

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- October 9, Sunday.—Twenty-first Sunday after Pentecost.
 „ 10, Monday.—St. Francis Borgia, Confessor.
 „ 11, Tuesday.—Of the Feria.
 „ 12, Wednesday.—Of the Feria.
 „ 13, Thursday.—St. Edward, King and Confessor.
 „ 14, Friday.—St. Callistus, Pope and Martyr.
 „ 15, Saturday.—St. Teresa, Virgin.

St. Edward the Confessor.

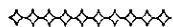
St. Edward after spending his youth in exile, was crowned King of England in 1042. Though by his piety and simplicity he seemed better suited for a cloister than a court, yet the kingdom of England was never more blessed than during his reign. He had no other desire than to see his people happy, and they, for their part, loved him as a just and generous ruler, while they revered him as a saint. St. Edward died in 1066.

St. Callistus, Pope and Martyr.

The Pontificate of St. Callistus, which began in 217, terminated in 222 by the martyrdom of this holy Pontiff. A detailed account of his sufferings has not come down to us, but it is probable that he lost his life in a popular uprising during the reign of Alexander Severus.

St. Teresa, Virgin.

St. Teresa, the glory of the Catholic Church in Spain, was born at Avila, a town of Old Castile, in 1515. In her twentieth year she made her religious profession in a convent of Carmelite nuns. She showed herself henceforward a perfect model of obedience, humility, and self-denial. She was also blessed by God with an extraordinary gift of prayer, on which subject she has left us books full of profound knowledge and of the greatest utility to all those who seek to walk in the path of spiritual perfection. After spending close on 50 years in the cloister she died a saintly death in 1582.



GRAINS OF GOLD

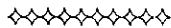
THE CHILDREN'S PRAYER FOR PEACE.

Lord, Thy little children
 Come to Thee to pray
 That Thou mayst guard us
 And our land to-day.
 Hear us, gently pleading
 That all strife may cease—
 Jesus, Friend of Ireland,
 Give Thy people peace.

Guide the nation's leaders,
 With Thy light inspire
 Ireland's trusted envoys;
 Set their souls on fire
 With love, truth, and justice,
 So that they may free
 Our dear isle from bondage
 And give her liberty.

Lord, hear Eire's children
 Knocking at Thy Door:
 Heal our stricken people,
 With hearts grieved and sore;
 A future bright and happy
 To holy Ireland send;
 In this grave hour of danger,
 Lord, be our dearest Friend.

—MICHAEL DOUGLAS, K.B.S., Tara, in the *Irish Catholic*.



REFLECTIONS.

All the disciples of the Lord are priests.—St. Irenaeus.
 No man is strong by his own strength, but is safe in the indulgence and pity of God.—St. Cyprian.

Thee we never lose, unless we forsake; and, if we forsake, whither do we go, whither fly, but from Thy love to Thy wrath?—St. Augustine.

Why should we become drowsy in so much sloth, and not seek by some means or another the way of Salvation?—St. Cuthbert.



The Storyteller



WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXIX.—(Continued.)

Five minutes afterwards the old pony and its old rider were plunging away into the night. As Owen slunk away under the cloak made for him by the hurrying clouds, another figure, which had been lurking about the chapel, moved up to him. "Gimme de tool, now, quick—and get home," whispered the new comer. "My God! what is dat patch? It's blood."

The moon had suddenly shot out upon the two men like a flash of limelight. It revealed a great dark smear upon the white flannel vest which the young man wore over his chest under the outer jacket. "I suppose it is!" he said in a voice out of a sepulchre. "I did not notice. It must have been the body—while I was carryin' it."

"Man, how you are trembling! Are you a coward?" said the other, plucking him roughly by the arm.

"A coward!" was the deep reply. "I brought the body to his mother's doore—I sent the priest to him myself—how many men would daar do that? Would you do it?" he said, turning on him like a young wild beast, as another flying ray of moonlight fell on the little hellfire-tipped nose of Dawley. There was something in the sight that enraged him. He seized Dawley by the throat with both his hands, and shook him as easily as if he were a small dog in the claws of a young tiger. "Look!" he cried, in a terrible whisper, "I hope there is no mistake about this night's work, or—"

"Mistake!" replied the other, wriggling himself free, and gasping for breath. "Yerra, in de honor o' God, man, do you want de people to tink you escaped from a mad-house? or are you goin' to bring de Bobbies down atop of us admirin' dat shirt o' yours? Gimme de ting you know, I tell you, an' peg away home, an' burn dem bloody rags of yours to blazes." The other pulled a pistol, whose barrel still smelt of gunpowder from his bosom, and Dawley pounced on it and covered it up. "You're a brave lad, Owen," he said, "an' you've ridded Ireland of a scorpion to-night."

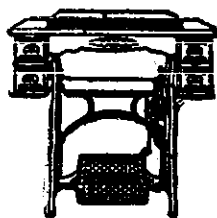
"God sind Father Phil'll be in time whatever!" were the young peasant's last husky words, as he stood for a moment gazing down the road by which the priest's pony had disappeared; then plunged into a narrow laneway, and made for the mountains.

Quish, in addition to his nest over the stables at the Castle, possessed a more regular home of his own among the Bauherlin Mountains, where they join hands with the wild range over Gougaun Barra. The cabin was pitched under shelter of a black escarpment of rock, down which in wintry weather a savage young yellow cataract smashed its way, and reeled headlong in foaming torrents under, and now and again over, the ruins of the bridge which spanned the public road lower down. Quish's "stripe" of land consisted of some black potato beds descending steeply from the cabin door, and at present littered with rotten stalks; and outside these some diminutive ragged fields which had once been reclaimed and fenced in with enormous stone fences by some former tenant, but were now re-invasioned by gorse and flowering heather, as though it was these Vandal tribes that had broken down the massy stone walls and were reconquering their old territory, blasting and burning up everything on their barbaric line of march. Quish was no farmer. His duties as estate bailiff supplied him with the means of living, and his avocations on the moors and rivers were the only delights, except red-headed whisky, which it ever entered into his overgrown bulbous head to conceive. He cultivated as many black beds of potato-mould as he himself in an industrious mood could plant, and as his old mother at her leisure could dig out; and his only other agricultural appurtenances were a stunted mountain milch-cow, as ill-favored as himself, and some goats which gave the old lady's legs and voice a wholesome degree of exercise in hunting and cursing them all over the mountain. In the one-windowed hut which dominated this bleak mass of mountain, and which to Father Phil as he caught sight of it on the public road

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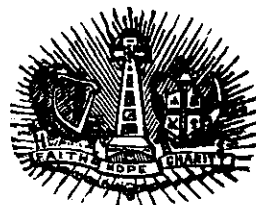
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and love of country have inspired the memorable lines:

"Breathes there a man with soul so dead,
Who never to himself has said,
'This is my own, my native land'?"

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below presented the appearance of a burning eye set in the forehead of a monster, Quish preserved what more pretentious people would call his home; and it was here that at this moment, while the priest's pony was picking its way through the black morasses and rocky water-courses towards the light, the bailiff lay moaning in dull inarticulate agony, like a dumb animal. Bright as the light looked, as seen against the black mountain heights, it was only a miserable smoking paraffin lamp, the upper portion of whose chimney was a mass of stinking soot. The bloodshot-looking rays that issued from the unblackened glass bulb did not do much more than the uncanny flicker of a wet turf fire to throw light into the hideous corners of the cabin, where all sorts of weird things—peering fowls' eyes among the rafters, filthy-looking stone bed-recesses, horse-collars that had a strangling look, the ugly little cow's fixed staring eyeballs—loomed and winked in horrid mystery out of the all-pervading wreaths of turf-smoke. The elfin light, foraging under the deep canopy of a bedstead, apparently built upon a stone shelf, from time to time picked out another luminous pair of eyes:—if one may describe as a pair two so irreconcilably opposed orbs as those of the dwarf, which in his present agony squinted and leered more horribly than ever in a demoniac grin. Sometimes his eyes would close, and the purple weal across his cheek would disappear in a corpse-like pallor; then, with a groan as of a volcano in labor, the dead mass would stir again, the long hairy paws would be flung out in fever, the purple gash would fill again as if a great dab of blood had been dropped upon the face, and those hideous unearthly eyes would go tumbling and flashing in all directions, like ogres searching for their victims. If there was a finishing touch wanting to the horror of the scene, it was supplied by the awful creature wringing her hands by the bedside. Quish's mother was the type of an old woman who would have been burned as a witch three or four centuries ago—bony, crooked, filthy-looking, with protruding yellow tusks, hawk's eyes buried under cavernous grizzly eyebrows, naked bony arms that seemed to reach to her feet, the whole floating against an eerie mist of wild grey hairs that suggested thoughts of their being blown about by the midnight air at some Witches' Sabbath. Who Quish was, none but the old creature could tell; and an ancient sepulchre would have been more communicative. It never occurred to Quish himself that his parentage could be a matter of any greater interest than the parentage of his moorhens, seals, or salmon; it did not strike him even that he required any more than these any second descriptive name. Whether Quish was intended to be a Christian name or surname was to him as meaningless a point of controversy as that of the Procession of the Holy Ghost; he had probably sprung up as one of the fungi that sprout from the refuse of great houses; and the old woman had been so long without anything either to hope or dread from human interest, except the companionship of her misshapen child, that she had possibly lost faith in the real facts of the story herself, so buried had they become amidst the rotting memories of her sepulchral life.

So deadened had she grown to human experiences, that when, an hour ago, the door of the cabin was roughly kicked in, and she found her son's body laid across the threshold, it took her a considerable time to realise that there was anything more than a fit of drunkenness in question. This was the less surprising that there was no trace of external bleeding. Owen might have spared himself his anxiety about the dark blotches on his flannel vest. They were only the soft mud with which the body got enamelled when it fell upon the roadway. Drunkenness, however, seemed no more terrible to the old woman in her son than his ill-mated eyes or disfigured cheek. She gathered up the body with that superhuman strength which mothers have upon emergency, and trundled it into the bedstead, and listened patiently for the snore that would tell her her boy was enjoying himself after his own peculiar way (God bless him!). Instead of the comfortable snore she heard sounds in the throat that appalled her; and when, holding the smutty lamp over the bed, she saw that the red blotches on the cheek and lips had grown a ghastly grey, and that the forehead was glistening with beads of cold sweat, and when, bending down, she found that the deep growlings that came through the teeth were groans of agony, the lamp almost fell out of her hands in terror.

"Mo stoir, mo stoir! what have they done to my boy, my darling boy?" she cried, her brain suddenly taking fire with intelligence. She knew enough of the risks and penalties of his calling to be prepared for anything. Instinctively she tore open his clothes and searched for blood. The clothes were not bloody. She snatched at the shirt. Her hawk's eye pounced upon a small round hole burnt through it, the edges slightly singed. She knew now what she would find inside. Over the left lung there was a small blue discoloration that would scarcely have suggested a wound at all only for a tiny smear of blood that had escaped from the blue lips of the bullet-hole. With a wail of lamentation that seemed to pierce the mountain she threw herself on the body. "Murder!" she screamed, with the wild instinct of one who knew she was miles away from the habitations of men, but was determined that her cry should be heard as plainly as she knew thunderclaps in the Baucherlin Mountains were heard in valleys far away. All at once she found her arm clutched, and a hoarse voice liker thunder than her own mumbled:

"Howld yer whisht, woman; will you howld yer whisht?"

It was Quish who had recovered consciousness, and whose voice was now sinking back into a tortured bellowing rumble after his spring at the arm of the frantic woman. "Drink!" was all he could articulate, his parched tongue lolling out horribly, "drink!" She put a black bottle to his lips. He sucked the neck of the bottle into his throat, as if he were going to bite it off; then sank back again without further sound or movement. The old woman set up her howl anew. "Whisht, I tell you again!—whisht!" roared the dwarf, his eyes flaring wildly as if in a desperate attempt to unite in withering her.

"Whisht? an' my boy murdered before my face!—whisht! an' his corpse left on the thrashil' of his owld mother's doore!" wailed the old creature, her skinny arms and grey hairs waving as in some eerie midnight storm.

This time the wounded man darted up, and pulled her down to him in the grasp of a demon. "If you shout again I'll—I'll kill you!" he whispered, in a voice that made her blood freeze with terror. "What business is it o' yours?" Then he relaxed his grip of the poor old trembling hag, and in a lower creaking whisper, and with the most diabolical gambolling expression of deep cunning in his eyes, he muttered: "Whisper, mother! I suppose 'twas the boys done it," and lay back, as if the observation were some plaster to the red-hot wound that was boring his heart.

The old woman was silent. She bent her old stupid head with both hands, as though the intelligence so long slumbering within would only act upon the direst compulsion. She looked earnestly into his rolling eyes to read the secret that seemed to be starting out of them. At last she understood. "I won't cry 'murder!' any more!" she whispered. The trembling eyes closed with satisfaction. "Drink!" was all that the blackening lips uttered forth.

"Oh, but to die without the priest, the docthor! Wirra, wirra, an' am I to lave him here alone?" cried the old woman, and wandering from side to side of the cabin like a she-wolf in a cage, the while the wounded man groaned like one whose pain was past expressing, and the lonesome winds sang their horrible *caoine* around the cabin, and the ugly brindled cow from her own corner contributed an occasional forlorn bellow to the unearthly noises of the night. At last the mother could stand the helpless agony no longer. "I won't say 'murder!' acushla," she whispered softly over the bed, "but if I was to be kilt an' was to burn for ever for it, I'll shout, an' if there's a God in heaven he'll hear me!" And flinging open the door of the cabin, she faced the black night, and raised a yell of "Help, help!" with such superhuman force that from that height it seemed to shoot through the troubled darkness like the cry of a damned soul, and to echo from mountain to mountain.

"All right, Judy—all right!—I am coming! It is I—Father Phil!" answered the priest out of the gloom.

"Thank God, an' the Holy Virgin! My cry is heard! My boy is saved!" exclaimed the old creature, sinking on her knees at the doorstep, and bending wildly down till she seemed to kiss the muddy ground the heaven-sent visitor trod upon.

Father Phil was sufficiently familiar with bodily as well as spiritual ailments to see at a glance that the ab-



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sence of a doctor was a matter of the very smallest consequence to Quish. Nothing but his herculean bodily strength was keeping him alive. As to Father Phil's own mysterious surgery of the soul, who can tell how fared it? All I know is that, ten minutes afterwards, when the old priest in his violet stole and silvery nimbus, pronounced the august words of the Absolution and bade the Christian soul go forth to meet its Creator under the pitiful wings of escorting angels, the lonesome mountain cabin looked as holy a place as more pretentious temples. What a Leveller the Church is! What a Revolutionist whose barricades are death-beds! What a Socialist whose one ceremony of initiation is to die! How strange it seems, and good—the thought that to the angels hovering in the turf-smoke the soul encased in Quish's gnomelike body, and peeping out from behind Quish's twisted eyes may have looked more beautiful than many a soul that escapes from flesh of rose-tinted satin on a death-bed of rustling laces and in clouds of perfume! The old mother herself, kneeling by the bedside with the lighted taper in her hand, while the dying man was being marked with the sacred chrism, looked no longer like the weird sister caught riding on a broomstick, but rather like some gaunt female eremite of the desert kneeling for her eternal reward. The very night-winds appeared to have changed their dismal chant into a pathetic requiem.

(To be continued.)

THE AMERICAN COMMISSION ON CONDITIONS IN IRELAND

INTERIM REPORT

(Continued from last week.)

CHAPTER V.

Policy of Assassination

The assassination of members of the British forces began in 1919, after three years of the British terror in Ireland, and has since proceeded intermittently, and still continues. With the exception of the shooting of the British officers (one of whom was Lieutenant Angliss) in Dublin, on November 21, 1920, the victims of the assassinations of which we have cognisance were isolated individuals, not groups. No women or children, priests or ministers, or prisoners of war seem to have suffered. These assassinations have occurred all over Ireland, from Lisburn to Cork, from Dublin to Galway. They have been carried out under the most public circumstances and within the very shadow of Dublin Castle, a mockery and a defiance of British rule. And officers of high rank in the British system of Imperial authority have been numbered among the victims. The assassinations of Swanzy and Smyth and the kidnapping of General Lucas seem to indicate to us that a nation-wide organisation, with a very perfect secret service, and with disciplined men to execute its orders, must have been created in Ireland to make such punitive measures possible. There is no evidence that this is a British organisation. It would seem to exist in spite of British efforts to suppress it and to be continuing to function with effectiveness. Under these circumstances it would appear that the Imperial authorities are not free from responsibility for the failure to take proper precautions to safeguard their officers in Ireland.

"The British troops," says Mrs. Robinson, "must go about from point to point sometimes in quite small bodies. The policemen have also done that. And that has made it comparatively simple for a member, say of some secret society in Ireland, if some such society exists, or any Sinn Feiner, if he feels exasperated—it provides opportunity for the murders that have occurred. Many of us have felt that it was a very unfortunate method for the distribution of the troops in Ireland."

No political opponent of the Irish Republic is alleged to have suffered in person for his opinions. The organisation seemingly exists for punitive and deterrent assassinations; and would appear to consist necessarily of Irish

citizens. Miss MacSweeney and other witnesses have testified to the efforts made by Irish leaders to constrain Irish citizens to endure in patience and of the success of these efforts for three years in spite of increasing terrorism. We have evidence also of the difficulties under which the Irish Republic functions, so that it cannot perfectly protect its own citizens or conduct its proper business. It is therefore hard to determine the degree to which the Irish Republican Government is responsible for the policy of assassinations or "executions." The arrest and imprisonment of General Lucas, who ordered the shooting of Sinn Feiners summarily with machine guns, the rescue of Teeling, and the justification of the Dublin killings by a responsible Republican leader would, however, seem to us to indicate that the official disclaimer of Irish Republican responsibility must rest on a technicality. And the punitive and deterrent assassinations which we have noted would seem to be an organised part of the defence of the Irish Republic and a function of its army, or of some special branch of it. In this opinion we are strengthened by the placing in evidence of an attested copy of the *Manchester Guardian* of December 13, 1920, containing a proclamation alleged to have been issued by the Officer Commanding the forces of the Irish Republic in the County of Monaghan, and dated Headquarters, December 3, 1920:

"Whereas in several districts in my command armed gangs of men patrol the public roads at night and open fire, with murderous intent, on people pursuing their ordinary avocation, and

"Whereas one of such gangs has perpetrated a most odious and brutal murder, and several others have attempted murder, the public must at once realise that Ireland is in a state of war with the forces of the British Crown, and, while we extend the hand of friendship to all Irishmen, armed murder gangs aggressive to the I.R.A., also guides and informers for the enemy forces, shall be summarily dealt with as opportunity offers;

"Further, be it known that the recent raids for arms by the I.R.A. were carried out in compliance with an all-Ireland Order to collect all arms, without distinction of the owners' creed or class, in anticipation of a general collection by the British Government forces;

"The licence to collect only extended for a period of twenty-four hours in each brigade, no more force was used than was necessary, a receipt will be given for all arms taken, and these will be returned when circumstances permit;

"This was made clear at the time to all parties concerned. Consequently, no section of the people (other than those referred to above) need entertain any fear of interference with person or property; on the contrary, the I.R.A. recognises it as a part of its duty to offer protection to all. By order, O.C., Co. Monaghan.

"Headquarters, December 3, 1920."

Trial Before Assassination.—It has been testified before us that these assassinations are executions by Irish Republican agents of justice, implying legal condemnation delivered after trial; and that such members of the Imperial British forces as are executed in this manner are informers and spies, provocateurs and murderers. While evidence of murder of Irish women and children has been submitted to us, no transcript of such alleged trials of the perpetrators has been offered to justify any of the killings noted by us of British officers; and except in the case of Smyth and to some extent in the cases of Swanzy, Angliss, and his fellow-officers, and Penstraw, the evidence placed before us is too meagre to permit generalisation as to the character or duties of the particular persons slain.

Regrettable Circumstances of Assassinations.—The absence of the accused, with perhaps the exception of Captain Lendrum, from such trials would appear to us as regrettable as it is usual, and necessarily to condemn the procedure as unjust; and even if we admit the presumption of guilt, we would still the more earnestly deprecate these "executions." Their power as a deterrent to evil seems to us insignificant when compared with the weakness inherent in their haphazard nature. In the Dublin assassinations some of the British officers seem to have been identified merely by the occupancy of rooms.

It would seem that assassination in the presence of relatives occurred certainly in the case of one of the British officers in Dublin. The testimony of the Misses

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Walsh, Mr. Morgan, and others regarding the murders of Lord Mayor MacCurtain, Patrick Walsh, James Lynch, John Sherlock, the Bantry hunchback boy, Thomas Dwyer, and others shows that assassination in the midst of the family was a British practice in Ireland. It would appear to us that to copy this practice in Ireland can have the effect only of degrading the Irish people and their cause. We would be glad to think that the instance we have mentioned of this practice by the Irish is unique and will not be duplicated.

Effect of Assassinations.—From the scanty material at our disposal it is difficult to estimate the effect of these assassinations upon the Irish cause. Assassinations would appear to be an unreliable method of removing specific criminals and ending their harmfulness. The gaps left in high places can always be filled. The removal of Swanzy and Smyth has brought in more Swanzy's and more Smyth's.

It would appear to have discouraged certain of the lower ranks. The testimony before us shows the resignation of about 500 members of the R.I.C., perhaps not wholly unconnected with the danger of their duties, as expounded by Smyth, Lucas, Dénsey, and other commanders. But the places of those who resigned have been filled up by Englishmen necessarily less familiar with the country, but, as the evidence showed, seemingly more ruthless.

According to the testimony of Mr. Ginnell, corroborated by D. F. Crowley, a former member of the R.I.C.:

"A reward of £10,000, or about \$40,000, was offered by the English Government in every part of the city of Dublin, especially in the poor slums, for certain information and for certain men, dead or alive; and the reward was never claimed, although hundreds among those people knew where the man named could be found. The expression that a man was to be found "dead or alive" meant that he might be shot at sight, and that the reward would be given to the person who shot him and produced the body. That was the meaning of it. It was an incitement to murder. It was a licence to kill."

The fidelity of certain people was doubtless favored and the cupidity of spies discouraged by the danger of assassination which waited for informers. The security of Irish leaders may thus have been enhanced, but at the cost of the security of the general population to an extent demonstrably greater than leadership alone could make good. Such immediate success as this policy seemed to achieve appears to us of doubtful value compared with its demonstrated failure both to safeguard the lives of the Irish people in Ireland, and to sustain the moral appeal of the Irish cause in other lands. We would point out the difficulty of controlling this policy of secret tribunal and summary execution; and the tendency of it to extend its scope to include not only enemies but also envied friends of the Irish cause.

Summary.—The Imperial British forces in Ireland have suffered three categories of casualties, totalling apparently not more than 600: (1) accidental, incidental, and disciplinary casualties; (2) casualties incurred in regular military operations; and (3) casualties due to discriminate assassination.

Of the casualties in the first category we hold the Irish people guiltless.

The casualties in the second category, inflicted by the Irish in military operations, which they appear to have conducted honorably, and upon the legality of which we are debarred from passing, seem to require from us only the same expression of our sympathy with the relatives which we sincerely proffer to all victims of the war in Ireland.

