesus Christ.

"Therefore, the Divine Poet explained the three-formed life of the souls imagined by him, so as to illustrate, before the final judgement, the damnation of the wicked, the purgation of the good spirits, as well as the eternal happiness of the blessed, with a light that was derived from the Faith.

"Thus among the truths illustrated by Alighieri in the three books of his poem, as well as in his other works, we believe there are many that may serve as teaching to the men of the present time. That Christians owe the greatest reverence to the Sacred Scripture and that they must accept what is contained in it, Dante expressly affirms when he writes that 'although many are the writers of the divine word, He who dictates is One—God, who has designed to signify to us His pleasure by the pen of others.' (De Monarchia III, 4.) Magnificent expression of a great truth! Thus also, when he affirms that the Old and the New Testament, which are prescribed for ever as the Prophet says, contain spiritual teachings which transcend human reason, imparted by the Holy Ghost, who, through the Prophets and the sacred writers, by Jesus Christ co-eternal Son of God, and by His disciples, revealed the truth supernatural and necessary to us. (De Monarchia III, 3, 16.) And very justly he says regarding the future life 'he accepts for it the most true doctrine of Christ, which is Way, Truth, and Light; Way, because through it we go without hindrance to the happiness of that immortality; Truth, because it does not suffer any error; Light, because it illuminates us in the darkness of the world's ignorance.' (Convivio II, 9.)

"Scarcely less reverence does he show to those venerable principal councils at which no faithful Catholic doubts that Christ was present; and he holds in great esteem the writings of the Doctors, of Augustine and others, of whom, he who doubts that they were assisted by the Holy Ghost, never saw their fruits, or, if he saw them, never tasted of them. (De Monarchia, III, 3).

Respect for the Church.

"It is not necessary to recall the consideration in which Alighieri held the authority of the Catholic Church, and how he respected the power of the Roman Pontiff, as that on which every law and institution of the Catholic Church itself is founded. Hence the emphatic admonition to Christians: 'You have the old and the new Testament and the Pastor of the Church who guides you; let this be enough for your salvation.'

"He felt the evils of the Church, as if they were his own, and while he deplored and execrated all rebellion against her Supreme Chief, he thus wrote to the Italian Cardinals during the stay of the Popes in Avignon: 'We therefore, who confess the same Father and Son, the same God and Man, the same Virgin and Mother; we for whom it was said to him who was thrice interrogated on charity: "Go Peter and feed the sacred fold" we, who on Rome

(on that Rome, to which after the pomp of so many triumphs, Christ with words and acts confirmed the empire of universe, and which Peter and Paul, the Apostles of the peoples, consecrated with their own blood as apostolic see), are obliged with Jeremias, not complaining for the future but for the present, to weep as on a widow and derelict, we are sorely grieved in seeing her reduced in such a condition, no less than in contemplating the deplorable sores of the heresies. (Epistle III).

"For him the Roman Church is the most pious mother, the Bride of the Crucifix; and to Peter, the infallible judge of revealed truth, the most perfect submission is due on every matter of faith and morality. Therefore, although he believes that the authority of Emperor derives directly from God, he asserts, however, that this truth must not be so strictly understood, that the Roman Prince be not subject in any thing to the Roman Pontiff; because this mortal felicity, is in a certain way subordinate to the immortal felicity. (De Monarchia II, 16). Excellent, indeed, and wise principle, which, if it were still observed as it ought to be, would certainly bring to the States rich fruits of civil prosperity.

Man Battered by Fate.

"But, it will be said, he railed with insulting acrimony against the Sovereign Pontiffs of his time. It is true; but against those who differed from him in politics and whom he believed to be on the side of others who had driven him out of his own country. But one must pity a man, so battered by fate, if sometime, with ulcerated mind, he broke into invectives which exceeded all limits, and the more so, as, to exasperate his anger, false statements were artfully spread, as it often happens, by political adversaries, ever inclined to interpret malignantly every happening. On the other side, who can deny that in those times there was much to be blamed in the clergy, and a spirit so devoted to the Church as Dante's was, could not but be disgusted; and we know that other men, eminent for holiness, loudly reprovéd them.

"But although in his violent invectives he fell, rightly or wrongly on ecclesiastical personages, he never failed in the respect due to the Church and in 'the reverence to the Supreme Keys'; wherefore in his political work, he purposed to defend his own opinion with that obsequiousness that must be used by a son pious towards the mother, pious towards Christ, pious towards the Church, pious towards the Pastor, pious towards all those who profess the Christian religion, for the protection of truth. (De Monarchia III, 3).

"Therefore, having based on these strong religious principles all the structure of his poem, it is not to be wondered if in it a treasure of Catholic doctrine is to be found; that is to say, not only the essence of philosophy and of Christian theology, but also the compendium of the divine laws much must preside over the order and the administration of the States; because Alighieri was not a man, who, in order to enlarge his country or to gratify the princes, would assert that the State has the right of denying justice and right, which he well knew to be the chief foundation of all civil nations.

Poem that Made Converts.

"It is impossible, then, to express the intellectual enjoyment procured by the study of the Supreme Poet; but no less is the advantage that the student derives from it, of perfecting his artistic taste and kindling him with zeal for virtue; with the condition, however, that he be free from prejudices and open to the influence of truth. And while the number of Catholic poets who unite utility with pleasure is not small the singularity of Dante consists in this, that delighting the reader with the wonderful variety of imagery, the brilliant dazzle of colors, the grandiosity of expression and of thoughts, he entices him to the love of Christian wisdom; and nobody can forget that he openly declared that he composed his poem, to give everyone 'vital nourishment.' And, in fact we know, that even recently, some men, not contrary, but far apart from Jesus Christ, studying with love the Divine Comedy, through the grace of God, began first to admire the truth of the Catholic Faith, and at the end threw themselves enthusiastically into the arms of the Church.

Opportune Observance.

"What We have said already is sufficient to demonstrate how opportune it is that on the occasion of this universal centenary, everyone should intensify his own zeal to preserve the Faith, which so luminously revealed itself, if anyone, in Alighieri as supporter of culture and of art. Because in him not only the vastness of genius is to be admired, but also the greatness of the argument, which holy religion offered to his song. If the acuteness of his intellect was sharpened by the meditation and study on the masterpieces of the ancient classics, it was tempered even more strongly as we have said, by the writings of Doctors and Fathers, who gave to him the powerful wings on which he soared to wander in horizons much more wide than those enclosed in the narrow ambit of nature. Therefore, although divided from us by an interval of centuries, he still preserves the freshness of a poet of our times, and certainly he is much more modern than some recent poets, who exhume that paganism, which was swept away for ever by Christ triumphant on His Cross. The same piety breathes in Alighieri, that breathes in us, the same feelings, the same faith, and the same veils shade the truth that so exalts us, and which from heaven has come down to us.

Poet of Christian Ideals.

"This is his chief merit; to have been a Christian poet; to have sung in divine accents those Christian ideals which he passionately admired in all the splendor of their beauty, feeling them deeply, and living them. And those who dare to deny this glory to Dante and reduce the religious substratum of the Divine Comedy to a vague ideology, without any foundation of truth, disown in Dante what is his characteristic and the inspiration of all his other merit.

"And if Dante owes so much of his fame and greatness to the Catholic Faith, let this one example suffice, passing others in silence, to show how untrue it is that the homage of mind and heart to God, clips the wings of genius, when on the contrary, it spurs and elevates it; and how wrongly opposed to the progress of culture and refinement are those who want to banish from public instruction any idea of religion.

"Very deplorable is, indeed, the method reigning to-day, of educating the studious youth as if God did not exist, and without the smallest allusion to the supernatural. Because, although in some places the 'Sacred Poem' is not kept away from the schools, and is on the contrary included among these books that must be deeply studied, it does not, however, bring usually to young people that vital nourishment it is destined to produce, as, owing to the secular direction they have received, they are not disposed, as they ought to be, towards the truths of Faith.

Fruit of Dante's Centenary.

Would to God that this were the fruit of Dante's centenary; that in all places where literary teaching is imparted, the sublime Poet were held in the honor due to him, and that he himself were to the pupils teacher of Christian doctrine; he who had no other object in his poem than to raise the mortals from the state of misery (that is of sin) and to lead them to the state of happiness—that is, of divine grace.

"And you, beloved sons, who have the fortune to cultivate literature under the training of the Church, love and hold dear, as you do, this sublime Poet, whom We do not hesitate to proclaim the most eloquent singer of the Christian idea. The more you will profit from his study, the more your culture will rise, irradiated by the splendors of truth, and stronger and more profound will be your defence towards the Catholic Faith.

"As a pledge of the heavenly favors and as attestation of paternal benevolence, We impart to you all, beloved sons, with the effusion of Our heart, the Apostolic Benediction.

"Given in Rome, at St. Peter's, 30th April, 1921, seventh year of Our Pontificate.

"BENEDICTUS PP. XV."

THE END OF A BIGOT

"The Rev. S. J. Catts, elected Governor of Florida, 'to redeem the State' in 1916, on a sectarian and prohibition platform, is a fugitive from justice. He is indicted by a State jury for granting pardons on a cash basis. A federal jury indicts him for getting negroes out of prison, then working them on his farm as slaves, under 'peonage.'"

The above item, taken from an editorial in a San Francisco paper of May 20, will be of particular interest to New Zealand because of the similarity in the political rise of this gentleman Catts and a certain calumny-monger of New Zealand.

Catts was put forward many years ago by more important citizens, who wanted to utilize a sectarian cry against Catholics as a possible means of election by the sparse white population of Florida. This State, apart from its two famous winter resorts and their tourist-population, is unusually backward and little educated for an American State.

After a time, as men of his type invariably do, the desire for power and publicity made him resolve to be one of the masters instead of being simply their agent—their tool. He contested one election after another, always using his anti-Catholic cry and attacks on Catholic schools and "nunneries," combining with it a Prohibition plank which was popular in a State where blacks were many. Finally he became Governor, the goal at which he had aimed, and is known as the father of an act of legislation that empowered his minions to search convents at their own pleasure.

This brought out a storm of protest all over the south, not from Catholics only, nor from the illiterate descendants of the carpet-baggers who helped to put Catts in power, but from southern Protestant gentlemen of the old school, whose own womenfolk and friends had been educated at convents and who knew what angels of mercy the hospital nuns had been on the battlefields of the Civil War. So the Catts Act became practically inoperative, and the name of Catts synonymous with anti-Catholic bigotry and political narrowness.

To-day he stands exposed, as men of that type do sooner or later, in their true colors.

"WHO DO MEN SAY THAT THE SON OF MAN IS?"

Art Thou, the friend who walks with me,
The God who moulds the rose?
The child who played in Nazareth,
The weary God of Woes?

Art Thou, the helpless Christ hung high
In shame till Thou wert dead,
The God of Might whose power moves
The stars above my head?

My mother always laid me down
At eve to sleep with Thee,
And said 'twas Thou who bade the wind
Sing lullabies for me.

'Tis not Thy works in rose or star
That stir to faith this clod;
I need but learn Thy heart as Man
To know that Thou art God.

—JOHN B. KELLY.

"DOMINICAN STAR"

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

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 5.

Gold nuggets to the value of £75 and other valuable prizes are being offered in the art union in aid of the Grey Lynn Convent rebuilding fund. On Tuesday, September 6, 1921, the famous production, "Fabiola," will be screened in the big Town Hall. A special choir is being trained to render the incidental music. It is to be hoped that the financial result will benefit the convent fund considerably.

The Rev. Father John T. Taylor and his parishioners are to be heartily congratulated on the erection of a beautiful presbytery in Matamata, and which is nearing completion, and will be opened in the very near future.

Rev. Father Bradley, though having unfortunately suffered a set-back from a cold, is making steady progress. The doctor advises a long rest, and Father Bradley leaves for Ireland in a month's time. His many friends wish him heartily a speedy return to health and work.

August 20, 1921.

Death has claimed another of Wellington's oldest identities in the person of Mr. Michael Bohan, which occurred at his residence, Riddiford Street, on Wednesday, at the ripe age of 87. He was born at Templemore, Ireland, and came to this country when quite a young man. He was one of the founders of the Hibernian Society in New Zealand, having been one of those who made requisition for the establishment of the first branch of the Society in New Zealand. Mr. Bohan was elected the first president of the Charleston branch in 1869, and lays claim to the distinction of being the first elected president of the Hibernian Society in New Zealand, as the first president of the Addison's Flat branch was appointed for a month by the deputy from Ballarat, which in those days was the head office of the Society in Australasia. In 1874 Mr. Bohan was instrumental in having the Wellington branch formed, and has been actively connected with the Society ever since, having filled the president's chair on several occasions, and was the treasurer (after the resignation of that office by the late Mr. Alexander McDonald) for a term of seventeen years. Up to the date of his death Mr. Bohan was a familiar figure at any function, religious or social, organised by the Society. He was a staunch Catholic and true Irishman. The deceased gentleman leaves a grown-up family of five daughters, Mrs. C. O'Driscoll, Mrs. P. O'Driscoll, of this city, Mrs. Hunter, Melbourne, and Misses D. and K. Bohan. Mr. E. J. O'Driscoll the popular secretary of the M.B.O.B. Association is a grandson. The late Mrs. Bohan predeceased her husband some years ago. The interment took place on Friday, at Mount Street Cemetery, members of the Hibernian Society acting as pallbearers. Requiem Mass was celebrated by the Rev. Father Sweeney at St. Anne's. He also officiated with the Ven. Archdeacon Devoy, at the graveside.—R.I.P.

Mrs. Leydon, wife of Mr. J. L. Leydon, of Patrick Street, Petone, died on Thursday. Mrs. Leydon was the daughter of the late Mr. J. L. Doogan, of Greymouth. Much sympathy is felt for Mr. Leydon in his sad bereavement.—R.I.P.

St. Mary's rebuilding fund bazaar concluded on last Saturday evening and was a complete success, over £5000 being netted. The successful queen was Miss Mary McEvedy, daughter of Dr. McEvedy.

Mr. Michael Maher, a well-known parishioner of Thorndon parish, died recently. For many years he was in the railway service, having been stationmaster at the Upper Hutt and Eketahuna. Mr. E. J. Healy, the well-known conductor of St. Mary's Choir, is a nephew.—R.I.P.

Dr. Roche-Kelly, from Dublin, has commenced practice in this city as a doctor of medicine.

The meeting of the Dominion Council of the Catholic

Federation will take place at Dustin's Rooms, Cuba Street, on Wednesday, August 31.

DIOCESE OF AUCKLAND

(From our own correspondent.)

August 19.

Bishop Cleary presided at Vespers and gave Solemn Benediction on August 17 Sunday at St. Patrick's Cathedral. His health has not been, nor is it at all good. It is sincerely hoped by all his people the sea trip and change will restore him.

Father Bradley attended on Sunday evening, assisting during Vespers and Benediction, and although looking thin and worn, he seemed on the high road to restoration to health. He leaves early next month on a trip to Ireland.

The School Inspector—Mr. G. Plummer—made the annual visitation to St. Patrick's Schools this week. He seemed pleased with the success attending the efforts of the Sisters, who carry out peculiarly difficult work with noticeably good results. The church committee have set themselves to the task of necessary improvements in the schoolrooms and playground, and good progress has been made, mainly by the working-bee organised by the committee.

The cafe chantant, which was so successful when held in Devonport, is to be repeated in the Town Hall early in September, when it is to be hoped it will be well patronised by all on this side of the Harbor. The proceeds are to be devoted to the forthcoming bazaar to be held to reduce the debt on "All Souls' Church, Devonport."

