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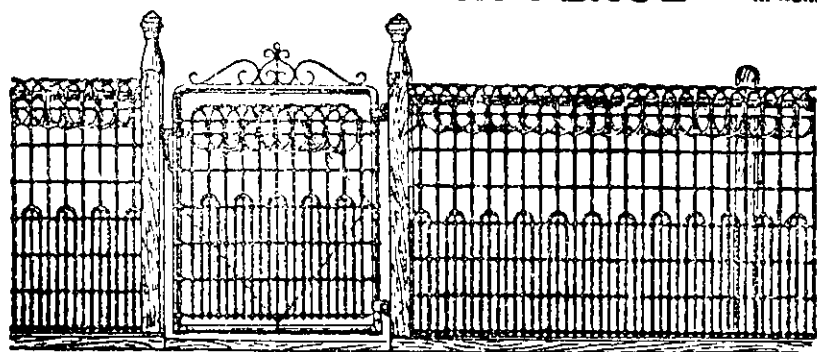
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FIG. 136

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GLEANINGS FOR NEXT WEEK'S CALENDAR.

September 4, Sunday.—Sixteenth Sunday after Pentecost.

- „ 5, Monday.—St. Laurence Justinian, Bishop and Confessor.
 „ 6, Tuesday.—Of the Feria.
 „ 7, Wednesday.—Of the Feria.
 „ 8, Thursday.—Nativity of the Blessed Virgin Mary.
 „ 9, Friday.—St. Gorgonius, Martyr.
 „ 10, Saturday.—St. Nicholas of Tolentino.

✠ ✠ ✠

Nativity of the Blessed Virgin Mary.

The birth of the Blessed Virgin Mary has been from very ancient times the occasion of a special feast in the Church. Conceived without stain, she was brought forth into the world pure, holy, and beautiful—adorned with all the most precious graces which became her who was chosen to be the Mother of God. The Church finds an additional reason for rejoicing in the fact that, as the aurora heralds the sunrise, so the birth of the Blessed Virgin announced that the advent of the promised Redeemer was nigh.

St. Nicholas of Tolentino, Confessor.

St. Nicholas receives his surname from a small town in the Papal States, where he spent the greater part of his life. He was remarkable for his austerity, being accustomed to fast on bread and water several days in the week. In the pulpit and in the confessional his zeal and prudence were productive of an incalculable amount of good. He died in 1306.

◆◆◆◆◆◆◆◆◆◆

GRAINS OF GOLD OUR LADY'S BIRTH.

Once a plant grew from the waters
Of a sin-enveloped world;
And two leaves, like Hope's fair banners,
Slowly to the light unfurled.

Then a lily bloomed beside them,
All of peerless, snowy white,—
At the dawn a golden sunbeam,
And a star-ray in the night.

David's stem it was that nourished
Through dark years of sin and rue
Anne and Joachim the blessed,
From whose hearts the lily grew.

Ah! dear Flower, thou radiant Lily,
God must love our poor, sad earth,
Since, for all its sin and weakness,
It has known thy blessed birth.
—CASCIA, in the *Ave Maria*.

◆◆◆◆◆◆◆◆◆◆

REFLECTIONS.

When assaulted by any vice, we must embrace the practice of the contrary virtue.—St. Francis de Sales.

Let them who will perish, perish alone by themselves, let no one take sons of the Church from the Church.—St. Cyprian.

After that the Lord was born for us, it did become a matter of necessity that we should be saved.—St. Francis of Assisi.

How can that man be joined with Christ, who is affected by either disgrace or danger in belonging to him? —St. Cyprian.

For I know, that although I have lived a life contemptible to some, nevertheless after my departure, you shall see more openly what I have been.—St. Cuthbert.

If death were external to the body, it would be right for the life also to be external; but if death was folded in the body and held it in subjection, it was needful that the life also should be in the body, that the body being endued with life might cast away corruption.—St. Athanasius.

The Storyteller

WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXVII.—(Continued.)

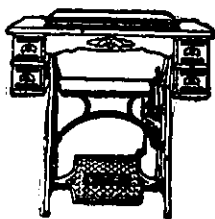
Lord Drumshaughlin had been all his life a lazy, but never a cowardly man. The second blow, instead of defeating him still further, only steadied him. Duty, which he had spent his feeble years in dodging, has come upon him at last like an armed man, and Ralph Westropp turned to face the enemy as unflinchingly as he had long ago faced Antonaccio's pistol in the hotel of the Rue de la Paix. That intolerable sting Humphrey Dargan had inserted in his easy-chair had cured him of his weakness for cushions. He had behaved like an idiot, like a coward, like a reprobate. Quite true. He almost felt the sanguine blood fly to his yellow cheeks as he thought of it all—how he had ceased to be an Irish gentleman, without becoming more than an English club Bohemian—how he had cringed to money-lenders instead of mastering his affairs like a man—how he had allowed his wretched Harry to drift from him into vacancy, and his beautiful Mabel into God only knew what fantastic follies of an innocent childish heart—and how for all these treasures wasted, and abdicated duties, he had substituted the dreary joys of that dreariest of egoists, the elderly-juvenile man of pleasure—the sodden club enjoyments of the table, the unwholesome appetite for late hours and gaslight and green tables and smoking-room banalities, and the rest of the feverish follies which make young cheeks pale and old ones shameless—these, and the little three-cornered note, whose scent had just died away in ashes. But it was not too late, at least, to die with harness on his back—who knew? Perhaps not too late to retrieve the fortunes of the day? Imprimis, these troubles must be faced on the spot—in Ireland. The first thing was to rescue Mabel from this monstrous rabble Harry's low associations had brought about the poor child: this much was so clear to him that he performed the whole journey to Drumshaughlin in imagination without a stop, even to telegraphing Mick Brine to have his chaise-and-pair in waiting at the night mail train in Garrindinny the night before, so as to press on without the intermission of an hour. So much accomplished, a resolute attempt must be made to grapple with the financial condition of the estate; and, above all, and at any cost, to shake off Humphrey Dargan's unbearable clutches. After all the Dargan mortgage was only for 55,000*l.* and upon not too advantageous terms in the present prospects of Irish landed security—six per cent. There could be no insuperable difficulty about contracting a fresh loan—at two per cent. additional, perhaps, but even so—that would beat the gombeen-man's insolent claws off the estate, and place Lord Drumshaughlin in a position to give the answer for which the creature's letter cried to Heaven. And in casting about for a financial Machine-god, Lord Drumshaughlin's thoughts recurred to Hugg, the second mortgagee, whose present lien was only for 30,000*l.* and who might be willing enough to consolidate the whole loan upon the estate at his own figure of eight per cent. Hugg, it seemed, was some city notable who, for reasons of his own, did not choose to be known as the money-lending Petite Bourse, and Hans Harman, who was in the secret (as he was in all others), had observed the obligations of confidence so rigorously that he had himself, with Mundle, witnessed the signature to the mortgage-deed; but Hugg was beyond question some Jewish Croesus, doubtless in the House—possibly on the Treasury Bench, as Harman once more than half hinted—and the thought had struck Lord Drumshaughlin that, if he could only get into communication with Hugg himself, who would scarcely fear to entrust his secret to the honor of a Westropp, it might be possible to strike up an understanding more satisfactory than could be obtained on pedantic lines of business. It seemed to him he could face the rearrangement of his affairs with a lighter heart, if he was in a position to approach Hans Harman with some bold and fruitful suggestion of his own, instead of turning to his agent helplessly for baby-feeding, as he

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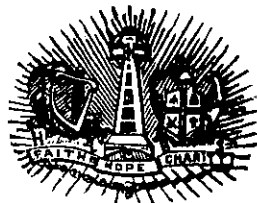
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had always hitherto done in every whining, sickish moment. And it was to the Hugg address in South Audley Street, Grosvenor Square, his cab was now speeding with a celerity which yet, was not half impetuous enough for the eager, fretting fire within. For—who will sound that fathomless ocean of mystery, the ordinary human norta?—he who had stepped into the cab a chastened penitent, had already grown so rebellious-proud of his own virtuous resolutions that he burst into imprecations on the slowness of those infernal jades of cab-horses, and on stepping out felt coerced to present the cabby with an additional half-crown as a propitiatory sacrifice to his own conscience and cabby's outraged pride in his steed.

"Eh? 'Pon my soul, 27A is a dancing-master!" cried Lord Drumshaughlin, bounding up the steps, only to find the brass plate on the ground-floor suite sacred to M. Passeul et Filles, professors of the new waltzes. The first-floor afforded no better light. It was the dingy domain of a corsetiere of the same grand nation. "M. Ougg? mais non, monsieur," said the civil little corset-maker, shaking her head. "M. Ougg? Ah, my God, I recollect myself. A letter to that address entremêled itself with my letters one morning, there are some months, and the Madame d'en-bas—Madame la propriétaire—Madame Callaghan, charged herself with it. Sonnette de rez de chaussee, Monsieur—en bas," twittered the little staymaker; and Lord Drumshaughlin applied himself to the area-bell. The lady of the house, Madame Callaghan, a slatternly, bony woman, with a soft Munster accent disguised in a harsh voice, and in those tags of Cockney speech which the humbler Irish in England sometimes assume, as, in a way, taking out naturalisation papers, answered him at the area gate.

"No," said the Madame d'en-bas. "Mr. Hugg didn't live here, and she didn't know where he lived; but if there was any commands for Mr. Hugg she would take charge of them."—"Perhaps she would be good enough to say how soon she could convey a communication to Mr. Hugg?"—"Didn't know from Adam—maybe a week, maybe a month—a gentleman called and tuk away letters—didn't know how soon he'd call again, and didn't care."—"A gentleman called? Indeed! And pray might he inquire what sort of gentleman?"—"That he might find from them whose business to tell him," snapped the suspicious dame, banging the area-gate in his face.

"Yes, hang it! always failed in diplomacy—as what did I not fail in?" reflected his lordship, as he walked away towards the Chief Secretary's house in the adjoining square—"Shall have to fall back upon Hans Harman, as usual, he won't fail! He'd find Hugg. He'd tear all about him out of that damned surly old shrew faster than Torquemada would with his pincers. Hugg!—what a deucedly uncomfortable name—Bug, Mug, Lug, Tug, Dug, Jug, Drug, Slug, Thug—why, you might set a whole Chamber of Horrors to rhyme with it! But Harman'll be a match for 'em all. He'll get Hugg to extinguish Dargan, and then you'll have Harman coming down to extinguish Hugg, or trumping him with some other mysterious old financier—an astonishing fellow!—an invaluable fellow!—and, by Jove! he *did* warn me what would come of this madcap adventure of Mabel's—just as it turned out—Hah! glad to see I'm not wholly out of luck to-day. Chief Secretary in town, and I've run him down, too!" he cried, as he stopped opposite a mansion in the Square. The blinds were all close-drawn, and muffled in proper autumnal weeds of widowhood for a family out of town; but Lord Drumshaughlin espied two men of drilled backs, loafing in elaborate idleness about the railings, their real talking about as well disguised in civilian dress as the frog who would a-woooing go must have looked in morning costume.

"Would you kindly present this card to Mr. Jelliland, and say the matter is urgent?" he said holdly to the servant who opened the door, and who, with a glance at the card, said hesitatingly: "Not altogether certain whether 'ee's returned from the Hahirish Hoffice, h' lawd—p'raps your lawdsh'p would please to hentaw."—"Thanks; make your mind easy about that; his detectives are at the door," replied his lordship, resolutely pushing his way into the dining-room.

In a moment, the servant returned and ushered him upstairs into a snugery, where John Jelliland sat cowering over his desk by the fire amidst mountains of official documents, reports, and warrants, amidst which he ap-

peared to be burrowing for the bare life like a dormouse, in a particularly hard winter. The Secretary was woefully changed since we last saw him in the fresh gloss of his office. The little bald head that bobbed up to welcome Lord Drumshaughlin did so much less stiffly, and more amicably. The sparse hairs that peered about the edges of the bald wastes of his scalp on either side, like sad veterans inspecting the graves of their old comrades, had grown ever so much sparser and greyer within these few Irish months; and the keen little bird's eye with which John Jelliland took in the whole Irish situation at a glance had grown strangely dim and suggested spectacles. The fact of it was things had not turned out precisely as any reasoning being who was not an Irishman would have expected them to turn out in that provoking country. The army of projects with which he went to the country had not quite, as the French say, marched. It was not that he was beaten in fair fight; but, like the Earl of Essex's splendid cohorts, had got lost in the bogs. Most excellent and painstaking of men, he pegged away like a Titan at his *magnum opus*, or scheme for the reclamation of Slob Lands and the drainage of the Suck—a meandering, ne'er-do-weel river in Connaught, which spreads its lazy limbs over miles of country in the best months of the year for no other object in life than to suck haystacks, cornstooks, and weak-minded live stock into its worthless gullet—for, as the member for the county observed, "the blackguard river wasn't even fit to make whisky-and-water." John Jelliland had taken this common disturber of Irish peace and happiness by the throat. He set a Parliamentary Committee and a Hybrid Committee at the monster. He ran down himself to take personal cognisance of the river at its unholy work. He subsequently brought the House of Commons boating gently down the sluggish mazes of that incorrigible stream, in a speech of two hours' duration, in which he was accompanied by a beautiful serenade of "hear, hears." from the Member for the County, and at the termination of which a frivolous Member of the Opposition suggested that, if it was a Bill for the drainage of old Jelliland, as well as the Suck, the House would vote it *nemine contradicente*. It never for one instant struck the honest gentleman that all that was sound in Ireland was not watching with breathless interest his encounter with that Connaught river-demon; and, the devil once victoriously cast out of the Suck, and the river put peacefully to sleep in its bed, John Jelliland could see further conquests ahead in the way of cutting off a few more Bishoprics from the Establishment, and even rejoicing the soul of the Irish tenant with some modest legal *riaticum*, some slight testimony of natural regard, on eviction—the background always gleaming with an eventually happy, loyal, and contented Ireland, lapt in universal law, and having nothing further for the heart of man to desire except some state courtesies to the Cardinal's red stockings and charitable institutions, an occasional magistracy for a devout Catholic, or a Governorship of the Loochoo Islands for some Parliamentary Patriot of more than usually ardent spirit (or spirits).

Immersed in such flattering visions—floating gently along one evening upon one of those dreamy boating excursions on the broad bosom of the Suck—he suddenly met a man who said: "Jelliland, are you mad or dreaming? Don't you see that the people you suppose are watching you with admiring eyes from the banks are getting guns and pikes upon their shoulders? Have you eyes, that you don't perceive that it's not a question of the overflow of the Suck, but of the outburst of an insurrection? For heaven's sake, dock up your ridiculous boating apparatus—send it adrift to the deep sea or to the devil—ring the alarm-bell, and draft your Insurrection Act, or it's yourself and your empire that'll soon be drifting to the deep sea or—further!" It was upon that night many of John Jelliland's remaining hairs sickened and died, or survived as sadder and greyer monitors. That night also there was born into his brain an infant suspicion that that bird's-eye view of his had possibly overlooked some important elements of the Irish problem—that the policy of Blue-book Jelly must be postponed for a policy of Red-coat Steel—and that, in fact, Ireland was a country intended by an all-chastising Providence for the sole purpose of plaguing that England and those Englishmen whom Providence most loved. Ever since, it was rivers of blood and not of muddy Suck-water that overflowed the poor gentleman's vision, until now, when Mrs. Jelliland and the girls were away

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basking in the after-season on the golden sands of Ostend, the unfortunate Secretary was still chained to his kennel in Grosvenor Square, absorbing the horrors of police reports, signing warrants of arrest, and listening to all the maddening Dutch chorus of panic, advice, information, and abjuration that reached him from a country from which the next telegram might bring news of the first shot of an insurrection.

If Ireland's mission in the universe was to chasten John Jelliland's good soul, the Green Isle had not lived in vain. The Secretary was as humble, cordial, and amenable to reason as could be. "My dear lord," he cried, shaking himself up out of his papers, like a genial rat popping out of his hole, "I'm so glad—so pleased to have the benefit of your counsel at such a crisis for your unfortunate country."

"To tell the truth, Mr. Jelliland, my advice about Ireland is not worth three straws—not worth more than my advice how to get at King Theodore of Abyssinia," said his visitor.

(To be continued.)

THE AMERICAN COMMISSION ON CONDITIONS IN IRELAND

INTERIM REPORT

(Continued from last week.)

CHAPTER IV—(Continued.)

Reprisals

"Attempt to escape" and "refusal to halt" are used by the Imperial British Government in explanation of the killing of Irish citizens by persons directly identified as members of the Imperial British forces. In other cases, where the identity of these agents of outrage against the Irish people was likewise irrefutably established, we encountered the term "reprisal," used in the excusatory sense of a justifiable retaliation, spontaneously carried out, by members of the Imperial British forces, naturally incensed by the murder of a cherished comrade.

Galway Reprisal, September 17, 1920.—Galway had been quiet before this date. In the police barracks were some 50 constables and one "Black-and-Tan" who was there temporarily from another town getting a motor car repaired. Krumm was the man's name, and he was described to us by former Constable John Joseph Caddan, who was stationed there at the time, as "a reckless fellow who drank a lot." Caddan testified that on the night in question Krumm had been drinking heavily, and along towards midnight he strolled down to the railway station announcing that he would be back presently with a fresh bottle of whisky. He was in plain clothes.

A crowd was gathered at the railway station at that time waiting for the evening papers from Cork. Two American witnesses, the Reverend Dr. James H. Cotter, of Ironton, Ohio, and Mrs. Agnes B. King, of Ironton, Ohio, were eye-witnesses to the following incident. In the words of Mrs. King:—

Murder of Unnamed Boy.—"There was a man on the platform to whom I paid little attention. He wore what I think was a loose cap. He did not appear to me to be a regular soldier, nor did he seem to be the customary "Black-and-Tan." There was a woman on the platform with three or four children. There was an English officer, and there were many civilians. Suddenly the man in the cap whipped out a revolver. He was standing with another man in ordinary attire. And he slashed the revolver around and began shooting. One shot hit a boy in the leg. That boy was not killed instantly, but fell at once. He later died, and the next day I saw him in death. Then another young man jumped from the back and caught the soldier about the body, so that he had only one hand free. And then a fresh shot rang out and this soldier, or whatever he was, fell to the ground."

Rev. Father Cotter gave a similar account.

Back in the barracks Constable Caddan had gone to bed. "The next thing I knew," he testified, "one of the

constables came up and gave the alarm, and said one of the constables was shot. We all had to get up and dress and get our carbines. There were about 50 men in the barracks, and they ran amok then. The whole 50 came out in the streets." District Inspector Cruise rushed out with the men.

The members of the R.I.C. proceeded to shoot up the town, to loot public houses, to burn residences and smash up business places, and we have the testimony of several persons, including Constable Caddan, that they took three men from their homes to shoot them. The firing squads were so drunk that two of these men escaped by promptly falling on their faces when the order to fire was given.

They went to the house of a man called Broderick. There they found an old woman, about 70 years of age, shut her in a small room, poured gasoline in the room and set fire to the house. The woman was rescued by neighbors.

Murder of Quirk.—From Broderick's they went to a house where a man named Quirk was lodging. He was taken by them at 4.30 a.m. Quirk was not at the station when the original shooting occurred. Thomas Nolan, a witness, testified that he was walking toward the station with Quirk to get the newspapers when they noticed a crowd rushing toward them, and after they were informed that there had been shooting they immediately went home. Nolan bade Quirk good night at 12.10 and at 7 the next morning he saw him lying at his home, with seven bullet wounds through his stomach.

Murderers Commended.—The further testimony of former Constable Caddan is as follows:—"The next day a British general came down and spoke to us in the day room. He had two motor-lorries of soldiers there to guard him. He had two other officers with him. The county inspector was there and two district inspectors, and all the men in the barracks were there. And he started to talk about this business. He said: "This country is ruled by gunmen, and they must be put down." He talked about giving Home Rule to Ireland, and he said Home Rule could not be given until all of these gunmen were put down, and he called on the R.I.C. to put them down. He asked them what they required in the barracks, and said that whatever they wanted he would give them, and that they were also going to get a raise in pay. And they said they needed machine-guns, and he said that they would get them, and also tanks and more men, men who had been in the army during the war and who knew how to shoot to kill; and he said they would be the right men in the right place."

Murder of Councillor Walsh.—An aftermath of this incident was the killing of Walsh, an urban councillor of Galway, one of a considerable number of elected officials of Republican sympathies on whose killing we have direct testimony. Walsh was killed in the middle of October. He was the proprietor of a public house. He was the father of eight small children. Five men in civilian clothes, supposed to be "Black-and-Tans," entered his public house about 10 o'clock at night, ordered the crowd out, and announced to Walsh that he would be a dead man within an hour. He asked permission to summon a priest, and their leader replied: "To hell with the priest!" Then they took him out and his body was found floating in the harbor the next morning. No motive for this crime, except the Republican connections of the victim, could be discovered. Two witnesses—Miss Nellie Craven, of Washington, D.C., a cousin of Walsh's, who had been visiting relations in Galway, and Thomas Nolan, who had been sleeping at Walsh's house, and was present when the armed men entered his establishment, gave testimony on this affair.

Balbriggan: Murder of Gibbons and Lawless.—When Balbriggan was shot up and burned in reprisal for the killing of a sergeant, in a drunken brawl, on the night of September 20, 1920, two men, James Lawless and John Gibbons, were taken from their homes to the police barracks, and after being held there through the night and subjected to repeated threats, were finally bayoneted to death at five o'clock in the morning, their bodies being left on the principal street. Urban Councillor John Derham, who gave testimony on this affair, saw the bodies early in the morning. His own house was burned down, and one of his sons, who had been beaten until he was

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unconscious by the raiding party, was left inside when the house was set fire to. The young man recovered consciousness in time to crawl to safety. Virtually the whole population of Balbriggan was driven to take refuge in the open fields. Councillor Derham testified that three old people and two children subsequently died as the result of terror and exposure.

Croke Park, November 21, 1920.—On November 21, 14 officers of the Imperial British forces were assassinated under conditions hereafter to be referred to in Dublin hotels and boarding-houses. That afternoon the Croke Park reprisal occurred. Mr. Nolan testified that he was one of 8000 persons present at a football match at Croke Park, Dublin, on November 21, 1920, when the Imperial British forces surrounded the field, and, without provocation or warning, fired with rifles and machine-guns among the spectators, killing ten men, one woman, and three children and wounding about 62 others; 200 more were injured in the resulting panic. The firing lasted 10 or 12 minutes. He saw the Imperial British forces fire and rush and fire. And he saw the slain and wounded players and spectators fall. No shot was fired from the crowd either before or after the massacre and no member of the Imperial British forces was injured.*

What is a "Reprisal"?—The evidence would seem to show that the term "reprisal" may be used to cover any case in which wholesale damage is inflicted upon property or life in Ireland. Reprisals consist sometimes in promiscuous killing of unarmed men, women, and children, as in the case of the football crowd at Croke Park; but, usually, in the burning, looting, and "shooting up" of Irish towns, such as Thurles, Balbriggan, Galway, Mallow, Templemore, Cork, Tuam, Hospital, Limerick, Granard, Tubercurry, Achonry, Tipperary, Ballylory, and scores more.