We hold that the British have incurred casualties in the third category, and in so far as those assassinated were spies, provocateurs, and murderers, and as such were conscientiously fulfilling their appointed duties as British agents, we hold the British Government negligent in failing adequately to protect its agents to whom it assigned such dangerous duties. We are of the opinion that these discriminate casualties are sustained at the hands of organised citizens of the Irish Republic, acting allegedly as an extra-governmental body at war with the special enemies of Irish peace and security. But in so far as the Government of the Irish Republic is responsible for the acts of its citizens, it would seem to us to be responsible for these deplorable assassinations, and to suffer because of them in the public opinion of the world.

We further find that in the four years since the Irish Revolution the British casualties have averaged not more than twenty-six hundredths of one per cent. per annum of the forces engaged and in no year exceeded three per 1,000 of these forces. These figures would seem to us to indicate a spirit of restraint in the Irish people.

(To be continued.)

The Imperial Idea

In a letter recently published, and attributed, rightly or wrongly, to Sir Henry Wilson, there is a point that has a certain interest, over and above the ordinary provincial bragging not unfamiliar in the queer patch that calls itself "Ulster" (says the *New Witness* for July 1, editorially). A curious and almost innocent illusion, that a man can impress others by merely praising himself, is a mark by which we all recognise the half-baked or half-barbaric civilisation; we recognise it in Prussians, in certain Colonials, and in the stale Suburbia of Belfast. If there were nothing in the letter but the usual theatrical stuff about "We Ulster boys," with a capacity to "teach" everybody everything, it would not be worth while to pause upon it here. What makes the letter interesting is a certain truth or half-truth contained in it. It is the fact that one of the things which the Ulster Boys have to teach is a thing called "the Imperial idea." And one of the ignorant and savage tribes, to whom it needs to be taught, is the English nation.

Now this is in a sense true; a great deal truer than the man who wrote it was aware. The Imperial idea, so far as it is an idea, is really much more at home in the culture of Belfast than in the culture of Birmingham; let alone the culture of Canterbury and Glastonbury and Stratford-on-Avon. The Imperial idea is in every way suited to the clear atmosphere of Belfast, to its high imaginative architecture, to its inspired creative art, to its mellow and stately school of manners. And we insular English people, limited to the landscapes of Constable, seeing no more of the sky than was visible to Turner, forced to find our heroes only in petty and parochial types like Nelson and Dr. Johnson, and having reached no further in the revelation of humanity than the production of Shakspeare, must bear the scorn of Ulster as best we may.

But the thing, whatever we call it, which has been called Imperialism in England for the last forty years, the thing that has inspired Mr. Kipling and instituted Empire Day, that thing does exist, and that thing is exactly suited to what Sir Henry Wilson is said to have called "his own corner of Ireland." It is much more at home there than it is in any corner of England, especially in any very English corner of England.

Empire, both in the higher and the lower sense, is a thing for which the English are exceptionally unfitted. The higher needs a clarity, and the lower a cruelty, that are not English at all. Sometimes the clarity and cruelty may have been for a time combined; as is said to have been the case in some of the Spanish conquests in South America. But no two things could be more contrary, within the common culture of all Christendom, than the English and the Spanish spirit. What the English really did, so long as they were really English, was something quite different. What they established in India, for instance, was not an empire; it was a trade truce. We never made any serious attempt to give English ideas to the Indians, as the Spanish did to give Spanish ideas to the Red Indians. We never solemnly and solidly contemplated the picture of all those brown men becoming Anglicans. But the Spaniards did solemnly and solidly contemplate the pictures of all those red men becoming Roman Catholics. We are not here discussing the moral merits of the two things; there is much to be said for both. It is essential, at so serious a crisis in our destiny, to get rid of that detestable state of universal vain-glory, or claiming all the virtues of everybody; and realise exactly what it was that we could do and did do, even if we have no other desire than to go on doing it. As Englishmen, and not merely as Europeans, we had a very genuine genius for travel and for trade; the English good temper, the English sense of humor in incongruous circumstances, did make it easier to sail to the Cannibal Islands, and to bargain with the King of

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the Cannibal Islands. It did not make it easier to convert the King of the Cannibal Islands. On the other hand, as Europeans, and not merely as Englishmen, we naturally had a certain technical superiority to the cannibals, and a certain healthy distaste for cannibalism. To that extent we ruled; but it was always, for good or evil, a very negative sort of rule compared with the positive rule that has positively civilised barbarians. Clive did not make a new India as Caesar made a new Gaul. Warren Hastings did not refound an Indian state as William the Conqueror refounded a British state; he simply played one Indian state against another, in the interests of the English mercantile adventure. We may call this character the liberty of our rule, or the limitation of our philosophy, or any other name bad or good; the practical essential is to seize the fact, for it explains both our success and our failure.

In short, the two practical disadvantages of the imperial idea are, first that it is not imperial, and, second, that it is not an idea. The ordinary imperialist, such as he who wrote the letter about the Ulster Boys, has no idea of what the idea is. Such people merely want to have their own way, shoot at the people they don't like and shoot with the people they do, play at the games that amuse them and forget the problems they cannot solve, and then cover this very common and very human taste with a mass of meaningless abstractions about Law and Union and Justice and Fair Play. But that is not an idea at all; as Catholicism or Calvinism or Socialism or even Prussianism are ideas. But precisely because it is so verbose and so empty, it attracts the sort of half-educated type that is common in colonies—such as the Orange Colony in Ireland. Such crude and cockney minds are quite content to make self-indulgence idealistic by the addition of self-praise. It is therefore a permanent possibility and a permanent peril, that they may re-inforce what they call the imperial idea, where the real and relatively civilised English would remain indifferent to it, through the possession of a sense of humor.

Now it is certain that this colonial, external and even alien element, much more than the English element, is at this moment feeding the general hatred of England. Anybody who has been at any of our seats of military occupation has heard with his own ears complaints of some of the colonial soldiers of their insolence, their brutality and their anarchy. He has heard these complaints, not from Irish peasants, not from Egyptian fellaheen, not from negroes or Chinamen, but from the English officers of English regiments; from ordinary professional soldiers who are undoubtedly good patriots and who believe themselves to be good imperialists. A British officer may be an Imperialist; but he cannot enlarge his mind to take in the fulness of the Imperial idea. The Imperial idea means looting shops and shooting non-combatants, and going on in the simplest fashion of savages sacking a white settlement; nor do we doubt for a moment that the Orange colonists are capable of understanding and extending that idea. But it is not only a question of Orangemen, but of almost any other kind of men whom the ignorance of our victims may mistake for Englishmen; Jews and Americans and Scotchmen, not to mention Welshmen. We read lately, in one of the Coalitionist papers, a list of those who were there described as the four or five Ministers most determined on resolute repression in Ireland. It did not contain a single English name.

Clearly it is time that the English had something to say in all this. The English have vices of their own, the worst being the snobbish indifference to self-government which permits them to be thus misrepresented. But their own original vices involved nothing resembling the fanatical ferocity of the Orangemen or the oriental megalomania of the Jews. As this sort of Empire has suffered this sort of expansion, the original Englishman in the centre of it has dwindled steadily in comparison and counted for less and less. Nothing has marked more unmistakably the Imperialistic period than the complete oblivion of the very existence of an English character. Much is said of the Scottish character when it is desirable to flatter it, and much of the Irish character when it is desirable to oppress it. But even to speak of the English character, as distinct from the Scottish or Irish, has the

shock of something that is new because it is neglected, and neglected because it is near.

This point is strictly a part of national defence; and it is only in self-defence that it should so be stated. Nobody dreams of denying that these external elements have their merits also; that crowds of colonial soldiers died for a glorious historical memory, that numbers of colonies are democratic in a sense much more sincere than our own. We should never deny that Sir Henry Wilson was a loyal and valuable public servant, whether he was involved in the opinions quoted or no. We should no more think of generalising against all Ulster colonists, or other colonists, than of generalising against all Scotchmen. It is rather reluctantly that we realise the harm done to our cause by our auxiliaries; but it is true, as things go at present, that we English shall hardly partake either of the crimes or the prizes of the partisans of the imperial idea. We shall partake only of their punishment.

CORRESPONDENCE

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

ANTI-GERMAN PROPAGANDA IN THE SCHOOLS.

TO THE EDITOR

Sir,—Taking up a recent number of the *School Journal* from one of my children I was forcibly reminded of a late definition of the word "propaganda" as "his." The number in question contained the following silly untruths: "At one time the most of it [America] belonged to Great Britain but some of the Kings of England who were German treated the people so badly that they rose up against the British and set up a nation of their own." I pass over the amazing statement that most of America belonged to Great Britain. (By the way the term Great Britain does not include Ireland whatever writers in the *Journal* may think. They possibly do not know the official title of the United Kingdom—"The United Kingdom of Great Britain and Ireland.") I come to the nationality of the Kings. If George III. was a German is not George IV. one also? Both had German grandfathers. Our present King makes no protestation of nationality, but George III. "gloried in the name of Briton." The *School Journal* is really too hard on poor George III. That King was always pig-headed and often mad, but to state that he was responsible for the American War and to insinuate that the English people were guiltless, is not playing the game. The King was not an absolute monarch; he governed by a parliament elected by the English people. If the people did not favor the war it could not be carried on. It is true that Chatham opposed the war, but the main opposition in parliament came from Burke, Barré, Connolly, and Sheridan—all Irishmen. Lord Chatham said: "Ireland to a man is in favor of the Americans." The Irish then were not responsible.

The endeavor to place the responsibility for the Revolutionary War on poor mad George III. dates from recent times, when England felt the need of an understanding (or something stronger) with America. It is the people must shoulder the responsibility under a constitutional government. But were the English people opposed to the war as poet-propagandists, historian-propagandists, and newspaper-propagandists would now lead us to believe? The English people were the real guilty party. Spencer (*History of United States*) says: "In England there was a general sentiment in favor of compelling the colonies to submission," and Taylor, another historian, says: "There was not an English peasant who did not regard the colonists as rebels against himself." The *Pennsylvania Gazette* of March 4, 1774, published a letter from London containing the following: "There is no more obnoxious character here at present than that of a friend of America." When Franklin appeared before the English Privy Council in 1774 he was treated as if he had been a common criminal. The Solicitor-General's speech was filled with scurrility and personal abuse and was thoroughly enjoyed by the 35 gentlemen (?) who came to enjoy the proceedings, just as if it were a bull-baiting and forgetful or careless of the fact that he represented a rising people as ambassador, whose person should be sacred. Stories about the "old mad King" and the "Hessians" won't do amongst educated people.—I am, etc.,

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A FEW REFLECTIONS.

The truce in Ireland is no reason why we should cease our efforts.

Are we weary of well-doing, who have not suffered the heat and fatigue of conflict? Are there any wounded amongst us?

We might well be content if we had successfully accomplished our aim. It is written in our Constitution, but no one will say that our special task is at an end while so many of the people amongst whom we live are still unsympathetic to Ireland's cry for Self-Determination.

The present time, which makes it easy for us to be content to do nothing, seems to us a greater test of our stamina and our clarity of purpose, than the dark days that went before. But it is imperative that our activity be suited to our aim. It may be a help to wise acting if we speak of some of the ideas that occur to us.

Our League now contains most Catholics and those other friends of Ireland who were easily won.

We may now remain in this position, or go back or forward.

Maintenance, we recognise, is never easy. We feel that we must go on, which leaves us with our most difficult task still ahead. Our task is now to convert those who are not easily converted.

Amongst the whole population we recognise three main groups—

1. Those favourable to anything that may be stated to be the election will of the majority of the Irish people.
2. Those favourable to non-coercion of Ireland, but with individual opinions as to what might be the wisest political solution. For example, some of these favour Republicanism, some Monarchism, some favour Dominion Settlement within the Empire, and some complete separation. Again some have reservations with regard to the treatment of Unionist Ireland, and others have no reservations at all.
3. Those favourable to the coercion of Ireland.

We point out that our constitutional aim stands on the middle ground. It does not commit us to any particular solution. If we accept the aim of the League—"To secure organised support for the right of the people of Ireland to choose freely, without coercion or dictation from outside, their own Governmental Institutions and their political relationship with other States and peoples,"—then we may reasonably be helpful members of the League, no matter what particular views we may have as regards political settlements. That is a common ground on which many different opinions may meet. We must be particularly careful of this point because, if not clearly grasped by all members, it is likely to make for disruption in our League; and we emphasise that no great movement can be carried out to a successful conclusion without the closest co-operation of all members.

If we act so as to estrange our friends, we can hardly expect to be successful with our opponents.

In this regard we think it unwise to over-stress before the public any particular solution, because—

(1) We should concentrate first on the main principle as stated in our aim. If the public are unable to see the fairness of the principle of Self-Determination they are hardly likely to go further and accept the detail of such settlement. On the other hand, if once they understand the reasonableness of Self-Determination, you have established a mental attitude which is not shocked at the particular settlement advocated, and which will not willingly use force against such a solution. A second reason should be clear to all, and that is that a declaration at the polls to-day in one set of circumstances may be reversed to-morrow in other conditions. All things are really determined *rebus stantibus*. In which case some of us might be arguing fiercely for a Republic to-day, and equally fiercely for a Monarchy three months hence.

2. In sum we emphasise that what is required is such

propaganda as will make the broad principle of a people's claim to Self-Determination seem just and reasonable to all. It is not enough to be *right*, you must also seem *right*.

Further we believe that no propaganda is as effective as the propaganda of example. To show that we possess not only a full knowledge of facts—not one set of facts only—but also a tolerance, tenacious in reasonableness and Christian charity towards our opponents, has to our way of thinking a better chance of winning adherents than any other way of procedure whatsoever. Perhaps we might recall Aesop's famous fable of the traveller attacked first by the turbulent storm then by the genial sun. Kindness we think is the most dangerous propaganda of all. It disarms an enemy when hatred binds on accoutrements. Kindness cannot for long be replied to with hatred and vindictiveness. In the end it is unanswerable.

If our object is to pervade the electorate with sympathy for Ireland's claim we believe that no recruits will be won here by any other method. In saying this we do not forget that our Irish friends, exasperated beyond human patience, have succeeded remarkably in winning recognition though they met force with force. But recognition is not reconciliation; nor do we believe that force was their weapon of choice. Even there the triumph of force was only an apparent triumph for force. It would have come to nothing but for that not inconsiderable body of opinion in England, in the British Empire, in Europe, and notably in America, which saw sufficient justice in Ireland's claim to cause the rulers to pause and forego the employment, if only for a time, of the full might of a military Empire.

That cannot be gainsaid. This is not Ireland—our methods are persuasion and the polls.

As regards New Zealand, we have our function clearly before us, namely to maintain and increase that attitude of reluctance to make crude force the final arbitrament. In a word our attitude should approximate to that of the Pacifists in the late war, who were convinced by reason, as by moral scruple, of the futility of force in the attempted settlement of matters of intellect and morality.

We believe that the above reflections contain a fragment of that wisdom expressed in the Sermon on the Mount—a wisdom greater than words, presaging the ultimate wisdom of man,—and we believe there is no better guide.

Let us sum up what we regard as essential for all branches of the League:—

1. Keep clearly before each member the constitutional aim of the League.
2. Remember that our particular duty is cohesion amongst ourselves and educational work amongst the others.
3. Frequent discussions of solutions are advisable amongst members. This helps to clarify your own ideas and makes you more able to meet the arguments of opponents.
4. In no case can the League be committed beyond its aim.
5. If any one accepts the aim, then he should be a member. There is no need to quarrel about particular solutions. Remember that your capacity to retain your friends is a good index of your ability to convince your opponents.
6. You will do neither, unless you steep your words and your acts in kindness.

For unto the enemy, and unto his limbs doth it pertain to be sorrowful, but unto us always to rejoice and be glad in the Lord.—St. Francis of Assisi.

AN APPEAL FROM THE BACKBLOCKS

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

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

(Rev.) D. P. BUCKLEY.

W. F. SHORT,

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Current Topics

Ireland

We take it for granted that most of our readers have seen that Mr. Stead has called attention to the fact that, notwithstanding the gas-attacks of our day-lie men and their misrepresentations, what Lloyd George offered Ireland was not Dominion Home Rule, or anything that any Dominion would dream of accepting. We made this fact plain from the very beginning, and it is satisfactory to know that the one truthful secular periodical in Australia endorses our view, which, indeed, was quite obvious. We do not agree altogether with Mr. Stead, because we think Mr. Massey would be perfectly willing to do or say anything at all that Lloyd George would order him to do or say, but we are one with him in that every other Prime Minister would reject with scorn such an offer as was made to Ireland. However, that now belongs to the past and we have to deal with the present situation. It is satisfactory to know that Sinn Fein has accepted Lloyd George's invitation to a conference, and there is a possibility that the result of the meeting of the Sinn Fein and the English delegates may bring a lasting peace. Ireland, with good reason, still distrusts the British Premier, and there is no danger of her delegates being hoodwinked. That England is in sore straits and eager for a settlement is clear from the changed tone of Lloyd George's latest pronouncement. Bluff having failed, he now speaks of coming to an agreement regarding *association with the Empire*. The omission of the two little letters "in" after "with" means a great deal. Lloyd George's chief concern at present is to find a way out that will save his own face and at the same time be acceptable to Dail Eireann. His greatest trouble will be from the representatives of the Orange murderers within his own household. As long as Ireland has to deal with such a quick-change artist as Lloyd George it is hardly safe to be optimistic, but there are grounds for hope.

The Washington Conference

Sir Auckland Geddes has made it plain even to English obtuseness that Ireland blocks the way to any friendly settlement between England and the United States, and such a settlement is of immense importance to England. Ireland remembers how the sham Convention was staged for the purpose of deceiving America, and it is not likely that a sham settlement will succeed in doing so again. It is also noteworthy that the French journal, *Le Matin*, warns America against English intrigue. It calls attention to the fact that England and Japan are deeply interested in strengthening their armies and navies, and asks America to consider against what power this increase of armaments is aimed. Not at France, not at Germany, not at Russia, the *Matin* says, and it concludes that America would be well advised to see that all England's cards are laid on the table honestly before entering into the discussions proposed by the Washington Conference. England has friends in America, of course. Some of the great papers are bought by British money, and, let us remark, these are the only American papers quoted by our day-lies when they try to make the public believe that American opinion favors Lloyd George against Sinn Fein. On the other hand, true Americans, and also some forty millions of Americans of German, Austrian, and Irish blood, know England too well to allow themselves to be deceived again. It is safe to predict that unless the Irish question is settled definitely whatever representatives England sends over will have a hard row to hoe. Lord Northcliffe's plain speaking made Lloyd George and Lord Curzon impossible, and as far as the persons suggested as delegates are concerned it seems to us that England might as well send Messrs. Massey or Nosworthy, for all the good they will achieve.

Check for the Brithuns

There are, by some strange forgetfulness on the part of Greenwood, two respectable men, both named O'Connor, among the Irish judges. One of them was punished for protesting against the Brithun effort to conscript Ireland in the war for economic domination. The other will soon be punished if by any chance Sinn Fein loses the rubber; for he has given a salutary drubbing to the very biggest of the Brithun bigwigs. Here is the *Nation's* comment on the incident:

"The military authorities, by imitating the soldiers who resisted the famous judgment of the Irish King's Bench in the case of Wolfe Tone, have exhibited in a dramatic manner the service that the Master of the Rolls has done to British law. The case of two Irishmen who were sentenced to death by military courts came before him in the Chancery Division, and he found that the military courts were illegal. He described a military court such as that which tried these cases as 'a military court constituted in some way unknown to the law, by some military officers.' The military authorities claimed the power to try men and sentence them to death because a state of war existed in Ireland. But provision had been made for the emergency in the Restoration of Order Act (1920), and the proper course was to proceed by the methods and the courts set up by that Act. This plan did not suit the military authorities, who wanted, as Sir John Simon put it at the time, to create new punishments not sanctioned by the law. Accordingly, they set up these military courts, and tried and punished a great many Irishmen, until at last one of their sentences has been reviewed with a result most satisfactory to all who care for our traditions and our liberties. The military authorities are so accustomed to have things their own way that at first they proposed to resist the judgment of the Court by force. The Master of the Rolls described their conduct with becoming vigor, and on Friday in last week the authorities were instructed by the Government to submit to the lawful authority.

"Readers of Dicey's great book on the Law of the Constitution will recall his account of the proceedings in the case of Wolfe Tone. On the morning on which Wolfe Tone was to have been executed an application was made for a writ of Habeas Corpus to the Irish King's Bench, on the ground that the officers who tried him were attempting illegally to enforce martial law. The Court granted the writ. 'When it is remembered that Wolfe Tone's substantial guilt was admitted, that the Court was filled with judges who detested the rebels, and that in 1798 Ireland was in the midst of a revolutionary crisis, it will be admitted that no more splendid assertion of the supremacy of the law can be found than the protection of Wolfe Tone by the Irish Bench.' We are glad that a judge has been found independent enough to maintain the law against Governments and soldiers to-day. A similar appeal to the House of Lords failed last week, but it is important to note the ground on which it was dismissed. An appeal was made to the House of Lords for 'a writ of prohibition' against the military court that sentenced two men to death last April for being in possession of revolvers. The Judges dismissed the appeal on the ground that a writ of prohibition could not be issued because the military court was 'in law not a court nor a judicial tribunal of any kind.' An important sentence in Lord Cave's judgment must be noted: 'The dismissal of this appeal on the ground that prohibition did not lie would not prevent the appellants from applying for writs of habeas corpus if they should be so advised, but on the question whether such an application could be properly granted, he expressed no opinion.' It is not unlikely, therefore, that we may one day have an opportunity of learning whether 'the supremacy of the law' is as important a principle to the House of Lords in 1921 as it was to the Irish Bench in 1798."

The Irish Nuns

Here and there among the sacred documents that are the sources of theology there are indications that God has regard for heredity in the bestowal of his

graces, and that it may often be more than a figure of speech to talk of a Catholic youth being sanctified in his mother's womb. If heredity counts at all what a force it must be among the Irish people who are beyond all doubt, taken as a whole, the most Christian people in the universe to-day. Pure and untarnished by the slightest stain of heresy the faith has come down to them in a living stream from Patrick, to whom it came from Celestine, to whom it came from Peter, to whom it came from Christ Himself. Our faith is then Apostolic. As a divine gift our forefathers received it and transmitted it to children who knew its value so well that although England robbed them of everything else she was unable to kill the Irish faith. It has grown robust in a suitable soil; it was watered by torrents of the blood of martyrs; it was purified by seven centuries of such oppression and trial as no other nation ever endured. To-day it flowers in the souls of the boys who can die with smiling faces for the love of Ireland; in the hearts of the girls who rival their brothers in bravery; in the old people who having outlived their fighting days can only kneel and pray to God from full hearts for the salvation and victory of the race that has carried the standard of Christ to the outposts of the world. It has borne fruit that is almost miraculous in the labors of the Irish missionaries of all times. Erigena in Oxford, Scottus, who now sleeps in Cologne by the Rhine after his successes at the University of Paris, Richard of St. Victoire, the Irish professors who were the glory of Salamanca and of Louvain—all were the splendid harvest of the Irish faith. Recall also the apostolic wanderers, old and new, who went forth in every age of Christian Ireland, to teach the Gospel to strangers—*peregrinari pro Christo*—as their glorious watchword was. Columba made Iona a sanctuary and a fountain of sanctity; Donatus prayed in Gaelic as well as in Latin on the heights above Florence the Beautiful; Gall's name still stands on the map of Switzerland; Fiacre has passed into a popular French word; far away in the South of Italy, the cathedral of Cataldus stands above the Mediterranean, looking across towards Greece. Not less than theirs was the glory of the preachers of later days. There is a church to St. Patrick in every big city in the New World. The roll of American, Australian, New Zealand, and South African bishops is full of great Irish names; and the colleges at home still continue to send forth year after year numbers of young levites to take up the torch that falls from the weary hands of those who have labored and borne the burden of the day before them. Perhaps the fairest flower of all, perhaps the choicest sheaves in the harvest, are represented by the nuns of Ireland, about whose wonderful work for the faith far too little is told and written. Side by side with the old pioneers they prayed and worked from the very beginning—from the days when Brigid gathered around her a chosen band of virgins at "Kildare's holy fane." They too survived the years when the dungeon, fire, and sword were the earthly reward of those who were true to Christ; they too defied the power of the English apostates who would rob Ireland of religion and drag her children down to their own low level. And in time, the Irish nuns also went forth in order to take their part in the missionary work which has been the special charge of the faithful nation. And, we know well that if Irish bishops and priests have founded dioceses and parishes all over the earth, they could not have succeeded as they did were it not for the noble co-operation of the daughters of Brigid who taught in the schools that kept the churches full in lands like New Zealand where atheists try by every means in their power to banish God from the hearts of the young.

