

MISSING PAGE

MISSING PAGE

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- October 23, Sunday.—Twenty-third Sunday after Pentecost.
 „ 24, Monday.—Of the Feria.
 „ 25, Tuesday.—SS. Chrysanthus and Daria, Martyrs.
 „ 26, Wednesday.—St. Evaristus, Pope and Martyr.
 „ 27, Thursday.—Vigil of SS. Simon and Jude, Apostles.
 „ 28, Friday.—SS. Simon and Jude, Apostles.
 „ 29, Saturday.—Office of the Blessed Virgin Mary.

SS. Chrysanthus and Daria, Martyrs.

These holy martyrs were revered in Rome in the fourth century. Many Romans and Roman ladies, it is related, were converted by them, including the Tribune Claudius, his wife Hilaria, and two sons (Maurus and Jason), all of whom, with the exception of the mother, suffered martyrdom. Chrysanthus and Daria themselves were condemned to death, led to a sand-pit in the Via Salaria, and there stoned.

St. Evaristus, Pope and Martyr.

The death of St. Evaristus took place in 112. He is honored in the calendar with the title of martyr, but little is known of the events of his life or of his sufferings for the Faith.

SS. Simon and Jude, Apostles.

After the dispersion of the Apostles, St. Simon preached in Egypt, and then in Persia, where he received the crown of martyrdom. According to the common tradition, he was crucified like Our Blessed Lord.

St. Jude, called also Thaddeus, was a brother of St. James the Less. He was related to Christ by his mother. Nothing certain is known of the later history of this Apostle. Nicephorus tells us that after preaching in Judea, Galilee, Samaria, and Idumaea, he labored in Arabia, Syria, Mesopotamia, and Persia. He is said to have suffered martyrdom in Phoenicia, either at Beyruth or Arad.

GRAINS OF GOLD

NOTHINGNESS.

Lord, I am nought, and yet I pray Thee take
 That nothingness, and from it meetly make
 That which Thou wilt. My only care shall be
 Not to undo the work Thou dost in me.

Thou out of nothing, in the days of old,
 Didst make the world,—its beauties manifold,
 The creatures of the earth and sea and sky:
 The sun, the moon, and all the stars on high.

So canst Thou fashion from my nothingness,
 A heart to love Thee, and a voice to bless;
 Hands that can serve, lips to bespeak Thy praise;
 A life that lives for Thee through all life's days.

—L. JOAN CHUBB, in *Ave Maria*.

REFLECTIONS.

Let this be my penance, to wit, that I eat together in one dish with my brother Christian.—St. Francis of Assisi.

If we burn within with a fervent desire for our Heavenly country, easy it is to endure the exterior cold.—St. Francis of Assisi.

You are the flowers of Paradise; you are precious jewels in the Crown of the King of Heaven.—St. Hugh.

With steady steps must we therefore move, with earnestness and striving we must advance.—St. Cyprian.

Thanks be to Thee, O God. Fifty-six years have I lived in this world—I have guarded my virginity, I have preserved the Gospels, I have preached the Faith and Truth—Oh Jesus Christ, Lord God of Heaven and Earth. I offer my neck as a sacrifice to Thee, Who abidest to Eternity, to Whom be glory for ever.—St. Felix.

Despise not those of the household of faith, who come to you seeking hospitality.—St. Cuthbert.



The Storyteller



WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XXX.—(Continued.)

It was a night of miserable discomfort; and as Lord Drumshaughlin drove past the stone catamountains over the lodge-gate, his own hair bristled up catamountain-like with the prospect of the cheerless reception that awaited him and the fine store of grievances he would thereby accumulate. He had omitted to advise his daughter of his coming, lest he should balk the ends of justice by putting the American Captain on his guard; and now he hugged himself upon the rich materials that a man in a towering rage would find ready to be sworn at in a cold and sleepy Castle at the end of a dismal journey in the grey winter dawn. It was downright provoking to him to find a light beckoning to him cheerily from the hall; as who should say, "Don't expect to catch us napping, you dear old Lord Catamountain; we shan't let you have so much as a growl or a profane adjective in comfort after your journey; you will find everything as snug as if you had sent on a regiment of flunkys—your breakfast-kettle simmering on the knob, a fire roaring in your bedroom, your slippers lying in wait on the hearthrug to welcome your gouty old toes in their soft embraces." Nay, the driver had barely tugged at the bell, when Lord Drumshaughlin found Mabel's clinging arms round his neck and her bright hair wooing him in a shower of gold. Which made him a sulkier Roman Father than ever.

"Why, Mabel, how is this? You have not been in bed, child," he cried, when he had leisure to examine her pale face in the cheerful light of the breakfast-room. "It was high time to put an end to this kind of thing," he growled, with knit brows, as though Mabel were a young spendthrift whose nights were habitually passed in the dissipations of the gaming-table and he had just arrived as a grey-haired angel-guardian in the nick of time to avert her ruin. She saw that he was too well contented with his own virtue to be reminded that he had forgotten to take her into his confidence as to his movements, and had obliged her to remain up all night in miserable uncertainty as to the hour or method of his coming. He took the offensive from the beginning. Poor Mabel's anticipation of an easy victory over Mr. Hans Harman was utterly dispelled in presence of her father's angry and lowering face. She trembled like a peculiarly depraved schoolboy under the master's uplifted rod. All her poor little plots for his comfort were sternly stamped under foot. He insisted that the bedroom fire smoked abominably. He threatened to stamp the breakfast things under foot in a realistic sense. "Nonsense, child—you ought to know it's not slops of that kind, but a glass of grog a man wants after such a journey." He expressed a preference for whisky, in the hope that none might be at the moment procurable; and when the whisky appeared, he muttered: "Hum, I daresay that boy has been drinking—or perhaps that American fellow, Mabel," he cried, turning on her his fiercest scrutiny. "I understand that the police have failed to apprehend that man. I trust I may take it for granted that my house is no longer a sanctuary for rebels and assassins—I hope I may conclude that the man is not concealed anywhere on my premises—in any of those old turrets, for instance, or in the stables?"

"Papa!" she cried, with a proud flash of indignation, "I have pledged my word!" Then she broke down and cried like the most commonplace young lady going.

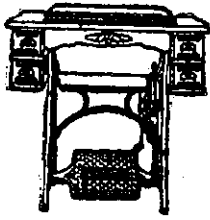
"Come, come, Mabel, I beg there shall be no scenes—I am not equal to it," he exclaimed, playing the martyr for one pathetic moment in order to heighten the effect of his iron determination. "You see what your folly has brought us to—my house watched by the police like a coiner's, my family made the subject of gossip, my bailiff murdered, and, perhaps, for all I know, the murderer entertained in my own house by my own daughter."

"Father!" she cried, her eyes positively blazing through her tears, "you are the only person living who dare say that

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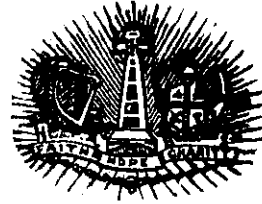
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to me. Captain MacCarthy is as incapable of that horrid deed as—as you are!”

“Yes, yes, I am not going to enter into arguments with school-girls. It is not with you I am angry, Mabel,” he said, magnanimously. “You meant it all for the best, and that kind of thing, and what was a child like you to know of the world? It was my fault, my crime, not to have guided you—not to have enforced my authority and restrained you. I confess my weakness, and I shall not be guilty of it again. I have come to take up possession of my own house—to rule in my own family—and to do what I like with my own property; and I tell you once for all that it will be my first duty to deliver you from the associations into which your ignorance of the world has betrayed you, and my second duty to purge my estate of this bloodguiltiness, if I have to clear it of its savages as bare as the day it was created. Now, child, remember I require some sleep—let Harman be informed that he will find me breakfasting at two.” And he swept off in a blaze of stern resolution and self-sacrifice.

Harman found him expanding in all the vainglory of an indolent man who has suddenly asserted his mastery over his own affairs. He had taken the reins of a restive team at a dangerous pass, and he felt all the old teamster's exhilaration in testing the strength of his wrist, and observing how his wild team responded to the crack of his whip. “Things have got into a confoundedly ugly mess all round, Harman,” he said, with the air of a Sultan who had taken a sudden fit of industry with his Grand Vizier. “It will require prompt and decisive measures to pull them out again, and I've come over in the mood to do something decisive, I can tell you.”

“I should say your lordship, at all times, is nothing if not decisive,” said the agent, howling like a handsome cat licking her velvet paws.

“That's what I'm not—never was till now. You think it's an attack of the gout, Harman, and that it's necessary to say something pleasant. No, sir; it's necessary to say things unpleasant—damnable unpleasant—and they shall be said. First, as to this murder of unfortunate Quish—Quish was that boy's evil genius, but he was a faithful animal in his way, and I am not going to have a servant of mine butchered at my door by a pack of ungrateful barbarians. They shall have to find the murderer—they shall have to give up the murderer and bring him to the gallows, or they shall sweat for it—every rafter in their murderous roofs shall shake for it, Harman. Do you understand? If the curs will bite the hand that fondled them—that gave them their own way all these years—why then,” with an oath, “we'll try a cut of the horsewhip on their cowardly carcasses—we'll tickle them—we'll see if the bounds can't be made to squeal, Harman, you and I.”