Mallow.—In Mallow barracks were a troop of the 17th Lancers and a detachment of the "Black-and-Tans." Mr. Dempsey, the chairman of the Urban Council of that city, testified that on September 27, 1920, Irish Republicans raided the barracks:—

"To my knowledge, in the actual raid on the barracks there was no person from Mallow, with the possible exception of one or two. About 25 of them held up the barracks, and about 25 more kept a lookout and waited for them in automobiles. They did this while a number of the men were out with their horses exercising them outside of the town. So the raiding party surprised them and held them up and compelled them to hold up their hands, with the exception of five or six—they were not in the barracks square at the time. These five or six ran out with rifles and revolvers and began firing, with the result that in the melee the sergeant-major, who wasn't in the barracks, and who was out with the other men, was shot, unfortunately. They took all the arms they had on them and all the arms in the barracks, and they sent out for a doctor and a priest for this man who was injured."

And the Republicans departed without burning the barracks or taking prisoners. In Mallow Town:

"Everybody knew what was coming, from what had happened in other towns. The senior officer at Buttevant is in charge of the district that Mallow is in. He and some officers came to Mallow by motor immediately to see

* Major Barnes (House of Commons, November 24, 1920) asked the Chief Secretary for Ireland what were the total deaths, men, women, and children, respectively, occasioned by firing on the crowd at the Croke Park football ground on November 21; how many men, women, and children, respectively, were wounded; whether a child was bayoneted; whether the military and auxiliary police suffered any casualties; and, if so, what were the number of dead and wounded, respectively?

Sir H. Greenwood: Ten men, one woman, and three children (under fourteen) were killed, or have died as the result of their injuries. These figures include the case of a woman who was crushed to death and of a man who apparently died from shock. Twelve men have been detained in hospital for treatment of wounds and injuries. Fifty persons were treated in hospital, but not detained. I have no information as to how many of these cases were those of men, women, or children, respectively. No child was bayoneted. There were no police or military casualties." (*Loc. cit.*, vol. 135, cols. 453, 457.)

what had happened. The three ministers of the town waited on this colonel, and they asked for protection of the town from reprisals. The officer in charge of the troops gave a guarantee that no reprisals would take place. He gave a guarantee to the Roman Catholic priest, to the Protestant rector, Canon Hermon, and the Presbyterian minister, Rev. W. Bakes. I forgot to mention that the clergymen in consultation had also wired General Macready, who was commander of the forces in Ireland at this time."

"About four o'clock in the afternoon an aeroplane came from Fermoy, the second largest military station in Ireland, and dropped a communication in the barrack yard. After that it flew to Buttevant, and then flew back to Fermoy. We concluded in the town that it was some sort of agreement between the forces."

"About half-past ten a lorry of troops arrived in Mallow from Buttevant, and about five minutes after two more lorries arrived with troops from Fermoy. Fermoy is about sixteen miles east of Mallow and Buttevant about seven miles north."

"The first thing they did was to fire revolver and rifle shots and scream and fire around the town. The first thing after that they did was to raid some of the public-houses and loot them and get drunk. And then they marched to the town hall, the seat of the town council. It was a fine old building—about 150 years old. The stairways of the hall and the doors and the ceilings, of course, were all timber. They were sprinkled all over with petrol, and some incendiary bombs thrown into it, and it was all set afire."

In the Mallow "reprisal" the soldier killed was not assassinated or "ambushed," but was shot in the course of a raid for arms, after he had attempted to shoot members of the attacking force. The Republican forces that conducted the raid were not residents of Mallow. The citizens of the town appealed to the Imperial High Command at Dublin and to the competent local military authority for protection; and a deputation was assured by the officer in command of the district that they would receive protection. The burning and sacking of the town did not take place while the soldiers were in a fever of passion aroused by the sight of their dead comrade, but many hours after his death. Furthermore, the burning of the town was carried out, not by the troops of the local barracks, only a small number of whom participated, but by soldiers who came in lorries from Fermoy and Buttevant, many miles distant. Finally, the numerous circumstances, such as the dropping of messages at Mallow and Buttevant by an aeroplane sent out from headquarters at Fermoy, the complete equipment of the lorries with incendiary bombs and gasoline sprays, and the simultaneous arrival of the lorries from distant parts, all indicate that the burning and sacking of this town was planned in cold blood and executed with full knowledge of the military authorities in command of the Imperial forces. The term "reprisal" would seem to us to connote, sometimes, a retaliation appropriate neither in kind nor in degree.

It appears that the town or village doomed to "reprisal" was usually the actual seat of an attack upon a member of the British forces, as in the case of Galway, Balbriggan, and Mallow. But the source of the reprisal at Tipperary on November 1, 1920, seems to have been an ambush at Thomastown, six miles away. In another instance no known attack was said to have been made on the British forces within a radius of twenty miles of the reprisal. In such cases the use of the term "reprisal" would seem to extend to anticipatory retaliation.

Testimony has been submitted to us which purports to show that during 1917 Imperial British Forces perpetrated in Ireland seven murders, eighteen armed assaults on unarmed men, and eleven raids on private houses; arrested 349 civilians, court-martialled thirty-six, and deported twenty-four; forcibly dispersed two public meetings; and suppressed three newspapers.

During the year 1917 the testimony shows that not a single member of the Imperial British forces was slain in Ireland, except a member of the R.I.C. who was struck while leading a baton charge and afterwards died of his injury. In 1917 the Irish citizens are alleged to have endured 450 outrages, including seven murders, and refrained from retaliation.

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Testimony before us further purports to show that in 1918 Imperial British forces perpetrated in Ireland six murders, sixty-one armed assaults on unarmed civilians, and sixty raids on private houses; arrested 1,107, court-martialled sixty-two, and deported ninety-one; proclaimed and broke up by baton and bayonet thirty-two public assemblies; and suppressed twelve newspapers. In 1918 Irish citizens are alleged to have endured 1,651 outrages. No officer of the Imperial British forces, "policeman" or soldier, was killed in retaliation.

During this period, free speech and civil liberty seem to have been practically suspended in Ireland. The perpetrators of the outrages upon the people apparently went unpunished, even the murderers. The whole force of the Irish Republic seems to have been directed towards restraining the Irish people to endure in patience the increasing terrorism to which they were subjected by the Imperial British forces. Miss MacSweeney testified both to the increasing vigour of British repression and to these efforts of the Irish leaders to persuade the citizenry to patient endurance. During 1919 the Imperial British forces are alleged to have sacked and burned four towns, perpetrated eight murders, 476 armed assaults on unarmed civilians, and 13,782 raids on private houses; arrested 959 men, women, and children, court-martialled 309, and deported twenty; dispersed 959 public meetings; and suppressed twenty-five newspapers.

During 1919, the Irish citizens began to defend themselves against the Imperial British forces. The evidence would show that those assassinated were popularly believed to be spies or other special instruments of the British terror.

During 1919, the British "reprisal" policy was instituted. It demonstrably consisted in an acute intensification of the already long prevailing British terror. That terror was not initiated by the assassination of British military, was not confined to areas in which these assassinations occurred, and was not absent from areas in which there had been no assassinations. It was, therefore, not in the nature of a retaliation, either justifiable or unjustifiable, on the part of the party first attacked. The official use of the term "reprisal" would consequently seem to us the stereotyped *ruse de guerre*, intended to lead the British and other people into condoning an aggravation of the Imperial British terrorism in Ireland.

(To be continued.)

TO IRELAND.

Your hair is streaming down the wind—
Each strand I recognise;
Your tears have made your bright eyes blind—
I know those soft gray eyes.
Dark little Rose, those tears you shed
Belong to eyes long closed and dead.

Your voice strikes all the stars with pain;
That voice wove my young sleep.
Why does that voice of dreams again
Come bleeding when you weep?
Dark little Rose, I heard your sigh
Pass through dear lips about to die.

I see red anguish in your face;
Hers was like Yuletide snow;
I should have died if any trace
Of sorrow marked her brow;
And yet your face ploughed deep with woes
Is hers, is hers, dark little Rose.

Your blood is mine, as hers is mine;
It flames with frenzied heat
To see your holy form supine
Beneath the world's coarse feet.
I know why blood so gladly flows
For your sweet sake, dark little Rose.

—REV. J. DALY, in the *Queen's Work*.

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The Passing of Lloyd George

We have no knowledge of what moved Mr. Lloyd George to his public rebuke of the attitude of the Churches to his Irish and social policy (says the *Nation and the Athenaeum* for June 25). It may have been a twinge of conscience, or an annoying memory of the time when he himself was a somewhat conspicuous dealer in public righteousness. The Prime Minister, having in his salad days used the Free Churches for all the political influence he could get out of them, may have considered that the great battle of Church and State was over, and that having been induced to promote the war and tolerate the peace, official Christianity would stand anything. He may have been reasonably annoyed to find that it still had a conscience left. Or he may have felt genuine surprise that its lantern should have been turned on him rather than on Sinn Féin and the Miners' Federation. But there is no mistaking his general line of thought. Let the Church know her place; she was the second, not the first. The real issues—war, the relations of Labor and Capital, the government of rebel peoples—were committed to the politicians. They were the directing classes. The Churchman could create an atmosphere: he had no right to an opinion, even, it would seem, to a moral judgment.

Now this is a momentous issue; and we have no desire to shirk it. It may seem a trifle audacious for a singularly light-minded member of the political class to move religion out of the world in the hour when most of its younger thinkers plead for her return, and when the very existence of humanity may depend on its power to rediscover a common rule of spiritual life. But that, in effect, is the demand of the politics of the great materialistic period. It was the earlier Darwinians who banished the soul from physical evolution. And now the opportunist statesmen, who allowed and prepared for the war without any mental reference to its effect on the future of the race, ask to be allowed to deal as they please with the fragments of society that remain. Mr. George himself, be it remembered, insisted on a fight to a finish. He would listen to no argument for a compromise—no suggestion that the warring States must find the means of mutual accommodation they have since been laboring in vain to discover. After-war Europe and England live on; but how? On a baser level of thought than before the war, which was not a time of spiritual force or creative intelligence. Never were our people so divided and so unsettled. Never had they less confidence in their rulers and in each other. The war was to have brought them security: physically and militarily, indeed, England has nothing to fear. Yet her nerve-system remains stretched out on a tremulous thread of anxiety and apprehension. Mr. George has the audacity to tell the Colonial Premiers that the Empire is built, not on "force," but on "goodwill" and "mutual understanding." How much more on "force," and how much less on "goodwill" and "understanding" since Mr. George came into power, let the state of Ireland, of Labor, of Egypt, of India say. All is worsened; and if the Bishop of Chelmsford pleads that the trouble is due to the divorce of politics from religion, Mr. George is the last man in the world to say him nay. It is a great evil for a nation to quit the path of justice, encumbered as it may be, and to set up the horrible canon of revenge. Mr. George did this, and no modern Government ever sank lower. The Churches, or some of them, protested, not because they disliked Mr. George, but because their creed forbade them to tolerate murder. Mr. George's retort is that God is love, and that the business of the Church is not to take sides in public life, but to "create an atmosphere." The Prime Minister aggravates his offence by mixing sentimental piety with disregard of the plain obligations of Christian ethics. Love descends on the earth in no mystic showers of general blessing; it lives or dies in the hearts of its chosen ministers. Mr. George had it in his power to "create" a greater circle of divine love in Central Europe, and a smaller one in Southern Ireland. He preferred the blockade and the fires of Balbriggan. Louis XIV. and Tilly did nothing worse; but humanity has not yet consented to canonise the dragonnades of the Thirty Years' War.

But "myopic demagoguery," in Mr. Bernard Shaw's phrase, is, we hope, nearing the end of its

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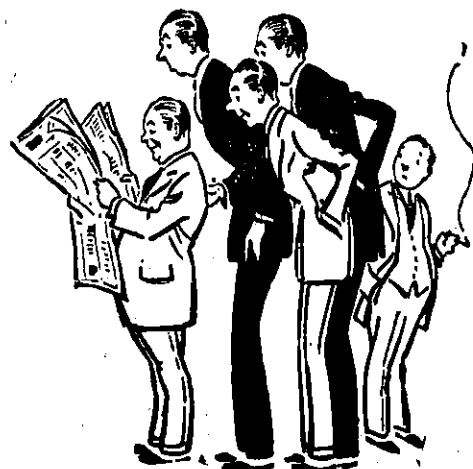
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disastrous day. While the religious world is thus at odds with Mr. Lloyd George, a movement has arisen in secular politics which is destined, to-day, or to-morrow, or the day after, to bring his career as Prime Minister to an end. There can be no longer any doubt that the continued rout of the Ministerial candidates in the constituencies has at last produced a crisis in the Tory Party, and that their association with the Coalition is at stake. For a false situation has suddenly grown into an intolerable one. Mr. George was never their chief; and now his political mind and theirs, or rather his entire scheme and method of government, are in active opposition. The whole sympathy of the Tory leaders and the average Tory voter is with the anti-waste propaganda which is sweeping over the country like a flood. To-day the Government does not own a safe seat in Great Britain and Ireland. It lacks even the power to save itself from anti-waste by grovelling to it. Nor is anti-waste a passing fad. There are elements, personal and political, in this agitation which we hope never to see linked, directly or indirectly, with the government of England. But with the mass of the electors it is no more a deliberate act than the flight of sheep to shelter in a storm. The country stands on the brink of industrial and financial ruin; and if ever there was a natural wastrel at the head of affairs, it is Mr. George. The Prime Minister's mishandling of the nation is, in our view, complete. He destroys, without a touch of creative energy; and his extraordinary talent for politics has revealed his complete incapacity for government. In two years he has led us to a pass in which the industrial force of Britain has almost ceased to operate. This country may have great possessions and prestige; but trade is its life-blood, and that is flowing away in a drain of taxes such as no prospering community could ever sustain and live. But England is not prosperous. She has lost much trade since the war, and, taking her most formidable competitors, it is doubtful whether she stands within 40 to 60 per cent. of the German or American rate of production, even in her established and staple industries. Cotton stands secure; can as much be said of any other great industrial occupation? Nor is there any firm prospect of recovery for our stricken foreign trade. Mr. George has utterly antagonised Labor, and he has cruelly penalised it. The workman is threatened with the loss of the standard of living he won during the war; but even if that goes and real wages sink to the level of 1914 or below it, the problem of industry remains unsolved, for it is the *morale* and the productive power of Labor, not its reward, which is to-day the critical factor. This, again, the Government cannot stimulate, and has done much to depress and destroy. The trouble, therefore, is moral; trust is gone, and cannot be restored. There is to-day not a segment of industrial England that believes in Mr. George's management of its affairs. To get rid of so characterless a thing is not an act of political convenience. It is the instinct of a community in fear of its life and in doubt of its future.

Now the chief agent in the coming fall of Mr. George is, as we have said, the revolt of the Conservative Party. Its allegiance to the Coalition is undermined, and any moment may see it formally withdrawn. The question is what part Labor and Liberalism are to play in the decree of eviction which has gone out against the Government. The Tory Party desires, beyond doubt, to manage England on anti-waste principles, and with a leader whom it trusts. We are afraid it is too much to hope that its choice will fall on an enlightened progressive like Lord Robert Cecil, or that the causes of free trade and liberty in Ireland would be safe in its hands. For that reason we should much prefer the more rational and enlightened alternative of a Government formed from the best elements in Labor, in Liberalism, and in the ranks of the free Conservatives. But that is an act of statesmanship to which at present neither Labor nor Liberalism has proved itself equal. In our view the Labor Party's isolation has been a capital error. The political power of Labor depends on its industrial strength, and in the storm which is coming that may be shaken to its foundations. But for the moment we are not in presence of a purely political movement, to which we can freely apply the test of ideas or of definite political principles. The anti-wastrels do not associate Mr. George's failure in government with his moral defects,

with the blunder and the infamy of his policy on Reparations, or with the fearful errors he committed at Versailles. The country is simply frightened, and anxious, in its fright, to be rid of an adventurer, whom it begins to regard as a public danger. That is substantially true. Mr. George is a great political artist, and he has had the time of his life with the Sassenach. But in four years he has demoralised England and nearly ruined her, and she is fast making up her mind to have no more of him.

OBITUARY

MR. FRANK McMANUS, EKETAHUNA.

(From a correspondent.)

There passed away on August 8, at his residence Eketahuna, North Wairarapa, after a short illness, Mr. Frank McManus, an old and highly respected resident of the district. He had been engaged in farming pursuits for many years. The late Mr. McManus was born in Kilmakelley, Co. Fermanagh, Ireland, and came out to New Zealand when a young man. The deceased was a fervent Catholic and true-born Irishman, and all through his life a fearless advocate of the national rights of his country. He was a subscriber to the *Tablet*, and looked forward every week with great eagerness to its arrival. The interment took place in the Eketahuna Cemetery, Rev. Father Kennedy (who attended him in his last illness), officiating at the graveside. The funeral was largely attended, showing the respect in which the deceased was held in the whole community. He leaves a wife and family of six to mourn their loss. The sons are Messrs. F. and L. McManus of Eketahuna, and J. K. McManus of the Public Trust Office, Auckland, and the daughters are Miss McManus of Newtown school staff, Wellington; Nurse McManus of the New Plymouth Public Hospital, and Miss Marjorie McManus of the staff of the Eketahuna school.—R.I.P.

MR. MICHAEL MAHER, WELLINGTON.

(From a correspondent.)

There recently passed away peacefully at his residence, Thorndon Quay, Wellington, another of the fast disappearing band of old settlers, in the person of Mr. Michael Maher. The late Mr. Maher had attained the age of something like 87 years, and up to a short time of his death retained mental faculties, rarely met with at his time of life. He, his mother, two brothers, and a sister, were amongst the very early settlers at Wellington, which then was very little more than a Maori village, and experienced all the hardships and vicissitudes incidental to early colonial life. The deceased was a very fine man, and a practical Catholic, and had assisted the Church in many ways, especially in the old St. Mary's Cathedral days, then under the late Right Rev. Dr. Viard, S.M., and the early Marist Fathers. He, too, in the sixties, along with John Bowerman, Francis O'Sullivan, Robert Kane, Richard Duignan, John Sheridan, Edward Gibbs, Salvatore Cimino, Thomas Hodgins, Nicholas Reid, James Weight, Mathew Segrief, Edward McDonald, Reginald Vincent, and others assisted to establish the St. Mary's Catholic Young Men's Society of that time, under the presidency of the late Father M. L. Cummins, S.M., having for its object weekly Communions, a good library and weekly meetings of its members for recitations, readings, and original composition by its members. Mr. Maher, too, was of late years a member of the Thorndon committee of the Catholic Federation. His funeral which was a private one, by desire, took place at the Basilica.—R.I.P.

Learn to live and live to learn,
Ignorance like a fire doth burn,
Little tasks make large returns.

—Bayard Taylor.

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.

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Current Topics

Archbishop Redwood on Ireland

Speaking in Sydney the other day at the reception of Dr. Mannix, our venerable Metropolitan once more raised his fearless and eloquent voice in testimony of the justice of the cause for which de Valera stands to-day:

His Grace said that he was happy to be present and assist at all these functions in honor of the prelate he esteemed so much. For weeks together he had been Dr. Mannix's guest in Melbourne. It was under his roof that he (the speaker) prepared a speech that he delivered at the great convention in Melbourne. "In my youth," continued the speaker, "I had no correct idea about the Irish question. I was brought up as an Englishman, and there is not a drop of Irish blood in me. I remained in Ireland for ten years. I learned the history of Ireland, became acquainted with the people of Ireland, and from my heart I have always loved them, and shall do so until I go to my grave. (Applause.) The cause is just, and therefore, I have always advocated it before every kind of audience in days when it was not popular to do so. I always declared my feelings that justice should be done, because I was a true Englishman. (Applause.) I wanted justice. It is justice that makes nations great, and injustice and sin that make nations miserable.

"I feel ashamed of the conduct of England towards Ireland for centuries, and therefore I came all the way from New Zealand to be present at the reception to the Archbishop of Melbourne to-day. But I am glad I did so, and I am sure the Catholics and Irishmen and friends of Ireland in New Zealand will envy my happiness on this occasion." (Applause.)

Palestine

The English people being at present governed by Jews, whose visible head is one David Lloyd George, trouble for Christians was to be expected in Palestine. As we have said in a previous issue this trouble was referred to by the Pope in his Allocution at the recent Consistory. A writer in the French *Journal des Debats* considers the Pope's remarks most opportune in view of the number of complaints received concerning the unfair conditions to which Catholics have to submit under British (or rather Jewish) rule in the Holy Land. Passports are refused to Catholics unless of English birth, and many hindrances are put in the way of devout pilgrims to the Sacred Places. Thus does Lloyd George who was challenged publicly to tell how much he got for making a Cabinet Minister of the Jew, Mond, play into the hands of the international exploiters of the people, even in the Holy City. Surely it would be becoming for the John Bull Cardinals, Bourne and Gasquet, to attend to this matter rather than spend their time in trying to mislead the Vatican about Ireland.

Partition

The real crux of the Irish Question is the partition by which Ireland was artificially divided by British politicians in obedience to the wishes of persons whose interest it is to see that no justice is done to the Irish people. Lloyd George knew right well that de Valera could not dream of accepting any offer which did not include united Ireland. He knew how British soldiers stood by during the past twelve months while brutal murders were committed by the Orangemen. He also knew that, while there is no persecution in the South where Catholics are in a vast majority, the bigotry of the Orange Lodges is so intense that no Catholic—man, woman, or child—is safe at any time, and that consequently no Irishman could entertain the idea of leaving at the mercy of assassins thousands of defenceless people. The following comment from *Old Ireland* presents the orthodox Irish view on the subject:—

Partition is the sort of fact at the manufacture of

which Mr. Lloyd George is an expert. He won his election on the hang-the-Kaiser-and-make-Germany-pay-for-the-war policy. When he was safely in he produced his two facts which made that policy impossible, the fact that international law must be respected in time of peace and that under international law even a small country like Holland is not bound to give up a deposed monarch to his enemies, and the fact that Germany cannot possibly pay for the war. The whole of Mr. Lloyd George's cleverness is like the cleverness of a street-corner conjurer with a hat. He produces and he eliminates facts as a conjurer does eggs and rabbits. First he decides on a policy, and then he discovers that in order to carry it through a certain "Fact" is required. He turns to his factory and gets that fact manufactured. Then he points triumphantly to it. And that is the sort of fact Partition is. Everybody in Ireland knows that this particular fact is only a British Government device. It would automatically disappear if England declared officially that she proposed to make no further interference in the affairs of Ireland. It owes its existence solely to her interference.

It may be taken for certain, anyway, that the Irish people will consider no proposals made to them which are based on the Partition Act. Ulster is entitled to a local Parliament within a Federated Irish State, but that is the utmost she is entitled to, and she is entitled to that not by virtue of any of the things she prides herself on, but by virtue of something that she is ignorant of, by virtue of the fact that the constitution of Ireland when Ireland was an independent nation was a federal constitution. We can promise the *New Statesman* that that is all she will get. The Ulster State will never function.

