

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

September 11, Sunday.—Seventeenth Sunday after Pentecost.

- 12, Monday.—Feast of the Holy Name of Mary.
- 13, Tuesday.—Of the Feria.
- 14, Wednesday.—Exaltation of the Holy Cross.
- 15, Thursday.—Seven Dolours of the Blessed Virgin Mary.
- 16, Friday.—SS. Cornelius and Cyprian, Martyrs.
- 17, Saturday.—Stigmata of St. Francis, Confessor.

Exaltation of the Holy Cross.

On this day we commemorate the recovery of the True Cross, which was left at Jerusalem by St. Helena, and which, having been carried off by the invading Persians, was regained by the Emperor Heraclius in 628.

Stigmata of St. Francis.

God, not content with enriching His saints interiorly with every grace, has also vouchsafed to bestow on certain of them external signs of their conformity to their Crucified Lord, by miraculously imprinting on their bodies the marks of His five Sacred Wounds. One of those who were favored with this extraordinary grace was the seraphic St. Francis of Assisi.

SS. Cornelius and Cyprian, Martyrs.

These two saints were contemporaries and friends. St. Cornelius was elected to succeed Pope Fabian in 251. During his Pontificate, the Church had to contend not only with the persecution of the Emperor Decius, but also with the internal disturbances excited by the heretic Novatian. In 252, St. Cornelius was banished to Civita Vecchia. Brought back to Rome in the same year, he there gained the crown of martyrdom. St. Cyprian was verging on old age when converted from paganism. He was consecrated Bishop of Carthage in 248. During 10 years he labored unceasingly to promote the spiritual interests of his flock. He was the author of several treatises on doctrinal and devotional subjects. He was martyred during the persecution of Valerian in 258.

GRAINS OF GOLD

MATER PURISSIMA.

When I think long of Him,
What He may be,
My dreams in twilight dim
Wander to thee,—

How thou, so calm and mild,
Hast sung or wept,
And kist thy Holy Child
While soft He slept;

How then those gentle songs,
Kisses and tears
Waked pity for the wrongs
And grief of the years.

For a song in an infant's heart
Or dream uncured,
In the man's soul hath its part
To save the world.

Wherefore we deem it meet,
O Star of the Sea,
Madonna pure and sweet,
To reverence thee!

—W. H. HAMILTON OF GAULDRY, in *Ave Maria*.

REFLECTIONS.

A true orator does not rely upon the beauty and appropriateness of his word, his words derive their value from him.—St. Augustine.

If we are Christ's heirs, let us abide in the peace of Christ; if we are Sons of God we ought to be peace-makers.—St. Cyprian.



The Storyteller



WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXVII.—(Continued.)

The Secretary's lower lip fell. He did not like levity in such matters. These Irish lords were as bad as the rebels and the rivers. It wouldn't be such a bad thing to make absenteeism a treason-felony as well as burying an old pikehead. But the old Adam was not yet dead in John Jelliland. He at once concluded that he could see through this visit of Lord Drumshaughlin. He remembered their former interview, and his instinct as a politician smote him that he had never since done anything to propitiate a man who would almost certainly be elected for the vacant Irish Representative Peerage, and whose important County might at any moment fall vacant whenever a place sufficiently shady could be got for old O'Shaughnessy. Besides, at the remembrance of that odd stripling, Harry, a curiously humbling thought struck the Secretary.

"How is your son?" he said. "What a sharp fellow! I remember very well he was the first who told me all about this conspiracy—one of the best informed young persons I have ever met on the subject of Ireland. I have been casting about to see what we could do for him." He had been casting about for just three minutes on the subject; but John Jelliland, who, in the ordinary concerns of life, was stern Truth itself, admitted in politics a certain degree of what the theologians call "economy"—Political Economy, in the casuist's sense, not in Adam Smith's or Ricardo's. "You know a young fellow like that generally does best in the Colonies." There was some vague association in his mind between Harry and Botany Bay, which he could not for the life of him account for.

"The Colonies—a capital place for a young fellow," said Lord Drumshaughlin, with surprise.

"Well, they're raising a Cape Mounted Force, and I should say a commission there would suit your young fellow down to the ground. I'll write to Sir Frederick Flamwell, the Colonial Secretary, this afternoon, if you have no objection. It's a curious thing how my little dachshund Halmar took to your son," observed Mr. Jelliland, with a deep sigh. "Do you know I've lost Halmar since? As your boy said, I would give almost anything for a pup out of that bitch. Singular how capitally Halmar and your boy understood one another—and the whimsical thought flashed across his mind that upon the whole Pepper would have made a better Chief Secretary for Ireland than his master—a thought which, grotesque as it was, somehow saddened him. "Well, well, I suppose we cannot do better than put up Flamwell for that commission."

"I am very heartily obliged to you," exclaimed Lord Drumshaughlin, in much surprise and glee. "But—ah—to be frank with you, it was not about that I called."

"Oh!" said the Chief Secretary.

"No. The truth is, I suppose you're aware that my boy, Harry, is as wild as a young colt, and has drawn all sorts of loiterers and queer characters—Fenians and all that—about my place, Drumshaughlin Castle."

Ha! Now John Jelliland could read him through and through. So then this extraordinary business of the American Captain, and the strange doings reported by the police from Drumshaughlin Castle, were part of a plan to bring pressure to bear on the Government to make provision for this young scapegrace, Westropp; and now that the plot had been successful, and the young fellow handsomely transported to the colonies, Lord Drumshaughlin wanted to save the retreat of his minor accomplices. There was nothing too deep or base for those Irish place-hunters. But even maimed as he was by the catastrophe on the Suck, John Jelliland was, at least, not to be deceived by their knavery.

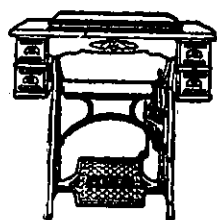
"I understand, my lord, perfectly," he said, with an icy smile of self-satisfaction.

"In particular, I am informed that there is an American emissary—"

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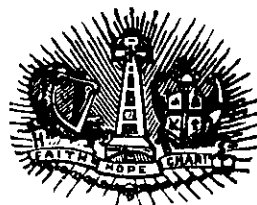
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"Quite so, my dear lord—the name is, I am confident, McCarthy, and, I rather think, Michael," said the Secretary, proudly.

"According to the information that reached me, the fellow has actually taken up his quarters in my Castle."

"Precisely; and, of course, you want us not to execute the warrant—to let the fellow slip through to America—no fuss or annoyance about the thing. Well, I dare say, if you really desire it—if you insist—"

"Heaven and earth, no, my dear sir," thundered Lord Drumshaughlin. "Do you think I am stark mad, or perhaps a Fenian myself? I am going home to Drumshaughlin to-night, and do you think I want an American filibusterer to meet me in my own arm-chair with a bowie-knife? Good heavens, no! Pardon my heat, my dear sir. But what I came to ask you to do was to have the fellow's arrest effected before I reach there—this very night, if possible—so that there may be no possible room for doubt as to the attitude of the Government, or as to my own, with regard to fellows of that kind. And the only other favor I should entreat is that the affair may be conducted with as little alarm or annoyance as possible to my daughter, who, for her foolish brother's sake, appears to have tolerated this man's presence under my roof."

John Jelliland sank back in his chair, as if another wide-weltering river Suck had overflowed and overwhelmed him. The rod of an all-chastening Providence had been used once more upon his offending shoulders. But he was now getting rather broken to the discipline. In a moment or two, he meekly kissed the rod, and once and for ever dismissed Ireland and Irishmen as the Sphinxes of the nations—the teasing, shifting, rebellious, fascinating, ragged Unknown and Unknowable.

"So that was what you desired, Lord Drumshaughlin," said the Chief Secretary, with a sigh of resignation. "Certainly. The warrant for that man's arrest—a most dangerous man—went over several days ago. It shall be executed to-night, and, of course, as you suggest, with every possible consideration for Miss Westropp's feelings."

As Lord Drumshaughlin drove back to the club to dine, and set Mundle at the work of packing, he somehow felt that he, who had set out as a bare-footed penitent, was returning as a victorious general; for he had not only crushed treason's head, but he, of course, debited himself with the piece of luck that had befallen Harry, as though it had been the result of deep forethought and diplomacy of his own. He pulled up outside a telegraph station in Piccadilly, and despatched the following telegram to Garrindinny, prepaying postage to Stone Hall, Drumshaughlin:—

"Am returning to Ireland by night-mail from Euston.—Drumshaughlin."

CHAPTER XXVIII—A FIGURE IN THE DARK.

The Hon. Miss Westropp was relieved from an unexpected quarter of the miserable doubts which haunted her ever since young Harold burst into her poor little fairyland like a Black Knight with his declaration of love. It was Frank Harman who effected her deliverance. That good-natured grenadier thought the genial off-hand way was the best way of reassuring Mabel that her offences had not put her outside the pale of society.

"Deborah is such an absurd creature," Miss Harman rattled along, as if crossing a stonewall country at an easy gallop. "She'd really leave one no society but Mr. Primshanks, and no literature except his hymn-book. I am positively in dread she will forbid the Two-Shilling Novel Series the house next. As for you, my dear child, the naughtiest heroine in the Series is not a more dreadful young person in her eyes."

"Indeed?" said Mabel.

"Yes. You know what Deborah is—thinks there ought to be a law to oblige young men to go about logged and muzzled, and that a young lady who marries out of the county families might almost as well have forgotten to be married at all."

"I don't think these are matters for coarse jests," said Miss Westropp, repressing herself with some difficulty.

"Nor I; but, I assure you, Deborah doesn't at all regard it as a jest. She is quite seriously shocked by your wicked Gunpowder Plot against the foundations of society, dear. As for me, I am never done telling her that the

time for those ridiculous old strait-laced frumps and social distinctions of hers is gone with Noah's Flood. We're all changing and turning the old order topsy-turvy; and why not? There's my brother Hans moving heaven and earth to carry that old gombeen-man, Dargan, for the Club. I'm canvassing for him myself. What do I care whether a man had a grandfather, or is a grandfather unto himself? In a progressive age he may be just as useful, if he only keeps a loan-bank, or just as good a soldier if he's only an American. *Apropos*, my dear Mabel, I must know your American Captain; I hear such funny stories of him. Do trot him out. I am dying to meet him. I am positively determined to meet him."

Frank Harman had galloped breezily along without in the least noticing the color mounting in Miss Westropp's cheek. The latter could bear it no longer.

"I am afraid," she said, touching the bell, "I shall have to leave my guest, Captain MacCarthy, some liberty in the selection of his acquaintances, and for the future I shall have to claim some voice also in choosing my own. Order Miss Harman's pony-chaise to the door, please Mary."

Miss Harman's candid impertinences and her sister's poisonous tattlo completely reassured Miss Westropp that she could not be so far wrong in breaking from the traditions of a society such as theirs to brighten and be brightened by the lives of the simple, kindly, honest-hearted folk, who gathered around her as around a glowing fire that had suddenly leaped forth in their chill world. After all, was young Harold's hysterical love-fit so unpardonable a piece of silliness compared with Miss Deborah's infamous hints and envious green-glasses? Which was the more truly vulgar figure—that of the bony female grenadier, just gone—herself the daughter of a successful tithe-proctor—affecting to make and unmake social laws like an Eastern Sultana? or Captain Mike's rugged form, strong as a mountain pine, with a voice that could be gentle as a zephyr whispering among the pine-tops? Were the young fellows who raved of rushing steeds and clashing swords in an open field for Ireland so much worse company for Harry than the young squireens who only raved of the ambitions of a horse-jockey in the tipples of a groom? Was it really so very degrading, in the midst of the beauteous glens, to feel the quickening glow of friends, home, and country, instead of regarding them all as a turnkey's daughter might regard her father's prisoners—as an Hyrcanean tiger's daughter might regard her father's prey? And, when she flitted among the mountain cabins, welcomed to the warmest corner, romping with the children, listening to the old man's tales, soothing a heathery sick-bed with her bright eyes (and perhaps, now and again, with some less potent cordials)—was she in very truth betraying the cause of society, morality, and religion, because she did not use their hospitality as a sanitary detective, spoil their Heaven to give their cabins a coat of whitewash, and force them to swallow down one of the Thirty-nine Articles with every mouthful of port-wine. She could not think so; and, as a matter of fact, she did not reason the matter out with any such particularity. A German poet once said that the Rose is without a Wherefore: "*Sie blühet weil sie blühet*." Mabel Westropp blossomed and gave forth perfume because it was her nature to; and the sweet scent flowed over the mountain sides all the more deliciously after the Harman rainstorm had beaten upon the tender petals.

Her life passed in a whirl of simple delights those days: trotting through the woods with the little Motherwells; watching her chrysanthemums come out in their battalions of pink and white; organising apple-feasts and kiss-in-the-ring for the urchins of the Ranties; plotting mysterious loans and packages of tea for some of the most desolate creatures on Mrs. Rohan's lists; amusing Harry's ambition in the parting of his hair; working a Grand Army badge for Captain Mike; reading the German poets with Joshua Neville (who, it must be owned, admired the German poesy chiefly for the rugged, old-red-sandstone look of it in print, and who every day with new wonder beheld these uncouth, wrought-iron words dissolve in honey music on Mabel's lips and shape themselves in airy visions under her spells). With Georgey O'Meagher she became fast friends, and early elicited from that frank young party

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the open secret of her unrequited passion for Ken Rohan.

"Oh, yes," Georgey would say, in one of their school-girl coenacula, "I love him oceans wide and mountains high, and I would tell him so, too, only he wouldn't in the least believe me. I do believe he's nearly as fond of me as he is of his dog Snipe; but that's just it—he's fond of me in precisely the same manner, and how *could* he ever suspect that Snipe should have matrimonial designs on him?"

"If he is conceited enough to be capable of making such a comparison, I want to hear no more of him," said Miss Westropp energetically.

"He compare a woman with a terrier! Why, the truth is, he will insist on thinking all women are angels, or ought to be. And, indeed, they're not—at least, I know *I'm* not; and," with a saucy pout, "I'm not so much worse than that provoking little vessel of perfection, Lily Darguin, whom he used to adore under the name of St. Cecilia, and who has got married to little Mr. Flibbert, the policeman."

"Dear, dear, what a misery it must be for you, child!"

"Oh, no, it isn't. I don't mean at all to die of love—especially as long as you lend me Captain Neville to flirt with," laughed Miss Georgey. "I have no more notion of crying my eyes out for Ken Rohan than for a Prince of the blood royal—though, indeed, I'd die for him ten times over if 'twould be of any use to him," she burst out impetuously. "I'd be with him in this conspiracy or rebellion, or whatever it's going to be, only they object to our petticoats and are afraid we'd faint. And as I'm no use myself, I've given him Tom."

"And who is Tom?" asked Miss Westropp, with much interest.

"Tom is my brother—we call him the Doctor, because he has no more chance of becoming a doctor than I have of becoming Brigadier-General. I told him the other day, 'Tom, you must be sworn in a Fenian.' 'And what is that?' said he, for the boy thinks of nothing but his tobacco-pipe and bottled stout, and he does ask such puzzling questions. 'Oh, bother,' I said, 'ask Ken Rohan, and, wherever he goes, follow him.' 'All right, Georgey,' said Tom—and, though he's not much at his books, Tom will follow, you may be sure, if it was to death, or to the gates of—the English headquarters, you know."

"But do you think there is really, *really* any danger of—of things of that sort?" asked Mabel, shuddering.

"I have no head for politics—not much head for anything else, either; but I don't see why Irish boys should not try a change under their own flag as well as Captain Neville would go out to-morrow and risk his life against some miserable swarm of Abyssinians or Ashantees. I like men to risk their lives. It is the only proof of sincerity you can get from them. And then it is a woman's duty to weep as she can't fight, and there must be such a pride in weeping for the brave."

Mabel looked very white and trembled. "I'm such a coward," she said faintly. "Don't, dear!—I know I should die of terror to think of—poor Harry, now, for instance. —It is too horrible! And, ah! what a different thing for our poor boys from going out clad with all the glory of an irresistible Empire!"

"Upon my word, Miss Westropp, you have only yourself to blame if I count Captain Neville among *our* poor boys, and object wholly to his being eaten by African cannibals for the glory of the Empire," said irrepressible Georgey.

(To be continued.)

AN APPEAL FROM THE BACKBLOCKS

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(Rev.) D. P. BUCKLEY.

THE AMERICAN COMMISSION ON CONDITIONS IN IRELAND

INTERIM REPORT

(Continued from last week.)

CHAPTER IV—(Continued.)

"Sinn Fein Extremists"

In the campaign of murder and arson in Ireland, "shot trying to escape," "refusal to halt," and "reprisal" have appeared to us as *termes justificatifs* employed by the Imperial British authority. An exculpatory term, "Sinn Fein Extremist," was also presented to us in the course of the evidence. We first noted the term "Sinn Fein Extremist" in the testimony of the assassination of Lord Mayor MacCurtain, and so far as we could discover the term first received its British connotation in connection with that crime.

Lord Mayor MacCurtain.—The Misses Walsh, sisters-in-law of the Lord Mayor, and members of his household when he was assassinated, appeared before us. The story of the murder was told as follows by Miss Susanna Walsh:

"There was a slight knock at the door about one o'clock or quarter past one. Mrs. MacCurtain heard it, and she put her head out of the window and called to find out what they wanted. They said: 'Open the house quickly or we will break the door in.' Mrs. MacCurtain wanted to go down. He said: 'I will go, Mary.' She said: 'No; you mustn't. I will go down.' But before she could get down to the door, it was burst in. Eight or nine men rushed in, with blackened faces and long coats, and caught her. Several of them held her, and the rest rushed upstairs. At the same time—I had a little red coat I used to throw over me, and I went out to the top of the landing. I heard the noise downstairs, and I heard the baby cry, and I ran downstairs to take the baby, for I knew that my brother-in-law would be in a terrible way. I arrived at the first landing just as two big men with blackened faces and big coats on them got to his door. And I heard the first man say, 'Come out, Curtain!' And my brother-in-law said: 'Give me time to dress. I am not yet ready.' When my brother-in-law said 'Give me time to dress,' I said: 'Give me the baby, please.' And they pushed me back. And I ran back to the bathroom, and I heard my sister shout: 'Murder, murder, the police are murdering us all.' And a neighbor woman who lives next door said: 'Who is shot?' And I said: 'My brother-in-law, MacCurtain.' I rushed upstairs. I thought I would die with all of them. And as I went upstairs I heard heavy moaning in the corner, and I looked, and my brother-in-law lay just outside his bedroom door with blood coming from the region of his heart."

Mrs. MacCurtain called for help from the windows and immediately the house was fired on from the street. The disguised raiders then disappeared. Shortly afterwards, armed British soldiers, uniformed and undisguised, made a supplementary raid on the house, but the Lord Mayor was already dead and laid out for burial.

Thomas MacCurtain, Lord Mayor of the City of Cork, was a successful young business man. He had five children, the oldest ten years, and he supported three orphan nieces and an aged father. Several witnesses have testified to the high personal regard for him among people of all classes in Cork. In his funeral procession marched the local Protestant Episcopal Bishop, the Jewish rabbi, and clergymen representing the other local religious organisations, as well as thousands representing every phase of the Republican movement in Cork. A few days before his death, the Lord Mayor had protested in the City Council against the terrorisation of women and children by the British military and police, and declared that the Irish Volunteers would preserve order.

In the months preceding his death his home and business premises had been raided by the military or police several times. On one of these occasions the raiders made a thorough search of Mrs. MacCurtain's room, three days before one of her children was born and a few days after the burial of another. It was alleged before us that rumors

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were prevalent in Cork that the Lord Mayor was to be killed by the police. On March 16, four days before the murder occurred, Denis Morgan, chairman of the Urban Council of Thurles, then in Wormwood Scrubbs Prison, London, heard that MacCurtain "had been sentenced to death by the Royal Irish Constabulary."

After the death of Lord Mayor MacCurtain the British Administration in Ireland announced that he had been killed by "Sinn Fein Extremists." We can discover no basis for this statement. Testimony was presented to us that at the inquest the British authorities responsible for this charge were directly challenged to produce any evidence of the participation of "extremists" in the crime. No such evidence was produced nor was the charge officially repeated thereafter. Nevertheless, it persisted in the press while public indignation was at its highest pitch. Our record shows that at the inquest a great mass of evidence was introduced attaching the responsibility for the crime to the "police." The Coroner's jury held certain British officials, including Inspector Swanzy, responsible for Lord Mayor MacCurtain's death.

Miss Susanna Walsh testified that the home of Lord Mayor MacCurtain's widow had been raided by Imperial British Forces twenty times since the murder. Your Commission had occasion to call the attention of the British Ambassador at Washington to one of these raids, in which Mrs. MacCurtain was reported to have been shot at, and which occurred a few days after we had cabled to her an invitation to testify before us.

Father Griffin.—While we were sitting, a priest named Father Griffin was mentioned in testimony as the possessor of a great deal of evidence regarding atrocities committed by British forces. A few days later he disappeared; and his body was subsequently found in a bog. Death had apparently resulted from bullet wounds. During interpellations in the British Parliament, brought to our notice concerning this murder, the British press reported that Sir Hamar Greenwood, hesitating for a reply, was prompted by a whisper, "Say the Sinn Feiners did it," loud enough to be heard in the press gallery. According to the newspaper accounts this prompting whisper came either from Mr. Winston Churchill, or, according to the correspondent of the *New Statesman*, London, from Premier Lloyd George.

"Extremists."—The phrase "Sinn Fein Extremists" casts doubt on the loyalty of the deceased to the Irish Republic, and in the Republican view contains an aspersion on his memory. It tends to make Irish Republicans suspicious one of another. It was invoked in the murder of a Republican Lord Mayor and of a Republican priest. It was also invoked in the burning of Cork. The attention of the Commission was called by several witnesses to the persistent efforts of officials of his Britannic Majesty's Government to create the impression, without the offer of evidence, that citizens of Cork had burned their own city.

Destruction of Cork.—Lord Mayor O'Callaghan testified, in effect: On the night of December 11, 1920, by the military curfew law Cork citizens were forbidden to be out of doors, without military permission, between the hours of 10 p.m. and 3 a.m. About 9 p.m. the streets were cleared by shots from the British military. The fires began at several points about 10 p.m. in the main thoroughfare of the city. At 3 a.m. another fire was started in the City Hall, separated by the River Lee from the 10 p.m. conflagrations. Previous attempts had been made to fire the city. During the night in question military trucks filled with soldiers patrolled the deserted burning streets. The fire brigade deposed that they were shot at while attempting to extinguish the flames. Exclusive of the area of the City Hall fire, about one square mile of the city was burned out. The loss was estimated at 20,000,000 dollars. Besides the business premises, and the seat of the Republican administration with its records, all the premises of the Republican political organisation were destroyed.

It may be noted that in his testimony before us Lord Mayor O'Callaghan definitely charged the burning of that city to the Imperial British forces, but did not offer direct proof to establish this charge. He placed in evidence an attested copy of the following telegram sent by him together with Messrs. Walsh and De Roiste, members of the *Dail Eireann*, to Sir Hamar Greenwood, Lord R. Cecil,

Messrs. Asquith and Henderson, and Commander Kenworthy:

"On behalf of the whole citizens, we absolutely and most emphatically repudiate the vile suggestion that Cork city was burned by any action of the citizens. In the name of truth, justice, and civilisation, we demand an impartial civilian inquiry into the circumstances of the city's destruction."

"We are quite willing to submit evidence before any international tribunal, or even a tribunal of Englishmen like Bentinck, Henderson, Kenworthy, and Cecil."

Lord Mayor O'Callaghan further testified:

"That demand for an impartial inquiry was supported by the Cork Chamber of Commerce, which, as I told you a short time ago, had already wired to Sir Hamar Greenwood, Imperial Chief Secretary for Ireland, and had asked for protection for their property. Up to then the demand for protection had only resulted in increasing the incendiarism, and they sent the following wire:

"The Cork Incorporated Chamber of Commerce and Shipping express their astonishment at the statements made by you in the House of Commons with reference to the destruction of Cork. We demand that, as Chief Secretary, you make personal investigation on the spot of the true facts, when incontrovertible evidence will be placed before you, and that a judicial commission of inquiry be set up without delay. We claim that all damage be made good out of Government funds.

"The Chamber begs to draw your attention to the fact that on November 29 they wired you with reference to incendiary fires occurring in Cork, and requested immediate protection for citizens' property, to which telegram no reply was made by you.

"(Signed) DANCKERT, Honorary Secretary."

"That was also adopted by the Cork Harbor Board, on the motion of Mr. Benjamin Haughton, one of the Unionist members of the Board; and by the Cork Employers' Federation."

The Imperial British Government ordered an inquiry to be held, presided over by Major-General Strickland, in Cork, who was the officer commanding in Cork. Major-General Strickland duly reported to the Imperial British Government. His report was suppressed by that Government.