In detail we find an account of some of the Orders for women, more intimately associated with Ireland, in the following extract from the *Irish World* of August 20. We produce it here in order to mark in some way, all too inadequate, our appreciation of all that we owe to these true heroines who labor amongst us for no earthly reward:

The Dominican Order was the first religious com-

munity to be established in Ireland. It was introduced in 1224, three years after the death of St. Dominic. But there is no definite record of Dominican Nuns in Ireland until the Galway foundation in 1644, confirmed by the Apostolic Nuncio in 1647. That community withstood a siege of the Cromwellian forces in 1651 and sailed for Spain under the terms of surrender. This seems to be the only recorded instance of the "Flight of Women," a sort of prelude battlefield of Europe, nearly half a century later.

The survivors of these nuns returned to Galway in 1686 in the reign of James II., but after the defeat of that monarch they were forced to disperse in 1697 under an edict banishing the hierarchy and religious Orders. They re-established the community in 1756. It was not from Galway, however, but from Cabra, near Dublin, that members of the Order spread out to Port Elizabeth in 1867, to Dunedin in 1870, and thence to New Zealand and Western Australia.

Loreto Order.

The Loreto Order, which has made wonderful progress in India, is practically an Irish foundation. Of course the foundress, Frances May Teresa Ball, of Dublin, a sister of Justice Ball, a distinguished Irish judge, served her novitiate with the Sisters of the Institute of the Blessed Virgin Mary, established in York, England, in 1688 when James II. ascended the throne. She was the instrument selected in 1821 by Archbishop Murray of Dublin to perform a great work. Nobly have her spiritual daughters fulfilled the mission the Archbishop entrusted to her. Having dotted Ireland with their convents and schools, they extended the sphere of their labors to India in 1841. To-day they are spread over that peninsula from Bengal to the Punjab, and have carried their activities to the Mauritius Islands, Spain, South Africa, and Australia.

"The missionaries rejoice to find your former children steady, practical Catholics and perfect Christian mothers." That was a Jesuit's tribute to their work in India.

Presentation Order.

The Presentation Order was founded in 1775 by Nano Nagle, a member of the same family as Sir Richard Nagle, Attorney General and Speaker of the Irish House of Commons in the Parliament of James II, 1689.

In 1820 a House of the Order was established in St. John's, Newfoundland, by Sisters Josephine French and M. de Sales Lovelock, who went there from Galway. Mother Xavier Cronin of Kilkenny founded in 1854 at San Francisco the first House of the Order in the United States. Mother Hickey of Terenure, Co. Dublin, opened in 1874 a House at St. Michael's, New York. The Order was extended to Madras in 1841 by Mother Xavier Kearney of Mullingar, Co. Westmeath; to Hobart, Tasmania, in 1866 by Mother Xavier Murphy of Fermoy Co. Cork, and to St. Kilda, Melbourne, in 1873 by Mother M. J. Byrne, Kildare.

Sisters of Mercy.

The Sisters of Mercy, founded in 1827 by Mother Mary Catherine McAuley, Gormanstown House, Dublin, sent communities in rapid succession to St. John's Newfoundland, in 1846; to Perth, Western Australia, in 1846; to New Zealand, in 1848; San Francisco, in 1854. The first Rev. Mother over the House in San Francisco was Mother Mary Baptist, a sister of Lord Russell of Killowen, the first Catholic Lord Chief Justice of England. It was from Kinsale Convent, Co. Cork, that Mother Baptist and the nuns who were her companions sailed for California; and from Ennis came the first Sisters of Mercy to New Zealand.

Many Irish ladies devote their lives to the service of the poor in the Congregation of the French Sisters of Charity founded by St. Vincent de Paul in 1634. One of these Irish women, Sister Alice O'Sullivan of Clonmel, Co. Tipperary, was martyred at Tien Tsin, China, during the Rising of 1870.

On Ocean Fringes.

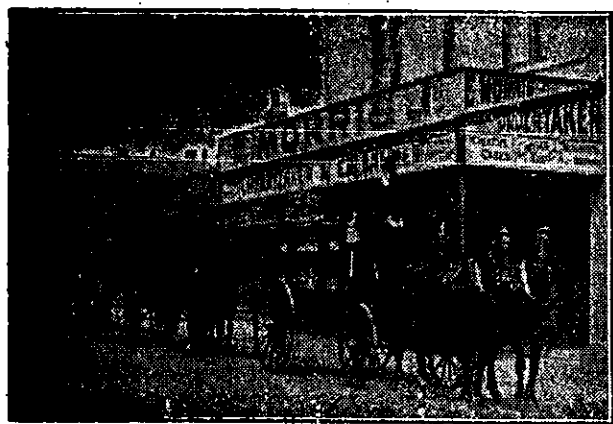
In another French Congregation, that of the Sisters of St. Joseph of Cluny, a most admirable service, re-

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quiring great courage as well as great zeal, is being performed by numerous Irish Sisters on behalf of races until recently the victims of the slave trade. A branch of the community was established in Chapelizod, Co. Dublin, in 1862. Mother Felix Smith of Edgeworthstown, Co. Longford, directs the Irish band of Sisters toiling in Sierra Leone. The numerous establishments of the community in the Seychelles Islands are conducted by Irish Sisters. With the foundation of many of the Houses there the name of the late Mother Emilienne Kearney, Westmeath, is associated. Mother Ursula McCormac of Killenale, Co. Tipperary, superintends the Chandernagore Schools near Calcutta, while the work in the Fiji Islands is being piloted by Mother Margaret Maguire of Belfast and Sister Cecelia Haughton of Dublin.

The West Indian communities are in a flourishing condition. The Trinidad Schools exhibit a high standard of efficiency, particularly the Boarding School at Port of Spain. An aunt of T. M. Healy, the well known Irish King's Counsel, and former member of Mr. Parnell's Parliamentary Party, was a member of the Sisters of St. Joseph of Cluny, and died at her post in the Island of St. Lucia, West Indies.

Angels of Mercy.

Thus are Irish women scattered over the world, spreading faith and knowledge of the true God, illuminating the minds of peoples sunk in intellectual as well as immoral darkness, and even nursing the fever stricken, the plague ridden and the leprous. Well might the poet in an ecstasy write of their Mission of Mercy in Life:

"Ye are the seed of the Saints, O! my Sisters beloved,
Beautiful, fair as a bride for her wedding arrayed.
Would I could frame, as I yearn to, a hymn in your honor,
Sisters of Mercy that stand beside Death undis-
mayed."

Answers to Correspondents

P.J.C.—As far as we know Mr. McKnight's book is not sold in New Zealand. Better get one of our Catholic booksellers to order it for you from London. We had a copy but we lent it some time ago to a prominent controversialist in order to encourage him to make more of the Carsonia question. Our writers are letting the day-lies escape too easily on their reluctance to publish the truth about the Orangemen.

ANZAC.—Letters like yours excite our sympathy. Of course you were ashamed to sign your name to the production. What you want is a rest, and a long one. It is said that fish food is good for the brain. Go and camp for a week beside a dead whale and then you may be able to understand that a British crime is even worse than a German one; because the British criminal is a hypocrite and also because the German crime was as a rule invented by the British hypocrite—alias, day-lie man. Don't eat all the whale. There are a few others who could do with a bit.

INQUIRER.—We did read somewhere or other, some time or other, that names influence characters but we took it with a grain of salt. We have also heard people say that the name influences them in picking a horse to back for a race. There may be a little in that. We could imagine a horse called Isabel, or one called Eleus, winning the New Zealand Cup, but we do not think anybody ever dreams that the winner has a name like Marianne or Gatha.

H.F.—The object of the Self-Determination for Ireland League is to assert and support Ireland's right to determine her own form of government without any outside interference. If you want to tell the Irish people to accept what you think good for them go and do so elsewhere, but you are an imposter and a delusion as a Leaguer. Get out of it, my son! Get out of it or have sense: *Biodh ciall agat!*

IRISH RELIEF FUND

We publish below subscriptions received on publication day last week, too late for insertion. On no account will we receive any further lists. The Fund has been open for half a year now, and as we have given ample warning as to the time of closing it belated subscribers will have the blame themselves if their money is returned. As we said in a previous issue the editor will be absent during October and November, and no responsibility will be taken for money sent in defiance of our instructions.

Final List.—E. W. Gibbs (per. Mrs. T. Bourke), £1 1s; Brigidine Sisters, Pahiataua, £3 3s. Names omitted by mistake from Lower Hutt list: M. Paton, £2 2s; Mrs. Shiel, £1 1s; Mrs. MacManus, £1 1s. Per Mr. P. Real, New Plymouth, £52 14s, as per following list:—P. F. Real, £5 5s; Geo. Grey, £5 5s; Daniel Barry, £5 5s; E. McLoughlin, £2 2s; P. J. O'Brien, 10s; J. Burke, £1; J. Kirkpatrick, £1; A. Sympathiser, £1 1s; F. K. Fox, £1 1s; E. Hooper, £1 1s; D. J. Hughes, £1; M. Riorden, £1; M. Healy, £1; M. B. Cleary, £1; John O'Brien, £1; M. T. Hansbery, 10s; Katherine Tuohy, 7s 6d; Mr. Monaghan, £1; Mrs. Duller, 10s; J. J. O'Shea, £1 1s; Patrick D'Arey, 10s; T. Blueman, £1; I. Barry, 10s; J. J. Barry, 10s; T. Cameron, £1 1s; J. J. Powell, 10s; Mrs. Sheehy, £1; J. McGrath, £1; A. Friend, 2s 6d; J. Bennett, £1; P. J. Flanagan, £2 2s; J. Gleason, £1; Bob. Warburton, £1; J. Coombes, 10s; A. Lyle, £1; J. Ryan, 5s; P. J. Clancy, 10s; M. O'Grady, 10s; — Culmen, 2s 6d; G. Hart, 2s 6d; Novak & Co., 5s; M. O'Donnell, £1; J. Blueman, £1; H. Brien, 5s; B. McMahon, 5s; P. Murray, 10s; P. Bowler, 5s; O. Bartlett, 2s 6d; J. W. Lawlor, £1; F. Fabish, 5s; N. Donohue, 5s; J. Fitzgerald, 2s 6d; G. Fitzgerald, 5s; A. McHardy, £1.

Sir,—The enclosed (£2 10s) was handed in by Mr. Jer. Connor, too late to include in Mr. Nelligan's list. The subscribers' names are given hereunder.

Yours faithfully,

WM. BARRY.

Pleasant Point, September 21.

J. O'Connor, £1; M. O'Connor, 10s; M. O'Connell, 10s; F. O'Connell, 5s; F. Simond, 2s 6d; V. Ryan, 2s 6d.

Sir,—I send enclosed cheque for £50 10s 6d sterling, being amount collected here for the fund in aid of the relief of the Belfast poor. I regret that the amount is not greater, but at the present time my parishioners are making a big effort to complete their church, which will necessitate a large expenditure.

I hope that the result of the appeal throughout the country, organised by the *Tablet*, has been such that a large sum will be placed at the disposal of the committee at Home for the relief of our poor suffering people. With every good wish,

Faithfully yours,

(Rev.) JAMES A. KENNEDY.

St. Mary's Presbytery, Hokitika.

CATHOLIC JAPS HOLD CONGRESS.

Since the revocation of the Imperial Edicts which forbade the propagation of Christianity in Japan the Christian Churches have made great headway. This is shown by the holding of the first Congress of Japanese Catholics which has ever been held in Japan.

Out of a total population of something like 70 millions, it is estimated that there are about 170,000 native Japanese Catholics, whose spiritual needs are served by about 282 priests.

The head of the Church is the Archbishop of Tokio, who has under him the Bishops of Hakodate, Nagasaki, and Osaka. In addition there are the Apostolic Prefectures of Isola Formosa, Neijgata, and Shikoku.

"UNIQUE" HOT WATER BOTTLES are the most reliable in the world is a statement borne out by the enormous trade carried on throughout the British Empire. Manufactured by the famous NORTH BRITISH RUBBER CO., LTD., EDINBURGH, whose brand is on the neck of each bottle, gives each purchaser the satisfaction of knowing that they are at least trying a Hot Water Bottle that will answer all purposes required for sickness or a severe winter's night, besides giving many years' service.

Sacerdotal Silver Jubilee of Very Rev. T. W. Price

PASTOR OF METHVEN-RAKAIA HONORED

Tuesday, September 20, will be long remembered as a red-letter day in the history of the Methven-Rakaia parish. On that day was celebrated the sacerdotal silver jubilee of the Very Rev. T. W. Price, who for the past five years has been in charge of the parish. Early in the afternoon the festive ceremonies commenced in the Catholic school at Rakaia, which was filled to overflowing with friends who assembled from all parts of the district. The Bishop of the diocese, the Right Rev. M. J. Brodie, D.D., came down from Christchurch to grace the proceedings with his presence. The diocesan clergy were represented by Very Rev. Dean Hyland (Rangiora), Very Rev. P. Cooney (Lyttelton), Revs. T. Haurahan (Adm. Cathedral), Alex. O'Hare (Mount Magdala), and J. C. Murphy, B.A. (Hawarden). The Fathers of the Society of Mary were represented by Rev. F. W. Bartley, S.M., M.A., of St. Bede's College. The Hon. C. A. C. Hardy, M.L.C., was also present. Mr. B. McNamara, J.P., who presided at the function, unloosed a sheaf of letters and telegrams from well-wishers of the jubilarian throughout the diocese and the Dominion, all regretting their inability to be present and offering their sincerest congratulations and *ad multos annos*. Amongst those who replied or sent messages were the Rev. J. A. Kennedy, D.D. (Hokitika), Rev. J. Kelly, Ph.D. (Editor *Tablet*), Very Rev. C. Morkane, M.A. (Rector of Holy Cross College, Mosgiel), Revs. M. J. Fogarty (Ahaura), F. B. Seward (Akaroa), Jas. Haurahan (Darfield), J. Riordan (Ross), J. O'Connor (Addington), D. Leen (Lincoln), H. Seymour, S.M. (St. Mary's, Christchurch), E. D. Kimbell, S.M. (Farlie), Jas. Long, Adm. (Greymouth), P. Shore and T. O'Regan (Greymouth), O. Gallagher (Cathedral), D. Halvey (Rangiora), O. Collins, M.A. and E. Andersen, M.A. (Mosgiel), Marist Brothers (Christchurch), Little Company of Mary (Sydney and Christchurch), Sisters of the Good Shepherd (Christchurch), Sisters of Nazareth (Christchurch), Sisters of Mercy ("Villa Maria" and Lyttelton). Sir George Clifford, Bart., Dr. C. F. Morkane, Messrs. C. T. White, Denis McKendry, B. Darby, J. O'Carroll, ex-Superintendent Dwyer, and many others.

The proceedings opened with a jubilee chorus by the children of the convent school. This was followed by recitations, songs, and musical selections contributed by past and present pupils of the Sisters of Mercy, each item being rendered in faultless manner and reflecting the greatest credit on their teachers. Masters J. Connolly then read an address from the school children and Miss Monica McNamara presented a case of silver fruit knives and forks. The following address, which was most appropriately and artistically illuminated, and handsomely bound in vellum was read by Mr. Jas Morland:—

Very Rev. and Dear Father,

On this joyful occasion, when the voices of many friends are expressing their congratulations and good wishes, it is surely right that we, your own parishioners, should unite with them in honoring our pastor.

We thank God that you are able, while still in the prime of your life, to look back on such a record of faithful service as the twenty-five years of your priesthood

have been. We know how zealously you labored in Rangiora, and how the Hawarden parish profited by your earnestness will not be forgotten as long as its churches and presbytery remain as monuments to your pastoral devotion.

The wise and good Bishop, the late Dr. Grimes, was not slow to recognise your great gifts. Hawarden's loss was Christchurch's gain when he invited you to go to him as Administrator at the Cathedral in Barbadoes Street. Your success in that arduous office, your fidelity to your Bishop, your unflinching tact, your truly apostolic spirit of hospitality and kindness, and your zeal in every good cause during your ten years administratorship, shall ever be remembered as long as the clergy and the faithful associated with you live.

To us you came with a record of a great past. What more can we say than that what you have been to the people of Rangiora, Hawarden, and Christchurch, all that and more you have been to us?

We may be permitted to say something more; they had you and they lost you. We have you. We have you now and we do not intend to let you go from us for many a year; and we assure you that by our loyalty and co-operation with you in your labors, we will in the future give eloquent testimony of our appreciation of our worthy pastor.

We pray that Almighty God may spare you to celebrate your golden jubilee amongst us, and that in full measure and flowing over He may crown all your years with His graces and blessings.

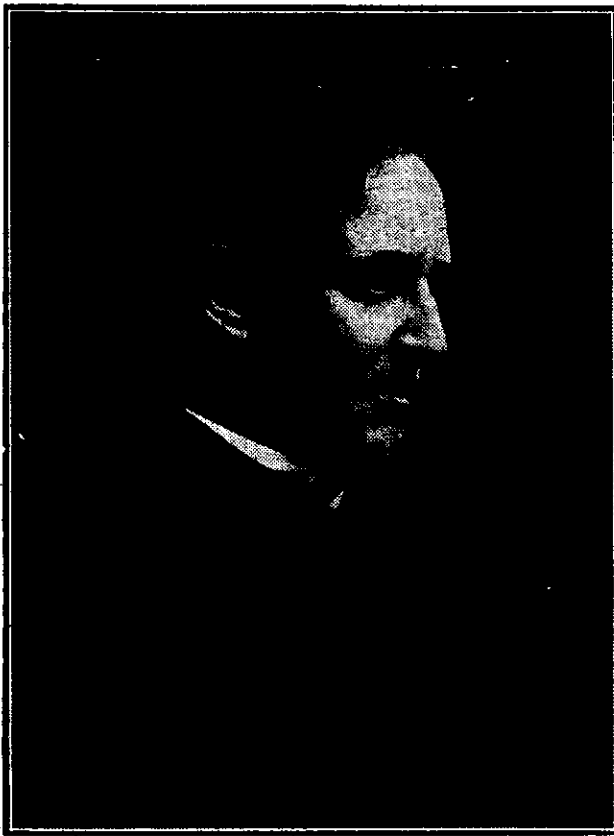
We beg to subscribe ourselves, Very Rev. and Dear Father, on behalf of your devoted parishioners,—Methven: Daniel McKendry, Denis McKendry, Jos. McGirr, Jerome McAnulty;

Rakaia: J. J. Duncan, Jas. Morland, James Travers, Jas. Brown.

Mr. P. Tully then presented a substantial wallet of notes the gift of the parishioners of that part of the district.

In an eloquent speech the Right Rev. M. J. Brodie, D.D., offered his sincerest congratulations to Father Price on the attainment of his silver jubilee. He was pleased to witness such a splendid proof of the popularity and deservedly high esteem in which the jubilarian was held. After eulogising the labors of Father Price in the parish his Lordship concluded by expressing the earnest wish that the bond of union and good-will so practically manifested on this happy occasion would always continue to be the characteristic of the priests and people over whom it was his good fortune to rule.

In a happy speech the Very Rev. Dean Hyland succinctly referred to the arduous labors of Father Price in the large and scattered parish of Hawarden. Here the wilderness was made to bloom and flourish and bear much fruit. Extensive Church properties, a beautiful presbytery and four artistic churches remain as witnesses to his indefatigable zeal, all of which he hoped would be the auguries of the greater works which would mark his progress to the attainment of his golden jubilee. The Very Rev. Father Cooney, Rev. Father Bartley, S.M., M.A., Hon. C. A. C.



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Hardy, M.L.C., and Mr. J. Connolly also spoke in laudatory terms and offered their congratulations to the pastor.

Father Price on rising to reply was received with very hearty applause. He said that that was the most trying moment of the 25 years of his priesthood. His chief difficulty was that he could not sufficiently thank them for that very singular expression of their good-will towards him. As for testimonials, there was no need of any such thing to manifest their feelings towards him. His intercourse with them since he came to the parish was a daily testimonial to him of their kindness, their forbearance towards him on account of his many faults, and their generous loyalty to him as their priest. When he said he thanked them, he asked them to take those words and to understand them in their best and fullest sense, charged with all possible sincerity and gratitude. As to what had been said in the addresses, and had been said in many letters he had received, concerning his merits and the value of his past services, and concerning the esteem and affection that were felt for him, he could truly say that to him it was a kind of mystery; for knowing that he was in reality nothing more than what he was in the sight of God, he could not think of himself as favorably as others thought of him. Nevertheless he was grateful for all that had been so kindly said of him; and, however undeserving he might be of such great praise, it was certainly a noble evidence of the goodness of those whose judgment of him was so generous and so affectionately kind. He had always prayed that wherever he might be summoned to work no needless strife, no friction or misunderstanding with men of good will would ever blight the parish or grieve the Holy Spirit. God had granted that. The people of that parish might be struggling and scattered but they were united and earnest, and with such elements to work with how was it possible not to achieve some success? He hoped to be with them to the end, and when his day's work was finished and God Himself had put him to bed, he hoped to live long in their remembrance.

At Methven the jubilee celebrations commenced at eight o'clock. The hall, which was densely crowded by the parishioners and the many non-Catholic friends of Father Price, was festooned and gaily decorated for the occasion by the ladies of the parish. The chair was taken by Mr. Jerome McAnulty. The proceedings opened with a jubilee chorus by the Convent School children and the presentation, on their behalf, of an address and case of plate by Master Charles Robins and Miss Sadie Compton. During the evening the Christchurch Quartette (Messrs. H. Matheson, J. Joll, R. Beveridge, and A. L. Cropp) sang several glees, all of which were highly appreciated and encored by the audience. Songs and instrumental items were given by Miss Duff and the pupils of the local convent. The piano responded to the masterly touch of Mr. R. A. Horne, of the Bristol Piano Company. At the conclusion of the musical programme, an address, similar to that presented at Rakaia, was read by Mr. P. Quinn, and a heavy wallet of notes, the gift of the parishioners of Methven and outside friends, both clerical and lay, was presented to the jubilarian by Mr. Thos. Morland.