“I wouldn't be for doing anything precipitate, my lord,” said the velvety agent, rubbing his whiskers reflectively.

“Yes, but, by God, that's the very thing I would do and will do,” roared Lord Drumshaughlin. “They humbug you, Harman—this splash of bloodshed has unnerved you—has intimidated you, plainly.”

“At least, I may plead that my nerves have been broken down in your lordship's service—in doing your lordship's work,” said the agent, with downcast eyes.

“You were always a good fellow, Harman—as reliable as the multiplication table, by God,” said his lordship, encouragingly. “But it always did strike me you trusted too much to the silent operation of a writ served with a good-humored joke or two—in dealing with an imaginative people like the Irish, the grand thing is to do something sudden and striking. Let me see. Did I understand you to mention that this fellow who is arrested is under notice of eviction? Very good, the eviction must be carried out at once—to-morrow morning. Now, I want to know is there anybody except this American fellow—anybody connected with the estate—whom you suspect to be the ringleader, the man in the background, in devilry of this kind?”

“Well,” said the agent, hesitatingly, “young Rohan, the miller's son, is, I should say, the most pestilent young cub in the parish, and there is a writ for possession out against the father, but—”

“Let it be executed without a day's delay. Do you hear? To-morrow, if you have already given notice at the workhouse.”

“I was about to mention to your lordship—”

“Damn it, Harman, none of your lawyer's quibbles and wriggings. I insist! I'll superintend the evictions myself, if your stomach is at all qualmish. Now that I think of it, my presence would probably have an excellent moral effect. I'll shoulder a crowbar myself, if you please, but I'm resolved these fellows shall learn that they are dealing with a man who'll stand no nonsense until we've washed the stain of blood off this estate—until we've watered it with the fellows' tears of penance, by Jove!” cried Lord Drumshaughlin, enamored of his own Cromwellian thoroughness.

Mr. Hans Harman listened in an attitude in which he might either have seemed tranquilly self-satisfied or overawed by his principal's imposing cannon smoke and bounce. “There is a difficulty, my lord, although it is one that can be got over,” he said, quietly, “and that is that the writs for possession in both these cases are in the hands of our friend Dargan, as security for advances of rent made by him.”

Lord Drumshaughlin bounded at the name, as if it had been the point of a javelin piercing his flesh. “Then,” he cried, furiously, “they will have to be got out of his hands, and not only these writs but this estate will have to be got out of his hands—and, to be plain with you, Harman, it was mainly to shake that fellow's clammy thievish hands off my estate that I have come over—much more than to teach the police how to clear the country of these Irish-American vermin.”

It was Hans Harman's turn to be startled. His fine eyes shot out from their ambush as if to discover how much Lord Drumshaughlin had discovered.

“Yes,” pursued his lordship, fortified by the agent's attitude of attention. “It was the bitterest dose that poverty ever shoved down a man's throat to have to recommend the fellow for the Commission—you ought never to have let things go so far as that, Harman. But imagine the creature's effrontery, his cold-blooded, patronising, inconceivable insolence—would you believe it?—Pshaw! no matter!” he said, on second thoughts, as if the blood in his corded veins would have burst, if he were to dwell on the details of Humphrey Dargan's letter of gratitude and its accompanying cheque. “It's enough for you to know that life is not worth living while I feel that fellow's creepy hand upon my throat, and at any cost I'm determined that we shall shake him off, pay him, discharge him, kick him out, damn him—you and I, Harman,” he added, with a sudden show of coaxing tenderness to the agent, as if conscious that, however proudly he could afford to stand alone in other respects, Hans Harman was an indispensable *rule mecum* in the details of finance. “The fact of it is, Harman, your friend Hugg will have to come to the rescue. His rate of interest is stiffer, but at least he does not cross and recross my life every day in the intolerable way in which old Dargan does. Hugg doesn't pester me for the commission of the peace—Hugg does not take me by the arm and invite himself to my dinner-table, and sit on my stomach like a nightmare. You've saved me from that, Harman. Be my fairy godfather once more, there's a good chap—consolidate the mortgages at eight per cent. if necessary—call in Hugg—call in the twelve tribes of Judea if you will—but for Heaven's sake place me in a position in which I can present my compliments to Humphrey Dargan in just three unmanacled sentences.”

“This, my lord, is a grave matter,” said the agent, shaking his head portentously, “and I am grieved that you have formed so rooted an ill-opinion of Humphrey Dargan. His incumbrance tots up to fifty-five thousand, with three gales of interest—the terms, too, very advantageous, and I need hardly tell you that the present moment, with the bailiff's corpse still unburied on our hands, would be an unfortunate one to go into the market for so enormous an operation.”

Lord Drumshaughlin made a gesture of impatience. “I beg you will step down out of the pulpit, Harman,” he said, “and tell me how we are to kick the gombeen-man off my premises.”

“For one moment, bear with me,” continued Harman, with quiet decision. “I grant your lordship Dargan is a preposterous animal when he struts in peacock's feathers—though I'm bound to say it's that ridiculous wife of his



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who keeps nagging him into most of his follies; but, admitting that he would melt down a pretty heap of his sovereigns for a gilt title, or an armchair in the Club, or a nod from your lordship, is that so unpardonable an ambition in the eyes of a man—if your lordship seeks my advice, you must let me give it plainly—of a man who has more cheap titles and nods to dispose of than sovereigns? Nods are an easier source of revenue than rents. You will say it is irksome to give Humphrey Dargan two fingers in public. No doubt; but it is less irksome than having your bailiffs shot through the lungs. Both are incidents of Irish landed property. Where's the objection to levying a small rent off a gombeen-man's vanity, if you see none to levying it off Meehul's reclaimed rocks at Cnocanacurragheooish? Both are your rights, your royalties, your flotsam and jetsam, like the seaweed that drifts in on your foreshore. Perhaps you scruple giving a few snuffy old Grand Llamas like Admiral Ffrench a gentleman from a pawn-office as a colleague on the judicial bench? Pshaw! Admiral Ffrench can afford to be worshipped in his old family coach and fling bribes to his tenants—there's not an acre of Castle Ffrench under mortgage—simply because his grandfather had the sense to dispose of his borough on first-rate terms to Castlereagh; while your lordship is struggling in the fetters of three generations of incumbrancers in consequence of your grandfather's absurd objections to the Act of Union. Your lordship would be only avenging the honor of your family by reminding men who have the blood-money of an Irish Parliament in their pockets that they'll have to accept a gentry of gombeen-men with their bargain."

"I presume it is to your acquaintance with Dargan we are indebted for this vulgarity," said Lord Drumshaughlin, with a slight shudder of disgust.

"An acquaintance formed in negotiating matters of more interest to your lordship than to me," retorted the agent, bowing coolly.

"Eh? What? Why this is insolence!" roared his lordship. "Stop!—do you hear me, damn you?—Stop!"

"That is precisely what I can *not* do, my lord, until I have given you the advice and the warning you have yourself invited," said the agent, whose cheeks were a little paler than usual, but who spoke with the air of authoritative respect of a nurse dealing with a fractious high-born baby. "If Dargan's birth and manners have become insupportable to you, the first honorable shape criticism ought to take, obviously, would be to pay him his debt. That I take to be the upshot of your lordship's proposal just now, and of your lordship's natural impatience at this moment with my slow-witted method of coming to business. Well, the time has come to tell your lordship candidly—from my knowledge of the estate and of your lordship's affairs (and I am not sure that I know all)—to shake off Dargan at the present stage of affairs would involve an operation which is impracticable—impossible."

(To be continued.)

The heart is the jewel which God covets for His crown; and if the heart, which we do not see, is better than the actions we see, God be praised, for then the world is a trifle less dismal than it seems.—Father Faber.

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THE AMERICAN COMMISSION ON CONDITIONS IN IRELAND

INTERIM REPORT

(Continued from last week.)

CHAPTER VI.—(Continued.)

Imperial British High Command in Ireland

These officers presumably acted under the direction of the Imperial British High Command. There is no testimony before us concerning the personal morality of those in command of the Imperial forces in Ireland. But the code by which their public acts are tested is the Hague Convention, by which civilised armies are supposed to be governed. In their warfare on the Irish Republic, the British High Command would appear not to recognise that convention as determining their conduct.

The Hague Convention specifically forbids the use of hostages. The following notice was placed in evidence:

Use of Hostages.—"Notice is hereby given that on account of the numerous attacks which have been and are being made by rebel forces on motors and lorries conveying forces of the Crown, officers and leaders of the rebel forces (commonly known as the Irish Republican Army) will in future be carried in Government motors and lorries."

"Given under my hand, at Cork, December 18, 1920.

"(Signed) H. W. HIGGINSON,

"Brigadier-General, Military Governor."