Mr. Hall Skelton, during the last fortnight has addressed crowded meetings of mixed audiences at the following places, at various Town Halls where very large numbers of people could not get in. He spoke at the theatre, Onehunga, and after a three-hour address a Maori walked up on to the platform, and holding out his hand to Mr. Skelton, said: "Put it there. I am a sun-burnt Irishman, and by corry my Irish blood is up to-night. The poor Irish have got the Maoris' sympathy." Mr. Skelton also spoke at Ellerslie, Panmure, and Howick, where he had crowded houses and enthusiastic audiences. Later he addressed meetings of a similar kind at Cook Street Hall, Devonport, Anglican Hall, at which Rev. Greenwood, Anglican vicar, presided, and he stated at the close of the address that it was the most eloquent and remarkable address dealing with the Irish question that he had ever heard in this or any other country. It made him feel ashamed to think that British administration in Ireland had been so shocking, and when men like the Archbishop of Canterbury and the leading Anglican bishops of England had given such strong public denunciation it was obvious that the British public, which were so slow to move, were at last awake, and their great force on public opinion would compel English party leaders to prevent the further "crucifixion of Ireland." At the theatre, Te Kuiti, Mr. Skelton had a splendid audience. An attempted diversion by opposition was made by ringing the firebell as a false alarm to cause the people to withdraw from the theatre, but not a soul left the building. At the Hamilton Town Hall on Wednesday night hundreds of people were turned away. It was estimated that over 60 per cent. of the audience were members of all denominations. Mr. Skelton held his audience spell-bound for over three hours, and the continuous cheering at the close showed that the audience had deeply appreciated the eloquent lecture. The Deputy Mayor of Hamilton occupied the chair, and his eulogy as a Methodist at the close is reported in the *Waikato Times*, a copy of which will be forwarded next week. Mr. Skelton speaks at Morrinsville, Te Aroha, Waihi, Thames, Huntly, Taupiri, Whangarei, and Dargaville, and after these addresses he is proceeding to the south of the North Island, and hopes to finish in the Wellington Town Hall, afterwards crossing to the South Island, where we are sure a cordial reception will be given him. In all his meetings there have been no interruptions, and no questions have been asked, so convincing are his arguments.

Official Reprisals on Irishwomen By the Officers and Gentlemen of the British Army

"There is nothing the British Government feel more seriously about than the unfortunate sufferings of innocent persons and their property owing to the state of civil war in Ireland."—Sir Hamar Greenwood in the House of Commons, May 25, 1921.

The hypocritical cant of British statesmen who shed tears in England over the outrages they order and organise in Ireland is of a piece with the whole shameful policy now in operation in this country. At the time when "reprisals" were taken at the bidding of any constable who chose to suggest them, the British Government pleaded for a fair hearing for its murderers and incendiaries and publicly condoned their acts. Since "reprisals" have become "official" and are ordered by military governors, in whom Sir Hamar Greenwood has "full confidence," the British press has taken for granted that the appalling excesses which accompanied earlier sackings no longer occur. The statements we publish below are a sufficient comment upon that view. The following points must be emphasised:

(a) The sufferers were in each case unprotected women, the destruction of whose homes was ordered by military governors who know that the residences were those of women only; (b) The "reprisals" were carried out by members of the regular British Army, and it was under officers of this Army that the most shameful indignities were heaped upon the defenceless women; (c) In the case of Ballycoe House, two women under temporary arrest were pelted with rotten eggs by British soldiers. The officers permitted this and the only man present with the decency to protest was a private; (d) In both cases every little dastardly refinement of cruelty likely to add to the pain of the women whose homes were being destroyed was committed by the troops in the presence of their officers without a word of rebuke from them.

And here is the final touch of baseness in this base drama. Capt. Thomas, who superintended the destruction of Ballycoe House, and participated in the brutalities of the scene, had been captured in the very ambush as a result of which the house was destroyed, and, having been treated with the respect due to his rank, was released unhurt. England is solemnly complaining of the light punishment inflicted upon war criminals at Leipzig! Her own war criminals, for more blackguardly acts, go scot free.

The Destruction of Ballycoe House

Statement of Miss Elizabeth Dunlea concerning the destruction of her home at Ballycoe House, Dungarvan, Co. Waterford, by the British Military Forces as an "Official Reprisal."

"Note (1) An ambush of the Crown forces took place at Burgery, Dungarvan, about 2 a.m. on March 19, 1921. Of that ambush we knew nothing beforehand. It did not take place on the Ballycoe Road and was not visible from Ballycoe.

"Note (2) There lived in our house only my mother, my sister, myself, one maid and one man-servant.

Preliminary Raid

"On Holy Thursday, March 24, about 6 a.m., we were awakened by the knocking of a party of military, about 30 or 40 in charge of three officers. My sister threw on a cloak and hurried down in bare feet to open the door. At once an officer, whom I believe to be Lieut. Turner, rushed upstairs, entered my bedroom, brandishing a revolver, and ordered everybody to leave the house. I had hastily thrown on a coat, but when I wished to put on more clothing, this officer refused to leave the room, although requested to do so. I could only pull on stockings and slippers. He then followed me into my mother's room and ordered her out. She was similarly clad. He then went to the wing of the house where the man-servant slept and ordered him, though undressed, on to our stairway when we were coming down. I returned to my room to give the man time to put on his trousers, but Lieut. Turner rushed in after me and ordered me out. When we reached the ground floor we found the rooms already filled with soldiery searching. As my sister had no shoes or stockings on she refused to leave the house, and so we were allowed to remain in the hall. The search of the house proceeded, and during it Capt. Thomas asked my sister the following questions:—

(1) 'How many wounded had you in the house after the ambush?' She answered that we had no wounded.

(2) 'When did you last see——?' mentioning a certain name. She answered: 'Two years ago in Dublin.'

(3) 'When was —— last in Ballycoe?' She answered 'Three years ago.'

"The only suspicious objects found in the house were a small piece of old ordinary household muslin, less than a foot square, which Lieut. Griffiths declared to be wound dressing, and a Wolessy valise folding bath and small tent, portion of the equipment of my brothers, who had both served as chaplains during the late war. (Note: My brothers did not live with us but in Dublin, about 150 miles away.)

Chaplains in the British Army

"These articles were being taken away in the lorry when my mother said to one of the soldiers that these things belonged to her sons who had been in the army. He said: 'The Irish Army, I suppose?' She answered: 'No, in the British Army as chaplains.' He asked: 'Protestant chaplains?' She said: 'No, Catholic chaplains.' He said: 'We don't trust these fellows; they are responsible for all the ambushes.' Subsequently an officer asked my sister where her brothers were. 'On the run, I suppose?' he said. She said: 'No. They are priests in Dublin.'

"When Lieut. Griffiths was searching the outhouses we heard a smashing of glass. Griffiths soon entered the house with his hand bleeding and proceeded to rummage clothing, etc., leaving stains of blood on the articles. This is important, because it was subsequently said that blood-stained bandages had been found. These were the only blood-stains in the house.

"The fastener for the front lapels of my brother's khaki greatcoat was found. Lieut. Griffiths held it to my sister's nose, asking what it smelt of. As she made no answer he said: 'Blood, blood; doesn't it smelt of blood?' There was no blood on it. When the raid was over, my mother's gold neck-chain with watch and silver sodality medal was missing. It was subsequently reported that a soldier was wearing it publicly in the town. There were also missing the servant-man's overcoat, razor, etc.

The Destruction

"On the following day, Good Friday, March 25, about 3 p.m., a party of soldiers, numbering about 50 or 60, in charge of some officers, i.e., Capt. Thomas, Lieut. Griffiths, and Lieut. Turner, arrived in motor lorries with an armored car mounting machine-guns. The armored car was stationed at the entrance gate; the lorries dashed up the avenue and the house was surrounded. The hall door was open, and Capt. Thomas, accompanied by Lieuts. Griffiths and Turner and several soldiers, confronted us in the hall. They presented a document signed by General Cameron, which my sister read aloud. It ordered our house to be completely destroyed because we had not given warning of an ambush on March 19, which ambush, it said, we must have known of beforehand. We were given an hour to remove foodstuffs, jewellery, and clothing. We hardly knew what to take.

Loot

"My mother first went to take a small painting of my father (dead some 15 years). We were told we could not have it because it was a picture of Roger Casement. We insisted that it was only my father, and after a considerable portion of the hour had been spent in this wrangle, we were allowed to take it. When we went upstairs to get other things we found the soldiers already in the rooms searching for loot. I saw such things as boots, leggings, etc., belonging to my brothers being thrown through the windows to those down below. Repeatedly when we took up objects such as souvenirs, photos, etc., they were taken out of our hands by the soldiery. We succeeded in taking out to the front some articles of clothing, but when I wished to take some table-ware, Lieut. Griffiths prevented me, saying that it was furniture. No trace of the smaller objects of this kind, such as spoons, tongs, etc., could be found subsequently, and they were presumably carried off as loot.

"When the hour allotted was nearly up we found that the clothing, etc., which we had carried out was brought back into the house. I protested, alleging the permission

to take out clothing. Griffiths answered that he only meant the clothing which we stood in. One incident may be mentioned. Amongst the objects thus carried back to the house was a small box containing silver and copper change to the value of about £3. This box was subsequently handed to us, and then it contained only the coppers. Another incident: I asked to be allowed to remove a small barometer in the hall which had associations with my deceased father. Griffiths refused, saying: 'What associations have we but those of hatred?'

"Cheerio, Mother"

"Before the hour was up my mother decided to go away, as she could not bear to see our home burning. As she was leaving she said to Capt. Thomas: 'I am leaving my home for the last time, and I can say that I am as innocent of this ambush or of any previous knowledge of it as Our Holy Redeemer on the Cross.' He answered: 'So was Hickey an innocent man.' Sergeant Hickey, R.I.C., was taken prisoner during the ambush and was executed some hours later. When going down the avenue she had to pass some soldiers, and they jeeringly called to her, 'Cheerio, mother,' and some of them wanted to shoot the little dog that followed her.

The Orgy of Destruction

At four o'clock the order to begin destruction was given. All the soldiers, armed with hatchets, axes, heavy iron hammers, etc., were let loose on the house. My sister and myself wished to go away, but Turner stopped us and ordered us to wait to see the destruction carried out. He placed two soldiers as guard with rifles to prevent our leaving, and we three women—ourselves and the little maid-servant—were alone with the soldiery during the terrible scenes that followed. We were kept standing on the grass in front of the house, and it is impossible to imagine our feelings as we listened to the crashing and cheers from within. Sometimes a large piece of broken furniture or a hammer would come smashing through the windows.

"Some of the soldiers put on our dresses and masqueraded in front of us wearing them. One of them thus attired came dancing up to us with a mandoline, and then proceeded to smash it on the side of the motor-lorry. Another placed my sister's bear fur around his neck, and came up to us with sneering remarks. He then placed the fur on the ground in front of us and proceeded to hack it to pieces with a hatchet.

"Lieut. Turner came up to us several times jeeringly asking: 'Where are your rebel friends now?' etc. At one time the same gentleman came up close in front of us with a rifle and proceeded ostentatiously to clean it, placing the clip of cartridges in front of us, and then reloading it under our very eyes.

Common Christian Charity

"In conclusion the following points should be noted:—

(1) This destruction was carried out as a penalty for not having given notice of an ambush. We knew nothing of this ambush.

(2) The military implied that we had nursed wounded in the house. This is false. None were brought to us, but if they had, whether Republicans or British, they would have been tended equally, as this is a mere duty of Christian charity.

(3) The military implied that Mr.— had been staying in the house. This is false; we had not seen him for years.

(4) Before this penalty was inflicted, no form of trial and no opportunity of answering possible charges was afforded.

I hereby certify that all the above is absolutely true.

"21/5/21."

"(Signed) ELIZABETH DUNLEA.

SELF-DETERMINATION FOR IRELAND LEAGUE OF NEW ZEALAND

CONVENTION IN DUNEDIN.

A Convention, having for object the advancement of Ireland's claims to be allowed to determine her own form of government, was held, under the auspices of the Otago (Provisional) Provincial Council of the Self-Determination for Ireland League of New Zealand, in Dunedin, on Friday, August 12. The president (Mr. T. J. Hussey) presided, and the following branches were directly repre-

sented:—Dunedin Central (members of the Provisional Council); Dunedin South, Mr. J. J. Marlow; North-east Valley, Mr. Harris; Otautau, Mr. T. A. Mooney; Outram, Allanton, and Holy Cross College, Rev. D. Silk; Riverton, Orepuki, and Te Wae Wae, Rev. Father Buckley; Roxburgh and Millers Flat, Rev. D. O'Neill; Balfour, Mr. H. McLaughlin; Middlemarch, Mr. W. D. Mason; Mosgiel, Messrs. D. O'Brien and J. P. Walls; Invercargill, Mr. P. J. Kelly; Milton, Mr. J. P. Lynch; Riversdale, Mr. P. Cody; Mataura, Mr. L. Cooney; Hyde, Mr. R. O'Connell; Wrey's Bush, Mr. L. Cody; Gore, Very Rev. P. O'Donnell; Port Chalmers, Mr. C. Connolly; Waikiwi and Rakahouka, Very Rev. J. O'Neill; Lawrence, Mr. M. Fahey; Oamaru, Mr. F. Cooney; Arrowtown, Mr. D. Beard; St. Bathans, Mr. W. Kemy. The delegates appointed for Riversdale (Rev. W. Monaghan) and Hampden (Mr. M. Joyce) wrote apologising for their inability to be present. At the request of Alexandra and Queens-town for the appointment of proxies, Mr. P. J. Byrne and Mr. J. Robinson represented those branches respectively. The returns of branch membership revealed the very gratifying fact that a large proportion of those enrolled are non-Catholics; one branch showing 75 per cent. and another 50 per cent., the president of the latter being an Englishman and a Protestant. In a brief address the president welcomed the delegates, and trusted their deliberations on matters tending to assist Ireland in her present struggles would prove helpful. It was very gratifying (he said) to see representatives present from some of the most distant districts of Otago and Southland. This went to prove how deep was the sympathy felt for the Irish people, and how ardent was the desire to see their legitimate aspirations fully realised. Mr. Hussey expressed the hope that the present movement towards a satisfactory settlement of the Irish question would prove fruitful, but at the same time urged that there should be no slackening off in effort on the part of our organisation.

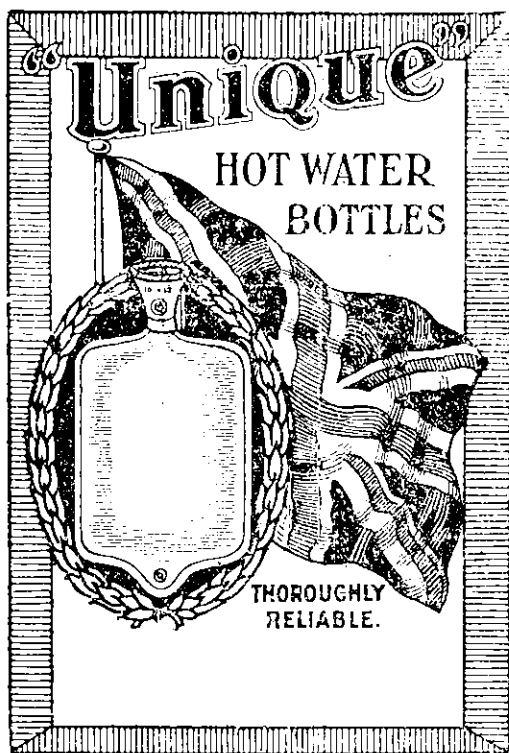
At the meeting of May 5 the following provisional council was set up and confirmed at a meeting on May 8: Patron, Right Rev. Dr. Whyte; president, Mr. T. J. Hussey; hon. treasurer, Very Rev. J. Coffey; committee, Rev. Father Silk, Mesdames Baker, Jackson, Coughlan, Miss Duhig, Messrs. Shiel, Marlow, Robinson, Murrow, Whelan, and O'Neill; minute secretary, Mr. J. J. Wilson. Since this date the council has, for various reasons, lost the services of some of its original members, and has been fortunate in the addition of several valued helpers. The council as at present constituted is as follows: Patron, Right Rev. Dr. Whyte; president, Mr. T. J. Hussey; hon. treasurer, Very Rev. J. Coffey; acting-secretary, Mr. J. J. Wilson; committee, Rev. Father Silk, Mesdames Baker and Jackson, Miss A. Brennan, Messrs. C. A. Shiel, J. Robinson, H. Murrow, J. O'Neill, P. Wilson, D. Whelan, A. G. Neill, P. Cummins, R. McStay, J. B. Callan, and Dr. Milligan.