The Ulster Lie Again

When a New Zealand day-lie man is cornered in an argument he makes an appeal to the gallery and runs away. An instance of this occurred in the *Star* last week, when the editor, studiously avoiding the real issue raised by himself, ran away from a letter of Father Silk's with the remark that Ulster was prosperous under British rule. Now that is the sort of remark one would look for from the *Star* editor. It is part of the stock-in-trade of those who are hired to write to order about the Irish Question with not the remotest knowledge of the subject. The wild and unblushing assertion that Ulster was prosperous is a characteristic British method of argument. Just as the No-Popery ranters make ridiculous statements in confidence that the people who support them are asses, in the same manner anti-Irish editors and politicians find that it pays to reiterate boldly and without proof the sort of statements that have been so often exposed that in a civilised country a schoolboy would be whipped for uttering such nonsense. Nonsense, sheer and shameful, is the *Star* editor's statement that Ulster prospered under British rule, and we should not like to think that there is a schoolboy in Dunedin who could not prove to him that balderdash of that type is long out of date. Among the recent exposures of the falsehood is a valuable work, published in London early this year, by Mr. W. A. McKnight. Let us add that Mr. McKnight was so solicitous for accuracy that he employed a leading firm of chartered accountants to check his figures and to certify the correctness of his calculations. His book shows that, so far from being prosperous, Ulster's average income tax per head of population is less than that of Leinster and Munster. He disposes completely of the fiction of Ulster's financial superiority over the rest of the Irish provinces. He then goes on to examine the state of education—and bear in mind that he gives cold statistics, guaranteed by chartered accountants, at every step—and finds that "it will be seen that the Ulster counties of Antrim, Armagh, Down, and Londonderry with the city of Belfast, had higher percentages of persons between the ages of 9 and 21, and 9 and 40, who could neither read nor write at the date of the 1911 census, than had the Counties of Leitrim and Roscommon in the Province of Connacht. In the 9-21 age stage a group of three of the five Connacht counties had a

percentage just .01 lower than that of the above-named Ulster counties. When it is remembered that this is the group of Ulster counties of which so much propaganda has been spread broadcast in England to the detriment of the other provinces, one is not prepared to find the educational conditions shown by the census. It is difficult, after having had dinned into one's ears for years that Ulster set the whole country an example of educational progress, to credit the figures, when first seen, that show this result."

Within Ulster itself, he finds that the Reports of the Commissioners of Education prove that while Catholic schools in Ulster are good, the rest are overcrowded, insanitary, and inefficient. This is surely rubbing it in! As regards the work of County Councils for Higher Education, it is shewn that Leinster is first, Munster second, Connacht third, and Ulster last. Ulster has the record for the rate of infantile mortality in Ireland. It has also the record for illegitimate births. Police statistics prove that per 100,000 of the population Connacht had 2, Munster 6.6, Leinster 6.82, and Ulster 35.81 *habitual criminals*! The same source proved that the ratio for houses known to be the resort of habitual criminals was Connacht none, Leinster 0.64, Munster 0.95, Ulster 10.42. From this authoritative work and from many others it seems that while Ulster has the record for immorality, for criminality, for houses of evil fame, and for wretched schools and ignorant children, the same Ulster is financially behind Munster and Leinster. Now facts such as these are known so well to all our readers, and to all people of ordinary intelligence, that it is necessary to point out that it is only the editor of a New Zealand day-lie who seems to require correction regarding them. Is there not such a thing as affected ignorance?

The Sinn Fein Army

Everybody who remembers how degenerate the British in England have become in recent years must be amused when reading Greenwood's inspired accounts of heroic victories won by one policeman over fifty Sinn Feiners. With the record of the English troops fresh in mind, with the utter collapse of England's best-bred and best-fed cricketers before Australia a matter of present-day record, with the historical fact that it took about ten Englishmen to beat one Boer proved beyond doubt, is it likely that anyone not a fool would believe on Greenwood's worthless word the tales of victories over Sinn Fein? Visitors from Ireland tell us of the number of coffins spirited away to England quietly for burial. English papers tell us of the constant appeals for recruits to *keep up the strength* of the Auxiliaries and "Black-and-Tans"; and all the while Greenwood's hired press, at home and abroad, tells us of large numbers of Sinn Feiners and of comparatively small numbers of British put out of action. Now we learn from two distinct sources that the facts are exactly the contrary of what Greenwood says. Whole districts have been cleared of British forces by Sinn Fein. Ambushes have put terror into the apostles of frightfulness. Raids on military stores have been crowned with success and large supplies of arms, ammunition, and stores have been captured, while others have been destroyed. In Cork County alone twice as many British soldiers have been killed and wounded as were alleged by Greenwood to have been put out of action in all Ireland. Compare the following extract from the *Irish Bulletin* (Official Copy, Monday, May 30, 1921) with the stories retailed by our cables:

"In the four weeks ending May 28, 1921, 192 attacks were delivered against British patrols and barracks in Ireland, in contrast with 15 delivered in the May of 1920. This represents an increase of over 1200 per cent. in the activities of the I.R.A. In the majority of these engagements the British had the advantage in numbers, equipment, and protective armament. Yet, in the present month, the casualties inflicted on the British forces were 76 killed and 106 wounded, as against 25 Republican troops killed and 18 wounded.

"In an effort to explain the incessant reverses suffered by British armed forces at the hands of the I.R.A., Dublin Castle issues reports of these actions

more worthy of Baron Munchausen than of any serious chronicler. The strength of the Republican forces is usually quadrupled, the losses inflicted on them exaggerated to a ridiculous degree, the casualties suffered by the British forces either wholly or partially suppressed, and the most grotesque accounts are published of the 'bravery' of the British and the cowardice of the Republicans."

Foiling the Enemy

"The trenching of roads is now carried out all over Ireland by Republican troops, rendering the enemy's road transport practically useless. An example of this was given in the Firies area of County Kerry in the last days of April. A decision to round up all the Republicans within the area was taken by the local military authorities. The operation was to have lasted several days, and a great body of troops were to have been employed upon it. Information of this operation reached the local Republican Headquarters, and a few hours before it was timed to take place all the roads in the area were deeply trenched. The first party of the enemy arrived soon afterwards in fourteen lorries, but was unable to reach the district marked out for the round up. After an unsuccessful effort to overcome the difficulty the enemy withdrew without a single prisoner."

Republican troops entered several towns, among which were Westport, Kilmanagh, Castleblaney, and Dunmanway (the headquarters of the Auxiliaries for the whole Cork district). The British remained in the barracks and refused to come out and fight in the open. Compare that report with the cables we have had so often telling us that the contrary was the case.

British Gentlemen

Our press has been telling us that the Irish people of America and of the Dominions urged de Valera to accept the terms offered by David Lloyd George. Our press was wrong as usual. The Irish in America would be very disgusted if de Valera did anything of the kind. We know that our Self-Determination League branches have sent messages assuring de Valera that they realise that it is for the Irish people to decide for themselves and that impertinent outsiders must not try to guide them. We know also that the Australian and New Zealand and American papers that stood by Sinn Fein from the first are unanimous in their support of de Valera now. We know another thing: we know that the day-lie men who have calumniated the Irish people are sorry that the Sinn Fein leaders have not been fooled as so many others were fooled by Lloyd George; and we know that, while our own people, and all men to whom war pledges mean more than scraps of paper, will still be true, the hirelings who cloaked the murders of the "Black-and-Tans," the supporters of Brithunnism, the unprincipled editors who after all their war cries have recently joined in the attacks on a small nation, will rally once again round the Union Jack and tell the same old lies about Sinn Fein "murder gangs" and publish the same old faked reports sent out to them by their masters at home. They will once more pursue their ignoble trade: they will resume their occupation of pandering to the P.P.A. and to the bosses who have taught them that truth and honor mean nothing. Like the British gentlemen they are they will henceforth be British and draw their pay for the dirtiest work ever done by creatures made to the likeness of man. That morning paper editor who published an atrocious forgery about Ireland and who tried to hide his guilt by suppressing letters exposing the forger, who published headlines which attributed to Sinn Fein murders done by Orangemen, who has no space for speeches made about Ireland by decent people while he has columns for the P.P.A., will, once more, like the British gentleman that he is, prostitute his office to his own self interest. He will not walk alone. The other hirelings will fall into line too. One might imagine on external evidence that the evening paper man, who scoffs like a bully at "the would-be Republic," who tells us what a scurrilous London gutter-snipe, fed on smut, thinks of de Valera, was

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some ill-bred schoolboy. But we know that he too is a British gentleman. He also will take the side of the strong against the weak; he also will stand for might against right and for rapine against justice: for indeed it takes a man to do otherwise. They, like their masters, will do as they have done before; and it will astonish nobody, just as what they write about Ireland affects nobody. Remember that they are British gentlemen. Carson once said that he was thankful that, unlike David Lloyd George, he was not paid to spit out dirt. He also added that he almost mistook Mr. George for a gentleman. He said "a gentleman," pure and simple; for we all know that Mr. George is a British gentleman, which is quite another thing altogether. He is a Marconi schemer: his Government was involved in a gigantic swindle; he has looked after his own relations well; he has an international reputation as a pledge-breaker. But, while Carson almost mistook him for a gentleman, he remains a British gentleman—exactly like the protector of the forger and the scribe who might be taken for an ill-bred schoolboy. Such people we shall not have with us. *Non tui auxilio, nec defensoribus istis tempus eget*: we can do without helpers of that kind.

ANSWERS TO CORRESPONDENTS

Mrs. L.—*Dail Eireann* means Parliament of Ireland.

E.C.—The British Government, at the instigation and in the interests of British manufacturers killed the Irish industries. For example, owing to the refusal to pass a Bill enabling Castleconer to link up with the main line the extra cost of carting coal made competition impossible.

READER.—We saw that offensive and disgusting cartoon about Ireland. If the editor had not put his own picture with "Pat's" in Southern Ireland we could have stood it.

SHANDON BELL.—Tossing cups is a mild form of superstition, varying from a vain credulity to a waste of time. If you want to toss cups innocently throw them at the cat—provided they are made of metal.

SEAGHAN.—Mr. McKeon was attacked by six armed men. He beat them off and killed one during the fight. That was what the assassins of Canon Magner described as murder. Of course our local editors with their slavish eye on the job did their bit too.

J. McA.—Why worry about what the forger says? The man is a little too sane for Seadiff and too erratic for the Old Man's Home. His contempt for Irish is not begotten of familiarity. Those who know him regard him as a hopeless paranoic.

INQUIRER.—Yes, Joseph Conrad is a Catholic. His finest work is *Rescue*, which is a beautiful piece of word-painting. Henri Bordeaux is a Belgian. His novels are usually wholesome and sound reading. We prefer *Le Lac Noir*. As for German books we have not had any new ones since Germany won the war. Sudermann has, we believe, written several works during the years in which our English romancers were writing about corpse-factories. The works of John A. Ryan, an American priest, will help you. We know of none better on economic and social questions. Macmillan is the publisher. Menge's book, *A Background for Social Workers*, is also very good.

WORKER.—Your letter has already appeared substantially in our comments on the high statesmanship of Lord Limavaddy. Still the paid press goes on telling us what a grand bhoyo our Bill is. The fact of the matter is that the burly Orangeman has disgraced us. We should not be at all astonished if it were, by the unanimous request of the other Premiers (except Hughes) made obligatory on the Dominions to send as representatives in future only persons who had at least a Sixth Standard education. The *Manchester Guardian*, July 1, has a proper contempt for our man. It says: "Of all the delegates Mr. Massey is the least expert in international affairs, and he obviously could not have realised that a renewal of the alliance [which he wanted] would virtually terminate the possibility of a conference."

CORRESPONDENCE

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

TO THE EDITOR

POISONING THE WELLS.

Sir,—A friend sent me a copy of the *Auckland Weekly News* for August 18. I wish to call attention to its comments on Irish affairs and to give one sample.

In Mr. de Valera's reply to Mr. Lloyd George's offer of (what he called) Dominion Self-Government, the Sinn Féin leader said:—

"We cannot admit the right of the British Government to mutilate our country either in its own interests or at the call of any section of our population. We do not contemplate the use of force. If your Government will stand aside we can effect a complete reconciliation."

Mr. Lloyd George's rejoinder contains the following words:—

"I am profoundly glad to have your agreement that Northern Ireland cannot be coerced."

In an article too long for any ordinary New Zealand reader to wade through, the following comment is made by the *Auckland Weekly News* (probably copied from the associated morning paper). It is in that portion of the article which may be read before an uninterested person gets tired.

"To an invitation to the Irish people to adjust their differences he [Mr. de Valera] replies that the British Government must stand aside and allow him to coerce Ulster."

I do not think it necessary to make any comment beyond saying this is "a poisoning of the wells." Indeed I would have not troubled you with a letter at all, but I wished to point out that we Irishmen must be prepared to see a good deal of this kind of stuff in the New Zealand newspapers.—I am, etc.,

—C. UA LAOCHAIRE.

THE POET TO THE BIRDS.

You bid me hold my peace,
Or so I think, you birds; you'll not forgive
My kill-joy song that makes the wild song cease.
Silent or fugitive.

You thrush stopt in mid-phrase
At my mere footfall; and a longer note
Took wing and fled afield, and went its ways
Within the blackbird's throat.

Hereditary song,
Illyrian lark and Paduan nightingale,
Is yours, unchangeable the ages long;
Assyria heard your tale;

Therefore you do not die.
But single, local, lonely, mortal, new,
Unlike, and thus like all my race, am I,
Preluding my adieu.

My human song must be
My human thought. Be patient till 'tis done.
I shall not ever hold my peace; for me
There is no peace but one.

—ALICE MEYNELL, in the *Mercury*.

BELFAST CATHOLICS FORM A DEFENCE FORCE.

The Catholic population of Belfast (says the *Manchester Guardian*), convinced that the attitude of the Government as expressed by Sir Hamar Greenwood offers them no adequate protection against a repetition of the murders which occurred a week prior to date, are adopting the desperate expedient of organising for their mutual defence.

At Mass in every parish in the city on the Sunday the officiating priest announced that this step will be taken immediately, and parish defence committees were formed later in the day. The priests advised that none but the most responsible citizens should be appointed to serve on these committees. The movement was initiated by the Catholics, who summoned a preliminary meeting to discuss plans of defence.

Cardinal Manning and Ireland

Address before Dunedin Irish Society
by Right Rev. Dr. Whyte

On Thursday evening, August 25, the Dunedin Irish Literary and Historical Society assembled in large numbers in their rooms, where they had the honor and the pleasure of hearing an interesting and scholarly address from their Bishop. Shortly before eight o'clock his Lordship, who was attended by Father Coffey and Dr. Kelly, arrived in the hall, and when the audience had manifested its delight at the Bishop's presence the entertainment began with a spirited rendering of "God Save Ireland," all joining in the chorus. The president, Mr. E. Nolan, having introduced Dr. Whyte, his Lordship delivered the following address:—

The subject that I have chosen for my lecture (or rather, "talk") is "Cardinal Manning and Ireland." Many of the great churchman's friends and acquaintances, both clerical and lay, English and Irish, will naturally come in for mention. And that will be because of their connection with problems that confronted Ireland between, say, 1860 and the time of the Cardinal's death, which took place in 1892. You need not, then, be surprised if, in the course of the next thirty or forty minutes, I mention such dignitaries as Cardinal Cullen of Dublin, Cardinal Moran (who died in Sydney 10 years ago), Archbishop Walsh of Dublin, whose recent death is still lamented as a terrific blow to Ireland, Cardinal Persico whose name cannot be omitted whenever one speaks of the "Plan of Campaign"; nor need you be surprised if reference be made to Gladstone and Parnell, with both of whom Cardinal Manning came into close and frequent contact.

Like many other celebrated Englishmen, Cardinal Manning laid claim to Celtic blood, for his grandfather, William Manning, married an heiress named Elizabeth Ryan. It was from the Ryan family, indeed, that he took his motto, *Malo mori quam foedari* (Death before dishonor). You will be glad to hear or to be reminded that it was the motto also of the late Bishop of this diocese, Dr. Verdon. The Catholics of Dunedin need not be told how perfectly that motto suited the unblemished life of my predecessor. The intimate friends of Cardinal Manning are no less strongly convinced that he, too, would suffer death rather than bring a stain upon his honor.

Of Cardinal Manning's sincere attachment to Ireland there can be no doubt. Ireland's attachment to him is equally certain. He burst into tears on one occasion when assured by an Irish priest that the people of Ireland loved him. It was a calamitous time. Parnell and most of his colleagues had just been thrown into prison, and it was rumored that Archbishop Croke was soon to follow them. "I fear that every link of affection between the two countries is broken," muttered the Cardinal. "Yes," said the priest, Canon Ryan, "all but one, our love for you." On hearing this, the old man was moved to tears.

The first time that he seriously directed his attention to Ireland and her grievances was during the excitement connected with the Fenian movement.

The Fenians

The Fenians were men who took up arms in the 'sixties against England's power in Ireland. From that time till recent years they have been looked on as a well-meaning but misguided body of men whose enthusiasm betrayed them into attempting heroic things, heroic but impossible, heroic perhaps because impossible. At the present time they are regarded as the forerunners of the Irish Volunteers of to-day, well-meaning as are the men of to-day; not misguided, for they, too, aimed at preserving the soul of Ireland, and, in the attempt to do so, were prepared to pay the penalty of losing their freedom or their lives. The Irish bishops, with Cardinal Cullen at their head, vigorously expressed in several ways their hearty disapproval of the Fenian movement, and bitterly lamented its effect upon English public opinion. Striving for the good-will of English politicians has been the insanitary occupation of Irish patriots for a long, long period.

Cardinal Manning grieved over what he considered

the blind, reckless policy of the Fenian leaders, and regarded both themselves and their followers as men who had lost their reason and the Faith. The character of the Fenians, however, could not be given by a more competent or trustworthy witness than Isaac Butt, the leader of the Irish people whom Parnell supplanted. Like Parnell, he was a Protestant, but while Parnell hailed from the South, Butt came from the North. Butt was the advocate who defended nearly all the Fenian prisoners. This is his opinion of them:—

"Whatever obloquy gathered round them at first, there are few men who now deny to the leaders of the Fenian conspiracy the merits of perfect sincerity, of a deep and honest conviction of the righteousness of their cause, and of an unselfish and disinterested devotion to the cause.

There was not one of them who would have purchased safety by a falsehood, by a concession that would have brought dishonor on his cause, or by a disclosure that would have compromised the safety of a companion.

They were enthusiasts of great hearts and lofty minds, and in the bold and unwavering courage with which one and all they met the doom which the law pronounced upon their crime against its authority, there was a startling proof that their cause and their principles had power to inspire in them the faith and the endurance which elevated suffering into martyrdom."

From the Fenian rising comes "God save Ireland." The spirited anthem is associated with the trial of Allen, Larkin, and O'Brien, the "Manchester Martyrs," who were found guilty by a prejudiced jury of the murder of a police sergeant. The anniversary of their death was kept up in my boyhood by holding a huge procession headed by a brass band playing the "Dead March" in "Saul." It is safe to say that England's methods of pacifying Ireland resulted invariably in keeping alive and fanning into a blaze the spirit of opposition that they were designed to quench. Sergeant Brett was not killed intentionally, as Allen and his companions solemnly declared.

"No man in this Court," said Allen, "regrets the death of Sergeant Brett more than I do, and I positively say in the presence of the Almighty and ever-living God that I am innocent—ay, as innocent as any man in this Court. I don't say this for the sake of mercy. I want no mercy. I'll have no mercy. I'll die, as many thousands have died, for the sake of their beloved land and in defence of it."

Condon, who was also condemned to death and afterwards reprieved, closed his statement in these words:—

"We are not afraid to die. I only trust that those who are to be tried after us will have a fair trial, and that our blood will satisfy the craving which, I understand, exists. You will soon send us before God, and I am perfectly prepared to go. I have nothing to regret, or to retract, or take back. I can only say, 'God save Ireland!'"

"God save Ireland!" repeated all the prisoners, and hence the well-known anthem, "God Save Ireland."

The spirit of these men is not much different from the spirit of the men of to-day. "Your Grace will be happy to know," wrote Cardinal Manning to Cardinal Cullen—neither of them, however, had yet been elevated to the Cardinalate—"that the Fenian prisoners in Pentonville have asked for Mass, and the Government has granted it. This is a strange victory, on which I make no comment, except 'Thank God!' But it will console your Grace for the poor men." Cardinal Cullen was able to say in reply that there were never so many penitents at the confessional or so many communicants in the churches as then, notwithstanding all the Fenian agitation. When, therefore, Cardinal Manning said, "Show me an Irishman who has lost the Faith, and I will show you a Fenian," he spoke *untruthfully* (according to his biographer), "incorrectly," I prefer to say. It would have been still more incorrectly put had he said, "Show me a Fenian and I'll show you an Irishman who has lost the Faith." Those prisoners who asked for the privilege of hearing Mass and who wept when Cardinal Manning preached to them on the Prodigal Son were not unlike the Irish boys who have been flung into the gaols of Ireland and England since 1916. A journalist who, on recovering his liberty in 1917, wrote an account of prison life entitled *With the Irish at Frongoch*, tells of the astonishment of the prison auth-

orities when expecting a "contingent of dirty, ignorant men," they found that their prisoners were "all of them clean, intelligent, and reasoning people while many of them were university and college professors of no mean standing." While things were going smoothly in the gaol, an educational scheme, he tells us, was carried out which included lectures on Mathematics, Book-keeping, Irish Language, Irish History, lessons in Spanish, French, and German, on telegraphy and shorthand (three different systems). They had a dramatic class and a choral class, and held weekly debates both in English and in Irish. The senior officers also acquired, but secretly, a deeper knowledge of military strategy. At 9.30 every night, he adds, the Rosary was said *en masse* in each dormitory and always in Irish.

Cardinal Manning once said that his country would be saved from low views about the Mother of God and the Vicar of Our Lord by the million Irish living there. Soon afterwards he learned that the same lessons could be taught to England by the Fenians who were living and dying in English gaols; and had he lived till 1916, he would have rejoiced to find that cells and dormitories which had previously resounded with the obscene songs and blasphemous language of professional criminals now resounded with the praises of Mary ringing out full-hearted and full-voiced in the grand old Gaelic tongue.

The Cardinal wrote of the Fenians: "My heart bleeds for those who are deceived by their higher and nobler affections. They believe themselves to be serving in a sacred and holy war for their country and religion." While bitterly regretting the Fenian rising of '67, he could not help rejoicing that England was getting a dose of her own medicine. England had clapped her hands with joy when a rebellion against the Pope was raised in Italy a few years previously. The chickens were now come home to roost when the Fenian movement with its secret oath-bound elements was now giving to England what England had rejoiced to see given to the Holy See. England had done more than cheer the Italian Revolutionists. In Cardinal Manning's own words, she had "praised, flattered, fostered, abetted, justified, and glorified" the Revolution.

Cardinal Cullen

The Fenians were condemned by the Church as are all secret societies bound by oath. The memory of Cardinal Cullen has lain under a cloud in Ireland because of his determined opposition to the Fenians. Shane Leslie pointedly says: "The last word has not been written of Paul Cardinal Cullen." His nephew, the late Cardinal Moran, it is believed in Sydney, had completed at the time of his death in 1911 the life of his distinguished uncle. When that volume sees the light, it will add immensely to our knowledge of Irish affairs that are now known very imperfectly. It was commonly maintained that he frequently visited Dublin Castle, the stronghold in Ireland of English Ascendancy. But English statesmen, on the other hand, considered him "anti-English." Cardinal Moran, in an article in the *Catholic Encyclopedia*, assures us that his uncle visited Dublin Castle only once and that was to plead for the life of General Burke, who had been condemned to death for having taken part in the Fenian rising. The reprieve was granted, but reluctantly, and the scaffold already erected had to be dismantled.