The "hostages" thus carried, it was testified, included the Mayor of Kilkenny and Colonel Maurice Moore, late of the British Army, who was for a time recruiting officer in Ireland for the British and who lost a son in the war. The following editorial from the London *Daily Herald* of December 21, 1920, was placed in evidence:

The Hostages

"On Saturday night three Sinn Fein prisoners, in custody at Cashel Police Barracks, were taken out by the military in a motor lorry. During the journey, two of them were shot dead.

"On Sunday night, notices were issued by the military governors of Cork and Kerry (presumably also of Tipperary) that 'on account of the numerous attacks which had been and are being made by rebel forces on motors and lorries conveying forces of the Crown, officers and leaders of the rebel forces (commonly known as the Irish Republican Army) will in future be carried in Government motors and lorries.'

"That carrying of 'hostages' as a safeguard against attack is an old device of the Boer war—denounced in those days by Mr. Lloyd George and his colleagues as a barbarity and a breach of the laws of war.

"But what has it to do with the death of these two men at Cashel *twenty-four hours before the order was issued?* By whose orders, and for what reason, were they taken on their tragic journey? And, *who shot them?* One must stretch credulity to believe that there was an ambush, that Sinn Feiners fired on the lorry and, by a miracle, shot the two Irishmen stone dead while not a soldier was touched.

"All that is clear is that once more prisoners have been shot while in the custody of the military. On previous occasions the Government story has been that they were 'attempting escape.' On this occasion, apparently, it is to be that they were 'hostages.'

"But what the Government says is not evidence. The only sure fact is that these men were prisoners, and that they have been shot.

"Again we challenge an impartial inquiry."

We have also had submitted to us other proclamations by the Imperial British High Command. One groups the male citizens of certain districts, allotting to each group an area; those in the given group are held responsible if the Imperial British forces suffer casualties in its allotted area.

Another proclamation, from the same source, ordains that any one harboring a rebel will suffer death. This

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proclamation makes death the penalty even for a mother who harbors her son in her home—if he is a Republican; and eighty per cent. of the people are Republicans:

"(d) That a state of armed insurrection exists, that any person taking part therein or harboring any person who has taken part therein, or procuring, inviting, aiding, or abetting any person to take part therein; is guilty of levying war against His Majesty the King, and is liable on conviction by a Military Court to suffer *Death*."

This proclamation would seem to us to be directed not only against Irish womanhood, but also against the memory of the noblest of Englishwomen, Edith Cavell, shot for harboring persons levying war against His Majesty the Kaiser. The British High Command would appear to make the heroism of Edith Cavell a crime and to confirm her sentence.

Death penalties imposed by proclamation for those who carry or possess arms, for those who have information and neglect to make it known to the British Imperial Forces, and for kindred crimes have been brought to our notice. The following attested excerpt from the *Weekly Freeman*, Dublin, February 5, 1921, was placed in evidence:

"An official communique, issued from Victoria Barracks, Cork, on Tuesday, states: 'Cornelius Murphy was tried at Cork, on January 17, by a military court for an offence against martial law, and he was charged with being at Ballydaly on January 4 in improper possession of arms and ammunition, namely, a loaded revolver.'

"The court found Cornelius Murphy guilty and sentenced him to suffer death by being shot. The finding and sentence of the court were duly confirmed by the General Officer Commanding-in-Chief, Ireland. The sentence was duly executed at 8.1 a.m. on February 1."

Failed to Inform

"At the same court, Denis Murphy was charged with having failed to inform the Competent Military Authority of the fact that his brother, Cornelius, had firearms and ammunition. Accused denies that he was aware of the fact.

"Sentence in the latter case does not appear to have been promulgated."

And to these excerpts, by way of contrast, counsel for the American Association for the Recognition of the Irish Republic added the following, attested as taken from the *London Nation* of February 5, 1921:

"And now, men, keep your arms, no matter what happens. I rely upon every man to fight for his arms to the end. Let no man take them from you. I do not care who they be or under what authority they come. I tell you, 'Stick to your arms.'"—[Sir Edward Carson at an inspection of the Ulster rebels, June 6, 1914.]

Sir Edward Carson was made a member of the Imperial British Cabinet, and is to-day alleged to be a chief instigator of the Imperial British policy in Ireland.

It would seem to us that the British High Command scarcely recognise the authority of the Hague Convention. Their proclamations appear to indicate that their military failure to suppress the Irish Republic has already driven their conduct beyond the boundaries of conventions.

Imperial British Government in Ireland

Attested utterances, from official sources, of Ministers of His Majesty's Government have been placed in evidence, and we have cited several of Sir Hamar Greenwood's statements in the course of this report. These would seem to us to indicate a moral tone regrettable in a public official of a civilised people. We would particularly emphasise his explanation of the death of Mrs. Ellen Quinn, the expectant mother who was shot wantonly by the military: of his inquiries by military tribunals into the crimes ordered and committed by the military; of his failure to arrest the miscreants who sacked Balbriggan, and his condonation of the Croke Park massacre. There has been placed in evidence the following attested excerpt from the *London Nation* of January 29, 1921:

"One of the most important of these documents is the *Weekly Summary*. This, it will be explained, is a paper which Sir Hamar Greenwood established as a means of keeping up the spirits of his constables. These constables were men enlisted by the medium of an advertising

agency for ex-soldiers who could not find employment in England. The *Weekly Summary* will be the most important document that the historian can use for showing the spirit which Sir Hamar Greenwood wished to introduce and maintain in a body of men armed with such powers as no British force had exercised since 1798. Let us note a few of the extracts that were chosen for publication in this paper. A number of them are threatening resolutions attributed to persons spoken of as 'The Anti-Sinn Fein Society.'"

"If in future any member of His Majesty's Forces be murdered, two members of the Sinn Fein Party in the Co. of Cork will be killed. And in the event of a member of the Sinn Fein Party not being available, three sympathisers will be killed. This will apply equally to laity and clergy of all denominations. In the event of a member of His Majesty's Forces being wounded, or an attempt made to wound him, one member of the Sinn Fein Party will be killed, or if a member of the Sinn Fein Party is not available, two sympathisers will be killed." [This was literally carried out a few weeks later.]

"A fair warning to Sinn Feiners and sympathisers. Lisburn will claim not an eye for an eye, but three or more lives for either the murder of or injury to any local member of the Royal Irish Constabulary or Auxiliary Forces."

Notice

"If G. Hogan is not returned by four o'clock to-day (Friday), December 10, rebels of Cork, beware, as one man and one shop shall disappear for each hour after the given time."

"(Signed) B.-and-T.'s

"Organisation Headquarters, Retaliations Section B."

Sinn Feiners Get a Warning

"It is your duty to support your Government. Don't harbor, engage by hire or otherwise, associates of Sinn Fein or members of that murderous society. We warn you that, if you do, revenge will be taken by means not yet heard of."

"By order, Secret Service Dept. 2 B, No. 17396 V."

"The public funerals of the murdered officers was a solemn and impressive sight, by which many thousands were deeply affected, and we have not a word to say against it. But a far more satisfactory tribute to the dead would have been the spectacle of a Sinn Fein murderer hanging on every lamp-post in Sackville Street and Grafton Street, and that is what ought to have been done.—*The Winning Post*."

"Alderman McSweeney would seem to have been most anxious for the world to note that he 'died a soldier of the Irish Republic' . . . He might just as reasonably have averred that he died an Admiral of the Swiss Navy."

It is inherent in British Parliamentary practice that the Premier is responsible for the acts and utterances of every member of his Cabinet. It would appear that he has not publicly dissociated himself or his Government from Sir Hamar Greenwood. The moral obliquity implied in "shot trying to escape," "shot for refusal to halt," "Sinn Fein Extremists," "reprisals," and such terms, used in official British utterances, would seem to us to need no emphasis.

It would appear to your Commission that the Imperial British Army in Ireland has been guilty of proved excesses, not incomparable in degree and kind with those alleged, by the Bryce Report on Belgian atrocities, to have been committed by the Imperial German Army.* And it would further appear that the Imperial British Government have created and introduced into Ireland, a country in area less than the State of Maine, a force of at least 78,000, many of whom were boys and some of them convicts; have incited them to slay, burn, and loot; have armed them for their task; and have tempered with terror and alcohol this chosen instrument to fit it for the appointed purposes of the Imperial British Government in Ireland. It would seem to us that the moral responsibility

*We are under the disadvantage of lacking the official British side of the case save as we gathered it from documents presented before us, but the Bryce Commission was similarly handicapped, and to an even greater degree.

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Gore

for the crime of this instrument rests on those who fashioned and used it.