The work of the provisional council was generally eulogised, a special tribute to the splendid work accomplished by Mr. Hussey as president being paid by Rev. Father Silk. As the provisional council would, from the date of the convention, cease to function, the formation of a provincial council was proceeded with by the election of the following office-bearers: Patron, Right Rev. Dr. Whyte, Bishop of Dunedin; president, Dr. Milligan; vice-presidents, Messrs. R. McStay and C. A. Shiel; hon. treasurer, Very Rev. Father Coffey; minute secretary, Mr. J. J. Wilson; committee, Mrs. M. A. Jackson, Miss A. Brennan, Rev. D. Silk, Messrs. J. B. Callan, J. Robinson, H. Murrow, D. Whelan, A. G. Neill, T. J. Hussey, J. J. Marlow. From the above it will be noted that both the new president and senior vice-president are non-Catholics of marked ability who have taken a great interest in the League's activities. It was unanimously decided to recognise the ladies' auxiliary as part of the League. Rev. Dr. Kelly and Messrs. J. B. Callan and H. Murrow were elected delegates to represent the Otago Provincial Council of the Dominion Council to be held at Wellington, a proviso being adopted permitting delegates (if necessary) the right to nominate substitutes. The convention adopted a motion to the effect that a remit be sent to the Dominion Council urging the formation of juvenile branches of the League.

A hearty vote of thanks to the chairman closed the proceedings of a memorable and most successful gathering.

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FEATURES OF THIS WEEK'S ISSUE

Leader—The Irish Situation, p. 25. Notes—St. Brigid; The League of St. Brigid, pp. 26-27. Topics—The Self-Determination League; Mr. Lee and Samoa; Father Gilbert in London; Another for Elliott, pp. 14-15. The American Commission's Report, p. 7. Dante Centenary: Pope's Encyclical, p. 17. The End of a Bigot, p. 19. Official Reprisals on Irishwomen, p. 22. Sydney's Welcome to Dr. Mannix, p. 30.

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 25, 1921.

THE IRISH SITUATION.



We want to warn all our readers against a lie spread assiduously by the daily papers. They are with one voice trying to make people believe that de Valera refused to accept Dominion Home Rule. Now it ought not be necessary to remind intelligent people that whereas our papers have a reliable record for falsehood, de Valera's consistency and truthfulness have been splendid: the fact that our press says he refused Dominion Home Rule is enough to make us suspect that it is a lie: the fact that he says Ireland was never offered it is proof positive, even if we had not the use of our own eyesight to enable us to discover for ourselves that what Lloyd George offered was: an Ireland divided by an arbitrary line drawn by himself: an Ireland in which thousands of Catholics were to be at the mercy of Orangemen whose record for murder during the past year is beyond anything known of the Turks in Armenia: an Ireland for which the tariffs should be fixed by England's permission; and an Ireland that was to be the cockpit for England's battles and the manoeuvring ground for British armies. That is not Dominion Home Rule: whoso says it is is a fool or a liar. But that is what Lloyd George offers; what de Valera refused: what our editors, true to their record, try to persuade fools is Dominion Home Rule.

Remember that the Archbishop of Canterbury recently went almost as far as to call Lloyd George a liar. Remember that a writer in the *Contemporary Review* said during the war that no foreign statesman could with safety to himself or his country trust the word of a British Minister. Remember how Lloyd George betrayed John Redmond, how he betrayed Horace Plunkett, how he, Judas that he is, betrayed his own master, Asquith. Remember also that he approved and condoned and thereby became morally responsible for the atrocities of the Black-and-Tans: so that it is quite true to say that he is guilty of the murder of Canon Wagner, of Thomas McCurtain, of Kevin Barry, of Mrs. Quinn; for before God their blood is on his soul. If you bear well in mind what the man's character is you will understand why the

Irish people viewed from the first his "peace move" with suspicion. *Old Ireland* speaks openly of "Lloyd George's Peace Trap." It points out how at the very time when the Government was assuring the world that it was going to put more men and more guns into Ireland, a speech prepared, as has since been admitted, by the same Government, was put into the King's mouth in the shape of a plea for peace. The King's peace-speech was prepared by the men who at the same time were talking of exterminating the Irish. That is a hard, stubborn fact. No wonder *Old Ireland* says: "We think that this is not a genuine offer, and is not seriously meant. Its basis to begin with, is fraudulent, because the 'King's appeal' on which it is based is not the King's, but Mr. Lloyd George's, and it comes immediately following a British Governmental declaration of war to the end on Ireland. . . . It is perfectly clear that Mr. Lloyd George hopes that this invitation will not be accepted. . . . He counts upon it (a) to consolidate against Ireland the whole of English opinion, and possibly to give him a chance of going to the country and getting a new lease of power on the question of a military conquest here, and (b) to induce the rest of the world to wash its hands of the blood of this country." Now that is the opinion of a genuine Sinn Féin source. Here is the view of one of the few honest English papers, *The New Witness*: "The men whom we permit to rule us are quite capable of offering the Irish leader what they know he will not accept, in order to pretend afterwards that the fanatic will not accept anything." Another honest British opinion is that expressed in *The Nation and Athenaeum*: "He (de Valera) must take account of the mood of Ireland as well as of her grave political need. . . . She, of course, scents a triple manoeuvre of the Prime Minister to fix partition on her; put her wrong with the Dominions and America if she declines a conference; and give himself a case for an intensive Irish war." That is how honest and truthful English papers regarded the proposal when it was first made. When details reached us what did we find? We found (1) that Lloyd George announced that he was giving Dominion Home Rule, (2) that he gave nothing of the kind, (3) that what he gave was an Ireland arbitrarily divided by Englishmen, (4) and instead of Irish control of Irish affairs he made Ireland subservient to selfish English interests in the ways we have already detailed. We found one thing more: that the entire hired press did what he wanted it to do and what the Irish and the honest English papers foresaw: they repeated the lie—the downright lie—that de Valera had refused Dominion Home Rule and they did their best to put Ireland wrong with the Dominions and with America. Let us note here that the few American papers quoted by our day-lies as expressing "almost unanimous American opinion" do nothing of the kind: they express British Governmental opinion according to standing orders just as our own pitiful press does.

Finally, was it for such a mess of potage as Lloyd George offered (in the hope that it would be refused) that Terence MacSweeney died? Was it for this that Pearso and Connolly lighted the torch of freedom in Easter Week? Was it for this that the brave men, the brave women, and even the brave children of Ireland endured at the hands of Lloyd George for the past three years atrocities and outrages that make the horror of the rule of Abdul the Damned seem insignificant? Was it that Ireland might be exploited in the selfish interests of Orangemen and of English capitalists that the war for the right of small nations to determine without outside interference their own form of government was fought? Was it for this the New Zealand, the Canadian, the Irish boys were killed on Gallipoli and on the plains of Flanders? There is no need to answer that it was not. No! a thousand times no! De Valera did the only thing that honor suggested. If we have any spark of honor in us we must realise that. We must be with him still: every man and woman worth having will be with him, and the rest, the worthless rest, we dismiss as Dante tells us

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Virgil dismissed those who were too worthless for either hell or heaven:

Non ragioniamo di loro. (Let us not talk of them.) The present campaign of press-lies will separate the chaff from the wheat. The rest of us will go on until Ireland secures what England pledged to her when Lloyd George (in a recruiting mood) said, "Why did God make small nations if He did not intend them to be free?" After seven hundred years Ireland is not going to yield now to a little Welsh upstart who has ruined England and will go down to history as a liar and an unprincipled adventurer. Let those among us who are foolish enough to be gulled by the day-lies recall that proverb quoted by de Valera: "*Shame on you if you deceive me once; shame on me if you deceive me a second time.*" Recall that and remember England's record.

A PERTINENT QUESTION

The whole weight of the press is now thrown into an effort to persuade the people that de Valera has refused to accept Dominion Home Rule. We know that this is a lie. But the public does not know: the public will not examine the case for itself. Therefore we ask the branches of the Self-Determination League what are they going to do about it. Here is an opportunity for special activity just now. Do not let it pass.



"The Mary of Gael"

There is an Irish custom according to which house-keepers repeat a rhyme on the first of February, telling them to bring out a firkin of butter and to divide it between poor working boys. For Brigid was good always, and it was her desire to feed the poor, to do away with every hardship, to be gentle to every miserv. And it is on her day the first of the birds begin to make their nests, and the blessed crosses are made with straw and put in the thatch; for the death of the year is done with and the birthday of the year is come. And it is what the Gaels of Scotland say in a verse:

"Brigid put her finger in the river on the feast day of Brigid, and away went the hatching-mother of the cold.

"She washed the palms of her hands in the river on the day of the feast of Patrick, and away went the birth-mother of the cold."

The Hymn Brocan Made for Brigid

Here is the hymn that Brocan made for Brigid:

"Victorious Brigid did not love the world; the spending of the world was not dear to her; a wonderful ladder for the people to climb to the kingdom of the Son of Mary.

"A wild boar came among her swine; he hunted the wild pigs to the north; Brigid blessed him with her staff and he made his dwelling with her own herd.

"She was open in all her doings; she was only Mother of the great King's Son; she blessed the frightened bird till she played with it in her hand.

"Before going with the angels to the battle let us go running to the church; to remember the Lord is better than any poem. Victorious Brigid did not love the world."

A Tradition

And when the people are covering up a red sod under the ashes in the night time to spare the seed of the fire for the morning, they think upon Brigid the Fiery Arrow, and it is what they do be saying: "I

save this fire as Christ saved everyone; Brigid beneath it, the Son of Mary within it; let the three angels having most power in the holy courts of grace be keeping this house and the people of this house and sheltering them until the dawn of day." For it is what Brigid had a mind for: lasting goodness that was not hidden; minding sheep and rising early; hospitality towards all good men. It is she keeps everyone that is in straits and dangers; it is she puts down sickness; it is she quiets the voice of the waves and the anger of the great sea. She is the queen of the south; she is the mother of the flocks; she is the Mary of the Gael.

(The foregoing legends and traditions are contained in Lady Gregory's *Book of Saints and Wonders*.)

The League of St. Brigid

Legends of St. Brigid are all very well. But we want to do something more than repeat them in order to honor her. We have at hand the means in the League of St. Brigid. For some years past the press of the world has told us with what grave concern thoughtful people regard the absolute impropriety of female dress. Italian bishops have refused Holy Communion to girls and women who approached the Holy Table dressed in a manner at variance with the sanctity of the occasion. American clergymen of all denominations have spoken and written at length on the magnitude of the evil. Even in Ireland the bishops have been compelled to protest against the lack of Christian modesty of feminine fashions. The League of St. Brigid invites women over seventeen years of age, appealing especially to mothers of families, to join in a crusade against the inroads of immorality through foreign and immodest fashions. Cardinal Logue has recommended the League and Irish women have taken it up eagerly. Here where it is wanted so much more we trust the mothers and daughters of New Zealand who care for their good name and for good morals will take it up too. The rules are few and simple:

1. A Visit to the Most Holy Sacrament.
2. An Act of Reparation to God for the many insults offered to His Divine Majesty in this material and socialistic age.
3. The making of the following promise in a church or oratory:—

"For the glory of God and the honor of my country, I promise to avoid in my own person all impropriety in the matter of dress and to maintain and hand down the traditional and proverbial modesty of Christian womanhood."

The following prayer is recommended:—

"O glorious St. Brigid, Mother of the Churches of Erin, patroness of our missionary race, wherever their lot may be cast, be thou our guide on the paths of virtue, protect us amid temptation, shield us from danger. Preserve to us the heritage of chastity and temperance; keep ever brightly burning on the altar of our hearts the sacred Fire of Faith, Charity, and Hope, that we may thus imitate the ancient piety of Erin's children, and the Church may shine with peerless glory as of old. Thou wert styled the *Mary of Erin*. Secure for us by thy prayers the all-powerful protection of the Blessed Virgin, that we may be numbered here among her favored clients, and may hereafter merit a place with Thee and the countless Saints of Ireland in the ranks of her triumphant children in Paradise.—Amen.

(Cardinal Moran.)

TO THE SACRED HEART.

"The Love of my heart is Thy Heart, O Saviour dear, My treasure untold is to hold Thy Heart in my heart here.

For ah! it is known that Thine Own Heart overflows with true love for me:

Then within the love-locked door

Of my own heart's inmost core

Let Thy Heart ever guarded be!"

(Eighteenth century poem by Tadhg O'Suilleabhan.)

DIOCESE OF DUNEDIN

A collection in aid of the funds of the St. Vincent de Paul Society will be taken up on Sunday next at St. Joseph's Cathedral and other churches of the Cathedral parish. The fact that funds are greatly needed to cope with the present demands on the resources of the society was stressed on last Sunday at all the Masses, special attention being directed to next Sunday's collection, which it is hoped will result in a substantial sum being contributed.

The Sisters of Mercy have received from Miss Knott, president of St. Joseph's Ladies' Club, the sum of £13, proceeds of a eucharist tournament organised by the club on behalf of St. Vincent's Orphanage. The Waverley and South Dunedin Catholic Orphanages are almost entirely dependent on the voluntary help of our people, whose charitable enterprises on behalf of God's little ones enable the nuns to keep the institutions going. Pressing applications for admittance to the orphanage at South Dunedin are daily being made in numbers far beyond present resources, and the Sisters are grateful for help such as the generous members of St. Joseph's Club have given. Sincere thanks are tendered to the president and members.

In the basket-ball tournament for the shield, St. Dominic's defeated Otago Girls' High School by 9 to 4 on Monday last.

The Cheerio Concert Party will give an entertainment in the Coronation Hall, St. Kilda, on Saturday evening, 27th inst., at 8 o'clock. The proceeds will be devoted to the Catholic Schools' Scholarships Fund.

The St. Patrick's Harriers held their usual run on Saturday afternoon. The trail led up Erin Street, Roslyn, round City Road, down to the Kaikorai Valley, thence to Wakari round past Balmacewen Links, then to the Clear, where an enjoyable game of Soccer was indulged in. A fast run home then took place, resulting in C. Hanrahan, Monaghan, and Taylor being first to finish.

St. Joseph's Ladies' Club will hold a five-hundred evening in St. Joseph's Hall on Wednesday, 31st inst., in aid of the Sisters of Mercy, Mornington.

SOCIETY OF ST. VINCENT DE PAUL

SACRED HEART CONFERENCE, NORTH-EAST VALLEY, DUNEDIN.

The tenth annual meeting of the Sacred Heart Conference of the St. Vincent de Paul Society, North-east Valley, Dunedin, was held on last Tuesday evening. Very Rev. Father Coffey, Adm., presided, and besides a full attendance of the members, representatives were present from St. Joseph's Cathedral and the Kaikorai Conferences. The following report and statement of accounts were submitted by the secretary (Miss Murphy):—

The conference consists of 8 active and 65 honorary members. 20 meetings were held during the year, with an average attendance of 6 members. 34 deserving cases were relieved and 278 visits paid to the sick and poor. 34 orders were issued for coal and 35 for groceries. Two pairs of new and one pair of second-hand boots, 56 new and 88 second-hand garments were distributed; 12 parcels of second-hand clothing were received and renovated. The receipts, including £18 7s 11d brought forward from the previous year; subscriptions (£22 5s) and donations (£4) amounted to £44 12s 11d. The expenditure, including payments for coal (£23 8s 9d), groceries (£11 14s 6d), drapery (18s), and sundries, amounted to £39 3s, thus leaving a credit balance of £5 9s 11d.