Your Commission had submitted to it copies of the reports of the British Labor Commission and of the Irish Labor Commission, both of which bodies, having made a direct and searching investigation, concluded that the forces of the Crown were guilty of the destruction of Cork. The conclusions of these two Commissions as to the guilt of the Crown forces and the responsibility of the British Government appear to us to be given greater weight by the refusal of the British Government to permit a civil inquiry, by the secrecy with which the military inquiry of General Strickland was conducted, by the suppression of the report of General Strickland, and by the admission in the House of Commons of Sir Hamar Greenwood, Chief Secretary for Ireland, that certain "Black-and-Tans" had been mildly disciplined for the part they were shown by the Strickland report to have had in the burning of Cork.

"Sinn Fein Extremist" would seem to be a term used exclusively by the British. The term is sometimes employed by them to connote murderers and incendiaries, engaged in the destruction of the lives and property of Irish Republicans. In the case of the murder of Lord Mayor MacCurtain, a British-summoned coroner's jury charged certain agents of the Imperial British Government with the crime; and in the case of the burning of Cork, General Strickland's military tribunal apparently found certain "Black-and-Tans" were culpable; though in both cases members of the Imperial British Government had averred that the guilty parties were "Sinn Fein Extremists." We would deprecate the use of the term "Sinn Fein Extremist" by responsible Ministers of the Imperial British Government.

Selected Irish Republicans would appear to have been murdered, singly and in numbers, surreptitiously and publicly. In domiciliary murders, without notoriety, silence followed. When the position or profession of the victim made silence impracticable, the British-made "Sinn Fein Extremist" was invoked. When the victim was in British

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custody, the *Ley de Fuga* acted. And wholesale slaying and destruction were justified by the British "reprisals."

Indiscriminate Shooting.—Besides the slaying of selected Republican citizens, and the destruction of Republican cities, towns, and villages, indiscriminate violence also occurred. Miss Ellen Wilkinson, of Manchester, England, was an eye-witness of a shooting expedition to which she testified as follows:—

"Curfew was at ten o'clock. We went to our room. According to law no one is supposed to have a light or look out of the window. But we turned our lights out and wrapped ourselves up and went to the window. First of all there came the soldiers in extended formation, each wearing tin helmets—the shrapnel helmets—and carrying guns with fixed bayonets. And then came three armoured cars packed with soldiers. . . . They went on by and when they came back they fired into the houses at a certain level. We saw the bullet marks next morning. That, of course, is a terrible thing. Many people have been killed on account of this indiscriminate firing from motor-lorries. . . . It lasted from ten till three."

Mrs. Agnes B. King, of Ironton, Ohio, testified to the use of searchlights by the Imperial British Forces, in a similar shooting expedition witnessed by her.

It would appear that the Imperial British Forces, in organised bodies, on certain occasions, testified to before us, have engaged in indiscriminate shooting of the non-combatant Irish people in their homes at night.

Where the Responsibility Lies

It was testified before us that coroner's juries, summoned by the Imperial Administration in Ireland, found that Thomas Dwyer, of Ragg, James McCarthy, Patrick Lynch, and Lord Mayor MacCurtain were murdered by the members of the Royal Irish Constabulary; John A. Lynch and the Buckley youth are alleged to have been assassinated by the military. It was deposed that in the case of Nunan the attempt to murder was made at the order of an Imperial British soldier, and that in the case of the Buckley youth an officer of His Majesty's regiment of Cameron Highlanders was in command of the party. Most of the other murders including the Croke Park massacre were attributed to "police" or "Black-and-Tans."

Tribunals.—Your Commission has been impressed by the fact that ordinary civil processes early ceased to be involved by British authority in the investigation of surreptitious and public assassination of Irish citizens by agents of, or members of, the Imperial British forces, officers and men, disguised or wearing His Majesty's uniform; and that such investigation was relegated to specially formed military tribunals, sitting usually in secret.* The British military seem to have been at the same time prosecutor, judge, jury—and accused.

The testimony shows that the Imperial British authorities in cases such as the burning and slaying in Balbriggan,† Thurles, Galway, Mallow, and other Irish towns, have abstained from punishing the forces engaged on the alleged ground that the actual criminals could not be identified. It seems improbable to us that the considerable

* Lord R. Cecil (House of Commons, November 1, 1920): When my right hon. friend speaks of inquiries, are these inquiries made in private or public?

Sir H. Greenwood: Some inquiries are made in private and some in public. My own experience in Ireland is that the most effective inquiry is made in private.

Mr. Devlin: From whom does the right hon. gentleman make these inquiries?

Sir H. Greenwood: From those officers and persons who are responsible to me for their conduct. (*Loc. cit.*, vol. 134, cols. 27-28.)

Mr. Kiley (House of Commons, November 11, 1920) asked the Chief Secretary for Ireland whether at every inquiry held into alleged reprisals in Ireland there has been present some person with legal training or qualifications; and if not, in the case of how many inquiries such a person has been present?

Sir H. Greenwood: As I have already stated, the inquiries into such allegations are conducted by responsible police or military officers upon whose findings I can rely. (*Loc. cit.*, vol. 134, cols. 1344-45.)

forces employed for such expeditions of murder and destruction could absent themselves from their barracks, could use military motor trucks to transport themselves to the doomed towns, and expend British ammunition in shooting Irish citizens and gasoline in burning their property, and yet could leave behind no discoverable signs of their identity.

Officers in Reprisals.—The testimony before us mentions the participation of District Inspector Cruise in the Galway reprisal; of an unnamed officer in the Mallow reprisal; of District Inspector Lowndes and three subordinate officers in the reprisal at Ballylorby. The Mallow reprisal is shown to have resulted from a concerted military manoeuvre participated in by troops from Fermoy and Buttevant. The Commander-in-Chief of the Imperial British forces in Ireland, General Macready, forewarned, did not prevent this military sacking of Mallow. The Imperial British General commanding in Galway commended the assassins and incendiaries in Galway City; incited them to repeat their depredations; and immediately thereafter two more murders occurred there.

The Restoration of Order in Ireland Act of 1920 would seem to give to the Imperial military authorities in Ireland the administration of criminal law in set areas there. But this law does not dispense with trial; and it gives the military no sanction either for assassination, or for the invention of new crimes; and subsequently the penalty attached to such crimes is also illegal. There seems no sanction in the published civil or military codes of British justice for these assassinations. If the Irish are rebels to British authority it would seem to us that their assassination at least in custody must be contrary to British law.

Such assassination would seem likewise to be contrary to the assumption that the Irish are prisoners of war, for it is forbidden by the Hague Convention.

And the ethical as well as the legal aspects of the killing of the handcuffed Buckley and of the indiscriminate shooting up of sleeping towns and football crowds would seem to be defensible by no standard of human conduct.

†After describing the murder of two men, the destruction of more than twenty houses and a factory at Balbriggan, Sir H. Greenwood (House of Commons, October 20, 1920) said: "I myself have had the fullest inquiry made into the case. I will tell the House what I found. I found that from 100 to 150 men went to Balbriggan determined to revenge the death of a popular comrade shot at and murdered in cold blood. I find it is impossible out of that 150 to find the men who did the deed, who did the burning. I have had the most searching inquiry made." (*Loc. cit.*, vol. 133, col. 947.)

(To be continued.)

To Dora Sigerson

[The following poem is from the pen of George Sigerson, M.D., F.R.U.I., who, among other notable things in literature, is the author of that classic rendition of early Irish poetry, *The Bards of the Gael and the Gall*. Though beyond his ninetieth year he is still writing. His gifted daughter, Dora (Mrs. Clement Shorter, to whom the sonnet is addressed), was an intimate friend of the late Imogen Guiney, whose praises Dr. Sigerson here sings, and their charming correspondence will soon be a valuable addition to the literature of letters.]

Dear dweller in a world unknown,
Whose shining spirits walk our seas,
In clouds of floating harmonies,
From Hesperidian cities flown!
We hear their voices shoreward blown,
With kiss of freedom's living breeze—
Paeans of new-born destinies,
And death songs of a race o'erthrown.
One voice comes clear of all the choir,
Sweet as the ripe Falernian wine,
That thrills as thrilled the classic lyre:
In thee still glows that Light Divine
That touched the Hellas-heart with fire,
And kept night-watch in Palestine.



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The Prospects of an Irish Peace

A suspension of hostilities between the Crown and the Republican forces has been the first happy result of the Mansion House Conference last week to which General Macready was called in (writes an Irish correspondent to the *Nation* and the *Athenaeum*, for July 16). The terms of the truce are wide and honorable, and this will assist the conversations now entered upon. Mr. de Valera then left for London to discuss "the basis of a conference," accompanied by Messrs. Arthur Griffith, Austin Stack, and Robert Barton. Before his departure he stated the spirit in which these negotiations are taken up. It accurately reflects the mind and desires of the country, and its deprecation of undue optimism, and its appeal for fortitude and equanimity, will not fall on deaf ears.

"In the negotiations," he writes, "now initiated your representatives will do their utmost to secure a just and peaceful termination of this struggle, but history, particularly our own history, and the character of the issue to be decided are a warning against undue confidence."

The character of the issue to be decided is as much a warning against precipitate forecasts as against "undue confidence." Because Mr. de Valera and an authoritative delegation are discussing the basis of a conference the deduction has been drawn that Sinn Fein must have modified its claim for Irish independence. Speculation has ranged between (1) the pure Republican idea; (2) a neutralised, guaranteed State, with powers limited by some equivalent of a Monroe doctrine, and again (3) between such a State and the existing Dominion status. Into such speculations I do not propose to enter. It is safer to go back to some observations of Mr. de Valera published last spring in the *Manchester Guardian*. He there suggested the proper approach to peace to lie in (a) the acknowledgement of Ireland's right to independence as a preliminary, for England's sake as well as for Ireland's: for this is necessary if any subsequent agreement is not to be vitiated by duress; (b) in then negotiating such a partnership or alliance as the common interests of both islands may suggest—common interests which the Irish people have freely admitted. As to Dominion Home Rule he finds it, like Lord Derby, to be a phrase of indefinite meaning. But he has noted Mr. Bonar Law's definition of essence to the House of Commons in March, 1920, as including the control of a Dominion's whole destinies, the right to secede, to control its armed forces, to determine the amount of its imperial contribution, and to decide questions of neutrality. In choosing such a status, in revising or accepting its proposal, General Smuts might well argue that South Africa did not abandon, but rather exercised, a sovereign right.

This is the central issue to be decided. It may be left at that, recalling Mr. de Valera's words that "to end the centuries of conflict between the people of these two islands and to establish relations of neighborly harmony is the genuine desire of the Irish people."

There is a general desire in Ireland for honorable peace and Irish union. This is a natural birth. The military issue has not been decided. The Republican forces are in a state of high efficiency; but, on the other hand, no one pretends that the Crown is at the end of its military resources. Only it must be remembered that the civil administration of the country has passed out of English control, and it is not certain that it can be restored, even if England were in a position to push through an intensified war. Three Acts of Parliament of the first importance have been torn up in Ireland—the Home Rule Act of 1914, the Military Service Act, and the Government of Ireland Act, 1920. In another field the British Government can only collect or hold a fraction of its taxes, great Government departments, like the Local Government Board, have been put clean out of action, and the Lord Chief Justice is obliged in the present month to go the Munster Circuit in a torpedo boat destroyer. All this follows and, if there is no peace, will continue because England must make war, not merely upon an army but upon a people. It is growing more difficult to make war upon a people. An accommodation with Sinn Fein will pay England.

Meanwhile, the desire for Irish unity introduces the

Ulster difficulty. Where that difficulty is not of English creation and control it is susceptible of friendly arrangement in Ireland. But in its political character, as in its ugliest phases, it still remains an English creation. We are accustomed to ridicule and revile such obsolete bigotries, but, in fact, the ignorant Belfast mob is not wholly or even mainly to blame. These feuds were maintained, not in our interest, but in that of the British Government. The function of Dublin Castle has been to keep the fight going: Protestant and Catholic enclaves must be built up at all costs. Now Sinn Fein will have none of these enclaves, and rejects the diplomacy of the Thirty Years' War. Its Ulster policy is fairly plain. Ulster asks for autonomy. Sinn Fein is anxious to concede it in just measure, but not so as to break up the essential unity of Ireland. It is not opposed to a Parliament in Belfast: only it prefers to level up the other provinces to the level of Ulster autonomy rather than depreciate Ulster. This, we gather, is implicit in Mr. de Valera's approval in the interview already referred to, of the general idea of a federal Ireland, and Professor O'Rahilly's scheme of devolution. Ulster can certainly control its own affairs, and also have a fair voice in the business of Ireland. But vetoes and artificial ascendancies belong to a bygone age.

There are three classes in the Belfast majority: the declining landowning aristocracy, Big Business, and the Orange mob. In recent years the second class supplied the programme, and the leaders did the rest. It added Southern *condottieri* like Lord Carson, whose action it controlled in the fashion of Venetian oligarchs. Lord Londonderry, representing the first-class, is in favor of an accommodation for Ireland. Sir James Craig may well be similarly disposed. But having been vehemently reprovved for meeting Mr. de Valera without consulting his masters, he will not lightly offend again. The third class is powerless by itself. It is not a true democracy, and can throw up leaders no higher than the Custom House steps. Big Business, chastened by trade depression and the boycott, and wholly dependent on the Empire, holds the key. It probably entertains a higher opinion of the practical business capacity of the South than it once had. But it still, no doubt, has real apprehensions, which must be stated clearly and, once stated, must be fairly met. Its interests demand free trade; an agreement on this point is quite feasible. If it has a soul which has cultural misgivings, these too should and can be reassured. But it is plain from imperial considerations that Ulster's purely negative attitude can no longer be maintained, and that Belfast cannot block a decision on the wide imperial and international issues which have produced Mr. Lloyd George's invitation to Sinn Fein.

Christ has not complained about the lips being far from Him, but of the heart being far from Him. If prayer is begun with the earnest desire to please God, the mere wandering of the thought from the words or acts will not make them insincere. To have insincerity the wish itself must wander; the desire of pleasing God must be given up. If the thought flies off in any direction the words will still ring true; the acts will not be mere acting as long as the heart turns to God.

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*.

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Current Topics

Secret Societies

The young King of Italy took, soon after his accession to the throne, a bold step when he purged the Italian army of Freemasons. Secret societies killed his father, and he knew that they were undermining his army. Therefore, taking his courage in his hands, he faced the unholy combinations and backed by decent public opinion swept them out. It is too much to expect that the British Empire will ever rise to such a height of decency as Italy then did. Army, navy, police, legislature are rotten with Masonry among us. When justice miscarries people shake their heads and murmur about the Masonic "pull." When a criminal gets off and is allowed to remain a danger to the community, one at once thinks of the Masonic influence. The British Government, in one of its fool-Home Rule Bills, had the audacity to make an exception whereby while other secret societies were to be dealt with on lines of justice, Masons were to be protected by the Government. Masonry played an ignoble part in the war in France; it has eaten into this Dominion like a canker; together with the infamous Orange Society once rightly condemned by the Government of other and saner days it has undermined the foundations of the Empire and left it a tottering, ruined thing only kept together by lies and trickery at present. Even America is cursed with it. In Harding's Cabinet the Masons claim: (1) the Attorney-General, Harry Daugherty; (2) Henry Wallace, Secretary of Agriculture; (3) Edward Denby, Secretary of the Navy; (4) James Davis, Secretary of Labor; (5) William H. Hayes, Postmaster-General. When the international secret societies control affairs one can understand why wars are kept on and men slaughtered as long as certain people are making money by them.

The Belfast Relief Fund

Our press will not publish the truth about the Orange pogrom which has massacred the Catholics of Carsonia. We, however, know the truth from the Catholic Bishop of Belfast and we have had now the merit and the pleasure of helping to alleviate the misery of the starving Catholic people driven from their blazing homes by the savages of whose conduct our day-lie men tacitly approve. We now close the Fund, as far as the *Tablet* is concerned, and any moneys collected henceforward must not be sent to us. For nearly six months we have kept the columns of the *Tablet* open for donations, and if during the first four or five the response was disheartening, it is consoling to know that at last the charitable Catholics, aroused to a sense of their duty, made the Fund a success. Not in very many cases were parish collections taken up, but as a rule even where they were neglected individuals subscribed generously. In some districts little or nothing was done; others did magnificently, as they always do. On the whole, it was the people who helped the Self-Determination Fund who now came forward again to relieve the persecuted Catholics who are suffering because they loved Ireland. We take it that the Funds have been a real test whereby the sincere friends of Ireland were discovered; for among human tests there is not one so reliable as the cash test. Talk is cheap, but when a man puts his hand in his pocket and backs his talk with a cheque one knows that his heart goes with his words. We have had a fair number ready to do this, and that they did it for Ireland, and for the martyred people of Carsonia is a thought that will repay them better than any words of thanks we could utter now. Next week we hope to be able to announce the total amount sent from New Zealand, and it will make the coming Christmas happier in many a family that now knows want and cold for the love of Erin. Let us emphasise the fact that as far as we are concerned THE FUND IS NOW CLOSED.

The "Otago Daily Times"

The following extract is from Saturday's issue of the *Otago Daily Times*, edited by Mr. James Hutchison, with Sir George Fenwick managing director:

"At a meeting of Dail Eireann Mr. de Valera was re-elected President of the Irish Republic.

"Mr. de Valera, in thanking members, said he felt like a boy amongst boys."

So far, this is perhaps the most sincere utterance attributed to Senor de Valera. He feels "like a boy amongst boys." Along with the other boys he is playing a game. They have an imaginary Irish Republic headed by a half-breed President (our local Sinn Feiners, who deny and affirm at will, have not found the courage to deny that de Valera's father was a Spaniard);—they have a mock Parliament called by a name unintelligible to people of later date than Brian Boru; they assign the "portfolio of Labor to Countess Markievicz," a name and title that even Brian Boru would have stumbled at; and they authorise Mr. Michael Collins to raise in America—on securities intangible, invisible, undiscoverable, and unimaginable—a loan of twenty millions sterling. It is all child's-play, and Senor de Valera gracefully acknowledges the fact. When these things are being done he "feels like a boy amongst boys." Naturally the proceedings thus reported would take a festive ending, in the Irish way—something between a wake and a wedding.

Och, shillaloo! a-hee, a-hoo!

Up rebels!—Is it pale we are?

Divil a bit! Up Dail Eireann!

At laste 'tis out of jail we are!

Boys, kape the door!—he's tuk the flure—

The Prisident, wi' jumps and kicks!

An' see him jig—bold Day Valayry,

Wi' Countess Markyviks!

Troth, 'tis a sight for mim'ry bright

Whin next we be meanderin'

To Downin' Street to fule Lloyd George

In bluffin' an' blandandherin'.

Whoop! hillaloo! avick, avoo!

Mother of Moses! shtamp!—hurroo!

Up Sinn Fein bhoys! Up Brian Boru!

Faix an' be jabers! Hullabaloo!

Left jiggig.

The Catholic or Irishman who is ready to support a paper that publishes disgraceful attacks in the foregoing strain deserves what he gets. In a paragraph preceding this vile extract there is a scurrilous attack on the Catholic clergy.

The Gerrymandering

Here is what an English paper, the *New Statesman*, has to say concerning the gerrymandering of "Ulster" which our day-lie men concealed:

"Ulstermen and their friends did not hesitate to create large constituencies when this improved the chances of Unionist candidates. The City of Derry had a Nationalist majority and, therefore, ceased to exist as a unit and was merged into the county of Derry, so that Sinn Fein might have less excuse to regard it as a piece of Hibernia Irredenta. Queen's University, Belfast, a stronghold of Unionism, with 2500 voters was allowed to elect four members. Derry City, with 17,385 voters, was not allowed to elect directly even one. The result of this skilful gerrymandering is that 341,239 Unionists have elected 40 members, while 164,278 Nationalist votes have elected only 12."

That is a sample of the sincerity and honesty of Lloyd George. That one detail reveals abundantly the character of the man whom our New Zealand day-lie men fall down and adore. The editors who suppress all efforts to bring the facts concerning Ulster before the public, while they publish the anonymous attacks

of writers, one of whom is an exposed forger, and others, for all we know, of the stamp of the Timaru murderers. On the whole it is creditable to us that we have neither the sympathy nor the support of the men who told the lies about corpse-factories and mutilated children, just as they did their ignoble bit years ago when the Boers were fighting for their country in that shameful war in which England (with the support of the day-lie men) struck her foul blow at the womb of a nation. They are with the murderers of Canon Magnier and Mrs. Quinn now as they were with the men who shut the Boer women up to die in the infernal concentration camps.

England and America

The editor of the Dublin *Leader* says that a well-informed visitor from England assured him that two years more of Lloyd George government would see England in ruins. The one country that could save England is Ireland. For England's real enemy in the economic world is America, and as long as Ireland is oppressed there can be no friendship between the United States and the falling Empire. *Current Opinion* (August, 1921) tells us how the Irish cause in America foils England's envoys at every step. It says:

"If the Sinn Feiners here and in Ireland could have read or heard a few of the verbal or written reports of Sir Auckland Geddes, they might have been agreeably surprised, we read, by his tributes to the brilliance of some of their American activities. Wherever the British Ambassador turned in America, as the Tory London *Post* admits, he was crossed and baffled by American reactions to the Irish crisis. He could do nothing of importance at the Department of State. He found the President 'correct' in the diplomatic sense, eager for Anglo-American harmony all over the world yet keenly alive to the influence Sinn Fein can bring to bear. . . . As for the Senate it is so Irish that Sir Auckland Geddes is reported to have been amazed that even Henry Cabot Lodge will grow indignant over the wrongs of Erin. . . . American statesmen, driven into a corner, will say that they must reckon with the Irish vote."

And well they may! The Irish broke Wilson and made Harding, and Harding knows that if he prove false he too will be scrapped by the same influence. That is precisely what hurts in England to-day. And it will hurt more. As long as the oppression of the one white nation ground down now by despotism continues so long will Ireland's influence work for the ruin of her tyrant. Everybody knows that now except our New Zealand day-lie men and their anonymous forgers. England's army of unemployed is growing fast, but it is not growing more loyal. England has now been beaten in production not only by America but even by Germany. England is saddled with a debt to America, the interest of which she finds it hard to pay. England has to find millions to pay the "Black-and-Tans" who murder Irish women and children. She has fallen in a short time to the standing of a third-rate Power, and she will fall lower yet. America alone can save her from ruin, and America will only hasten that ruin as long as England stands where she used to tell us Germany stood—as the embodiment of militarism and selfish despotism. Yes, that is where the shoe pinches. And we are very much mistaken if that fact had not much to do with Lloyd George's recognition of the Irish patriots whom he used to call a "murder gang." England would dearly love to have her statements that America lost sympathy with de Valera verified. Probably Lloyd George counted on it. But he was mistaken. De Valera came out of the negotiations as he entered them, an honorable, consistent man, true to his trust and worthy of his people. And instead of losing sympathy here or in America, he has won even greater admiration than before. Indeed, we venture to say that America will be more determined than ever in future unless Ireland's rights are acknowledged. America knows Lloyd George of old, and another sample of his double-dealing can but serve to forward the cause of Ireland. As an indication of

how low England has sunk in the opinion of the world take the following words of Sir Philip Gibbs, in the *Review of Reviews*, for July-August:

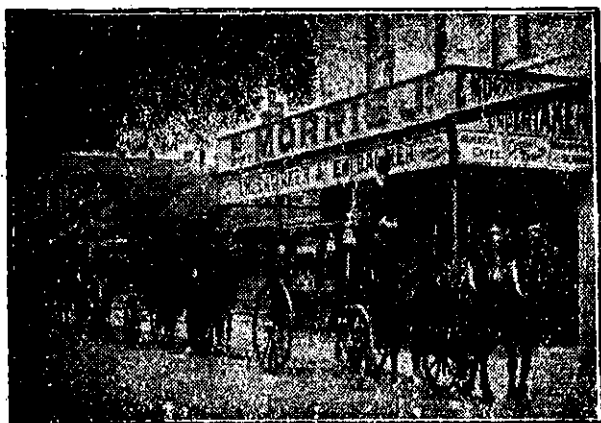
"It [the English policy in Ireland] represents the bankruptcy of statesmanship and an apparent collapse of moral values on which we used to take our stand. Only in the history of Czarist Russia is there any parallel to the Lloyd George-Hamar Greenwood regime in Ireland. . . . The letter to de Valera and Sir James Craig is the most abject admission of disastrous failure made by a Government."