The chairman referred to the many sterling and priestly qualifications of Father Price, and mentioned that the wallet represented the spontaneous offerings of a generous and responsive people. He expressed the hope that Father Price would enjoy his well-earned holiday, and that he would return renewed in vigor and strength to continue his good work on behalf of the people and the parish for many a year. Several of the parishioners also spoke conveying their good wishes to their pastor. Then followed speeches by his Lordship the Bishop, Dean Hyland, and Fathers Cooney and Murphy.

Father Price, who received a tremendous ovation, replied as follows:—

My Lord, Very Rev. and Rev. Fathers, Ladies, and Gentlemen,—In the first place I thank you very sincerely for the cordial reception you have given me this evening. Although I cannot expect you to enter into my personal feelings to-night, or realise the ordeal a priest must pass through in listening to such flattering addresses as we have just heard, still, ordinary gratitude demands that I should have some appreciation of what you have all done for me. Although no priest can reach his silver jubilee

without much deep thought and religious feeling, still, I had little idea some weeks past that there would be such an enthusiastic and formal recognition of this personal event. I am sure you will credit me with sufficient common sense to be allowed to say (knowing myself as I hope I do) that I have put down much of the warmth of feeling and generous overlooking of my faults to-night to your large-mindedness and exceptional charity. I believe it is owing to your greater reverence for the priesthood than the priest. No one outside the Catholic Church can possibly gauge what a priest is to his people and the people to their priest. How is it explained? We have not to go far for a solution. A priest's life in the Catholic Church and in a Catholic congregation is in the nature of a parental life. The priest belongs to every family. No man can replace him. I take it that a priest is ordained—and especially when put in charge of a parish—to have his sympathies, hopes, and energies in trust for the many and not for the few. This is the lesson we may all read in the life of the great Master of Souls, and one which it behoves us all to copy even in our humble and halting fashion. This is the reason that the priest has, figuratively speaking, not only the key of the homes, but, what is more valuable, if only rightly understood and applied, the key of the hearts of his parishioners. This explains, I believe, the warm and fervid drafting of such addresses as we hear from time to time read to priests. Every priest, then, ought to know how much is to be discounted in such presentations, and how, if he wants his real value, he must seek it in the eyes of God and in the balance of the sanctuary. I know that with you, my friends, you have often taken "the will for the deed," and to-night the heart has run away with the head. Without wishing to moralise too much on such a joyous occasion as we are met here to commemorate, still, when I review the past quarter of a century, and see many distinct landmarks standing out before me, I am conscious that I owe all to God and nothing to myself. It has been my happiness to have received much kindly sympathy and much co-operation and hearty good-will in the different parts of Our Lord's vineyard where I have been summoned to work.

The least said about oneself the better, but if I may introduce the personal pronoun; I am pleased to be able to state that during the past four years and seven months we have managed—owing to collections and sales of work—to reduce the debt (in the Methven district alone) by £2500, and its complete removal is only a matter of a few months. That is something comforting for reflection. But to whom really is the credit due? To you, my generous and self-sacrificing friends who have responded during the past few years to an altogether exceptional series of calls, steady, heavy, and persistent. My efforts would have entailed much more labor and anxiety had my lot not fallen among a kind, faithful, and generous people, and I cannot help but see that the presentation made me to-night and the kind things said of me reflect far more credit upon yourselves than upon me. Now a few words for the monetary offering. No priest, I trust, would look at such a gift purely for its intrinsic value; but it is a matter of some congratulation for the committee that of the large sum collected, I believe the bulk of it has flowed in spontaneously from the congregation, from the children, the choir, and some outside well-wishers and friends. It is a satisfaction to a priest to know that he has the good wishes and the good will of his congregation. I cannot fittingly express my personal obligation to you for such a generous recognition of the years—happy years—I have spent in your midst, and for the constant source of edification that your lives have afforded me. I accept your gift as a pledge of your kindness and good feeling towards me, and I shall look upon the spirit in which you have offered it to me as an incentive to devote myself more completely to your service in the future. And now I can imagine some good people among you saying: "But what does Father Price intend doing with the money?" That is a question which will naturally occur to many minds. As to-night I mean to have no secrets from you, allow me to anticipate some friends in the audience. I trust and believe that a priest's happiness does not consist in the multiplicity of his acquirements so much as in the fewness of his wants, but there are times when he needs complete rest if he is to continue to give his best work to the parish.



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Cotton Georgette. One of the most attractive fabrics for the coming season. A dainty line in the following shades: White, Ivory, Lemon, Sky, Salmon, Helio., Oyster, Nil, Saxe, Brick, Navy, and Black; 40 inches wide— $5/9$.

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Plain Voiles. A special offer. A nice new line in the following shades: Cream, Light Lemon, Champagne, Salmon, Rose, Nattier, Helio., Reseda, and Navy; 40 inches wide— $2/6$ yard.

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Such a need I have felt for the past twelve months, but, among other considerations, the difficulty of securing a supply precluded the possibility of my getting away. This difficulty, however, will soon be removed by the arrival in the diocese of several newly-ordained priests. I hope therefore, to take a much-needed holiday in the beginning of the year, and your generous gift to-night will enable me to do so with comfort.

I beg to thank most sincerely his Lordship the Bishop, the kind father and friend of all his priests, for the honor he has conferred on me by coming here to-night. His Lordship has attended at great inconvenience, and no one appreciates that more than I do. It is a great happiness to see so many clerical friends gathered round me this evening; their presence recalls the events of the past twenty odd years and is a living proof of the fraternal bond which binds the Catholic clergy so closely together. I am most grateful to them and the other kind friends who have come from a distance to enhance by their presence and their greatly esteemed assistance the solemnity of this function. I am deeply touched by the thoughtful offering of the children, which, no doubt, represents their pocket money. It is not only a signal mark of self-denial, but proves a commendable example in those so young of

a realisation of the duty of generosity to the Church, which is most praiseworthy. I am greatly indebted to the good Sisters of Mercy, the members of the Hibernian Society, the choir, and the church collectors, who have been such true friends to me. My earnest hope and fervent prayer shall ever be that God may bless them and increase their measure of doing good in our midst. Last, but not least, I have to emphasise my appreciation of the self-sacrificing energy of the executive testimonial committee who have carried out their programme so well and so perfectly; the vocal and instrumental artists who have so generously given their services to-night, and the ladies who have spent much time and labor in decorating the hall and providing refreshments. In a word, you have all given me, my dear friends, a new reason for remembering you to-night, which will ever be one of mark in my calendar. And if I am spared to grow white in God's Ministry, I shall have the unfading pleasure of living over and over again the bright and pleasant hours we have spent together on the 25th anniversary of my Ordination.

After the function light refreshments were handed round and a social brought the ceremonies of a perfect day to a happy finish.

Blessing and Opening of New Church at Waipawa

The impressive ceremony of blessing and formal opening of the new Church of St. Patrick at Waipawa, Hawke's Bay, which has been erected to replace the one destroyed by fire in March of last year, took place on Sunday the 18th ult. His Grace Archbishop O'Shea officiated, and there was a very large attendance, the interest of the Catholic community in the important event being shared in by many non-Catholic friends. Pontifical High Mass was celebrated by his Lordship Dr. Liston, Coadjutor-Bishop of Auckland; Rev. Father Tymons, S.M. (Napier), being assistant priest; Rev. Father Schaeffer, S.M. (St. Patrick's College, Wellington), deacon; Rev. Dr. Casey, S.M. (St. Mary's Seminary, Greenmeadows), sub-deacon; and Rev. Father Minogue, master of ceremonies. His Grace Archbishop O'Shea presided in the sanctuary.

A strong choir recruited specially for the occasion and consisting of 22 voices gave a particularly fine rendering of Winter's Mass in C under the baton of Mr. B. Cosgrove.

At the conclusion of the Mass his Grace Archbishop O'Shea preached the occasional sermon.

In the course of an eloquent and appealing address the Archbishop referred to the dangers which menace civilisation to-day. It had been declared, he said, that the war would purify the world and remedy all the evils which prevailed. Results had not justified that hopeful prophecy, and the present state was worse than the former. The division between Capital and Labor was more acute, whilst extravagance and sensuality had greatly increased, and the marriage and divorce problem threatened the very existence of the home and family. The politicians had endeavored to ameliorate the sufferings of the oppressed, but their efforts had not been productive of much success. Unless a remedy were found the forces of unrest threatened to destroy the whole fabric of civilisation, to wreck the work of ages. Continuing the Archbishop said that only in Christianity could be found an adequate remedy for all these evils. It had already solved similar and even worse problems in the history of mankind. But it must be admitted that the Church's most effective work for the nations was done when Christianity was one and undivided. Unfortunately, four hundred years of division had had its effect, and in any attempt to settle these after-war problems a divided Christendom meant only temporary and partial success.

The need for reunion was being acknowledged more and more as time went by. If we wished to make this world a happier and better one, the ideal to work for was a united Church. For how could we have a better world unless we got rid of some of the things that kept men in hostile camps to-day bitterly opposed to each other, and enabled them to be used as tools by the powerful and unscrupulous? And one of the greatest sources of division and animosity was to be found in religious differences. For these differences none of the people at present living were responsible. They were an unfortunate legacy from the past. Complete reunion might not come for a long time, though he felt that it was bound to come eventually. There could be no doubt that Christ meant His Church to be one—that He made unity its greatest distinguishing mark. Moreover, He prayed for it, and His prayer would be effective. After all, four hundred years of schism and division was only a very short period in the past history of Christianity, and it would probably appear even more insignificant in that same history in the centuries to come.

Crisis Will Hasten It

Though reunion might not come all at once, the Archbishop thought that the natural course of events, assisted by the Holy Spirit, would force it on. The great crisis now facing the world might, indeed, hasten it. Just as the nations as secular entities were being forced to forget their differences and to come together to save the material side of civilisation, so Christians would have to unite to save the spiritual foundations of society. No matter how great were the obstacles to reunion—and he did not wish to minimise them—they must not be discouraged, for the practical results for the world would far outweigh the difficulties.

The duty of Catholics on this question was to try at all times to eliminate religious differences and rivalries, even before any further steps might be made towards reunion. Let them refrain from attacking and blaming each other. And by means of prayer and charity in thought and word, and by co-operation in work in all things not forbidden by their principles, let them endeavor to defend the plain people from the evils of militarism, greed, and sensuality that were being forced upon them. Finally, by means of this co-operation and mutual sympathy, they



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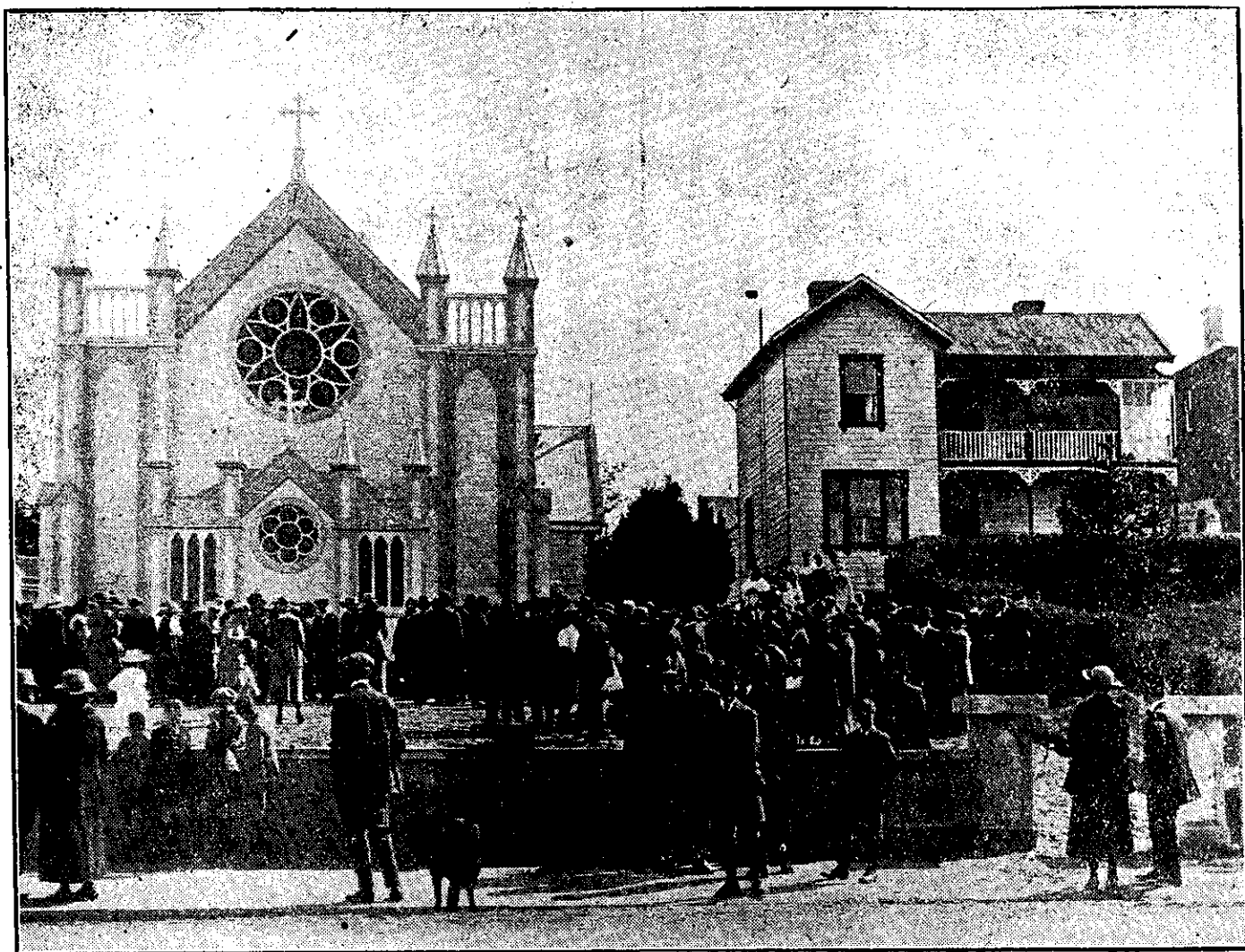
would be helping to create an atmosphere favorable to that greater thing—the ultimate reunion of Christendom.

At the conclusion of his sermon the Archbishop congratulated the parishioners on the erection of such a beautiful place of worship, and conveyed the warm thanks of the Church to all who had assisted—Catholics and non-Catholics—in providing the necessary funds and carrying the work to completion. He spoke approvingly of the work of the contractors, Coles Bros., and of the efforts of Father Minogue. He expressed the hope that the

parishioners would see to it that ere the day's ceremonies closed the church stood absolutely free of debt.

In the evening Pontifical Benediction was given by his Grace Archbishop O'Shea, assisted by the Rev. Father Schaffer, S.M., as deacon, and Rev. Dr. Casey, S.M., as sub-deacon, his Lordship Dr. Liston being present in the sanctuary.

The sermon was preached by Rev. Father Schaeffer, who traced vividly the history of the building of the Ark of the Covenant by David and the Great Temple of Jerusalem



by his son Solomon to house the Ark. He told how the most refined gold and incorruptible wood only were used in the construction of the Ark which was to contain the tables of the law, and also some of the manna which was but a symbol of the Holy Bread of the New Law. But King David because of his blood-guilt was not permitted by the Almighty to build the temple, this great task being reserved for one of his sons whose hands had taken no human blood. For this stupendous work the rich, he said, poured in their vessels of gold and silver and their richest gems for the innermost sanctuary or the Holy of Holies, and the queens and princes of the world stood in amaze and admiration before the great completed work of Solomon.

But the humblest Catholic church contained something more sacred than the temple of Jerusalem, for it was the home of Christ Himself—not only of His divine spirit, but of Christ in the flesh. Could then any home be too grand for such a Guest. In the Holy of Holies stood the figures of two great angels wrought in gold, but about the tabernacle of a Catholic church unseen angels bowed in humble adoration and attended upon the Divine Guest within. He told how the builders of the grand old cathedrals and wonderful churches spread over Europe had wrought with but one thought in mind. In those days was no great wealth in gold and silver as in these days of modern commerce, yet the rich of those times gave freely of their lands and their gold, while the poor gave of their labor, patiently seeking

to give perfection to every detail of the carved stone, even though designed for a place beyond the sight of the human worshipper who might attend there. To their simple, yet truly Christian minds, nothing was too good for God.

He congratulated the people on the church they had seen that morning blessed and opened. It was one that they might indeed be proud of. But let them remember above all Him whom it housed—let them visit Him frequently in the Holy Sacrament of the Eucharist, and their beautiful church would not have been erected in vain.

The church which has arisen from the ashes of the old edifice is one which not only the Catholics but the whole district has good reason to be proud of. It is of a pretty and striking design, built to the plan of Father Schaeffer by Messrs. Coles Bros., of Onga Onga. A porch 16ft by 8ft gives entrance from either side. The nave is 56ft by 27ft, with 14ft. studs, the sanctuary 17ft. by 14ft., and the choir 20ft. by 14ft. There are two sacristies 12ft. by 14ft. and 8ft. by 14ft. respectively. The sanctuary is beautifully finished with an oak dado and Petross panelling. The church is erected on a concrete foundation, all the exposed timber is heart, and the interior work is of the best O.B. rimu. All the windows are lead-lights of artistic design, and a beautiful rose window over the entrance porch gives an excellent finish to the whole work. The front fence has been replaced by an imposing stone wall with two entrances. The whole work has cost in the region of £4000.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 30.

The annual meeting of the Wellington Catholic Education Board was held at its office on Wednesday week. In the absence of his Grace Archbishop O'Shea, Mr. J. J. L. Burke (vice-chairman) presided. There were also present the Very Rev. Dean McKenna, Rev. Fathers Smyth, S.M., Adm., S. Mahony, S.M., F. Cullen, Adm., Connolly, and M. Devoy, Messrs. Doherty, Hoskins, Carroll, Stratford, Giles, McPhee, Holloway, and Kershaw. The report of the finance sub-committee was held over for discussion at a subsequent meeting. The annual report and balance sheet showed the following results:—The accumulated fund, which, at the beginning of the year, stood at £4791 18s 5d, increased to £6195 7s 3d, thereby adding the sum of £1403 8s 10d, as an outcome of the year's effort. The principal sources of revenue for the year were, the Sunday penny collections (£724), St. Patrick's Day (£300), Boxing Day (£150), Annual Schools' Social (£164), Donations (£510), and interest on funds invested (£337). The penny collections exceeded the previous year's collections by £12, and nearly covered the expenditure for the year. The total amount from the Sunday penny collections since the inauguration of the Board has now reached the sum of £5,766. The principal items of expenditure for the year were as follows:—Interest on mortgages on school properties, £251 15s; payment of school fees for pupils whose parents are unable to contribute, £205 19s 1d; insurance premiums, £43 14s; water, £12 12s 5d; repairs, etc., £40 0s 8d; cleaning £110; general maintenance, £59 11s 4d; board expenses, £78 8s 9d. The accumulated fund is well invested in freehold security. The sum of £5,708 is now invested, earning, on an average, £350 per annum in interest. Applications for the balance available for investment are now being dealt with. The Very Rev. Dean McKenna donated the sum of £10 to the fund, and Mr. S. Anderson, of Island Bay, two war loan certificates valued at £2. The Board desires to express its gratitude to these generous donors, and trusts that their example will be emulated, especially by those who can afford to do so. Of the total amount to the credit of the fund, £1,860 represents donations made by Mrs. H. Sullivan and family (£500), the late Mr. Maurice O'Connor (£1,000), the late Mr. Martin Kennedy (£100), the late Mr. J. P. Bourke (£250), and the Very Rev. Dean McKenna (£10). The balance (£4,335), has been accumulated by the efforts of the Board. All the schools of the Board have been examined by the Government Inspectors, and, in every case, a most favorable report has been received. It is a matter for congratulation, therefore, that the children are taught by such an excellent staff of teachers, who, while giving the children a thoroughly sound and Christian training, are also imparting a secular training right up to the standard required by the Government.

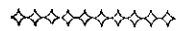
The Board desires to place on record its grateful appreciation of the splendid work performed by the Sisters of Mercy, Sisters of the Sacred Heart, and the Marist Brothers, during the year. To them it is a labor of love for which they have sacrificed their lives, and the high state of efficiency attained reflects the greatest credit on them and the Catholic community as a whole. The Board also desires to thank all those who have helped the various functions organised for the Education Fund, and also the kind benefactors who so generously made donations to the fund. Interesting statistics are given in the report showing that if the Government had to pay the salaries of the teachers engaged in the Wellington Catholic primary schools, the sum of £8,827 would have to be provided annually, and if the 1400 children were educated in State primary schools, their primary education would cost the State £11,623. Statistics are also given for the Dominion.

At a meeting of the Board held on the following Wednesday evening, his Grace Archbishop O'Shea presiding, the annual report and statement of accounts were adopted.

The report of the Finance Committee was also dealt with, and the recommendations in the majority of the items were adopted. His Grace complimented the Board on the excellent work accomplished, and paid a tribute to the work of the office-bearers. He trusted that the forthcoming year would be as successful as the past, and urged the members to continue their efforts on behalf of Catholic primary education.

The Dominion Executive of the Catholic Federation met on Tuesday the 27th inst., Very Rev. Father O'Connell, S.M., presiding. The various remits referred to the executive by the Dominion Council were dealt with. The proposed remits affecting the rating of private schools which were to be discussed by the conference of delegates from the Municipal, and County Councils of the Dominion, which is to be held here on October 4, were dealt with, and it was decided to arrange a deputation representing the various Catholic societies to wait upon the conference in reference to the matter.

The quarterly meeting of the Hibernian Society was held last Monday, Bro. J. F. Taylor presiding. Reports from delegates were received and arrangements made to carry out the forty-seventh anniversary social.



DIOCESE OF AUCKLAND

(From our own correspondent.)

September 23.

Everyone acknowledged the Ponsonby Tennis Club's social in St. Benedict's Hall on Tuesday the 13th inst. to be the event of the season. The hall was beautifully decorated with festoons, streamers, and shaded lights. Excellent music was supplied by Miss D. Ryan, Mr. C. Paget, and Mr. W. Hicks. The euchre tourney was in the capable hands of Mr. E. Owens. The prize winners were Miss Butler and Mrs. Roberts, Mr. M. Flynn, and Master F. Beaumont. The supper arrangements were controlled by a working committee of ladies, consisting of Mesdames Flynn, Foley, Borkum, Tidball, and Woodley, and the Misses Magee, Bryant, O'Brien, Snedden, and Furey. The committee received congratulations from all present and hopes were expressed that another social would soon be held.

The Auckland Diocesan Council of the Catholic Federation will hold its annual scholarship examination early in December of this year. The scholarships to be awarded are:—

Five scholarships for boys, each of an annual value of £10, and tenable for three years at an approved Catholic secondary school. These scholarships are provided for by the Federation. Two scholarships for girls, each of an annual value of £10, and tenable for three years at an approved Catholic secondary convent. These scholarships are known as the St. Patrick's Day Scholarships, and are kindly donated by the St. Patrick's Day Committee. Two correspondence scholarships for boys, each of an annual value of £17 17s, and tenable till the course is completed or the desired examination passed. These scholarships are kindly donated by the S.O.S. Correspondence School. They will be awarded only to boys of parents who could not otherwise afford to give their children a secondary education.