Thanks are recorded to Rev. Father Ardagh (late spiritual director) for kindly advice and generous assistance; also to the honorary members, and to all who have in any way assisted the conference in its work.

In moving the adoption of the report and balance sheet, Father Coffey very warmly complimented the conference on its year's record of well-doing. He eulogised the office-bearers and diligent workers who devoted their time and means in the spiritual and temporal interests of those in need, and who, too, were to be found in the forefront of every parish undertaking. Works of charity and benevolence were ever present, and it was most cheer-

ing and gratifying to know that willing workers could be found (such as this city was blessed with) to not alone assist the poor and distressed but also ever ready to help the clergy in all undertakings for the advancement of religion and Catholic education. He (the speaker) was impressed with the necessity of having a Sunday school established for the children of the north end of the city and Maori Hill, and hoped when arrangements in this direction could be effected that assistance in conducting Christian doctrine classes for children who were not otherwise afforded the opportunity of such teaching, would be forthcoming from the St. Vincent de Paul Society. In conclusion he wished the conference long-continued success, and whatever assistance and encouragement he and his fellow-priests could render would be cheerfully extended at all times.

The office-bearers of the conference are—President, Mrs. Hungerford; secretary and treasurer, Miss N. Murphy; wardrobe-keeper, Mrs. Banks.

OBITUARY

MRS. JULIA WOODS, WYNDHAM RIDGES.

The fast diminishing band of early settlers in this district (writes a correspondent) lost yet another of their number on Tuesday, 2nd inst., when Mrs. Julia Woods, Wyndham Ridges, relict of John Woods, was called to her abiding home. The deceased lady was a native of Carrabrown, parish of Castlegar, Co. Galway, Ireland, and she was the youngest and last surviving member of a family of five sons and four daughters of the late William Duggan. Julia Duggan came out to New Zealand 48 years ago to join her brother-in-law and sister, Mr. and Mrs. Martin Collins, who were well known in the early days at Invercargill, Roslyn Bush, and Pukerau. Ere long the young woman removed to "Dunalister," Wyndham, under engagement to the late Hon. Dr. Menzies; and two years later she was married to Mr. John Woods (who already had a selection on the Ridges) at Invercargill by Rev. Father Carden. Three sons were the result of the union: Michael F. (manager of G. W. Woods and Co., Invercargill), John (who has remained on the farm), and George William (a victim of the influenza epidemic in the latter part of 1918). Her husband had passed away some years previous to the loss of her youngest son, whereupon Mrs. Woods, who was nothing if not practical and courageous, took over the control of the farm for some time, until full of years she handed the control to her son John. Other near relatives of the deceased lady in the Dominion include Messrs. John Collins (Mataura Island), Walter Collins (Wyndham), and William Duggan (Wellington, and formerly of Wyndham), nephews; Mrs. S. Browne (Mataura Island), niece; and Mr. Patrick M. Burke (Wyndham), cousin. The late Mrs. Woods was a good-hearted neighbor, and a generous benefactor of the Church. The high esteem in which her memory was held was shown by the lengthy cortege of mourners at the funeral, including representatives of all denominations, and some coming from Winton, Invercargill, and Gore. The remains were interred in the Wyndham Cemetery on the 4th inst. The Rev. Father O'Donnell (Gore) was the officiating priest.—R.I.P.

IRISH RELIEF FUND

M. Graham, £1; J. F. Cleary, £1; T. Enright, £2; Jas. Maguire, £1; P. B. O'Connor, £1 1s; J. Cosgrove, £1; M. Welsh, Invercargill, £2; Sympathiser, £2 4s 6d.

Edmond Magner was entered as Ed. Wagner for £10 Irish Fund and £5 Grey Lynn, August 4. H. Madden (£5) was entered as McCadden.

In placing intellect above character we have undone the equilibrium of society.—De Gasparin.

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Thomas J. Clarke, Eamonn Ceannt, Edward Daly, Thomas Kent, Sean McDermott, John McBride, Joseph Plunkett, William Pearse, James Connolly, Cornelius Colbert, J. J. Heuston, Michael Mallin, Thomas McDonagh, Michael O'Hanrahan, Patrick H. Pearse.

THOSE WHO WERE KILLED WHILST FIGHTING DURING EASTER WEEK, 1916.

The O'Rabilly, Sean Connolly, Gerald Keogh, Richard Murphy, Peter Macken, William Maguire, John O'Grady, Richard O'Carroll, Francis Burke, Edward Walsh, Sean Howard, John Dromean, Andrew Byrne, James Corcoran, Harry Coyle, Patrick Whelan, George Reynolds, Joseph Keily, Con Keating, Richard O'Reilly, Patrick Shortis, John Hurley, Edward Ennis, Dombnall Sheehan, Francis Macken, John Costello, Charles Darcy, John Crinigan, Richard Kent, Peter Manning, D. Murphy, William McDowell, Patrick O'Flanagan, J. Owens, John Traynor, Thomas Weafer, Philip Walsh, Thomas Allen, J. Geoghegan, Philip Clarke, Thomas O'Reilly, James Byrne, Peter Wilson, Michael Malone, Patrick Doyle, Charles Corrigan, James Quinn, John Healy, Joseph Byrne, John Adams, D. Murray, John Devane.

THOSE WHO DIED FROM A HUNGER STRIKE AS A PROTEST AGAINST ENGLISH LAW.

Thomas Ashe, Terence MacSweeney (Lord Mayor of Cork), Arthur Cosgrave, Joseph Murphy, Pierce McCann, Richard Coleman, T. O'Callaghan.

THOSE EXECUTED BY HANGING.

Roger Casement, Kevin Barry, Thomas Whelan, Patrick Moran, Patrick Doyle, Bernard Ryan, Frank Flood, Thomas Bryan, Thomas Traynor.

THOSE EXECUTED BY SHOOTING.

Cornelius Murphy, Thomas O'Brien, Patrick Casey, Patrick Ronayne, Daniel O'Callaghan, John Lyons, Timothy McCarthy, Thos. Mulcahy, Patrick O'Mahoney, John Allen, Patrick O'Sullivan, Maurice Moore.

THOSE MURDERED BY BRITISH TROOPS.

Sheehy-Skeffington, Father Michael Griffin, Very Rev. Canon Magner, Timothy Crowley, Seumas Quirk, Ellen Quinn, Annie O'Neil, Miss O'Connell, Thomas McCurtain (ex-Lord Mayor of Cork), Michael O'Callaghan (Mayor of Limerick), George Clancy (ex-Mayor of Limerick), John O'Brien, Thomas O'Brien, Michael P. Fahy, Patrick Maloney, Andrew Minahan, Thomas Waters, Michael Darcy, Patrick Loughmane, Harry Loughmane, Thomas Blake, Patrick Kennedy, James Murphy, Richard McKee, Peter Clancy, T. Conor Clune, Patrick Walsh, Michael Mullen, Michael Bergin, John Leen, Martin Gildea, Alfred Rogers, Michael McMahon, Michael Egan, John Houlihan, Sean Duffy, John O'Leary, Timothy Sullivan, Denis O'Donovan, Professor Carolan, Patrick Sloan, Joseph Torney, Michael Edmunds, John Doran, Michael Walsh, Thomas O'Brien, John Lynch, Patrick Hegarty, Michael Lynch, Michael Brosnan, Patrick McMahon, Frank Hoffman, Sean Tracy, Michael Dwyer, John Ryan, Denis O'Sullivan, Thomas Russell, Father O'Callaghan, and for all others whose names are not inscribed in the above roll.

They walked the thorny way for Ireland and for you:
Pray for their souls, and pray that all their dreams come true.

Go ndeinvith Dia troaire ar a manamaibh.

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.

NOTICE TO ADVERTISERS

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.*

MARRIAGE

TANSEY—FORD.—On August 3, 1921, at the Cathedral of the Blessed Sacrament, Barbadoes Street, Christchurch, by Rev. Father Hanrahan, Cyril Gratton, second son of Mr. and Mrs. T. Tansey, of Christchurch, to Agnes Marie, second daughter of the late Mr. and Mrs. J. Ford, Tawai.

DEATHS

McLEDOWNEY.—Of your charity pray for the repose of the soul of Sarah McLedowney (relict of Patrick McLedowney), who died at Dunedin on August 17, 1921. Sweet Jesus, have mercy on her soul.

WOODS.—Of your charity pray for the repose of the soul of Julia, relict of John Woods, and beloved mother of Michael F. John, and the late G. W. Woods, who died at her residence, "The Ridges," Wyndham, on August 2, 1921.—R.I.P.

IN MEMORIAM

BRYANT.—Of your charity pray for the repose of the soul of Ellen Bryant, who died at Hokitika on August 29, 1919.—Sweet Jesus, have mercy on her soul.—Inserted by her loving daughter (A. M. Jeffries).

CRIMINS.—Of your charity pray for the repose of the soul of Cornelius (Neil), only son of Mr. and Mrs. Crimins, Regent Street, Timaru, who was killed in action in France on August 30, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his loving parents and sisters.

McDONNELL.—Of your charity pray for the repose of the soul of Private Randolph McDonnell (22nd Reinforcements), fourth eldest son of John and Sarah McDonnell, Bald Hill Flat, who died in France from wounds on August 22, 1918; aged 27 years.—On his soul, sweet Jesus, have mercy.—Inserted by his loving parents, sister, and brothers.

MAHONEY.—Of your charity pray for the repose of the soul of Daniel Mahoney, late of 37, Carlton Street, Christchurch, who died (suddenly) at Palmerston North, on August 19, 1920.—R.I.P.—Inserted by his wife and family.

O'BRIEN.—Of your charity pray for the repose of the soul of William, beloved son of Denis and Jane O'Brien, who was killed in action in France on August 26, 1918.—On his soul, sweet Jesus, have mercy.

O'LEARY.—Of your charity pray for the repose of the soul of Jeremiah Cornelius O'Leary, beloved eldest son of John and Annie O'Leary, Norsewood, who was killed in action at Bapaume on August 14, 1918.—On his soul, sweet Jesus, have mercy.

ROUGHAN.—Of your charity pray for the repose of the soul of Sergeant J. P. Roughan, who died from wounds received at Gallipoli on August 17, 1915.—R.I.P.

SHELLEY.—Of your charity pray for the repose of the soul of Patrick Shelley, who died "Somewhere in France" from wounds on August 26, 1918.—On his soul, sweet Jesus, have mercy.

SULLIVAN.—Of your charity pray for the repose of the soul of James, dearly beloved son of James and Mary Sullivan, of Pirie Street, Wellington, who died in France from wounds on August 30, 1918.—On his soul, sweet Jesus, have mercy.

SHEEHAN.—Of your charity pray for the repose of the soul of Rifleman John Maurice Sheehan, who was killed in action in the Battle of Bapaume on August 26, 1918.—Immaculate Heart of Mary, your prayers for him extol: O Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loved ones.

WANTED

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Sincerely in Christ,

(Rev.) HENRY WESTROPP, S.J.

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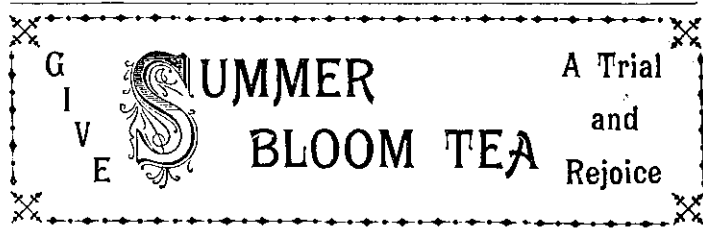
LIST OF UNCLAIMED WINNING NUMBERS.

Articles can be obtained on presentation of tickets at Messrs. Holmes and Sons, High Street, Christchurch:—

12441	2481	16687	9344	10427	16465	6367	10915
3657	18375	16934	9463	19384	20223	20107	12232
12889	16288	19495	14678	16212	18521	10470	19449
14958	19881	2345	2629	13608	10248	11579	7959
17147	7523	7441	7374	15654	15050	17025	7866
14205	11842	11265	14138	11161	11954	19141	6446
10799	15221	1772	579.				

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Subscription: 20/- per annum; 10/- per half-year (paid in advance, no booking.)

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

PERIOD FROM AUGUST 16 TO 19, 1921.

AUCKLAND AND HAWKE'S BAY.

H. C., Millar St., Ellerslie, 8/2/22; A. J. D., New St., Claudelands, 15/2/22; Mrs. S., Waipukurau, 30/3/22; H. J. A., 657 Up. Gladstone Rd., Gisborne, 30/9/22; Mr. P., c/o L. G. & Co., Sydney, 30/5/22; E. A. H., Moeaton, To Kuiti, 23/9/22; Rev. Fr. H., St. Joseph's, Grey Lynn, 30/9/22; St. B. C. Club, East St., Auckland, 30/6/22; M. J. McG., Kio Kio K.C., 8/6/22; T. C., Waimiro, 30/9/22; K. T., Brian Boru Hotel, Thames, 30/9/22; T. H., P.O., Taumarunui, 15/2/22; J. F. C., Pol. Stn., Cambridge, 30/9/22; J. M., 4 Royal Terr., Kingsland, 28/2/22; Rev. Jno. P., Going, Austria, 23/9/22.

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CANTERBURY AND WEST COAST.

D. McL., Darfield, 8/8/22; W. A. S., Hotel, Reefton, 15/8/22; M. K., Loburn, Rangiora, 15/8/22; J. McD., 461 Manchester St., Chch., 15/7/22; M. L., Morven, 8/6/22; W. W., Main Rd., Blackball, 8/2/22; K. F., Albury, 23/6/22; D. B., P.O., Waitaki, 30/1/22; J. McE., Ma Waro, 8/8/22; Mrs. D., Hinds, 30/12/21; Sisters of M., Kumara, 30/8/22; B. B., Oxford St., Waimate, 8/6/22; J. K., Geraldine, 30/9/22; Miss McD., Racecourse Rd., Ashburton, 30/8/22; Convent of M., Colombo St., Chch., 30/9/22; E. McA., Dom. Ter., Spreydon, 8/2/22.

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Sydney Welcomes Archbishop Mannix

The extraordinary demonstration of welcome tendered to his Grace the Archbishop of Melbourne by the citizens of Sydney yesterday morning (says the *Sydney Freeman* of August 11), when he arrived by the Brisbane mail, was a revelation to the whole community, and astonished even that cultured prelate by the warmth of its enthusiasm. In fact, his Grace was impelled in St. Mary's Cathedral, when replying to the address of welcome, to say: "I fear my own people in Melbourne, no matter how much they wish, could scarcely be able to come up to the welcome Sydney has given me." And certainly the rejoicings of the people and the scenes at the Railway Station on the arrival of the train, as well as the triumphant march through George, Park, and College Streets, were as unique as they were astonishing. It seemed that from 11 o'clock until the big procession passed that the business thoroughfares had suspended all commercial operations. At every window, in shop doors, and from every point of vantage, there were to be seen men and women, girls and boys, patiently waiting for the approach of the motor-car containing Archbishop Mannix. It was indeed a glowing tribute to the popularity of that great leader of democracy, and a remarkable example of the esteem in which he is held by all classes in the community.