America and Ireland

One wonders that our daily editors do not grow weary of telling lies about Ireland sometime. The habit has become so confirmed now that we may confidently assume that the contrary of what they tell us is the truth. Recently they informed us that the supporters of Ireland in the United States, and also in the Dominions, were displeased because de Valera did not accept Lloyd George's terms. We know from what our local branches of the Self-Determination League have done that New Zealand is firm behind the Irish President, and our Australian exchanges assure us that Ireland has gained rather than lost sympathy in the Commonwealth through de Valera's bold and consistent stand for right against might. Once more what the day-lie men give us as truth proves a lie; but after seven years servitude to their capitalist bosses it would be too much to expect anything but subservience from them now, and their readers would get a shock if it happened even by chance that they told the real facts concerning Ireland. As for America, exchanges to hand inform us that so far from being disappointed the millions of Ireland's friends there are more proud than ever of Sinn Fein. They have sent cables assuring de Valera, as we did, that they will back him to the end and that they recognise no right by which England's selfish interests should be the dominant factor in Irish affairs. When Mary MacSweeney said the other day that it was not for a shadow of freedom that her brother died in an English goal she was cheered to the echo. And if our day-lie men really have the least desire to know the truth they will find America's view expressed in the following editorial of the chief organ of the Irish race in that country. Of Lloyd George's proposals the *Irish World* says:

"They are far from complying with the demands of the Irish Nation—demands for the securing of which the flower of Irish manhood laid down their lives. Accepting them would mean placing a mutilated Ireland under the English flag; it would mean hauling down the flag of the Republic and running up in its place the Union Jack; it would mean the blasting of the high hopes animating our Irish brothers during the last two years in their armed resistance to English tyranny; it would mean a surrender big with ignominious consequences to Mother Ireland; it would mean the continuous paralysis of Irish trade inevitably associated with the domination of a nation of shopkeepers. . . . We cannot bring ourselves to believe that Dail Eireann will set its stamp of approval on the proposal to haul down the flag of the Republic in the hour of victory. Rather do we hope that the official representatives of the Irish people will be imbued with the sentiment to which de Valera gave expression when, in addressing a gathering of his countrymen assembled to greet him in Dublin after his return from London, he declared: *If the Irish people act in the future as they have acted during the last two years they would not need to talk of freedom. They would have it.* The Irish people, as well as the Irish race, look to Dail Eireann to veto any settlement which has not in it the elements of permanency. The one offered by Lloyd George and his Tory Cabinet is not such a settlement."

That expresses the views of the friends of Ireland all over the world. And, as usual, it is exactly contrary to what the day-lies told us was the feeling of the friends of Ireland. Nor does that expression stand alone. It is backed by many resolutions passed in



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America to go on supplying the sinews of war to Sinn Fein until the fight is ended and until Ireland secures from England precisely what Lloyd George's Government pledged her during the war—the freedom of a small nation oppressed by a strong power and exploited for selfish interests.

Answers to Correspondents

A. W. SEDCOTE.—No doubt everything you say is right but your letter is most difficult to read, and the writing extremely faint in patches. Consequently it was unfortunate that it came at a time when we are by no means looking for opportunities to strain our eyes.

TO SEVERAL SPRING POETS.—Nothing doing at present, or as Theophrastes hath it: *Non in hisce pantaloonibus.*

SUBSCRIBER.—An anonymous writer may be either the forger, some idiotic fidget, or even a Timaru murderer. Or worse still he may be a day-lie editor. So why should a decent man notice the rabble that sign themselves "Anzac," "Farmer," "Catholic," etc.

E.M.F.—As far as we know you are right. Certain young medical students whose brains are in inverse ratio to their conceit imagine that when they first hear the theories of a Materialist they have become so up-to-date that they can dispense with religion. Hence some of them do not even go to Mass. They do not always tell their parents the truth. Imagine Pasteur and the illustrious biologist, Sir Bertram Windle, finding in their deep knowledge of medical and biological science confirmation of their faith, while Bill Stubbs and Ozzie Hotsocks, who can hardly write English, much less translate Latin, have "discovered" their superiority to religion! It would be a farce were it not a tragedy.

H.C.—The Catholic doctrine is that every valid marriage between baptised persons is a sacrament. Marriage between Catholics being a sacred thing, the Church asserts her right to legislate thereon and to determine under what circumstances the contract may be lawful and valid. Of course a sacrament may be valid and yet be received unlawfully. The fulminations of Francis Bell, Lord Limaraddy, and the horsewhipped cad worry us no more than a fly on her horn worries a Taranaki cow. The Church has during the past two thousand years survived the attacks of more important foes than these midgets. By the way, the classical allusion to small nuisances describes them as "gnats and flies." Some of the parsonical pests might be called "midgets and—fidgets."

READER.—Yes, we saw the ill-mannered reference made by the cultured British gentleman who writes the editorials for *Granny Times* to a letter sent him by Mr. J. Robinson. But why wonder? Is not the forger another of the British gentlemen on that organ of sweetness and light, and is not the scourged parson sure of a two-column welcome whenever he comes to Dunedin to calumniate Catholics? We are not aware that any person in Dunedin considers the opinion of these British gentlemen worth two straws no matter what the subject be. When you consider how often Mr. Robinson has exposed the poor man's ignorance it is not astonishing to find genuine British reprisals in the editorial columns. What a wonderful authority on geography *Granny* is! Spike Island is in Dublin now and Millstreet is a Dublin thoroughfare! One of these days we may read in it that Shakspeare has been nominated for the position of starter by the Canterbury Jockey Club.

Give us not years but souls.—St. Francis of Assisi.

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BOOK NOTICES

The Government of Ireland, by Mrs. J. R. Green, with foreword by George Russell (A.E.). Price 6d. Labor Publishing Co., London.

The names of Mrs. Green and George Russell are a sufficient guarantee for any book falling into a reader's hands. And in this timely pamphlet those who are au courant with Irish affairs will find as much delight as the profanum vulgus that lies have so long deceived will find truth.

Thoughts for British Co-Operators, by George Russell (A.E.) Irish Homestead Ltd., Dublin.

This publication by the man best qualified to deal with the subject contains details of the sixty or more creameries deliberately destroyed by the Brithuns who tried to starve the women and children of Ireland exactly as they struck at the womb of South Africa some twenty years ago.

A Shorter Bible History, by Rev. Charles Hart, B.A. Burns and Oates, London. Price 3s 6d net.

In this well-bound manual of 350 pages teachers will find an excellent text book for higher classes in our Catholic schools. It deals with the Old and New Testaments, and each chapter presents a complete picture in itself. The introduction gives a brief and clear account of the text of the Bible. There are several useful maps included in the volume. It is a book that can be recommended to all Catholics, particularly to teachers.

A Parochial Course of Doctrinal Instructions for Sundays and Holydays, prepared and arranged by Rev. Charles Callan, O.P., and Rev. J. A. McHugh, O.P., Professors of the Theological Faculty of Maryknoll, with an introduction by Archbishop Hayes. Vol. II., Price 21s. Linehan, Melbourne.

We had the satisfaction of introducing to readers of the *Tablet* some time ago the first volume of this important work. The present volume completes the course of dogmatic instruction, and is to be followed by two more volumes of moral discourses. The same plan is adhered to by the authors. On every topic we have the doctrine of the Council of Trent Catechism, a clear division of the subject, and set sermons by leading pulpit orators. It is needless to say that the embodiment of the Trent teaching in the work gives it a special value and distinction. The sound catechist knows that there is no better basis for a homily than the text of the Catechism of the Council of Trent, which in authority and dignity stands far above the words of even the individual Fathers or Doctors of the Church. The clear order and the well arranged divisions of the matter will be useful to missionary priests, while the splendid collection of good sermons is instructive and inspiring. No more important work on the same subject has appeared for many years, and the priest who acquires it will have material for a lifetime at hand in the complete series. In a letter to the Archbishop of New York the Cardinal Secretary of State, on behalf of the Pope, expresses his admiration for the first volume and his unqualified approval of the manner in which the work has been done. In an age when dogmatic discourses are more opportune than ever the solid doctrine supplied in this course of instructions cannot be too highly praised, and a wide use of it is sure to be blessed with great results. We venture to predict that no priest will ever regret adding to his library this sound and scholarly set of volumes, for which we augur a cordial welcome among the hard-worked clergy.

Affection cannot survive indifference. It is a plant of too tender growth to be treated lightly, and a cold breath is its sure death.

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Our Roman Letter

(By "STANNOUS.")

Within the past few weeks an Irish delegation has been quietly but definitely opened here in Rome. The delegate is Mr. George Gavan-Duffy, the Dail Eireann member for South Dublin. He came to us six months ago, but, owing to the general house-shortage in Rome, he has been compelled to live in hotel apartments until quite recently. Now he has acquired a very beautiful house in one of the principal boulevards of the city, where he and his charming wife preside over a truly Irish salon. Irishmen visiting the Eternal City are certain of a welcome at their home. With their two little children, who by the way, recently received their First Holy Communion from the hands of the Holy Father himself, they are the centre of interest to Irishmen in Rome. Mr. Duffy came here from Paris, where he had been in charge of the Irish delegation to the French people. Perhaps it would be more correct to say that Mr. Duffy came here from Brussels, where he had lived for some three months after leaving the French capital. During his stay in Belgium he was personally responsible for bringing the question of Ireland's claims under the notice of His Eminence Cardinal Mercier. The result of that activity of the Irish envoy was seen in the joint Pastoral on Ireland issued by the Belgian Episcopate last Christmas. His work here has been characterised by a quiet efficiency that, in the opinion of those competent to judge, augurs well for the ultimate success of his mission in Rome. Irishmen resident here cannot help noticing that public interest in the Irish problem has increased by leaps and bounds since his arrival. Whether the explanation of that indubitable fact is to be found in Mr. Duffy's diplomatic activities or in causes outside the sphere of his work is known, of course, only to the initiated.

My attention has been directed to a Roman paragraph which has recently appeared in an Irish contemporary. The paragraph, which may be read in the *Irish Catholic* in its issue of June 25 last, was not included in the ordinary Rome Letter. Indeed I find that the Rome correspondent of that paper disclaims all responsibility for it. It purports to contain the following information:—

"A message from Rome states that on the 17th inst., the Pope received in private audience the Rev. Finbar Ryan, Provincial of the Irish Dominicans, who was accompanied by Rev. Louis Nolan, of the Dominican Church of St. Clement's in Rome. The Pope took the opportunity to learn at first-hand, particulars of the present state of affairs in Ireland."

It is to be noted that the paragraph does not tell us, unless perhaps by implication, from which of the rev. gentlemen the Holy Father sought the first-hand information on the state of affairs in Ireland. It would appear that first-hand information on the state of Ireland has been hitherto little known at the Vatican. More than one Irishman in the Eternal City would look very glum indeed if it were to be suggested that His Holiness had to depend for such information on Rev. Louis Nolan.

Few items of Irish news have caused such a thrill in Italy as the report of the Maynooth statement of the Irish Episcopate on the crisis in Ireland. One sentence in the historic pronouncement has been seized on by the logical Latin mind—the sentence wherein the Bishops formally state the position of the Irish people in this latest phase of the long struggle for national independence:—"Until repression ceases, and the right of Ireland to choose her own form of government is recognised, there is no prospect that peace will reign amongst us, or that the reconciliation which His Holiness so ardently desires will be accomplished."

This sentence, which is certainly not lacking in clearness, has been the subject of much discussion here. It is regarded on all sides as giving definite episcopal approval to the Sinn Fein position. The fact that it follows the recent paternal letter of His Holiness to His Eminence Cardinal Logue and that it is in some degree an official reply to that Papal letter renders it of special interest to the Catholics of Italy and indeed to all Catholics throughout the world. Sitting here in Rome and reading that Maynooth pronouncement, at least one Irishman cannot help recalling another such episcopal meeting and

another such episcopal appeal—the meeting and statement of the Irish Bishops at Kilkenny on May 10, 1642, in circumstances of national stress and strain almost the same as obtain in Ireland to-day.

We sometimes hear complaints among Irishmen that some of their fellow-countrymen enlist in the ranks of the enemy, even when the issue is clear between English and Irish. The very same thing was happening in the Irish war in the seventeenth century. Dr. Thomas Dease, Bishop of Meath, made every effort in the sixteen-forties to extinguish the spirit of patriotism in his people, and on one memorable occasion did grave harm to the Irish forces at Drogheda by preventing supplies from reaching them. The Catholic lords of the Pale, men like Dunsany, Gormanstown, and Netterville burned for an opportunity of proving their loyalty to England by waging war on the men who had arisen to challenge the Puritan despotism. One Catholic nobleman, a Talbot, by the way, wanted to dash off to Wicklow to harass the O'Byrnes and the O'Tooles, septs already plundered by the Lord Justice Parsons and goaded to madness by the cruelties of Coote. But those who were so very anxious to help the English soon learnt the bitter lesson that willy-nilly they were to be driven into the ranks of the Sinn Feiners of the day. Their crime was that they were Papists, and their feverish protestations of loyalty were held of little account. As the historian tells us:—

"No matter how reluctant they may have been, the nobility and gentry of the Pale had no other course open to them save that of joining those who, in the hypocritical slang of the times, were denounced as rebels. Naturally enough they dreaded to encounter the pains and penalties to which their religion consigned them, and they determined to abandon their vacillation and to seek protection in the patriot ranks."

As a result of their overtures to the Irish chiefs a meeting was arranged on the hill of Crofty in the County Meath. There Roger O'Moore and Lord Gormanstown, the respective representatives of the old Irish and of the Irish of the Pale, solemnly pledged their fealty to the common cause of their country and swore to forget the feuds and quarrels that had so long divided them.

Meanwhile things were moving rapidly in ecclesiastical circles in Ireland. Through the winter months of 1641 the Bishops had been working in their dioceses to cheer and to encourage their flocks in pursuing the only means that seemed left to the Irish people for the removal of their grievances, namely, home-legislation and an appeal to arms. But it was not till March 22, 1642, that any concerted action by the Hierarchy was taken in the national movement. On that day there was opened at Kells a provincial synod of the ecclesiastical province of Armagh. It had been convened by Dr. Hugh O'Reilly, Archbishop of Armagh, and it was attended by all the suffragan bishops with the notable exception of the Bishop of Meath. The meeting was brief, but its decisions were very much to the point. The synod pronounced the Irish war to be lawful and pious, and a spirited appeal was issued to the people to take up arms. Before the proceedings were formally closed, the prelates who were present drew up a manifesto to be sent to their venerable brethern in the Irish episcopate, notifying them that a general meeting of the bishops of Ireland was to be held in the approaching month of May. This was the famous National Synod of Kilkenny on May 10, 1642. In that memorable year of Irish history there is only one other assembly to surpass it in interest and only one other day to equal it in glory. The assembly I refer to was the Confederation of Kilkenny, at which 25 peers—11 spiritual and 14 temporal—and 226 commoners met to keep watch and ward over the renaissance spirit of Irish freedom. And the date I have in mind is the date of the opening meeting of the last real Parliament of Ireland; it was October 24, 1642.

But to return to the bishops. The National Synod was duly held on the date and in the city arranged. There were present the Archbishops of Armagh, Cashel, and Tuam. Most Rev. Dr. Thomas Fleming, O.S.F., Archbishop of Dublin, was unable to be present on the occasion but sent his proctor, Father Joseph Everard. Six other bishops answered the roll-call, with the proctors of five more, thus making a total of 14 in all. Besides these

there were also present several vicars-general and other ecclesiastical dignitaries with some members of the religious Orders. The first important measure they proceeded to was the issuing of a manifesto calling on all Irish Catholics to take the Confederate oath, binding themselves to the relentless pursuit of the war. Their complete deliberations lasted for three days, and the result thereof was afterwards embodied in the synodal decrees. The total number of the synodal ordinances was 29. The reader may find more than a passing interest in the following haphazard quotations:—

"(a) We straightly command all our inferiors, as well churchmen as laymen, to make no alienation, comparison, or difference between provinces, cities, towns, or families; and lastly, not to begin or forward any emulations or comparisons whatsoever.

"(b) That in every province of Ireland there be a council made up, both of clergy and nobility, in which council shall be so many persons at least, as there are counties in the province, and out of every city or notable town, two persons.

"(c) Let one general council of the whole kingdom be made, both of the clergy, nobility, cities, and notable towns; in which council there shall be three out of every province, and out of every city one; or where cities are not, out of the chiefest towns. To this council the provincial councils shall have subordination; and from thence to it, may be appealed.

"(d) We do declare and judge all and every such as do forsake this union, fight for our enemies, accompany them in their war, defend or in any way assist them, to be excommunicated and by these presents do excommunicate them."

The Confederation met, therefore, on that wonderful 24th of October, 1642, in the old city of St. Canice. All through the winter the first session went on, and the assembly did not break up until the second week in the January of the succeeding year. It is impossible to describe adequately the wonderful change that came over the country in that one memorable year of '42. The Supreme Council practically took over the government of Ireland. A mint was struck at Kilkenny. Courts for the administration of justice were established in all the Confederate towns. Fiscal legislation was introduced, and the duty was taken off wheat and every description of grain imported from foreign countries. The same exemption was granted in the case of lead, iron, arms and ammunition. Letters of marque were issued and several light vessels chartered to cruise along the shores of Ireland, and these vessels bore the colors of the Confederacy. Besides all this, agents were appointed at foreign courts. The celebrated Franciscan, Father Luke Wadding, was appointed the Supreme Council's agent here at Rome. As a direct result of his activities a pro-Nuncio set out from the Vatican court within a couple of months and arrived in Wexford Harbor towards the end of July, 1643. This was Father Scarampo, an Oratorian priest. He brought not only a letter from the Pope, but besides Pontifical Blessing and other spiritual helps he carried from the Holy Father a goodly supply of ammunition. In addition to all this he was entrusted by Wadding with a sum of money of the value of 30,000 Roman crowns. In the succeeding year of 1644, Urban VIII., the Pontiff who had sent Scarampo, died, and Innocent X. was elected to the throne of Peter. To congratulate the new Pope the Supreme Council sent its secretary, Sir Richard Belling, as special envoy to Rome. Belling arrived here about the end of February, 1645. Within a few weeks, John Baptist Rinuccini, Archbishop of Fermo, was on his way to Ireland as Papal Nuncio to the Confederacy. A new chapter of Irish history had begun.

To invoke Christ's Mother, the ever-blessed Virgin Mary, is not mistrusting the Divine mercy, but conceiving a just fear of our own unworthiness.—St. Anselm.

The Defence Department of New Zealand has decided to adopt the "Dennis" Motor Lorry. Transport Officers say that in France the "Dennis" proved first for reliability.—The New Zealand Express Co., Ltd.

CORRESPONDENCE

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

A DANTE TRANSLATION.

TO THE EDITOR

Sir,—I was looking through some of last year's *Tablets* and I was much interested in your remarks on "Dante." Especially when you wrote stating that that Italian work had not yet been successfully translated into English. Well, it may interest you to know that you do not require to look outside New Zealand, or your own Church, to find out the correct translator. The work, as you know, is composed of a multitude of verses in four-line Italian poetry. The late Francis Philip O'Reilly, the learned southern barrister and solicitor, translated the whole of the work into four-line English poetry and in rhyme. A copy of a portion of the translation was sent to that severe critic the editor of the *Sydney Bulletin*, and he pronounced it to be the best and only correct translation he had ever read. Another copy of a portion was taken to Canada by a Southland doctor. The whole translation was supposed to have been posted to the Old Country, as Mr. O'Reilly thought at that time that they could make a better job of it there. The ship carrying the mails was supposed to have been wrecked. However, so far as I know, nothing has since been heard of the translation. Mr. O'Reilly would have translated it just as well had it been written in Chinese: this language he read and wrote well and spoke fluently, and he was considered to be a linguist. He had a wonderful memory. The Southland papers stated that he narrowly escaped genius, and that his head contained a veritable storage of learning. This may interest you.—I am, etc.,

A. BURKE.

Pahiatua, August 12.

Martinborough

The Catholics of Martinborough are making a laudable endeavor to raise sufficient funds to rebuild their church, which was destroyed by fire some three years ago (says the *Martinborough Star*). Towards this end several concerts and entertainments of various kinds have taken place, and an art union is now being promoted.

One of the brightest and best of those popular entertainments for children took place recently, when the annual children's fancy dress social was held in the Town Hall (says the *Star*). This year the Catholic church committee held the function as an aid to the church rebuilding fund, and one and all may be well pleased at the success financially and otherwise, which has rewarded their efforts. It was indeed a bright and happy scene which greeted the onlooker from the gallery, the children's costumes this year being much better than those of previous occasions, and were eloquent of the attention bestowed on them both for originality and prettiness. The task of judging for the various prizes was very difficult, and was entrusted to Miss K. Martin, whose decisions met with general approbation.

Succession

The little clock upon the table ticking
Tells of a world where measured moments pass.
Outside, the grass
Pursues its rhythm in undivided time,
The trees move strangely to their secret rime.
Sudden the dreamy cat has ceased his licking,
And waits paw-poised upon the quiet air;
Discerning there,
As the sharp instants fast
Fall from the dying present to the past,
The grave pulsations of that greater flood
Moving toward a bourn not understood,
Wherefrom—as scudding waves on the sea's rest—
Our life lifts up its crest.
—EVELYN UNDERHILL, in the *Westminster Gazette*.

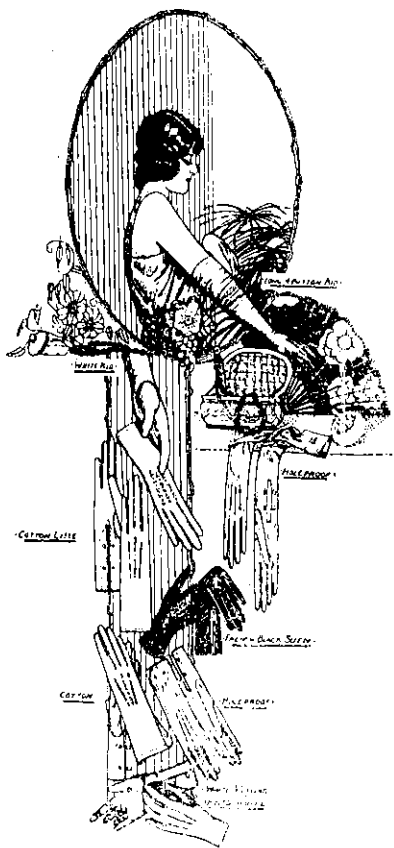
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White Kid Gloves, pique-sewn, 3-button fastening, self-points. Special Value—8/11.

White Washing Kid Gloves, pique-sewn. Stout, serviceable kid. Special Value—12/11 a pair.

HOME APPAREL

It's a continual puzzle to mere man how a woman can be always so tidy and neat in her dress even when doing the housework.

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Plain and Floral Indigo Print Morning Glorys, Magyar shape, with round, V-shape and square neck. W. and G.S.—at 12/6.

Similar Line of Light Cambrie Morning Glorys. W. and G.S.—at 10/11.

Navy Indigo Print Morning Glorys, inset sleeve, roll collar, plain or elastic waist, finished with loose belt. W. and G.S.—12/6.

Light Cambrie Overalls, Magyar shape. S.W., W., and O.S.—Good Value at 7/6.

Overalls in light Cambrie. Neat and Serviceable. The bib is scalloped, and has a strap over shoulder. S.W., W.—4/11.

Ladies' Black Italian Cloth Aprons, plain. S.W., W. and O.S.—5/11.

White Calico Aprons, nurses' shape, good-fitting. S.W., W., and O.S., 4/11. Similar line—5/11.

Special Quality Pillow Cotton White Aprons, nurses' shape. S.W., W., and O.S.—7/11. Also at 6/6.

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IRISH RELIEF FUND

The following are additional lists of subscribers to the Irish Relief Fund.

Farlie.—Father Kimbell, S.M., £2 2s; Wm. Gallen, £2; Julius Seigert, £1 10s; Maurice Breen, £1 10s; Miss Gallen, £1; Mrs. J. Robinson, £1; John Coyle, £1; Jas. O'Neil, £1; Joseph Gallen, £1; John Wade, £1; P. Keenan, £1; D. Stevenson, 10s; R. Irvine, 10s; G. Gallagher, 10s; P. Luby, 10s; E. Wade, 10s; M. Gallen, 10s; T. Harnett, 10s; L. M. Brice, 10s; J. Manaton, 10s; H. P. Manaton, 10s; J. Skinner, 10s; J. McIntosh, 10s; J. Thompson, 10s; J. J. Brosnahan, 10s; A. W. Creighton, 10s; B. O. Cullen, 10s; Friend, 10s; Mrs. Creighton, 7s 6d; John Grant, 5s; John Bray, 5s; J. O'Connor, 5s; — Close, 5s; W. Sheeran, 5s; B. Murray, 5s; J. Scannell, 5s; D. O'Neill, 5s; P. O'Dowd, 5s; Friend, 5s; John McDonald, 5s. From Albury and Cave.—James McEwan, £2; T. Hone, £2; T. F. Slowey, £1; M. Reilley, £1; D. Angland, £1; W. Wall, £1; M. Naughton, £1; P. Brosnahan, £1; M. Barry, £1; J. Scott, £1; C. Brosnahan, £1; W. J. McEwan, £1; W. Wall, jr., £1; J. Sullivan, 10s; R. Gainsford, 10s; P. Fitzgerald, 10s; M. O'Connell, 10s; E. Gallen, 10s; M. Bowler, 10s; J. Guerin, 10s; Mrs. Connor, 5s; P. Collins, 5s.—Total, £44 14s 6d. Ophir.—Rev. Father O'Dea, £3 3s; Mr. J. Leamy, £1 1s; W. J. Bevis, £1; T. Flannery, £1; A. Graham, £1; C. Gallagher, £1; C. White, £1; B. Flannery, £1; T. Flannery, jr., £1; Mr. and Mrs. Wm. Gallagher, 10s; Mrs. McDonald, 10s; A. Kinney, 10s; D. Kinney, 10s; M. Bradley, E. Moran, J. Keane, D. Huesey, D. McDonald, F. Donnelly, C. Keliher, V. Keliher, 5s each; M. Moran, T. Moran, P. Moran, H. Hagan, P. Gallagher, 2s 6d each.—Total, £15 17s. St. Bathans.—Mrs. Wilkinson, £1; P. Dillon, senr., £1; J. McDevitt, 10s; R. Young, 10s; S. O'Hara, 10s; Mrs. Nicolson, 10s; Mrs. Gallagher, 10s; P. O'Regan, 10s; J. Dwyer, 5s.—Total, £5 5s. Per Mrs. T. Burke, Wellington: Dean McKenna, £5 5s; Misses Mary and M. Butler, £5 5s; P. Carroll, £1; Mrs. McGrath, £1; Miss Tuite, £1; P. Lynch, 5s; Mrs. Whitford, 10s; Miss Whitford, 5s; Mrs. Ross, 2s; Mrs. M. O'Connor, £2 2s; Mrs. Mills, £2 2s; Mrs. Campbell, £1; H. McConnell, £1 1s; B. Nolan, £1; F. McParland, £5 5s; Sacred Heart Convent (Island Bay), £20 (not £5 as acknowledged last week); J. Callaghan, £1; Rev. T. Connolly, £2. General.—Sisters of St. Joseph (Wanganui), £5; Sisters of Mercy (Blenheim), £5 5s; Father Klimeck, £1 1s; Miss Nyhon, £1; Martin Cowan (Waitahuna), £1; Friend, 10s; "X.Y.Z.", £2; Father Foley, £5; N. Handley, £1; Rawhitiroa, £1; P. A. Young, £1; P.S.F. (Dunedin), £1.—Total, £24 16s.