Conditions.—The scholarships are open to all Catholic boys and girls, providing:—

(a) Candidates are not more than fourteen (14) years of age on the 1st day of December, nearest to the date of the examination. (b) Candidates must be attending a Catholic school if there is a Catholic school in that district, or a State school if there is no Catholic school in that district, provided a certificate is obtained from the parish priest to that effect. (c) Candidates must forward with application for entry a certificate of good character and evidence of being a practical Catholic. (d) No candidate will be granted a scholarship unless he or she has passed the sixth standard examination with proficiency. (e) All decisions with respect to eligibility of candidates rest with the Diocesan Executive.

Further particulars are obtainable from the secretary, Mr. J. D. McColeman, P.O. Box 453, Auckland.

Entries close with the secretary on 31st of October, 1921.

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Selected Poetry

The "Trimmin's" of the Rosary

Ah, the memories that find me, now my hair is turning gray,
 Drifting in like painted butterflies from somewhere far away,
 Flitting idly through my fancy, and the pictures fading fast,
 Pass again in rose and purple o'er the broad screen of the past.
 There's the old selection dreaming 'neath the wistful, watchful stars,
 And the breeze is telling stories to the list'ning "coolahahs";
 And the old home, looking welcomes from its big, bright, friendly eyes,
 With the "Sugar-loaf" behind it, blackened in against the skies;
 There's the same dear, happy circle round the box-log's cheery blaze,
 With a little Irish mother telling tales of other days,
 While the fountain keeps a-singing on the hook besooted o'er,
 And the youngsters on their hands and knees play "horses" round the floor.

She had one sweet little custom that I never can forget,
 And a gentle benediction crowns her memory for it yet;
 I can see that little mother still, and hear her as she pleads:
 "Now it's getting on to bedtime; all you children get your heads."

There were no steel-bound conventions in that old selection free;
 Only this—each night she lined us up to say the Rosary;
 E'en the traveller who stayed the night upon his journey knew
 He must join the little circle, aye, and take his decade, too.

And I believe she darkly plotted, when a sinner hove in sight,
 Who was known to say no prayer at all, to make him stay the night.
 Then we'd softly gather round her, and we'd speak in accents low,
 As we prayed as sainted Dominic prayed so many years ago.

And the little Irish mother's face was radiant, for she knew
 That where "two or three are gathered," He is gathered with them too.
 O'er the *Paters* and the *Aves* how her reverend head would bend,
 How she'd kiss the cross devoutly when she'd counted to the end;
 And the visitor would rise at once—and brush his knees, and then—
 He'd look very, very foolish as he took the floor again;
 For she'd other prayers to keep him, they were long, long prayers in truth;
 And we used to call them "trimmin's" in my disrespectful youth.

She would pray for all our little needs, and every cloud of care
 That would darken o'er the "Sugar-loaf" she'd meet with a prayer.
 She would pray for this one's "sore complaint," or that one's "hurt hand,"
 Or that someone else "might make a deal," or "get that bit of land."

Yes, and then again to "make it rain," or else to "make it dry,"
 And a help for Mary Jane McShane, "who's going to wed Matthi";
 And that "dad might sell the cattle well" and seasons good should rule
 So that little John the clever boy, might go away to school.
 There were "trimmin's" too, that came and went, but ne'er she closed without

Adding one for something special, none of you must know about.

Gentle was that little mother, and her wit would sparkle free,

But she'd ruin you if you looked about when at the Rosary.
 If, perchance you couldn't find your beads, disaster waited you,

For the only one she'd pardon was the Dad—because she knew

He was hopeless, and 'twas sinful what excuses he'd invent,
 So she let him use his fingers, and he "cracked" them as he went.

And he wasn't always certain if he counted five or ten,
 So he'd face the crisis bravely, and would start around again,

But she tallied all the decades, and she'd stop him on the spot

With a "Glory! Dadda, Glory!" and he'd "Glory" like a shot.

She would portion out the decades to the company at large;

Ah, but when we reached the "trimmin's," she would put herself in charge.

And it oft was cause for wonder, how she never once forgot,
 But could keep them in their order till she went right through the lot.

For that little Irish mother's prayers embraced the country wide;

If a neighbor met with trouble, or was taken ill or died,
 We could count upon a "trimmin'," till in fact it got that way

That the Rosary was but "trimmin's" to the "Trimmin's," we would say.

Then her spouse would enter protest (in the public good, we thought),

"Sure, you'll have us there till mornin'—yerra, cut them 'trimmin's' short."

But she always could outrange him in a decent argument;
 And he'd sit in silence sulking, like Achilles in his tent;
 Then she'd take him very gently and he'd soften by degrees,

"Well, then, let us get it over; come, now, all hands to their knees."

So the little Irish mother kept her "trimmin's" to the last,
 Ever growing, as the shadows o'er the old selection passed,
 And she lit our drab existence with her simple faith and love,

And I know the angels lingered near, to bear her prayers above;

For her children trod the paths she trod, nor did they later spurn

To impress her wholesome precepts on their children in their turn.

Aye! and every "sore complaint" got right and every "hurt hand,"

And we "made a deal" from time to time, and got that "bit of land."

And we never failed to get the rain, and as the years went by

We could see that Mary Jane McShane was fit for our Matthi;

Yes, and Dad did "sell the cattle well," and little John, her pride—

It was he who said the Mass in black the morning that she died.

And her gentle spirit triumphed, for 'twas this beyond a doubt,

That the "something very special" was, she kept so dark about.

But the years have crowded past us, and the fledglings all have flown,

And the nest beneath the "Sugar-loaf," no longer is their own;

For a hand has written *finis*, and the book is closed for good,
 There's a stately red-tiled mansion where the old slab dwelling stood;

There the stranger has her "evenings," and the formal supper's spread,

But I wonder has she "trimmin's," now? or is the Rosary said?

Ah, those little Irish mothers, passing from us one by one!
 Who will write the noble story of the good that they have done?

All their children may be scattered, and their fortunes windwards hurled,

But the "trimmin's" on the Rosary shall bless them round the world.

—JOHN O'BRIEN.

FEATURES OF THIS WEEK'S ISSUE

Leader—Vocations, p. 25. Notes—Ancient Ireland; Logic, p. 26. Current Topics—Ireland; The Washington Conference; The Irish Nuns, pp. 14-15. The American Report, p. 7. The Imperial Idea, p. 9. Self-Determination League, p. 13. Father Price's Jubilee, p. 18. Opening of New Church at Waipawa, p. 21.

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

Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Iustitiae 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, OCTOBER 6, 1921.

VOCATIONS



NOWADAYS the truth that the progress and welfare of religion depend largely on our schools is evident to everybody. Catholic schools are absolutely necessary in order to enable the Church to retain its influence over the people. The Pope, the Hierarchy, National and Diocesan Councils have always emphasised the importance of schools in which the children shall be educated on

true Christian lines, and they have laid a solemn and grave obligation on all Catholic parents to send their children to our own schools whenever it is at all possible. Were it not for the zeal and self-sacrifice of our devoted teachers, to whom sufficient honor can never be paid, it would be impossible to carry on the well-equipped and well-conducted schools provided for the Catholic youth of the Dominion in every diocese and in almost every parish at the present time. Hence, if the existence of our schools is a matter of supreme importance, equally important is the maintenance of a body of religious teachers for both boys and girls. Knowing well that too often both nuns and Brothers are, owing to the comparative smallness of their numbers, called upon to do work which might well fill up the time of twice as many, it is certainly a laudable and meritorious thing to encourage religious vocations among young people of both sexes who by their pious dispositions manifest an aptitude for the religious state.

*

A Decree framed by a special commission of Cardinals, on July 15, 1912, contains the following passage: "Vocation to the priesthood by no means consists, at least necessarily and according to the ordinary law, in a certain interior inclination of the person, or promptings of the Holy Spirit, to enter the priesthood. But on the contrary, nothing more is required of the person to be ordained, in order that he may be called by the bishop, than that he have a right intention, and such fitness of nature and grace, as evidenced in integrity of life and sufficiency of learning, which will give a well-founded hope of his rightly discharging the office and obligations of the priesthood." Now, we may legitimately conclude that the principles laid down in

this Decree apply, proportionately, to religious vocations also, and that "nothing more is required of a person who is a candidate for a religious life than a right intention and such fitness of nature and grace required by the Order or Society as will give a well-founded hope that the candidate will rightly discharge the obligations of the religious life." Taking these principles as the essential conditions, pastors and even pious laymen and women will merit, as St. Thomas teaches, a great reward if they induce others to enter religion. And on the other hand parents who place obstacles in the way of children who have a vocation are in the condition of those who when asked for bread give their children a stone. As a rule, Catholic fathers and mothers understand sufficiently the dignity and the value of a vocation and there is little danger that they will become stumbling blocks in the spiritual life of their offspring, but there are always a few who do not understand and who are so engrossed by the pursuit of material prosperity that they are ready to sacrifice even, it may be, the child's salvation for their own whims. Of such unfortunate and misguided persons the Council of Baltimore says: "We fear that the fault lies in great part with many parents who instead of fostering the desire so natural to the young heart, of dedicating itself to the service of God, but too often impart to their children their own worldly-mindedness, and seek to influence their choice of a state of life by unduly exaggerating the dangers of the priestly (or religious) calling, and painting in glowing colors the advantages of a secular life." If such parents rightly understood their dignity as Christians they would be consumed with anxiety to forward in every way God's designs in their children's regard, and they would esteem it as the greatest honor to be able to rear up a son or daughter worthy to be received into the close union with Our Lord which is found in the priesthood and in religion. "Pastors," says Bishop Schrembs, "ought to teach young parents that the service of God is even more glorious than that of country, for, as St. Jerome says, 'Such a service establishes relationships between the family and Jesus Christ Himself.'" And Father Rickaby says: "It is the glory of a large and happy Catholic family to produce a vocation. A sound Catholic is glad to have brother or sister, uncle or aunt, or cousin or child, 'who has pleased God and is found no more' in the ordinary walks of life, because God hath taken and translated him to something higher and better." It is needless to add that the Catholic who is incapable of feeling such happiness when the Lord has called one of his relations to Himself, is not by any means sound.

*

Dwelling now particularly on the vocation of teachers, let us quote the words of a great American thinker, Brother Azarius: "There is not in this world among human callings a more sacred one than that of moulding soul to higher and better things." Bishop Byrne is more emphatic: "The office of teaching has an advantage in some respects over the priesthood. The teachers are constantly with their pupils, shaping their souls, coloring them, informing them, making them instinct with life and motives, and giving them high ideals and worthy aspirations. In all this their work is akin to that of confessor." One last testimony we must quote, for it applies specially to teachers in a country like ours where Catholic schools are doing such magnificent apostolic work. Father Croiset says: "Oh! the beautiful and rich crowns which God has prepared for a religious who inspires little children with a horror of vice and a love of virtue! What sweet consolations will be experienced at the moment of death by the religious when he beholds coming to his aid those souls whom he has helped to save."



Our Lord has for us a love so unsearchable, so tender, that He wishes us to share in all He does. The Creator of the Universe awaits the prayer of a poor soul to save a multitude of other souls, ransomed, like her, at the price of His Blood.—The Little Flower.

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NOTES

Ancient Ireland

In the ages when the Saxon Gurth roamed the woods, wearing a brass collar like a dog to show that he was merely the property of some lord, our Irish ancestors had arrived at a high degree of learning. The Saxon lived as a beast, and his intelligence was not far higher than that of his dog; and it is curious to think that in after years, when Irish and Roman teachers had with great trouble managed to civilise in some way the English, the latter repaid their masters by trying to make them as they themselves were when they ate their food raw and gnawed bones like hungry mastiffs. England never numbered gratitude among her supposed virtues; and her only recompense to Ireland for civilisation was the sword of the robber and the strong hand of the tyrant. It may have been jealousy, it may have been heredity which transmitted to the present and earlier generations the ignoble qualities which Gurth shared with the animals under his care; but whatever it was the fact remains that English history is a long record of English efforts to bite the hand that fed England's soul—and we should be sorry to belong to a country or an Empire that could show no better lineage than that. The amusing thing about it is that, with wonderful stupidity, our day-lies seem to assume, when they tell us that we should become aliens if Ireland became a republic, that we must be very much affected by the prospect, as if we had not a country and a history that no man with a spark of nobility or honor would barter for the Empire and all its possessions—including even those bagged as a result of the recent lamented war for the freedom of small nations and the enrichment of the Anglo-Yiddish persons who *are* the British Empire at present.

Old Irish Books

If there were no other proof of the culture and learning of our ancestors the ancient Irish books were proof enough. Greatest of these is the *Book of Kells*, preserved in Trinity College. It is a copy of the Four Gospels in Latin, written on vellum as far back as the seventh or eighth century. Miss Stokes, herself an artist, says of it:

"No effort hitherto made to transcribe any one page of this book has the perfection of execution and rich harmony of color which belongs to this wonderful book. It is no exaggeration to say that, as with the microscopic works of nature, the stronger the magnifying power brought to bear upon it the more is this perfection seen. No single false interlacement or uneven curve in the spirals, no faint trace of a trembling hand or wandering thought can be detected. This is the very passion of labor and devotion, and thus did the Irish scribe work to glorify his book."

Professor Westwood of Oxford says of it:

"The *Book of Kells* is the most astonishing book of the Four Gospels which exists in the world. How men could have had eyes and tools to work out the designs, I am sure I, with all the skill and knowledge of such work which I have been exercising for the last fifty years, cannot conceive. I know pretty well all the libraries of Europe where such books as this occur, but there is no such book in any of them. There is nothing like it in all the books which were written for Charlemagne and his successors."

Remember that the men who made such books were the ancestors of the men who have defied the "Scum-and-Tans" of England for two years now, and you may be able to understand why the Irish of our day do not want to barter for the traditions of Gurth the swineherd, with his dog's collar, the ideals of Catholic Ireland. God forbid that they should ever be willing to do so! How little those people who say why don't the Irish accept the terms of Lloyd George understand us!

Characteristic Logic

The Britisher takes as kindly to logic as an elephant does to the violin. If we wanted a good sample of John Bullishness we need not go beyond the Dunedin *Star's* editorial columns on Monday, October 3. It says:

"The Holy See, we have just been told by an Italian Cardinal, is not 'averse to the establishment of a national home for persecuted Hebrews, but it is adverse to the establishment of a monopoly, which offends deeply the rooted sentiment of the Christian masses.' Cardinal Gasparri, at least, is evidently convinced in his own mind that a monopoly is intended, since he speaks of the possibility of retaliation being made by the Holy See by the recognition of an Irish Republic, which till now it has absolutely refused to recognise. The extreme claims of the Sinn Feiners, it is plain from this statement, are viewed naturally in Rome as a political not a moral question."

Now there is as neat a piece of wrong-headed, addle-brained, ignorant, and loose-minded sophistry as any professor of logic could desire for a warning and an example to his classes. First of all we have a cablegram telling us that a *Cardinal* said the things reported in the foregoing quotation. Then it was *guessed*, without any apparent justification, that the Cardinal who was said to have said something or other was the Secretary of State. Next the Editor of the *Star* proceeds to take a fablegrammer's guess as a dead certainty and to reason on the guess as if it were as true as a geometric axiom. We have no sort of certainty that any Cardinal ever said anything of the sort; it is still more uncertain that Cardinal Gasparri ever said it. But the trained and scholarly mind of the *Star* man dogmatically concludes, as if there could be no shadow of doubt at all, that "Cardinal Gasparri, at least, is evidently convinced." Now, we have very little hesitation in saying that no Cardinal ever did say what a *Cardinal* is reported to have said; and we have ten times less in saying that the Secretary of State is the last man in Italy likely to have said as much. However, the real point is not whether he said it or not. What we wish to point out is the transition in the mind of the Editor of the *Star* from absolutely doubtful premises to a dogmatically certain conclusion. It is indeed a choice specimen of the sort of reasoning for which a tyro at logic would be well and deservedly birched by a conscientious master. It is also a sample of the sort of mind that writes leading articles about Ireland on evidence that is at all times one-sided and as a rule precarious. It is no wonder that it has been suggested that persons who quoted editorials from New Zealand day-lies ought be committed without further inquiry to a mental home, or that the man-in-the-street occasionally asks if the editorials are done by Dr. Truby King's patients. From the "history" served up by Mr. Wells, to the editorials composed in the service of British propaganda, and the No-Popery tirades of an Elliott or a Dickie, the same sort of illiterate, unintelligent argument flourishes exceedingly, and is swallowed and even quoted by a public that has never been taught the elementary principles of clear thinking. In the press of Germany, France, Italy, Ireland, one does not find this sort of wrong-headedness: it is peculiarly John Bullish, and through it "dud" politicians, "dud" Cabinet Ministers, and "dud" preachers are enabled to live at the expense of a credulous and easily fooled people. To go back a little time, recall how an ignoramus of a British journalist thought the German word for carcase meant corpse, and then told a hungry press the lie about the corpse-factories. On the lie as a premise dogmatic accounts were forthwith based and the Empire rang with a story that ought ever be a testimonial to British ignorance. The reasoning in the case of the corpse-factories was of the same kidney as the sample now given us by the *Star* man.

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DIOCESE OF DUNEDIN

A successful "Five-hundred" and euchre social was held in St. Joseph's Hall on last Thursday evening, under the auspices of St. Joseph's Cathedral Choir, the proceeds being intended to supplement a fund to re-condition the hall piano. The prize-winners were Miss N. Dunn, Mrs. Keenan, Signor Squarise, Messrs. F. Heley, R. Donaldson, and E. Sharp. Refreshments were served by the lady members of the choir, and an enjoyable musical programme was contributed to by Mrs. L. Woods, Misses Athy and A. McCready, Messrs. H. Poppelwell and D. Fogarty. Mr. A. Vallis played the accompaniments.

The members of the Children of Mary Sodality of St. Patrick's Basilica, South Dunedin, made a presentation last week of a framed picture of the Sacred Heart to Miss Martha Layburn, on the occasion of her approaching marriage. In handing the gift to Miss Layburn, Rev. Father Delany referred to the recipient's faithfulness to the sodality, and wished her every blessing in the new sphere of life she was entering upon.

Another of the series of social evenings promoted by the members of St. Joseph's Ladies' Club was given the other evening, friends of the club being guests on the occasion. An enjoyable programme of card games, music, etc., was provided and the large gathering was entertained in a manner which marked the function as one of the most pleasurable of the many recently organised.

The members of St. Patrick's Sodality of Children of Mary, South Dunedin, held a successful euchre party in the local Catholic schoolroom last week. The prizes were won by Mrs. Ryan and Mr. McEneaney. Musical items were contributed by Misses Dunbar, Keileher, and M. Keyes.

On Friday, 30th ult., a General Communion of the Children of Mary, Mosgiel, closed a very successful Retreat, which was conducted by Rev. Father Vincent, S.M. The attendance throughout was most gratifying. On the previous evening Rev. Father Collins (spiritual director) received several new members into the sodality.

At the Competitions held recently in Winton the following pupils of the Sisters of Mercy were successful:—Intermediate Division—Pianoforte solo, "Humoresque": Rose Driscoll (first). Pianoforte duet, "Rustic Dance": Rose Driscoll and Jean McNaught (second). Senior Division—Pianoforte solo, "Valse Arabesque": Minnie Balch (first); Myrtle Goodall (second). Pianoforte duet, "Valse Brilliant": Minnie Balch and Myrtle Goodall (first). Essay—"A N.Z. Industry": Primary school children, Auona Veame (first).

The Sisters of Mercy, South Dunedin, desire to express their cordial thanks to the ladies of the Kaikorai branch of the St. Vincent de Paul Society, for a useful parcel of clothing forwarded to the orphanage during the week.

Results of the examinations in musical knowledge in connection with Trinity College of Music, London, show that 34 students of St. Philomena's College, South Dunedin, were successful in the following grades:—Higher local, 1; senior honors, 3; senior pass, 1; intermediate honors, 4; intermediate pass, 3; advanced junior honors, 1; junior honors, 5; junior pass, 2; preparatory honors, 11; preparatory pass, 1.

ST. JOSEPH'S CATHEDRAL.

The devotion of the Forty Hours' Adoration was commenced at St. Joseph's Cathedral at 9 a.m. on Friday last. At the conclusion of Mass there was a procession of the Blessed Sacrament preparatory to exposition. In the evening, after the recital of the Holy Rosary, a sermon on the Blessed Eucharist was preached by Rev. Father Vincent, S.M., and was followed by Benediction of the Blessed Sacrament. There were similar devotions on Saturday evening, when the Cathedral was thronged continuously by parishioners attending in adoration. The Cathedral clergy were engaged in the confessions till a late hour. At the early Masses on Sunday (Rosary Sunday) many hundreds approached the Holy Table. In the afternoon at 3 o'clock a procession in honor of the Holy Rosary was participated in by the boys of the Christian Brothers' School and girls of the Dominican Nuns, who assembled at their respective schools, and with numerous banners, held aloft, proceeded to the Cathedral reciting the Rosary on the way and concluding with the five Glorious Mysteries after arrival there. parts of the devotion being sung by the pupils of the Dominican Nuns. A large number of the adult parishioners also assisted. In the evening the Cathedral was crowded in every part for the concluding solemnities of the Quarant' Ore. After Compline, Rev. Father Vincent prefaced a fine discourse on Reparation to Our Divine Lord in the Blessed Sacrament by saying how deeply he had been impressed by the strong and practical faith of the people as exemplified, not alone during the period of the Forty Hours, but also in their attendance that morning in such great numbers at the Holy Table. The ceremonies throughout (he said) were such that a stranger like himself to their city could not feel otherwise than convinced that our Holy Faith was a firm and living force in Dunedin, and in the diocese. After the singing of the Litany of the Saints, and closing prayers of the devotion, there was procession and Solemn Benediction of the Blessed Sacrament.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

October 3.

At the recent quarterly meeting of St. Patrick's branch of the Hibernian Society, the president (Bro. H. C. Upjohn) presided over a full roll of office-bearers and a good attendance of members. Rev. Fathers T. Hanrahan and Skinner, and representatives of St. Mary's branch, were also present. A welcome to the meeting was extended by the president to Bro. J. T. Mahony, of Invercargill. After Bros. McSwigan and Lafferty (sick visitors) gave their report, allowances amounting to £13 7s 6d were passed for payment. A letter was received from Miss E. Brophy, on behalf of St. Matthew's (ladies') branch, expressing appreciation of the generous assistance rendered by the brothers in the interests of the recent sale of work in aid of the Cathedral Catholic schools' fund. One member was initiated and two nominations were received. Accounts amounting to £149 4s 6d were passed for payment: these represented M.A. fees (£83 15s), dispensary dues (£28 10s), and maternity bonuses (£18). On behalf of the branch, Father Hanrahan presented Bro. T. P. O'Rourke with a gold emblem medal in recognition of his excellent services to Hibernianism. Bro. O'Rourke expressed appreciation of the kindly regard shown him.

At a recent meeting of St. Mary's branch of the Hibernian Society, after the ordinary routine business was transacted and a new member initiated, an interesting letter from Very Rev. Dean Regnault was read descriptive of his visit lately to Ireland, and interview with Mr. de Valera, Professor McNeill, and other Irish leaders.

A visit was made last Thursday evening by members of St. Patrick's branch of the Hibernian Society to the New Headford branch, with the object of accepting a challenge from the latter to a cards match. The contest resulted in the defeat of the visitors by four games. A cordial welcome was extended by the country brethren to those from the city, and, aided by a varied programme, an enjoyable evening was passed.