The Westmead Boys' Band played patriotic airs as the procession moved off from the station, and the sturdy Australian lads won encomiums along the route for their display. Along the streets the police motor-car and the mounted Diggers found it somewhat of a difficulty to clear a passage through the crowds. It was the same along Park Street. Still, the people were good-humored and ready to give applause—to the smart boys from the Catholic schools as to their elders. One picturesque feature of the procession was the number of members of the Cumann na Mban (ladies' section of the Irish National Association), headed by a fine Sinn Féin flag, and these ladies later formed the guard at the Cathedral. Another notable incident was the guard of honor which young Australia provided in College Street as the Archbishop passed. From these sturdy lads came the most enthusiastic of welcomes, gracefully acknowledged by Dr. Mannix. And so it was all along the streets. Sydney truly had its "Dr. Mannix Day," and all seemed to rejoice at the return of the illustrious Victorian prelate.

At the Cathedral

At the Cathedral, which had been crowded to the doors hours before, Archbishop Mannix was welcomed by his Grace the Archbishop of Sydney, attended by the Bishop of Maitland (Dr. Dwyer), the Rev. Father P. J. Murphy, Adm., and Rev. Father Crowley, a procession was formed, and, preceded by students of St. Patrick's College, the ecclesiastical party entered St. Mary's, the Archbishops took their places on the sanctuary. The *Te Deum* was then intoned by his Grace Archbishop Kelly, the responses being made by the choir of Manly students. Practically every parish in the archdiocese was represented. The Missionaries of the Sacred Heart were in full force, as well as the Franciscan Fathers, the Jesuits, and the Marounites. Along with the Marist Fathers, the Vincentians, the Bishops of the State were the Vicar-General of Sydney, the Right Rev. Monsignor P. L. Coonan, P.P., P.A.; the Right Rev. Monsignor D. O'Haran, P.P., P.A.; Right Rev. Mgr. Moynagh, V.F., P.A.; Right Rev. Monsignor T. Hayden (President of St. Patrick's College), Right Rev. Monsignor P. McDermott, P.P., Right Rev. Monsignor P. Byrne, P.P., V.F.; Right Rev. Monsignor J. O'Gorman, P.P.

Address from the Clergy of Sydney

At the close of the *Te Deum* his Grace Archbishop Kelly ascended the pulpit and read the following address:—

The Address

May it, please your Grace.—We, the Archbishop, with the clergy, secular and regular, of the archdiocese of Sydney, wish to associate ourselves with the host of Australian friends of all creeds, who celebrate with joy and thanksgiving your Grace's home-coming. The extraordinary circumstances which conspired to prevent you from visiting your native land, and from seeing once again your aged mother, awakened in us an indignation and a sympathy which it would be cowardly to leave unexpressed. We will not intrude on the political field; but we fail to see why your Grace should not share in the world-wide chorus of acclamation which greeted the protests of Cardinal Mercier against the invaders and oppressors of his native Belgium. We recognise in you a churchman and a patriot of the same stock. A time is coming, slowly, perhaps, but surely, when your own work in the cause of liberty and democracy will receive a recognition as wide and enthusiastic as that of the Belgian Cardinal. Meanwhile, we look forward confidently to the achievement in the near future of that self-determination for Ireland of which you have been so able and so dauntless a champion. It will be indeed poetic justice if the legislation of Great Britain should give final sanction to a settlement which a narrow and intolerant section in Australia would make it "disloyal" to advocate. We feel that we might easily and justly say more than this; but the prospect of a permanent solution of the age-old Irish question imposes a responsibility on Irishmen, as well as on Australians, to avoid at this juncture even the appearance of sectional recriminations. With renewed cordial greetings from the Sydney clergy, which are not less warm than those that await you amidst your own flock.

Signed on behalf of the clergy of Sydney—

✠MICHAEL, Archbishop of Sydney.

P. L. COONAN, Vicar-General.

M. J. O'REILLY, PETER J. MURPHY, Secretaries.

Archbishop Mannix's Thanks

His Grace the Archbishop, in the course of an admirable address, after referring to the grand demonstration, said that it surpassed anything of which he could have dreamed in his most sanguine moments, and the scene which he had witnessed in the capital of the Commonwealth was one that could never fade from his memory. He had only one regret in regard to the honor done to him in Sydney, and that was that he feared his own people in Melbourne, no matter how they wished to succeed, could scarcely come up to the welcome Sydney had given to him. The powers that be in Australia and the powers that be in the centre of the Empire have only themselves to thank for the welcome which awaited him. His Grace was not vain enough to take the demonstration in the streets or in their Cathedral as a personal compliment to himself. He knew quite well that it had a much wider significance and meaning. He was also aware that the demonstration in the Cathedral was not by any means a political demonstration. If it were, the Archbishop of Sydney and his clergy would not take a prominent part in it. He was not a politician. They were not politicians, and the welcome which came to him from the Archbishop of Sydney, his clergy and people, and many who did not acknowledge their jurisdiction, had no political significance; but rather, it came from those who, whatever may be their politics, believed in a just, honest man who stood by his principles; and where there is a good cause he should give it a helping hand. That was the sense in which he accepted their wonderful demonstration in Sydney, and in that sense and in that significance he accepted the address which the Archbishop was kind enough to read.

Continuing, the Archbishop said that perhaps there was another motive for which the Archbishop of Sydney was anxious to pay him tribute on his return. Australia was faithful to the Supreme Pontiff in Rome. He was glad to be able to assure his Holiness that nowhere throughout his great spiritual empire had he more staunch or loyal children than he had in Australia, and in that respect the Archbishop of Sydney and prelates had always

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shown the way. Were not his Grace's predecessors, all of them, attached to Rome, but none more so than the venerated Archbishop of to-day.

His Grace then explained the paternal affection of the Pope for Ireland, and his letter of affection to the Primate, as well as his gift of money to the people; and then went on to describe the affectionate greeting he had received from the Pope, and his Holiness' offer to use diplomatic channels so that his Grace might visit his native land. But he had too much respect for his Holiness to expose him to the danger of receiving a rebuff from the British Government.

At the close of an interesting address, his Grace paid a graceful tribute to the Archbishop of Sydney, and said that, as he was going to share his jurisdiction with another, he hoped that this relief would enable Archbishop Kelly to prolong his days for God's Church and its people, and that God would bless them and his clergy. "My prayer would always be," said Dr. Mannix, "that God would give them every blessing and strength, and enable them to help the weak and oppressed in Australia or in Ireland."

At the close of Archbishop Mannix's address he held an informal reception in the Cathedral and sacristy, and was heartily cheered as he made his way to the presbytery.

The following is a report of Dr. Mannix's address at Brisbane:—

Dr. Mannix was again cheered as he rose to respond to the welcomes which had been extended to him. He said:—

"I would be very hard indeed to move if I were not touched by the welcome that I have already received on my return to my adopted home of Australia. (Cheers.) It began at Thursday Island, and I believe if I had visited Friday Island it would have been the same. (Laughter and applause.) Then there was the reception I received at Townsville, and now comes Queensland's crowning welcome in your own beautiful city of Brisbane. I need scarcely assure you that I shall never forget the warmth of the welcome that you have accorded me. (Applause.) I have been a long time absent from Australia, but never a day has passed that I did not think of the friends I had in this land, and I sometimes wondered whether they were thinking of me. (Laughter.) Now that I have put that thought to the test, Brisbane has to-day, so to speak, been put on its mettle, and Brisbane has rung true. (Cheers.) I thank you for the demonstration, the like of which I have rarely seen. I shall remember as long as I live, and remember with gratitude, what I owe to those who have organised this magnificent reception, and especially to those who have, at great inconvenience to themselves, enabled many others to come here and give welcome to one of the most slandered and maligned, though innocent, of men." (Laughter and applause.)

The Archbishop here made lengthy reference to the death of Mr. T. J. Ryan, M.H.R., and said that he himself had suggested to the organiser of that day's function that it should be abandoned. The contention had been advanced, however, that if Mr. Ryan himself could be consulted, he would be the last man to favor any abandonment of the welcome.

The Oath of Allegiance

"Some people have been scarcely expecting me," he proceeded. "When I was leaving Sydney on my voyage to Great Britain, I experienced some difficulty in getting through the crowds as I was proceeding to the wharf. This led me to say that I had tried to get away without the help of the Government, and probably I will have to get back in spite of them. (Laughter.) Some of them thought—because even in this intelligent land you will find very foolish and futile people—that if I were allowed to land I should take the oath of allegiance, and, in default of that, I should be sent overseas again to find a home in any country which might give me shelter.

"I have even been told that two officers went as far as Thursday Island—one from Brisbane and the other from Melbourne. It is stated that they went up there for the purpose of giving me a greeting of one kind or another. It has since been explained that they went up there because they were experts in the pearl-fishing industry. (Laughter.) Some people have come to think

that I was the most precious pearl of any, and that when the officers had found me they would not throw me away for anything else in the world. (Laughter and applause.) Other people say that these officers did not go to help the pearl-fishing industry, but they went up to Thursday Island in connection with the smuggling of some contraband articles into Australia.

"Pirate of Penzance"

"But had they been looking for smugglers at all—they were probably looking for the Pirate of Penzance. Penzance was where they landed me from the British destroyer, which took me ashore from the vessel on which I was travelling towards Great Britain about twelve months ago. (Laughter and applause.)

"I do not believe any of these things. I prefer to believe that the Australian Government had more sense than some of its supporters. (Hear, hear.) All I should like to say in connection with the matter is that if they have shown more sense now than on other occasions, I hope and pray that the improvement will continue. (Renewed laughter.)

"If they had attempted to administer an oath of allegiance to me—and I doubt if it could be legally administered to me—and if there was any necessity for it being administered to me, and if it were being administered to everybody else, I should not have the least objection to taking an oath of allegiance to Australia and the King of Australia, who lives in London." (Laughter.)

A voice: What about Billy Hughes as King of Australia.

"More Loyal than my Enemies"

"If they were to ask me to take an oath of allegiance," continued the Archbishop, "to the King of England, who is called Defender of the Faith, King of Ireland, and a number of other titles, then I would have to begin searching my conscience. Things which brought up those questions I would have to consider very carefully. (Laughter.) I am glad that no necessity for their consideration arose. I want to declare that I am loyal to Australia, more loyal than my enemies are. (Cheers.) As an Australian, I put Australia before every other country, no matter where it is. This is what I have always preached, and it is what I shall preach for the future. Anybody who can find fault with that is a bad Australian and should have the oath of allegiance administered to him. (Laughter and applause.)

"I know," the Archbishop proceeded to say, "that what you wish me to talk about is not Australia or the Government of Australia, but something about Ireland. (Cheers.) Now, if the circumstances were different, I should take this unique opportunity to give any views that I have upon Ireland's tragedy and future. But just at this present moment negotiations are going on between President de Valera—(cheers)—and Prime Minister Lloyd George."

Lloyd George Hooted

A section of the crowd commenced to hoot the name of Britain's Prime Minister, but they were interrupted by the Archbishop, who said: "Don't waste any demonstration on them!"

"De Valera," said the Archbishop, as he recommenced his address, "is keeping his own counsel, and therefore I think that the lesser people in this movement should follow his example. No man should do anything or say anything which would make the course of those negotiations more difficult, so that if the negotiations were to fail the blame could rest upon the proper head. I hope and pray that these negotiations now going on may provide a settlement; and, as Mr. Theodore said, a settlement honorable to Ireland, and a settlement which, at the same time, will provide every legitimate interest of the British Empire. (Applause.) I believe now, and have always believed, that if there were only a conciliatory disposition on both sides, a settlement of that nature could have been arrived at long ago. We are glad that the first step towards it has perhaps been taken in the proclamation of the truce in Ireland."

Dr. Mannix defended the Irish leaders, and said that he personally was "unchanged and unrepentant" for anything he had said or done. He also returned thanks for the cheque, which would be forwarded to Ireland as soon as was found possible.

Napier

(From our own correspondent.)

August 17.

The devotions for the Triduum in honor of the 15th centenary of St. Jerome were well attended here. Short and interesting instructions on the Bible were given on Friday and Saturday evenings by Rev. Father Tymons and on Sunday evening a sermon on St. Jerome and his work was preached by Rev. Father Clancy.

On Monday, August 8, an old identity of Hawke's Bay, Mr. J. J. Browne, died in Napier at the age of 85. The deceased was born in Donegal, and came to New Zealand 50 years ago. He lived for 40 years in Ormondville and was much respected by the settlers there on account of his sterling qualities. During the two years immediately preceding his death Mr. Browne resided in Napier.

Leslie Jeffares, of Taradale, met with a tragic death on Monday, August 15. He was employed on road construction work at Wharerata and dropped a crowbar with which he was working on a bank 12 feet above the road. He slid down the bank and became impaled on the bar, which it required the efforts of two strong men to remove. The unfortunate man was brought to town to the hospital, where he succumbed.

A young man named Tinline, of Taradale, also died during the week after a long illness.

Mrs. B. J. Dolan, who has been absent from Napier some 15 months on a visit to the Old Country, has recently returned.

Nurse Whitmore, who left last week for England, where she intends staying for several months, was farewelled at the Nurses' Club on Sunday evening, August 7.

The results of recent Rugby football matches are as follows:—August 8.—Juniors: Marists lost to High School by 16 points to 6; third grade: Marists lost to High School by 9 points to 6; fifth grade: High School v. Marists—This match was not played owing to the referee failing to put in an appearance. August 15.—Juniors: Hastings, one of the leading teams, was beaten by Marists by 3 points to nil; fifth grade: Pirates and Marists drew—6 points each.

Wanganui

(From our own correspondent.)

The Wanganui branch of the Self-Determination for Ireland League continues to meet every week at the Villa Maria, and keen enthusiasm is shown in the cause of Irish freedom. Pamphlets and literature are being distributed to counteract the misrepresentations about Irish affairs, and every effort is being made to present to the public the true side of the question. At the meeting held on July 1 the chairman (Rev. Father O'Connell) moved a motion of regret at the death of that eminent Catholic politician and champion of freedom, the Hon. T. J. Ryan. After the formal business of the meeting was concluded prayers were offered up for the happy repose of his soul.

Gisborne

(From our own correspondent.)

The annual convent social in aid of the Catholic schools will take place shortly, and special efforts are being made to make the affair a financial success.

A meeting of parishioners was held on Sunday to hear the report of the committee of ways and means in re securing a Catholic social hall. The meeting, presided over by Rev. Father Lane, was unanimously enthusiastic, and even if the tender for the Scottish Hall be not successful, the project will not be allowed to fall through. Messrs. J. J. Martin, H. Martin, and D. J. Parker were elected official receivers of donations.

Cambridge

(From our own correspondent.)

August 18.

Although the climatic conditions were most unfavorable on the evening of August 4, the euchre party and dance held in aid of St. Peter's parish proved a great success. A euchre tournament was played in the supper

room, 16 tables being engaged. Miss Boyer won the ladies' prize and Mr. E. Hart the gentlemen's. A delicious supper was partaken of during the evening and thoroughly enjoyed. About 80 couples indulged in the dancing, which took place in the Town Hall, the music being supplied by Misses Cook, Linstrom, and Wilkinson, and Mr. K. Impett. A guessing competition was won by Master C. Waite. The success of the function, both financially and socially, is due to the efforts of the energetic committee, viz., Mesdames J. F. Cleary (secretary), A. Wilkinson, London, McAsey, and Kelly, and the Misses McDevitt.

Timaru

(From our own correspondent.)

August 15.

The monthly meeting of the men's branch of the Sacred Heart Confraternity was held on the 10th inst., when the address took the form of a dialogue between the Rev. Father Hurley (spiritual director) and Rev. Father Barra on the advantages of such a society in the parish. The devotions comprise Rosary, instruction, hymns, and Benediction, and the members who attend fully appreciate their privileges. Last Sunday the members approached the Holy Table in a body at the first Mass.

On Sunday night the Rev. Father Barra preached a beautiful sermon on the Assumption of the Blessed Virgin Mary in the presence of a large congregation.

Oamaru

(From our own correspondent.)

August 15.