We would extend our sympathy to the great British people. The army which is the instrument of their Government in Ireland would also seem to be the instrument of the destruction of that moral heritage which was their glory and which cast its lustre on each and all of them. The sun of that glory seems finally to have set over Ireland. British "justice" has become a discredited thing. The official "Black-and-Tans" in Ireland compete for the dishonor of Anglo-Saxon civilisation with our unofficial lynch mobs. And decent folk everywhere are shamed and scandalised that such things can still be in their day and generation.* We welcomed the British Labor Report on Conditions in Ireland and the reports of the Englishwomen's International League and of the British Society of Friends—whose moral leadership, rising above the prejudices of race and nationality, has been in this great spiritual catastrophe of England almost the only sign of our common Christianity. We wish the Peace with Ireland Council Godspeed. We would congratulate the *Manchester Guardian*, the *London Nation*, the *London Daily Herald*, the *New Statesman*, the *Westminster Gazette*, and the *London Daily News* for the courageous stand they have taken in exposing and denouncing to the British people the murder done in their name. And we hope that the spirit of these efforts may be strengthened, to the end that the wrong done to Ireland may be righted and the agony of her people cease. When these things shall be the great British people will emerge from the darkness that now encompasses them into the glory of a new day.

*Both in England and America it has been suggested that our right to criticise the Imperial British rule in Ireland is impaired by certain examples of American imperialism which contravene our boasted belief in the principle of "government by consent of the governed." The members of the Commission are vitally concerned for American honor and are opposed to coercive imperialism wherever and by whomsoever it is practised. Their present concern with Ireland is prompted by the acuteness of the issue and its bearing on international friendship. In the course of the Commission's investigation it has become deeply impressed with the capacity of the Irish for self-government.

(To be continued.)

THE DUTIES CONNECTED WITH PRIVATE PROPERTY

(By the REV. JOHN E. ROTHENSTEINER, in the *Fortnightly Review*, N.Y.)

It may surprise many, though it is not really surprising in itself, what utterly bad arguments are produced to sustain such a rotten cause as usury or the taking of interest. Here is one out of many, furnished by a writer in a late number of the *America* of New York (August 13):

"The owner has a right to take interest, first, by reason of his proprietorship, for an owner may do what he wills with his own."

An owner may do what he wills with his own, in furtherance of the common good, not in violation of the rights of society. In fact, no man is the *absolute* owner of anything. According to Christian ethics, man is the steward of God. The Almighty Creator retains the proprietorship of all things created. Indeed, God has made all things on earth for the use of man; not of one man, however, but of mankind. The poorest and lowliest has a God-given right to a fair share in the goods of earth. The rich man is bound in conscience to use his superfluous wealth for the good of his less fortunate neighbor.

The unequal distribution of wealth has for its purpose, not the enslavement of the poor by the rich, but rather the fostering of brotherly love and kindness between the various classes of society. Not that some might live in luxury and ease, and others pine in misery and want, but that the poor and unfortunate and the thoughtless and wayward might be helped to a better way of living, and that the rich might gain friends for themselves by the proper use of "the mammon of iniquity."

The human race is the great family of God, in which the rich and the poor, the strong and the weak, are members on equal terms. It is plain, therefore, that no one may do what he wills with his own to the direct detriment of his brother.

Now, it is easily possible that, under present capitalistic conditions, the rich will grow richer and the poor poorer, and that within measurable time a few will own the entire wealth of the earth, and the masses will have to content themselves with the scraps and leavings, a condition of affairs in absolute contradiction to the divine ordinance.

Some may say that these results will never come because other forces will tend to equalise matters. Possibly so; yet our contention stands that the principle, "an owner may do what he wills with his own," must inevitably lead to the conclusion we have drawn from it. What shall we say of the fatherhood of God, and what of the brotherhood of man, if some fortunate owner of a carload of wheat dumps it into the river because he cannot get the desired price for it from a half-starved populace? This is no imaginary case. Vast harvests of wheat and corn have been allowed to rot in the fields because the price of these staples was not as high as anticipated. And yet there are millions of God's children to-day crying for bread, slowly starving, and dying for lack of this very gift of God's goodness to mankind, but now left rotting in the fields, on the principle that "the owner may do as he wills with his own."

If the poor are constrained to pay a high price for bread when bread is scarce, they should also have the advantage of cheap bread when bread is plentiful. To create an artificial scarcity by keeping a part of the harvests of the earth from the market, is a sin against God and mankind.

But, you say, the market must be sustained. Overproduction demoralises the market. Therefore it is economically right and morally just to manipulate the output.

We ask: Does man exist for the sake of the market, or the market for the sake of man? Let us assume that the market price of apples is high. Only those better situated can afford to buy them. Prices being high, however, and the apple crop being good, shipments are beginning to pour in. Prices begin to decline, but the profits are growing less. Now to keep up prices the dealers dump a number of carloads into the river in order "to stabilise the market." The poorer people would be glad to buy these apples at a fair price, but that would not help the market. "An owner may do what he wills with his own," say these usurers. Are they right?

No. Private ownership is sacred only if it is held on this Christian principle that all men are but stewards of God and must render a strict account to Him for the goods and talents He has entrusted to them. It is partly on account of the almost universal disregard of this principle that the good Lord declared it so very difficult, nay well nigh impossible for a rich man to enter the Kingdom of God. Thus the world is gradually regaining the conviction that the unrest, the economic disturbance, and social misery so characteristic of our day cannot be remedied by any thing less than the full and honest acceptance of the law of Christ.

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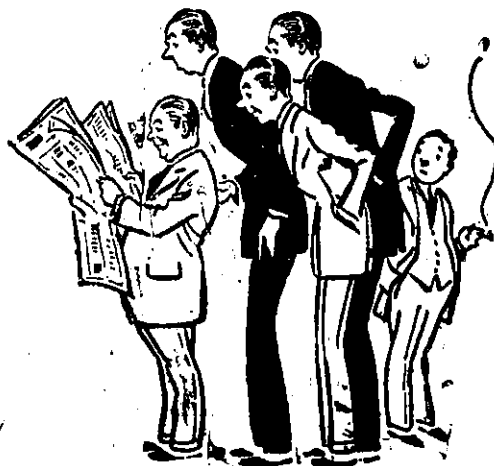
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Dishonest Philosophers

(By H. C. HENGELL, in America.)

Gertrude Atherton, noted novelist and expert delinquent of character, declares: "The Socialist mind is essentially dishonest, although in the case of the finer breed of Socialists not consciously so; but this subconscious dishonesty, the natural result of a weak cause, leads them to play up one side of any occurrence that gives them a momentary advantage and to ignore the whole truth."

Men and women who are radical and sensational in their attitude toward religion, morality, and social order do indeed seem to have minds incapable of sound and honest judgment. To be sensational seems to be more important to them than to be thoroughly honest in their conclusions. They readily sacrifice truth for an epigram or catch-phrase that appeals more to feeling or prejudice than to sober judgment.

Atheists and agnostics also build up their theories on half truths and misrepresentations. It is characteristic of the propagandists of agnosticism to misstate or to understate the arguments upon which humanity justifies its constant and almost universal belief in the existence of God.

I know a propagandist of agnosticism in a State university who persistently misstates the principle of causation, one of the fundamental principles of all sound and normal reasoning. He formulates it as "*everything* must have an adequate cause" instead of "*every event, everything that comes into existence* must have an adequate cause." Thus he argues: "If *everything* must have an adequate cause, how about God, the first cause? If the first cause, God, must have an adequate cause, then there is something, a cause, which is prior to Him. This is absurd because in that case either He would not be the first cause, or it is not necessarily and universally true that *everything* must have an adequate cause."

It is surely dishonest thus to ignore the correct formulation of the principle of causation so strongly stressed by logicians: Not *everything that is* must have an adequate cause, but *everything that becomes, that comes into existence*, must have an adequate cause for its *becoming or coming into existence*.

The obvious existence of beings that have come into existence demands a cause other than themselves. They could not give themselves existence for that would involve the absurdity of action on their part before their existence. Their cause must be sought in beings existing prior to them. These prior causes are either beings that exist forever and have never *come into existence* or they are beings that *have come into existence*, in which case they in their turn require an adequate cause for their *coming into existence*. And so on indefinitely.

The mind, however, finally and necessarily demands the existence of a first cause which is itself uncaused in order to explain how anything ever *came into existence*. The first cause is *not self-caused*. It is simply eternally existent and thus it alone finally explains how anything ever *came into existence*. To deny the necessary and eternal existence of the first cause as the only final and possible explanation for anything else *coming into existence* is to deny reason itself in one of its first and fundamental operations. If we cannot trust reason here we can trust it nowhere. If we can trust reason nowhere, then good logic and bad logic are one and the same thing, perhaps and perhaps not, wild movements in the brain of a bewildered ape.

The attempt to limit reason's fundamental principle, the principle of causation, to the world of experience and observation, and to deny its authority in the world that transcends sense experience is either consciously or subconsciously dishonest. Experience and observation themselves presuppose and take for granted the universal truth and validity of the principle of causation. Reason must have ready for use the principle of causation before it can see any connection between facts observed and their explanation.

It is not experience and observation that lead the mind to invent or create the principle of causation in order to find the meaning of what is experienced and observed, but it is the principle of causation, the fundamental essential

manier in which the mind functions, that leads the mind even to try to explain and to interpret what is experienced and observed. Thus the principle of causation is itself *prior* to all experience and observation. It is a necessary and universal principle of all reasoning, without which the mind would be helpless or non-existent not only in the sphere beyond the range of sense experience and observation (metaphysics) but also within that range.