He vigorously opposed Fenianism, his opposition owing a good deal of its vigor to his experiences of the Italian Revolution in '49. It is worth mentioning that he was Rector of the Irish College, Rome, at the time; and when the outbreak occurred, the Sacred Congregation asked him to take Propaganda College also under his protection, for the new Government had threatened to take it over for their own purposes. Within an hour he had the American Flag floating over Propaganda College. And immediately the revolutionary leaders issued a decree that the College should not be molested as being "an institution of world-wide fame of which Rome was justly proud."

Cardinal Cullen had great hatred and fear of revolutionary movements whether in Italy or in Ireland, and heartily approved of the policy adopted by the Holy See at that troubled period. His condemnation of the Fenians is partly accounted for, however, by his anxiety as to the fate of men whose military operations he considered inevitably

doomed to failure and destined to lead numbers to the scaffold. His attitude on that and some other movements was freely discussed in Ireland when an Archbishop of Dublin was to be chosen in '85 in succession to Cardinal McCabe. Cardinal Manning's part in the selection of the Archbishop is regarded as one of his greatest benefits to the cause of Irish freedom.

British Interference

The English Government likes to have a voice in the selection of the archbishops of Ireland. In O'Connell's time, and earlier, it tried to obtain the consent of the Irish bishops to a veto upon the appointments to all the Irish Sees. It showed the same desire in regard to England. The question of the veto both in England and in Ireland has given rise to much historical discussion. The veto has never been accorded to the English Government, and the Church in both countries has, consequently, escaped a terrible calamity. Similar powers granted to France enabled its infidel Governments to lay their foot upon the neck of the French Church. From that slavery it was freed by the courageous action of Pius X., who regained the right to appoint to bishoprics men who were independent of Government and not its servants or its tools.

Archbishop Walsh

When Cardinal McCabe, the Archbishop of Dublin, died in 1885, the question of his successor began at once to interest the English Government. An envoy in Rome was going the rounds of the city, striving to secure the appointment to Dublin of one who was believed to be more favorable to English interests in Ireland than was the President of Maynooth College for whom all Ireland was wishing.

Archbishop Croke wrote in great alarm to Cardinal Manning urging him to warn Rome against running counter to the popular demand. It was absolutely certain, he said, that the Government had proposed the appointment of another. The Cardinal used all his influence to dissuade members of the Government from opposing the appointment of Dr. Walsh. The three men whose names had been forwarded to the Holy See were "good and safe in every sense," but he maintained that Dr. Walsh would be found even by the Government to be the "ablest of the three beyond compare." While the excitement still ran high, *United Ireland*, William O'Brien's spirited and fearless paper, published a letter sent from Rome by the envoy of Government to a member of the Cabinet:—"The Dublin Archbishopric being still undecided, I must still keep the Vatican in good humor about you. . . . And he promises to use all the influence he can command to bring about the appointment of the Government's choice. On the other hand, Cardinal Manning pointed out to the Holy Father, Leo XIII., what a bad effect would be produced in Ireland, if the people had any grounds for thinking that the Government had influence in such matters or that its wishes would be carried out against the united will of the Irish bishops.

Shane Leslie, Cardinal Manning's biographer, says (p. 392): "Meantime the whole question had reached the Holy Father in all its bearings and siftings. Both Crown and bishops put their views strongly. Realising the enormous importance of the decision, he spent days in anxious thought. At last his anxiety overcame his peace. In the dead of the night he arose and went down to pray at the tombs of the Apostles Peter and Paul. It was the time of their Feast, when forces invisible and unknown to politicians were abroad—forces that have overturned human calculations more often than historians care to confess." Dr. Walsh was appointed.

The appointment gave to Ireland a great leader whose services to the popular movements, including Sinn Féin, will not be fully known till his life is written. He was a wonderfully gifted man, an authority not only on theology and Canon Law and kindred subjects but even on such an out-of-the-way subject as bimetallism. Cardinal Manning's vigorous exertions in securing his appointment to Dublin are properly looked upon as a convincing proof of his sympathy with the political aspirations of the Irish people.

Cardinal Moran

Every cook knows, "you cannot have omelette without breaking eggs." Similarly, you cannot rejoice over Dr.

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Walsh's appointment as Archbishop of Dublin, nor can you speak of his brilliant success as an Irish leader, without giving the impression that the other candidate would have lowered the Irish flag or would have proved very pliable in the hands of the English Government. If the Government nominee had been chosen—this candidate whose appointment the Irish bishops so much feared—Government misrule would have had but small reason to love him, and Irish patriotism but small reason to fear him. You will say that that statement is justified when I tell you that the candidate in question was no other than the late Cardinal Moran of Sydney.

I am glad to see that his memory is still fresh here and that you have not forgotten his services to the Old Land. The Old Land itself—hierarchy, clergy, and people—made reparation to him a few years before his death when he received a welcome such as Ireland reserves for the very best and truest of her children. His life has not yet been written, but, among other things, it will reveal, no doubt, whether he would not have declined the See of Dublin rather than stand in the way of one that Ireland demanded. He was then Archbishop of Sydney. Had he been changed to Dublin, either willingly or unwillingly, whatever would have been the gain to Ireland, his loss to the Irish cause in these countries it is impossible to estimate. His devotion to Ireland is aptly touched on by my friend, Father Maurice O'Reilly, in a poem written immediately after his Eminence's death, and his tribute to my former chief I will adopt as my own—

When the crown
Of nationhood is placed upon thy brows,
So long encircled by a crown of thorns,
He shall be there, heroic Irish land,
He shall be there to witness thy reward.
He loved thee in thy dark and evil days;
He hoped for thee, when hoping seemed forlorn:
He smote thy base traducers everywhere;
He planted thy green standard in the South
And flew it from the limits of the world.

The Plan of Campaign

Another striking episode in the same period of Irish history is the condemnation of Boycotting and the Plan of Campaign. England has got the word "boycotting" from Ireland. It would have been well however, if she had taken from Ireland nothing but words. Captain Boycott was a bad landlord who was determined to make his unfortunate tenants pay excessive rents or else evict them from their poor holdings, "leaving them the wide world for their pillow." In self-defence, the tenants prevented shopkeepers from serving him, and laborers from working for him; they aimed, in a word, at coercing him into surrender. The same system was adopted by the tenants of other bad landlords, and the English language was thereby enriched by the word "boycott."

As another part of this system of self-protection, the tenants of those rackrenting landlords offered fair rents; and when those fair rents were refused, the money was given into the hands of the Irish Parliamentary Party who banked it in Paris. William O'Brien in his *Evening Memories* makes the boast that none of the money thus collected was unaccounted for, and he gives a number of instances in which heartless landlords were brought to their senses by that "plan."

Cardinal Persico

But the English Government was busy in Rome and misrepresented to the Vatican the methods being pursued in Ireland. Monsignor—later Cardinal—Persico was despatched to Ireland to study conditions. The impression he made upon the students of my college was that he was a poor, simple friar whom a little child could lead. We were not aware then that he had been on embassies of a similar description in India and Canada and the United States.

He interviewed bishops and archbishops in Ireland and received the most cordial hospitality. In my own town the streets through which he was driven to the college were decorated with branches of trees, and the houses also were made to look quite artistic, banners and pictures and evergreens co-operating to produce the impression of

a happy combination of town and country life. It was only for the representative of the Holy See that such enormous trouble would be taken. He interviewed the representative men also of the landlord party.

When his mission was at an end, we had not long to wait for the sequel. A message came from Rome and it stunned the friends of Irish liberty: Boycotting and the Plan of Campaign were condemned by the Church authorities.

The name of Persico became thereupon hateful to Irish ears. He abused our hospitality, we said, he allowed himself to be imposed upon by the deceitful tools of the Government, he believed the stories told him by iniquitous landlords and turned away from such reliable authorities as Archbishop Croke of Cashel, and Archbishop Walsh of Dublin.

After many years it comes to the knowledge of the world that Monsignor Persico's report was absolutely in favor of Ireland and that the Pope's message had been issued before his legate's report was received in Rome. English influence had been busy, English Catholics of the Norfolk type had joined with Government envoys, experts in the diplomatic art of cabunny, with the sad result that the Vatican was imposed on. The fruit of their evil work was soon lost, however, for a document was shortly afterwards issued which practically annulled the first.

Cardinal Manning's services through this crisis were unstintedly given to the Irish side. Monsignor Persico's letters to him show how keen were the legate's disappointment and indignation at the cruel trick played upon the Roman authorities. It was through Cardinal Manning that Monsignor Persico was exonerated from the charges universally made against him in Ireland. While he was being denounced for his abuse of Irish hospitality and for having given himself into the hands of the ascendancy party, the poor legate was eating away his heart in grief that he was deemed the enemy of a people whom he had grown to love and whose lot he was most desirous to sweeten. The Cardinal also was ready with his advice to the Irish Parliamentary Party when they undertook to point out to the Holy See that, while they accepted the principles laid down in the decree, they knew that the facts relied upon were based on misrepresentation. To quote William O'Brien:—

"The Party Meeting resulted in a declaration of Ireland's rights in temporal affairs, so firm as to make those apprehensive of a priest-ridden Ireland lift their eyebrows in amaze, and yet so conformable with Catholic doctrine that, before many months were over, the Irish Bishops received a fresh circular from Propaganda substantially cancelling the first."

A True Friend

Those are the main topics that a "talk" on "Cardinal Manning and Ireland" should, to my mind, embrace. During the whole of the stormy period of the Land League and its offshoots when Irish patriots were thrown into prison and when Irish archbishops and bishops were reported to Rome, and earlier still, when Cardinal Cullen was fighting for the abolition of the State Church in Ireland, and later still when the Parnellite split threatened to lay Ireland prostrate once again at the feet of her age-long enemy, Cardinal Manning declared himself a friend and proved himself a powerful ally of Ireland and pleaded her cause with Gladstone and protected her prelates in Rome.

If I have passed over in silence many of those stirring incidents, I have done so in order to save time for what seemed to me of more vital importance.

The Fenian movement deserved long treatment because of its many features of similarity to the Sinn Féin movement, the spirit of the men being much alike, the idealism, the valor, the purity of their motives being the main characteristics of the men of both. The Fenian movement taught Cardinal Manning that a broad and adequate treatment of Ireland would be needed to put an end to disaffection. Parnell was influenced by Fenianism to take up the cause of Ireland, and to attempt to remedy by constitutional means the evils that drove the men of Ireland to take up arms against the mighty power of England. Others also, perhaps Gladstone himself, were forced to think that there was something idiotic in the methods

of governing Ireland when such drastic remedies had to be tried by Irishmen who loved liberty more than life.

If I have singled out Cardinal Manning's part in the appointment to Dublin of an Archbishop whom Dublin and even all Ireland prayed for and clamored for, it was partly to show that the influence of the English Government upon the appointment of Irish archbishops has limits that Rome does not allow it to overstep. Everybody knows of England's secret treaty with Italy, by the terms of which the Pope would be given no voice in the discussion of the Peace Treaty that would end the great war. At the present moment when the See of Dublin is awaiting with anxiety the appointment of a new Archbishop, there are many—extremists, to use the pet word of the cables—who hope that Rome will give England as much voice in the selection of the new Archbishop as England gave Rome in the settlement of the terms of peace.

Cardinal Manning's fidelity to Irish national aims was made clear also while Ireland's loyalty to the Holy See was so severely tested by the condemnation of boycotting and the Plan of Campaign.

The latest arrival from Rome stated publicly in Sydney a fortnight ago that the present Holy Father has shown Ireland such affection and practical sympathy as will make the Irish people at home and abroad reverence for all time the name of Benedict XV. The latest arrival alluded to is the Archbishop of Melbourne, Dr. Mannix. (Prolonged applause.)

The audience heard the Bishop's interesting account of Cardinal Manning's relations with Ireland with intense interest. At the end, Mr. Nolan came forward and in a few well-chosen words expressed the thanks of the society for the great interest in its work manifested by his Lordship, and especially for the honor done them all that evening. A hearty vote of thanks was then passed by acclamation. In reply Dr. Whyte said:

Reply to Vote of Thanks

I felt inclined while bringing so many Church dignitaries under your notice to include a few others such as Cardinal Newman, Cardinal Wiseman, and Cardinal Vaughan. The Lives of those great churchmen have been published in recent years and have aroused a vast amount of interest in Catholic circles. Had I introduced Cardinal Newman, it would have been mainly to tell of his intimate association with the Catholic University of Ireland and his affection for her Catholic people. The Life of Cardinal Cullen—when it appears—will show that he and Cardinal Newman appreciated each other much better than readers of Cardinal Newman's Life could be expected to know. If I had mentioned that "English" churchman, Cardinal Wiseman, it would have been for the purpose of saying that his grandfather was a Waterford man and, better still, his mother was a Kilkenny woman.

Cardinal Vaughan I would also have liked to notice, principally in order to call attention to the edifying Life written by Sneed-Cox. The reader of it is given to understand, however, that Cardinal Moran, immediately on his appointment to Sydney in succession to Archbishop Vaughan who had died in England, acted in a high-handed way when asked to have his predecessor's remains brought out to Sydney. The Life of Cardinal Moran, when written and published, will probably illustrate the wisdom of the homely proverb, "One story is good till another is told."

I am pleased to have had the opportunity of showing my interest in your society, and I ought to congratulate you on your patience in spending such a long time in the company of Archbishops and Cardinals and other important personages.

When the family circle is broken and scattered and we have but the memory of those whom we have "loved and lost a while," in the heart's silent times we can hear again the dear, familiar words as potent as the "still small voice" at Horeb's cave. And the rarest treasure of the soul will be the sweet remembrance of this "practice of the presence of God" at the family altar.

IRISH RELIEF FUND

We have received the following letters and additional subscription lists, together with the sums stated, in connection with the above fund:—

Sir,—I enclose another £50 from the Lower Hutt branch for the Irish Relief Fund, making £100 so far. It is to be hoped that hostilities will not be renewed, as a question of justice cannot be settled by force of arms; but in case of more trouble the Lower Hutt Sinn Feiners will give more help. I enclose a list showing how our money has been subscribed. Hoping you will be able to publish it to encourage the good work.—I am, etc.,

M. O'NGLEY,
Secretary.

King's Road, Lower Hutt,
August 25.

Dean Lane, £10 10s; Mrs. J. J. Bourke, £5 5s; Mr. P. Casey, £5 5s; Mr. H. Bourke, £5 5s; Mr. Redmond, £5 5s; Mrs. Redwood, £5; Mrs. E. Lynch, £3 3s; Mr. L. Blake, £3 3s; Mrs. J. T. Bourke, £2 2s; Mrs. J. Rea, £2 2s; Fr. Walsh, £2 2s; Mr. P. Connolly, £2 2s; Mr. D. Neazor, £2 2s; Mr. and Mrs. Stark, £2 2s; Mrs. Lynch, £1 1s; Mrs. Hartigan, £1 1s; Mrs. Costin, £1; Mr. O. J. Murphy, £1; Mrs. Redwood, £2 2s; Mr. Conroy, £1; Mr. T. Dunn, £1; Miss Bowden, £1 1s; Mr. L. Sullivan, £1; Mr. Toomey, £1; Miss Cleary, 10s 6d; Dance and Cards, £23 3s; Tickets, etc., £6 14s; total, £100.

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Sir,—I am enclosing a cheque for £46 19s towards Irish Relief Fund. Following are the names of those who gave 10s and more:—

Mr. Frank Boyle, £5; Mr. Thomas Finn, £2; Mrs. F. Boyle, £1; Mrs. Boyle, sen., £1; Mrs. Michael Egan, £1; Thomas Egan, £1; Michael Flynn, £1; Thomas Hannan, £1; Michael McCluskey, £1; Mrs. Fitzsimons, £1; Thomas Robertson, £1; Mrs. Courneane, £1; Thomas Cosgriff, £1; John Lysath, £1; George F. O'Connor, £1; Denis Murphy, £1; Patrick Chamberlain, £1; Very Rev. James Lynch, £5; George Taylor, 10s; James Phair, 10s; Miss Gallagher, 10s; J. B. Forde, 10s; Miss Moriarty, 10s; Mrs. P. Clifford, 10s; Michael P. Egan, 10s; William Boyle, 10s; Mrs. O. Gallagher, 10s; Patrick Boyle, 10s; Martin Boyle, 10s; Timothy Cairns, 10s; Patrick Kearney, 10s; Mrs. Kearney, 10s; John Boyle, 10s; Joseph Finn, 10s. The rest in small sums from Wreys Bush and Nightcaps.—I am, etc.,

JAMES LYNCH.

Wreys Bush, August 23.

#### WELLINGTON'S RESPONSE TO THE WHITE CROSS APPEAL.

The appeal for the suffering children of Ireland has not fallen on deaf ears in Wellington. The ladies' committee of the League have taken the matter up warmly and their efforts have borne great fruit.

On Saturday last Mrs. T. J. Bourke, their energetic secretary, held an At Home at her charming residence, Kilbirnie, and various raffles and donations brought about the gratifying result of £120 for the fund. Several *objets de luxe* were raffled, among them a harp of bog-oak, donated by Mrs. Somerville, which, after spirited bidding, became the property of Mr. McGrath. The hostess and her sister (Mrs. J. J. Bourke) are to be congratulated on the success of this entertainment. It was followed by a concert on Tuesday night at the Town Hall for the same object. The programme was perhaps the most truly national ever given in Wellington—the airs being mainly martial and all patriotic. Among the performers were choirs from the Petone Convent, the Guildford Terrace Convent, and the Marist Brothers Schools at Newtown and Thorndon. The children, whose training is a credit to their teachers, delighted the audience with such strains as "Love's Young Dream," "Sweet Vale of Avoca," "The Harp that Once," "Has Sorrow Thy Young Days Shaded," "The West's Awake," and "Wrap the Green Flag Round Me." Other juvenile items were a dainty dance by a sweet small colleen, Maureen Murphy, which was much applauded, and a finely executed solo by Master Taylor,

"The Meeting of the Waters." The voices of the two Masters Watters blended beautifully in "Flow On, Thou Shining River." A charming child, Miss Olive Knight, recited an Appeal for the Children of Ireland, which resulted in a flag collection of £48. Mr. McGrath seconded this appeal in a stirring speech. He announced that a list would be circulated in the hall and the total result would be read from the stage before the conclusion. He congratulated the ladies' committee and all who had assisted them upon the success of their efforts, making special reference to their indefatigable secretary, Mrs. T. J. Bourke, who had been so tireless and so devoted in her work for the cause.

The second part of the programme was equally excellent. Miss Teresa McEnroe's name on a programme ensures the success of any concert. Her exquisite bird-like notes were heard to full advantage in "The Last Rose of Summer," "My Little Irish Cottage," and in her duet with Miss Esquilant, "The Venetian Boat-Song." The latter delighted the audience with her rich contralto in "She is Far From the Land." Assuredly Wellington has a patriot singer in Mr. Tuohy, who set hearts beating and eyes shining with his vivid rendering of "The Soldier's Song," "The Felons of Our Land," and "Sinn Fein Amain." "God Save Ireland" concluded a delightful evening.

The president of the League, Mr. P. J. O'Regan, thanked the audience for their presence, the performers for their services which were given gratuitously, Mrs. Ellis who had hired the hall, and all other subscribers and helpers. He made special reference to the presence and sympathy of the Commandant of the La France and its officers, which recalled the traditional friendship between France and his country. He ended on a note of hope and confidence. The final result is estimated at over £600. The following is the list of donations, among which are four which helped to swell the proceeds of the "At Home." These were duplicated in the list read by Mr. McGrath:—

J. J. McGrath, £20; D. Burke, £10; T. Bourke, £10; J. J. Bourke, £10 (included in At Home); Mrs. M. Kennedy, £50; Mrs. M. J. O'Brien, £10; Mrs. P. Griffin, £10; Sacred Heart Convent children (Island Bay), £5; Sacred Heart Convent children (Remuera), £5; Sacred Heart Convent children (Timaru), £5; St. Patrick's College (St. Vincent de Paul Society), £10; Mrs. D. Fitzgerald (Kaponga), £3 3s; Mrs. Quinn, £8; Mr. Segrief, £2 2s; A Descendant of the North, £10; Mr. Loughnan, £1; Mrs. Evans, £1; Mrs. M. Scanlon, £1; Mr. T. Burke, £5 5s; Redemptorist Fathers, £5; Mr. Felix O'Neill, £5; Mrs. Wilkinson, £5; T. Sheehan, £1; Mr. J. Crowley, £1; Mrs. W. Murphy, £1; Mr. W. Murphy, £1; Mr. Len Murphy, £1; Thorndon Clergy, £5 5s; Mrs. M. Gleeson, £5 5s; Mr. and Mrs. Hanson, £1; Miss Lawlor, £1 1s; J. Kiely, £1; J. McLaughlin, £1; M. J. Finnelly, £2 2s; French Sailors (La France), £1 6s; Miss T. Burke, 10s; Mrs. W. J. Galloway, 10s; J. J. L. Burke, £2 2s; A. E. Mills, £2 2s; Mr. W. Power, £2; Mr. J. Mason, £3; Mr. J. Mahony, 10s; Miss Qualter, 10s; Mrs. McEnroe, £1 1s; T. Lenihan, £1; C. Hickey, 5s; P. O'Rourke, £1; Mr. Dolan, 10s; P. McGrath, £1; Mrs. W. Bolton, £1; Mr. Rea, £1; Mr. C. O'Brien, £1; Mrs. O'Flaherty, 10s; Miss Kelleher, £1; P. F. Dargan, £1; Mr. Murphy, 10s; Mr. Clarke, 10s; D. Griffin, £1; D. Dalton, £5; Mrs. Hanrahan, 7s 6d. Several other donations are promised and will be acknowledged when they come to hand.

#### GREYMOUTH.

Per Very Rev. Dean Bowers—£115 1s 8d.

#### ADDITIONAL SUBSCRIPTIONS.

Doctor McClelland (New Plymouth), £4; St. Vincent de Paul Society (Ellerslie), £2; E. Cullinan (Hawera), £1 1s; Mrs. McHardy (Wataroa), £5; Lower Hutt (second donation), £50; Mrs. Jane Maloney, £2 2s; Martin Brogan (Invercargill), £1 1s; Mrs. Boyle (Ross), £1; Mrs. Kelly (Ruatapu), £1.

[The amount now collected in New Zealand for this Fund is well over £1500. It is badly needed and God will reward the cheerful and generous givers. The misery of the victims of the Orangemen is appalling and our day-lie men will not publish the truth. The Fund closes next week.—Ed. Tablet.]

## ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 26.

A Trust or Foundation has recently been created to endow a chaplaincy at the future Catholic Cathedral in Wellington for the celebration of Masses in perpetuity for the repose of the soul of the late Mr. Sydney Johnston, of Takapau, Hawke's Bay, and to serve such other religious and charitable purposes in the archdiocese or elsewhere as the Archbishop may in his discretion elect. This is believed to be the first instance of such a foundation in the Dominion, and, as indicated, the chaplaincy will be eventually attached to the Catholic Cathedral, which it is proposed to build in this city in the near future. This represents a capital sum of £5000, which invested, will provide the amount required annually for the upkeep of the chaplaincy.

A most successful social, promoted by the ladies' branch of the Hibernian Society, was held at the Alexandra Hall last Saturday evening. There was a large attendance, and a most enjoyable evening was spent. Miss Una Bezer was secretary of the committee responsible for the arrangements.