Obituary

MR. MICHAEL O'MEARA, TOTARA FLAT.

With very sincere regret (writes a correspondent) the people of the Grey Valley, and particularly those of the Totara Flat district, learnt of the death of Mr. Michael O'Meara, who passed away on August 22. The deceased was a native of Nenagh, Co. Tipperary, Ireland. The late Mr. O'Meara, who bore his illness with the resignation characteristic of the Irish Catholic, was of a genial and affectionate disposition, qualities which, combined with his deep love of his native land, endeared him to all who had the pleasure of his acquaintance. After Requiem Mass, celebrated on Wednesday, the 24th ult., the funeral cortege (which was a very large one) proceeded to the Greymouth cemetery, where the interment took place. Rev. Father Fogarty officiated at the graveside, assisted by Rev. Fathers Long and O'Regan. The deceased is survived by his widow, four daughters—Sister M. Augustine, Sister M. Paul, Misses Helena, and Gerty—and three sons—William, John, and Cornelius—to whom much sympathy is extended in their bereavement.—R.I.P.

READERS! Patronise our advertisers, and when doing so, mention you read their advertisements in the *Tablet*. This helps us more than you perhaps know.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 3.

The "at home" given by Mrs. T. J. Bourke, at her residence, Kilbirnie, in aid of the Irish Relief Fund, realised £120.

Very Rev. Father O'Connell, S.M., Dominion president of the N.Z. Catholic Federation, at the request of Mr. S. J. Ryan, Diocesan secretary, Christchurch, and representing his Council at the Dominion meeting held last week, presented Mr. Frank J. Doolan (the former Diocesan secretary) with a handsome gold Maltese cross as a slight appreciation of his whole-souled services in the interests of the Federation in Christchurch. Father O'Connell paid a glowing tribute to the work of Mr. Doolan in all matters for the benefit of the Church and its societies. He wished Mr. Doolan and his family all prosperity in his new location in the Empire City whither he has been transferred. Mr. Doolan suitably acknowledged the gift and expressed his regret at severing himself from the detail work of the Federation. He would continue, to the best of his ability, to work for the Federation in the future, and perhaps, later, when he had more leisure, he would devote himself still more to the work in which he had always had a great interest.

Rev. Father Bartley, S.M., M.A., of St. Bede's College, conducted a short retreat at the Convent of the Sacred Heart, Island Bay. He preached at St. Francis' Church, Island Bay, last Sunday evening.

The benefit concert in aid of the Hibernian Irish Pipe Band last Wednesday was a great success. The concert chamber of the Town Hall was well filled and the audience appreciated the excellent programme which was presented. Mrs. Frank Crawford, Miss Eileen O'Brien, and Messrs. Tom Tuohy, and E. B. L. Reade contributed solo items; Messrs. A. J. Fogarty and Reade a duet; Mr. L. W. Hanlon, recitations; Mr. Reg. Oakley, conjuring; little Miss Maureen Murphy, Miss Kathleen O'Brien's pupils, Miss and Master Eustace, dances. Others assisting were Messrs. Frank Andrews (Trick Pianist), Mr. James Dykes (Monologist), Miss Mary Glavin (Irish Pipes), and conductor Morrison (Scotch Pipes). These two latter performers contributed an instrumental duet, and the Irish Pipe Band rendered selections. Mrs. Emerson was accompanist, and Mr. Otto Krohn, as secretary to the committee, is to be congratulated on the success of the concert.

Levin

The local Catholic entertainment committee held a successful social on Tuesday evening, August 30, in aid of the Convent building fund (writes a correspondent). The function was well attended despite the inclement weather prevailing, and the financial results will very materially augment the fund. The general arrangements for the social were excellent, and thus enhanced the pleasure of the occasion.

On the evening of September 1, Rev. Father Fitzgibbon tendered a dinner and social evening to the members of the local choir. Father Fitzgibbon spoke in appreciative terms of the good work rendered by the choir members during the year, and said that a continuance of the spirit in which the work had been carried out was all that was desired in the future for practices and Church music. Mr. Foote (conductor), who replied on behalf of the choir, thanked Father Fitzgibbon for his kind remarks concerning the choir and for his splendid hospitality in having the members with him that evening. Mr. Foote said such a practical demonstration was not necessary to make them realise the small services they were privileged to render were appreciated. Mr. Pringle, in the course of a few remarks, made it clear that even better results could be expected in future. Vocal and instrumental items were pleasingly rendered by Father Fitzgibbon and members of the choir, the singing of "God Save Ireland" bringing a most convivial evening to a close.

Napier

(From our own correspondent.)

August 31.

On August 15, the diamond jubilee of the Order of Notre Dame des Missions was celebrated at St. Joseph's Convent. High Mass was celebrated by Rev. Father Clancy. The children's singing, especially that of the Maori girls, was beautiful, and reflected credit on the tuition of the Sisters. There was exposition of the Blessed Sacrament during the day, and Benediction in the afternoon. The grounds were illuminated in the evening, and both Sisters and children took part in a torchlight procession in honor of Our Lady. The Napier foundation was the first, after the Mother House, in New Zealand, as the pioneer sisters arrived here on February 26, 1865, while Father Forrest, S.M., had charge of the district.

On Sunday evening, August 28, a meeting was held in St. Patrick's Hall for the purpose of selecting new members for the school committee, when the following were appointed:—Messrs. J. W. Callaghan, W. J. McGrath, W. Harris, J. O'Reilly, J. Murphy, and J. Tynan. There are still some vacancies which will be filled at a later date.

Misses A. Falvey and M. Callaghan have been appointed representatives of the Children of Mary Sodality in the Napier branch of the Catholic Federation.

Mr. Thomas Hawkins, one of Taradale's oldest identities, and a man well known throughout Hawke's Bay, died lately at his residence, Springfield, in his 88th year. Much sympathy is extended to his surviving children—Miss A. Hawkins and Messrs. M. and P. Hawkins, of Taradale.—R.I.P.

Mr. Patrick Kilkenny, one of Hawke's Bay's oldest residents, died at Meeanee on Saturday, August 27. The deceased, who was highly respected throughout the district, was born in Co. Leitrim, Ireland, in 1841, and came to Hawke's Bay in 1865, after visiting the West Coast goldfields. For nearly half a century the late pioneer resided at Puketapu. As he was a Hibernian, the funeral was attended by members of the Napier branch. Rev. Father Hickson, of Taradale, officiated at the graveside, Very Rev. Dean Binsfeld and the Napier clergy being present. Mrs. Kilkenny and her two sons and daughters have the sincere sympathy of a wide circle of friends in their bereavement.—R.I.P.

DIOCESE OF AUCKLAND

(From our own correspondent.)

August 26.

The clergy tendered his Lordship, Bishop Cleary a farewell dinner at the Bishop's House, Ponsonby, on Wednesday, August 24, on the 11th anniversary of his consecration, when Right Rev. Dr. Liston, Coadjutor-Bishop, on his own behalf, Right Rev. Mgr. Hackett for the diocesan clergy, and Very Rev. Dean Van Dyk, on behalf of the Mill-Hill Fathers, tendered their felicitations to the Bishop and wished him *bon voyage* and a safe return. The speakers referred to the magnitude of the work accomplished by his Lordship during the 11 years of his episcopate, and wished him *ad multos annos*. A presentation covering the cost of his return ticket was then made by the clergy, and Dr. Cleary, who replied in a very happy speech, referred to the cordial relations existing between the Coadjutor, the clergy, and himself. He thanked all for their goodness, and whole-hearted co-operation in the work of the diocese, and asked their prayers for his restoration to health and his safe return to his diocese.

Right Rev. Dr. Liston visited St. Joseph's parish, Grey Lynn, on Sunday, August 21, when his Lordship preached at the Masses and administered Confirmation to a large number of adults and children in the afternoon. His addresses on all occasions were listened to with wrapt attention as he dealt with the ideal Catholic home, and the dangers of the day—mixed marriages, and bad literature.

A very important innovation has been made by Dr. Liston, Coadjutor-Bishop, in the establishment of St. Luke's Guild, which meets monthly in St. Benedict's, when a special address on religious subjects, and topics of the day relating to Catholics and the community generally, are given. The membership consists of the laity of the

various professions. After the lecture questions are asked and answered.

In connection with the Forty Hours' devotion, a mission, conducted by the Rev. Father Campbell, C.S.S.R., was concluded with special solemnity at All Souls' Church, Devonport, on last Sunday evening. The spiritual exercises were well attended during the week, and the devotional music rendered was of a high order.

I regret to learn that Rev. Father Buckley, of St. Patrick's, has undergone a serious operation in the Mater Hospital, but his many friends are very grateful to know that the worst has passed, and that the indefatigable and zealous priest is now on his way to recovery.

September 2.

Rev. Father Campbell, C.S.S.R., is conducting a mission in Northcote, Takapuna, this week, and will open a mission in Hamilton on September 4.

On Sunday evening, August 21, Right Rev. Dr. Cleary preached at St. Patrick's Cathedral, to a large congregation.

His Lordship Dr. Cleary will be farewelled by the clergy and laity in the Cathedral on Sunday evening, September 11, at 7 o'clock, when an address from the laity will be presented. The Cathedral choir will render a special programme of sacred music. After the Bishop's reply, his Lordship will officiate at Solemn Pontifical Benediction.

Right Rev. Dr. Cleary leaves by the Rimutaka from Wellington about the 13th inst. We all wish his Lordship *bon voyage* and a safe return, with renewed health and vigor. Rev. Father Bradley will accompany his Lordship.

Right Rev. Bishop Liston presided at the ceremonies of the Forty Hours' Adoration at the Sacred Heart College on Sunday, August 28. On Monday evening, his Lordship was present at the meeting of the St. Luke's Guild in St. Benedict's, when Rev. Father Edge delivered an address on the subject of "Divorce." He received an attentive hearing and answered questions at the conclusion of the address.

Medical inspection of St. Joseph's School, Grey Lynn, was conducted during the week by Dr. Davis, of the Department of Health. On Wednesday evening, in the school, the doctor addressed the parents and guardians on the care of children, and illustrated his subject with good lantern views.

Rev. Father Buckley is making satisfactory progress in the Mater hospital.

Rev. Father Wright, of Ponsonby, has gone to the Mater to undergo an operation. Rev. Father J. Moore is assisting in the Sacred Heart parish during Father Wright's absence.

Rev. Mother Lawrence, Mother-General of the Sisters of St. Joseph of the Sacred Heart, Mount Street, Sydney, is at present on visitation to the houses of the Order in the Dominion. The Mother-General visited Whangarei and Dargaville during the week.

The cause of Ireland—A Nation—has an able exponent and advocate in Mr. Hall Skelton, who is most self-sacrificing in its interests. During this week he has lectured to crowded audiences in the O'Neill Street Hall, Ponsonby, on Monday; on Tuesday in Te Aroha; Wednesday in Morrinsville; and Friday in Huntly. His addresses are most logical and convincing, and everywhere he is making converts to the cause. One excellent result of his mission is the smashing of the sectarian bitterness and feeling which has been fostered by the apostle of hate of Ireland and the Church in Auckland and elsewhere in recent years. Mr. Hall Skelton is a young Irish-New Zealander, a barrister by profession, and belongs to the Anglican Church.

The production of the picture "Fabiola" in the Town Hall, Auckland, will take place on Wednesday, September 14, and not on the 6th as previously notified. Several choirs are now actively engaged in preparing for the grand musical programme which will accompany the production of the picture. Mr. G. Inglesby Allen will preside at the organ, and Mr. W. G. Pringle is the musical director. The proceeds are in aid of the Grey Lynn Convent Rebuilding Fund.

A recital of sacred music, arranged by Mr. and Mrs. Cyril Towsey, was given in All Souls' Church, Devonport, on Sunday, August 28, in aid of the Church fund. The artists were Mrs. Cyril Towsey, Misses Winifred Mitchell,

Agnes Dixon, and Eva Thurston, Messrs. William Dickson, Nixon, and Stan. Dunstan. The organ accompaniments were played by Mr. Cyril Towsey, Mrs. J. Boylan, and Miss D. Boylan, while the choir was conducted by Mr. W. H. Whelan. Mrs. J. Boylan and Mr. W. H. Whelan were the joint-secretaries. Every item was thoroughly appreciated by the congregation which filled the beautiful Church.

Rev. Father Duffy, C.S.S.R. opens a month's mission in the parish of Puhoi, on Sunday, September 4.

A very lucid and scholarly lecture was given by Rev. Father Lyons to the Men's Confraternity, in St. Patrick's Cathedral, on Tuesday, August 30. His subject was "The Catholic doctrine of honoring the saints."

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HIBERNIAN SOCIETY, AUCKLAND.

The half-yearly meeting of the New Zealand district of the Hibernian-Australasian Catholic Benefit Society was held in the Central Hall, Cook Street, on Monday evening, August 29. Right Rev. Dr. J. M. Liston, Coadjutor-Bishop of Auckland, opened the meeting with prayer. Bro. P. Duffin, district president, presided, and there were present—Bro. T. Kelly, P.D.P., Bro. W. Kane, district secretary; Bro. M. J. Sheahan, district treasurer; and a large number of delegates representing the various branches throughout New Zealand. The funeral fund showed a balance of £17,181. The amount of funeral claims paid during the half-year was £510, and a net profit of £547 was earned in the period. The supplementary sick fund showed a credit balance of £4575, and a net profit of £237. The sick fund (for district members) showed a credit balance of £271, and a net profit of £10. In the investment fund (for branches) the balance at January 31 was £4694. Withdrawals totalled £1780, and deposits £523, and the balance on July 31 was £3438. The guarantee fund had a balance of £709. The following officers were nominated: District president, Bro. the Hon. P. J. Nerheny, M.L.C.; vice-presidents, Bros. Hughes and Colquhoun; district secretary, Bro. W. Kane; district treasurer, Bro. M. J. Sheahan; auditors, Bros. F. J. O'Meara and J. B. R. Stead.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

September 5.

The annual social in connection with the Christchurch Celtic Club, held recently in the Hibernian Hall, was well attended, and proved a successful and enjoyable function.

St. Mary's branch of the Hibernian Society, at its recent fortnightly meeting, made arrangements for participating in the promotion of a garden fete in aid of the new school building fund.

The spiritual retreat for men, which was commenced on last Friday evening at St. Bede's College, and is being conducted by Rev. Father Herring, Marist Missioner, is attended by 53 retreatants from over a wide area. The Marist Fathers who arranged the retreat are naturally gratified at the response to this initial retreat for men, and are thus encouraged to look forward to even greater success for the movement in the future.

Rev. Father Kane, of Wellington, and Rev. Father McEvoy, of the diocese of Lismore, New South Wales, preached at St. Mary's Church and the Cathedral, respectively, on last Sunday evening.

Members of St. Patrick's branch of the Hibernian Society, and of the Christchurch Celtic Club and M.B.O.B. Association, learned with deep regret of the death of Mr. George O'Sullivan, a young man who was prominently associated with all these organisations, and who gave much valued assistance at entertainments and Catholic gatherings generally.—R.I.P.

At a recent social promoted by the parishioners of St. Anne's, Woolston, advantage was taken of the occasion to recognise the services of Mr. and Mrs. McBrearty, who are leaving the district for Rangiora. Rev. Father T. Hanrahan, Adm., in presenting each with tokens of esteem, spoke of the valuable services rendered by them, and assured the recipients that they carried with them to their new home the very best wishes of the Woolston people.

Mrs. C. M. Green has, owing to health reasons, found it necessary to sever her connection with the St. Vincent de Paul Society. Her resignation was received by Rev. Father T. Hanrahan, Adm., and the members of the society with deep regret. Mrs. Green has been associated with the parish work in Christchurch for 24 years, 21 of which she has been an active member of the St. Vincent de Paul Society, and held the office of president for 17 years. The amount of work accomplished by her in the cause of charity—the relief of distress, the welfare of the unfortunate, and finding shelter for the homeless—is quite incalculable, for Mrs. Green has not allowed her activities to be confined to the work peculiar to the society but extended her sphere of action to every kind of misfortune. She took upon herself many responsibilities, invariably seeing her object carried to a successful issue. The society records with pleasure and pride her noble services, and prays that she may be restored to health and at some future time renew the activities that in many a poor family will now be sadly missed.

GARDENING NOTES

(By Mr. J. Joyce, Landscape Gardener, Christchurch.)
WORK FOR THE MONTH OF SEPTEMBER.

The Vegetable Garden.—The busy time in gardening operations may now be considered to have fairly set in, and the spring sowing of vegetable and flower seeds should be the main occupation this month. With the warmer weather now approaching, the soil in most gardens, will probably be in a fit state to receive attention. Where the soil is of a friable, loamy nature seed sowing may be gone on with at once, but where it is of a stiff, clayey formation with at once, but where it is of a stiff, clayey formation it would be advisable to defer this work until a little later. As a general principle it is bad gardening to sow seeds in wet soil; warmth and moisture are the essential conditions for the germination of plants. All the principal vegetable seeds, such as peas, broad beans, carrots, turnips, may be sown, also a sprinkling of cabbage, cauliflower, broccoli, lettuce, radish, mustard and cress, a good square of onions and a small quantity of leek. A patch of early potatoes should now be sown, providing a suitable situation is available. If asparagus is needed, now is a good time to plant a bed; also plant rhubarb and seakale. The sowing of kidney-beans must be delayed until the possibility of frosty weather is past.

The Flower Garden.—Attention should now be directed to the sowing of hardy annuals and perennials. These require to be sown in patches along the borders, and the more tender specimens in boxes under glass for later transplanting. Watering must not be neglected. Patches of sweet peas sown in the borders, and provided with branches for support, make a very effective display. Antirrhinum or snapdragon are now in great favor, as there are so many varieties to choose from, and they make such a good show for a lengthy period in the garden. Violas look well in edgings. Another good annual is double godetia and double clarksia, and both make a good display. The dwarf French marigold (Legion of honor) makes a good edging, and keeps in flower throughout the season, even until the frosts appear. The Iceland poppy, when grown in clumps, looks very pretty, and is very much sought after for table decoration. Cape marigold is a showy annual. The aquilegia or columbine, delphinium, and phlox Drummondii are all favorite annuals for display in plots. These, as well as lobelia, should be first raised in boxes. Now is a good time to sow down lawns. Keep the grass constantly mowed and the lawn rolled. By well rolling the lawns at the present time the roots of the grass will be firmly established in the soil after the winter rains and frosts, and a firm and even sward will be the result throughout the season.

The Fruit Garden.—It is now time that all pruning and planting should be completed, and spraying attended to. It is necessary to collect prunings and rubbish of all kinds. These should be destroyed by fire, and on no account left in heaps about the garden as they harbor vermin and blights. If planting is still necessary it is advisable to carry out the work without any delay. Where trees are planted out in exposed situations it is necessary to tie them to stakes for support.

SELF-DETERMINATION FOR IRELAND LEAGUE

MEETING AT WELLINGTON.

A general meeting of the Self-Determination for Ireland League was recently held at the Paramount Theatre, Wellington, for the purpose of presenting a progress report by the executive, and to invite criticism, if needed.

The chairman (Mr. P. J. O'Regan) presided, and there was a large attendance. The chairman explained that the meeting was held on a Sunday evening, owing to the difficulty in securing a hall for a week night for some time to come.

Mr. O'Regan, in opening the meeting, said that negotiations had been in progress between the British Government and the representatives of Ireland; all hope they would result in a satisfactory settlement. (Hear, hear.) Sympathisers overseas would join in wishing for a permanent settlement of the Irish question. The speaker desired not to criticise the negotiations, but to say that they offered much more than the limits of the Home Rule Bill. The question of the government of Ireland was a matter for the people, without any interference. It was not fair to criticise the deliberations of the Parliament of Ireland, but the members had full confidence in President de Valera and his Parliament. (Applause.) The people of England would lend their support to it, as the most deliberative Parliament in the world. The time had arrived for a protest against the sustained and systematic propaganda of the press, which held up the most law-abiding men in Ireland as murderers. This propaganda has been encouraged by the sentence of Ireland's sympathisers, but not even the threat of war legislation would keep them quiet any longer. (Applause.)

The secretary (Mr. M. J. Reardon) read a comprehensive report on the work of the League since its inception in May last.

Suppressed Literature

A member asked what attitude the League would take in regard to the suppression of literature dealing with the Irish question.

The chairman said that the war legislation included literature appertaining to Ireland. Some of the literature had been suppressed for a reason that it was very difficult to understand.

Several questions, in regard to the administration of the League, were answered by the chairman.

Everything that was done in the League was done in a whisper, said a member, who referred to the affairs of the Marlborough branch.

The chairman: There may be whispers in Marlborough, but there are no whispers here. (Applause.)

A resolution, to adopt the report, was agreed to.

Late T. J. Ryan

Mr. P. Fraser, M.P., moved—"That this meeting records its appreciation of the late Mr. T. J. Ryan's services to the cause of Ireland, and expresses its condolence with his widow and family in the loss they have sustained by his sudden and untimely death."

The resolution was carried, members standing in their places.

Mr. Fraser congratulated the League on its having issued 170,000 pamphlets and leaflets, giving the truth about Ireland. "The Case for Ireland" was unanswerable.

Father Gondringer moved—"That this meeting places on record its appreciation of the services rendered to the cause of Ireland by Miss Katherine Hughes, of Canada." Miss Hughes, said the speaker, had breathed a new spirit into the League movement in New Zealand.

The resolution was carried, amid applause.

The Irish Policy

Mr. O'Regan moved—"That this meeting of the Self-Determination for Ireland League of New Zealand records its entire confidence in President de Valera and the Dail Eireann to determine the policy which will best serve the interests of the people of Ireland. That a copy of this resolution be cabled to President de Valera."

The motion was carried.

General

On the motion of Mr. Griffin, jun., it was decided to set up a committee for the purpose of taking definite steps for organising relief for distress in Ireland.

Father Gondringer mentioned that the pupils of St. Patrick's College had donated £10 to the movement.

N.Z. CATHOLIC FEDERATION

DOMINION COUNCIL MEETING.

(From our own correspondent.)

The annual meeting of the Dominion Council of the New Zealand Catholic Federation was held at Dustin's rooms, Wellington, on Wednesday, the 31st ult. The Very Rev. Father O'Connell, Dominion president, presided, and the following delegates were present:—Very Rev. Dean Cahill and Mr. J. M. Coleman (Auckland); Messrs. S. J. Ryan and F. J. Doolan (Christchurch); Very Rev. Father Coffey and Mr. D. L. Poppelwell (Dunedin); Major Halpin, Messrs. J. A. Scott, M.A., LL.M., and W. M. Luxford (Wellington); Mr. P. D. Hoskins (Dominion treasurer) and Mr. A. B. Boake (general secretary). Apologies for absence were received from his Grace Archbishop O'Shea (who was unable to attend through illness), Mr. T. J. Hussey (Dunedin), and Dr. Maskell (Auckland). Very Rev. Father O'Connell, S.M., delivered an interesting presidential address, outlining the activities of the Federation, and quoted an extract from a speech delivered by Rev. Father Yorke, of America, which was appropriate to the New Zealand Federation.

The reports from the Diocesan Councils were given by the delegates present and were most satisfactory, especially in regard to the scholarship activities.