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Timaru

(From our own correspondent.)

October 3.

The members of St. Anne's Guild have been busy the last few months preparing for a sale of work, which is to take place next Saturday, when it is hoped the parishioners will attend in large numbers to purchase the bargains offered.

The annual outdoor procession of the Blessed Sacrament took place yesterday (Sunday) afternoon. The route of the procession through the church and convent grounds was tastefully decorated with banners and religious insignia. Two temporary altars were erected from which Benediction of the Blessed Sacrament was given. It is estimated that 2000 people participated in the procession, including the clergy, religious, children of the Catholic schools, parishioners of Timaru, and many from other districts. The ceremonies were concluded in the Sacred Heart Church, which failed to accommodate the huge crowd. Rev. Father McCarthy, Marist Missioner, preached a sermon appropriate to the solemnities, which were concluded with Solemn Benediction of the Blessed Sacrament.

CORRESPONDENCE

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

IRISH HISTORY EXAM.

TO THE EDITOR.

Sir,—It will interest all who are desirous of the success of the effort to promote the study of Irish History amongst the school children in New Zealand, to learn that the prize list is likely to be considerably augmented by friends. The Very Rev. Father O'Donnell, Gore, gives two guineas, and others will help, too. Knowing the enthusiasm of many of the school teachers for the spread of knowledge regarding Ireland's chequered story, it may be confidently relied on that they will impart much of that enthusiasm to their pupils, with the most gratifying results.—I am, etc.,

JAMES O'NEILL.

Presbytery, Waikiwi, October 3.

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, Marton to New Plymouth; Mr. E. Hanrahan, Wellington to Napier; and Mr. J. M. Houlihan, Auckland City and surroundings. A visit to other parts of the Island will follow.

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Mr. Schinkel, £18; Mr. Norton, 9s; Mr. J. O'Reilly, £5; Mr. Thurston, £5; Mr. D. King, £4; Messrs. Bartlett, Daly, Griffen, Hooker, Rothery, Mrs. Condon, Miss Small, £3 each; Messrs. Nichol, J. O'Dea, O'Kane, O'Neill, Seaver, Tonks, Voght, Cleary, Colman, Corrigan, T. J. Duggan, Fitzgerald, J. Franklin, Geary, Glynn, F. Jackson, J. Lavery, Mullin, Mulholland, Mesdames Wallace, Whyte, W. Douglas, G. Douglas, C. Evans, Moosman, McCarten, Misses Eileen Kelly, O'Rourke, H. Lavery, £2 each, Messrs. J. O'Connor, F. O'Connor, O'Donnell, O'Sullivan, J. J. Power, T. Bolger, W. Bolger, Booth, Bosson, Bourke, R. Brongh, Burghis, Burgess, D. Cameron, Carroll, Conroy, Cowern, Dixon, Ferguson, E. Gallagher, Herbert, Hughes, Jameson, Joe Kelly, C. King, Landy, Mahoney, Morgan, E. Morrissey, C. Morrissey, J. J. Murphy, McCabe, E. O'Reilly, M. Richardson, Roche, Strack, Tobin, Tiddy, Mesdames J. Carroll, Kennedy, King, Murray, J. McCarty, W. Nicholson, Misses Keohane, M. Lavery, N. Lavery, E. Rauch, W. Rauch, Bergin, and Winter, £1 each.

The following have raised money by entertainments:—

Miss Power, £242; Mrs. Fleming, £117; Mrs. McCarty, £116; Mr. Gornley, £73; Mrs. O'Dea, £72; Miss Joyce, £63; Miss Bartlett, £55; Miss Kelly, £55; Miss Lavery, £53; Mrs. Mahoney, £49; Miss Rauch, £47; Mrs. Cullinan, £46; Mrs. Fennell, £45; Mrs. McCarten, £45; Mrs. T. Kelly, £44; Mrs. Peterson, £43; Mrs. E. McPhillips, £41; Mrs. Freyne, £40; Mrs. B. McCarthy, £39; Mrs. Cudby, £32; Mrs. O'Connor, £31; Mrs. Ferguson, £29; Mrs. Adams, £29; Mrs. Booth, £29; Mrs. Hooker, £28; Mr. Cahill, £28; Mr. Meyrick, £27; Mr. Goodson, £25; Miss Carroll, £22; Miss Whyte, £20; Miss Franklin, £19; Miss Harrington, £19; Mrs. Nichol, £19; Mrs. Flan, £18; Mrs. Keegan, £17; Miss Roche, £16; Mrs. McCabman, £16; Mrs. Higham, £15; Mrs. Palmer, £14; Mrs. Comber, £14; Mrs. Morris, £13; Mrs. E. O'Reilly, £12; Miss Nolan, £12; Mrs. McCormack, £12; Mrs. O'Callaghan, £12; Mrs. Barley, £12; Mrs. Bennett, £12; Mrs. Cameron, £12; Mrs. Russell, £10; Mrs. W. Douglas, £9; Mrs. Moosman, £8; Mrs. Kennedy, £8; Mrs. Campbell, £8; Miss Mgt. Morrissey, £8; Miss Dolan, £8; Mrs. Fr. Thurston, £8; Mrs. Gibson, £7; Mrs. Loader, £7; Mrs. O'Brien, £7; Miss Winter, £7; Miss Burkett, £6; Mrs. Daly, £6; Mrs. Donnelly, £5; Mrs. Fitzgerald, £5; Mrs. Schinkel, £5; Miss Smith, £5; Miss Fitzpatrick, £5; Mrs. Bryant, £4; Mrs. A. Evans, £4; Miss A. Cudby, £4; Miss Keohane, £4; Miss Kelly, £3; Miss Johnston, £3; Miss Moloney, £3; Miss King, £2; Miss Drumgool, £2; Miss O'Rourke, £2; Miss Nina King, £2; Mrs. Stancombe, £2; Miss Myra Morrissey, £1 10s; smaller sums, 9s 8d.

Totals: Subscriptions, £1594 6s 6d; altar box, £353 1s 5d; entertainments, £2037 19s 8d; interest, £421 14s 9d; grand total, £4407 2s 4d.

MARRIAGE

MOLLOY—O'DONOGHUE.—On August 30, 1921, at St. Patrick's Church, Kilbirnie, by Rev. Father Griffin, Patrick, son of Mr. P. Molloy, Reefton, to Madge, daughter of Mr. Mark O'Donoghue, Clondalkin, Co. Dublin, Ireland.

DEATHS

BUCKLEY.—Of your charity pray for the repose of the soul of Mary Buckley, relict of A. Buckley, who died at Ashburton on August 31, 1921; aged 89 years.—R.I.P.

COONEY.—Of your charity pray for the repose of the soul of Catherine, beloved wife of Michael Cooney, Morven, who died on September 11, 1921; aged 46 years.—R.I.P.

CORCORAN.—Of your charity pray for the repose of the soul of Mary, relict of Martin Corcoran, who died at her residence, 73 Sligo Terrace, Roslyn, on September 19, 1921; aged 59 years.—R.I.P.

O'NEILL.—Of your charity pray for the repose of the soul of Delia O'Neill, widow of Martin O'Neill, Lincoln, who died at her residence, 243 Fitzgerald Street, Christchurch, on September 16, 1921; aged 68 years.—R.I.P.

MOORE.—Kindly pray for the repose of the soul of Anne Moore, widow of Thomas Moore, who died at Kilmoganny, Co. Kilkenny, Ireland, on September 17, 1921, in her 69th year.—R.I.P.

IN MEMORIAM

GROVES.—Of your charity pray for the repose of the soul of my dear wife, who died on September 12, 1920; and beloved son, George, who was killed in action at Passchendaele on September 30, 1917.—May their souls rest in peace.—Inserted by G. Groves, Ettrick Street, Invercargill.

HARTSTONGE.—Of your charity pray for the repose of the souls of Jeremiah Hartstonge, killed in action on October 1, 1918; and John Joseph Hartstonge, killed in action on October 12, 1917.—On their souls, sweet Jesus, have mercy.

KELLY.—Of your charity pray for the repose of the soul of William Kelly, dearly beloved husband of Bridget Agnes Kelly, who died at Pahiatua on October 8, 1920.—Sacred Heart of Jesus, have mercy on his soul.

LA BROOME.—Of your charity pray for the repose of the soul of Rifleman William Thomas La Broome, who was killed in action in France on October 8, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his loving parents, sisters, and brothers.

MORIARTY.—Of your charity pray for the repose of the soul of Lieutenant D. M. Moriarty (2nd Canterbury Regiment), who was killed in action in France on October 8, 1918.—Sacred Heart of Jesus, have mercy on his soul. Immaculate Heart of Mary, pray for him.—Inserted by his loving sister (A. Orłowski) and her children, Middlemarch.

McQUILKIN.—Of your charity pray for the repose of the soul of John McQuilkin, who died at Ashburton on October 3, 1919.—R.I.P.

O'GRADY.—Of your charity pray for the repose of the soul of Mary O'Grady, who died at Waitahu on October 5, 1920.—Most Sacred Heart of Jesus, have mercy on her soul.—Inserted by the O'Grady family.

RUSSELL.—Of your charity pray for the repose of the soul of Private David A. Russell, who died from wounds on October 3, 1917.—Immaculate Heart of Mary, pray for him.—Inserted by his parents (D. and A. Russell), sisters, and brother.

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The Irish Cause

Archbishop Mannix on the Present Situation

Addressing recently a large assemblage of men of St. Ignatius' parish at a Communion breakfast, his Grace Archbishop Mannix said in point of numbers it exceeded anything he had ever seen before in the archdiocese, and if it did that he could safely say it had beaten the rest of the world. Wherever he had travelled he had remarked that the Catholics of Melbourne had done something that others had not even attempted. (Applause.)

Referring to Ireland, he said, that he was at the disadvantage of having many things to say which it was not convenient to say, the present being an occasion for reticence. He would say, however, that it was a pity the truce had not been arranged twelve months before. Archbishop Clune had done all that a man could do, and more than others would attempt, in trying to bring it about. In the interval English blood had been spilt, and the fair face of Ireland was drenched with blood. Nor had the English gone up in the esteem of the world in that time. "We hope," he continued, "that the end of the negotiations will be a just and lasting peace between the two countries. I feel that I am a typical Irishman; my own sincere conviction is that if only people will be reasonable—I hope that the English will be; that the Irishmen are, I am sure—there can be peace at once that is honorable to Ireland and that can give no ground for fearing that England would be insecure."

It was said by some that the King had succeeded where Archbishop Clune failed. But we knew quite well that when the King opened the Parliament in Belfast the speech he made was not his; it was the Prime Minister's speech. And Ireland was not prepared to accept partition from the King, or the Prime Minister, or anybody else—(applause)—and it seemed a bad introduction for the peace negotiations that the King, at the bidding of a small minority in North-east Ulster, should go over and give his benediction to that Parliament. Undoubtedly at the present time the greatest obstacle to peace in Ireland—perhaps the only obstacle—was that Parliament. The King probably was all right if he was left alone, but he had been badly advised. His visit, however, had one good result, since it gave the Prime Minister the opportunity of arranging the truce and the negotiations, and of having the Sinn Fein representatives come into conference face to face, and on equal terms, with himself.

It would seem that the King's appeal had borne very little fruit in certain parts of North-east Ulster, where attacks were being made on the lives and the houses of Nationalists. It had been said that the Sinn Feiners were responsible for the lawlessness in Ireland, but surely it was not suggested that they were burning their own houses. (Laughter.) A cabled paragraph regarding Ireland in the previous day's newspaper bore the head lines: "Shooting in Belfast; Sinn Fein Responsible; An Impudent Admission." When the paragraph was read through it was evident that the headings were wantonly misleading. It was stated that while the houses of Nationalists were being attacked the Sinn Fein troops came out to quell the disorder, since no other forces would undertake the work. There was not the least ground for the headings, and the only "impudence" in the matter was that of the editor who had put together the headings. (Laughter.) The headings were very dangerous, since many people took their information from them, and did not read the letter-press underneath. It reminded him of the theatres, where bright lights of different colors could be turned on the stage, and by that means very ordinary people could be made to look quite beautiful. In writing the press headings, they turned on the "yellow" light, and everything appeared beautiful. (Laughter.)

He was not surprised at what was happening in Belfast. The people there were prepared to be good Irishmen if they were let alone; but for years past their passions had been inflamed, and their prejudice excited by outsiders, who were anxious to maintain dissension. That was an extraordinary statement to make, but he could prove it by means of an article which appeared in the London *Morning Post*. That newspaper was as rabid and narrow-minded an enemy of Ireland as could be found in the whole world. It was the organ of the Carsonites, who we know were re-

sponsible for the most of the present trouble. They were always parading their loyalty to the Throne and their unbounded affection for the King; but they remained so only so long as it suited their interests. When the time came to put their professed principles into practice their affection evaporated and their loyalty was found beneath their feet. The *Morning Post*, of July 18, had referred to de Valera's visit to London and to the Sinn Fein flag (which it termed a "murder-flag") having been publicly saluted by English officers in Kingstown Harbor. It then commented:—

"All these things, and many others, have occurred. It matters not what may result from this tragic mountebanking. The bald fact is that England has eaten dirt, and is now a dog for anybody to kick."

Dr. Mannix said: "I shouldn't like to use those words—(laughter)—but that is their view of the negotiations: the truce is only 'mountebanking.'"

"Any bargain resulting from such arrangements is doomed to failure, because it involves a section—Ulster—that will fight for the right, whatever the politicians may promise or threaten or whatever schemes they may devise."

"In July," remarked Dr. Mannix, "these people expected the negotiations to break down; you can see what is at the back of the risings in Belfast. Those, at any rate, were the opinions of a widely-spread newspaper, which found its way into the homes of the wealthier classes in England, and which had a considerable influence on members of the House of Lords. It was no paper of the "gutter-press" type. The outlook of the editor was that of his readers, and they looked forward to trouble in Ulster, and would be prepared to shoot de Valera and all his associates."

Concluding, the Archbishop stated that his reason for mentioning the facts he had was to warn the people against the newspapers, which were prepared to insinuate that the Sinn Feiners could not be trusted. "I want you to keep your eyes open, and not be led away by what you read, especially in the head lines. Read the news through for yourself, and when you have read it don't believe it."

The Mayor of Richmond (Cr. Maurice Joyce) moved a vote of thanks to Archbishop Mannix, and referred to him as the "greatest Archbishop in Christendom."

In addressing a large gathering at the opening of a new Catholic parish hall at the intersection of Grange and Neerim Roads, Glen Huntly, on a recent Sunday afternoon, Archbishop Mannix dealt at some length with the Irish Question. He said that former leaders of Ireland, who were dead, now came in for praise from certain quarters. These included O'Connell, Parnell and Redmond. But the present leaders were called traitors. They were told that the former leaders, such as Parnell, never asked for what was now demanded. Well, the Irish people had erected a monument in Dublin to Parnell. And what were the words at the foot of that monument? They were: "Let no man set bounds to the march of a nation." (Applause.) People were being led to believe that Ireland had received some very generous offer from Mr. Lloyd George. They said it was quite as generous as that given to Australia, Canada, and South Africa, when in reality no such offer had as yet been made to Ireland. The statement as to the offer of Dominion Home Rule was not true. If England did offer Dominion Home Rule, Ireland might or might not accept it; but she could not have refused what, as a matter of fact, had not as yet been offered to her. They were told that Ireland, in refusing the offer was losing the sympathy of the world; but he could tell them that Ireland had not lost a single sympathiser by the course she had taken in the negotiations up to the present. (Applause.)

His Grace referred to the reply of Mr. Lloyd George to Mr. de Valera's letter of August 30, in which, he said, the Prime Minister stated that self-determination was the foundation of British constitutional development. He hoped that Mr. Lloyd George would see his way to apply that principle in the case of Ireland. (Applause.) Mr. Lloyd George had stated what was true; but he added that that principle, if generally applied, would drive the civilised world back to tribalism. Of course, self-determination could be reduced to an absurdity, and in that Mr. Lloyd George had said the correct thing. Of course, 10 or 20 men could not claim self-determination. There was one man who had done that, and who was the man? No other than Mr. Lloyd George himself. (Laughter and applause.)

Our Sports Summary

TAUMARUNUI.

Arrangements are well in hand for the Celtic sports, which are to be held on Labor Day (writes our own correspondent). A great deal of interest is taken in these sports both locally and in the surrounding districts.

♦♦♦♦♦♦♦♦♦♦

TIMARU.

The annual meeting of the Celtic Cricket Club was held in the Browne Street Hall on Monday evening, Mr. M. J. Hyland presiding over a good attendance of members and supporters of the club. The annual report showed the club to be in a fairly good financial position, having to its credit about £17. On the whole the past season had been a most successful one. Both senior and junior teams acquitted themselves very creditably in the competitions. In the senior grade the first eleven drew with the Timaru Club, but were beaten in the play-off. The juniors were the premiers in their grade for the second season in succession. The social side of the club was not neglected and both the annual social and smoke concert were a pronounced success. The club was fortunate in having a fully representative following of enthusiastic supporters, especially the priests and Brothers, who by their encouragement rendered great assistance. The chairman commented on the annual report and balance sheet, and after some discussion they were adopted.

The election of office-bearers for the ensuing year resulted as follows:—Patron, Rev. Father Hurley; president, Mr. P. F. Roach; (a large number of vice-presidents was also elected); secretary, Mr. F. Geaney; treasurer, Mr. R. Marlow; committee—Messrs. P. Houlihan, M. Angland, P. Stapleton, M. Houlihan, N. Wildermoth, A. Bently, G. Flett, and F. Pearce; club captain, Mr. M. Houlihan; delegates to the Cricket Association, Messrs. P. F. Roach and F. Bowles; selection committee (senior), Messrs. M. Angland, J. Kane, and M. Houlihan; (junior) C. Dwan, R. Marlow, and F. Pearce; coach, Mr. F. Bowles. It was decided to enter a senior and junior team in the competitions this season, the subscription to be 25s and 12s 6d respectively. A vote of thanks was passed to the ladies' committee for the valuable assistance they had given the club in connection with the social functions.

The annual meeting of St. John's Tennis Club was held last week in St. John's Hall, Craigie Avenue, the president (Mr. J. G. Venning) presiding. The annual report and balance sheet were adopted, and evidenced a very good year for the club. The receipts totalled £63 9s 10d, and the expenditure £61 19s 8d. The assets showed an excess over the liabilities of £16 17s 8d. The report referred to a considerable expenditure during the season in excavating round the courts so as to allow more room for play. During the season three friendly matches were played with outside clubs. Miss E. Kane was the winner of the open competition. In the ladies' tournament Miss D. Dennehy won the club's gold medal, and the prize presented for the most improved lady player during the season was won by Miss Nancy Costigan. The chairman made feeling reference to the death of one of the oldest members (Mr. M. F. Dennehy), and a motion of condolence with his family was passed in silence. The work of top-dressing the courts is now in hand, and the committee hope to have the opening day on October 15.

The following office-bearers were elected for the ensuing season:—Patron, Rev. Father Hurley; president, Mr. J. G. Venning; vice-presidents—Rev. Father O'Ferrel, Rev. Father Barra, Mesdames D. Martin, J. G. Venning, Chas. Hall, Richardson, and Dr. Loughnan, Messrs. T. Lynch, M. Mullin, J. O'Leary, and P. Reilly; committee—Misses V. Dennehy, Costigan, McAteer, McGrath, and Messrs. F. McGrath, T. O'Connor, F. Doyle, and J. Joyce; club captain, Mr. F. McGrath; selection committee, Miss V. Dennehy and Messrs. Venning and McGrath; hon. secretary, Mr. G. D. Virtue; assistant hon. secretary, Miss G. Kane.

JACK DEMPSEY'S FATHER.

It is interesting to note (says a Ballina correspondent) that Attymass, a village about five miles from Ballina, claims to be the birthplace of Jack Dempsey's father. Several of his relations, it is stated, still live there, and for the past few weeks local gossip has been entirely dominated by reminiscences of the wonderful feats of strength performed by a herculean uncle of the champion, who formerly lived in the village.

A small farmer and migratory laborer each year, he headed a large company of harvesters from this district, who crossed to England for agricultural work, his prodigious strength securing for his party complete immunity from attacks by English hooligans, who frequently at that time waylaid Irish laborers.

On the strength of his local connections Dempsey was heavily backed in the vicinity of Ballina, and his victory was nowhere more popularly received than in Ballina district.

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GARDENING NOTES

(By Mr. J. JOYCE, Landscape Gardener, Christchurch.)

WORK FOR THE MONTH OF OCTOBER.

The Vegetable Garden.—This month, providing the weather and soil conditions are favorable, should be availed of to carry on gardening operations on an extended scale. Sow a good supply of peas, broad and French beans, cauliflower, cabbage, and brocoli, also carrot, onion, parsnip, spinach, lettuce, and other seeds according to needs. Plant out cabbage and cauliflowers in well-manured ground; artichokes and potatoes will now, too, need attention. Constant use of the Dutch hoe will be found necessary to cope with the growth of weeds. If weeds are not kept in check they will soon smother the young seedlings, which means a loss of both time and produce. To prove effective the work of weeding should be done during fine weather. A point to be well remembered in vegetable culture is that they should not be subject to any check during growth; neglect in this respect not alone lessens the quantity but also affects the quality. Asparagus will by now be producing, and, if this has not already been done, will require a light forking over to make the soil surface clean and porous.

The Flower Garden.—Now is the time to sow all outdoor hardy annuals. Prepare patches in the borders by turning up a few spadefuls of soil and breaking it down fine to receive the seed, which germinate better in fresh soil. Sow thinly and cover over very lightly, patting the soil firmly down. When the seedlings are well advanced in growth they require to be thinned out, leaving some (according to the nature of the plant) a suitable distance apart, and transplant the remainder to other portions of the borders. Plants grown in pots and boxes under cover should be also thinned out and the surplus replanted in other receptacles; with watering and other careful treatment these will provide a good supply of healthy material for later planting out. Geraniums and similar tender plants which have been kept housed during the winter, will harden off preparatory to planting out if removed to a sheltered position in the open. It is not advisable to plant tender varieties out of doors too early, as there is always a possibility of frost appearing even as late as November. The beginning of that month will be soon enough for the bedding out of choice tender plants.

The Fruit Garden.—With the pruning and spraying completed little remains to be done amongst the fruit trees. Vines growing in greenhouses should be attended to now by having all the surplus buds rubbed off, leaving one good strong bud to each shoot. While admitting plenty of fresh air on fine days, care must be taken to avoid a draught through the greenhouse, as such would injuriously affect the young tender shoots. Air admitted from the top is always the safest. Keep a look out for mildew, and if this should appear shake sulphur on the affected part. Sprinkle the floor on warm sunny days to create a warm moist atmosphere. Now is a good time to do grafting in the garden. Newly-planted trees will do better if carefully staked to keep them firm, while a mulch of stable manure will prove beneficial to them during the summer months.

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THE INCARNATION—(Continued.)

There existed at that time in Judea a sect called the Pharisees, perverse hypocritical men, who exercised great influence over the people. This sect was composed of the higher classes of the people, and numbered amongst its members most of the doctors of the law, the priests, and the ancients, who were senators, composing the Sanhedrim or great council of the nation. These Pharisees declared against Jesus Christ. Jealous of His popularity, and wounded in their pride by the superiority of His doctrine; embittered by the freedom with which He condemned their errors and unveiled their hypocrisy,—they conceived a great aversion towards Him, which soon deepened into a mortal hatred.