Experience may indeed call our attention to the existence of the principle of causation in the mind, but experience does not put it there. The mind could not function, in fact it would not be mind, without fundamental laws or principles with which to operate. To discredit the universal application of these principles, including the principle of causation, is to discredit the mind itself and open the door to universal scepticism in which we should have to doubt that we must doubt that we doubt everything. What insanity! Yet universal scepticism can be the only outcome of those modern systems of philosophy, "huge syntheses of humbug" Chesterton calls them, which doubt or deny the necessary and universal validity of the principle of causation.

Agnosticism is like a serpent. Hit it on the head and the tail bobs up. Hit it on the tail and the head bobs up. Granting that the first cause must be eternal, our agnostic is likely to assert that the universe itself is the first cause, that it is eternal, and that all phenomena, events, changes, are merely "phases or manifestations" of one and the same eternal universe. The process, if such it is, is one of eternal evolution.

Point out that this implies a contradiction in ideas, that what is eternal or infinite can have no addition or divisions, and you may get the flippant but dishonest retort that the additions and divisions are merely "phases and manifestations" of one and the same eternal reality, the universe.

In other words, we are asked to believe that all events and changes in the universe, your birth and my birth, are not realities but merely phases or manifestations of the only thing that has reality: namely, the universe. There is but one substance, forsooth, and you and I are not ourselves but only manifestations of that one substance. No matter what virtues we may practise, no matter what vices we may indulge in, neither the credit nor the blame belongs to us. These are mere phases or manifestations of the one substance or reality that winds and unwinds itself forever.

Certain "highbrows," that is to say, certain university men and women who have too much education for their intelligence, are fond of saying stuff like that. It is such a cheap and easy method of appearing to be an advanced and original thinker. It is radicalism for the sake of radicalism, sensationalism for the sake of sensationalism. It is the spirit that animates "the callow minds of sophomores and undergraduates in universities," but it indicates "a mind consciously, or subconsciously, dishonest."

One of our illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—Emerson.

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The general public may not be aware that while private persons are paid as much as a pound a week for the support of orphans only seven shillings—a shilling a day—is paid to our Orphanages for the support, clothing, and teaching of destitute children. That in itself is an act of injustice; but there is worse to come. In some cases the Government collects as much as a pound a week from parents whose children are in one or other of our Homes and only seven shillings is given to the management of the Home, the Government pocketing the remainder. Owing to the profit made by this sort of scheming, taking all the orphans sent to our Homes by Government, their support only costs our illustrious legislators one guinea per head! The Massey Government raised its own pay at the public expense but it never thinks of raising the paltry seven shillings a week which it allows for the feeding, housing, clothing, and teaching of the little children. There will be specially prepared places in the next world for the "statesmen" of New Zealand.

A Joke

Some time ago a body of men met for the discussion of a certain matter. During the debate it was suggested by someone that a deputation should wait on the Minister concerned. "Who is the Minister?" a person asked. "Mr. Nosworthy," was the answer. A shout of laughter went up from the assembly. This little incident shows in what esteem the public hold not only Mr. Nosworthy but also most of his fellows in the Massey Cabinet. They have become a joke to the public. And they are a very expensive joke at that. However, perhaps it is as well that the public can get even amusement out of them. That is about all that can be got out of them. Between Mr. Massey's tours to Europe and the advertisement given his party by Lord Bryce's book, New Zealand's spouting men are acquiring a European reputation of a sort that most men do not envy. The public, like a patient ass, will not kick. The ass's back is bent to receive more burdens, and the burdens are likely to go on increasing until they break the back of the ass. We humbly suggest to the ass that a little kicking might save its back.

Irish History

Considering the importance of the study of Irish History we once more call the attention of our young readers to the questions set for the examinations now at hand. If you have not cut out and preserved the questions already, do so now, as you will not have them put before you again. Remember also that the papers must be sent in to our office by November 15, and that they must be signed by the pupils and classified as Senior or Junior as the case may be. The questions are:

For Senior Pupils.

1. Write what you know about the Flight of the Earls, its causes and its consequences;
2. Give an account of the Siege of Dunboy and of the Retreat of O'Sullivan Beare.
3. Write a short description of Grattan's Parliament and of the events of 1782.

For Junior Pupils.

1. Describe the Siege of Limerick, the Treaty, and its violation.
2. Enumerate some of the Penal Laws.
3. Give a short account of the Rebellion of '98.

Note.—Senior Pupils are those of the Sixth Standard and upwards; Junior Pupils are those below the Sixth Standard.

Teachers are requested to select and forward the three best papers in each of the two divisions.

Brann on Bigots

Some years ago a vigorous writer named Brann was the terror of the bigoted calumny-mongers of the Southern States of America. He was as fearless as John Norton used to be when he conducted his paper, but Brann was a far abler man than the Australian. Not long ago we found a telling extract from *The Iconoclast*, Brann's old paper, quoted in *America*. As it applies to the New Zealand organisation of filth-mongers, known as the P.P.A., we reproduce it here:

"Who is it that visits the slums of our great cities, ministering to the afflicted, comforting the dying, reclaiming our fallen? When pestilence sweeps over the land and mothers desert their babes, husbands their wives, who is it that presses the cup of cold water to the feverish lips, and closes the staring eyes of the deserted dead? Who was it that went upon our Southern battlefields to minister to wounded soldiers, followed them to the hospitals, and tenderly nursed them back to life? The Roman Catholic Sisterhoods, God bless them!"

"One of these angels of mercy can walk unattended and unharmed through our reservation at midnight. She can visit with impunity the most degraded dive in Whitechapel district. At her coming the ribald song is stilled, and the oath dies on the lips of the loafer. Fallen creatures reverently touch the hem of her garment, and men, steeped to the very lips in crime, involuntarily remove their hats as a tribute to noble womanhood. The very atmosphere seems to grow sweet with her coming, and the howl of all hell's demons is silent. None so low in the barrel-house, the gambling den, or the brothel as to breathe a word against her good name; but when we turn to the Baptist pulpit, there we find an inhuman minister clad in God's livery, crying 'Unclean! Unclean!'"

"God help a religious denomination that will countenance such a cur."

As it was in America, so it was in New Zealand. The "cur" here also is a Baptist parson; the "inhuman" monster is also clad in God's livery. But it is even more shameful here than in America. In New Zealand politicians used the "inhuman monster" as a stepping-stone to office. His energies were at the service of what is known as the Reform Party. The fallen woman, the burglar, the outcast, as long as they retain a spark of humanity, retain their respect for the Catholic nuns; but the Baptist pulpit supplied the "cur" and the "inhuman monster" and the politicians used him. The saddest and most hopeless feature of the disgrace is this: while individual Protestant ministers will now and then come to us and tell us how much they reprobate the conduct of the P.P.A., they have not the moral courage to come out in the open and denounce the tactics of which they say they do not approve. Sympathy such as theirs we scorn and reject. In this case, he that is not openly against the "cur" is with him. Before we end this subject let us recall the Ligouri case. A nameless weekly edited in New Zealand by a parson who once when challenged quoted a copy of the *Tablet* and gave a date on which no *Tablet* was ever published promised its readers a special treat in connection with the Ligouri case. The judge in the case scarified the Orangemen and threw a radiant light on the persecuted nuns. And there was no treat for the expectant Orange Lodges of New Zealand! We did not hear that the editor made restitution to those who were induced to buy through his promise.

"None so low in the barrel-house, the gambling-den, or the brothel as to breathe a word against her good name; but when we turn to the Baptist pulpit, there we find an inhuman monster clad in God's livery, crying, 'Unclean! Unclean!' God help a religious denomination that will countenance such an infamous cur." Brann's *Iconoclast*, July, 1895.)

The Church and Labor

A Catholic Workman, writing in the *Fortnightly Review* (N.Y.) complains that not enough intelligent interest is taken by the clergy in Labor conditions. How far his indictment is warranted by facts we are

not in a position to judge, but his remarks are certainly such as give one furiously to think. *Inter alia* he says:

"In other words, what is coming to pass in Catholic circles in America is this: The Catholic laboring element is being alienated from the Church for three well-defined reasons: (1) The large body of the clergy are apparently apathetic to the problems of the laborer; (2) Only too often their influence is on the side of 'the existing order,' which is always construed as being set over against the interest of the workers; (3) What little well-intentioned work has been done is, in the first place, inadequate, and secondly, for the most part misdirected.

"I do not say that these charges can be substantiated, but I put them down because I believe they correctly represent the attitude of the workers. It would be well for the proper authorities to investigate and determine for themselves whether or not there is ground for these grievances.

"In this connection let me call attention to the fact that the ecclesiastical authorities could do no greater service to both Church and State than to base their programme of social reform on the training of the workers through parish organisations, conducted along truly Catholic lines. English Catholics are now discussing this proposal, and the laborers in that country have established 'Workers' Colleges,' which are an attempt to provide the education necessary in the new era.