The report of the Dominion Executive showed an increase in membership, and, since the last annual meeting, had published three issues of the *Catholic Federationist*, a quarterly magazine published to chronicle the activities of the Federation and articles of interest to Catholics of the Dominion. The envelope system of enrolment had proved in the majority of reports very satisfactory and an improvement on the old method of enrolling. A supply of Catholic literature had been obtained for distribution to parish committees at cost price. The report and statement of accounts were adopted.

Remits from all the diocesan councils of the Dominion were received and dealt with, and a very considerable amount of general business was transacted.

Among the resolutions passed was one as follows:—"That the Dominion Council congratulate the diocesan councils on their success in establishing scholarships, and commend such councils that special subscriptions be raised through parish committees in support of their scholarship funds."

The election of office-bearers resulted as follows:—President, Very Rev. Father O'Connell; vice-presidents, Very Rev. Dean Cahill (Auckland), Mr. D. L. Poppelwell (Gore), and Rev. Father Kerley (Christchurch); treasurer, Mr. P. D. Hoskins.

WEDDING BELLS

FINLAY—FLANNERY.

The wedding was solemnised at St. Joseph's Cathedral, Dunedin, on July 27, of John, son of Mr. and Mrs. David Finlay, of Windsor, and Gertrude Margaret, daughter of Mr. and Mrs. Bryan Flannery, of Ophir, Central Otago (writes a correspondent). Rev. Father O'Dea, of Ophir, officiated, and celebrated a Nuptial Mass. The bride was given away by her father. Miss Kitty Flannery was bridesmaid, and the bridegroom was attended by his brother, Mr. Frank Finlay. After the ceremony a reception was held at the residence of Mr. F. Donnelly, Musselburgh, Dunedin, Rev. Fathers O'Dea, Kaveney, and Spillane being among those present. Many telegrams of congratulation were received. The newly-wedded couple left later by motor for the south, where the honeymoon was spent.

MISS DUGGAN'S POEMS.

Price 1/-; posted 1/2. Obtainable at Tablet Office.

FEATURES OF THIS WEEK'S ISSUE

Leader—The Reply of Dail Eireann, p. 25. Notes—The Dante Centenary; Onorate l'Altissimo Poeta!; Minor Works, pp. 26-27. Topics—Secret Societies; Belfast Relief Fund; The *Otago Daily Times*; The Gerrymandering; England and America; America and Ireland, pp. 14-15. Report of American Commission, p. 7. Prospects of an Irish Peace, p. 13. Our Roman Letter, p. 18.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.
Die 4 Aprilis, 1900. LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.
April 4, 1900. LEO XIII., Pope.



THURSDAY, SEPTEMBER 8, 1921.

THE REPLY OF DAIL EIREANN



LOYD GEORGE drew an arbitrary boundary about six counties in the North-East of Ireland and called them "Ulster." In order to make secure in that corner the ascendancy of the enemies of the Irish people he proceeded to gerrymander the constituencies on the lines shown by a quotation from the *New Statesman* in our "Current Topics" this week. Having arranged his garrison he permitted it to prepare for the election by a pogrom of murder and arson intended to drive Catholic and Nationalist voters from the polls. In this manner he secured the return of a majority of Orangemen in Carsonia, which he calls "Ulster." Now that the conjurer had his card up his sleeve he was ready to commence once more a new series of tricks. He told the world that he was offering Ireland a Dominion Home Rule scheme, while at the same time he asserted Britain's right to cut Ireland into such pieces as Britain wished and to reserve to Britain such powers over Ireland as were dictated, not by Ireland's but by Britain's dominant interests. With shameless falsehood, aided by his servile press, he announced that Ireland was offered self-government and a free partnership in the Empire, while at the same time he threatened that if Ireland was not prepared to accept the terms imposed by him he would once more begin a regime of British frightfulness among the Irish people. In substance, such was the proposal made to Ireland by the members of the same British Government which invited Ireland to fight for the right of all small nations to determine their own form of government without any outside selfish interference, and the mouthpiece of that same Government was the David Lloyd George who asked why did God make small nations unless He wished them to be free. We have read with pride the courageous and dignified reply of de Valera. Now, equally noble and consistent, comes the answer of the elected representatives of the people of Ireland.

Dail Eireann assigns as the data of the problem, (1) that the Irish people, asserting their natural and fundamental right to choose for themselves, have by an overwhelming majority declared for independence: "They have set up a Republic and have more than once confirmed their choice"; (2) Britain acts as if

Ireland were bound to her by a contract of union that forbade separation, and claims the right to partition Irish territory and to kill or imprison Irishmen who refuse to acknowledge what England claims. The British proposals of July 20 are based on the latter premises; they are not an invitation to Ireland to enter into a free partnership, but they are an invitation to enter under conditions which if accepted would place Ireland in a status decidedly below that of the Dominions. Dail Eireann goes on to point out that Canada, Australia, South Africa, and New Zealand are guaranteed rights which give them equality with England, while no such rights and no such equality are guaranteed to Ireland, which, on the contrary, is asked to accept a settlement backed by a threat and inspired by the selfish and dominant interest of a strong country over a weak. The representatives of the Irish people record their irrevocable refusal to entertain proposals which would place their country in such inferior status. They reiterate their determination to stand by the principle of self-determination, which was the war-cry of Great Britain when Prussia, not England, was the despot crushing to earth a weak people, and on the strength of which England invited Irishmen to fight for her, giving pledges to the Irish people that the war should secure to Ireland the same freedom as it would bring to Poland and Belgium. "We proposed," says Dail Eireann, "government by consent of the governed. On this basis we are ready to appoint plenipotentiaries. The threats of force must be set aside. The respective plenipotentiaries must meet untrammelled by any conditions." The reply of the Dail also tells us that Ireland offered to submit the matter to an impartial arbitrator and that England would not stand that test of her willingness to do what right and justice demanded: "We are willing that an impartial arbitrator should judge; but you refuse this, and threaten to give effect to your views by force." In this sentence we have one more proof that such terms as were offered were offered in full knowledge that they would not stand examination in the white light of justice and sincerity, and one more assertion that England, now that Prussia is down for a short time, is the one power in the world to-day that stands for everything that the war was waged to drive from the face of the earth: for the oppression of a weak nation by a strong; for the exploitation of a small country in the selfish interest of one that is more powerful; for the shameful disregard of pledges made to the living and to the dead—in a word, for all these crimes on account of which England declared seven years ago that Prussia must be destroyed for ever.

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Thus, we have the spectacle of England offering to Ireland a beggar's portion instead of a nation's right and at the same time uttering the threat that refusal to accept would mean a resumption of war on women and children even on a more inhuman scale than ever. John Bull once again stands forth as the arch-hypocrite, secure in the consciousness that he has ten armed men to kill every unarmed Irish man—not forgetting the women and the aged priests. Over against him is another picture: it is that of long-suffering, persecuted, plundered Erin proud in her integrity, fearless in the justice of her cause, unconquered after centuries of frightfulness, proclaiming to the whole world that she will never submit to exist as the slave and the handmaid of the foe that has ruined her churches, killed her priests, burned her convents, murdered her women and children, and fought her men with the vile weapons of calumny and lies. It is good to be an Irishman to-day when the chosen representatives of our land fling in Lloyd George's face his mess of potage with words such as these:

"Force will not solve the problem. If victory is not on the side of justice the problem that faces us will face our successors. Threats must be set aside.

We have proposed the principle of government by consent of the governed. We do not mean this as a mere phrase. . . . On this basis, and on this only, can we see any hope of reconciling the considerations

which must govern the attitude of Great Britain's representatives with the considerations which must govern the attitude of Ireland's representatives."

The day-lie men cannot understand that language. Of conduct according to right and justice they have no knowledge. Expediency is their law. And so, once more, these hirelings will denounce as idealists and fanatics men whose feet they are not worthy to wash. But in every man who thinks right and justice worth dying for Ireland's noble defiance of British frightfulness will awaken wonder and admiration. As for us here: remember that self-determination is the right principle, the Christian principle; and remember that whether it involves a Republic or not Ireland alone is to decide, and that unless we back her to the end we are throwing in our lot with the Brithuns and the supporters of the doctrine that might is right: we are either with her or against her.

NOTES

The Dante Centenary

On September 21, 1321, Dante died in exile at Ravenna, and was buried with public honors in the Franciscan convent in the city that sheltered him when Florence drove him from its streets. Florentine politics were confused by a family feud between the Cherchi and the Donati (the Bianchi e Neri), and when the Donati overcame their opponents in 1301 Dante and four other prominent "Whites" were banished from the city. Fourteen years later, when Dante was famous, Florence intimated that the illustrious exile might return on conditions which Dante found too humiliating for acceptance. He curtly sent his refusal: *Nunquam revertar*, and went on as before climbing the steep stairs in the house of a stranger and eating the bitter bread of exile. Can Grande della Scala and Guido Novello were proud to protect him: but notwithstanding their kindness he was a lonely man, walking the streets aloof while men and women pointed at him and said: *Ecco l'uomo chi è stato nell'Inferno*—behold the man who saw hell. Amid Ravenna's immemorial groves he died at the age of fifty-six, six hundred years ago now. He made the Italian language, and wrote in it the great poem that made him lean, in fulfilment of his promise that he would sing of Beatrice as no man ever sang of mortal woman before. How he put not only his heart and soul, but the heart and soul of Catholic Europe into the *Divina Comedia* the world knows to-day, especially the Catholic world which alone is able to appreciate his work and to comprehend how its weft and woof are proof of his saturation with the Catholic culture of those Middle Ages which only the ignorant now dare describe as "dark ages."

"Onorate l'altissimo Poeta!"

Honor the supreme poet! The Pope might have taken Dante's own words as the inspiration for his recent pastoral urging us all to unite in paying due honor to the memory of the immortal Florentine. Rome has never ceased to remember that he was not only a great poet but also a great theologian. Students of the Roman Universities will recall how often and how aptly the professors used to illustrate difficult dogmatic questions by a stanza from *Il Paradiso*; and among many philosophers who made frequent reference to the poet's sound views we might mention the late Cardinal Lorenzelli. Of course *La Divina Comedia* is the work by which he is best known, and undoubtedly it is his masterpiece. In it he set himself to remove (as he says in a letter to Can Grande) those living in this life from the state of misery and lead them to the state of felicity. He felt that he had a divine inspiration to proclaim God's goodness and mercy to mankind, and, as Dean Church says, "to stamp a deep impression on men's minds of the eternal issues of good and evil-doing in this life." Doing this he became, as Carlyle says,

the voice of twelve silent centuries, and gave us not only the story of his own life, of his hopes and fears and pains and consolations; of his deathless and ideal love for Beatrice; of his opinions concerning literature, history, politics, and art; but also a record of the profound learning and the true culture of the teachers and thinkers of those far-away years which benighted ranters still, in defiance or ignorance of the testimony of the scholars of Europe, call the "dark ages." The poem is so wonderful, so rich, so profound that a lifetime of study is necessary for a right appreciation of it; and indeed nobody who is not acquainted with Catholic philosophy and Catholic theology can ever master it. No translation can do justice to its stately music, and therefore a knowledge of Italian is also required for its proper study. Yet, though so much is lost in translation, English readers of Longfellow or Cary can get a fair grasp of the work and understand, even though it be as through a glass darkly, the excellence of the whole poem. Besides it is full of passages of great beauty and appeal which any man of taste can admire although that perfect union of sound and sense be lost for those who do not understand the beautiful *juvella toscana* of the original.

Minor Works

Besides *La Divina Comedia* Dante wrote *La Vita Nuova*, *Il Convivio*, and several political and philosophical treatises in Latin. Of the minor works the one that best repays study is *La Vita Nuova*, of which there are good translations in English. It is a charming book, with its clear, simple style, its tender references to Beatrice, and its jewel-like lyrics. Readers whose ideals of love are derived from Protestant poets will find it hard to understand Dante's pure and elevated stanzas, saturated with Catholic thought and mysticism, but they who wish to become acquainted with his lyric poetry must turn to *La Vita Nuova* for a right insight into his art and its inspiration. Rossi thus describes the philosophical background of the lyric poetry of the early Catholic Italians: "The principle of a spiritual love, so he [Guiccellini] reasoned, treading in the footsteps of St. Thomas Aquinas, is the contemplation of spiritual beauty or goodness, imagined, seen in glimpses, or perceived by intuition through the veils of the body." Needless to say it is an entirely different principle from that which inspired the verses of Byron, Burns, and Swinburne; and if anything of it is saved, for later Europe it is found in the poems of the modern Celts who put on a higher plane than that of modern pagans love such as Yeats had in mind when he wrote of the love of the pilgrim soul within. In Rossetti's translations we get the nearest thing we have to Dante's lyrics. A few stanzas will serve to reveal their spirit—all those we quote refer to Beatrice:—

My lady is desired in the high Heaven;
Wherefore it now behoveth me to tell,
Saying: Let any man that would be well
Esteemed keep with her: for as she goes by,
Into foul hearts a deathly chill is driven
By Love that makes ill thought to perish there;
While any who endures to gaze on her
Must either be made noble or else die.
When one deserving to be raised so high
Is found, 'tis then her power attains its proof,
Making his heart strong for his soul's behoof
With the full strength of meek humility.
Also this virtue owns she by God's will:
Who speaks with her can never come to ill.

Another beautiful poem is the following:

For certain he hath seen all perfectness
Who among other ladies hath seen mine:
They that go with her humbly should combine
To thank their God for such peculiar grace.
So perfect is the beauty of her face
That it begets in nowise any sign
Of envy, but draws round her a clear line

Of love and blessed faith and gentleness.
 Merely the sight of her makes all things bow:
 Not she herself alone is holier
 Than all; but hers, through her, are raised above.
 From all her acts such lovely graces flow
 That truly one may never think of her
 Without a passion of exceeding love.

Coming again to that line of Yeats',

But one man loved the pilgrim soul in you,

it expresses as well as words can express all the ideal tenderness and devotion of Dante for Beatrice; and if you cannot understand what Yeats meant it is not likely that you will appreciate Dante's lyrics.

DIOCESE OF DUNEDIN

There was Exposition of the Blessed Sacrament from the eleven o'clock Mass at St. Joseph's Cathedral on last Sunday. After Compline in the evening a fine discourse on the Blessed Eucharist was preached by Rev. Father O'Leary, Marist Missioner, in the presence of a large congregation. The usual procession and solemn Benediction of the Blessed Sacrament followed.

In a recent report of the annual meeting of the Sacred Heart Conference of the St. Vincent de Paul Society, North-east Valley, the name of Mrs. W. Duffy, vice-president, was inadvertently omitted.

A euchar social will be held in the Sacred Heart School-room, North-east Valley, on next Monday evening, in aid of the fund to provide a piano for the school.

The Christian Brothers' School will re-open on Tuesday next, after the term holidays.

A successful and enjoyable "500" card tournament, promoted by the members of St. Joseph's Ladies' Club to provide funds for the Sisters of Mercy in charge of the Mornington Catholic school, was held on last Wednesday evening in St. Joseph's Hall. The prizes were won by Mrs. Sutton, Miss Bryant, Messrs. Campbell and Prenderville. Eloctionary items were given by Miss E. McGrath and Mr. E. O'Connor.

The usual monthly meeting of St. Joseph's Cathedral parish committee of the Catholic Federation was held in St. Joseph's Hall, after devotions on last Sunday evening, the president (Very Rev. Father Coffey, Adm.) presiding. There was a good attendance, including representatives of the North-east Valley and Mornington sub-committees. It was decided to institute an energetic canvass to complete the enrolment of members at the earliest date possible. Father Coffey gave an interesting statement regarding the business transacted at the recent meeting in Wellington of the Dominion Council. Mr. Martin Reddington spoke in appreciative terms of Father Coffey's fine work in the conservation of Catholic interests and of his valuable support of the Federation in all its efforts for improved conditions. On Mr. Reddington's motion a hearty vote of thanks was accorded Father Coffey.

Rev. Father Vincent, Marist Missioner, is to be engaged for some time conducting retreats in the Dunedin diocese. On the 8th inst. he will commence a retreat for the inmates of the Sacred Heart Home (Little Sisters of the Poor), Anderson's Bay; on the 12th for the Sodality of Children of Mary at Invercargill; on the 19th for the Children of Mary of St. Joseph's Cathedral, Dunedin; and on the 25th for the Children of Mary at Mosgiel.

A priest who recently visited the Home for the Aged in Canton, exclaims: "The Little Sisters of the Poor! Who does not know, and who does not love them? Their children venerate, I was going to say, adore them. Yes, their children, whose age varies from 65 to 100, or thereabouts. In this particular case their children were Chinese, dozens of them, old and decrepit, so old that it was impossible to risk a guess at their age."

Messrs. HAYWARD BROS. & CO., LTD., CHRISTCHURCH, are the wholesale agents for New Zealand, and advise us that "UNIQUE" HOT WATER BOTTLES can be purchased from any chemist or storekeeper in New Zealand.

GREY LYNN CONVENT REBUILDING FUND

The Sisters of St. Joseph beg to acknowledge with most sincere thanks the following donations—making the third list:—

Rev. Father Lane and Gisborne parish, £73 14s 6d; N.Z. Tablet (2nd list), £60 15s; Rev. Father Skinner and Waiuku parish, £31; Rev. Father Bressers and Matata parish, £16 10s 6d; Mr. M. Browne, Ponsonby, £25; Miss Kavanagh, Grey Lynn, £10; Mr. D. Neil, Waiuku, £10; Right Rev. Bishop Carroll, Lismore, N.S.W., £5 5s; Fred N. Bartram, Esq., M.P., Grey Lynn, £5 5s; Capt. Plunket, Auckland, £5 5s; £5 each—Peter Azzy, Esq., Warkworth; Chas. Healy, Esq., Auckland; Mr. F. Luby, Grey Lynn; Mr. Goodfellow; Mr. Southerland; Miss G. O'Hara, Coromandel; Convent of the Sacred Heart, Timaru; Mr. W. Dowdall, Mangatua; Friend of Coadjutor-Bishop; £4—Messrs. Murray, Pukekawa; £3—Rev. Father Colgan, Coromandel; £2 2s each—Pupils of St. Dominic's College, Dunedin; Mr. Isaac O'Hagan, Opiti; £2 each—Rev. Father Guinane, Ohakune; Mr. and Mrs. Punch, Raetihi; Mr. and Mrs. D. O'Brien, Mosgiel; Mr. Augusto Corneille; Mr. and Miss Columb, Roslyn; £1 10s—A Friend, Taupo; £1 1s each—Mr. J. J. Dromgool, Tuakau; Messrs. Smith and McLean; Mr. W. Heath, Auckland; Mr. Gallagher, Auckland; Rev. Father Bailey; Mr. Wilson Smith; £1 each—Mr. G. Woodlock, Grey Lynn; Mrs. E. Langsford, South Miller's, Southland; Mr. McCormack, Wanganni; Mrs. A. Rosbotham, Gisborne; Mrs. A. M. Bowling, Pirongia; "HF"; Mr. F. Doherty, Outram; Mr. A. Jones, Grey Lynn; Mrs. Walters, Pangaroa; A Friend, Winton; Papanua, Bay of Plenty; Mrs. Colbourne, Port Waikato; Mary O'Connor, Timaru; 10s 6d each—Mr. J. Wall, Auckland; 10s each—Mrs. McCormack; Mrs. Bott; Mrs. Barnaby; Dalmatian per Rev. J. B.; Mr. Geo. Gibson, Rotomanu; small amounts, 10s.

THE IRISH DELEGATES IN THE PRESENT NEGOTIATIONS

The Irish delegation contains some names unfamiliar to the English public (says the *New Witness*, London). But it is well constituted so as to embody the strength of Sinn Féin. It is young and able. All the members are Ministers of Dail Éireann. De Valera and Arthur Griffith are sufficiently known here, Austin Stack and Robert Barton less so. Austin Stack is about 35 years of age, born in Kerry, which claims with some justice to produce more brains than any other Irish county. "He was in charge (writes an Irish correspondent to me) of the Volunteer organisation in Kerry before the 1916 rebellion, and was then arrested and got a life sentence. He was elected Secretary of Sinn Féin at the first Sinn Féin Convention at the Mansion House. He was the leader of the hunger-strike in Mountjoy Gaol when Thomas Ashe died, and was subsequently prison leader in Belfast Gaol when that prison was wrecked by its inmates before political terms were promised to the prisoners—terms which were subsequently withdrawn. Finally, he escaped from Strangeways Gaol in Manchester, and since then he ranks as a leader of the Republican left wing. Yet his friends speak of him as a man of cool judgment, considered and measured in thought and speech. Certainly he is intimately in touch with the country. And he has indubitably captivating manners."

Mr. Robert Barton is a different but also an agreeable type. Minister of Agriculture in the Republican Government, he was a captain in the British Army during the war, and came into close contact with Sinn Féin when in barracks in Dublin after the rising. He is a Co. Wicklow landowner, with his seat, Glendalough House, in its most beautiful region. On one side he is of Scottish ancestry, connecting him up with the Earl of Mar. For generations his family have been progressive and popular agriculturists in Wicklow, and of himself it is not too much to say that he is the idol of his countryside. As well as being a Commandant in the Republican Army, he has been associated with much of the business side of Sinn Féin activities. Sentenced to three years' penal servitude early in 1920 for a seditious speech, he has been released after serving eighteen months of his sentence in penal association with criminals. His fine and essentially temperate mind has not suffered from these experiences.

Fresh Fish Daily!
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 DUNEDIN.**

NOTICE TO ADVERTISERS

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

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

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

MARRIAGE

MILLS—O'BRIEN.—On June 29, 1921, at St. Mary's Church, Manchester Street, Christchurch, by the Rev. Father Seymour, S.M., Arthur Ernest, son of George Jonathan Mills, of London, England, to Emily Florence (Cissie), eldest daughter of the late Michael O'Brien, of Christchurch.

DEATHS

COUNIHAN.—Of your charity pray for the repose of the soul of Timothy Counihan (late of Riversdale), who died at Oamaru on August 23, 1921.—Sweet Jesus, have mercy on his soul.

O'MEARA.—Of your charity pray for the repose of the soul of Michael O'Meara, beloved husband of Catherine O'Meara, who died at his residence, Totara Flat, on August 22, 1921. (Native of Ballymackey, N. Tipperary, Ireland.)—Sacred Heart of Jesus, have mercy on his soul.

O'MALLEY.—Of your charity pray for the repose of the soul of Kathleen Lilian, dearly beloved wife of Walter O'Malley, N.Z. Railways, and daughter of Michael and Ellen Sheehan, Winton, who died at Queenstown on August 26, 1921.—Eternal rest grant unto her, O Lord, and may perpetual light shine upon her.

IN MEMORIAM

BOURKE.—Of your charity pray for the repose of the soul of John Patrick Bourke, who died at Christchurch on August 10, 1918; also Mary Quirk, who died at Gisborne on September 7, 1918.—On their souls, sweet Jesus, have mercy.

COLTON.—Of your charity pray for the repose of the soul of John Patrick Colton, who died at Reefton on September 3, 1917; aged 33 years.—On his soul, sweet Jesus, have mercy.

COWEN.—Of your charity pray for the repose of the soul of John Cowen, who died at Waitahuna on September 2, 1920.—On his soul, sweet Jesus, have mercy.

McCARTY.—Of your charity pray for the repose of the soul of Elizabeth Ann McCarty, who died at Fitzroy, New Plymouth, on September 9, 1919.—Sweet Jesus, have mercy on her soul.

PEARCE.—Of your charity pray for the repose of the soul of Constable George Pearce, who died at Brooklyn, Wellington, on September 9, 1920.—Sacred Heart of Jesus, have mercy on his soul.

WANTED

Experienced girl would like POSITION ON STATION either in North or South Island—
"STATION,"

Tablet Office.

Young lady educated at convent boarding school would like position as GOVERNESS. Apply—

"GOVERNESS,"

Tablet Office.

WANTED.—HOUSEKEEPER (Catholic, middle-aged) for Catholic widower living in country; good wages for suitable person. Apply (with references)

"M. O.,"

Tablet Office.

Young lady desires POSITION IN HOTEL OFFICE; best credentials. Write "Experienced," G.P.O., Wellington.

O'CONOR HOME, WESTPORT

ART UNION and RAFFLE of Doll's Suite has been POSTPONED until 1st NOVEMBER, 1921.

HAWERA PARISH CHURCH

Dean Power returns heartfelt thanks to all who have subscribed towards a new sanctuary and altar for the Hawera Parish Church. All who have subscribed so far are parishioners. Any subscriptions he may receive from his well-to-do friends outside the parish will also be gratefully published in the *Tablet*.