Oamaru Catholics have at last had the opportunity of officially welcoming their new Bishop, Dr. Whyte, and one and all are charmed by his Lordship's pleasing personality and gracious manner. During his stay in our midst the Bishop had a busy time of it and he covered practically all the North Otago district, administering the Sacrament of Confirmation at Teschemakers, Windsor Park, Kurow, and Oamaru to more than a hundred children.

The blessing and opening of the new church at Richmond took place on Sunday, August 7, and in spite of the inclement weather there was quite a large congregation. His Lordship Bishop Whyte performed the ceremony, and Oamaru district has thus secured the honor of having the first church consecrated by our new Bishop. Very generous donations, including one of £500 from Mrs. J. Lynch, have resulted in the church being opened with a debt of only about £50.

On Wednesday evening, August 10, his Lordship the Bishop was entertained in St. Joseph's Schoolroom at a conversazione and a very pleasant evening was spent in song, story, and social intercourse.

There will be Mass on the 28th at Kurow and Dunroon.

EX-SUPERINTENDENT DWYER HONORED IN CHRISTCHURCH.

The Press of August 9 records a great tribute of respect paid by Christchurch's leading citizens to ex-Superintendent Dwyer on his retirement from the police force. Dr. Thacker spoke for all the citizens in an eloquent appreciation of Mr. Dwyer's services. An artistic illuminated address was presented by the people of Christchurch as a token of their esteem. With it also went a cheque for £700 and a piece of plate for Mrs. Dwyer.

When comfort shall be taken away from thee, do not presently despair, but wait with humility and patience for the heavenly visit, for God is able to restore thee a greater consolation.—à Kempis.

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FAITH OF OUR FATHERS

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

CHAPTER IV.—THE CREATION OF THE WORLD— THE ANGELS—MAN—ORIGINAL SIN.

1. We have now learnt what faith teaches us about God, considered in Himself, whether in His nature or in His personality. It remains for us to discuss the doctrine relating to the works of God.

The works of God admit of two distinctions: the creation of the universe, and the providence by which it is governed. We mean, in speaking here of providence, that economy, action, or succession of actions, by which God leads all creatures to their end, and more especially those which hold the first place in the visible world—namely, man, or the human race.

We will first take for consideration the creation of the world; then the angels; and lastly, man and original sin.

First Article: The Creation of the World.

2. God has created—that is, drawn out of nothing—heaven and earth, with all that they contain, either spiritual or corporal. By this is meant all that exists out of God—namely, the earth which we inhabit, the sun, the moon, and the stars of the firmament, with those millions of globes and suns that occupy the immensity of space; also all living beings, plants, animals, men, and the angels, who are invisible and purely spiritual creatures.

This vast universe has been created by a single word of the Creator, by a simple act of the Divine Will. "He spoke, and all things were made; He commanded, and they were created" (Ps. cxlviii.).

3. In the first page of Genesis the history of the creation is recorded; but in this recital a distinction ought to be observed between those points which are clear and certain, and those which are disputed or obscure.

The clear and certain points are the following:

(1) In the beginning God created heaven and earth.
(2) God made to His own image and likeness the first man, the sole father of the human race.

(3) God established the law of the Sabbath, in order to consecrate the seventh day to the divine worship; and He did so in memory of the creation, which was a type of the weekly period.

(4) God formed the world as it now exists, with its waters, its plants, and its various species of animals; and He accomplished this work in the space of six days.

The points which follow are doubtful, and in no way defined by faith:

(1) What must be understood by the *days* of creation? The Hebrew word *iom*, translated as *day*, may signify a period of 24 hours, or it may be used to denote an indefinite space of time, or a simple distinction of order, without succession of time.

(2) What was the original state of the universe before the days of creation? Were there plants and animals previous to this, which were subsequently engulfed in a tremendous overthrow, thus producing the Mosaic chaos?

(3) Did the different words of the Creator, which constitute the distinct acts of creation, produce their effect immediately or gradually? Had all the plants appeared before the creation of animals? Were there certain species of plants and animals which subsequently perished and have been superseded by other species?

(4) What are we to understand by the work of the fourth day, when the Scriptures tell us God made the sun and the stars to light the earth? Did the sun and the stars commence their existence then, or did they only begin to light up the world, which had now become capable of receiving their constant influence, they having already been in existence?

These and other questions, which are not defined either by the Bible or by the interpretation of the Church, are left for solution to the investigations of science.

4. All that Faith teaches us about the antiquity of the world is, that it did not always exist, but was created in time, or at the beginning of time. The sacred Scriptures do not begin to reckon years from the creation of the world, but from that of man; and they count them

so as to give us only an uncertain chronology, which varies from 4,000 to 5,500 years, or even more, from the time which elapsed between the creation of Adam and the coming of Jesus Christ.

5. The end which God had in view in creating the world was His glory, or the manifestation of His divine attributes, and the true happiness of all reasonable creatures.

MANNIX'S FAREWELL

(By SHANE LESLIE, in the *New Witness*.)

On Wednesday, at the Jermyn Court Hotel, Archbishop Mannix made a farewell speech to the roomful of Irish bishops and prelates, who, since he could not come to them, had crossed the Channel to bring him the good wishes of the people of Ireland before he set back on his journey for Australia. The Irish hierarchy, conservative or progressive, had united to pay him this honor. The Archbishop of Cashel was present with the Bishops of Killaloe and Clonfert. The Bishop of Clonfert sang a touching melody with a rich operatic voice as an introduction and then the Archbishop spoke. His face has sunk considerably in the eight months of his enforced sojourn in England waiting for the opportunity to go to Ireland, which has never come. There were tears in Irish eyes as he bade farewell to men he never expected to see again. His dark eyes still flashed from their cavernous sockets. The grey hair and the purple sash made him as ever picturesque. For half an hour he poured forth molten sentences restating the Irish position strongly no doubt. He disclaimed the idea of a Republic *qua* Republic because only Ireland can self-determine a republic or a kingdom for herself. He asked candidly if the offer of Dominion Home Rule meant what it meant in Australia. He pointed out that no offer had as yet been made worth considering. He insisted that Ireland was behind de Valera, and offered or rather challenged the Government to choose and test any five seats in South Ireland. He poured scorn upon the many whisperers and negotiators with or without goggles. He touched logic and he touched sarcasm. But he was never personal and never bitter. He concealed his own disappointment.

Anxious as he was to see Ireland, he said he preferred not to see her than to sell her, and he would not go to Ireland to do the work of the Government. Thus spoke the old defiant, unrepentant Mannix. But he desired peace, and desired it deeply. He advised the Government to keep to the main road and not try and negotiate in the byroads. He laid great emphasis on the accord that could be reached between the questions of Irish independence and English safety. Whether the settlement took one form or another, it would be possible for Ireland to live at friendship with England, Scotland, and even Wales, he added with a solitary touch of humor.

It was a strong speech, but it was a peace speech. It meant business and conveyed logic. There were no fine words or compliments. He asserted that peace could be had the same day that the Government realised that only British crime and aggression blocked the way. He begged the Government to deal with the only representatives of the Irish people. He left the impression of a peacemaker trying to make smooth a very rock-strewn road for another to use. There was no rancour or self-seeking. He seemed to pin down the rulers of England to the question, "Is it peace?" and to those Englishmen who are faithful to Ireland he seemed wishful to leave the blessing of the Southern Cross.

He is gone now, leaving only Sir John Lavery's fine purple-clad impression of him behind—in some ways the most modern and in others the most mediaeval of prelates. He seems to be straying between two continents, to be lost between two eras. His lonely and consistent voice has certainly been heard in the ends of the earth: Modern times know not what to make of him. In mediaeval times Henry's II's black-and-tan knights would have poleaxed him. A future time will see him right.

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Catholic World

EUCCHARISTIC CONGRESS.

A National Eucharistic Congress was held at Paray-le-Monial from June 5 to June 8. Among the orators were General de Castelnau, Senator Count de las Cases, Abbe Garriguet, Superior-General of St. Sulpice; Mgr. Negre, the Archbishop of Tours. The closing offices were presided over by Cardinal Maurin.

TWENTY JESUITS GO TO PHILIPPINES.

Twenty members of the Society of Jesus sailed from New York on June 13 to take charge of the missions in the Philippines which have been transferred from the Spanish branch of the Society to the jurisdiction of the Maryland-New York province. Special services on the eve of the departure of the members of the Society were held in the Church of St. Francis Xavier. The Itinerary, the official prayer of the Church for clerics who are about to undertake a long journey, was recited, and Very Rev. Joseph H. Rockwell, S.J., Provincial Superior, delivered the farewell sermon. Archbishop Hayes imparted the Apostolic Benediction.

IRISH PROTESTANT POPULATION DECLINES.

In the South and West of Ireland the Protestant population is diminishing. This admission was made by the Protestant Dean of Clonmacnoise at a recent meeting of his congregation. He added that it would be difficult for them to keep their schools open unless they got extraneous aid. Another clerical speaker was afraid that some of the churches might have to be closed.

In the North of Ireland, Protestants are complaining that Catholics are buying a lot of land formerly occupied or owned by Protestants. The boast of Protestants that they enjoy all the wealth of the country is not supported by facts.

SHRINE TO FIRST CHRISTIAN MARTYR IN UNITED STATES.

Plans are being considered for the erection of a shrine to the memory of the Franciscan Friar, Fray Juan Padilla, believed to have been the first Christian martyr in what is now the United States. The Franciscan was murdered by the Indians nearly 400 years ago near where Junction City, Kans., now stands. Bishop Tief, of the diocese of Concordia, has announced his approval of the project of perpetuating the memory of the missionary.

Padilla is believed to have returned to Cuivira (now Kansas) following the expedition conducted by the Spanish explorer, Francisco Vasques de Coronado, in 1542, in search of the famous "seven cities."

FAMOUS SHRINES INSPIRATIONS TO FUTURE GENERATIONS.

In describing the Cathedral of Strasbourg, an American recently visiting Europe says:—

"There it stands, rising majestically over the quaint little city, a wonderful monument to the faith of those who built it and a great inspiration to the Christians of to-day! It dominates the city! It would fain carry the souls of its people straight up to heaven. My! how proud one feels of one's Catholicity here in this land where the Catholic Faith has inspired so many noble thoughts, such beautiful works of art, and so many saintly lives. It makes one wonder whether we are doing our share to carry on the traditions of the glorious past and the Faith that our ancestors have handed down to us. Indeed, *Salve Regina* workers work for more than a spiritual reward! They work for the inspiration of countless generations!"

OBER-AMMERGAU COMES BACK.

The Passion Play of Ober-Ammergau, which has not been staged since 1910, is to be produced next year, according to an announcement from that little Bavarian highland village, and it is said to be probable that Anton Lang will again take the part of *Christus*. The production

in 1910 was extremely successful (says the *New York Herald*); about 150,000 visitors saw the play, and 437,500 dollars was paid in admissions. Only a small portion of this went to the participants in the performances, the remainder being devoted to communal purposes of an educational and philanthropic character. The Germans are said to have resented this localisation of the returns from the play and to have declared that its production was only a money-making scheme. They were in the minority among the attendants. A large proportion of the visitors came from the United States, Great Britain, and France. It has frequently been charged that the Passion Play has lost much of its original significance.

POPE GIVES PROOF OF FRIENDSHIP FOR BAVARIA.

The friendly relations which have always existed between Bavaria and the Holy See have been greatly strengthened by the present Nuncio, Mgr. Pacelli, and have found many expressions, as, for instance, in the New Year letter from the Holy Father to the Bavarian bishops. Information has just been received of other, more private and personal expressions of friendliness which up to the present time were not generally known.

On the occasion of the elevation of Archbishop Dr. von Faulhaber to the Cardinalate, the Prime Minister von Kahr sent a communication to the Pope expressing the joy and deep gratitude of the Bavarian Catholics for this great honor. The Pope answered this letter and expressed his interest in the welfare of Bavaria, and spoke of his great love for that country. Several months before this, at the beginning of negotiations for the re-establishment of the Concordat, when it appeared that the outcome would be favorable, the Pope was filled with confidence in the attitude of the Munich Government. In order to give some token of this confidence, he sent Premier von Kahr a silver plate with a most artistic portrait of the Holy Father. This gift reached Munich some time before the elevation of Archbishop von Faulhaber to the Cardinalate.

The negotiations between Bavaria and the Holy See, which are being conducted at the desire and with the support of the National Government, are to be pushed as rapidly as possible, as they are a preparation and an example for the future concordat between the nation and the Vatican. The difficulties are not insurmountable, and a happy solution no longer appears doubtful.

ST. PATRICK OF THE BLESSINGS.

They were the words of wisdom that Patrick said to us,
Who saw him plant lus-mary* like sunshine in the bogs,
Who heard him utter nothing that was calamitous
To kinder things than serpents or sweeter-voiced than frogs.

Love was Saint Patrick's gramarye,† as all the fairies knew;
And when they met his glances, unclouded was their mirth.
He blessed them in their deathless youth, the People of the Dew,
Who pass in dance, undying, invisibly from earth.

His were the words of beauty; his were the words of peace.
He went about the country in tune with all its good.
He blessed the grunting boneens‡ and bade their tribe increase.
He blessed the croodling cushat, the quicken§ in the wood.

He laid his fingers on the rock, and there the lichens grew
Like olive velvet over it for climbing feet to press.
He trod on sand 'twixt cliff and sea, and sand was fruitful too,
And yielded blue sea-holly with exultant eagerness.

His were the hands of wisdom; his was the heart of love;
His were the eyes of healing, whose look at pain sufficed.
His was the voice of sweetness that matched the lark's above,
The voice that hushed the gods of night and sang the law of Christ.

*Marigold. †Occult learning. §Little pigs.

¶The quicken, or rowan, is sacred to fairies.

—NORA CHESSEON, in the *Dublin Review*.

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WEDDING BELLS

MURPHY—RYAN.

The wedding was solemnised on July 12, at the Sacred Heart Church, Timaru, by Rev. Father Kimbell, S.M., of James, eldest son of Mrs. Murphy and the late Mr. Denis Murphy, Fairlie, and Margaret, daughter of Mr. and Mrs. Ryan, Harper Street, Timaru. The bride was attired in a frock of ivory crepe-de-Chine with panels of accordeon-pleated georgette, and hat of cream georgette trimmed with wreaths of pink rosebuds. She was attended as bridesmaid by Miss Frances Murphy (sister of the bridegroom), who wore a frock of cream velvet, and a lemon-colored hat. Mr. Owen Kirk, of Otaio, was best man. The wedding breakfast was partaken of at the residence of the bride's parents. Rev. Father Kimbell presided, and the customary toasts were honored. The newly-wedded couple subsequently left by the express train for the north, the bride wearing a navy costume with hat to match.

TANSEY—FORD.