"The N.C.W.C. could do no better than to make itself a truly representative laymen's society by gathering together the Catholic laboring men and educating them along truly Catholic lines of industrial society. If this is not done, I fail to see that this body will really accomplish anything for the Catholic laborer. The concern which it has shown as regards hours, wages, the 'open shop,' etc., shows it to be of excellent intentions. The question that is continually being forced upon those of us who are in daily contact with the industrial situation, as we note the attitude of the men on the one hand, and the attitude of our leaders as expressed in programmes and articles like Father Husslein's, on the other, is this: *When are our leaders going to realise that the existing situation is far beyond the control of their present efforts, and that the vast body of the Church's laboring children are being alienated from her true spirit by the lack of adequate interest and co-operation in a matter so vital to their material and spiritual well-being?*"

What About the League?

The Government has decreed (says the *New Witness*) that the League of Nations shall decide on the Polish claims; and the first and most obvious question to ask just now is why it should not pronounce on the Irish claims also. If the Prime Minister says that the League of Nations cannot pronounce upon England and Ireland, he is uttering a most crushing disparagement of the League of Nations at the very moment when he is invoking it to decide upon Poland and Prussia. The League of Nations can be of very little use in Europe if it cannot decide on any of those quarrels about small nationalities and oppressed peoples, that were the principal dangers to peace in Europe. If the League could never have studied any subject nationalities, we may be perfectly certain that it could never have prevented any wars. If it could not have ventured to criticise Turkey in its treatment of Bulgaria, it certainly would not have prevented Russia from coming to the rescue of Bulgaria. If it had been unable to comment on Austrian oppression in Italy, it certainly would not have prevented France from coming to the rescue of Italy. If it dared not whisper a word to Prussia about Alsace, it would certainly not have been able, by any whispering or shouting, to persuade the French to forego an ultimate *revanche*; which, by the way, does not mean revenge, but rather restitution. The League of Nations is supposed to adjudge the questions on which great nations quarrel; and on what question do they quarrel so

much as on the position of subject nations? According to this theory, Poland is now called upon to accept whatever she is given by the League of Nations. But she could not have been given anything when she needed it most. When Poland was utterly prostrate before Prussia, and the two other robbers who were the more reluctant accomplices of Prussia, then by this theory Poland was precisely and literally in the position of Ireland. The three sections of Poland were three provinces which were the lawful property of three empires, and could not therefore be considered by any foreign tribunal. Yet everybody in his five wits knows that the nation, thus dismembered but alive, was a more dangerous element in the peace of Europe than if she had been independent and secure. It was when the cries of the tortured nationality rang across the continent, when her crucifixion was lifted before all men as an ensign of revolt, when the world was full of the smoke of her smouldering wrath, it was in that most perilous of all periods that, according to this argument, Poland did not even exist.

Now this is the real fallacy that will ruin us; the fiction that nations do not exist when they do exist. The fundamental folly of the modern English has been simply this: that they thought they could be patriots without being nationalists. If there be such a thing as a nation, England is a nation, and Ireland is a nation. Because England is a nation we are patriots; and because we are patriots we desire to see these two nations so connected that our own nation shall be protected from danger. But because Ireland is a nation, we must base all our argument upon the fact that she is a nation, and recognise that it is a mere matter of legal accident whether she happens to be a subject nation. If the League of Nations sets out to settle any quarrel between nations, this is an absolutely typical quarrel between nations. Indeed, it is one of the very few quarrels between nations in which the passion of patriotism, and no lower passion, is really the popular force on both sides. We can understand a man saying on behalf of either of the two patriotisms, that the League of Nations is too thin and theoretical a thing to be called in against anything so positive as patriotism. But in that case, why should it be called in about something so positive as Poland? We can understand anybody expressing a fear that the League might be merely the tool of faddism or favoritism, or, worst of all, financial enterprise. But why should the poor Poles be torn in pieces by faddists and financiers any more than anybody else? Poland is a nation, and its claims are those of a nation; but it was just as much of a nation when it was not called a republic. Whether or no Ireland becomes a republic like Poland, what we have to face first of all is that she has never ceased to be a nation like Poland. We may offer her what we consider a reasonable compromise of self-government, just as Russia offered such a concession to Poland just before the war. We may hope the matter may be settled so, by a dominion democracy under the British King, as Russians might reasonably hope the Polish problem could be settled by a separate kingdom under a Russian prince. Perhaps it might have been settled so; perhaps it would have been as successfully settled so; perhaps Poland might have been fully a free nation under a foreign prince. But anyhow, we have already admitted that Poland must be a free nation by granting her a free republic. Anything else must have been a matter of special arrangement; and anything else in Ireland must be a matter of special arrangement. That is the vital thing to seize: that if we really wish to carry through our compromise, the first thing to realise is that it is a compromise. It is *not* an "extreme measure of self-government." It is a moderate measure of nationality. If we can still imagine that Ireland regards herself as something like Rutland, we may call it an extreme and even extravagant vision for a Rutland County Council. But if we are sufficiently wide awake, and in possession of our wits, to know that Ireland regards herself as a thing like Poland, then it is obvious that we are giving less and not more than was given to Poland, even by those who tried to deprive her of Dantzig, and are trying to deprive her of Silesia. In short, the moral of the whole matter is the moral of innumerable modern controversies. It is that confusion is quite as much the enemy of compromise as it is the enemy of completion.



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If we are to make a compromise between two claims we must have those two claims stated clearly, and even stated strongly. We must understand our own first principles and the other party's first principles; we must see where both start before we see where both can meet. A great deal of well-meaning rhetoric has been poured out recently in praise of Abraham Lincoln; chiefly by people who seem to be quite incapable of the intellectual virtues that Lincoln really possessed. The real lesson of Lincoln is not the value of lecturing other people about righteousness, but the value of asking yourself, by the painful effort of thought, what you really think right. Lincoln could compromise because he knew where he differed fundamentally from the other man, and where he did not. In a phrase which is dreadfully vulgarised and wildly misunderstood, he did in reality know his own mind. The phrase is now generally used about some stupid bully who prefers to do without a mind. When a man really knows his mind, and knows the other man's mind, they can begin to bargain.

Now we do not see how Mr. de Valera could very well have opened the discussion otherwise than as he did. Seeing that he is not only the leader of a Republican Party, but actually the President of a Republic (in his own eyes at any rate), it is simply inconceivable that he could have made his first speech to the English people without even asking for a Republic. If he had suddenly forgotten the very word separation, his followers would have been justified, not so much in shooting him as a traitor, as in locking him up as a lunatic. It is perfectly manifest that, on his own principles, he must regard Ireland as having a right to an independent republic, and that he must say so. But he also said something else, which is worthy of consideration. He said that what he had been expecting, and we may suspect what he is still hoping for, was a treaty between England and Ireland, apparently to cover the questions of common defence. Reading between the lines of a document that was constrained to be a sort of defiance, we can certainly infer from this that the Irish leader is not by any means blind to the real English difficulty, arising out of the real English danger. On the principle of knowing our own minds, we must repeat to ourselves that the real English stipulation is for the adequate defence of England. Whether that is achieved along with liberty for a republic, or loyalty to a monarchy, may be a matter of importance; but it is certainly one of secondary importance. On one side at least it may be called a matter of words; at any rate their republic will be much more republican than our monarchy is monarchical. For the rest, Empire may come before England for some cosmopolitan imperialists; but it comes a very long way after England for us. If we could absolutely ensure for ever the independence of England, we should not be worried by the independence of Ireland. But we do want to insure it, while the bargain is going; and that is what the bargain is really about. We care very much less about whether the bargain is called a treaty than about what are the terms of the treaty, even if it is a treaty. That the Irish Republican leader should begin by calling it a treaty seems to us utterly natural and inevitable. What will be said next nobody knows; the essential for the moment both in Ireland and Poland is to keep the door open for reason; and the danger is that the door may be slammed, in the one case by Prussia and in the other by Prussianism.

THE ORANGEMEN'S IDEA OF SUPERIOR CIVILISATION

The following news item was published in the New York *World* of Tuesday, from its Irish correspondent (says the *Brooklyn Tablet* for August 27):

"Two men yesterday entered Tyrone Street, in Belfast, which is almost wholly inhabited by Catholics, and, having warned some Protestant residents to take their children indoors, flung a bomb at a group of children and young people, five of whom were seriously wounded, one young woman named Flanagan, it is feared, fatally. The bombers have not been caught.

The object of this outrage is believed to be to provoke reprisals from the Catholics, who, being largely outnumbered and the Orangemen having their own special police fully armed to protect them, always come off worst in these outbreaks. The bombing followed an open air Orange meeting signalled by violent denunciation of the peace proposals."

Self-Determination for Ireland

FIRST LEAGUE CONVENTION HELD IN DOMINION.

The first convention of the New Zealand Self-Determination for Ireland League opened in the National Mutual Buildings, Wellington, on Saturday, the 8th inst., when the following delegates were in attendance:—Wellington: Rev. Fathers Connolly and Gondringer, Messrs. P. J. O'Regan, J. J. McGrath, B. Doherty, M. J. Reardon, D. Bourke, J. A. Scott, P. Griffin, Mesdames T. J. Bourke, T. Dwyer, and M. Gleeson; Auckland: Messrs. Hall Skelton, J. O'Connell, and J. Murphy; Otago: Rev. Father Silk, Messrs. J. Robinson and H. Murrow; Westland: Mr. E. G. Cotter; South Canterbury: Dr. J. P. Hastings and Mr. J. O'Brien; North Canterbury: Messrs. T. Cahill, J. Ryan, and R. Kelleher.