First list (including all who have given £10 and upwards):—

Mrs. Gallagher, £200; the Parish Priest, £100; Mr. Lavery, £100; the school children, £90; Mr. F. A. Quin, £85; Mr. Freyne, £75; Mrs. Joyce, £56; Mr. Franklin, £50; Mr. Bolger, £50; Mr. Kavanagh, £50; Mrs. Colman, £46; Mr. O'Shea, £30; Mrs. Nolan, £30; Mr. Kelly, Te Roti, £28; Mr. W. Duggan, £28; Mr. O. McPhillips, £27; Mr. C. Johnston, £23; Mr. J. McCarty, £22; Mrs. Sutton, £22; Mr. Pound, £22; Mr. Casserley, £22; B. F. Corrigan, £20; Mr. Harrington, £20; Mr. John Kerrisk, £18; Mr. O'Halloran, £16; Mr. J. Kelly, Te Roti, £16; Mr. T. Kelly, £14; Mr. E. McPhillips, £13; Mr. Sheehan, £10; Mr. Adams, £10; Mr. Harrington, Mokoio, £10; Mr. Kavanagh, Waihi, £10; Mr. Stanley Moore, £10; Mr. Jer. Kerrisk, £10; Mr. Stanbridge, £10; Mr. Gormley, £10; Mrs. Goodson, £10; Mrs. T. Taylor, £10.

MISSION STAMP COLLECTING SOCIETY POONAH, INDIA.

Dear Friend.—Our Missions have suffered severely financially through war, famine, and disease. The distress and poverty existing in some of our Missions are heart-rending. As cash is hard to procure, we ask all charitable persons to gather and send to us all the cancelled stamps they can. The stamps thrown away daily in a large city would keep a Mission for a whole year. These should be sent to Mr. Bert Gallien, Chemist, North-east Valley, Dunedin, who has been appointed agent for New Zealand, and thus save excessive charges now being made (to the mission) on small parcels of stamps sent direct.

Sincerely in Christ,

(Rev.) HENRY WESTROP, S.J.

Approved Sheets, Packets, and Sets of Foreign Stamps (for sale on behalf of the Mission) can also be had from Mr. Gallien.

TEMPLETON BAZAAR

All books (sold and unsold) to be returned on or before September 10, 1921. Bazaar opens SEPTEMBER 15.

(REV.) D. LEEN,
Lincoln.

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109 SYMONDS STREET :: AUCKLAND.

Specialists in Church and Monumental Masonry.
:: Designs and Prices on application. ::

OUR REPRESENTATIVES' MOVEMENTS.

We wish to notify our northern readers that our three representatives have commenced a special visit to the North Island. Mr. T. J. Sheahan is in Taranaki; Mr. E. Hanrahan, Wellington to Napier; and Mr. J. M. Houlahan, Auckland City and surroundings. A visit to other parts of the Island will follow.

"N.Z. TABLET" CO.

Keep little girls' heads clean in a nice way by using the U.F.S. SHAMPOO GRANULES. Better than greasy, sticky head ointments, and ever so much nicer to use. They free the head from nits, and make the hair fluffy, thick, and beautiful. Sufficient for 24 shampoos. The price is 2/6 a tin; posted 2/10 from the

United Friendly Societies' Dispensary, Thames Street, Oamaru

"TABLET" SUBSCRIPTIONS

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

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

PERIOD FROM AUGUST 26 TO SEPTEMBER 3, 1921.

AUCKLAND AND HAWKE'S BAY.

Rev. W. J. M., Kiwi St., Dominion Rd., Auckland, 30/3/22; Rev. Fr. O'F., Te Kuiti, 30/4/22; Rev. P. R. L., St. Mtry's, Kyneton, Victoria, 30/5/22; D. T., Kaitieke, via Raurimu, 30/9/22; W. J. G., Taupiri, 23/8/22; J. F., Campbell Rd., Ellerslie, 30/5/22; F. O., Newstead, Hamilton, 23/8/22; W. P. O'C., Grey St., Hamilton E., 23/2/22; Mr. L., Commercial Hotel, Frankton Junction, 23/8/22; M. O., Almadale House, Hamilton, 23/2/22; E. O'S., Newmarket Hotel, Auck., 23/8/22; Miss O'S., Victoria Street, Auck., 23/2/22; Mr. P., Lincoln St., Ponsonby, 23/8/22; J. B., Howe St., Ponsonby, 23/8/22; Mr. W., Hamilton, 8/2/22; D. McC., Kyber Pass Rd., Auck., 23/2/22; T.B., Queen St., Auck., 15/6/22; N. N., Tabernacle Buildings, Karangahape Rd., Auck., 15/1/22; A. F. O'D., Karangahape Rd., Auck., 30/12/21; Rev. Bro. C., Vermont St., Auck., 30/12/21; Mrs. McV., Maidstone St., Grey Lynn, 15/2/22; Mrs. L., Surrey St., Grey Lynn, 15/2/22; C.B.I., Matapuna, Taumarunui, 23/8/22; R. & H., Kyber Pass Rd., Auck., 23/2/22; Mrs. F., Nugent St., Kyber Pass, Auck., 23/2/22; Mr. G., Nugent St., Kyber Pass, Auck., 23/8/22; Mr. C., Gt. Nth. Rd., Auck., 23/8/22; Mr. J., Sussex St., Grey Lynn, Auck., 23/2/22; Mrs. McD., Fifth St., Grey Lynn, 23/2/22; Mr. McL., Commercial Road, Grey Lynn, 23/2/22; Mrs. P., Commercial Rd., Grey Lynn, 23/2/22; Mrs. K., Crummer Rd., Grey Lynn, 23/2/22; Mr. H., Beaconsfield St., Grey Lynn, 23/2/22; Mrs. M., Grosvenor St., Grey Lynn, 23/8/22; Mrs. M., Tomynson St., Auck., 15/11/20; Mrs. H., Richmond Av., Grey Lynn, 15/11/20; Mrs. L., Howe St., Grey Lynn, 15/11/20; Miss O'H., Moana St., Frankton Junc., 30/6/22; Rev. M., Convent, Hamilton, 30/9/22; W. I., Mangapechi, 23/8/22; Rev. M., Sisters of St. Joseph, Rotorua, 15/2/22; J. M., Whitford, via Auck., 30/9/22; P. D., Hatton Villa, Frederick St., Hastings, 23/9/22; E. A. C., Box 146, Hamilton, 30/9/22; Father V. B., Tolago Bay, 30/7/22; Rev. M., Convent, Opotiki, 8/7/22; Mrs. H., Te Karaka, 8/9/22; E. F., Gardner Rd., Epsom, 30/9/22; J. G., Awakeri, 23/9/22; Rev. M., Convent S. Heart, Remuera, 30/9/22; W. E. F., Manunui, 30/9/22; C. J. M., Market Hotel, Grey St., Auck., 30/9/22; E. C., Hastings St., Napier, 30/9/21; P. McC., Tomoana Rd., Hastings, 30/3/22; J. F., Athlone, Te Aroha, 23/3/22; Sergt. R., Ranfurly Rd., Epsom, 30/9/22; W. K., Hobson St., Auck., 30/8/22; J. M. O'C., Police Stn., Manganui, 30/9/22; Const. L., Clarence St., Devonport, 30/9/22; C. G. R., Nixon St., Claudelands, Hamilton, 30/9/22.

WELLINGTON AND TARANAKI.

E. M., Tasman St., Wgton., 30/9/22; Dr. McC., New Plym., 30/9/22; L. S. J., Normanby, Taranaki, 30/9/22; I. McL., Antico St., Melrose, 8/12/21; J. McM., Owen St., Newtown, 30/11/21; H. R. D., Powderham St., New Plym., 15/1/22; P. C., Mein St., Wgton., 30/9/22; E. C., Wgton. St., Hawera, 30/9/22; J. C., The Terrace, Wgton., 28/2/22; P. & McT., Victoria Av., Wang., 30/9/22; D. O'R., R.M. Court, Pahiatua, 30/9/22; P. S., Waldegrave St., Palm. Nth., 30/9/22; E.A. McE., Windsor Rd., Wgton, 30/3/22; Mrs. S., Churton St., Wang., 28/2/22; W. H. M., Eltham Rd., Eltham, 30/9/22; Miss L., Patea, 30/9/22; Mr. M., Aro St., Wgton., 30/9/22; J. W. S., Central Ter., Kelburn, 30/9/22; J. W. T., Shannon, 30/9/22; D. B. K., Glover Rd., Hawera, 30/9/22; C. G. C., Pohangina, 8/9/22; H. S., Roxburgh St., Wgton., 30/3/22; S. K., Inaha, Riverdale, 30/3/22; S. W., Ohakune, 30/9/22; Rev. M., Convent, Inglewood, 30/9/22; B. D., Levin, 30/9/22; P. H., Waterloo Rd., Lr. Hutt, 8/9/22; P. C. F., Britannia St., Petone, 30/10/21; Miss B., Waterloo Rd., Wgton South, 8/3/22.

CANTERBURY AND WEST COAST.

Fr. H., Timaru, 15/9/22; Mrs. McS., Aly. Terr., Temuka, 30/9/22; E. K., St. Asaph St., Chch., 30/9/22; J. B., Wilkin St., Temuka, 30/9/22; A. L., Pleasant Valley, 30/9/22; Fr. C., Lyttelton, 23/8/22; Fr. O'C., Geraldine, 8/4/23; P. McC., Barrhill, Rakaia, 8/9/22; J. T. F., Morven, 30/7/22; Mr. de N., Cowper St., Greymouth, 28/2/22; O. E., Box 144, Greymouth, 30/8/22; J. S., Westport, 30/9/22; J. F., Makikihi, 30/9/22; P. C., P.O., Temuka, 30/12/21; H. S., Makikihi, 8/6/22; A. McD., Totara Flat, 30/9/22; R. H. P., Hotel, Springfield, 8/1/22; D. C., Makikihi, 30/9/22; M. McP., Grouse Lodge, Westpt., 28/2/22; W. P., Ferguside, 30/9/22; Mr. D., Chch., 30/9/22; Miss C., Barbadoes St., Chch., 30/3/22; M. M., Highbank, Ashburton, 15/8/22; Fr. L., Lincoln, 30/9/22; A. McP., Glenavy, 8/6/22; P. K., P.O., Kaikoura Sub., 30/9/22; J. R., Theodocia St., Timaru, 30/9/22; G. C. H., Chch., 15/4/23; T. G., Domett, Cheviot, 8/9/22; J. McN., c/o T. G. & Co., Victoria St., Chch., 30/9/22; Rev. M., Convent, Blenheim, 30/9/22; J. O'C., P.B., Woodgrove, Hawarden, 8/9/22; M. B., Waimak Rd., Styx, 23/6/22; Rev. M., Convent of Mercy, Ross, 8/4/23; M. T., Cronadun, 8/8/22; J. C., Totara Flat, 30/9/22; M. O'C., c/o A.J.B., Waikari, 30/2/22; J. H., Waimate, 30/9/22; J. K., Kaikoura, 30/9/22; P. L., Orari Gorge Rural Dvy., Geraldine, 30/9/22; Mrs. N., William St., Chch., 30/9/22; K. C., Bridge St., Nelson, 28/2/22; J. M., Barbadoes St., Sydenham, 30/9/22; D.D. O'C., Alexander St., Temuka, 15/7/22; Rev. M., Lr. High St., Chch., 30/9/22; M. H., Naylor St., Waimate, 23/3/22; J. W. K., King St., Waimate, 30/9/22; J. S., Waiau, 30/9/22; J. M., Kaikoura, 30/9/22; H. S., Wildbury St., Woolston, 30/9/22; P. J. L., Enchanted Creek, B. M., 30/2/22; P. J. L., Enchanted Creek, 30/2/22; E. B., Culverden Hotel, Culverden, 30/9/22; W. B. H., Private Bag, Blenheim, 30/9/22; P. L., Havelock, B.M., 30/2/22; M. McD., Roa P.O., West Coast, 8/9/22; E. O'M., Walnut Av., Ashburton, 30/9/22; J. L., Esplanade, Westport, 30/9/22; M.H., Box 10, Ross, 30/9/22; S. E., Teviot Creek, Totara Flat, 30/9/22.

OTAGO AND SOUTHLAND.

H. G., Gorton St., Gore, 23/2/22; Mrs. D., Ranfurly, 30/9/22; Miss G., Leith St., Dun., 23/3/22; M. C., Waitahuna, 30/9/22; Mr. O'F., Glen Rd., Dun., 30/3/22; H. L. R., Princes St., Musselburgh, 8/9/22; J. B., Maheno, 30/1/22; M. G., Moonlight, 30/8/21; P. McL., Millers Flat, 30/9/22; M. D., Windsor, Oamaru, 15/9/22; Miss H., Leith St., Dun., 30/8/21; B. T., Hall St., Sth. Dun., 30/9/22; J. C., De Carle St., St Kilda, 8/9/22; P. M., Port Chalmers, 30/9/22; Mr. O'C., Council St., St Kilda, 30/9/22; H. H., Lawrence, 30/9/22; T. C., Nightcaps, Opio, 30/3/23; A. E., Georgetown, via Oamaru, 30/12/21; J. T. R., Tyne St., Ingill, 30/8/22; Rev. M., Convent, Arrowtown, 8/3/23; D. O'C., Kilgour St., Roslyn, 30/9/22; M. L., Rattray St., Dun., 30/8/22; Mrs. W., Wigan St., Gore, 30/9/22; Mrs. O'B., The Junction, Mosg., 30/9/22; Miss O'D., High St., Dun., 30/3/22; P. K., Alpha St., Roslyn, 30/3/22; W. C., Albert St., St Clair, 30/9/22; Mr.P., c/o L. & Co., Wyndham, 23/9/22; J. W., Wyndham, 30/3/22; Misses S., Winton, 30/9/22; M. F., Arrowtown, 23/9/22; D. McV., Arun St., Oamaru, 30/9/22; O. Bros., Gibbston, 30/9/22; J. McC., Palm. Stn., 30/9/22; E. C., Wainaninoa, Ingill, 8/3/22; McMcL., Galloway St., Mornington, 30/9/22; F. F., Ann St., Ingill, 30/9/22; P. W., Menzies Ferry, 23/8/22; Mrs. F., Erin St., Roslyn, 30/3/22; T. O'C., Tisbury, 30/3/22; J. J. S., Seadiff, 30/9/22; Mrs. McK., Harvey Flat, Outram, 30/9/22; Mrs. F., York Place, Dun., 30/3/22; P.McI., Lawrence, 30/9/22; D. F., Windsor, 30/9/22; F. W. O'C., Box 259, Dun., 8/2/22; T. J. C., Atkinson St., Sth. Dun., 30/9/22; Mrs. B., P.O., N.E. Valley, 30/9/22; T. K., Douglas St., Balclutha, 28/2/22.

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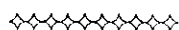
Main Street, Gore.

Commonwealth Notes

NEW SOUTH WALES.

The Mother General of the Sisters of Charity and her assistants, at the invitation of his Lordship Dr. O'Farrell, Bishop of Bathurst, paid a visit of inspection to Harthorp, Bathurst, recently, with a view to advising on its improvement and equipment for a memorial hospital. They were delighted with the suitability of the building and grounds for the purposes of a hospital, and expressed the opinion that Dr. O'Farrell would be rewarded with gratifying success for his labors in connection with the movement. The party later returned to Sydney.

Right Rev. Dr. Foley, Bishop of Ballarat, returned to his diocese on Wednesday, of last week (says the *Freeman's Journal* for August 25), after an absence in Europe extending over fifteen months. He was accompanied from Melbourne by several dignitaries, and was welcomed at the Western railway station by a large gathering of citizens. Among those assembled were many persons from various parishes in the diocese, together with about 50 priests. The Bishop, who is the first cousin of his Grace Dr. Mannix, whom he accompanied on his tour through Europe and America, was loudly cheered when he alighted from the train. He was afterwards received by a guard of honor composed of members of the Hibernian Society and Irish National Foresters. A procession, which included between 20 and 30 motor cars, was formed, and a march through the city to St. Patrick's Cathedral took place. The foot-paths *en route* were lined with spectators. There was a crowded congregation when Bishop Foley, 50 priests, and members of the committee arrived at the cathedral. An augmented choir was in attendance, and "Ecce Sacerdos" and the "Te Deum" were sung. At the conclusion of a brief ceremony Benediction of the Blessed Sacrament was given by the Bishop. The clergy of the diocese entertained Bishop Foley at dinner during the afternoon. A conversation was held at St. Patrick's Hall at night, when the Bishop was presented with addresses. Dr. Foley, in replying, made reference to his experiences during his tour through the home countries, and spoke of the unhappy conditions of affairs in Ireland.

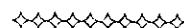


VICTORIA.

At a welcome concert arranged by the Christian Brothers, and held at Wirth's Olympia, Melbourne, on Saturday night, August 20, the Archbishop of Melbourne explained the position as between the British Government and Dail Eireann, as he sees it.

After remarking that he was pleased that Australian numbers had been included in the evening's programme, and commending the Christian Brothers for giving Australia its proper place in their schools, his Grace said it was equally the duty of Catholic teachers to let their pupils know what their forefathers had suffered for Ireland. They were hopeful at that moment that Ireland would emerge from her suffering, and would no longer be in need of their sympathy. He hoped that would come true. When they read the papers—even the hostile press which came into their hands—they could see that the Irish people of that moment were unlike the Irish people of other times. They were standing absolutely solid behind their leaders. The Irish people had confidence in their leaders, and if the negotiations proceeding failed, they would still stand solid behind their leaders. (Cheers.) Negotiations were pending. The papers wrote about them in a manner suggesting that they should be all on the tip-toe of expectation about them; but they found on looking into the subject that Dail Eireann had drawn up its agenda paper; that the negotiations were a long way down the list, and that they were not going one inch out of the way to discuss Lloyd George's proposals until they reached them. The Irish people were cool, calm, and determined. They were not going to be taken in. They were going to walk warily, and were not going to be stampeded into a settlement that would be no settlement. If they got a reasonable offer, they would accept it. If they did not get a reasonable offer, no amount of press stampeding would make them agree to an unreasonable offer. The Irish people might have to suffer, but as far as he could judge they were absolutely

determined to go through with the struggle, whatever it might cost them. (Cheers.) They might have to struggle and suffer more and more, but freedom was worth struggling and suffering for, and the man who would not stand up for it did not deserve to have either a country or freedom. They were being told that Irish sympathisers all over the world were satisfied with the offer made to the Irish people. They did not really know what had been offered so far; but the people who did know did not appear to think they had got an offer that was acceptable. They all knew that Ireland, before the offer was made, had been carved up into two portions. They were being led to believe that self-determination was being ceded; but those who were ceding it had cut Ireland into two parts, and had cut it to their own pattern. Once there was talk of having a clear cut of the whole of Ulster, taking in the nine counties; but that was dropped because it was found that in the whole of Ulster the Orangemen and Carsonites would have been in a minority. So they included only six counties, in which there was a big minority of Catholics and Sinn Feiners. Those who made the partition were clever in their generation. They would not give the whole of Ireland Home Rule, because the Protestant minority would have been at the mercy of the Catholic majority; but the Catholic minority in the six counties could be placed under the heel of the Protestant majority and everything was quite all right. They well knew what this meant. They knew that within the last two years the Protestants had turned 5,000 Catholics out of the ship yards of Belfast because they would not say "To hell with the Pope." Those 5,000 workmen were still unemployed, ground under the heel of the Protestant majority. As far as they could see, there was nothing in Lloyd George's proposals that would give them cause for hope that all their wrongs would be righted; in fact, the recent journey of the King to open the Ulster Parliament seemed to have widened the breach. He did not know if King George was responsible. He could only hope he was badly advised.



QUEENSLAND.

On Monday, August 22 (Feast of Our Lady's Assumption), his Grace the Archbishop established and blessed at St. Stephen's Cathedral the first Australian branch of the Handmaids of the Blessed Sacrament (says the *Catholic Advocate*). About 100 candidates presented themselves for enrolment into the ranks of this great body of weekly Communicants, and these candidates were drawn from all classes of Catholic society and from widely-scattered districts throughout the city parishes. This magnificent movement, or crusade as it is termed, of ladies who bind themselves to a closer and more intimate personal service of the Blessed Sacrament, has been blessed and approved by his Holiness Pope Benedict XV. Although it is but four or five years since it was established, it has spread throughout the world, and is now to be found in eight different countries, numbering a roll-call of about 2,000,000 Knights and Handmaids. As an instance of the wonderful enthusiasm that the crusade has aroused, one episode taken from many experiences during the late war will suffice. At Aldershot the military chaplain was prevailed upon to establish the Knighthood among the soldiers there in camp; with justifiable misgivings he did so, saying that perhaps he might be able to get fifty weekly Communicants. Within a couple of months of its establishment, he had a roll-call of 2,000 Knights. Father Denis Doyle, the heroic Jesuit chaplain who lost his life on the battlefield, was an enthusiastic member of the Knighthood. He wrote from the war area to the Crusade Headquarters at Osterley, London: "The Knighthood out here is simply wonderful." He could find no words strong enough to praise it.

The only condition exacted for admission into the ranks of the Crusade is a promise, or word of honor, to receive Holy Communion every week wherever practicable, though this promise does not bind under pain of sin. When the Archbishop gave his approval for the establishment of the Crusade in the diocese, a number of ladies sent in their applications for admission into its ranks. On the date above-mentioned the movement was definitely launched as the Women's Division in the Knighthood of the Blessed Sacrament—the first branch established in Australia.

Our Sports Summary

DUNEDIN.

St. Patrick's Harriers held a successful run on last Saturday week. The trail led from St. Joseph's Hall up Rattray Street, on to the Queen's Drive, round past the back of the Otago Boys' High School, and along the drive as far as the Clear in Maori Hill. After a brief spell the run was resumed, returning through Cosy Dell on to the Town Belt.

The St. Patrick's Harriers had their usual run last Saturday. The trail led up Tennyson Street, round and along Arthur Street, thence on to the Queen's Drive. A fast run home from the Technical School resulted in F. Whitto coming in first, with C. Hanrahan second.

The final of the Secondary Schools' Rugby Competition was played on the Caledonian Ground on Wednesday week last, between the Christian Brothers and the Technical High School, the former winning by 9 to nil. It was a fast open game, both teams throwing the ball about in fine style. The Technical had the advantage of a high wind in the first half but the "Greens" held them up, the score at half-time being nil all. In the second half Burrell, Hendren, and McCormack scored. The full-back—Walsh—played a great game. The forwards, led by McCarten and Churstain, wore the Technical School down, and notwithstanding the fast game, were fresh at the finish. The team was entertained at the Savoy after the match by Rev. Fathers Spillane and Marlow. A team from the school travelled to Invercargill last week and defeated the Marist Brothers team by 10-7. Among those who welcomed the team on their arrival was its old friend, Rev. Father Ardagh. The pleasure at the re-union seemed mutual. In his kindly way he helped to make the stay of the team in Invercargill a pleasant one. In the Southland v. Otago School representative teams on Saturday the "Greens" were represented by Burrell and Walsh in the A team, and by McKewen and McCrossan in the B team.

In the third grade Soccer fixtures on last Saturday week, Christian Brothers defeated Fairfield by 2 goals to 1. The game was fast and interesting. The Brothers' back division and forward line combining in good style. Reddington (centre) and Lee (wing) scored for the "Greens." Farrell scored for Fairfield. On last Saturday Christian Brothers thirds were defeated by Southern, these two teams now being level for the cup. The final, to be played next Saturday, should prove a good game. In the fourth grade Y.M.C.A. defeated Christian Brothers on last Saturday week by 3 goals to 2. This was the first defeat suffered by the "greens" in this grade during the season. Apart from the play of H. Cullen, W. Brooks, and A. Smith, the "greens" combination was not up to their usual high standard. Last Saturday the fourths scored a win, and, with only one defeat during the season, are the winners of the 1921 cup.

WELLINGTON.

The Marist senior Soccer team defeated Karori the other Saturday by 2 goals to 1. In the junior division Marists defeated Y.M.C.A. by 2 goals to nil. Playing in the fourth division cup final, Marists lost to Y.M.C.A. by 5 goals to 1.

The results of the Soccer games on last Saturday week are as follows:—Marist seniors defeated Swifts by 3 goals to nil; the juniors had no difficulty in beating Island Bay, the score being 8 goals to nil; the thirds defeated Brooklyn by 3 goals to 1; the fourths (A) won from Karori by 2 goals to nil; and the fourths (B) defeated Technical College by 2 goals to nil.

All Rugby matches, excepting representative ones, are now over, and the Marists, considering that this is the first season they have placed teams in all grades from senior downwards, may be complimented on their creditable performance.

CHRISTCHURCH.

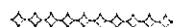
Considerable interest was taken in football circles on Saturday (writes our correspondent, under date August 29), in the meeting of Marists and Merivale, the latter's supporters feeling confident that they could extend the "greens." Merivale, however, was outclassed in every department of the game, and Marists, giving a fine exposition of Rugby, were victorious by 13 to nil.

Two teams from Marists, junior and third grade, journeyed to Ashburton on Saturday to take part in the seven-a-side tournament. Both teams carried off the honors.

The Elmwood Public Schools easily defeated West Christchurch in the light weight competition, thus winning the shield by $\frac{1}{2}$ a point from Marists. The Brothers' boys were not beaten, but drew with the winners and Waltham.

At Soccer the Marists defeated Spreyden by 1 goal to nil.

In the third grade Rugby contest Marists still lead by $\frac{1}{2}$ a point. High School defaulted to them on Saturday.



INVERCARGILL.