## HONORS FOR HOLY CROSS COLLEGE STUDENT.

Rev. Leonard Buxton, son of Mr. and Mrs. T. Buxton, of Auckland city, has passed his final examination for the Doctorate of Canon Law in Rome. Dr. Buxton spent four years at the Sacred Heart College, Ponsonby, where he matriculated, and then went to Holy Cross College, Mosgiel, where he took out his B.A. and M.A. with brilliant success. He read his four years' Theology at Mosgiel, and was ordained in August, 1919. After ordination, he went to Rome for further study in Canon Law, Sacred Scripture, and Pedagogy, and has succeeded in obtaining his Doctor's cap. Heartiest congratulations to him and to his old teachers at Sacred Heart and Mosgiel.

## CHEERIO CONCERT PARTY ENTERTAINMENT.

The Cheerio Concert Party gave one of their enjoyable programmes at the Coronation Hall, St. Kilda, on last Saturday evening, in the presence of a large audience. The talent of the party was fully utilised on the occasion, and each number on a pleasingly diversified programme met with well-deserved recognition. Particularly successful was Mr. Frank Perkins, late of the "Diggers," whose contributions were greatly appreciated. The proceeds of the concert are to be devoted to the Catholic schools' scholarships funds.

At Ophir recently, in recognition of her never-failing services in connection with the church and local choir, Miss Gertrude M. Flannery was, on the occasion of her approaching marriage, the recipient of a cheque for a handsome amount from the Rev. Father O'Dea and parishioners.

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

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

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

The following additional donations are gratefully acknowledged:—A. G. C., Thames, £1; Friend, 5s; Fr. H., Auckland, £1; Friend, Queenstown, 10s; Friend, Otago Central, 10s; Mrs. M. O'Sullivan, Pahiatua, £1; previously acknowledged, £47 17s. Total to date, 25/8/21, £52 2s.

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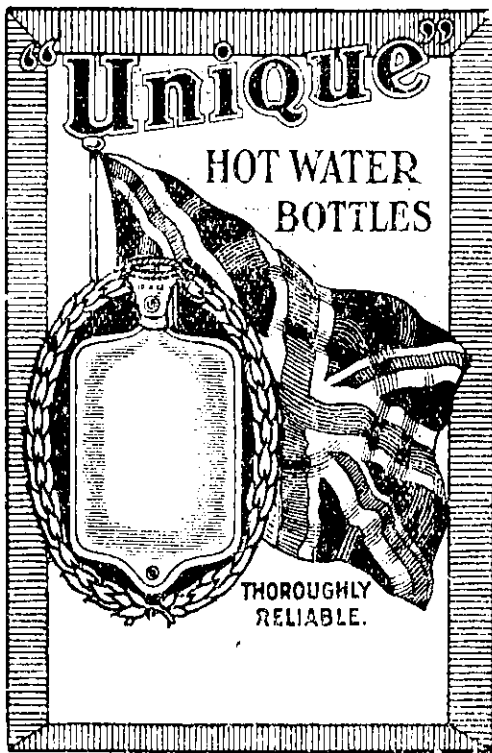
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Old Riddle and Newest Answer (Gerrard, S.J.)—1/3.

Apologia Pro Vita Sua (Newman)—1/3.

The Beauties of the Catholic Church (Shadler)—6/-.

Catholic Ceremonies: An Explanation of the Ecclesiastical Year (96 illustrations)—2/3.

The Catholic Home (Father Alexander)—2/3.

Sanctuary Boy's Illustrated Manual—3/6.

The Orange Society (H. W. Cleary)—3/6. History of Protestant Reformation (Cobbett)—1/6.

Emerald Isle Song Book (Parts 1 and 2)—1/3 each.

O'Growney's Simple Lessons in Irish (5 parts)—1/-.

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## FEATURES OF THIS WEEK'S ISSUE

Leader—Ireland, p. 25. Notes—"Esto Vir"; Effort; The Irish Peasant, p. 26. Topics—Archbishop Redwood on Ireland; Palestine; The Ulster Lie; The Sinn Fein Army, pp. 14-15. Report of American Commission, p. 7. The Passing of Lloyd George, p. 11. Cardinal Manning and Ireland, p. 18. Return of Archbishop Mannix, p. 29.

## 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, SEPTEMBER 1, 1921.

## IRELAND

ENGLAND never fought a foe without using the weapon of falsehood. We saw how that saying was verified during the last war. We saw how an English agent spent in the United States millions of pounds bribing newspapers to do England's propaganda work. And now we find that when we are told by our day-lies that American opinion is against Ireland, the papers quoted to prove that falsehood are our old friends, so often cited during the war to show, *mar' death*, the American opinion about Germany. Our own papers are as usual supporting might against right and exhibit their customary incapacity to deal with arguments based on moral, historical, and national grounds. As was foretold by not only Irish but by English journalists, Lloyd George offered de Valera what he knew the Irish leader could not accept and then tried to use the refusal as a weapon against Sinn Fein. In his present efforts he has all the ponderous, stupid assistance our Colonial press can give him, and our local editors are vying with each other in their pursuit of the coveted O.B.E., or haply of a snug shelter on the shelves of the Upper House. Their weapons are British, of course. De Valera and all who support him are "fanatics." The utterances of the distinguished Irish scholar are declared by local smoky rush-lights to be vague and illogical. And the climax is reached by the *Daily Times* editor who moans helplessly that the President ignores the century-old Act of Union! Do not smile at that. It is too pitiable for amusement. It is indeed in keeping with the man's entire attitude concerning Ireland that he should fall back for support on a contract which Professor Dicey pronounced hopelessly vitiated by fraud, which Gladstone declared to be the foulest thing done in the whole history of humanity. But the foul thing and the vitiated thing are the *Daily Times* man's last ditch when he wants to justify England's assertion of her right to interfere with another nation—with one of the small nations to which England during the war pledged freedom.

\*

As we pointed out before, the fact that while the Southern Unionists all met de Valera and came to an agreement with him, before he went to London, Sir

James Craig refused even to discuss matters, suggested a suspicion that the artificial Ulster was again being used by English politicians for their own ends. Another suspicious circumstance was that in his first letter to Lloyd George, who sought the conference, de Valera made it quite plain that there was no reason in going on unless England recognised two facts, namely, that Ireland was *one nation*, and that the Irish people had the right to determine their own affairs without outside interference. Here are his words to Lloyd George:

"Sir,—I have received your letter. I am in consultation with such of the representatives of our nation as are available. We most earnestly desire to help in bringing about a lasting peace between the peoples of these two islands, but see no avenue by which it can be reached if you deny Ireland's essential unity and set aside the principle of national self-determination."

"EAMON DE VALERA."

Lloyd George had before him that assurance of a man, who unlike himself, was absolutely true to his word; and he knew that, besides honor, loyalty to Pearse and Connolly and MacDonough with whom de Valera fought side by side in Easter Week would bind Ireland's spokesman not to barter the substance for which these heroes died for a shadow offered by the British Prime Minister whose pledged word no man can trust. Knowing all this he offered what de Valera could not take, and then with vain rhetoric endeavored to persuade the world that he had acted honestly. His reply to de Valera once more asserts that he offers what he in reality withholds. His Welsh eloquence cannot conceal the grim fact that he has tried to maintain the artificial division whereby a Catholic minority are to be left at the mercy of that Orange majority which for nearly a year has gone on murdering men and women and burning their homes, apparently to the complete satisfaction of the British Government; and that in every period he claims the Prussian privilege of exploiting Ireland in the selfish interests of England. Stripped of all its flowers and figures of speech that is exactly what his reply comes to: in it he once more breaks the pledge made to Ireland that she should be free as Poland and Belgium are free; in it, too, he gives the lie to his own oratorical query: "Why did God make small nations if he did not intend them to be free?" He was on sure ground. He knew that Ireland had paid too high a price to surrender lightly her rights. And, at once, all over the Empire, the whole machinery of the hireling press was set in motion, with the result that for days past we have had our helpless *Star* man shrieking "fanatics," and our ancient "*Granny Times*" whining about the ignoring of the century-old and infamous Act of Union. On the other hand, notwithstanding cable lies and editorial lies, the Irish in the Dominion, in Australia, and in America know that de Valera is true and loyal and above reproach, and their hearts are more than ever with him to-day and in the days to come, be they dark or bright. He stands for right against might; he stands for justice against selfish despotism; he stands too for all that Ireland owes to her brave and un-forgotten dead. And, God helping us, we are with him to the end.

\*

Ireland's position is that she believes what England pretended to believe when England wanted to arouse humanity for the sake of small nations. The recent conferences have been an admission that Ireland is a nation. A nation is essentially entitled to determine for herself her own affairs without outside selfish interference: England admitted that when in danger. A nation that is governed in the interests of another nation is not free. Lloyd George tries to pretend that Ireland is offered freedom while he insists that English interests must decide Ireland's destiny. In other words, he contradicts himself, while he has an army of hirelings in Dunedin and elsewhere to persuade people that he is acting in a perfectly straightforward manner. His very threat of force to be applied to

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Ireland unless Ireland falls in with England's views is the clearest proof that instead of freedom he only offers a gilded serfdom. What of his threats! Up to the end of May his forces have murdered 396 Irish men, women, and children; partially or wholly destroyed 3286 homes, creameries, factories, public halls, and shops. Nearly a thousand men have been wounded by his drunken soldiers firing at human beings as if they were vermin. Hundreds of men and boys have been beaten and flogged and tortured. Over three thousand men and women have been confined without charge or trial in camps and barracks. One thousand five hundred others have been sent as criminals into penal servitude. Everything that devilish barbarity could do has been done to crush the people. And their response to it all has been to declare more firmly than ever that British despotism must cease in Ireland, and that their country must have the right—for which England said the war was waged—to rule itself without outside interference. People whom such frightfulness could not crush will cheerfully face the "sterner measures" of the Britons, and they will win in the end. Read Archbishop Mannix's words, spoken in Sydney the other day: "If the negotiations fail, Ireland will still look to you for help. If you give no help, even if America turns her back, Ireland has made up her mind. She is united, resolute, her will unbroken. Irishmen, with their own strong arms, will free their country." Yes, read that message and kneel down and thank God if you have any of the blood of that heroic people in your veins. Pray too that God may put a speedy end to her pains and frustrate the schemes of her powerful enemies.

GOD SAVE IRELAND!

## NOTES

### "Esto Vir"

On the cover of one of Mr. Gladstone's diaries John Morley found the following words:

"He strives like an athlete all his life long, and then when he comes to the end of his striving, he has what is meet." (Plutarch.)

"Things of a day! What is man? What, when he is not? A dream of shadow is mankind. Yet when there comes down glory imparted from God, radiant light shines among men and genial days."

"Die since we must, wherefore should a man sit idle and nurse in the gloom days of long life without aim, without name?" (Pindar.)

With these was a stanza from Dante's *Inferno*:

*Considerate le vostra semenza:*

*Fatti non foste a viver come brutti,*

*Ma per seguir virtute e conoscenza.*

That is: You were not made to live like brutes, but to pursue virtue and knowledge.

### Effort

"These meditations on the human lot," says Mr. Morley, "on the mingling of our great hopes with the implacable realities, made the vital air in which through his whole life he drew deep breath. Adjusted to his ever vivid religious creed, amid all the turbid business of the worldly elements, they were the sedative and the restorer. Yet here and always the last word was Effort. The moods that in less strenuous natures ended in melancholy, philosophic, or poetic, were to him fresh incentives to redeem the time." Gladstone and Goethe were the greatest preachers of the parable of the talents, although they saw the lesson from different angles. With Goethe the impulse to Effort was the striving after as great self-perfection as was possible for every individual, and its rationale was purely pagan; in Gladstone's case the explanation is found in the Biblical words with which John Morley ends his sentence: "to redeem the time." Hence his severe toil, his concentration, his exactness, his constant study, which left him no time for idleness and

useless brooding. Goethe's Psalm of Life: *Huelfreich sei der Mensch*, taught the same doctrine, but the motive was different: with Gladstone it was spiritual, with the great German it was at best but the outcome of altruistic human philosophy. In both cases they came to the same conclusion: that man's life on earth ought to be a life of labor, and that he was not made for ease and indolence. But how much more powerful was Gladstone's stimulus to work! To redeem the time! That clarion-call to action reaches every man; and it is never too late to hearken to it. There is no man who has not time to redeem; no man who cannot find upon self-examination that he is prone to sloth; that he fails in his duty; that he finds it easier to know what were good to be done than to do the good; that too often softness and laziness come between him and the right performance of his duties. We all bury our talents, some more, some less; and we shall all be called to account for them. Knowing what a strict account that shall be Christians ought all be as concerned as Gladstone was about redeeming the time before the night cometh when no man pursueth.

### The Irish Peasant

Arthur Balfour, no partial witness, testified that he never found anywhere such genuine Christian courtesy as among the poor Irish peasants. England robbed them of all that could make this life sweet. So-called laws burned their schools and banned their teachers, while British gentlemen who edited papers like *Punch* proceeded to mock at the people whom they had persecuted. That is not the least of England's crimes against humanity and it is certain that she shall expiate it one day as surely as did they that mocked at Him who was and is all in all to the Irish Catholic people. The Irish are the one truly Christian people in the world now, and it is surely because of that that the Jews and the atheists and the Freemasons and the Orangemen unite in attacking men and women who shame them by being true where others are so false, pure where the others are so impure, honest where the others are dishonest. Look around to-day and see if you can find in this country one of those editors and politicians who drove men to be killed for small nations ready now to take the part of the one small nation ground down by brute force and tyranny. The fact that Ireland stands alone is as creditable to her as the fact that they are all against her is discreditable to them. British journalism has become the trade of the pander and the forger. British politics has become the refuge of the unprincipled. Ireland need never regret the fact that in her hour of agony she had few friends among those that lived by such shameful methods. While so many enemies and so many hireling calumny-mongers surround her it is refreshing to read the following tribute from a writer in an American exchange:

In an experience of over half a century in Irish politics, I have seen, or been a participant in, many exciting scenes and have witnessed many strange situations. I have seen the Irish peasant at his best and at his worst. I have seen him in many moods, now buoyant with hope, now on the verge of something like despair. I have seen him in good times and in bad, when a bountiful harvest came as a benediction on the land, or when his potato crop—the hope of his household and the sheet-anchor that held him to his "holding"—was withered in a single night. I have seen him merry at a wake and sad at a wedding, and sing when he should have wept and weep when he should have sung. I have witnessed the depth and sincerity of his hospitality, the strength and endurance of his friendship, the constancy of his love and the bitterness of his hatred. In sad mood or gay, in prosperity or in adversity, I saw him unchanged and unchangeable in one thing alone and that was in his pure and whole-hearted devotion to the religion of his fathers and to the land of his birth. Unstable in many things, perhaps, and in many things as changeable as the weather vane, he was as steadfast in these as the Rock of Gibraltar and persecution of one, or of both, only strengthened and intensified his love.

## DIOCESE OF DUNEDIN

His Lordship the Bishop, Right Rev. Dr. Whyte, will be on episcopal visitation at Gore on Sunday next.

Very Rev. Father Coffey, Adm., and Mr. D. L. Poppelwell (Gore) were passengers by the north express on Tuesday morning to attend, as delegates from the Dunedin Diocesan Council of the Catholic Federation, the annual conference of the Dominion Council, which opened at Wellington on Wednesday.

A progressive 500 and euchre tournament will be held in St. Joseph's Hall, Rattray Street, on Monday evening, September 12, in aid of the Kaikorai Catholic school grounds' improvement fund. A musical programme will be rendered, and together with additional attractions an enjoyable function is assured. It is hoped this effort of the Kaikorai parishioners will be fully supported by the people of the city, and thus, by united action, help a very worthy undertaking.

The annual election of office-bearers in connection with St. Joseph's Cathedral Sodality of Children of Mary took place on last Sunday evening, Very Rev. Father Coffey (spiritual director) presiding, and resulted as follows:—President, Miss M. Carter; vice-president, Miss M. Dunne; first and second assistants respectively, Miss N. Knott and Miss M. Lynch; secretary, Miss H. McQuillan; councillors, Misses J. Hughes, A. Brady, and N. Moroney. A retreat, to be conducted by a Marist Missioner, is to begin on the 19th inst.

The Sisters of Mercy, South Dunedin, desire to tender their gratitude to "W.D." for a donation of £2 to St. Vincent's Orphanage, and also to "One who asks the orphans' prayers" for a donation of £1.

## St. Vincent de Paul Society

ST. JOSEPH'S CATHEDRAL CONFERENCE,  
DUNEDIN.

The annual meeting of St. Joseph's Cathedral Conference of the St. Vincent de Paul Society was held at St. Joseph's Hall on last Monday evening. His Lordship the Right Rev. Dr. Whyte, Bishop of Dunedin, presided, the Very Rev. Father Coffey, Adm. (chaplain) was present, and there was a large attendance of members of the society, including representatives of St. Patrick's Conference (South Dunedin), the Sacred Heart Conference (North-east Valley), and the Conference of the Immaculate Conception (Kaikorai). Following was the annual report and statement of accounts, which were adopted:—

In presenting our 38th annual report we wish to record a useful amount of work performed during the year. The usual fortnightly Tuesday sewing meetings were held, the average attendance for the year being 11—all good needlewomen—and a large quantity of new garments were made and disused clothing converted to suitable use. Our many friends have been very generous in supplying material and clothing in good repair. In this connection the society would welcome further helpers at the sewing meetings, as the necessity for having ample stocks of clothing always ready for an emergency was never greater than at the present time. Donors may leave parcels with the sacristan at St. Joseph's Cathedral. During the year the society welcomed the arrival of our new Bishop, Right Rev. Dr. Whyte, who was a noted helper in St. Vincent de Paul work while in Australia. We notice with pleasure the formation of a conference during the year in connection with St. Dominic's College, and trust it will meet with success, particularly in the work of establishing Christian doctrine classes and making up of useful garments. At Christmas time, with the help of the Dominican Nuns and pupils, our conference was able to hold a Christmas tree and treat for the children of the Sisters of Mercy's Orphanage, South Dunedin. During the year our city lost a very valuable helper in the cause of charity, Mrs. M. Gordon. The deceased lady belonged to the Congregational Guild, and at all times worked amicably with our members. A letter of sympathy was sent to her husband (Captain Gordon) from our society. Our thanks are due to the many in town and country who helped during the year; to Very Rev. Father Coffey, always willing to help to his utmost; to the Cathedral clergy, the medical

and legal profession, the Convalescent Guild, the Society for the Protection of Women and Children, the St. John Ambulance Association, the women patrols, Rev. Mr. Cumming and Rev. Mr. King. The year's operations are summarised hereunder:—150 grocery orders and 100 coal orders were issued; 40 pairs new boots and shoes, 50 pairs second-hand boots and shoes, 6 pairs new blankets, 400 second-hand garments, 530 new garments, 300 yards flannel, 25 yards flannel, 4 men's suits in perfect order, 3 boys' suits (new), 1 overcoat (new), and 10 overcoats second-hand) were distributed. also 1 box clothing to Mount Magdala, various parcels of new clothing to different institutions, sheets, towels, pillow-cases, furniture, etc. A very considerable amount of work in the betterment of the social and religious conditions of individuals has been accomplished during the year, no fewer than 18 persons having come within the influence of the members of the conference and received all that was needful, the results in every instance being eminently satisfactory. The sick have been visited in their homes, while hospitals, sanatoria, and many other institutions, also the Court, have been attended to.

The balance sheet was as follows:—Receipts—To balance forward, £38 14s 8d; subscriptions (members) and donations, £21 7s 8d; poor-box, £49 12s 3d; other sources, £80; total, £189 14s 7d. Expenditure—Groceries, £47 2s 10d; coal, £15 5s 3d; boots, £14 1s 8d; drapery, £42 3s 10d; sundries (including meat, medicine, board, train and steamer fares, and incidentals), £59 13s 2d. Credit balance, £11 7s 2d.

After introducing his Lordship the Bishop, Very Rev. Father Coffey, Adm., in moving the adoption of the report and balance sheet, very heartily congratulated the members of the conference on the splendid results of the year's work. He noticed what he described as a markedly forward step in the activities of the society—the enlisting of the services of the young in the work. It was very pleasing and gratifying to see that the pupils of St. Dominic's Priory had become associated with the conference, and he trusted they would never relax their efforts. No work was more worthy than that for the poor: it was God's work, and the merits attached thereto were exceedingly great. Another work in which the activities of the young could be directed was in the teaching of Christian doctrine to those who were not so favorably placed as themselves. This was a very pressing need, and he (the speaker) hoped soon to be in a position to establish Sunday schools in several localities in and about the city. Father Coffey explained the various sources from which the society's revenue was derived, and gave an encouraging account of its future prospects. He also expressed pleasure at the return of Mrs. Jackson from her recent travels abroad and her resumption of the great work she and her fellow members were doing in this city.

His Lordship Dr. Whyte said he was always pleased to meet the people who were doing the work of the parish, and hence it was a great pleasure to him to be present that evening to see the ladies of the St. Vincent de Paul Society assembled in such large numbers to report on their activities during the year. He was impressed with the enormous amount of good work they had done, and they certainly deserved the warmest commendation. His Lordship said he was keenly interested in the work of the Society of St. Vincent de Paul in Sydney, and gave an interesting account of the operations of the society in and around that city. There, of course, the workers were all men, and he would like to see the Catholic men of Dunedin engaged in similar work. The operations of the society in Sydney were very extensive, and the conferences had a numerous membership. This was evident at the quarterly meetings, which were on some occasions attended by 1000 men. He congratulated the ladies on the great work they were doing for the glory of God and the salvation of souls, therefore realising the motto of the society, "Sanctify yourself—Help the poor."

The office-bearers are: President, Mrs. M. A. Jackson; vice-president, Mrs. E. Mowat; treasurer, Mrs. J. Hally; wardrobe-keeper, Miss O'Rourke; secretary, Mrs. T. J. Hussey.

Owing to the extreme pressure on our space this week we are obliged to hold over an amount of diocesan news and other matter.

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## MARRIAGE

**FINLAY—FLANNERY.**—On July 27, 1921, at St. Joseph's Cathedral, Dunedin, by Rev. Father O'Dea, John, son of Mr. and Mrs. D. Finlay, of Windsor, to Gertrude Margaret, daughter of Mr. and Mrs. B. Flannery, of Ophir.

**GUTHRIE—O'DONNELL.**—On February 2, 1921, at the Church of St. Mary of the Angels', Boulcott Street, Wellington, by Rev. Father S. Mahony, S.M., John Patrick, son of Mrs. J. F. Guthrie and the late Patrick Guthrie, Nelson Street, Petone, to Mary, daughter of the late Mr. and Mrs. William O'Donnell, Co. Clare, Ireland.

**HAMMERSLEY—O'CONNOR.**—At St. Patrick's Church, Kaponga, on June 30, 1921, by Rev. Father Moore, Beatrice Mary O'Connor to Thomas Joseph Hammersley.

## DEATHS

**BOHAN.**—Of your charity pray for the repose of the soul of Michael Bohan, who died at his residence, 234 Riddiford Street, Wellington South, on August 17, 1921.—R.I.P.

**BROOKES.**—Of your charity pray for the repose of the soul of Winifred, the beloved wife of M. J. Brookes and mother of F. W. S. Mall, who died at her residence, 75 The Terrace, Wellington, on August 7, 1921. R.I.P.