Blinded by their hatred and by the perversity of their hearts, instead of recognising in Jesus the character of Messiah, which shone so clearly through all His works, they persisted in despising His poverty and deeming His virtues and miracles; and finally they seized upon His Person to deliver Him up to death.

Dragged before Caiphas, the high-priest and president of the Sanhedrim, and judicially interrogated by him as to whether He was really the Christ, Jesus declared that He was so. His enemies took His words as imposture and blasphemy, without examination, and condemned Him to death, delivering Him up to Pilate, the Roman governor, to suffer the torment of the cross.

Jesus was then put to death according to the custom of the Romans. After having been cruelly scourged, and submitted to other most painful and ignominious tortures, He was at last nailed to the cross, on which He expired about three o'clock in the afternoon of the Friday, which is supposed by some to have fallen on March 25 of the year 29, or, according to others, in the year 33 of our era, and the eighteenth year of the reign of Tiberius at Rome.

Towards evening of the same day He was laid in a new sepulchre hewn out of a rock; and because He had said publicly that He would rise again three days after His death, the princes of the Jews sealed the entrance to the tomb with the public seal, and caused it to be guarded by soldiers.

But on the third day, the Sunday morning, a little before daybreak, Jesus, in spite of His enemies, rose alive from His tomb, and showed Himself to His disciples, consoling and filling them with joy. He remained forty days among them, completing their instruction and delivering His Sacraments to them, and explaining to them the whole system of His Church, which they were chosen to establish in the world.

On the fortieth day after His resurrection He led them to the Mount of Olives; and there, after promising to send them the Holy Ghost, He raised His hands to bless them, and ascended into heaven in the sight of them all.

III. The Immortal Existence of Jesus Christ.

9. Though the immortal existence of Christ commences really from the moment of His resurrection, we shall take it from the time of His ascension, when He ceased to converse visibly with men.

Christ, risen from the dead, and living an immortal life in heaven, does not, however, cease to be present on the earth.

Visible in heaven to all the blessed, and sitting in supreme glory at the right hand of the Father, He intercedes for us, and sends the Holy Ghost the Paraclete to His Church, "to abide with her for ever." Such was the decree of God the Father. He wished that His only Son, after accomplishing the redemption of the world, should return to heaven and sit on His right hand, thence to govern the Church throughout all ages. David had so predicted in these words: "The Lord said to my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Ps. cix.).

Jesus Christ, though invisible, is present on the earth (1) *corporally* in the Holy Eucharist; (2) *spiritually* in all His Church; which He assists continually by the Holy Ghost; (3) *morally*, in a representative manner, in the persons of His Vicars, the Roman Pontiffs, the bishops, and other ministers of His Church. In this way, whilst reign-

ing in heaven, He still abides with His own on the earth to the end of the world. "Behold, I am with you all days, even to the consummation of the world" (Matt. xxviii. 20).

When the end of the world comes, at the great day of universal resurrection, when the dead shall be risen and awaiting their Judge, He will come down from heaven visible, in the splendor of His majesty, and will sit on His throne of justice, to render to all men, sinners and the just, according to their works. The wicked He will condemn to everlasting torments, but to the good He will award the kingdom of heaven. Then, at the head of His elect, the King of Glory will make His entry into the celestial Jerusalem, the city of eternal life.

"FOLLOW ME"

(John 21: 19)

In these two words, "follow Me," our Divine Lord gives us not only a compendium of Christianity, a code of morals and a practical rule of life, but also the application of a fundamental truth. In these two words Christ holds out before us an ideal and exhorts us to follow it according to our power. It is a fundamental truth of human nature that every man has an ideal, which he endeavors to copy as often as he acts with deliberation and purpose. This ideal serves him as a model which he endeavors to imitate, for man is by nature a creature of imitation. Without such a model man's actions and his life would be aimless and irrational. Consequently an ideal of some kind is indispensable. Man's ideals are the parents of his acts, and hence the first thing to be done in any work is to acquire an ideal. All the rest is but the executing and realising of this ideal. The painter begins with his ideal which he gradually expresses on the canvas. The sculptor patiently chisels the block of granite, shaping and polishing it according to the ideal, until, at last, the rugged stone is transformed into a work of art. The architect labors long and patiently before he sees the edifice rise out of the shapeless mass of brick and stone and timber; yet it is thus he realises the ideal with which he started out, and so it is with life. Just as our language is the expression and equivalent of our thoughts, so our actions and our life are but the outward expression and equivalent of our ideals. It is a diversity of ideals that accounts largely for the difference among men. Some men have fanciful and impossible ideals, and we call them dreamers, because they are always building castles in the air. Others have low and sordid ideals, and we call them degenerates and people of depraved taste. Others again, observing the golden mean, have elevated and practical ideals, and we call them successful men and women because their ideals are well chosen and faithfully executed. As men seldom rise above their ideals and often fall below them, it is well to know and to calculate on this tendency in human nature of falling below the mark.

The artist who places before his pupil a masterpiece as a model does not expect a perfect reproduction, but rather a more or less imperfect copy, according to the skill and capacity of the student. Yet he keeps before him a masterpiece to educate his taste and form his ideals after a perfect model. So our divine Lord, the great teacher of Christianity, has given us in Himself a perfect model, and in these words "follow Me" applies that fundamental law of human nature and furnishes us a masterpiece which we should imitate and reproduce according to our capacity. In that short sentence, "follow Me," Christ gives us the essence of Christianity, for Christianity is not a mere theory, it is a practice. It is not a mere science, it is an art, and every man who is a Christian in reality and not merely in name, is an artist, with Christ as his model, and is striving to reproduce in himself in some degree, at least, an image of this great masterpiece.—*Truth N.Y.*

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IRISH NEWS

MR. DEVLIN'S BELIEF.

Mr. Joseph Devlin, speaking in Dublin, referred to the Irish question. He said that, so far as he was concerned, he thought they were on the eve of peace in Ireland. Peace, as they knew, was the corner stone of prosperity, industry, and trade, for unless they had a peaceful country trade could not prosper. That peace, he trusted, would be a peace not only for those in the South and West of Ireland, but for them in Ulster. Though a violent fighter and a vigilant custodian of the interests for which he stood, it would be his earnest desire and hope and unchanging resolve to bring North and South together. It was, he thought, one of the greatest superstitions that could possibly exist that, because they in the North were rather different from those in the South, that was a reason why they should be permanently divided. He always argued that with a combination of the different qualities of the people of the North and South they could constitute the best material for the making of a great nation. That was his view still, and with the hard business qualities of those in the North combined with the finer qualities of the people of the South, and with all working in a unison of ideas, and in a great spirit of national ambition, he thought they could build up one of the most prosperous and most enduring communities in all the world.

DEATH OF A PROMINENT IRISHMAN.

There recently died at his home, Asdee, Co. Kerry, Ireland, Patrick O'Connor, for 35 years Principal of Ballylongford Boys' School, father of Rev. P. J. O'Connor, diocese of St. Paul, and of Rev. J. P. O'Connor, diocese of Buffalo, U.S.A.; uncle of Rev. J. J. O'Connor, diocese of St. Paul, and Rev. J. P. O'Connor, Addington, Christchurch.—R.I.P.

BLESSED OLIVER PLUNKET AND THE TRUCE.

By a curious coincidence, which most certainly was not foreseen by the English politicians, the opening of the Truce between the Crown forces and the I.R.A. synchronised with the first observance of the festival of the newly beatified Blessed Oliver Plunket. In Dublin, at all events, this coincidence was not lost sight of, and in most of the Catholic churches of the city the preachers intimated that the Masses in honor of Blessed Oliver would be offered for the intention of an honorable and lasting peace.

It thus happened, then, that the first celebration of the Martyr's festival, since he has been raised to the rank of Beatus, was ushered in, if not by peace, at least by a truce and the cessation of bloodshed.

At almost every church in Dublin this side of the incident was remarked on from the pulpits, and it found a further expression in a letter to the press from Dr. J. P. Dunne, vice-president of the Blessed Oliver Plunket Association.

"It is a remarkable coincidence (Dr. Dunne said) that the truce terms between the representatives of the Irish nation and the Government of Great Britain comes into operation on the new festival instituted by Pope Benedict in commemoration of the martyrdom of the great Primate of Armagh.

Drogheda has honored his memory two weeks since. London honors his memory to-day. May I hope that an effort may be made by some of our Dublin churches to honor his memory by special services.

The prayers of the Irish martyrs have the greatest power at the Throne of the Lamb. As July, 1681, is now enshrined in the altar calendar of the Catholic Church, so we hope shall July, 1921, be remembered with joy by the annalists of Erin."

A REVEREND CHAMPION OF "ULSTER" IN AMERICA: SCATHING EXPOSURE OF A HYPOCRITE.

Rev. David Duncan Irvine, pastor of the First Methodist Episcopal Church, Morris Park, was denied citizenship of the U.S.A., at Long Island city, on the grounds of character.

This clergyman, who was formerly in Bangor, has been 13 years in U.S.A., where he devoted all his energies to anti-Catholic and anti-Irish propaganda work. He was the official manager of the Coote anti-Irish tour, and in that capacity got a great deal of prominence.

Latterly, with a view to strengthening his hand, he applied for American citizenship. This step proved his undoing. When the application came before the Supreme Court of Long Island city, neither Irvine nor his witnesses put in an appearance. His absence was accounted for in a statement by the chief naturalisation officer of New York that applicant had made to him a confession of his misdeeds. The officer requested the denial of Irvine's petition, and recommended that he be enjoined from making any further application for five years.

The officer produced affidavits of several women, members of various congregations of which Irvine had been in charge, who asserted they were victims of his misconduct. Justice Fawcett declared that Irvine would never again be permitted to renew his application for citizenship. He complimented the naturalisation officer on his thorough and painstaking investigation. The results were astounding, because it was inconceivable that an applicant could be expected to be admitted to this great country with such a record as that brought forth. He is a hypocrite, and such a man should forthwith be unfrocked.

District-Attorney Collins, for the Department of Justice, said everything possible will be done to see that Irvine is deported.

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"BLACK AND SCUM": WHAT THE SOLDIERS IN IRELAND THINK OF TUDOR'S MEN.

A sergeant of the British army in Ireland writes to the *London Daily News*:—

"I am no Sinn Féiner, or even an Irishman, but there have been times during the past 12 months in Ireland when I have felt ashamed to call myself a soldier.

"Some short time ago I and others stood upon a hill overlooking a certain village in Ireland, and heard the screams of women and children down in the valley. 'The Black and Scums'—a military term—were doing their turn and, believe me, had we had any shooting to do that night other bullets besides my own would have found a billet in some of the dirty 'Black and Scum.' The only thing I can compare it to is the 'Reign of Terror' under Robespierre.

"If the thinking people in England only knew the true facts (not Greenwood's facts) I am sure there would be a change for the better. As an old 'Contemptible' I faced the Germans for four and a half years; but I object to the dirty work that is expected from us in Ireland, so I look forward to the early day when I shall again become a man."

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MR. DE VALERA AND THE NATIONAL UNIVERSITY.

A meeting of the Committee of Convocation of the National University of Ireland was held to deal with nominations for the Chancellorship of the University, rendered vacant by the death of the late Most Rev. Dr. Walsh, Archbishop of Dublin.

The Chairman, Dr. M. F. Cox, announced that only Mr. Eamon de Valera had been nominated, and he was unanimously declared elected.

Steps were taken to communicate the fact to Mr. de Valera.

A sub-committee was appointed to arrange for a public academic reception of the new Chancellor, at a date to be fixed by him.

Telegraphing his thanks to the Committee of Convocation of the National University of Ireland for his election to the Chancellorship of the University, Mr. de Valera said:—

"I thank you for your telegram, and would like to express through you to Convocation my appreciation."

"The conferring of this honor on the Head of the State indicates the path Ireland desires to tread.

"Please God, she will soon march along it, free to render once more her ancient service in the cause of civilisation."

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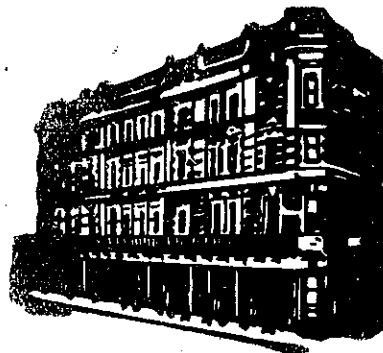
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Obituary

REV. FATHER JOHN CARRAN, OTAHUHU.

The many friends of Rev. Father John Carran will learn with regret of his death, which occurred at Otahuhu, Auckland, on Thursday the 22nd ult., following a week's illness (writes our own correspondent). The late Father Carran, who was 48 years of age at the time of his death was well known in many parts of the province for his friendly disposition and zealous work. He was born at Thames, and was educated there and at Holy Cross College, Mosgiel, and later at Thurles, Ireland. On his return to New Zealand, 14 years ago, he was appointed assistant priest at St. Benedict's and subsequently placed in charge of the parish of Ormond, Poverty Bay, and then at Cambridge. For five or six years he was at the Sacred Heart Church, Ponsonby, and was finally placed in charge at Otahuhu.—R.I.P.

SISTER M. ANTHONY (CASSIN), WELLINGTON.

With regret (writes our own correspondent) I have to record the death of Sister M. Anthony, of the Order of Sisters of Compassion, which occurred at the Home of Compassion, Island Bay, on Friday, the 9th ult. The deceased Sister who was only 43 years of age, was a daughter of Mr. John Cassin, of Hastings, Hawke's Bay, and entered the Order of Compassion twenty years ago, being the last religious of that Order to complete her novitiate at the House of the Order at Jerusalem, on the Wanganui river. Although not enjoying good health during her religious life the late Sister Anthony never spared herself, and was indefatigable in her efforts to relieve the poor, nurse the sick, and perform the many other charitable works which her Order is noted for. She was successively stationed at the various Houses of the Order, and was in charge of the Auckland House for a period when the Sisters were established there. At the Home for Incurables, Buckle Street, Wellington, and the Home of Compassion, Island Bay, Sister Anthony was well known and revered by all who came in contact with her. Many sufferers have good cause to remember the kind, gentle and consoling attentions of the departed Sister. Her health not being equal to the strain of her efforts she was forced to relinquish duty some ten weeks ago. During her last illness, with exemplary fortitude she cheerfully and patiently bore the intense pain which her malady caused, and prepared herself to meet her Lord and Master to whose service she devoted herself during her life. Fearless of death her passing away was most happy and peaceful. The interment took place on Monday, the 12th ult., at the Karori cemetery, prior to which solemn Requiem Mass was offered at the chapel of the Home of Compassion. Rev. Father Outtrim, S.M. (Wanganui), was celebrant; Rev. Father Griffin (Kilbirnie), deacon; and Rev. Father J. Cullen, S.M. (St. Patrick's College), sub-deacon. Among the clergy present were the Ven. Archdeacon Devoy, S.M., Very Rev. Dean McKenna, Rev. Fathers Smyth, S.M., Murphy, S.M., Segrief, S.M., Connolly, Hannigan, C.S.S.R., Buckley, S.M., Swiney, Mark Devoy, S.M., Hoare, S.M., Ryan, S.M., Schaeffer, S.M., and O'Donnell. The St. Patrick's College Choir, with Rev. Father Schaeffer at the organ, sang the music of the Mass, and the chapel was crowded. The deceased Sisters' father (Mr. John Cassin) and her brother represented the family, and members of the Hibernian Society were the pall-bearers.—R.I.P.

MR. MICHAEL F. DENNEHY, TIMARU.

There passed away after a short illness on Monday the 19th ult. (writes a correspondent), Mr. Michael Frederick Dennehy, an old resident of Timaru, in his 62nd year. The late Mr. Dennehy was born at Ballydehob, Co. Cork, Ireland, and came to the Dominion with his parents at the age of 14 years. As a junior he commenced his life work as an accountant in Lyttleton, and afterwards came to Timaru. He married the eldest daughter of Mr. Gerrity, thus joining one of the oldest families in the district, and settled down at his well-known residence, "Ashwell House," North Street, Timaru, where he resided until his death.

In his earlier days in Timaru he was accountant for two of the leading commercial houses, then established

a business which still flourishes, and later occupied the position of assistant Town Clerk. During his life he took a practical and abiding interest in the H.A.C.B. Society, being one of the foundation members and first secretary of St. Mary's branch, Timaru. He was delegate to a number of the triennial meetings of the Society, and as he was an eloquent and impassioned speaker he took a leading part in the still undecided question of the location of the district office; he favoring its retention by the present Auckland executive. Throughout his life he was a loyal supporter of Mother Church, and was ever ready by pen or voice to give account for the faith that was in him. He received all the rites of our Holy Faith in his last illness, and the funeral, which took place on Wednesday afternoon, although the weather conditions were bad, was a remarkable testimony of the esteem in which deceased was held, not only among his own people, but by many outside friends. Numerous telegrams and letters of sympathy were received from all parts of New Zealand, including a particular expression of regret from the Executive of the Hibernian Society of New Zealand, who appointed a representative to be present at the obsequies. Many floral tributes were also received including one from the Park Bowling Club of which he was a member. He leaves one son (Mr. F. M. Dennehy of Greymouth), four daughters, and two sisters—Mrs. D. R. Lawlor and Miss Dennehy of Wellington, to mourn their loss.—R.I.P.

MRS. MARY BUCKLEY, ASHBURTON.

There passed away at Ashburton, recently, at the age of 89 years, Mrs. Mary Buckley, relict of the late Andrew Buckley. The deceased arrived in New Zealand over 60 years ago, and reared a family of 11 children, seven of whom survive her. There are also 38 grandchildren and 27 great-grandchildren. The late Mrs. Buckley was a fervent and devoted Catholic, and died fortified by the last rites of Holy Church.—R.I.P.

MRS. O'NEILL, CHRISTCHURCH.

With very sincere regret the death is recorded of Mrs. O'Neill, relict of the late Martin O'Neill, and sister of the late Edward O'Connor, Christchurch. The deceased, who had attained the age of 68 years, was born in Galway, Ireland, in 1853, and came to New Zealand in 1870. After her marriage she lived at Southbridge for a few years, and for forty years at Lincoln, where her husband farmed successfully over a lengthy period. At the death of her husband she came to live in Christchurch, and survived him by only 18 months. Although unwell for sometime past, her death was unexpected. She leaves a family of ten—four sons and six daughters. Four of her daughters are religious of the Good Shepherd. Two at Mt. Magdala, and two in Australia. She was a frequent visitor to Mt. Magdala and took a great interest in the good of the Institution. The prayers of those there, who declare that in the death of Mrs. O'Neill they have lost a good friend and benefactor will be unceasingly offered for the repose of her soul. The late Mrs. O'Neill was attended in her illness by Rev. Father Stewart, S.M., Requiem Mass was celebrated by Rev. Father Roche, at St. Mary's Church in the presence of a large congregation. Her remains were afterwards conveyed to Lincoln cemetery where Father Dignan officiated at the interment, assisted by Rev. Fathers O'Hare (chaplain Mt. Magdala), and O'Connor (Addington).—R.I.P.

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Catholic World

CATHOLIC PROSPECTS IN RUSSIA.

Although the actual state of religion in Russia could scarcely be worse, the prospects of Catholicism in that country are better to-day than they have been for 1000 years (says *America*). This fact has been made clear by two recent pronouncements made by Archbishop de Ropp, the Metropolitan of all Russia, and Archbishop Szeptycki, the Uniate Metropolitan of the Ukraine. Their views have the greater weight because the former is the representative of the Latin rite and the latter the representative of the Greco-Ruthenian rite. Both are agreed that the vast populations of Russia are ripe for conversion, and that if the necessary means of evangelisation can be procured, very large numbers of people may enter the Catholic Church.

The great bar to conversions has been removed by the collapse of the Russian Empire. The Orthodox Church, which was the creature of the State, and has long been recognised as devoid of deep spiritual power, ceased to be a powerful agency in the life of Russians, with the revolution of 1917. Catholicism under the old regime was persecuted, and the fact that loyal citizenship and membership in the Orthodox Church were held to be practically synonymous made conversions extremely difficult. Under the despotism of the Czars the Slavs were forcibly held in schism. The temporary Government of 1917 swept away the favored position of the Orthodox Church and gave autonomy to the Catholic Church. Bolshevism completed the ruin of the State religion. Seeing in the national Church the chief support of Czarism, the new leaders attacked the representatives of official orthodoxy with unrestrained fury. These representatives, apathetic and without strong faith, as a result of their hatred of Catholicism, were powerless to defend themselves, and the people, accustomed to see their Church defended by the State, gave them no assistance, especially as they identified to a certain extent the bishops and clergy in general with their ancient oppressors. The consequence has been that the Orthodox Church is profoundly disorganised, and the hold it had on the people in all probability will never be regained. The people have recovered to a certain degree from the fascination of the false promises of the Bolsheviks, but it is unlikely that the Orthodox clergy, which is markedly materialistic, will be able to reassert over them any strong religious influence. Some of their priests have little or no faith, and others of them have strong leanings towards reunion with Rome. The mass of the people, like the clergy, are divided into those who are deeply saturated with materialism and those who have inclinations towards Catholicism. This materialism, however, appears to be one of practise rather than of solid intellectual conviction, and Mgr. Szeptycki declares that the Slavic peoples, originally Catholic, are still Catholic at heart, and that, with their 150,000,000 souls, they offer a magnificent field for apostolic zeal. Both he and Mgr. de Ropp cherish the dream of reunion between the Church of the East and the West. They are not altogether agreed as to whether the Slavic rite alone or the Slavic and Latin rites existing side by side are the best means of conversion, but they both believe that the time is propitious for organising a great missionary effort.

FRANCE AND THE VATICAN

After a rupture of seventeen years diplomatic relations between France and the Holy See were completely renewed when Mgr. Cerretti, the Papal Nuncio to France, presented his credentials to President Millerand at Rambouillet.

The new Nuncio, who was accompanied by the Cardinal-Archbishop of Paris and the members of his suite, spoke of the Pope's great happiness at the renewal of diplomatic relations, and declared that the Holy See to-day more than ever desired to co-operate in the welfare of the peoples.

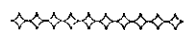
In replying to the Nuncio's address President Millerand said that under the new regime of the separation of

Church and State, there could be just the same co-operation as under the old regime in all the matters where the interests of France met those of the Catholic Church.

The selection by the Pope of Mgr. Cerretti for this important post is understood to imply that the Vatican looks upon the resumption of relations with France as of more than ordinary import. The high position filled by Mgr. Cerretti at the Vatican corresponded in what in secular statecraft would be known as the Permanent Secretary for Foreign Affairs. Thus the Pope chose the ablest and most experienced of his diplomats to represent the Holy See in Paris.

With France and the Vatican reconciled affairs in the East take on a different aspect, and its influence cannot be overlooked in future settlements of problems now acute and pressing in Syria and Palestine, where neither France nor the Vatican are satisfied with present conditions.

It is impossible to think of a better choice than Mgr. Cerretti for the high post of Papal Nuncio in France, particularly as in many instances both French and British interests converge. The Nuncio's eight years at Washington and his subsequent career as Apostolic Delegate to Australasia have given him not only a command of the English language, but also an intimate knowledge of the attitude of the English-speaking peoples.



ARCHBISHOP MANNIX IN JAPAN.