As a curtain-raiser to the play-off for the senior championship on Saturday week (writes our own correspondent), the Christian Brothers' school football team from Dunedin met and defeated the local Marist Brothers' boys by 10 points to 7. The game was an interesting one throughout, and the boys gave a bright and clean display of Rugby as it should be played. A coincidence was that both sides added to their respective scores by goals from the field, and on each occasion the big crowd present loudly applauded the boys for their nippy play. The day was gloriously fine, the ground was in good order, and Mr. Connelly made an efficient referee. In the evening the visitors were entertained at the Federal Tea Rooms, and a feature of the function was that nearly all the toasts were proposed by the boys themselves. Besides the players many of the Marist Old Boys were present, together with several supporters of the "greens." Mr. Geddes (chairman, S.R.F.U.), occupied a seat near Rev. Brother Anslem, who carried out the duties of chairman in a manner that won the warm approval of all. It was essentially a boys banquet, and Brother Anslem is to be congratulated on the splendid success of the evening. Mr. Jas. Collins, who was entrusted with the toast of the Christian Brothers, in an interesting speech traced the successful record on the football field since the first Brothers' team was started in Dunedin in 1900. It was interesting to note that two of the players of that first team were present that evening. At least two members of the 1900 Christian Brothers' team afterwards represented Otago, and it goes without saying, that during the last seventeen years many fine players had been lost to the game in Otago as a direct result of the actions of the then O.R.F.U. debarring the Christian Brothers' school from the contests. Mr. Collins congratulated the Dunedin boys on their successful re-entry into Rugby, and on their win that day. To those who knew the Marist and Christian Brothers and their work, it was not surprising to hear of the remarkable success of their teams from Auckland to the far South. This training of the boys was part of their life's work, and their success on the field of play was only another proof of the all-round excellence of their teaching and training of boys. The Southland Rugby Union was thanked by the manager of the Christian Brothers' team for allowing the match to be played as a curtain-raiser to the big match. Such action showed that they were good sports and had the true interests of the game at heart. He took the opportunity of thanking the local supporters of the "greens" for the splendid time they were giving the boys. He hoped the match with the Marist school boys would be an annual one. Mr. Geddes, the chairman of the S.R.F.U., in replying to the toast of the Union made a fine sporting speech. During the evening several musical and elocutionary items were excellently rendered by the boys. On Sunday afternoon the visitors were taken for an outing to the Bluff, and on Monday afternoon they played a game against the Southland school rep. team.

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Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

THIRD ARTICLE.—MAN AND ORIGINAL SIN.

I. The Origin and Fall of Man.

14. God, who created pure intelligences for the peopling of heaven, made for the earth's population intelligences united to bodies; or, in other words, He made man.

Having provided the earth with plants and animals, and accomplished the formation of visible nature, God lastly made a creature, destined to be the crowning of His work, namely, man, the chief and king of the visible creation. He made him to His own image and likeness, endowing him with a mortal body and an immortal soul, which was intelligent and free, and capable of knowing, loving, and serving his Creator.

15. The first man was called Adam. God made his body out of clay, and animated it with His breath. Then He created Eve, whom He mysteriously formed from a rib of Adam, because she was to be his spouse and his inseparable companion. Adam and Eve are the first parents of the whole human race; and from them alone are descended every race and variety of man which is spread over the surface of the globe. They were created perfect, with the full use of reason and of speech; and moreover they were endowed with the fulness of precious gifts bearing relation to their sublime destiny.

16. This destiny was to know, love, bless, and serve God on earth, and to glorify Him eternally in heaven.

It is true that, regarding only the nature of man, it would seem to be adapted especially for earth. He was a terrestrial creature, having a body and intelligence, and his place would seem to be in the visible world, of which he should be, as it were, the pontiff, to praise God in His works, and himself to enjoy the peace of a good conscience, which is the natural fruit of virtue. But, in His mercy, God raised man to a destiny far above his earthly nature. He destined him to be a brother to the angels, and to share heaven together with the blessed spirits; and therefore God enriched man at his origin with most excellent gifts and qualities.

17. The most important of these gifts of God was that of sanctifying grace, called also *original justice*, because it was granted to man from his origin. To this first treasure God added others, namely, integrity or exemption from concupiscence, infused knowledge, immortality, and felicity. All these gifts were gratuitous and superadded to man's nature; and Adam, if he had remained faithful to God, his Benefactor and his Master, would have transmitted them to all his descendants.

Thus enriched with graces and privileges, Adam and Eve were placed in the terrestrial paradise, a garden of delights which God had prepared for them, that they might live there in innocence until the time when, without suffering death, they should be transported to the celestial paradise, their glorious and eternal home. But all these good things were lost to them by their sin.

18. God willed that these creatures of His hand should remain always obedient to Him. He therefore imposed on them a strict command, which was, however, easy to observe, namely, that they should not, under pain of death, eat of the fruit of one particular tree in the garden of paradise. Adam disobeyed, and ate some of the fruit at the solicitation of Eve, who had been led away by the serpent, or rather by the devil, who had assumed the form of that reptile in order to make our first parents fall into sin, and to accomplish their ruin, and that of all their descendants.

Punishment immediately followed the sin. Adam and Eve were turned out of the terrestrial paradise, deprived of all the gratuitous gifts of God, and condemned to live on the earth as in a place of exile until the moment of their death.

This lot was also to be that of all their posterity; for, having lost all the good things with which they had originally been endowed, they could no longer transmit them to their children. They left us instead, alas, together with their sin, all the multiplicity of pains and evils which are the inheritance of sinners, and thus brought about the actual condition of humanity, which is that of a fallen and

guilty race. This is the dogma of original sin, the doctrine of which follows.

II. Doctrine Respecting Original Sin.

19. All men sinned in Adam their first parent, in this sense, that his sin, together with its consequent evils, are transmitted by means of generation to all his posterity. All men are born, therefore, guilty and children of wrath. They bear in their souls, which were created to the image and likeness of God, a mark of the Evil One, which obscures the image of the Creator. This is original sin, so called because man contracts it in his very origin. The Council of Trent defines it thus: "The sin, in so far as it is renewed by generation in every human being born into the world, is real guilt, inherent in his nature."

20. The children of Adam inherit, not only his sin, but all the effects of sin. These effects consist in losses and punishments. (1) Man lost by sin all the gratuitous benefits with which his nature was endowed in the persons of our first parents—sanctifying grace, or original justice, as well as the celestial glory of which this grace was the pledge; and in the natural order he forfeited corporal felicity and immortality. (2) He merited positive penalties—the anger and indignation of God and the shameful slavery and tyranny of the devil. Moreover, fallen from his primitive felicity, man has impaired his condition both of body and soul. His body has become subject to death, to sickness and pains, and to all those miseries which nature, transformed into an enemy, ever inflicts on him. His soul also has been attacked and wounded deeply.

The wounds caused by sin in the soul are, according to the doctrine of the Venerable Bede, ignorance in the mind, malice, and inclination to evil in the will; and in the senses, weakness, and what is called concupiscence, or the inclination towards sensual pleasure, honors, and riches. These four wounds, taken collectively, constitute the *fomes peccati*, from which emanates that moral malady which works upon human nature and inclines it to evil.

21. Original sin is remitted by baptism, whose regenerating waters wash away all the guilt contracted in our birth. After this spiritual cleansing no shadow of sin remains; but we are like new-born children of God; we are notwithstanding still liable to concupiscence and to all the miseries of this life. God leaves us these difficulties that we may turn them into subjects of combat and triumph. Only at the day of corporal regeneration—that is to say, at the glorious resurrection—shall we be entirely delivered from them.

Such is the doctrine revealed by God and taught by the Church regarding original sin. In this doctrine is contained a great mystery.

Who'll Buy My Dreams?

I go from door to door,
Peddling my fancy rimes;
Some look them critically o'er,
Saying, "We've seen such stuff before,
Write something for the times."

But some with eager eyes
Read them, and read again
With growing wonder and surprise,
Till visions of the soul arise,
Up-conjured by the strain.

A pedler of dreams am I,
Along the world's highway;
From door to door my trade I ply,
Crying aloud, "Who'll buy? who'll buy?
Who'll buy my dreams to-day?"

—J. LEWIS MILLIGAN, in the *London Graphic*.

When a man has forfeited the gift of faith he sometimes retains the external semblance of this precious garb; but close inspection reveals the shoddy.

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IRISH NEWS

BRITISH BRUTALITY.

The following testimonies of prisoners show by what means Lloyd George tried to conquer Ireland:—

"On the 2nd February, 1921, I was arrested by a military officer and a policeman and taken to the military barracks at Enniscorthy. When I was about half an hour in the barracks my hair was cut off completely. About nine days later I was brought to a dark cell where I was beaten by a soldier. I was then ordered to strip for a bath. When I had stripped I was brought to a yard where several buckets of cold water were thrown over me. I was bleeding from the nose all the time. About four days after I was discharged, without any charge being preferred against me.

("Signed) WILLIAM QUIRK."

"I, the undersigned, was arrested on 3rd February, 1921, by military, and brought to Enniscorthy Barracks. I had to put up with the indignity of having my hair cropped close. Next morning at 6.30 a.m. I was taken down to the yard and left naked while several buckets of cold water from the tap were thrown over me, and then I was roughly scrubbed all over the body with a coarse brush. On the 11th February, I was again taken to the yard by Lieut. Yeo of the Devons, and most brutally beaten and kicked. After that I was forced to strip several times, and water was thrown over me and again roughly scrubbed all over the body.

("Signed) JOHN DWYER.

"Enniscorthy."

"I was arrested by military at 1.30 a.m. on February 8, 1921. I was taken about two miles to a military lorry and then brought to Enniscorthy Courthouse, and thrown into a cell without bedding or clothes of any kind whatever. Next morning four or five soldiers came in and cropped my hair skin bare. I was then taken to the yard for a bath, having to stand naked while they filled buckets of cold water to throw over me. I also had to lie naked on a cement floor. This occurred 19 or 20 times. When going back to my cell I was ordered to 'double' while four or five soldiers followed me, striking me with their fists. After every bath I was scrubbed with a very coarse brush until I bled. On several occasions I was struck by Lieut. Yeo. I was forced at the point of the bayonet to do all classes of manual labor.

"I am prepared to swear to every word of this statement.

("Signed) PATRICK DILLON,

"Ballycarney, Ferns."

"I, the undersigned, beg to make the following statement of my treatment while a prisoner under military at Enniscorthy. On March 21, 1921, I received a 'cold bath' which consisted of 16 buckets of cold water thrown over me, after which I was scrubbed with a coarse brush. On March 22 a similar 'cold bath' was given to me at 6.20 a.m., after which, while I was still naked, the military punched me around the barracks yard. Those cold baths and beatings were continued every day while I was a prisoner, which was from March 21 to March 29.

"I am prepared to swear by every word of the above before any impartial court of inquiry at any time.

("Signed) WILLIAM F. LEARY,

"8 Main St., Enniscorthy."

MODERATOR'S TRIBUTE TO CATHOLIC TOLERANCE.

In the House of Commons recently, Lieut.-Commander Kenworthy asked if the Chief Secretary's attention had been called to the speech of the retiring Moderator, Rev. H. P. Glen, at the first sitting of the General Assembly of the Presbyterian Church in Belfast on June 6, in which he stated that in all his visits to the North, as well as to the South and West of Ireland, he had never been molest-

ed, nor had he found one of his churches wantonly or maliciously injured, and that no case of a religious war in Ireland was manifesting itself, and whether he would consult this gentleman as to the above facts with a view to bringing about a settlement in the disturbed parts of Ireland.

Mr. Denis Henry—I have seen the statement referred to by the hon. and gallant member, but I am afraid I do not see in what way a consultation between the rev. gentleman and my right hon. friend the Chief Secretary would advance the cause of an Irish settlement.

♦♦♦♦♦♦♦♦♦♦

SCATHING PROTESTANT PRESS COMMENTS ON PREMIER.

Referring to Mr. Lloyd George's recent speech, the *Christian World* says:—

"There was an audacity that takes one's breath away in this master of political compromise going down to Portmadoc the other day to lecture religious leaders on their moral and religious duties. He complained of the bishops for discussing the Christian ethics of the coal stoppage, yet the chief points they insisted on were that the men should have a decent minimum wage, and that the cut in wages was too drastic. On both points the masters have now admitted the justice of the bishops' plea. Mr. Lloyd George demands that religious leaders should not "interfere" with Government—in Ireland in particular. If anything our religions were too patient and reticent in this matter. It was only when the Christian conscience of the country was outraged by reprisals that meant authorised murder—often of innocent persons—by the deliberate covering up of the facts and the truth, by subterfuge, prevarication, and subsequently exposed falsehood on the part of officials, and by a general system of government that could not be reconciled with elementary Christian principles that they spoke out, as those who stood for Christianity have in the past spoken out, even at the risk of their lives.

In an article headed "Big Seat or Penitent Form?" the *Methodist Times* speaks very plainly.

We understand (it says) that in Welsh Nonconformist churches it is customary for the deacons to sit within the Communion rail in the Set Fawr, or Big Seat. Mr. Lloyd George, when he is not playing Sunday golf, is sometimes given an honored place within this sacred enclosure. Is there still room for the Prime Minister in the Big Seat?

Mr. Lloyd George's brilliant gifts, seizing the opportunity of self-assertion, have gained for him the position of the leading citizen in the British Empire. The price he has paid is blindness to the vision of the Kingdom of God. We think that even yet the blindness is not incurable. It is part of the Church's function to declare its Gospel, "despairing of no man." There is still a place for Mr. Lloyd George in Nonconformity. But it is not fitting that he should be found in the Big Seat of the Welsh Churches or in the counsels of the Free Churches until he has been to the penitent form.

♦♦♦♦♦♦♦♦♦♦

BLESSED OLIVER PLUNKET: CELEBRATIONS IN ARMAGH AND DROGHEDA.

The Feast of Blessed Oliver Plunket, which is fixed by the Holy See to be kept on July 11, the day of his death, was celebrated with special devotions in Drogheda. Solemn High Mass was sung at 10 o'clock in his Memorial Church, and in the morning Mass was offered up at his shrine by Mgr. Segrave for peace in Ireland.

During the day hundreds came to join their prayers at the shrine of the Martyr, and Benediction of the Blessed Sacrament was given in the evening.

The first feast of Ireland's martyred Primate, Blessed Oliver Plunket, was celebrated in Armagh.

In the evening a large congregation assembled in St. Patrick's Cathedral to do honor to the martyr's memory, and to offer up special prayers that the negotiations so auspiciously began may bring peace to Ireland.

The Rosary and Litany of the Blessed Virgin were recited by Rev. P. Finnegan, C.C.

His Eminence Cardinal Logue presided at the devotions, and gave Solemn Benediction of the Most Blessed Sacrament.

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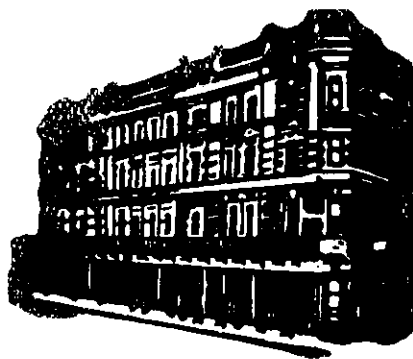
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Wanganui

(From our own correspondent.)

August 24, 1921

The concert and social at Kai Iwi on last Friday night was another huge success, over 300 people being there. It was in aid of the Maori Mission Fund again, and everyone rallied round Father Ginisty in wonderful style. A concert party went out from town, they were: Misses A. Wood and B. Boyle, Messrs. C. I. Spillane, T. Travers, P. McLean, and all contributed songs. Messrs. T. P. Sonter and Peter Swan, recitations; Lieutenant G. L. Buckley, coronet solo, and an instrumental quartette was rendered by the members of the Queen Alexandra Band (The accompaniments throughout, were played by Mrs. Spillane): and then there were some Maori hakas and poi dances by the Nga Rauru Maori Tribe, winners of the competition for the best haka and poi dance at the Rotorua Maori Reception to H.R.H. the Prince of Wales. The whole concert was much applauded by the large audience, especially the Maori items. The warriors warmed up so well to these that some folk from Australia, whose introduction it was to a haka, were really alarmed. The gathering was easily the biggest and most enjoyable since the welcome home to the Returned Soldiers, and the committee are grateful to all the performers and everyone who helped to make things go so well. They are specially thankful to Mr. Charlie Tamumu, organiser of the Maori items, who also was kind enough to lend his piano. Before leaving, Father Ginisty expressed his thanks to all, and announced the result of the weight-guessing competition, which showed that Mrs. Mancer, of Brunswick, guessed the exact weight of the pig (69lbs.). A delicious supper was provided, after which the social was enjoyed by all and sundry.

Wanganui East had its very first social, combined with a euchre party, in aid of the Aramoho St. Vincent de Paul funds. It was a most successful evening and thoroughly enjoyable. Musical items were provided by Rev. Father Outtrim, Mrs. Ivo Luxford, and Mr. Roy Ahern. Mr. E. J. Foster kept things going admirably during the euchre, and later was M.C. for the social. An excellent sit-down supper was provided, Mesdames Richardson, Coxon, and Ahern and their assistants being responsible for this special feature. Mrs. Gardiner, provided the music, practically doing this as a donation. During the evening, Mr. W. Luxford, as past president of the Conference, thanked all who helped to make the social a success. He spoke also about the object of the St. Vincent de Paul Society and mentioned the good work done by this society wherever it exists.

Euchre party and social at Gonville last week, also quite a success. The return to euchre was by way of a change and for the benefit of the many of us who neither sing nor jazz.

Miss Edith Morgan has just returned from a delightful trip to the Islands, a round which included Apia, Tonga, and Fiji. It so happened that the visitors were at Fiji during the reception to the Bishop of those islands on his return from Europe, and they were privileged to be present at the ceremony. So entirely different from anything of its kind in our Dominion, the whole function was of great interest. The singing at the Cathedral seems to have impressed itself on the memories of the visitors, so beautiful was it. Liwewise, incidentally the intensity of the heat, the size and price of the mandarins, and the delicious eating made by soft creamy coconut.

Another very successful evening was held at Castlecliff on Wednesday last, a plain-and-fancy cinderella social and a euchre tournament. Many pretty dresses were worn, Miss Fahey being the prize-winner for the prettiest fancy dress. Mrs. J. Connor (Miss Folly) was second, and Miss May (Red Cross Nurse) was third. Mrs. Collins made a dainty "Maid of France," Miss Hugh a charming "Spanish Dancer," and little Mary Lorigan was a wee "Pierrette." There were lots of other fancy dresses, daffodils, harems, pierrettes, gypsies, and flower-girls, and these mingling with some very dainty evening frocks made a pretty picture. The most amusing feature of the evening was the placing of the ladies' shoes in the centre of the floor. During the evening it was announced that each

lady was to leave one of her shoes in the centre of the room. Suddenly, a shower of shoes came from all directions, including some "dainty sizes" from the sterner sex, and then came the fun of finding the owners of the shoes. A pleasant game of euchre was enjoyed in the supper room, the prizes being won by Miss O'Connor, Gonville, and Mr. Bartlett. During the evening a beautiful cake was competed for and won by Mrs. Tobin, one of the committee. The cake had been made by Mrs. O'Meara for the Gonville folk, and won in the first place by Rev. Father McGrath, who generously handed it on to Castlecliff. Sweets also were sold to help the little "sweet candidate," and brought in quite a number of votes for her. The duties of the euchre and M.C. were carried out ably by Messrs. Edwards, Tobin, Anthony, and Marsden. The prizes were very generously donated by Mrs. Marsden (ladies), Capt. Connor (gentlemen), and Mrs. Anthony (boobies). The dainty supper served was arranged for by a committee consisting of Mesdames Anthony, Marsden, Edwards, Rogers, Tobin, Johnstone, Collins, Dobson, Cameron, and Connor, and at just on midnight, the most enjoyable evening was brought to a close.

And this I think, ends our little round of flutters. Other things are going on too, building alterations and suchlike, but I cannot record much about this till the work is completed.

Gisborne

(From our own correspondent.)

August 24.

Sunday within the Octave of the Assumption, the day on which the little children of St. Mary's parish receive their First Holy Communion, is an occasion eagerly looked forward to by our devoted pastor, the Sisters, parents, and especially by those most immediately concerned. On that particular day this year about 60 girls and boys approached the Holy Table for the first time, their bright happy faces denoting the joy which animated them. The spectacle, too, was a most edifying one to the large congregation. After Mass the children were generously provided with breakfast by the members of St. Mary's Sodality of the Children of Mary. At the 10 o'clock Mass, Rev. Father Lane, addressing the children, impressed upon them the importance of ever remembering their first Communion day. At the evening devotions Father Lane earnestly urged the parents to recognise the absolute necessity of seeing that their children never neglected attendance at Holy Mass on Sundays and holidays of obligation. He exhorted parents to afford their children a shining example by a frequent reception of the Sacraments, an example the children would assuredly follow. At the conclusion of the sermon an invocation to the Blessed Virgin Mary was recited by one of the little girls, followed by a renewal of baptismal vows, in which the whole congregation joined. Procession and Benediction of the Blessed Sacrament concluded the days' ceremonies. St. Mary's Choir, conducted by Mr. Charles Wood, rendered music appropriate to the occasion, while at the early Mass the children's choir sang specially selected hymns.

The Gift

He has taken away the things that I loved best:
Love and youth and the harp that knew my hand.
Laughter alone is left of all the rest.
Does he mean that I may fill my days with laughter.
Or will it, too, slip through my fingers like spilt sand?

Why should I beat my wings like a bird in a net.
When I can be still and laugh at my own desire?
The wise may shake their heads at me, but yet
I should be sad without my little laughter.
The crackling of thorns is not so bad a fire.

Will he take away even the thorns from under the pot,
And send me cold and supperless to bed?
He has been good to me. I know he will not.
He gave me to keep a little foolish laughter.
I shall not lose it even when I am dead.

—ALINE KILMER, in the *Literary Digest*.

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Catholic World

ENCYCLICAL FOR DOMINICAN CENTENARY.

The Holy Father has issued the following encyclical for the seventh centenary of St. Dominic:—

"Venerable Brethren, Health and Apostolic Benediction.

"The seven hundredth centenary approaches of the day when that light of holiness, Dominic, passed from these miseries to the seat of the Blessed. We for long have been most interested in his clients, especially since We assumed the government of the Church of Bologna, which with the greater devotion preserves his remains. We, therefore, are pleased to be able from this Apostolic See to exhort the Christian people to celebrate the memory of such a great man. In this We not only consult Our own piety but fulfil a duty of gratitude towards the father and lawgiver and towards the distinguished Order he founded.

"This man of God and true 'Dominicus' was fully given up to Holy Church, which had in him an invincible champion of the Faith. The Order of Preachers, too, founded by him, has ever been the stout defence of the Roman Church. And so not only did he strengthen the temple in his time, but he provided for the continuance of the defence. The words of Honorius III. in approving the Order seem prophetic: '... looking to the brethren of thy Order as the future champions of the Faith and the true lights of the world.'

Dominican Preaching

"Indeed, as all know, for the spread of God's kingdom Jesus Christ used no other weapon than the preaching of the Gospel—that is, the living voice of His heralds, who diffused everywhere the celestial doctrine. 'Teach,' he said, 'all nations.' 'Preach the Gospel to every creature.' Accordingly, from the preaching of the Apostles, and especially of St. Paul, it came to pass—that preaching being followed up with the doctrine and discipline of the Fathers and afterwards of the Doctors—that men's minds were enlightened with the light of truth and conceived a love of all the virtues. Following the same lines in his work for the salvation of souls, Dominic proposed to himself and to all his followers 'to hand to others what they had contemplated.' For this reason, in addition to the duty of cultivating poverty, innocence of life, and religious discipline, he commanded his Order in a strict and solemn manner to be zealous in the study of Christian doctrine and the preaching of the truth.

"In the Dominican preaching three qualities shine forth: great solidity of doctrine, the fulness of fidelity towards the Apostolic See, piety towards the Virgin Mother.

"For although Dominic felt himself mature for preaching, yet he did not undertake that office until he had worked hard in the Palatine Athenaeum of philosophy and theology. Long familiar with the Fathers, under their guidance and teaching, he first, as it were, received into his blood and marrow the riches of Sacred Scripture, and especially of Paul.

"The value of this knowledge of Divine things not long after was to be seen in his disputations against the heretics. They were armed with all arts and fallacies to attack the dogmas of Faith; yet with wonderful success he confounded and refuted them. This appeared especially at Toulouse, the head and centre of the heresies, where the most learned of the adversaries had come together. It is recorded that he, with his first companions, powerful in word and work invincibly withstood the insolence of the heretics. Indeed, not only did he withstand their strength, but he so softened their spirits by his eloquence and charity that he recalled an immense number to the bosom of the Church. God Himself was ever at hand to aid him in his battle for the Faith. Thus, to fostering widely piety and every virtue. Rightly, then, did Dominic order his followers, in preaching to the people, to inculcate frequently this manner of prayer, the utility of which he had experienced. He knew, on the one hand, Mary's authority, with her Son to be such that whatever graces

He confers on men she has their distribution and apportionment. On the other hand, he knew that she is of a nature so kind and merciful that, seeing that it be her custom to succor the miserable of her own accord, it is impossible she should refuse the petitions of those who pray to her. Accordingly the Church, which is wont to salute her 'the Mother of Grace and the Mother of Mercy,' has so found her always, but especially in answer to the Rosary. Wherefore the Roman Pontiffs have let pass no occasion of commending the Rosary and have enriched it with Apostolic Indulgences.