**McGLINCHEY.**—Of your charity pray for the repose of the soul of Catherine, beloved wife of James McGlinchey, who died at Wyndham on August 17, 1921; aged 79 years.—On her soul, sweet Jesus, have mercy.

**McMANUS.**—Of your charity pray for the repose of the soul of Frank McManus, who died at Eketahuna, North Wairarapa, on August 8, 1921; aged 59 years.—R.I.P.

## IN MEMORIAM

**CORCORAN.**—Of your charity pray for the repose of the soul of James Corcoran, who died at Oamaru on September 4, 1919.—On his soul, sweet Jesus, have mercy.

**CUNEEN.**—Of your charity pray for the repose of the soul of John Cuneen, who died on September 1, 1907.—On his soul, sweet Jesus, have mercy.

**KENNY.**—Of your charity pray for the repose of the soul of my dear mother, whose 28th anniversary occurred on August 31, 1921.—May her soul rest in peace.

**McMAHON.**—Of your charity pray for the repose of the soul of Margaret McMahon, beloved wife of Bryan McMahon, Cronadun, West Coast, who died on August 28, 1912.—On her soul, sweet Jesus, have mercy. Immaculate Heart of Mary, pray for her.

**MILLER.**—Of your charity pray for the repose of the soul of Christina, beloved wife of Robert James Miller, 7 City Road, Roslyn, who died on September 4, 1916.—Immaculate Heart of Mary, pray for her.

**MILLER.**—Of your charity pray for the repose of the soul of Ellen Miller, Nairn Street, Kaikorai, who died at Christchurch on August 26, 1916.—Sacred Heart of Jesus, have mercy on her soul.

**RYAN.**—Of your charity pray for the repose of the soul of Timothy Ryan, who was killed in action at Bapaume, France, on August 28, 1918; also John Ryan, who was killed in action on October 4, 1917 (beloved sons of Mrs. and the late John Ryan).—Sacred Heart of Jesus, have mercy on their souls.—Inserted by their loving mother, sisters, and brother.

**ROONEY.**—Of your charity pray for the repose of the soul of Thomas, dearly beloved husband of Margaret Rooney, who died at his residence, Temuka, on September 5, 1916.—On his soul, sweet Jesus, have mercy.

**TODD.**—Of your charity pray for the repose of the soul of Mary Todd, who died at Ravensbourne on August 14, 1918.—On her soul, sweet Jesus, have mercy.

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# Return of Archbishop Mannix

## Melbourne's Magnificent Reception

### Memorable Scenes of Enthusiasm



The return of the Most Rev. Dr. Mannix to his Archbishopric was indeed an occasion to be specially marked in the annals of Melbourne (says the *Catholic Press* for August 18). The reception in his own city was a fitting finale to his triumphal progress from the time he touched Australian soil in the north till he finished his journey in the southern metropolis. Apart from the influence of his dominant personality, many things had occurred to endear the Archbishop to the members of his flock, not to speak of those outside, who recognised him as a great democratic leader. Like another Columcille, he was, though for a very different reason, forbidden to set eyes on his native land; but, again, like Columcille, the very prohibition had the effect of furthering the cause in which he believed, by spreading truth abroad. There is no doubt that Dr. Mannix in England did more effective work for the cause of the people of Ireland than he could have done in Ireland itself. The calumnies heaped upon him by the enemies of the Irish race, and the demand that he should be either kept out of Australia or land only under humiliating conditions, raised feeling to the highest pitch, culminating in the magnificent demonstration of Saturday last.

#### Reception in Melbourne

The arrangements in Melbourne were most complete. Though there was to be nothing in the nature of a procession, it was understood there would be a tremendous crowd in Collins Street, along which the Archbishop and party would proceed to the Cathedral. To prevent a block, the line of the street was divided into sections, along which men from the suburban parishes were posted as a guard of honor. About 2 p.m. the crowd began to assemble, and a line just clear of the tram tracks was kept, each section being marked by a small flag or bannerette. Some of these flags were very beautiful, notably that of St. Brigid's, North Fitzroy, in which the words, "St. Brigid's Welcomes Its Archbishop," appeared over the Sinn Fein colors and wattle blossoms. This beautiful little banner was the work of the Sisters of the Good Samaritan, North Fitzroy. Sinn Fein colors and flags of green and gold were visible along Collins Street, which, by 3 p.m., appeared to be a mass of people. Some anxiety was felt as to how the Archbishop would get through such a throng; but there was no need for alarm, as the arrangements were perfect, and the people all co-operated in preserving perfect order. A few minutes after the time appointed, 3 p.m., there was a stir in the crowd at the western end of Collins Street, and the Archbishop, Bishops, and others who had arrived by the special train, came steadily on in motor cars, their progress being marked by the cheering and waving of flags as each point was reached. Everything passed off like clock-work, and the crowd closed in behind the procession, and made their way to the Cathedral. The whole of Collins Street was traversed in about 70 minutes. The Archbishop was again back to the Palace on Eastern Hill, and he had received a royal welcome from one of the largest gatherings yet witnessed in Melbourne. It cannot be too strongly emphasised that the gathering was as orderly as it was enthusiastic.

#### At the Cathedral

The Cathedral was surrounded by a vast throng, the greater number of whom were, of course, unable to gain admission. After a brief delay, the Archbishop, with the attendant Bishops and clergy, 120 in all, passed through a guard of honor, consisting of members of the St. Patrick's Society, H.A.C.B. Society, and I.N.F., in regalia. The following were the visiting prelates who accompanied

the Archbishop: Archbishop Redwood, of Wellington (N.Z.); Archbishop Kelly, of Sydney; Bishop O'Connor, of Armidale; Bishop Gallagher, of Goulburn; Bishop Dwyer, of Wagga; Bishop McCarthy, of Sandhurst (Bendigo); Bishop Foley, of Ballarat.

The Cathedral was completely filled. The chimes pealed out "Home, Sweet Home" as the procession entered the grounds. Though the "Te Deum," in the form of a hymn of thanksgiving or psalm, is sung at feasts all through the year, it is only on important occasions that it is given as it was on Saturday, when all were assembled to offer thanks for the safe return of the Archbishop to his people. The order was the Archbishop, vested in cappa, and accompanied by the visiting prelates, went from the palace to the front door of the Cathedral. There he was received by the Administrator (Very Rev. Father Barry), in cope, and the members of the council. After kissing the Crucifix and receiving holy water, he was incensed by Father Barry. He then proceeded to the high altar, while the choir gave the "Ecce Sacerdos." Prayers were offered, and the anthem of St. Patrick was sung. The "Te Deum" was sung by an augmented choir.

At the conclusion of the ceremonies the Archbishop, accompanied by the visiting prelates, proceeded by motor car to his Grace's residence, "Raheen," Kew.

#### Sunday at the Cathedral: Sermon by Archbishop Barry

Pontifical High Mass was sung in St. Patrick's Cathedral on Sunday morning at 11 o'clock, by Archbishop Spence, of Adelaide. Archbishop Mannix and visiting prelates were in the sanctuary. Special music was rendered by the choir.

Impressive ceremonial also marked the evening devotions. The Cathedral was crowded. The preacher was the Coadjutor-Archbishop of Hobart, Dr. Barry, whose text was "Upon thy walls, O Jerusalem, I have appointed watchmen all the day and all the night." He said that their first thought was to thank God for the safe and happy return from Rome of Dr. Mannix, who had been welcomed in a manner that had no parallel in their annals. They offered their congratulations, love, and loyalty to the Archbishop, whose noble dignity during many trying days in Europe had shed glory on the Church in Australia and Ireland. The watchman had come back, and had again taken his place in the towers of Israel. With the fearlessness of the prophets of old, he entered the arena every time that the honor of the Church, the sacred cause of Ireland, and the liberty of Australia were in question.

#### The Gathering at the Exhibition: Melbourne's Greatest Auditorium Filled

It is difficult to estimate the number at the Exhibition Building, the place is of such vast dimensions. It is, however, considered that there were at least 15,000 present and the actual total would, probably, be greater. The enthusiasm was as great as marked the reception on the Saturday. Flags, green, and the Irish tri-color, were to be seen in all parts of the hall. A large platform had been erected in the southern transept, and this was, of course, occupied by the Church dignitaries, a large number of priests, and the principal members of the committees. Never was there a more representative gathering than that assembled under the dome of the Exhibition Building on Monday night. As the Archbishops and Bishops, representing the great cities of the Commonwealth, took their places, they were greeted with loud applause, which became almost deafening as Dr. Mannix faced the huge gathering.

With his Grace on the platform were the Archbishop

of Sydney (Most Rev. Dr. Kelly), the Archbishop of Wellington (Most Rev. Dr. Redwood, S.M.), the Archbishop of Adelaide (Most Rev. Dr. Spence, O.P.), Coadjutor-Archbishop of Hobart (Most Rev. Dr. Barry), their Lordships the Bishops of Goulburn (Right Rev. Dr. Gallagher), Armidale (Right Rev. Dr. O'Connor), Wagga Wagga (Right Rev. Dr. J. W. Dwyer), Ballarat (Right Rev. Dr. Foley), Sandhurst (Right Rev. Dr. McCarthy), and of Port Augusta (Right Rev. Dr. Norton), Right Rev. Monsignor Treacy, V.G. (Deniliquin), and the Right Rev. Monsignor Killian, V.G. (Broken Hill), together with a large number of the clergy and representatives of the laity, among whom were Messrs. Neal Collins and J. J. O'Brien, of Sydney.

A band in one of the transepts played national airs, and the galleries were filled with an eager and enthusiastic

many who do not acknowledge your spiritual sway, to offer you their warmest welcome home, their respectful congratulations, and sincere good wishes. We, the undersigned Archbishops and Bishops of Australia and New Zealand, desire to associate ourselves with this manifestation of goodwill, and with full hearts, pray that Divine Providence may long preserve a life so dear to your people and so precious to us all.

Our relations with you as episcopal brethren have enabled us to recognise your worth as a great churchman, a clear-visioned statesman, and a patriot whose heart pulsates with genuine love of both your native and adopted countries.

We highly appreciate the immense services you have rendered to the cause of the Church, especially within the sphere of your active influence. Your labors in the



thrang. It was, of course, difficult for any speaker to be heard by such a large gathering; but those who read the addresses, which were of considerable length, went bravely through the task.

#### The Addresses

The following was the order of the addresses, all of which were read before Dr. Mannix addressed the gathering:—

The Archbishops and Bishops of Australia and New Zealand, signed by the whole twenty-four members of the Hierarchy. In presenting this address, the Archbishop of Wellington said that they were delighted to hail Dr. Mannix as the great champion of freedom and justice for Ireland. Dr. Mannix fearlessly declared the right of Ireland to self-determination—to work out its own sublime destiny. He thought that the dark night of Ireland's sorrow was ending, and a bright day was close at hand. As in the past, Ireland, he trusted, would be free and independent, and be a joy and glory to the world. The following is the address:

My Lord Archbishop,—Your safe return to Australia, after the long and laborious journey through many lands, is the auspicious occasion which has drawn together your zealous clergy, the faithful laity in their thousands, and

great cause of education in all its grades—primary, secondary, and university—have been untiring, earnest, and self-sacrificing. In season and out of season you have insisted that right education is one of the first qualifications of good citizenship, and that Catholics can never tolerate education divorced from religion. We are one with you in setting the highest possible estimate upon secular knowledge. Our Catholic schools have produced, and are producing, results in secular education which are second to none, and we claim the right to continue that work under terms as fair as are given to those who do not value the religious training of the young as we do, and we claim this right in the name of justice and equality, in the name of reason and right.

Knowing the history of your career in the old land as President of the greatest ecclesiastical college in the world, and Senator of a National University, we confidently felt that the interests of higher education would not suffer at your hands. Our confidence was not misplaced. Your first address in Melbourne proved how near those interests were to your heart. Coming as a stranger amongst us, you were quick to discover the coign of vantage—the stronghold of the Catholic position. You recognised that a Catholic college within the University would be pre-

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eminently fitted to become the main fortress amongst your people of Catholic Christianity. All praise to the generous priests and people who at great personal sacrifice, contributed a princely sum to build Newman College! All praise to your Grace, the guiding spirit, who, scorning delights and living laborious days, brought the work to a successful issue, thus placing the coping-stone on the stately structure of primary education, built up by the sacrifices of the people under the leadership of the first and second Archbishops of Melbourne!

We are not unmindful how, in two memorable periods, you bravely and successfully stood forth in defence of the rights of the people of Australia. For the land of your birth you claimed that democratic principles should be applied according to the same weights and measures as were used in adjusting national balances elsewhere. We were pleased to support those principles, and made our voices heard in defence of them at the historic assemblage convened by you nearly two years ago in this city.

The vicissitudes through which you have passed since your departure from Australia are not unconnected with that famous gathering of Bishops, priests, and laymen, and, moreover, are nothing new in connection with the unexampled history of your country. You are not the first Bishop of your race who had to pay the penalty of denouncing those who substituted terror for law and tyranny for justice, and they, like you, because they loved justice and hated iniquity, were banned from the land of their birth.

There is no need to assure you that we resented this gross indignity, as futile as it was shortsighted, and lamented the annoyance it must have caused you; and those of us who were in the home land at the time were not slow to give vent to our feelings in a formal and public protest.

We noted with pleasure the wonderful manifestations of love and veneration which greeted you in the great Republic of the West, and in those parts of Great Britain which you were permitted to visit, and especially the cordial reception accorded you by the Sovereign Pontiff; and we are pleased to know that the heart of the Holy Father was gladdened on hearing of the devotedness of your people to the Holy See in this land so remote from the centre of Christendom, their wonderful faith, their fidelity to the practices of their religion, and their unparalleled generosity in providing for the Christian education of their children.

In conclusion, we raise our hearts in fervent prayer that God may be pleased to preserve you in health and strength for many years, and thus enable you to guide your flock along the path of duty, to be the joy and comfort of your faithful clergy, and to bring to the councils of your episcopal brethren that sound judgment and clear vision which make your services so valuable when vital and complex questions call for solution.

#### The Archbishop of Sydney

The Archbishop of Sydney (Most Rev. Dr. Kelly) spoke in support of the address. He said he was glad of the opportunity of raising his voice to invoke the blessing of God on the work that was done, and being done, by Dr. Mannix. He felt assured the ears of God would not be closed to their petition. All he would say then was, God bless Dr. Mannix; God bless the Australian people, and God save Ireland. (Cheers.)

The clergy of the archdiocese, read by the Rev. Father J. Keating.

The clergy of the Province, read by the Very Rev. Dean Rooney (Sandhurst).

The laity of the archdiocese, read by Mr. T. M. Burke.

After this there was a break, when Mr. T. M. Burke, on behalf of subscribers, presented to the Archbishop a full-length portrait of his Grace, painted in oils, by Mr. Max Meldrum. As this was unveiled in full view of the audience, there was a loud outburst of applause. The reading of the addresses was then continued, as follows:

The laity of Australia, Mr. Monahan (West Australia).

The Catholic Societies, Mr. G. W. Vanheems (president of the Catholic Federation).

The National Societies, Mr. J. J. Kissane.

#### Archbishop Mannix's Reply: A Wonderful "Hauling Home"

Notwithstanding the modest disclaimer of Dr. Mannix, that he did not attribute the enthusiasm with which he had been received to any personal magnetism on his part, there could be no doubt of the wonderful personality of the Archbishop, as he was received with a deafening outburst of applause. So persistent was the cheering that it was some time before he could obtain a hearing. Then, almost like magic, there was a profound silence, as though a word should not be lost of the experiences of the great leader in the old country.

Dr. Mannix referred to the enthusiasm of the gathering, and said he felt proud that he had such a place, not only in the affections of his own people, but also with regard to others, who did not worship at the same altar. They had a homely phrase in Ireland by which a welcome was termed a "hauling home." Well, he had a "hauling home" since he landed in Australia on his return journey, till it culminated in the magnificent demonstration of Saturday last. This was not a personal matter. He took it that Australians appreciated the fact that he had reminded them that Australia had come of age. It was now a nation, and the Australian flag should be at the top of the pole. (Applause.)

#### A Striking Contrast

As he drove up Collins Street on Saturday he could not help thinking of the contrast between the lonely ecclesiastic who at the dead of night was taken from the Baltic and put aboard a British destroyer, and the ecclesiastic who passed up Collins Street in triumph, amidst the plaudits of better upholders of the Empire than the British navy that captured him. The indignity that the British Government sought to put upon him had long ago been wiped out by the sympathy of the whole world. The war had ended, but Ireland stood just as it did before the war. In Australia many maimed returned soldiers were still roaming about unprovided for. He found that they were still victims of the war, still unprovided for by those who were ready to send them away, but who apparently had very little welcome for them when they came back. He had made up his mind that it was his duty, the duty of them all, to stand by those men who did their duty as they saw it, and fought for the Empire, and some of the nations, even though they did not free Ireland. Although he was not a wealthy man, still if he could lay his hand upon £1000 he would put it into the loan they were trying to raise for the returned soldiers here. (Cheers.)

#### The Tragedy of Ireland

As regards Ireland, when he was in London, the Archbishop said when he returned to Australia his tongue would be unloosed. Well, if the time and the opportunity occurred, he would, in accordance with that promise, tell them something of the terrible tragedy through which Ireland had passed. He knew a great deal that they did not want the people here to know, and it might yet be his duty to give that information. He hoped there would be a peaceful settlement of the Irish question, and he would not say anything that would interfere with the negotiations now proceeding. He saw, however, by the evening paper, that there was a hitch in the negotiations. He could easily understand this, for though it was generally admitted that Ireland had a right to self-determination, there was a disposition on the part of the Government to whittle down the freedom to which Ireland was entitled.

#### Hoping for the Best

They were still hoping for the best, and they prayed to God that there would be a happy issue of the negotiations. But they should remember that this truce had come very late. The Irish people had always been ready for peace. They were ready for the truce all along, and had brought it about by their own brave struggle. If the

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negotiations broke down, the men who had struggled for Ireland's freedom were just as ready to do and dare and suffer as they were at the end of last year. (Cheers.) He had told them when they were beginning their aggression that force would never subdue the Irish people, and he repeated that statement now. (Cheers.) That night they had very grave, and, perhaps, alarming news. The negotiations were not yet broken off, but they did not know the moment when they might be broken off. If they were, he said again that force would never subdue the Irish, and, just as they had waded through blood for months back, they would wade through it again. British rule was practically unknown in Ireland. England pretended to rule Ireland; but it was unable to take a census of the Irish people. (Laughter.) They could depend upon President de Valera, in whom the Irish people had every confidence. The spirit of the Irish people was still unbroken, Ireland was baptised and regenerated in the blood of 1916. (Applause.) When months had passed, or perhaps years, in the end the British would still have to negotiate with President de Valera, or whoever stood in his place. (Hear, hear.) Even if force succeeded in securing peace, that would not settle the Irish question. But it would not succeed. He had told the British that the men they had to face in Ireland were not a gang of murderers. They did not listen, but had now eaten their own words. The negotiations might be broken off, and, if they were, the people of Ireland would stand behind de Valera, as they did before, for the Irish would never yield to force. It would be to the lasting disgrace of the British Government if the negotiations were to become fruitless. They could no longer, with any show of consistency, denounce men as murderers that they had sat with at the council table. The press, just now, had adopted a moderate tone; but if the negotiations would be broken off he had no doubt they would start again the old campaign of vilification.

### Not Dominion Home Rule

They would be the same to-morrow as they were to-day. (Hear, hear.) They had been told that Ireland had been offered full Dominion Home Rule, like Australia, and that politicians or presidents from some of the Dominions had been calling on the Irish people to accept this grant—as they called it. They knew now that Ireland had not been offered Dominion Home Rule, because de Valera told them in his statement that Mr. Lloyd George had advanced a claim to interfere in Irish affairs, even when a settlement was arrived at. Mr. Lloyd George never thought of interfering with Australian affairs, and, if he did, would soon be put in his proper place. Apparently, too, de Valera, and Ireland, was asked to continue to take an interest in Imperialistic enterprises, and to pay for the wars, successful or unsuccessful, that England might wish to wage against civilised or uncivilised peoples. President de Valera now told the world that he wanted no more of that. (Cheers.) Ireland wanted to walk her own way, and the path of her progress was to be a clean one. If the negotiations failed, and he prayed God that they might not, Ireland would stand just where she stood before they began. The spirit of the people was unbroken. What the Irish people had set their hearts upon, they would eventually achieve. (Cheers.)

### Message from de Valera

In conclusion, Dr. Mannix read the following extract from a letter, which he had received from Mr. de Valera before he left London: "Please convey to the people of Australia our appreciation of the sympathy and aid given to us in our struggle for freedom. It will be a bond of friendship between the two nations, which time will not destroy, and no enemy can sunder."

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# Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

Second Article: The Angels.

6. The angels hold the highest rank amongst all God's creatures, by reason of the nobility of their nature.

The angels are pure spirits; not like the spirit or soul of man formed to animate a body, though they possess the faculty of appearing to man under borrowed bodies or forms.

The angelic nature is very far superior to that of man. The angels are endowed with a natural intelligence, will, power, and beauty far surpassing that which is most perfect in man. One angel exterminated in a single night 105,000 men of the army of King Sennacharib. St. John says, in the Apocalypse xviii. 1, "I saw another angel come down from heaven, having great power, and the earth was enlightened with his glory."

The angels originally were all clothed with the light of grace, and destined to enjoy glory and the Beatific Vision, to be the ministers of God and the princes and ornaments of the celestial courts. But, before allowing them to share His glory, God willed that they should undergo a trial as proof of their fidelity.

All were not steadfast under their trial. Great numbers of the angelic host rebelled against their Sovereign Master, and, having fallen into the sin of pride, were precipitated into the fires of hell for all eternity, and became devils. Those who had remained faithful were admitted to the glories of heaven, and they are called the angels of heaven, angels of light, the good, the holy angels.

7. The angels of heaven are many in number. Daniel the prophet, in his divine visions, saw millions and thousands of millions of these glorious spirits around the throne of God. It is supposed that they are much more numerous than the great multitude of the fallen angels.

8. The angels are divided into three hierarchies, and these again are each divided into three choirs. The first hierarchy comprises the Seraphim, Cherubim, and Thrones; the second consists of the Dominations, Principalities, and Powers; and the third is divided into the Virtues, Arch-angels, and Angels.

9. The name angel, meaning messenger, is commonly applied in general to all the blessed spirits, without distinction of hierarchies and choirs. Only three amongst them are known to us under special names: Gabriel, the Strength of God; Michael, Who is like unto God; and Raphael, the Remedy of God.

10. The demons, called also the bad angels and angels of darkness, are not always confined to the limits of hell. Great numbers are permitted to disperse over the world, carrying, however, their torments with them.

The devils, animated constantly with a violent hatred of God and of His work, man, have one wish and one thought, and it is to bring about man's destruction. By means of temptations they try to ensnare him into sin, and by sin into the bottomless pit of hell. Sometimes also their baneful influence affects even the body, by means of possession and sensible troubles and vexations. Their power, however, is limited by Almighty God, and they cannot exercise it over the human body in the visible world without His special permission; nor can they tempt our souls to sin, excepting under certain restrictions and within certain bounds. "God is faithful," says the Apostle, "who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, so that you may be able to bear it" (1 Cor. x. 13). Nevertheless, it is God's will, in time of temptation, that we should implore His aid by prayer.