Of the crowd of interesting details in the papers of the great home-coming not the least interesting is Dr. Mannix's "impressions of the tour" in the North Pacific as given to an *Advocate* interviewer. After speaking of his visit to Lourdes and its "miraculous happenings," and then of the excellence of the Japanese boat on which he made the voyage, his Grace continued:

"I spent 10 or 12 days in Japan. I got out at Kobe and went overland to Kyoto and Tokio, and thence on to Meanzota. I spent nearly a week there, and greatly enjoyed the surroundings. The hotel where I stayed is kept by Japanese Catholics, who make their guests happy and very comfortable. In no part of the world have I found a more comfortable hotel. We celebrated Mass in the hotel every morning, and some of the village people attended and availed themselves of the opportunity to receive Holy Communion.

"I was greatly interested in what I saw in China and Japan. I regretted very much that I was not able to visit the Irish Mission to China, which is going ahead by leaps and bounds. The future of the Church in China appears to be very bright. I hope that the Irish Mission will not be confined to China, but that it will ultimately extend to Japan. If this be done, I am confident that good work will be done in Japan.

"At Nagasaki we boarded the Nikko Maru and we saw much to interest us at Hong Kong, which I regard as one of the most beautiful places in the world. It has a magnificent harbor, and the scenic surroundings are unsurpassed. At Manila we met Archbishop O'Doherty and four other bishops, and were warmly welcomed. The Bishop of Zamboanga joined us on the boat at Manila, and came with us on the last lap of the journey.

"The courtesy that a visitor to Japan receives is remarkable. I was much struck with the industry of the people. When one sees what takes place in the fields and factories in China and Japan it is possible to get an idea of how a small country can support such a large population as is in Japan. Any Australian who has time and opportunity may spend a profitable holiday by visiting China and Japan.

"At Tokio I saw the sister of Terence MacSweeney, who is one of an Order of Sisters. I had the privilege of celebrating Mass at the Convent of the Sisters of the Sacred Heart in Tokio. Several Australian Sisters are in this convent. I visited the Japanese school, where the children are educated on Japanese lines."

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Domestic

By Maureen

EGGLESS CAKE.

Cream one cupful of sugar and a half a cupful of butter; add a cupful of milk and two cupsful of sifted flour, to which has been added two teaspoonsful of baking powder and one of cinnamon or one-half of grated nutmeg, as preferred. The flour should be sifted several times until light and fluffy.

LAYER CAKE WITHOUT EGGS.

One cupful of sugar, quarter of a cupful of butter, one cupful of sweet milk, one teaspoonful of soda, two of cream of tartar, one tablespoonful of cornflour made smooth in a little milk, and two cupsful of flour. Sift soda and cream of tartar in flour. Bake in thin sheets and put together with any preferred filling.

CURRENT OR RAISIN GEMS.

One cupful flour, half cupful milk, half cupful sugar, one egg, one tablespoonful butter, one teaspoonful baking-powder, one-eighth spoonful salt, half cupful raisins or currants. Cream the butter and sugar. Add the well-beaten egg. Sift in the flour, salt, and baking-powder, then add the milk. Beat well for five minutes. Mix in the floured raisins or currants. Drop from a tablespoon on to a well-buttered tin and bake in a hot oven.

MUTTON BROTH.

Use a tablespoonful of barley, one pound of lean mutton, and one quart of water. Cut the meat in small pieces, and wash the barley; then simmer together for four hours. Add more water as the water boils away. Strain, cool, and skim off the fat. Warm as much as is needed for a serving.

MOULDED APPLES.

Six tart apples, half a cupful of cold water, two teaspoonsful of gelatine, two cupsful of sugar, juice of one lemon, two cupsful of boiling water. Soak the gelatine in cold water for five minutes. Make a syrup of the sugar and boiling water. Pare and core the apples and cook in the syrup; turn them often to keep them whole. When tender, remove from the syrup and arrange them in a serving dish; add boiling water to make one pint. In this dissolve the gelatine; add lemon juice and strain over the apples. Let stand until the jelly stiffens. Serve plain, with whipped cream or custard sauce.

HOW TO PRESERVE PARSLEY.

Parsley may be preserved by drying in the same manner as other herbs. Another method is to wash it free from sand, and, after removing the coarser stalks, dip into boiling water which is slightly salted. Just scald in this way

for a couple of moments, drain and shake it free from water, then dry as other herbs. This method of drying is usually adopted when the parsley is needed for garnishing purposes. It should, of course, be stored in corked bottles, so that the small sprays of parsley may be used as desired. When wanted for use, just soak in warm water for a few moments.

BEAUTY.

There is no royal road to beauty, as most of us know, yet we have right within reach every requisite for good health, and good health means good looks. Fresh air is one of the first essentials. It costs nothing and there is plenty of it for everybody. Sleep with your windows open and breathe the fresh pure air all night, and in the morning you will not have that languid feeling, as though you had no energy to meet the day's requirements. Don't be afraid of fresh air, and don't be afraid of water. It is cheap—cheaper than medicine. Nature provides it bountifully. Drink it, drink a lot of it every day, and bathe two or three times a week.

EXERCISE AND HEALTH.

A certain amount of physical exercise is imperative in order that the functions of various organs receive stimulation. Lack of exercise makes the blood sluggish, and the impurities are thrown from one organ to another without being expelled from the body. Exercise stirs the circulation and encourages deep breathing, which enables the lungs to throw off the impurities more freely. Each man, woman, and child should try to measure what individual health means. He should be brought to realise how easily it can slip away never to return. A single violation of a law of nature may mean death, or, what is worse, a lingering illness. We are vigilant in watching our money lest it slip away and leave us impoverished, and yet we are prodigal with our physical resources, forgetting that the poorest individual is he who has lost his health.

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ON THE LAND

MARKET REPORTS.

At Burnside last week 273 head of fat cattle were yarded. The market opened at about £1 per head lower than the previous week's rates, and these prices were maintained throughout the sale. Extra prime heavy bullocks £18 to £20, prime £16 to £18, medium £14 to £15, lighter from £7. Fat Sheep.—1603 were yarded. Compared with the preceding sale heavy-weight wethers were back from 1s to 1s 6d. Medium weights were on a par with the previous sale. Owing to the butchers having a lot of sheep on hand bidding was very dragging. Ewes were selling freely, and sold up to late rates. Extra prime wethers made from 26s to 29s, prime 19s to 25s, medium 16s to 19s, light and unfinished 13s to 15s. Spring Lambs.—10 yarded. There were not sufficient in to fill requirements, and consequently prices advanced from 5s to 8s per head for good quality lambs, the top price being 47s. Pigs.—A good yarding was offered, all classes being represented. Suckers and small porkers sold at high rates; but pigs of good weight were easier by 5s to 7s 6d per head. Best baconers realised from 8½d to 8½d per lb, and best porkers from 9d to 9½d per lb.

At the Addington market last week there was a smaller all-round yarding, and an improvement in values, particularly for mutton. The tone of the market generally was healthier than for some time. Fat Sheep.—A reduced yarding. Allround the market was 2s 6d better than on the previous week. Prime wether mutton averaging 4d to 4½d per lb. Extra prime wethers 27s 6d to 35s, prime 22s 6d to 26s, medium 19s 3d to 21s 6d, light and unfinished 15s 6d to 18s 9d, prime ewes 19s 3d to 24s 6d, medium 16s 6d to 18s 6d, prime hoggets 19s 6d to 26s 6d, light and medium 14s to 18s. Fat Cattle.—The yarding included 50 head from Wanganui. These were knocked about on the journey, and competition for them was considerably affected. Good beef appreciated from 20s to 25s per head, prime bullocks £15 15s to £18 15s, medium £10 15s to £15, light and unfinished £7 to £10, extra prime heifers to £14 12s 6d, prime £10 to £13, ordinary heifers £7 10s to £9 10s, light and unfinished £5 10s to £7 5s, prime cows £8 15s to £10 15s, inferior and medium £5 5s to £8. Vealers.—Runners to £5 10s, medium £2 10s to £3 10s, small to medium calves 6s to £2. Fat Pigs.—A good entry and a firm demand, values being well up to recent prices. Choppers £4 to £8 10s, light baconers £4 15s to £5 10s, heavy £5 15s to £6 15s, extra heavy to £7 5s—average price per lb 9d, light porkers £3 10s to £4, heavy £4 5s to £4 10s—average price per lb 10½d to 10½d.

TENDER SKINS.

There are some horses whose skins are so tender that they chafe very quickly during work, and sometimes even the head-gear will make some part, where it rubs, sore (says a writer in a contemporary). In most horses there is a certain amount of fat in the skin, which acts as a cushion, and also the thickness of the skin varies in different types of horses, but even in the thoroughbreds there is sufficient to prevent chafing.

This must not be confounded with the tender or sore shoulders and backs of youngsters, whose skin is soft, and needs to be hardened by harness. This point of tender shoulders has to be remembered when a youngster is being broken to harness, and every care must be taken that the shoulders are not wrung, as this soon makes a "jibber."

In a young horse one cannot judge if it is a disease or not, but the extreme thinness of the skin of the neck, etc., may give rise to suspicion. In an older horse the thin skin, and the many evidences of sores on shoulder, back, crupper, etc., shown by sores, bare places, or white hairs, might lead one to question the capability of working that horse, but here one must be careful to avoid condemning a thin horse, as absence of condition and fat results in sores, sitfasts, etc., but the best sign is to find evidences of chafing of the headstall, rugs, etc., rather than under the harness. Treatment consists of rest until the sore or chafe is healed. The general health of the

horse has to be considered. Poor condition from any cause, as ill-health, under-feeding, over-working, etc., soft condition seen in young horses, fat horses doing no work, and finally, the tender-skinned horse. These must be remedied, if possible. To harden the skin, there are several favorite lotions, viz.:—(1) Methylated spirit and water. (2) Dilute sulphuric acid, 2 dr.; alum, 1 oz.; water, 1 quart.

Either of these may be frequently sponged over the shoulder or back, and allowed to dry on.

As regards sores on the back, the horse can only be used as a chain horse, but shoulder troubles are more difficult to avoid, and a breast collar is used. The ordinary collar rocks and moves from side to side, whereas the breast collar has sawing movement, which is worse, so these must be well made and carefully fitted, with a perfectly smooth surface next to the skin. Again, this type of collar is liable to chafe on the neck where it is supported by a strap, so the ordinary collar is the best.

Various collars are used for tender skins, such as rush collar, steel collar, leather-lined, etc. In saddles or pads it is pressure, not friction, that does the mischief, so the girths should be eased several times during the day if it is a long one, but, on the other hand, the girth must be tight enough to avoid friction.



A KNOWLEDGE OF THE SOIL.

Every gardener and allotment holder should make it his business to have an intimate working knowledge of the soil (says a contributor to *Farm, Field, and Fireside*). The soil differs greatly in each district, and often in different parts of the district, and each has its peculiarities. Readers should watch their soil carefully month in and month out, see what it is capable of producing, how it varies under different conditions of weather.

Some soils dry very quickly after rain, so much so that if work is delayed for a while it is almost impossible to do it. Some again caps or becomes sealed on the surface, and some are very difficult to work in the spring when it is desired to make the surface into a seed bed.

By careful watching throughout the year, and by learning the experience of successful growers who have cultivated that class of soil for several years, it is possible to become so well acquainted with the soil that one knows well how and when to treat it in the different garden operations. This is knowledge which cannot well be taught, but can only be gained by actual experience.

Turnips and similar root-crops have contributed largely to the development of the N.Z. Frozen Meat industry, upon which much of the Dominion's prosperity has been built. To grow turnips to best advantage, they must be ridged: To ridge to best advantage the Macalister Ridger is "out on its own," a fact officially proven by actual test, in which it was awarded the Canterbury A. and P. Association's Gold Medal. We now own and make all the Macalister Turnip Machinery. Get special catalogue. BOOTH, MACDONALD & CO., LTD., CHRISTCHURCH. Branches—Auckland, Hamilton, Gisborne, Hastings, New Plymouth, Palmerston North, Masterton, Ashburton, Timaru, Dunedin, and Invercargill.

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

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SPRING IS COMING.

Not a gleam of golden sunshine
To light the wintry sky,
The cold wind is mingled with bits of sleet,
But the roads are hard and dry.

Come out, and let us wander
Along the hard white track,
And search for gems in the hedgerow deep,
And bear our treasures back.

See here is a beautiful piece of moss,
Spreading a carpet green,
With the little white stars of the chickweed
Pushing their way between.

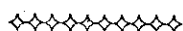
And here is a bunch of bright red haws,
Left over from last year's store,
Though the tiny green buds are bursting their bonds
To clothe the hedgerow once more.

And new life is stirring in hedgerow and field,
Awaiting the soft spring showers.
Then the buds will unfold in the warmth of the sun,
And carpet the meadows with flowers.



YOUTH.

Youth is the strong cord on which we string the jewels of life, to be worn when Age comes relentlessly down upon us, and our season of gathering is over. Memory then fingers each jewel and twists each facet into the light of other days, so that we can live in past joys and feed our souls on the manna of sweet remembrance. And woe betide us if the jewels are false ones—if Youth cheats Age and leaves it with the shams of life, instead of its realities! If the paste gems crumble at our touch, and reflect nothing but a wasted springtime, how can Age be borne? And the jewels are not rare or difficult to gather. Everywhere they lie about us, for youth's picking. Jewels of probity, of industry, of kindness, of cheerfulness, of sacrifice, of friendship, of love—love of home, of children, of Nature, of sunshine and shadows, of wood and stream, of star and sky, of all things clean and noble, true and tender, righteous and divine. What an ornament they make for the breast of Age! What an eternal joy to pass them in review one by one! For, mark you! Age cannot gather these things, the simplest of them, if Youth has neglected them. Age can see only through the eyes with which Youth has endowed it; can feel only the echo of the heart-beats of other times: it functions backwards and not forward. So Age lies at the mercy of Youth, simply waiting at the other end of Time for what Youth has to pass on to it from the fair and fruitful fields of life's morning. If Youth but knew!



THE HOLY ROSARY.

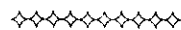
The power and efficacy of prayer have often been manifested in numberless ways. Since prayer is the lifting of the heart to God, religious devotion has devised many means of assisting in that elevation. One of the most potent methods, however, for bringing the heart close to things of heaven is that employed in the recitation of the Rosary.

In the varied liturgy of the Church a great diversity of prayers is to be found. Some are public and solemn and strictly official; others are for particular occasions, while others again are confined to certain classes of the faithful. The Rosary, however, may be called in a sense the bond of democracy among Catholics. It is so broad and yet simple, so powerful and yet so easy of rendition that it appeals universally to the Catholic heart, irrespective of learning, exalted station, or any other particular endowments of heart or of intellect.

The month of the Holy Rosary is, therefore, a period devoted to the spiritual interests of the Church universal.

It summons the Pontiff from his throne and the peasant from his cabin; it is the call of Mary to the Christian heart and the response is ready and fervent whether in the wondrous basilicas of Christendom or in the squalid hovels of the poor. Mary is the Mother of all, given to us in that spiritual capacity by Christ on the Cross. For this reason she knows no distinction of persons, for all are her children, and as a mother would she gathers them to her to help, to encourage, and to strengthen them.

During this month, therefore, surely does it behove every Catholic who prizes his religion to pour forth his soul in prayer and supplication to Almighty God through the medium of the Rosary of Our Lady.—*Catholic Bulletin*.



AN IRISH MOTHER'S HEART.

There is beauty in her mountains and a charm in Erin's hills,

A glory in her inland lakes, a music in her rills.
But inland lake and mountain rill, your charm can ne'er impart

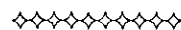
An image of the beauty in an Irish mother's heart.
I've heard your thrushes singing 'neath the whitened hawthorn tree,

And the Shannon's joyous music rolling onward to the sea,
But a sweeter singing haunts me as I sit from men apart,
'Tis the love-song of my childhood from an Irish mother's heart.

What seek ye, sons of Erin, roving sadly o'er the earth,
In the heap of gold that glitters or in stones of priceless worth?

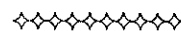
Sure you'll never find a jewel in the big world's busy mart
Like the one you left behind you in an Irish mother's heart.

—JOSEPH S. HOGAN, S.J.



PRIVILEGE OF PRAYER.

Prayer should be the Christian's most cherished privilege. The word of God and the experience of God's people assure us that God Himself hears and answers prayer. It is not our place to criticise His answers; it is only our part to ask God's will. He gives or withholds as seems best to Him. If He were otherwise we would scarcely dare to pray at all. If answer to our prayers were always exactly in the form that we desired, we would soon learn that our human limitations make it impossible for us to know what is best for us to have under all circumstances. But God in His infinite wisdom knows best. He answers according to His wisdom rather than according to our desires.



IGNORANCE OF THE BIBLE.

Protestant ignorance of the Bible is often in evidence in the debates of the House of Commons (says the *Catholic News*).

Sir Hamar Greenwood, the Chief Secretary for Ireland, thought there was Christian justification for the policy of "an eye for an eye and a tooth for a tooth." A Catholic member had to put him right. That was not the first time that the House witnessed the hollowness of the claim that Protestants are, like Apollyon, "mighty in the Scriptures." It is not so long since Sir Edward (now Lord) Grey got hopelessly mixed between David and Daniel.

John Burns, the London Labor leader, observed with nonconformist solemnity: "As the Scripture says, 'Full of sound and fury, signifying nothing.'" Again it was a Catholic member who ventured to point out that the words came from "Macbeth." Gladstone, who posed as a theologian, made the Psalmist responsible for the aphorism, "God tempers the wind to the shorn lamb." One would imagine that, as a well-read man, he would have known a little more about Laurence Sterne.

John Bright had the name of being a Biblical scholar, and he even made allusions to what he regarded as Catholic inferiority in that domain. Mr. Bright was the person who in the British Parliament saddled St. Paul with the saying, "Cleanliness is next to godliness." Protestants more commonly ascribe it to John Wesley, who purloined the idea from Lord Bacon, who in turn pilfered it without acknowledgments from one of the fathers of the Church of Rome.

All of which reminds of the dignified Col. B.—who, having lost his pocket-book, said: "Oh, well, as the holy Bible has it, 'who steals my purse, steals trash.'"

NOT EXTRAVAGANT.

An economical housewife told her husband that she would have to ask him for ten shillings more a week on account of the high cost of living.

"I'll try and give you five," he grumbled. "That's the best I can do. You're pretty extravagant, Amelia!"

"Me extravagant?" And Amelia laughed bitterly. "Well, James, I don't see how you can call a woman extravagant who has saved her wedding-dress for over thirty years on the chance that she may make a second marriage."

◆◆◆◆◆◆◆◆◆◆

EXPLAINED.

A young wife brought her weekly accounts to her husband. He scrutinised them with a look of profound understanding, and remarked: "I see you have been paying less for bacon this week."

"Oh, yes, darling," said the wife, with a proud smile. "I have been getting *streaky*, it's cheaper."

"Why is it cheaper?" asked the husband, suddenly jumping off the pedestal of superior wisdom.

"I believe the pigs cost less to keep," answered the young housekeeper. "They are only fed every other day!"

◆◆◆◆◆◆◆◆◆◆

PLENTY FOR A START

"Where's Jimmy?" asked the head of the house, coming home from work.

"He was very naughty," replied his wife. "I sent him to bed for swearing."

"Swearing?" roared the indignant father. "I'll teach him to swear!" and he rushed upstairs. For some minutes the indignant parental voice resounded through the house, and then Jimmy's mother called:

"John, dear. I'm sure Jimmy has heard enough for the first lesson."

◆◆◆◆◆◆◆◆◆◆

SMILE RAISERS.

Mrs. Blotter, of literary taste: "And, Horatio, order a gallon of midnight oil. All our best writers, I am told, burn it."

¶

The physician who says no fast will prove fatal to a healthy man within 20 days probably doesn't mean to include Belfast.

¶

A country is not made great by the number of square miles it contains, but by the number of square people it contains.

¶

"I called for a little light on the financial question," said the man in the rural editor's sanctum.

"Well, you've struck the right place," returned the editor. "If there is anything we are light on, it is the finances."

¶

Passenger (about to leave the cars, sees his heavy satchel fall from the rack on a lady's head): "That's very fortunate. I had just forgotten it was there."

¶

Tom: "A married woman should see that she has all kitchen requisites as she starts housekeeping."

Clara: "Yes, even to a husband who washes the dishes for her."

¶

"It is a question in my mind," remarked the dentist who had got up from a warm bed to respond to a cry from his baby, "if a fellow makes most noise when his teeth are coming, or when they are going."

PILES

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

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SCIENCE SIFTINGS

By "VOLT"

NOSES AS CHEST PROTECTORS.

How many people know that the nose is a natural filter?

Its passages are furnished with numbers of minute hairs against which air must brush as it is breathed in. These hairs catch the tiny particles of dust and dirt which all air contains, preventing them from being carried into the delicate tissues of the throat and lungs.

When a quantity of small particles has been filtered by the nose, they set up an irritation, which causes you to sneeze and get rid of them.

The nose has another important function: it serves to warm cold air before it reaches the lungs. The air, as it is taken in through the nostrils, passes along narrow passages which are often the same temperature as the body, and as it goes its chill is taken off. The nose, then, is also a very effective chest protector.

That is why people who breathe through the nose are less liable to diseases of the chest and throat than those who breathe through the mouth. The latter take dirty, unfiltered air straight into the lungs, where its particles of dust, soot, or grit set up irritation, which paves the way for the microbes of disease. On cold days they pass quantities of unwarmed air direct to the lungs.

THE MYSTERY GUN.

The name of Sir Edgar Jones, M.P., having been mentioned in connection with the new long-range noiseless gun with which experiments have just been made in America, I asked Sir Edgar if the reports received from America were correct (writes a correspondent to the *Manchester Guardian*). He replied: "I have seen it and took a lot of interest in it when I was in New York. But I am not interested in it as a gun, but in its application to industry, particularly to coal-mining and quarrying. It is a very small instrument, that will make blasting with powder unnecessary. These developments are proceeding, and one of these days I think we shall have a very considerable and remarkable development."

"It is true that as a gun it will revolutionise gunnery, because it has no recoil and makes no noise. The inventor is not keen at all in applying his discoveries to destruction but in making them applicable to production. And it is from that point of view that I am interested."

"Who is the inventor? He lives just outside London, and is working away to apply the invention to industrial purposes. But as a gun I think our own people were getting ready to use it before the war ended. The inventor is a very clever man. He was a member of the Inventions Board, and has several important inventions all over the world. The arrangements for the trials of which the cables speak now were made when I was in New York."

"What of its applicability to mining?"

"Well, here is the instrument" (measuring a space of about a foot). "The man with it goes up against the face of coal. He works the instrument, and 'biff' splits the whole face of the coal. Then all he has to do is to get the coal out. It is not a blasting operation. It is just the delivery of a blow at a terrific velocity on a small patch which cracks the whole piece. It will crack granite or slate or any hard rock. It is very small but very complicated and very effective. There is no contact with the air and therefore no sound and no recoil. It is based on new mechanical principles absolutely."

Sir Edgar added that it was too early yet for experiments underground. As to the invention's qualities as a gun, he said the difficulty with big guns hitherto had been that huge guns required huge carriages and a great foundation of concrete. But in this invention there was no noise or recoil. Fired on board ship there would be none of the tremendous percussion which there hitherto had been.

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