Mr. O'Regan, who presided, extended a hearty welcome to the delegates, and explained that the main purpose of the convention was to select representatives to attend an Irish Race Convention which was to be held either in Dublin or Paris on January 21 next, an invitation to be represented thereat having been received by cable from the Dail Eireann, and evidently the object was to submit the proposals for a settlement to that convention. Since the truce in Ireland they had necessarily suspended their activities, though he regretted that the press of this country had not refrained from biased comment and unfair criticism of the elected representatives of the people of Ireland. What form of government they should accept was primarily a matter for the Irish people themselves, though doubtless overseas Irishmen were entitled to express an opinion if they were invited to do so. They all hoped for peace, but no peace could be permanent without justice. People who styled themselves Imperialists had long been allowed to have their own way in discussing Imperial problems, one result of which was that the public had forgotten that until comparatively recently representative men in England of all parties (including the arch-Imperialist Disraeli) had looked forward to colonial independence as a matter of course, and had never regarded what was now called Dominion Home Rule as anything other than the first step towards complete nationality. Quite recently it had been emphasised by several of the most representative of British public men, that whether they would become completely independent was a matter entirely for the colonies themselves. No matter what individual opinions may be, it was common ground that any citizen was perfectly free to advocate colonial independence, and if it were lawful to do so in a self-governing colony, it was difficult to see by what mental process it could be regarded as a crime in Ireland. The president further referred to the need for having definite rules for their organisation and, although it was impossible to send as many delegates as the invitation had evidently contemplated, he had no doubt New Zealand would be worthily represented.

[Other details of the convention appeared in last week's issue of the *Tablet*.]

A PRESIDENTIAL ANNOUNCEMENT.

Prior to the commencement of Mr. Hall Skelton's address in the Paramount Theatre on Sunday, Mr. P. J. O'Regan, who presided, intimated that some weeks ago a cablegram had been received from Dail Eireann inviting the executive officers of the Self-Determination for Ireland League of New Zealand to attend the Irish Peace Conference to be held on January 21 next either at Dublin or Paris. The cable news had given no previous intimation that such a conference was to be held, but there was now reason to believe that the object was to submit the British proposals for settlement to a conference representing the Irish race throughout the world. Previous to the reception of the message, the speaker continued, the League had practically determined to suspend its activities during the negotiations for a settlement, but the cabled invitation had made it imperative to summon a representative convention of delegates representing the Provincial Councils of the League throughout New Zealand. Referring to the appointment of Miss Mackay, of Christchurch, as a delegate, Mr. O'Regan said that no one had ever received such a compliment as Miss Mackay, in that she was not personally known to more than two of the delegates, she

had no previous communication with any of them, and the invitation had been sent quite spontaneously on the suggestion of a lady delegate. (Applause.) They were all familiar with Miss Mackay's writing in the press on behalf of Ireland, and all would agree that no one deserved better of the Irish race in New Zealand. (Applause.) On the previous day Mr. O'Regan received the following telegram from Miss Mackay: "Honored and delighted to accept.—Jessie Mackay."

SOME HISTORICAL FACTS ABOUT IRELAND

A PROTESTANT ON THE POSITION.

An interesting address was delivered at the Paramount Theatre by Mr. A. Hall Skelton, the well-known Auckland solicitor (a delegate to the Dominion Convention), who dealt with the Irish question from a Protestant point of view. Mr. Skelton held the close attention of the large audience, and at the close of the lecture, which was curtailed to enable suburban residents to catch their trams, the speaker was loudly cheered.

Mr. Hall Skelton made his position quite clear. He spoke, he said, as an Anglican, an Irish colonial, whose parents hailed from Ulster and whose forebears had resided in Ireland for the past 500 years. His mother was of the very Protestant French-Huguenot stock. The speaker dealt with Irish history from the legendary period—4200 years ago—down to the Act of Union in 1800.

The allegation that the Irish question was a religious one was wholly false. Any student of Irish history knew that religion had been used purely as a tool of the British political party leaders. When the Act of Renunciation was passed in 1782 giving Ireland her own Parliament, it was the Protestant Irishmen, with the knowledge of George Washington's fight to free America, who raised the Irish army and won independence for the Irish people. The 13 years of Irish self-government doubled the population of Ireland, and in commerce and trade she became "the marvel of the earth," according to a leading English statesman. Her competition with the English manufacturer and trader during this period, however, was her downfall. The great plot to bring about the Union in 1800, which Gladstone called "the foulest crime that ever a race perpetrated against another," was generally unknown amongst laymen. One and a quarter million pounds was spent in bribery and corruption to purchase the Irish vote. Forty-nine peers were made: diplomatic, social, and political preferments were handed out as bribes to assist in carrying out this design. The period following 1800 onwards was marked by complete destruction of Irish trade and the raising of the rents till the people were starved to death. In 1846, 750,000 men, women, and children died from starvation. The landlords, not satisfied even with this, tore the roofs off the houses and evicted the poverty-stricken tenants because they could not pay a rent which no land on God's earth could pay. From 1817 to 1835 there were seven large famines.

Since the Union nearly all the leaders, whom Ulstermen of the Carsonian type called rebels, murderers, and assassins, had been Protestant Presbyterians and Anglicans—Wolfe Tone, Robert Emmet, Davis, Smith O'Brien, Isaac Butt, and Charles Stuart Parnell were among these. Nearly all suffered imprisonment and death. Every form of coercion was used to repress the liberators of Ireland. Every time the Irish agitator met the Unionist on his own battlefield—the House of Commons—the Irish rebel won.

Mr. Hall Skelton went on to deal exhaustively with the trickery of the Unionists during the war to upset the Home Rule Bill. The Carson rebellion in 1913 he referred to as one of the most shocking instances of high treason remaining unpunished in British history. German arms were introduced and a major of the Carsonian army stated that they had the assistance of a Continental Power and would prefer to be under German Government if Home Rule was put into force. He narrated the chief incidents leading up to the present impasse.

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His Lordship Bishop Whyte in Sydney

WELCOMED BY OLD PARISHIONERS.

On Tuesday evening (says the *Catholic Press* for October 6), his Lordship the Right Rev. Dr. Whyte, Bishop of Dunedin, N.Z., who is on a visit to Australia in connection with the St. Mary's Centenary celebrations, was entertained by his old parishioners at Stanmore. The church grounds were beautifully decorated and brilliantly lighted by great numbers of Chinese lanterns, and colored electric bulbs, ingeniously concealed among a wealth of flowers and greenery. Speeches of welcome were delivered from the presbytery verandah, and afterwards a pleasant musical entertainment was given in the hall, where refreshments were also provided for all. The hall decorations were on a most lavish scale, the artistic effects exercising a very charming impression upon the visitors.

During the evening his Lordship Dr. Whyte was presented with an illuminated address, of a beautiful and artistic design, on behalf of his old parishioners and friends.

With his Lordship on the platform were Right Rev. Mgr. King, Very Rev. Dr. M. J. O'Reilly, C.M. (Rector of St. John's College, within the University), Rev. Fathers J. Sherin, T. Kenny, and Cullen (Maitland), the Hon. E. A. McTiernan, M.L.A. (Attorney-General), Messrs. J. Herlihy and J. Creagh.

The chair was occupied by Mr. J. Herlihy, who extended a hearty welcome to the distinguished guest. The parishioners of Stanmore felt that they were better citizens, better Australians, and better Catholics for having come under the influence of his Lordship Dr. Whyte. Although Dr. Whyte had set high traditions in the Stanmore parish his mantle had fallen on worthy shoulders, in the person of Monsignor King. All the parochial activities were in a flourishing condition, thanks to Monsignor King.

On behalf of Father Kenny, himself, and the parishioners, Monsignor King assured his Lordship that he was exceedingly welcome that evening. "We regard your Lordship as a pioneer in every sense in this parish," continued the speaker. "When I came to the parish, I found the church organisation like a piece of well-oiled machinery. Everything was in perfect order, and it was a pleasure and a happiness and a privilege that, perhaps, I did not deserve. It will please his Lordship to know that up to the end of August, since his departure, 14,000 people received Holy Communion in this parish. To-night, on behalf of these people who love you so well, I welcome you most cordially. On behalf of Father Kenny, I welcome you, and on behalf of myself, for I lay claim to the privilege of being a very old friend of your Lordship."

The Hon. E. A. McTiernan, M.L.A. (Attorney-General), said it did not seem very long since they bade farewell to his Lordship in the Petersham Town Hall. He had returned to Sydney to participate in the Centenary celebrations of St. Mary's Cathedral, and he (the speaker) was sure that all the people of Sydney, and the Archbishop and clergy, would be just as pleased as the people of Stanmore to see his Lordship gracing with his presence the ceremonies which would mark the great centenary. His Lordship had made thousands of friends in New South Wales, and every one of them would be pleased beyond measure to see him once again in their midst.