11. The good angels have the office of praising God in heaven, of being His messengers, His ministers, and the guardians of men on earth.

12. Those blessed spirits are called guardian angels, who, by the mercy of God, are appointed to be the protectors and defenders of men. Faith teaches us that each one of us has a guardian angel attached to his person during the whole course of his life. "Beware of scandalising one of these little ones," says Our Lord: "for their angels in heaven always see the face of My Father, who is in heaven" (Matt. xviii. 10). It is, moreover, a generally accepted doctrine, founded on the Scriptures, that

communities—such as the Church, dioceses, and kingdoms—have also their tutelary angels.

The guardian angels defend those of whom they have charge against all the assaults of the demons, and they endeavor to preserve them from all evil of soul and body; but their solicitude tends principally to guard us from sin, and the occasions of sin. If we grieve them by falling, they help us to rise again; and however great be the resistance and indocility of the sinner, his angel guardian never entirely deserts him. If we are docile, our angels keep us in the right path, and help us to become more and more virtuous and holy, suggesting to us good thoughts and holy desires, offering our good actions and our prayers to God, and, above all, assisting us at the hour of death.

After death, if the soul he has been guarding is in a mortal sin, the angel abandons it to the devil; and if it is in the state of grace, he conducts it to purgatory, whence, when entirely purified, he leads it to heaven.

13. The angels constantly enjoy the Beatific Vision, and during their sojourning on earth their beatitude remains ever with them, according to the words of Our Lord: "Their angels look upon the face of My Father, who is in heaven" (Matt. xviii. 10).

## WEDDING BELLS

HAMMERSLEY—O'CONNOR.

The wedding was solemnised at St. Patrick's Church, Kaponga, on June 30, of Thomas Joseph, eldest son of Mr. and Mrs. J. Hammersley, of Kaponga, and Miss Beatrice Mary O'Connor, of Awatuna. Rev. Father N. Moore officiated and celebrated a Nuptial Mass, assisted by Rev. Father Duffy, C.S.S.R. The bride, who was given away by her father, was attired in a frock of ivory silk, with a beautifully worked tulle veil and wreath of orange blossoms, and carried a bouquet of white flowers and asparagus ferns. She was attended, as bridesmaids, by Miss Mary Laurence, who wore a cream serge costume and pale blue hat, and Miss Mary Hammersley (sister of the bridegroom), who was attired in a frock of vieux-rose crepe-de-Chine with hat to match. Both carried pretty bouquets. The bridegroom was attended by his brother (Mr. P. Hammersley) as best man, and Mr. P. O'Connor (brother of the bride) as groomsman. The "Wedding March" was played by Miss J. Melville as the bridal party left the church. Wedding breakfast was partaken of at the residence of the bride's brother (Mr. P. O'Connor). Rev. Father Moore presided, and the customary toasts were duly honored. Many beautiful and valuable presents (including cheques for substantial amounts) were received. The bridegroom's presents to the bridesmaids were gold brooches. During the afternoon the newly-wedded couple left en route to Auckland, where the honeymoon was spent; the bride travelling in a navy serge costume with hat to match. She also wore a costly set of furs, the gift of the bridegroom.

GUTHRIE—O'DONNELL.

The wedding was solemnised at the Church of St. Mary of the Angels', Boulcott Street, Wellington, of John Patrick Guthrie (only son of the late Patrick Samuel and Mrs. J. P. Guthrie, Nelson Street, Petone, and grand-nephew of the late Daniel Guthrie, of Geraldine, South Canterbury) and Mary (eldest daughter of the late William and Mrs. O'Donnell, Co. Clare, Ireland). The Rev. Father Mahony officiated and celebrated Nuptial Mass. The bride, who was given away by her brother (Mr. William O'Donnell), was attired in a saxe blue tailored costume, with hat to match, and was attended by Miss Ada Guthrie (sister of the bridegroom), as bridesmaid. Mr. Patrick O'Donnell attended the bridegroom as best man. After the ceremony the guests adjourned to Dustin's reception hall, where wedding breakfast was partaken of, and the usual toasts duly honored. Mr. and Mrs. Guthrie left by the midday Auckland express on their honeymoon, which was spent at Rotorua and other northern pleasure resorts.

The work an unknown good man has done is like a vein of water flowing hidden underground; secretly making the ground green.—Carlyle.

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## IRISH NEWS

### GENERAL.

Amongst the priests recently ordained at Maynooth was the Rev. Denis Lorden for Christchurch, New Zealand.

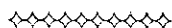
The number (up to June 25) who were killed for "refusing to halt" when challenged by the military or for "attempting to escape," was 96. In Ireland no one believes the official statements relating to these killings.

The National Peace Congress at Birmingham declared its conviction that—"The first step to peace with Ireland is the recognition, by the British Government, of the Irish Republic. It urges the Government to have the courage to take this step as an act of essential justice."

Very considerable damage was done at the office of the *Dundalk Examiner*, a well-known and vigorous Sinn Féin organ. Entry was forced at 2 a.m. on Monday, June 20, a linotype, all the printing machinery, and type being smashed to pieces, apparently with a sledge. The raiders also emptied the contents of ink drums on the floor and dismantled the electrical fittings.

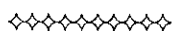
Answering Mr. Mosley, Mr. Henry said there were 35 attacks on Crown forces in Ireland during the week ended June 11. The casualties were 5 police killed and 35 wounded; 2 military killed and 1 wounded. So far as was known 7 civilians were killed, and not fewer than 7 wounded. When Commander Kenworthy inquired if, in view of this appalling statement, the Government persisted in saying their methods were succeeding, Mr. Henry, amidst laughter, replied, "Yes, sir."

Mr. Jas. E. Murray, Butte, Montana, inherits twenty million dollars by the death of his uncle, Jas. A. Murray, a Clareman, whose parents emigrated when he was very young. He first went to California, and settled subsequently in Butte, where he became one of the richest men in the State, rising to the position, as a miner, waterworks contractor, banker, property owner, from being a penniless prospector. He is survived by a widow and a stepson, Stewart Haldorn. The heir to his millions is vice-president of the American Association for the Recognition of the Irish Republic.



### ULSTER PROTESTANTS AND ORANGEISM.

"A Thinking Protestant," writing from Co. Antrim to the *Nation and Athenaeum*, says:—"As to the real attitude of thinking Protestants in the North towards Orangeism, I should say at least 50 per cent. of the whole would transfer, if possible, with infinite pleasure and a sigh of relief, the whole Orange organisation to the wilds of Central Africa, the only place on earth for which its demonstrations were ever suited. They would be glad thus to shift the greatest blot from Protestantism and at the same time rid Ireland from the greatest power for retarding progress that ever held sway in any civilised country."



### VILLAGE DESTROYED.

Three or four houses only remain of Knockcroghery village, which armed, disguised men burned down. The unfortunate inhabitants, who had to fly during fusillades of rifle and revolver fire, are now without home or belongings. An attempt to fire the presbytery failed. Dublin Castle states the armed men came "from Athlone direction," and gives the number of dwellings destroyed as 15.

This is the latest official "Black-and-Tan" reprisal, perpetrated after midnight when the people were in bed.



### SQUANDERMANIA: MONEY WASTED ON MAJ-TREATMENT OF IRELAND.

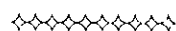
English statesmen say (writes Mr. Robert Lynd in the *Daily News*), that they can no longer afford to guarantee decent wages to agricultural laborers. They cannot afford to build houses for English workingmen, but they can afford to burn down Irish creameries. They cannot afford to do what the miners ask, but they can afford to do what Dublin Castle asks. It is as though Crippen had cut

down the wages of his housemaid on the ground that he had to spend so much money on poisons. There is a growing movement in England just now to prevent the Government from pouring money, as it were, down a drain. But there is no English money that is being wasted more ludicrously than the money wasted on the maltreatment of Ireland.

"The Irish problem is a problem that could have been solved perfectly easily without the expenditure of a single penny. All that was needed was to withdraw the armed forces and to leave the Irish to pay their own bills. The Government has preferred to treat it as a disease that required most expensive operations. But the operation does not even give promise of a cure. It has not only not cured the original disease, but it has added an infinitely more virulent disease to it.

The Government have pursued a policy of converting Irish friendship into enmity and of destroying Ireland as a market for English goods. It is surely squandermania of the worst sort for a manufacturer to kill his best customer, or even his second best customer. Ireland is one of England's best customers, yet the British Government is doing its utmost to ruin her."

"As a matter of fact, the only economical form of national security is to be surrounded by free peoples whom you treat justly and who are therefore your friends. Every Englishman naturally wishes to see his country safe. But the Government policy in Ireland is purchasing, not national safety, but national danger. And it is doing this at an immense cost in money and human life. English lives are being squandered; Irish lives are being squandered; Irish money is being squandered. There never was madder extravagance in history."



### THE CASE OF MR. J. J. McKEON, T.D.

The case of Mr. J. J. McKeon, who was charged with the murder of Inspector McGrath (really killed in chance medley), attracted considerable attention in Great Britain as well as in Ireland. It will be remembered he was tried by a military court, but no sentence was promulgated, though sentence of death was expected. Lately the cables have informed us that being a member of the Dail Eireann he was released to participate in the consideration of the Lloyd George communications to the Republican party. We are not informed whether he was released on parole or indefinitely.

When his execution seemed imminent, Mr. John McGrath, father of the late Inspector, Mrs. M. McGrath, mother, and Messrs. John, Patrick, and Joseph McGrath, brothers, addressed a letter from Croom to Lord Fitzalan, Sir Nevil Macready, and Sir H. Greenwood regarding the fate of the prisoner.

Mrs. McGrath referred to Mr. McKeon's last act by the side of her dying son as truly Christian. Deceased's father and brother "do not ask for vengeance," but they request "that the man who spared and protected his prisoners should be spared and protected when a prisoner himself."

"War must be war," writes Mr. Garvin in the *Observer*. "This feud will be prolonged for ever if combatants are to be treated as murderers." Having reviewed the trial of Mr. McKeon and the incidents in his career, he proceeds:—

"There is no use in asking any plain man to believe that this admitted rebel stands accused of anything which a rebel may not justly be proud of. We have the highest legal authority for the view that rebellion *per se* is not morally heinous. What is going to be the moral or the political effect of hanging such a man? He asked in court, first, to be treated as he would have treated one of his soldier judges if he had taken him prisoner; failing this, that his dead body should be restored to his relatives and not treated as a common felon! Can this latter request be decently refused, and if it is conceded, what implications follow!"



It is wise to take life seriously, but not tragically. Many, if not most, of our troubles we make for ourselves. On the other hand our blessings are sent to us.

That we brought nothing into this world and can carry nothing out, does not mean that we cannot leave in it the influence of a well-spent life.—T.Y.

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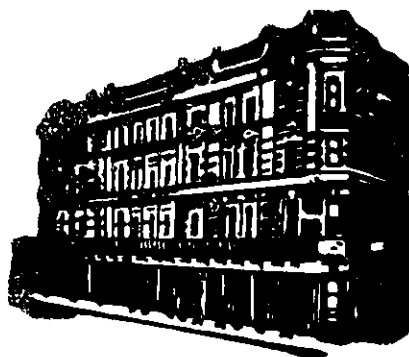
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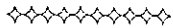
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## OUR SPORTS SUMMARY

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

### WANGANUI.

The Marist Brothers' School played and won 12 games in the Primary Schools' Rugby competition, thus taking the shield. No points were registered against them. Congratulations to Brother Walter and his team.



### AUCKLAND.

The most keenly contested game in the Auckland Secondary Schools' Rugby competition was played the other Saturday between Sacred Heart College and the Grammar School. Twenty-one points to nine in favor of Grammar School was the result in points, though the scoring poorly indicates the evenness of the contest. Giving away much in weight and age the College boys played with great heart and combination. Their second try roused the spectators to a high pitch of enthusiasm for the ball was handled by seven players before J. O'Brien (a very fine heady forward) scored. The other try getter for the College was E. Reid, while W. Smyth kicked a goal from a mark. Grammar School scored three tries and kicked four penalty goals. The College boys have the honor of being the only team in the competition to cross the Grammar School's line. In the second-grade College lost to Grammar School by eleven to three—a try; the thirds won by 24 to 3, and the fourths lost to King's School by 5 to 3—a try.

The final of the Auckland secondary schools' matches was played between Sacred Heart College and the King's School as a curtain-raiser for the Springboks v. Auckland game. The Sacred Heart College team were keen to show our international visitors and the crowd of 25,000 what they were capable of doing. They delighted all by their very fine combination, handling of the ball, and splendid spoiling tactics. They came out victors by three tries to nil. Two tries were scored by Griffin and the other by O'Brien. The Sacred Heart College second-grade team played a draw with the King's School by scoring a try and converting. The unconquered third-grade defeated King's by 20 to nil, made by five tries—one converted and a penalty goal. The fourths won by default from Technical College.



### WELLINGTON.

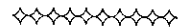
Marist Brothers (Newtown) and Marist Brothers (Thorndon), met recently in the final of the schools' senior Soccer Championship, the game resulting in a win for the Newtown Marist lads by 2 goals to nil. Good foot-work and combination were shown by the winning team—T. Mahoney, P. Minogue, J. Fitzgerald, and W. Condon being most conspicuous. The goals were scored by N. Wilson and W. Condon. This team also carried off the senior championship cup last year. In the eighth-grade (Saturday games) Marist (Newtown A team) met Seatoun in the semi-final of the Charity Cup, and defeated them by 3 goals to 1.

A suggestion was recently received by the local M.B.O.B. Association from the Southland Association to the effect that a commencement should be made to arrange inter-association Rugby football contests. There being eight Marist football clubs in the Dominion—four in each Island—the premier teams of the North and South should play off for the Marist championship of the Dominion. The idea, if carried out would, it is believed, not alone create a friendly rivalry but would also be the means of bringing about a greater co-operation of Marist Old Boys generally.

The Marist Old Boys' senior Rugby team recently met and defeated Selwyn by 14 points to nil. Markham was selected as a five-eighths for the Wellington A rep. team in its match against Canterbury.

The second-division of the Marist Soccer players the other Saturday met and defeated the Watersiders by 1 goal to nil. The senior team were defeated by South Wellington by 2 goals to 1. The junior team defeated

Tramways by 3 goals to 1; the third-grade won from South Wellington by a margin of 3 points; the fourth A team defeated Kilbirnie by 1 to nil; and the fourth B team drew with their opponents, the score being 1 all.



### TIMARU.

The South Canterbury primary schools' representative football team played a match with the North Canterbury boys the other Saturday, at Lancaster Park, Christchurch, when the visitors proved victorious, winning by 9 (three tries) to nil. The South Canterbury team included four boys from the local Marist Brothers' school—Mason, Crowe, McAtteer, and Reilly. The first-named was judged the best back on the ground. On the homeward journey our boys played against a combined fifteen at Ashburton.

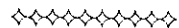
The local competitions have concluded, and the results are as follows:—The Zingari Club won the Skinner Cup, the runners-up being the Celtic Club, the only club in South Canterbury to score a win against the leading team during the season.

The Pleasant Point team (quite a new Club) secured junior honors.

The Star Club carried off the third-grade competition, the Celtic Club being next on the list.

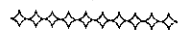
The fourth-grade competition was won by the High School boys.

Timaru has a representative in the New Zealand test team against the Springboks—Mr. Percy Story (a clever three-quarter), who gained his reputation when playing as a member of the New Zealand Service team which played in France, England, Scotland, South Africa, and Australia.



### OAMARU.

The local Rugby fixtures having now been brought to a close, the Celtics are to be congratulated on having attained high positions in the championships, both senior and junior. The seniors have acquitted themselves very well, being runners-up for the Shield and also gaining six representatives in the North Otago team, which, alone, gives an idea of their standard of play. The juniors were well up in their grade, being third, very little separating them from the two leading teams, who dead-heated. The Club is yet a young one, this being only their second year as a senior club, but it has won a large following of supporters, principally through the splendid sportsmanship of the players on the field and the manly way they conduct themselves off the field of play. To wind-up a successful season they intend to play the Timaru Celtics at an early opportunity.



### INVERCARGILL.

The committee of the Marist Old Boys' Association has already received a good response to the circulars it sent out, appealing for an organised effort on the part of all ex-pupils of the local Marist Brothers' School. The Jubilee Gymnasium Fund is evidently one which appeals to the Old Boys, judging by the generous manner in which they are responding; and now that the campaign has been successfully launched it will only require a steady effort on the part of all concerned to make the project the great success it already promises to be, and which the occasion demands it should be. It is trusted that the many Old Boys scattered throughout the country districts will make some effort to assist their keen fellow-members in the town area who originated the idea, and who are only too anxious to learn where those many friends of their school-boy days have wandered, and how they may get into touch with them once more.

## COLLECT OLD STAMPS

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

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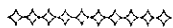
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## Catholic World

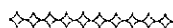
### THE STUDY OF HOLY SCRIPTURE.

The *Providentissimus Deus* laid the foundation, deep and wide, of modern Biblical study in the Church (writes Cuthbert Lattey, S.J., in the July *Catholic World*); but if we desire to see the programme worked out in practical detail, it is rather to Pope Leo's successor that we must go, Pius X. Here again, perhaps, attention has been too much riveted upon the repression of error, useful and necessary as it was, and it has not been fully realised that the zeal of the Pontiff, here as in other matters, was eminently constructive. The Apostolic Letter upon the study of Sacred Scripture in clerical seminaries, issued in March, 1906, sets forth an admirable scheme of organisation, in 18 short directions. As an example of the spirit in which they are conceived, it may be enough to quote the eleventh, which enacts that seminaries which enjoy the right of conferring academical degrees must increase the number of their Biblical lectures, "and, therefore, general and special questions are to be treated more thoroughly, and more time and study given to Biblical archaeology, or geography, or chronology, or theology, and likewise to the history of exegesis." The *vel* of the original is here rendered "or," but is evidently not intended to present alternatives mutually exclusive.



### THE ROMAN LEGACY TO BRITAIN.

The great fact (says Sir Bertram C. A. Windle in the July *Catholic World*) is that when St. Augustine came to the island, apart from the pagan Saxons, it was the home of an organised Christian Church. From its commencement right down to the time when the Legions left, and history goes into seclusion under a cloud, it remained an organised Christian Church (Catholic, of course, for the two were synonymous) in full communion with Rome. When it once more appears from behind the cloud it reappears dishevelled, no doubt, from its long seclusion and want of intercourse with the rest of the civilised world, but for the rest, save in two points, not, we submit, of the first importance, in full agreement with the Church at large. The Church, which was the mother of good deeds until the wicked hunger for gold coupled with the still more wicked lust of the flesh in a monarch and his creatures tried, almost successfully, to destroy it, was the descendant of this, and how any student of history can look upon it at any time in its career as a Protestant, still more a Presbyterian, organisation is certainly difficult to understand.



### PAPAL NUNCIO AT PARIS: ARCHBISHOP CERRETTI'S VARIED EXPERIENCE.

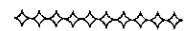
Mgr. Bonaventura Cerretti has, as was expected, been appointed by the Pope to be Nuncio at Paris—an appointment which is eminently satisfactory to all concerned and fraught with many high hopes (states the *London Tablet*).

Born at Orvieto in 1872, he took his doctor's degrees in Theology and Canon Law at the Vatican Seminary, where on the termination of his studies he was retained as Professor of Literature and followed the courses of the University. After a short time at the Apostolic Penitentiary he was called to the Secretariate of State as "minutante" in the section of Extraordinary Ecclesiastical Affairs. In 1904 he accompanied Mgr. Serafini to Mexico as secretary, and two years later was appointed auditor to the Apostolic Delegation at Washington, where he gained the confidence of all and made many friends. Thence, in 1914, he was sent as Apostolic Delegate to Australia as titular Archbishop of Corinth, and was as successful in Australia as in the United States.

In 1917 he was recalled to Rome to the position of Secretary of Extraordinary Ecclesiastical Affairs, rendered vacant by Mgr. Pacilli's appointment to the Munich Nunciature.

Mgr. Cerretti has thus had a wide experience which has made him not only a ripe diplomatist but a facile linguist, and such acquirements, coupled with his natural qualities, should help to smooth the difficulties of his delicate task in Paris.

In this connection it is curious to note that on the very day M. Jonnart left Paris to take up his Ambassadorship to the Vatican in Rome, M. Combes, the chief engineer of the rupture of the relations now resumed, died at Pons, in his 86th year.

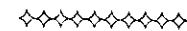


### THE INDEPENDENT CHURCH OF TURKEY.

Constantinople.—As an offset to their massacres of Christians in Anatolia, the Kemalists appear to be about to set up a National Church of Turkey. This is made clear by the draft of a measure, which has been drawn up by the Commissariate of Justice at Angora, relating to the constitution of the independent "Turkish Orthodox Church." This State Church will embrace all the archbishoprics in the territory subject to the authority of the Great National Assembly. These dioceses will be under the jurisdiction of a new Patriarch, whose seat of government will be at Kessaria, and the scheme takes in Constantinople, Adrianople, Smyrna, and Gallipoli.

It is evidently designed for the benefit of the Orthodox, and there is no suggestion that Roman Catholics will be included in the National Church of Turkey. The Patriarch will be allowed to appoint the parish priests, subject to the approval of the Kemalist Government. The bishops will be selected and nominated by the Mahometans who comprise the Nationalist Government.

As to the claims of the Greek Government to be the protectors of the Orthodox, the Council of the Ecumenical Patriarchate at Constantinople has addressed a sharp note to Athens, accusing that Government of having brought about the failure of an election to the Patriarchate. This election should have taken place at the end of June, when a successor was to be chosen to the late Archbishop of Brusa, who died in London this year, and who occupied the Patriarchal Throne as *locum tenens*.



### DISSENSIONS IN GERMAN CENTRUM.

Berlin.—For some time it has been known that there are serious internal differences among the members of the Centre or Catholic Party in Germany, and there is expected shortly a debate that will centre around the political future of Dr. Mathias Erzberger.

Since the Helfferich libel action the former Finance Minister has been urged by the Party leaders to lie low. Erzberger did nothing of the kind; as a matter of fact, he put himself up for election in Wuerttemberg, and was returned to office with a very handsome majority.

The Centrum has, however, enlarged its scope, and it is no longer definitely a Catholic party, many Protestants and Jews are to be found in its membership, since they find themselves able to accept its programme, which is distinctly political and not necessarily Catholic.

Last year two smaller parties were formed by the discontents from the Centrum. But within the Party itself there are now two tendencies; one which has a definitely religious basis to its general outlook on life and politics; the other which has a more elastic outlook.

The approaching crisis, if crisis it can be called, is to decide to what extent Erzberger shall guide the fortunes of the Party or whether he shall be recognised as one of its leaders at all. The Centrum was the only political party in Germany that passed through the Revolution unscathed. But the revelations at the Helfferich libel trial, when an attempt was made to break Erzberger politically, have tended to place him in the light of a liability rather than an asset to the Centrum—at least to the Berlin fraction at all events.

[A cable message from Berlin, under date August 27, records the assassination there of Herr Erzberger.—Ed. N.Z.T.]