A very pretty wedding was solemnised at the Catholic Cathedral, Christchurch, on Wednesday, August 3, by the Rev. T. Hanrahan when Miss Agnes Ford (Christchurch) was married to Mr. Cyril Tansey, second son of Mr. and Mrs. Tansey (Christchurch). The bride was given away by her uncle, Mr. J. Ford, of Oamaru, wore a dainty frock of ivory crepe de chine and georgette. A beautiful hand embroidered veil was held in place by a circlet of orange blossoms; she carried a shower bouquet and was attended by Miss Tansey, sister of the bridegroom, who wore a charming frock of pale lemon crepe de chine and georgette and a transparent oyster straw hat, trimmed with flowers, and Miss Street, cousin of the bride, who wore a pretty frock of heliotrope crepe de chine and georgette with hat to match. Mr. T. Tansey attended as best man, and Mr. A. Tansey as groomsman. As the bride entered the church, Miss Ward played the "Bridal March," and during the Nuptial Mass Mr. Roberts gave an exquisite rendering of "Ave Maria." As the bridal party left the church the "Wedding March" was again played. After the ceremony a reception was held by Mr. and Mrs. Tansey at the Excelsior Hotel, where over sixty guests sat down to breakfast, during which Miss M. Donalds orchestra played selections. Mrs. Tansey received her guests in a beautiful gown of navy blue cloth, embossed in navy silk. With this was worn a stylish hat of pillar-box red and navy veil and skunk furs. Many beautiful and valuable presents were received including several cheques. Amongst those present were Mesdames T. Lynch, J. J. Ardagh (Timaru), O'Toole (Geraldine), W. Ford Malthus (Palmerston North), O'Shea (Mount Hay, Fairlie), Street, King, Storey, P. A. Ardagh, McQuilkin (Ashburton), H. Woodham, J. J. Ardagh, jr., Hanna, Cotter; Misses Kelly (Timaru), Morkano (2), Lowick, M. Ardagh, Street (2), Codling (2); Rev. Fathers Hanrahan, Graham, Kerley, Seymour, Price, A. Cullen, McCarthy, Bartley; Doctors Morkane and Ardagh; Messrs. Woodham, Cotter, J. J. Ardagh, J. J. Ardagh jr., Jackson, Street, Blackaby, Helsdon, Storey, Carpenter, Holt, Roberts, McQuilkin, McLaughlin, Whitlow, Hall, O'Shea, and Lynch. Later Mr. and Mrs. C. G. Tansey left by Ferry boat on a tour of the North Island, Mrs. Tansey wearing a smart navy braided costume and a pretty toque to match, also a fur coat.

Westport

The following are the results of this year's examinations in connection with St. Mary's College:—Class B (2 subjects), Mary McAuley; Class C (full pass), Nora Doyle; Class C (4 subjects), Josephine Armstrong; Class C (3 subjects), Mary O'Brien; Class C (2 subjects), Julia O'Sullivan; Class D (full pass), Julia O'Sullivan; Class D (partial pass), Mary O'Brien; Class D (3 groups), Mary Organ; Public Service (June): Margaret Allan, Kathleen McMahon, Agnes Lee, Carrie Martin, Winnie O'Neill.

The following are the results of the midwinter commercial examinations in connection with the National Business College Sydney:—Bookkeeping diploma.—3 candi-

dates; advanced, 1; intermediate, 2; elementary, 8; junior, 2. Shorthand speed (80 words per minute)—2 candidates; advanced, 1; elementary, 5; junior, 2.

SAINT JULIET.

I am Saint Juliet, and I pray
You all some soft petition say—
All maids who love, all wives who bear
Beneath their glossy coils of hair
Dreams of the child that shall be born
Some windy eve or stormy morn
With bitter tears and crying strong,
To lift the worn world's cross along.

I am Saint Juliet, and I was
A maid that danced on orchard grass,
That plucked of full delight the flower
When Tarsus was a place of power.
My shoe-strings were of twisted gold,
And wolf-skins kept me from the cold;
About my throat great pearls I wound.
The world so sweet a world I found
That everywhere was holy ground.

I am Saint Juliet. Clad in green
And gold, I went one festal e'en,
And raised my eyes, and saw my love,
And all the bliss and pain thereof.
My lover took me by the hands:
He was a soldier without lands.
He had no gold, he had no gear,
But he was beautiful and dear.
I laid my love beneath his feet,
That he might take or trample it.

My lover's God for mine I took;
I made his soul my missal-book.
He wedded me, and then we fled:
Our heads were prized and coveted.
We loved each other half a year
With love that did abolish fear,
Although men from our hiding-place
Drew us and forced us to retrace
Our steps to Tarsus as to death:
So well we loved who died for faith.

Given to lions my lover died;
I might not perish by his side;
But, when my little son was born,
They brought me out one golden morn
(My twenty years had been so sweet!)
They bowed my head; they lagged my feet;
But my beloved leaned (I knew)
From heaven to see his wife keep true.
And so I went out like a bride,
With guards before and guards beside.
A yellow veil upon my hair
I wore, as brides are wont to wear.

I had not thought that they would make
My babe a martyr for Christ's sake;
But him upon my breast they slew,
Ere my first dying breath I drew.
I think I did not greatly fear
The beasts, my lover was so near—
So near the God he perished for;
But when I saw the opening door
Of Heaven, it looked so grand a place
That, as I died, I hid my face.

Oh, it is all so long ago.
I have forgotten every throe
That shook my body; for I am
Safe with the father of my lamb.
Only when mothers pray to me,
My days on earth I seem to see;
And one old sorrow hastens back,
The death of little Cyriac,
My baby. There you who know
The two best things that women know,
The glory of your lover's kiss,
The joyous pain that bearing is,
Pray God to keep us in His rest,
Till every heart beats in His breast.

NORAH CHESON, in the *Dublin Review*.

There are myriads of little men who do know and see all they long after, but that is because their longings are so shut in by valleys and their horizons so narrow and materialistic; but the larger dreams, the greater aspirations, the more desirable ideals, are only seen as Moses saw them from Pisgah afar off over the Canaan.

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IRISH NEWS

CRITICISMS ON IRISH CATHOLICS' CAPACITY ANSWERED.

A message from Dublin, under date June 1, says:—

Sir James Craig, Premier-Designate in the Belfast "Parliament," has made the charge that the Catholics of the South have no constructive capacity. A people without a government of its own has not much opportunity for exhibiting constructive talents. Taking the Catholics of the South within this limitation it is not true to say that they are not constructive. Perceiving the advantage of thorough education they obtained after long agitation the National University. Only for the efforts made by the Catholics, Belfast itself would have no University. The National University and its constituent colleges have made remarkable progress.

The Catholics of the South, backed by the bishops and priests, have promoted technical education in every way possible. They were the first to organise an Industrial Revival movement. This movement was inaugurated in Cork. Its originator was a leading Catholic, Mr. George Crosbie, proprietor of the *Cork Examiner*. Soon every chief town in the South had its association, and to-day they all form branches of the Irish Industrial Development Association. Agriculture, mainly, in the hands of Catholics, is the staple industry of the country. For years past the Catholic farmers have been improving and modernising their methods. Their system of co-operation is so perfect that deputations have come from other countries to study it. They replaced the old system of dairying completely by creameries. But 60 of these have been destroyed by Crown forces.

Within the past two years Sinn Féin appointed a commission composed of priests and laymen of all sections to inquire into the industrial resources of Ireland and to make recommendations as to their development. Inquiries in public by that commission were prohibited by the British Government. It had to conduct its proceedings furtively. It succeeded in collecting a mass of valuable evidence. It has already issued two or three reports which for research and practical suggestions surpass anything of the kind done in Ireland since the days of Grattan's Parliament. In view of these facts how can it be said that the Catholics do not possess constructive ability?

DETAILS OF MURDER OF FATHER O'CALLAGHAN, A PRIEST OF CORK: THE THIRD PRIEST DONE TO DEATH INSIDE OF SIX MONTHS.

Rev. James O'Callaghan, killed at Cork, makes the third priest done to death in Ireland inside six months. Father Griffin, of Galway, was the first victim. No person was made amenable in that case. Canon Magner, of Duamanway, Co. Cork, was murdered on the public highway in broad daylight. An auxiliary policeman was convicted of the murder, but the court-martial found he was insane at the time he committed the deed.

The circumstances under which Father O'Callaghan was killed are revolting. He and Liam de Roiste, one of the Republican members for Cork City, occupied flats in the same house. The occupants of the house on Sunday morning were Mrs. de Roiste, her mother, Father O'Callaghan, and his maid servant. At four o'clock there was knocking at the door. Mrs. de Roiste declined to open the door, as the raiders would not say who they were. One of them climbed by the window into her bedroom. She grappled with him. His revolver fell from his hands. Other members of the party effected an entrance by smashing the door.

Father O'Callaghan and his maid were aroused, and from their respective rooms came out to the corridor. One of the men pointed his revolver at the priest, whereupon the maid shouted, "Sure ye won't kill the priest; that is Father O'Callaghan." The man threw his left arm around Father O'Callaghan's neck, pulled him towards himself, and hooking his right hand to the back discharged a shot

which entered the clergyman's body. The maid tried to grasp the revolver. But the raider managed to fire two more shots. Father O'Callaghan died some hours later in hospital.

Mr. de Roiste was not at home. On the day before the occurrence he had been returned unopposed at the polls with three other Republicans for the city of Cork.

A number of other priests are either in prison or in internment camps. They include Father Dominic, O.S.F.C., serving three years' penal servitude in a convict prison in England, and Father Delahunty, Kilkenny, serving two years' imprisonment. Two are in internment and two, untried, are in prison. One of the latter was arrested after attending a meeting of the White Cross.

HOW ENGLAND REWARDS HER HEROES.

In reply to Mr. T. P. O'Connor last Monday, Sir Hamar Greenwood gave his version of how one Joseph McCarron, a Donegal man, met his death. McCarron enlisted in the British Army at the beginning of the war to fight for "the rights and liberties of small nations": and, of course, the small nation first in his thoughts was Ireland. He fought bravely; he took a gallant part in several desperate battles; he was wounded severely more than once; he charged at Givenchy, where Tom Kettle fell leading the Dublin Fusiliers right up to German trenches that the pick of British regiments had failed to reach; he kept on fighting until his riddled frame was no longer capable of active service: Sir Hamar Greenwood said yesterday that this brave Donegalman was shot dead while engaged in an ambush, and that he was a prominent member of the I.R.A. Does the fact—assuming the accuracy of the story—convey no lesson to the minds of persons like the Chief Secretary for Ireland? How was the man who freely risked his life in battle after battle under the British flag turned into an insurrectionary leader in his own country?

There have been many thousands of similar cases. Lord Edward Fitzgerald's was one; Thomas Russell's was another. There are tens of thousands of ex-soldiers in Ireland to-day who believe, in wrath and bitterness, that they were basely betrayed by England's rulers. Those men fought; the roll of Irish dead in the war against Germany was out of all proportion to the number of Irish soldiers engaged; and the number of Irish soldiers was as great, in proportion to the country's population, as that of most other nations. Even English statistics show that a 5.3 per cent of Ireland's total population fought for "the rights and liberties of small nations." When the war was coming to an end at the beginning of November, 1918, the total strength of the United States Army and Navy, including naval reservists and about 8000 yeomen, was 4,203,638. This is a fraction under 4 per cent. of the total population of the country for 1918.

So far as can be learned, the men under arms, at home and abroad, at no time comprised 5 per cent. of the American population. Ireland's male population between the ages of 20 and 45, according to the census of 1911, was 776,637. The 1910 census gives the number of the same class of young men in the United States as 18,634,772. From these figures it can be seen that the Great Republic, whose generosity in men and resources cannot be denied, gave 22 per cent. of its total man power of military age, whereas Ireland gave, with 230,949 men serving in the British forces, 29.8 per cent.; and the hundreds of thousands of Irishmen who came from the free Dominions are not included—neither are the 650,000 soldiers of Irish birth and blood who fought under the Stars and Stripes. These facts are forgotten in England; they are remembered in Ireland; hence the tragedy of the past three years.

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, O.S.S.R.,.

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Domestic

By Maureen

Scrap Bread Pudding.

Ingredients: One breakfastcupful scraps of bread, two tablespoonsful flour, one tablespoonful sugar, two tablespoonsful currants, half teaspoonful mixed spice, half teaspoonful ground ginger, half teaspoonful baking powder, milk. **Method:** Soak bread in cold water about one hour till soft. Prepare suet and currants, squeeze water out of bread; beat up with a fork, and mix with other ingredients till it is of a dropping consistency. Steam steadily two hours. Serve with half a pint Bird's custard sauce.

Delaware Pudding.

Ingredients—Suet Pastry: Six ounces flour, two ounces suet, one small teaspoonful baking powder, pinch salt, cold water. **Filling:** One apple finely chopped, two tablespoonsful currants, one tablespoonful sugar, half an ounce peel, one tablespoonful water. **Method—**Prepare filling, make suet pastry, cut into rounds. Put layer of pastry and spoonful mixture alternately into basin. Boil or steam one and a-half to two hours.

Lentil and Potato Soup.

Ingredients: One teacupful lentils, four or five potatoes, piece carrot and turnip, one onion, one ounce margarine, one quart cold water, one teacupful milk, pepper and salt. **Method:** Wash and soak lentils over night. Prepare vegetables and cut into small pieces. Melt fat in pan, add lentils (drained from the water) and all vegetables, and toss till fat is absorbed. Pour in the liquid lentils were soaked in, and rest of water, season, and simmer gently three hours. Pass soup through sieve or colander, return to pan, and add milk, if desired.

Steved Potatoes (a Scotch dish familiarly known as "Stovies").

Ingredients: Six potatoes, two onions, one tablespoonful fat, one teacupful water, pepper and salt. **Method:** Melt fat in pan, skin and slice onions, wash, peel, and slice potatoes. Toss in melted fat, add seasoning and water, put on lid and cook slowly about three-quarters to one hour, stirring occasionally.

Dutch Roll.

Ingredients: One and a-half pounds cold meat, two cupfuls breadcrumbs, one large onion (cooked), pepper and salt, one egg, two tablespoonsful water, one ounce dripping, two cupfuls boiling water. **Method:** Pass meat twice through mincer. Chop onion finely. Mix meat, crumbs,

onion, pepper and salt well together. Beat egg and mix with water; add to meat, keeping back a little of the egg. Form into a roll. Brush with egg. Make dripping smoking hot. Brown roll all over. Pour off fat; add boiling salted water. Simmer gently one and a-half hours. Serve hot or cold.

Mince and Dough Balls.

Ingredients: Half a pound of mince, one small onion, two tablespoonsful breadcrumbs or rice, half a teacupful water, pepper, salt, and half a teaspoonful gravy salt. **Dough Balls:** Four tablespoonsful flour, one and a-half tablespoonsful suet, half a teaspoonful baking powder, one teaspoonful chopped parsley or a pinch of herbs, pinch of salt, cold water. **Method:** Place mince in pan, stir over fire till thoroughly heated; add onion, cut in rings, water, pepper and salt; cook slowly one and a-half hours; half an hour before serving, add the breadcrumbs. Mix up ingredients for dough balls into a stiff paste with cold water. Cut into eight, form into balls, and place on top of mince one hour before serving.

Mashed Turnip.

Ingredients: One turnip, boiling salted water, one teaspoonful butter or margarine, half tablespoonful oatmeal, pepper and salt. **Method:** Wash the turnip, peel thickly, cut into blocks. Place in boiling salted water, and boil steadily till soft (about forty minutes). Drain and mash. Add seasoning, oatmeal, and butter, and mix all well together.

Loving obedience to the will of the Father made the Heart of Christ swift to hearken and act, and trusting obedience to the voice of God will prevent our infinitely weaker hearts from being slow to believe and act with when a thousand agitations would swerve us from the right. The Heart of Christ is a spur to the slow heart.

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TO MY PEOPLE

(Lead, Kindly Light)

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

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

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MARKET REPORTS.

At Burnside last week there was a small yarding of fat cattle, 160 head coming under the hammer. The quality was very good, there being a large proportion of prime well-finished bullocks, while very few cows and heifers were offered. Competition was decidedly keen, and prices can be quoted fully £1 above those of last week. Extra prime bullocks to £24 2s 6d, prime £19 to £22 10s, medium £16 to £18 5s, light £11 to £14 10s, prime cows and heifers £12 to £15 10s, medium £10 10s to £11 15s, light £8 to £9 10s. Fat Sheep.—A medium yarding, 2155 being penned. A fair proportion of the yarding consisted of medium to good wethers. The number of heavy butchers' sheep were smaller than usual, while very few ewes were in evidence. Prime butchers' sheep were up 1s per head, while light and medium wethers sold at prices a shade firmer than last week. Extra prime wethers to 32s, prime 25s 6d to 28s, medium 19s to 23s, light 14s 6d to 18s 6d, prime ewes 17s 6d to 23s 6d, medium 14s to 16s, light 11s to 13. Hoggets.—131 were offered for sale, the quality of which was fair, but there were some pens of very fine quality amongst the entry. Competition was keener to-day, and higher prices were realised than late rates. Best lambs to 25s, others 12s to 18s 6d. Pigs.—There was a much larger yarding of fat pigs for to-day's market than has been the case for some weeks. Prices realised were on a par with last week's rates. Stores were in short supply, and met a brisk sale, prices being 5s to 7s 6d per head higher than at last sale.