The Third Order of St. Dominic

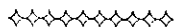
"Now the Dominican institutes—as you yourselves understand, venerable brethren—are not less opportune at present than in the time of their Founder. How many to-day, destitute of the bread of life—that is, celestial doctrine—are, as it were, in a state of starvation. How many, deceived by the appearance of truth, are turned away from the Faith by a variety of errors. That priests may minister fittingly to the necessities of all these by the word of God, how zealous must they be for the salvation of others and how grounded in solid knowledge. How many, too, ungrateful and forgetful children of the Church, are turned away from the Vicar of Jesus Christ by ignorance of facts or by a perverse will whom it is necessary to lead to the common bosom. For the healing of these and every other ill how much do we need the maternal patronage!

"The Dominicans have, therefore, an almost boundless field in which to labor for the common welfare. Wherefore to all of them We wish that in these centenary celebrations they renew their devotion to the holy example of their founder, and make themselves daily more worthy of such a father. In this let a fitting lead be taken by his children of the First Order, and let them be ever more zealous in preaching of the Divine Word, such as may give men a reverence for the successor of St. Peter and a devotion to the Virgin Mother, and may spread and defend the truth. But from the Dominican Tertiaries, too, the Church looks for much, if they study to conform themselves to the spirit of their patriarch, in the instruction of the rude and unskilled in Christian doctrine and morality. In this We hope they will be assiduous, as it is a matter of great consequence for the good of souls. Finally, We wish this to be a special care of the Dominicans—the spread and frequency of the Rosary among the Christian people. 'We make this exhortation in these troublous times following our predecessor, Leo XIII., and should it bear fruit this centenary celebration will not have been in vain.

"Meanwhile, as an augury of the Divine gifts and a proof of Our benevolence, We impart the Apostolic Blessing, Venerable Brethren, to you, your clergy, and your people.

"Given at Rome, at St. Peter's, June 29, Feast of the Princes of the Apostles, 1921, the seventh year of Our Pontificate.

"BENEDICTUS PP. XV."



FREEMASONRY AND THE WORLD WAR.

Studies (Dublin, Vol. X., No. 38) reviews at some length the much talked of book of Dr. Friedrich Wichtl, *Weltfreimaurerei, Weltrevolution und Weltrepublik*. As our readers know (says the *Fortnightly Review*, New York) the purpose of this book is to show that the World War was brought about by Masonic intrigue, chiefly in France, Italy, and England, for the overthrow of the Central Empires and as a first step towards a world revolution and one world-wide republic. The reviewer does not express a formal judgment on Dr. Wichtl's conclusions, but accepts his indictment as true. Incidentally he mentions that Catholic Ireland has been governed by Masons. "The late Viceroy, Lord French, was a Freemason. At one period of his viceroyalty, almost all the men who dictated his policy were Freemasons. That policy and the methods to be employed in carrying it out were discussed and decided on, from day to day, in formal or informal gatherings of 'Brothers.' " It is to be hoped, he adds, that some day the history of Masonry in Ireland will be published, "and our people will then realise—what they do not realise at present—how we Irish Catholics have suffered at the hands of Irish Freemasonry."



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Domestic**By Maureen****RICE AND APPLE PUDDING.**

1oz whole rice, $\frac{1}{2}$ pint milk, 1 teaspoonful sugar, 2 apples (stewed). Method: Wash rice, cover with water, and boil till water is all absorbed. Pour on milk, and simmer gently about 20 minutes, till rice is soft. Sweeten. Grease small pie-dish. Put stewed apples at foot, pour rice on top. Place on a few pats of margarine or butter, and brown in the oven.

PLAIN SUET PUDDING.

$\frac{1}{2}$ lb flour, 2oz suet, $\frac{1}{4}$ teaspoonful baking powder, 1 teaspoonful sugar, grated rind of lemon, cold water or milk. Method: Mix dry ingredients. Chop suet finely. Add enough cold water or milk to form into a ball. Place in greased basin, and steam two hours. Serve on hot plate, and pour round one tablespoonful syrup—heated—with the juice of the lemon.

SWISS EGGS.

Ingredients: Two eggs, half an ounce of margarine or butter, one ounce of grated cheese, one and a-half table-spoonsful of milk, pepper and salt. Method: Melt half the margarine on fireproof dish, spread half the cheese on, then put in the eggs (whole). Season with salt and pepper. Add milk, and sprinkle the remainder of the cheese on top, with the margarine in small pats. Bake in a moderate oven till the eggs are set.

WELSH RABBIT.

Ingredients: Quarter of a pound of cheese, one small dessertspoonful of cornflour, one teacupful of milk, one teaspoonful of mustard, pepper and salt, pat of margarine or butter, toast. Method: Remove rind from cheese and cut into small pieces. Mix cornflour and mustard and seasonings together. Break down to a smooth paste with the milk. Put all in a pan, and stir over a slow heat till the cheese is melted and cornflour thickened. Pour on to hot toast, and garnish with parsley.

SWISS APPLE PUDDING.

2 apples, 1 gill water, 1 tablespoonful sugar, a little grated lemon rind, 1 slice bread and butter. Method: Stew apples with the water, sugar, and lemon rind. Remove crusts from bread and cut into fingers. Grease small pie-dish and put half the stewed apple at the foot of it, then half the bread and butter, the rest of apple, and bread again, with the butter side uppermost. Sprinkle a little sugar on top, and bake in oven for ten to twelve minutes, till the bread on top gets brown and crisp.

A MAGIC POLISHER.

Dissolve half a breakfastcupful of shredded soap in a breakfastcupful of boiling water, stir in three large table-spoonsful of whiting and a few drops of ammonia. Beat this till it is a smooth jelly. Have ready some squares of old flannel or linen. Leave these to soak in the jelly and absorb as much as they will. Squeeze slightly and leave to dry. These are magic polishing cloths. A rub will take tarnish off silver or metal.

THOSE RHEUMATICS!

There is scarcely a household at the present time where there are not sufferers, old and young, from rheumatism and kindred ills (says a writer in a Home journal). It will be good news to many such to learn that great relief has been experienced by many from a simple mixture of methylated spirit and menthol.

Procure one gill of the former, and a shilling's worth of the latter, which should be broken in pieces and added to the spirit, which quickly dissolves it. Keep in a tightly-corked bottle. Soak flannel cloth in it as required, and apply to the affected parts if these are unbroken. Do not rub, and cover with oiled silk. If the skin should be broken, bathe in warm water, allowing a teaspoonful of the mixture to a pint, and applying the pure spirit only after the sores have completely healed.

Shop assistants and hospital nurses who suffer from their feet may use this specific with advantage; in their case half the quantity of menthol only is necessary.

It affords speedy relief to lumbago and sciatica, and may be rubbed on the back and limbs night and morning as long as the skin is unbroken.

In influenza, dip a flesh glove in the spirit, and rub well all over the body till the skin glows. Put the patient to bed, give him a hot lemon drink, and la Grippe will be very speedily routed.

If the mixture is poured on the head here and there, and rubbed well in, speedy relief will be experienced. Swollen joints are reduced, and troublesome colds can be cured by means of rubbing well into the chest the same simple and inexpensive remedy.

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TO MY PEOPLE

(Lead, Kindly Light)

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

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

Meantime—

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I have spoken—V., AUCKLAND.

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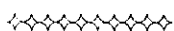
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ON THE LAND

MARKET REPORTS.

There was a large yarding of fat cattle at Burnside last week, 288 head being forward, a number of which consisted of extra prime quality. The demand at the commencement of the sale was easier than that of the previous week by about 20s to 30s per head, but as the sale progressed prices firmed slightly, but eased again towards the finish to about 35s less than the preceding week's rates. Best bullocks £16 to £18, heavy-weights £19 to £21, extra good to £24 17s 6d, medium £14 to £15, inferior £11 to £12, best cows and heifers £11 10s to £13 10s, extra to £15, medium £9 to £10 10s, light and aged £5 5s to £6 10s. Fat Sheep.—A large yarding, 2454 being forward, the majority of which consisted of good quality, while a number were of very poor quality. Prices for prime sheep were easier by about 1s to 1s 6d per head, while inferior showed a drop of from 2s to 2s 6d per head. Best wethers 26s to 28s, extra to 30s, medium 20s to 21s, inferior 12s 6d to 15s, best ewes 18s to 21s, extra to 25s 3d, medium 14s to 16s, inferior 12s. Pigs.—A medium yarding was offered. Small pigs were eagerly competed for, and good prices were realised. There was also a keen demand for baconers and porkers, and these sold well up to late rates. Best baconers realised 8½d to 9d, and best porkers from 9d to 9½d per lb.

At Addington market there was a smaller yarding in all sections with the exception of fat sheep. Beef sold better, but mutton lost part of the previous week's recovery. Fat Sheep.—A big yarding. Prices eased from 1s 6d to 2s on the preceding week's improved market. Extra prime wethers 24s to 29s 6d, prime 19s to 23s 3d, medium 16s 9d to 18s 9d, light and unfinished 13s 10d to 16s 3d, extra prime ewes up to 29s, prime 16s 6d to 29s 9d, medium 14s to 16s 6d, light and unfinished 12s 6d to 13s 9d, prime hoggets 16s to 18s 3d, ordinary 9s to 15s. Fat Cattle.—A small yarding, prices as a result increasing about 30s to 35s per head, there being a total clearance. Extra prime steers £22 to £27, prime £16 10s to £20, medium £12 to £16, inferior £8 7s 6d to £11 5s, extra prime heifers £13 5s to £15 15s, prime £11 to £13, ordinary £5 17s 6d to £10 5s, extra prime cows £13 5s to £15 10s, prime £10 to £12 15s, ordinary £7 10s to £9 15s. Vealers.—A small entry and a keen demand for good calves. Runners sold up to £7 5s, good vealers £3 10s to £5, medium £2 10s to £3 5s, small 5s to £2 5s. Fat Pigs.—A medium entry and a good demand. Prices advanced. Cheppers £5 to £8, light baconers £4 15s to £5 10s 6d, heavy £5 15s to £6 10s, extra heavy to £7 10s—average price per lb 9d; light porkers £3 5s to £3 15s, heavy £4 to £4 10s—average price per lb 10d to 10½d.



ABOUT LUCK.

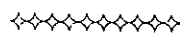
When people talk to you about "luck" put your fingers in your ears. It may be going a little too far to say there "ain't any sich thing," but it is a safe plan not to recognise it. Some men seem to succeed with very little effort, but the majority win their good positions by sheer hard work, skill and enterprise (says a British Agricultural Journal).

Those fine cattle you see in the show-ring are the results of years of careful breeding; not the offspring of a chance mating. Their breeders have not trusted to luck. Men sometimes jump into fame as the result of a chance deal, but they don't often stop there long. It is the persevering, methodical, enterprising individual who has an ideal and strives to attain it who generally wins through in the long run.

When you have a loss or disappointment don't grumble about your "bad luck," and leave it at that. Just weigh the circumstances over and see if there was nothing you left undone which you ought to have done, or which you did which you should not have done. In short, convince yourself that your management was absolutely correct before you talk about "luck."

Find out your mistakes and avoid making them again

in the future. Study the methods of the so-called "lucky" men and look for the secret of their successes, and if you learn the lessons these mistakes and successes teach you, you will more than likely soon be among the "lucky men" yourself.



EXACT KNOWLEDGE.

There is a real and desirable thirst to-day for exact knowledge, and farmers are beginning to realise that habits of guesswork and supposition are not good enough in the conditions of agriculture at the present day.

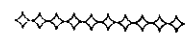
We see evidence of this in the progress of milk recording, which is a means of obtaining exact knowledge with regard to the milking propensities of a beast.

In more cases than one this exact knowledge has proved how far wrong farmers were in the estimates they had formed of the milk yields of different members of their herds. At its best, guesswork is unreliable, while figures honestly compiled cannot be refuted.

In the poultry-keeping world every year more people are going in for trap-nesting, which enables them to get exact records of their birds, and it enables them to select the most suitable stock for breeding. And in their financial concerns farmers want more exact knowledge, which can only be obtained by keeping books.

The boast of some farmers still that they have prospered without figures or accounts is empty and meaningless, for on the other hand hundreds have blundered and lost money for the same reason.

As a matter of fact, in everything connected with farming exact knowledge is the only safe knowledge, and it is to the interest of farmers as a whole to adopt the methods now available for acquiring it.



DRY ROT OF POTATOES.

At this season of the year the disease known as dry rot is apt to show itself in seed of first early potatoes (says *Farm, Field, and Fireside*). It is particularly severe in that popular variety May Queen. The disease is caused by a fungus which, entering the seed after it has been lifted, develops extensively after the turn of the year and destroys the sets. It is now too late to check the fungus, though the further spread of disease may be prevented by removing and burning affected specimens. As seed of early potatoes is a valuable commodity, it may not be amiss to point out how in another season the trouble may be reduced.

It has been shown that careless handling and bruising are very important factors; they predispose the tubers to disease by assisting the fungus to gain entrance. Early varieties for seed purposes should be lifted in good time, handled, and riddled with great care, and put into the sprouting boxes as early as possible in the autumn. Tubers which are boxed in the autumn and "greened" early are seldom attacked badly.

Extremely susceptible varieties like Ninety Fold and May Queen should never be stored in clamps or in bins. It is perhaps advisable to state that dry rot is a disease quite distinct from the common blight, which is often responsible for loss of seed during winter.



Dr. Frederick J. Kinsman, formerly the Protestant Episcopal Bishop of Delaware, but for the last year and a half a Catholic, declared recently that he has made no sacrifice in entering the Catholic Church. "There is no sacrifice," said Dr. Kinsman, "in doing the thing you most want to do."

New Zealand leads the world in Disc Harrows. The "Steel Queen" model has been copied in Great Britain, Canada, and United States and holds probably 75 per cent. of the trade in New Zealand. No implement has been developed in recent years which has done so much for the farm. The 1921 "Steel Queen" is still the leader, which is no more expensive than its various imitations! Is your money buying the original and best, or the inferior copy? Over 11,000 "Steel Queens" sold!

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The Family Circle

BEDTIME.

As A was sitting, fast asleep,
 "It's time for bed," said B;
 C Crept into his little Cot,
 To Dreamland off went D.

E closed its eyes, F Fretful grew;
 "Good night," G softly said;
 H Hurried up the Wooden Hill,
 To put itself in bed.

J Jumped for Joy when bedtime came,
 K Kissed good night all 'round;
 L asked for Light, M found a Match,
 The land of Nod N found.

O Owned that it was Over-tired,
 To Pillowland P Pressed;
 Q Queried why it was so Quiet,
 When R Retired to Rest.

S went in Search of Slumberland,
 Too tired was T to stay;
 U went Upstairs, V Vanished, too,
 And W led the Way.

When X 'Xclaimed "How Y Yawns!"
 With Zest responded Z:
 "I'm last of all to go to bed,
 But here's a nap for me!"

REAL HAPPINESS.

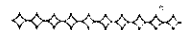
I have searched for happiness in the elegant life of the drawing-room, in sumptuous banquets, and in the dissipation of balls and theatres. I have taken part in many festivals. I sought for it also in the possession of gold, in the excitement of gaining, in the illusions of marvellous romances, but in vain, while one hour spent in visiting a sick person, in consoling one in affliction, in helping an unfortunate man, has sufficed to procure me an enjoyment more delicious than all worldly delights.—A Young Man, quoted by the Rev. Father Felix.

VALUE OF MEDITATION.

Measured by ordinary rules, the Venerable Cure of Ars should have been accounted one of the least effective of preachers. He was not a man of brilliant parts. He had made a poor course of studies, not for lack of diligence, but for a notable lack of capacity. He had not a commanding presence nor a rich voice. He was timid and retiring to a fault. Yet, the Cure of Ars. was one of the most effective of preachers, for he produced results. When he was asked the source of his wonderful sermons—wonderful only in his own mouth, for no one else can get much out of them—he pointed to the *prie dieu* where, on his knees, he made his long meditations.

It is quite the thing to refer to people who are worth knowing, and most to be relied upon, as the "thinking people." We take such people for granted as the backbone of civilisation. Why? The reason is traditional. Thinking people are the successors of the "clerks" of the Middle Ages, the clergy who kept learning in the world, and placed it under a debt of gratitude it never can repay. They were thinkers because they meditated; and it was because they meditated that they were the learned. How much more they owed to meditation than to books we may at least guess from the fact that books were scarce in their day. Now that books are plentiful and reading has largely supplanted meditation, we have no towering geniuses such as Aquinas, Duns Scotus, and Albertus Magnus. We have more superficial knowledge spread out over more people; but it was the old-day thinker who gave us the foundation for even that.

Is meditation becoming a lost art? I fear that it is, at least amongst the laity. I fear, even, that hard work is keeping it at a disadvantage amongst the clergy. But can we afford to lose it? We cannot. Meditation is the key to a storehouse without which we would be clad only in intellectual rags and tatters, the cast-off clothes of others, and often shoddy from the beginning. Meditation is the mystic vision that gives us a glimpse of the unrevealed beauties of Eternal Truth. Revelation gave us eyes to see. Meditation is the glass that gives our eyes the power to see further and see deeper. What the scientist is without his microscope, is the Christian without the practice of Meditation.—*Extension Magazine*.



THE LAST KINGS OF PAGAN IRELAND.

In 431 Pope Celestine sent St. Palladius "to the Scots believing in Christ," to be their bishop; so there must have been Christians in the island to render such a measure needful. There is no authentic account of the manner or way which these early Christians received the Faith. Conjecture, however, has it that in the many plundering excursions made by the last two kings of pagan Ireland into Britain and Gaul, the Irish (or Scots, as they were called) may have come to know something of the Christian religion. These two kings were Niall of the Nine Hostages and Dathy, his successor. It is supposed to have been during the reign of the former that St. Patrick, with his two sisters, was carried captive to Ireland. Niall paid for his love of warfare with his life. He was assassinated on the banks of the Loire in 405.

Niall was succeeded by his grand-nephew, Dathy, who inherited the military ambition of his dead kinsman. No sooner was he established on the throne than he began to make raids on the lands of his neighbors. His Druids had told him that he was to be king of Alba (Scotland), and Dathy was delighted with the prophecy. He held a great meeting at Tara, and a feast of more than usual magnificence was kept. Bonfires blazed, the Druids chanted, and, with the approval of all, the King set out on an expedition to Gaul at the head of an immense army. He pursued his victorious way, striking terror wherever he went.

The foraying went on successfully till Dathy and his host reached the Alps. In one of the solitudes at the foot of the loftiest mountain, there lived a hermit of royal race named Parmenius. The pious old man led a very austere life, shut off from all intercourse with the world. But the King had no respect for his sanctity. Dathy demolished the tower that gave the holy hermit shelter; and the legend goes on to tell how he warned the King of his coming sudden death. The elements verified the prophecy—

Forth from the thundercloud
 Leaps out a foe as proud,
 Sudden the monarch bowed.
 On rushed the vanguard.
 Wildly the King they raise,
 Struck by the lightning's blaze,
 Ghastly his dying gaze,
 Clutching his standard.

The army was terror-stricken. Dathy's son took command; and the host began its retreat, carrying the remains of the King. It is said that as many as ten fierce battles were fought before the Irish forces could finally reach the coast. Then:

Mournfully and dolefully
 The Irish warriors sailed away
 O'er the deep resounding sea,
 Till, wearily and mournfully,
 They anchored in Eblana's bay.

This carrying home of their dead King shows that the ancient Irish had, as they still have, a great reverence and love for the dead. Dathy was interred with his kin.

Broad is his carn's base,
 Nigh the "King's burial-place,"
 Last of the pagan race,
 Lieth King Dathy.

ENCORED.

The dark monarch from sunny Africa was being shown over a big engineering place by the manager, who, in explaining the working of certain machinery, unfortunately got his coat tail caught in it, and in a moment was being whirled round at so many revolutions a minute. Luckily for the manager, his garments were unequal to the strain of more than a few revolutions, and he was hurled, dishevelled and dazed, at the feet of the visitor.

The exalted personage roared with laughter, and said something to his interpreter.

"Sah," said that functionary to the manager, "His Majesty say he am berry pleased with de trick, an' will you please do it again."

◆◆◆◆◆◆◆◆◆◆

SMILE RAISERS.

Jack: "What was that noise I heard in your room last night?"

Tom: "That was me falling asleep."

"A lawyer is a learned gentleman," said Brougham, "who rescues your estate from your enemies and keeps it for himself."

Lady: "So you're really one of the strikers?"

Loafer: "Yus, lady; I'm what they call one of the pioneers. I went on strike 23 years ago, and I ain't never given in yet."

Edith: "Jack told me I was so interesting and so beautiful."

Marie: "And yet you will trust yourself for life with a man who begins deceiving you so early?"

In foggy weather, we learn, the air of the House of Commons is clarified by being pumped through cotton-wool. This, of course, is the same process as that which is used for Ministerial explanations.—*Punch*.

Visitor (in early morning after week-end, to chauffeur)—"Don't let me miss my train."

Chauffeur—"No danger, sir. Missus said if I did, it'd cost me my job."

Young Husband: "It seems to me, my dear that there is something wrong with this cake."

The Bride (smiling triumphantly): "That shows what you know about it. The cookery book says it's perfectly delicious."

"Did you tell her when you proposed to her that you were unworthy of her? That always makes a hit with them."

"I was going to, but she told it to me first."

Some little friends of mine were on holiday in the Lake district, where everybody in the boarding-house was always talking about the view. One day the venturesome boy of the party fell over the verandah into the front garden while his excited little sister rushed to her mother, crying:

"Quick, quick, mummie! Freddy has tumbled into the view!"

Keep peace one with another, and heavenly charity.—St. Cuthbert.

PILES

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SCIENCE SIFTINGS

By "VOLT"

FIGHT PHOTOS SENT 3000 MILES BY WIRE.

A Dempsey-Carpentier picture, taken at 3.30 on the afternoon of July 2, was published in the *Los Angeles Times* on the morning of July 3. The photograph was transmitted some 3300 miles in a little over three hours, and came out very little the worse for wear after its long, fast journey. No airplane, of course, could approach this speed, even though, as the *Times* informs us, the paper broke all records in bringing photographs of the fight across the continent by air. That method took 47 hours, 50 minutes, a rate of speed astonishing enough in itself. The "revolutionary device" used in the practically instantaneous transmission of the photograph, called by the *Times* "telephotography," consists of a novel use of code numbers, so combined with a diagrammatic background that the original photograph may be produced, at any distance, almost as fast as the code can be sent forward by telegraph, long-distance telephone, or wireless. The method, said to be extremely simple, is declared by the *Times* to be capable of great refinement over the first results. But even these pictures, we are told, are "incontestable proof that pictures can be sent by telegraph as readily as can ordinary English." In view of the fact that "sending photographs by wire has been an unrealized ambition of every newspaper in the world for over 30 years, the importance of this achievement is apparent," says the *Times* writer.

The method, as developed by the *Los Angeles* paper, began with the taking of special photographs at the ring-side in Jersey City. They were rushed by automobile and motor-boat to the office of the *Daily News* in New York City, where the plates were developed. Then the business of putting the picture on the wire really began. The explanation of this process runs:

"As soon as prints were sufficiently dry they were placed under specially prepared transparent sheets of celluloid on which numbered perpendicular and horizontal lines $\frac{1}{4}$ of an inch apart had been drawn. These sheets were prepared in the *Times* office in Los Angeles and were mailed to New York several days before the fight. A detailed tracing of each photograph was made by the *Times* artist in New York, each contact of the traced lines across the quarter-inch squares furnishing a unit number destined for the telegraphic code. Where curves or small inequalities occurred in the tracing fractional numbers were used. The complete code, consisting of more than 400 separate number combinations, was wired to the *Times* Washington office and thence relayed over the *Times*'s leased wire direct to Los Angeles. The actual time of transmitting the picture by telegraph was 50 minutes, while an hour and 10 minutes were consumed in decoding. The insertion of the blacks and whites, supplied by telegraph, took a little less than another hour. A duplicate of the celluloid sheets used to code the picture in New York was used in the *Times* office in Los Angeles for translating the numbers into a line drawing which, in turn, became a faithful reproduction of the original photograph by the addition of the lights and shadows described by wire. The code numbers which produced the Dempsey portion of the picture are thus explained:—By it the picture may be drawn on such a screen as used by the *Times*. The screen may be made by ruling a sheet of paper with lines forming exact squares one-quarter inch each way. Beginning at the bottom, number the horizontal lines 1 to 62 inclusive. Beginning at the upper left-hand corner, number the vertical lines 63 to 110, inclusive. Each pair of numbers marks a point on this screen; these points, connected, make the picture in outline.

THE MOST OBSTINATE

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