### "DOMINICAN STAR"

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# Domestic

By Maureen

## POTATO CAKES.

Smoothly pound 10oz of floury potatoes, and mix with them a little salt, 6oz of flour, and 3oz of butter, but no liquid. Roll into thin cakes, and bake in a moderate oven until they are a light brown color, then split them open, butter well, and serve very hot.

## WHITE PUDDINGS.

Ingredients: One pound of oatmeal, two small onions, six ounces of suet, pepper and salt; water to moisten. Method: Crisp the oatmeal in oven, chop onions and suet. Mix well, add seasonings, and enough water to moisten. Turn into greased basin, and steam two hours. Note.—This mixture can be cooked the day before and only heated in the morning.

## THICK BEEF TEA.

½ lb lean, juicy beef, ½ pint cold water, salt, 1 teaspoonful arrowroot broken down with 1 tablespoonful water. Method: Shred meat into pan with the cold water. Allow to stand half an hour, stirring frequently. Stir over a slow heat until boiling; then simmer 10 minutes; strain. Pour back into pan, add cornflour, stirring all the time. Boil three to four minutes. Season, and serve with few fingers of toast.

## COCONUT BLANC MANGE.

Put two cupsful of milk and the rind from one lemon into a saucepan, bring slowly to boiling point. Strain to another saucepan, add 1½ ounces of cornflour mixed smooth with ½ cup of milk. Stir together till boiling, then add four tablespoonful of desiccated coconut and two tablespoonful of sugar. Cool slightly, add one teaspoonful of vanilla and pour into wet moulds. Turn out when cold and sprinkle over with coconut. Decorate the top with jelly.

## BATH BUNS.

Take 1lb flour, 2oz butter, 3oz castor sugar, 2oz candied peel, 1 gill milk, 1 egg, 2 teaspoonsful baking powder. Rub the butter in the flour and baking powder, and half the sugar. Beat up the egg, and mix three parts of it with the milk. Make a soft dough with the flour and the other ingredients, the egg and the milk. Roll out the dough ½ in in thickness, brush it over with the rest of the egg, then sprinkle with the remainder of the sugar, and the candied peel cut into shreds. Roll up in a long thin roll, then with a sharp knife cut into short lengths of an inch. Lay on a greased tin and bake in a quick oven for 20 minutes. These buns are delicious.

## BRUSH THE HAIR DAILY.

If you wish to keep the hair healthy, brush it every day. It will then soon become smooth and glossy, and the dry, dull appearance which you complain of will disappear. Avoid the practice of dipping the comb in water before arranging the hair. It may smooth the hair for the time, but it eventually destroys it.

## HOUSEHOLD HINTS.

Damp salt applied to burns kills the pain.

To freshen stale vegetables soak them for an hour in cold water to which the juice of a lemon has been added.

When polishing furniture always wash it over before-hand with a weak solution of ammonia and warm water. This will remove all grease and finger-marks, and the article will be much easier to polish.

Rub a drop of olive oil on knives and forks that are to be put away, and they will not only retain their brightness, but be free from rust when required again.

Never light up the gas burners before putting on pots and pans; also turn them out several minutes before removing them. Red-hot bars keep things boiling for a long while.

Cheap grey enamelled ware has been found to contain considerable quantities of antimony, which in cooking certain foods is liberated and is a poison. Buy only the better grades of this ware and be on the safe side.

Soft soap can be made at home by slicing a bar of soap—two and a half pounds in weight—into one and a half gallons of water. Add one pound of soda, and boil until dissolved. Stir occasionally so that the ingredients are well mixed, and keep in a tin or iron receptacle.

To clean a wash-silk waist, wash it in lukewarm water with a good white soap, and rinse it well in water of the same temperature. Do not hang it to dry, but roll in a Turkish towel until dry enough to iron; then spread the towel on the ironing-board and iron the waist on it, on the wrong side. It will thus keep its original lustre.

## MRS. ROLLESTON, Ltd.

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(Lead, Kindly Light)

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

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

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# ON THE LAND

## MARKET REPORTS.

At Burnside last week there was a full yarding of sheep and a good yarding of cattle, prices for the former being easier than on the previous week. Fat Cattle.—A good yarding of 196 head, including several consignments of prime quality bullocks. Competition was good, prices being on a par with the preceding sale's rates. Prime heavy bullocks made from £19 to £23, medium £15 to £18, light and unfinished £11 to £14, prime heifers £13 to £15 12s 6d, medium £10 to £12 10s, light and aged £7 to £9. Fat Sheep.—A full yarding of 2756 head. There was a good proportion of prime wethers, these being easier by from 1s to 2s, while lighter sorts were back about 1s. Extra prime heavy wethers made from 28s 6d to 35s 9d, prime 23s 6d to 27s 6d, medium 19s to 22s 6d, light and unfinished 15s to 18s, extra prime heavy ewes made from 25s to 32s 6d, prime 18s to 22s 6d, medium 15s to 17s, light and unfinished 11s to 13s. Pigs.—A small yarding was offered, which met with good competition at increased values. Pigs suitable for killing advanced 4d per lb. Best baconers realised from 8½d to 9½d per lb, and best porkers from 9d to 9½d per lb.

At Addington market last week there was a small yarding of mutton, and an average one of beef and store sheep. Fat Sheep.—Consequent on the two local freezing works opening to deal with the surplus of fat sheep in Canterbury the entry showed a marked falling off, being little more than half the recent markets. Values as a result appreciated from 4s to 5s per head on the previous week's low rates. Extra prime wethers 26s to 35s, prime 20s 9d to 25s 3d, medium 17s 6d to 20s 3d, light and unfinished 15s to 17s 3d, extra prime ewes 23s 9d to 26s 6d, prime 17s 9d to 21s 3d, medium 15s to 17s 6d, light and unfinished 11s to 14s 9d, prime hoggets 15s 9d to 17s 10d, ordinary 12s 4d to 15s 6d. Fat Cattle.—A yarding of 396, mostly inferior quality. Prime beef sold at about the preceding week's values, but light beef was weaker. Extra prime bullocks £19 to £22, prime £14 15s to £18, medium £10 5s to £14 5s, light and unfinished £6 to £9 15s, extra prime heifers up to £14 7s 6d, prime £9 10s to £12 10s, ordinary £5 10s to £9 5s, extra prime cows up to £14 2s 6d, prime £9 to £12, inferior to ordinary £5 to £8. Vealers.—A fair demand. Runners up to £5 5s, medium vealers £2 17s 6d to £3 15s, small 15s to £2 12s 6d. Fat Pigs.—A medium yarding met moderately good competition, except for porkers, which eased slightly. Choppers £4 to £7 10s, light baconers £4 15s to £5 10s, heavy £6 to £6 15s, extra heavy up to £7 10s (average price per lb 8½d to 8¾d); light porkers £3 to £3 10s, heavy £3 15s to £4 10s (average price per lb 9½d to 10d).



## PREPARING THE SEED BED FOR ROOT CROPS.

It is always an easy matter to work down and prepare a seed-bed for corn crops, as the tilth must indeed be bad to prevent the seedling plants from making their appearance (says a writer in *Farm, Field, and Fireside*). Where corn has been sown in a bad or unkind seed-bed it looks well enough in the leaf for two or even four weeks, but sooner or later the plants begin to look starved and stunted and finally the yield is poor. A good seed-bed for roots is essential, as without it the crop is doomed to failure. Each little seedling must enjoy itself, which it cannot possibly do unless it is deposited in a suitable growing medium.

There is nothing that gives more worry to the arable farmer than that of securing a good season on his heavy land. There are many heavy clay soils now being broken up, which no motor tractor can assist in the cultivation, and it is these soils that are going to give considerable trouble to those who are farming them unless they are fortunate enough to have on the same farm a much larger percentage of light to heavy land. Those who have farmed these stiff clays know the importance of ploughing them up before winter sets in, but, even so, they get very wet and sodden by spring, and the difficulty in obtaining a tilth is by no means small. It is often wished to give a good cultivation in preference to a second ploughing, as

when the clay is not far moved from the surface it is next to impossible not to turn some of it up again, and if this is done the spring winds, accompanied by sunshine, bake it as hard as bricks, and not even a clod crusher would break these lumps. If any system of rolling is attempted these hard pieces are only pressed deeper into the soft subsoil. Rain alone will soften them, but here, again, too much rain makes it impossible to get on the ground for the purpose of working it.

There are few people who fail to recognise the distinction between a heavy and a light soil. Not in regard to actual weight is this distinction to be observed, for, indeed, a so-called "light" sandy soil weighs more, bulk for bulk, than a "heavy" retentive clayey soil. It is in the texture of the soil that distinction is to be observed.

Perhaps the simplest method of ascertaining whether the soil is light or heavy is to walk over it. If of a dry, sandy, and porous character it will shift about underneath one's boots, but will not show any tendency to adhere to them. Neither, if the soil is moistened a little, will its particles adhere for any length of time.

Light, loamy soils are easy to cultivate, and all they require is proper manuring with such plant foods as will act both as fertilisers and retainers of soil moisture. Little difficulty will be experienced in working and cultivating such land. Mistakes are easily made in the case of heavy soils, for in these there is generally a large proportion of clay in composition. This gives rise to increased difficulties in cultivation, and the grower, especially if he is a small man without any opportunity of acquiring neighbouring land of a lighter character, will suffer unduly.

It seems a remarkable fact that a large proportion of this heavy land, chiefly situated in woodland districts, has come into the hands of small farmers—men who cannot afford to indulge in the better methods of cultivation. These small growers, it must be confessed, are sadly handicapped in having to depend on such land, for at the best of times they can rarely hope to get more than the expenses incurred in cultivation. It might be that they could find opportunity for renting an adjacent piece of ground of a light, gravelly, or even sandy character, and this is, indeed, possible in those counties where clay, loam, gravel, or chalk soils may be found within a quarter of a mile of each other. Such opportunities, however, are but rarely encountered. Heavy clayey soils are ruinous to cultivate alone. In the first place, one is at the mercy of the weather, whose every caprice may cause all land work to be suspended for an indefinite length of time. Heavy rains will quickly saturate them, and reduce the ground to a sticky, plastic mass, upon which no horse, or even man can walk; and this rupture in the ordinary procedure of the farm work does not tend towards good farming. Not only is the weather intermittent, and the men often compelled to find odd jobs with which to occupy their time, but horses "eat their heads off" in the stable.

Even there, however, they are doing far more good than if they were sent on to the land when rain has saturated it, for then their feet would knead the soil into a sticky mass, and at the same time render themselves liable to all kinds of strains. It is easy to imagine the injury likely to be incurred by a heavy Shire in such respects, inasmuch as we ourselves experience not a little difficulty in walking across such land.



"I hereby leave everything which I appear to possess to our Lord Jesus Christ, in the person of His poor.—St. Hugh.

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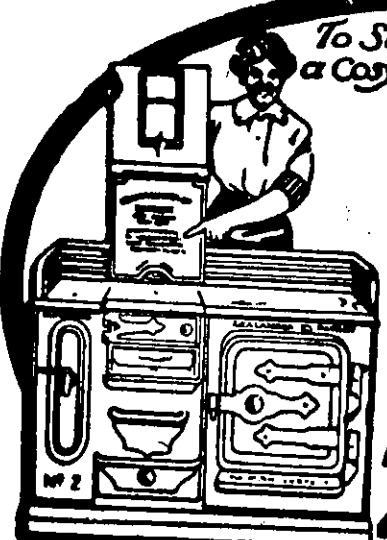
We don't handle any other class of goods. Just building materials only, buying them for cash in large quantities first hand. That means that we can quote lowest prices. If you need a home—a farm building—a shed—or anything in the building line—get our estimate first. We've handled big contracts, but any size building has as much care.

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**ZEALANDIA**  
OPEN FIRE RANGES

## The Family Circle

### TREASURES.

The common things in life are all so dear;  
The moon's soft rays that through the leaves doth shine,  
The morning's sun on glistening waves so clear,  
The clouds of gorgeous hue, are mine and thine.

The memories dear that come to us at quiet hour,  
The dreams we have that do not all come true,  
The songs we love, a book in shaded bower,  
These priceless gifts are all for me, for you.

The friends we've loved and love may have departed,  
Some gone for aye, still memory holds them dear;  
The partings left us sad and broken-hearted,  
The twilight shades of evening bring them near.

When all is hushed and peace to us is given,  
We dream our dreams and build our castles fair,  
While through the turmoil of the day we've striven,  
The evening brings us surcease from all care.



### THE SANCTITY OF THE PRIEST OF GOD.

Of all things existing in the world to-day outside of Christ in the Blessed Sacrament—the most real thing in an unreal world—the most wonderful to me is the Catholic priesthood. Like an oasis in the desert, like a lighthouse on the ocean, there shines before our eyes the beauty, the sanctity, the purity, the nobility of the priests of God, writes a Catholic mother.

To them do we bring our innocent babes to be washed in the cleansing waters of Baptism. To them do we bring our little ones at the age of reason to be purified from their sins in the Sacrament of Penance, confident from the knowledge of past experience ourselves, that they will guide their footsteps in the paths of virtue from childhood even to old age.

From them do we derive strength in the storm of temptations which beset the human race, consolation in the heavy sorrows which must come to all. At the hour of death our agony is lessened and hope of Heaven brought near by the presence of the holy priest of God, who blesses our last sigh.

And through the Mass of our priests do we receive that Bread of Christ without which our souls would die. Daily if we so desire, and strange to say, many do not desire, we may receive from the consecrated hands of the priest Our Lord Jesus Christ Himself, who longingly yearns to give Himself to our souls to be our strength.

Do we sustain them by our prayers? In gratitude to God and to them do we and our children pray every day that they may receive more grace, more strength, in their heavy responsibilities? They are not immune from temptations, and we owe them supplications to God. For us they have given up all human ties of affection to consecrate themselves to God and the salvation of souls.

Let us encourage them by our love of God and holiness of life, by our help in their good works, by the frequent reception of those saving Sacraments without which our souls become starved and withered, destitute of all good fruits.

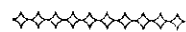
What a high honor God bestows upon the parents of a priest! What greater blessing could Our Lord give to the beautiful Sacrament of Matrimony, which, through His Church, He has endowed with so much holiness for those who enter upon it rightly in the love and fear of the Lord.

Shall we mothers and fathers not long and desire for that grace to come to our families? Why should we not, like the parents of many great saints, offer up our children to Him; especially our first-born sons? He will not accept the offering, unless He so desires, but the offering will bring graces to us. We understand that a priest is called and chosen by God, and influence should never be brought to bear. But we should train our children in reverence for the priesthood.

We should encourage virtue at every step of life, make the love of God and Church attractive to our little ones.

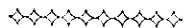
Above all, we should remember our boys' virtue is as carefully to be watched and tended as our girls'. If we expect virtuous young men, we mothers must make our little boys watchful over their own souls. Here lies the mother's responsibility, her greatest care.

Let us remember that a holy priest is the greatest work of God.—*Catholic Bulletin*.



### AN IMPRESSION OF MASS TIME: A CONVERT'S PICTURE OF THE HOLY SACRIFICE.

When I (Charles Warren Stoddard) recall my first impressions of the Mass—if in my bewilderment I can be said to have received any impressions whatever—I assure myself that the majority of Protestants and unbelievers, who look coldly or curiously upon the altar, are as little mindful of the sacred significance and as unworthy as I was. Oh, the loss of these! Do we not see in the chalice on the altar, Our Lord entering the garden of Gethsemane? It is the first scene in the mystical drama, and every breath is hushed. The Divine One is burdened with a fore-knowledge of his doom. He kneels in the garden; we kneel with him, and are to follow Him step by step, to the end. At the Confiteor He has fallen bathed in the sweat of His blood; He is betrayed with a kiss, led away captive, grievously smitten and denied. The celebrant turns to us at the *Dominus Vobiscum* and in his glance we see the conversion of Peter. Our Lord is led before Pontius Pilate. He is spoiled of His garments—at the unveiling of the chalice—scourged and crowned with thorns. Pilate washes his hands of the crime, and at the moment the celebrant moistens his fingers. "Behold the man!" cries Pilate; and the voice from the altar pleads, "Orate fratres." At the Preface we hear the warning bell. The awful progress of the tragedy is watched in breathless silence; only from the organ loft comes the wail of the singers. The bell rings; He is condemned to death and made to bear the cross, while His brow is wiped with the handkerchief of Veronica, and the effigy of the sorrowful face is retained forever. He is nailed to the Cross.



### THE GIRL WHO LAUGHS.

The girl who laughs—God bless her!—

Thrice blesses herself the while;

No music of earth

Has nobler worth

Than that which voices a smile.

The girl who laughs—men love her;

She lifts from the heart of despair

Its burden of woe

And coaxes the glow

Of joy to the brow of care.

The girl who laughs—wan sorrow

Comes by, and a glistening tear

Has stolen the glints

Of rainbow tints

And pictured a world of cheer.

The girl who laughs—life needs her;

There is never an hour so sad

But wakes and thrills

To the rippling trills

Of the laugh of a lass who's glad.

—JOHN HOWARD TODD.



### SAYINGS OF NAPOLEON.

In connection with the celebrations in Paris on May 5 when France observed the centenary of the death of Napoleon I., it is instructive as well as interesting to recall some of the sayings of the Emperor concerning religion and the Catholic Church. Below are given a few of many utterances by him on these subjects:—

"The greatest service which I have rendered France is to have re-established the Catholic religion."

"The honest man always fights to remain master of himself."

"My victories make you believe in me. Well, the universe makes me believe in God. What is the finest manoeuvre compared with the movement of the stars?"

Sensualism kills nations just as surely as it kills the individuals who have the folly to make it the basis of their existence."

◆◆◆◆◆  
DON'T AND DO.

"I am tired of don'ts," said Margaret B.,  
"As tired of don'ts as I can be;  
For it's 'Don't do this and 'Don't do that,'  
Don't hurt the dog, Don't tease the cat,  
Don't be untidy and Don't be vain,  
Don't interfere, Don't do it again;  
Don't bite your nails, Don't gobble your food,  
Don't speak so loud (it's dreadfully rude),  
Don't mumble your words, Don't say, 'I won't,'  
Oh, all the day long it's nothing but Don't.  
Sometime or other, I hope—Don't you?—  
Someone will say to me, "Oh, please do." "

◆◆◆◆◆  
BAD BILLY BROWN.

"Oh dear!" sighed the new teacher. "I simply don't know what to do with Billy Brown!" He's so troublesome!"

"Send him to me," said the head. "I'll attend to him, you may rest assured!"

A few days later Billy entered the head's classroom. No sooner had he set foot inside the door than he was seized, dragged off to the cloak-room, and spanked well and truly.

"And now, young man," said the head, "tell me what your teacher sent you to me for."

"P-P-Please, sir," sobbed the astonished Billy, "teacher sent me to ask if you would lend her a bit of chalk."

◆◆◆◆◆  
THE DRAWBACK.

An American tourist in Scotland took a great fancy to a handsome collie he saw, and offered to buy it. The owner asked some questions, and on learning that it was the would-be purchaser's intention to take "Jock" to America, he refused to part with the dog.

Just then an English tourist came along, and he also made a bid for the collie, which, though less than the first offer, was accepted. The American was annoyed, and when the Englishman had departed, he said: "You told me you wouldn't sell your dog."

"Na, na," replied the canny Scot. "I said I couldn't part wi' him. Jock'll be back in a day or two, never fear. But he couldn't swim the Atlantic."

◆◆◆◆◆  
SMILE RAISERS.

The best thing to induce chest expansion—Medals.

☞ ☞ ☞

Doctor: "You cough more easily this morning."  
Patient: "Yes. I've been practising all night."

☞ ☞ ☞

Pupil (to teacher)—"I am indebted to you for all that I know."

Teacher—"Don't mention it; it's a mere trifle."

☞ ☞ ☞

What is it that keeps the moon in place and prevents it from falling?" asked Jim.

"I suppose it's the beams," replied his brother.

☞ ☞ ☞

Customer: "You don't seem very quick at figures, my boy." Newsboy: "I'm out o' practice, sir. You see, most of the gents say: "Keep the change!"

PILES

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

## SCIENCE SIFTINGS

By "VOLT"

### HELPS FOR CYCLISTS.

Ever since pneumatic tyres were invented there have been countless contrivances intended to act as puncture-preventers.

The best remedy is a sufficient thickness of rubber in the tread, so long as it is of the highest possible quality. Injections of glycerine and other sticky fluids are messy makeshifts.

Puncture-proof bands inside the cover are unsatisfactory, as they overload the wheel, slow the running, and make repairs more complicated.

French cycles are taking the fancy of many expert riders. In more than one of the latest patterns the cycle frames are welded by the oxyacetylene process. This gets rid of all lugs, and provides a light and strong frame. Not one British manufacturer has yet ventured on this enormous improvement in frame-building.

### A LIGHTING SET.

I have been using a Swiss-made dynamo lighting set for the two lamps on my bicycle (says a writer in *Tit-Bits*, London). It is one of the neatest and most attractive of the devices now marketed for enabling you to act as your own power-station when on a machine.

As there is a single wire to each lamp, and the return circuit is by way of the frame, connections have to be cleared of enamel to make sure they are metallic.

An electric fit-up has obvious conveniences, especially for short journeys, but it does not boast the brilliance of acetylene or the jog-trot trustworthiness of oil lamps.

### SOME MEN OF SCIENCE.

How many present-day scientists could you name? Edison and Marconi come into your mind at once; possibly you might mention Sir Oliver Lodge. Of the older men many names occur in a flash—Darwin, of evolution fame; Huxley, the biologist; Herschel, the astronomer; Faraday, the electrician; Frank Buckland, the naturalist.

Scientists of to-day are not, as a rule, endowed with the power of self-expression; they cannot put the record of their work or of their discoveries into words which all can understand. If they give lectures or write books, they use a curious technical language of their own. A well-known writer said of them that they had more to tell us than any other class of men, but that they were of all men the least able to tell it. That is why we know so little of their doings.

When the present writer (to a London paper) was an undergraduate at Cambridge, Sir Joseph Thomson, the famous scientist, was a well-known figure—slim, stooping a little, and seemingly always absorbed in some deep train of thought. A rumor current in those days had it that he was so absent-minded that he invariably forgot to shave, and that when he had become too bristly to be respectable his wife forced him into a chair and shaved him!

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◆◆◆

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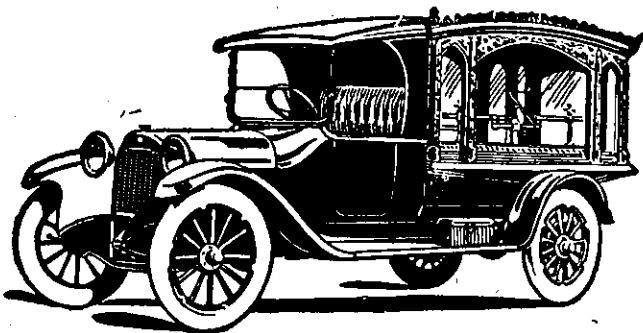
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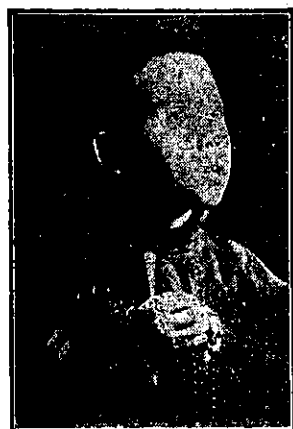
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