There were big yardings at Addington in practically all sections of stock, and generally lower prices ruled, particularly for mutton. Store Sheep.—Good four, six, and eight-tooth ewes brought from 20s to 23s 3d, ordinary 14s 4d to 17s 4d, good fresh full-mouthed ewes 12s 9d to 15s 11d, cull ewes 5s to 6s 4d, sound-mouthed ewes and lambs (all counted) 10s, four and six-tooth wethers 12s 3d to 14s, mixed-sex hoggets 9s to 9s 9d, halfbred wether hoggets up to 7s 6d, ewe hoggets to 11s 9d. Fat Sheep.—An overflow yarding. The sale was the worst for a long time, values being from 3s to 6s below last market. Extra prime wethers brought from 24s to 29s, prime 16s 6d to 21s 3d, medium 14s to 16s 3d, light and inferior 11s to 13s 9d, extra prime ewes up to 21s, prime 14s 9d to 17s 6d, medium 12s to 14s 6d, light and unfinished 10s to 11s 9d, extra prime hoggets up to 24s 5d, prime 14s to 17s 6d, ordinary 9s to 13s 6d. Fat Cattle.—366 yarded, inclusive of much light-conditioned beef. The market was a shade down on recent rates. Extra prime steers up to £19 17s 6d, prime £14 10s to £17 10s, medium £10 15s to £14 5s, light and unfinished £7 to £10, prime heifers £9 10s to £12 12s 6d, ordinary to good £6 12s 6d to £9 3s, prime cows £9 2s 6d to £14 15s, ordinary £6 10s to £8. Fat Pigs.—An irregular demand. Choppers £4 to £8, light baconers £4 15s to £5 10s, heavy £6 to £6 15s, extra heavy £7 (average price per lb, 8½d), light porkers £3 to £3 15s, heavy £4 5s to £4 10s (average price per lb, 9½d to 10½d).

THE CULTIVATION OF MANGEL.

Mangels come in extremely useful for all classes of live stock, and no farmer can afford to be without a few acres of this valuable root crop (says a writer in *Mark Lane Express*). Mangels admit of intensive cultivation, by which it may reasonably be said that on good land, liberally manured, it is possible to grow 60 tons of sound roots to the acre. Yet many will admit that 30 tons per acre is a very reasonable yield, and one with which the average farmer is often contented.

A heavy yield effects considerably economy in labor, as it is simpler to hoe between large roots than between those thick on the ground and badly developed. If grown after wheat, the stubble should be cleared in autumn of foul perennial weeds, provided that the weather is suitable. On heavy soils all ploughing should be performed before

the end of the year; deep stirring of the soil is to be advocated, provided no indifferent material is brought to the surface. This practice admits of shallow ploughing in spring without again disturbing the unweathered soil below; the latter, if exposed to the drying winds of March, soon hardens and prevents the formation of a friable tilth. No mechanical contrivances will ever make a heavy soil workable. This fine division of the soil particles can alone be brought about by weathering, exposure to the frosts of winter, and other climatic influences.

A very important point when drilling mangels is to avoid burying the seed too deep, and shallow sowing can only be successfully performed when a fine tilth has been secured. While the second week in April is considered by many to be the best time for sowing, no definite rule can be adopted. If sown too early the plants are apt to be checked by frost or cold rains, and even should congenial growing weather favor the seedling, there is always a tendency, as with other biennials that are sown too early in the season, for a large percentage of them to "bolt" or throw up their flowering shoots toward the end of the first year.

When the condition of the ground is not such as can be described as rich, the plants should not be over-thinned, and on light soils the drills need be not more than 18in. apart, while on heavy loams from 25in. to 27in. will be necessary.

Steeping the seed in order to assist germination has often been advised by some writers, but the practice is not to be recommended, as the germ is excited into making an unnatural growth, which is not continued by the fertility of the soil when the seed has become embedded in it. Further, the seed will not run freely in the cups unless well dried. Seven pounds of seed to the acre may be regarded as a maximum quantity.

Cleaning and singling are expensive operations, especially as they demand attention early in June, when there are so many other jobs to be done. As soon as the plants "show drill," and there is no likelihood of their being damaged or buried in the moving of the adjoining soil or earth, they must be carefully flat-hoed. The breaking up of the surface soil at this stage will very considerably stimulate the seedlings into rapid growth, and as soon as they appear strong enough the horse-hoe may be used between the rows, after which the singling out may be performed if not done after the flat-hoeing, which is sometimes advisable.

Horse-hoeing should be proceeded with at intervals until the foliage renders the operation no longer practicable. A final hand-hoeing will be needed between the plants in the row, after which the foliage itself should prove ample discouragement to the growth of weeds.

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THE HERALD OF SPRING.

My heart, awake! and sing with joy and gladness,
 Away with chilling care and brooding sadness,
 For winter's cold and darkness is away,
 And harbinger of Spring is here to-day.
 Hail! snow-white, glistening petals sweet,
 All drooping, as if half afraid to greet
 This world, and leave the bare, brown earthly bed,
 Where long has slept in peace thy tender head.
 Fair messenger, all diffident and shy,
 Ye come to gladden weary passers-by
 With mute but cheering words of hope and light,
 That banish swiftly sad thoughts of the night.
 Awake, my heart! and sing away with sadness,
 For lo! the snowdrop heralds joy and gladness.

THE HAIL MARY.

The following beautiful words occur in a book by the late Canon Sheehan, which is perhaps not so widely known as some of his other works. It is a collection of his early essays and addresses. The words are descriptive of the recitation of the Rosary by a number of exiles from Erin on board a liner to New York, and are as follows:—

"And what are they chanting? Not the 'La ci darem' of an Italian maestro of yesterday, but a certain canticle that was composed by an archangel some nineteen centuries ago, and his audience was a Woman, but blessed above all and among all. And the chorus is another canticle, composed by a chorus of 100,000 voices fourteen centuries ago, and on the streets of an Asiatic city, where the gates of the Cathedral were thrown open, and mitred prelates came forth, and the people anticipated the decision of their pastors, and proclaimed the woman of Nazareth to be the Mother of God. And these two canticles go on and are repeated in the musical murmur of human voices, until they conclude with the great hymn of praise to the Father, the Son, and the Spirit, who are and have been and for ever shall be! The canticle of the Rosary is familiar to these poor exiles. They learned it at their mothers' knees—they sang it in the lonely white-washed chapel on the Irish hills—they will carry it in their hearts and on their lips, and like the children of Israel by the waters of Babylon, they will sing that song of Sion in a strange land!"

May God grant that their children and their children's children in a strange land never forget the Rosary which their Irish ancestors loved. Nothing that the strange land can give them in exchange is worth anything in comparison with one of its Hail Mary's.

THE LOVE OF GOD.

Those who have learned to love the Divine Heart are taught day by day to appreciate more and more the wondrous love that was manifested towards the human race when Our Lord instituted the Holy Eucharist. They learn, too, to form a right estimate of the coldness and indifference with which Our Lord is treated in this Sacrament of His love, and they are inspired with a desire not merely to cultivate a tender affection in their own hearts, but to spread the devotion to all mankind.

Attendance at daily Mass, and Communion, if possible, or a daily visit to the Blessed Sacrament, reading spiritual books, are means by which we may foster devotion to the Blessed Sacrament, and by the influence of our example bring others to a closer union with God. To numberless Catholics in our day the reproach of Our Lord might truthfully be repeated: "There hath stood One in the midst of you whom you know not." So many act as if they were unaware of the Sacred Presence patiently waiting in the tabernacle to receive the homage and love of His children.

His return to us on our altars at Mass, at Communion, is not simply that we might worship, but that the need we have of sweetness in religion might be amply supplied.

We must approach His presence, gather about Him, for the refreshment of our lives, to break down the hideous monotony of our work, to add the brightness of love to the gray streets and grayer skies. Not holiness alone, but the beauty of holiness is required to bind our hearts, our whole souls to God. The child, which with its wistful trust demands protection asks for something more than strong defence; it needs also the warm welcome of love. And in so far as we all children, we need the gentleness and mercy of God to be made manifest, else we shall be too frightened to go on. If religion is to mean much to me, I must approach the altar of the sweetness of God that giveth joy to my youth.

YOUR KINGDOM.

There is some place for you to fill,
 Some work for you to do,
 That no one can, or ever will,
 Do quite as well as you.
 It may be close along your way—
 Some little homely duty
 That only waits your touch, your sway,
 To blossom into beauty.

Or it may be that daily tasks
 Cheerfully seen and done,
 Will lead for greater work that asks
 For you and you alone.
 Be brave, whatever it may be,
 The little or the great,
 To meet and do it perfectly
 And you have conquered Fate.

GIRLS WHO ARE LIKED.

Everybody admires the girls who do their best to be pleasant and courteous at all times, who do not repeat unpleasing remarks made by others, who always look neat and nice, who are lavish with their smiles and reluctant to frown, who look out every day for the happy things of life, who try to jump over all the little ridges that break up the smoothness of their path, who are happy because they make people about them see the sunshine, who always have a good word for everybody, and who appreciate the fact that the world was not made for them alone, and who do not always expect the best it has to offer.

THE NEW LABOR PARTY.

(Lend-a-hand week-end parties are now being given by hostesses, at which every guest is expected to help with the housework.)

Guests in stately mansions staying have to mingle work with playing,

For it's not all tea and tennis when no servants can be got;

The duchess sifts the cinders, and the major cleans the "winders,"

And the Honorable Bertie acts as second footman—what!

An heiress, not good-looking, is told off to do the cooking;
 A peeress peels potatoes, and a countess gets the tea;
 One's hostess does the washing, and, with soapsuds round him sloshing,

The mangle's operated by an eminent K.C.

This notable unbending by the folks who go week-ending,
 In spite of all temptations these domestic jobs to shirk,
 Though it makes them feel much thinner, what an appetite for dinner.

Results from these exertions at the novel game of work!

—R. H. ROBERTS, in the Windsor Magazine.

NUTS TO CRACK.

What county in Ireland reminds you of a candle nearly burnt out?—Wicklow.

Why are so few horses needed in the Isle of Wight?—Because so many of the visitors prefer Cowes to Ryde.

Why is an elephant's head different from every other head?—Because if you cut it off you are not removing it from the trunk.

S. F. Aburn

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What happened to the goat when he was chased by the little girl?—He turned to butter (butt her).

What two letters in the alphabet are most destructive?—D.K. (Decay).

Why is the letter "g" like the sun?—Because it is the centre of light.

What girl's name of six letters reads both ways the same?—Hannah.

What letter in the alphabet is most necessary to a shoemaker?—The last.

What sleeps on its head all night?—A nail in your boot.

Why is the letter "p" like the most cruel Roman?—Because it is Nero (near o).

Why is a wood or forest like a luggage van?—Because it's full of trunks.

What is always behind time?—The back of a watch.

What kind of composition can be written with two letters?—S.A.

SMILE RAISERS.

Mother: "If you fell in the water, why are your clothes dry?"

Tommy: "I took 'em off in case of accident."

◆◆◆

"Madam, I must request you to remove your hat," remarked the theatre attendant.

The woman smiled grimly.

"Does my hat annoy the little man behind me?"

Yes, madam."

"Then you'll find it much easier to remove him."

◆◆◆

"That youngest boy of yours does not seem to be a credit to you," said the white man to the darkie, Uncle Mose.

"No, sah. He is de wustest chile I has. He is mighty bad. He's de white sheep of the fam'ly, sah."

◆◆◆

Vicar's Wife (to elderly woman): "I'm afraid I cannot offer you more than £28 a year. Incumbencies nowadays cost more than they are worth."

Cheery Applicant: "Lor, bless yer, mum, and well I knows it, 'avin 'ad nine meself!"

◆◆◆

Fond Mother: "Reggie, dear, now that you have got through college, you must really look for some form of employment."

Reggie: "Don't you think, mother, it would be more dignified to wait until the offers begin to come in?"

◆◆◆

The teacher had been giving a lesson on the reindeer—its haunts, habits, and uses. One little urchin was not paying the slightest attention, so the teacher pounced on him.

"Now, what is the use of the reindeer?" she asked him.

The startled urchin looked up, paused, and then replied, "It makes things grow, teacher."

◆◆◆

A woman was engaging a charlady to "do for her," and came presently to the delicate question of salary.

"Well, ma'am," said the honest functionary, "it's like this. If I eats myself it's five shillings a day, but if you eats me it's only three-and-six."

◆◆◆

Jack: "Men are much more valuable than women, you know."

Jill: "What nonsense!"

Jack: "It's a fact. Every man has his price, but brides are given away."

PILES

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SCIENCE SIFTINGS

By "VOLT"

EYES THAT MAKE A JOURNEY: THE WONDERFUL STORY OF THE TOOTHsome PLAICE.

Every spring sees immense activity amongst the vast numbers of plaice which inhabit the waters of the North Sea.

The females are searching for suitable places in which to lay the countless millions of tiny eggs upon the fate of which depends an important part of our food supply.

The plaice is second only to the herring as a food fish. Every year the inhabitants of this country eat no fewer than 150,000,000 of these fish (says *Tit-Bits*). The plaice eaten in these islands alone in a single year would form a solid mass of fish as big as the Houses of Parliament.

A few are caught off the South Coast, but the vast majority come from the North Sea. Think for a moment of the task Nature has to perform in order to provide these enormous quantities of plaice for our use. Remember, too, that besides ourselves the French, Belgians, Dutch, Germans, Danes, Norwegians, and Swedes are all taking their toll. If the plaice were not a most prolific fish, he would soon be wiped out of existence.

Every female lays from 150,000 to 200,000 eggs. They are deposited in the shallow waters round the coast, and directly they are laid attacks upon them begin. There is no delicacy beloved by sea creatures so much as the eggs of a fish. Put a piece of any kind of hard roe—which is a solid mass of eggs—into an aquarium, and you will soon see the truth of this remark. Enormous numbers of the eggs are devoured before they can hatch. But they are so numerous that plenty survive, in spite of all attacks.

From each egg a curious little creature makes its appearance in the course of a week or two. It is so tiny that a hundred could rest easily upon the surface of a shilling. It is perfectly transparent, except for two wee black specks—its eyes. At first it moves very feebly; as it has not strength enough to forage for food, it is provided with a little bag of nourishment attached to the under side. The contents of this bag are absorbed during the first few days of its life, at the end of which time it is able to fend for itself.

The youngster grows very rapidly, and each day sees him getting broader and broader. At length there comes a time when he can no longer keep on an even keel; he loses his balance, and topples over on to his side. And it is always the same side—the left.

Now begins a curious transformation. The little plaice's upper side becomes colored; the skin takes on a dark brown tint, with a mottling of brilliant red and orange spots, in order to harmonise with the sand upon which the fish rests. But, strangest process of all, the left eye begins to move round the head. Gradually it climbs towards the top of the head; it moves slowly across the forehead, and finally comes to rest close to the right eye.

Once he has become a real flat fish the plaice grows more slowly. At a year old he is about two and a-half inches long. The plaice we usually see on the fishmonger's slab is a five-year-old.

We can tell the age of a plaice exactly. In his ear is a hard bone called an ear-stone, which forms a light-colored ring for each summer its owner lives, and a dark one for each winter. By counting these rings we can find the plaice's age just as easily as we discover a horse's age from his teeth.

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

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