The Very Rev. Dr. M. J. O'Reilly said that the proceedings that evening were a wonderful tribute to the great esteem and admiration in which Dr. Whyte was held by the people among whom he had labored. It was a tribute, too, to the kindly, affectionate, Catholic nature of the people. They were all delighted to see Dr. Whyte back amongst them, and to witness what a wonderfully happy family he had left behind him. It was pleasing to know, too, that the parishioners of Stanmore had attached themselves with the same cordiality to their new parish priest as they had shown, in days gone by, to his Lordship Dr. Whyte.

Mr. Creagh then read and presented the illuminated address to his Lordship.

The Bishop's Reply

When he rose to reply, Bishop Whyte received a great ovation. He thanked Monsignor King and his energetic

and artistic committee, and Father Kenny, for the beautiful arrangements they had made for his reception that evening. It would not be an easy thing to keep up these visits to Australia. He would be glad, indeed, if it were possible for him to come frequently.

"But I would not have you think for one moment," continued his Lordship, "that I have met with anything but kindness since I said good-bye to you some time ago. Sometimes I feel inclined to say it is five or six years since I left Stanmore. But the reason of that impression is because of the number of new duties, new places, and new things with which I have had to deal. I told my friends in New Zealand that I would tell my friends in Australia of the great kindness I have received in New Zealand—from Auckland to the Bluff—since I arrived there. His Lordship the Bishop of Lismore (Right Rev. Dr. Carroll), and Very Rev. Father Dunne, of Wollongong, and myself, were received with open arms in Wellington by the Archbishops and priests. The same kindness was shown to us in Christchurch, and even as we were travelling in the train en route to Dunedin, we were cordially welcomed at several places. On arriving at Dunedin in the night time, I was astonished at the number of people on the platform, and also at the illuminations of the Cathedral and presbytery.

"Since then I have been practically all through my diocese. I have experienced the heat of the summer and the cold of winter, and during all that time the people have treated me with the utmost kindness. Not only the Bishops, but the clergy and the laity, have been exceedingly kind. In going through my diocese, I have visited the schools, and met the children. I am very interested in that work. I am pleased to say that the Catholic children are doing excellent work. The schools are examined by the Government inspectors, and nothing but flattering reports come from them, as they examine up and down through the various Catholic schools of New Zealand.

"I have told my friends of Dunedin that you had a right to expect a visit from me. The first time it dawned on me that it was the proper thing to go to New Zealand for my consecration ceremony, instead of receiving it here in Sydney, where I have spent the greater part of my life, it gave me a great shock. I shall be pleased to tell my friends in Dunedin that you haven't forgotten me. They are well aware that I haven't forgotten you. It will always be a pleasure for me to see you when I come to Sydney; but unless you get up some big celebrations from time to time, like the Centenary of St. Mary's, you cannot expect me to cross the Tasman Sea. I am very grateful to you all for this grand demonstration, and I shall take back to Dunedin with me very pleasant recollections of this evening that I spent in your midst."

CELTIC CONGRESS AND IRISH PEACE.

The following resolution was adopted unanimously at the Business Session of the Celtic Congress, held recently at Douglas, Isle of Man, under the chairmanship of Mr. Edward T. John.

1. Moved by the Rev. Lauchlan MacLean Watt, D.D., seconded by the Rev. J. Dyfnallt Owen:

"That the Celtic Congress having watched with prayerful interest the present negotiations for settlement of Irish questions, express the earnest hope that such an issue may be reached as shall secure for Ireland development on truly national lines, which shall satisfy the noblest historical aspirations of her people, and give them their unrestricted share in the best life of the commonwealth and of the world."

The Congress also expressed a strong desire to meet next year in Dublin in conformity with the invitation received from the Gaelic League in 1918, provided this should be entirely agreeable and convenient to the Irish organisation concerned.

-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. Houlahan, Auckland City and surroundings. A visit to other parts of the Island will follow.

"N.Z. TABLET" CO.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 14.

The bazaar in aid of the Convent of Mercy, Newtown, terminated last Monday evening after a most successful season of eight nights. The net profits are estimated at £1100. The Sisters are most grateful to all who assisted to bring about such a splendid result.

A very successful social in aid of the Rev. Mother Aubert's Home of Compassion, was held at the Town Hall last Wednesday.

The towers of the new St. Mary of the Angels' Church have now reached the height provided for in the plans, and have been duly tapered off. On Friday morning the Irish flag was waving breezily in the air on the highest turret to celebrate the event.

The Ladies' Club held a most successful afternoon at their rooms last Thursday.

The 47th anniversary of the establishment in this city of the Hibernian Society (St. Patrick's branch, No. 95), was celebrated by a social at the Concert Chamber of the Town Hall. There was a fair attendance, and those present thoroughly enjoyed themselves.

Much enthusiasm is being displayed by the parishioners of St. Joseph's in furthering the interests of the bazaar which is being organised in connection with that parish.

Miss Jessie Mackay, Messrs. Hall Skelton and J. J. McGrath will represent New Zealand at the Irish World Convention to be held at Paris early in the New Year.

The Wellington Ladies' Auxiliary Committee of the Self-Determination for Ireland League appeal to all who can do so to forward some small garment for the distressed Irish children. These garments must reach Wellington not later than November 1, and can be sent c/o Miss Flannery, Catholic Supplies, Manners Street, Wellington.



Granity

For some weeks (writes an esteemed correspondent) the children of the local Catholic school have been using their best endeavors to raise funds towards reducing the debt on their fine new school. A queen competition and a Christmas tree have caused no little excitement and much pleasant emulation. Three girls were chosen to compete for the place of honor, and the result was victory for Irene McNam, Gladys Kidd securing second place and Eily McDonald third. On Thursday afternoon, September 6, about one hundred people assembled in the junior school-room to witness the coronation ceremony. Queen Irene, with her six attendants, and accompanied by the two princesses, entered at the head of a procession of school children and took her place on the throne prepared for her. When the welcome chorus had been sung, "Santa Claus" (Master Alex Hill) arrived bearing on a silver tray the crown of victory for the queen and a handsomely-painted hand-bag which was presented to her in remembrance of the occasion. Master Jack McDonald read an address to "Her Majesty" and congratulated her on the success attained. On behalf of his school companions he thanked her and the princesses for the splendid effort all three had made, and expressed the wish that the last-named would take their defeat in a manner that would do honor to their school, remembering

'Tis not so much that you fought that counts,
But how did you fight, and why?

A short musical programme was rendered consisting of the following items:—Violin trio, "The Harp that Once," Masters A. Hill, Maher (2), and B. Kidd; songs, "My Ain Folk" and "Melisande in the Wood," Mrs. Dean; violin solo, "The Minstrel Boy," Miss E. McDonald; pianoforte duet, Miss and Master Chew; violin duet, "Home Sweet Home," Masters J. and W. Maher. "Santa Claus" then led the way to the senior room, where the Christmas tree

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Ginghams, all new designs. Small Checks for the children and novelty Checks for dress wear. 27 inches wide—1/8 1/11½, to 2/9 yard.

Ginghams. Special overcheck effects, beautiful designs and shadings, in double-width makes; 38 inches wide—1/11½, 2/6, 2/11, 3/3 yard.

"Royal" Gingham, the best of its kind. Novelty Checks and new designs. Select now, as this line is sure to clear quickly; 38 inches wide—3/6 yard.

CREPES.

Jap. Crepe. Always in demand. A full range of shades to choose from in this hard wearing cloth; 30 inches wide—1/8 yard.

English Crepe, in a nice fine make, just opened. Can be supplied in the following: White, Sky, Saxe, Salmon, V. Rose, Champagne, Putty, Mid Green, Light Grey, and Navy; 32 inches wide—2/11½ yard.

English Crepe. A mid weight quality, in all smart Stripe effects. A real good line for general use; 26 inches wide—1/3½ yard.

ZEPHYRS.

Challenge Zephyr. A lovely cloth in shades of Sky, Nattier, Light Green, Pink, Vieux Rose, Helio., Light and Dark Browns, Navy and Black; 31 inches wide—2/9 yard.

Cambrics. Best quality English material and free from dressing. Neat Spot, Stripe, and Sprig designs; 31 inches wide—1/6½ yard; 17/11 dozen.

Zephyr Shirting. Exceptional value. A hard-wearing, good washing cloth in a wide range of neat shirting Stripes; 32 inches wide—1/6½ yard; 17/11 dozen.

VOILES.

"Crepe" Voile. A dainty material, really a Crepe-finished Voile, slightly heavier than Georgette. A full range of new season's shadings; 40 inches wide—3/6 yard.

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.

White Voile. Exceptional values are offering in this serviceable material. All fine weaves and all double-width; 40 inches wide—1/6½, 1/11½, 2/3, 2/6, 2/11, 3/3, 3/6, 3/11 yard.

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.

Novelty Voiles. Beautiful French goods, in all new designs and lovely shadings. Exceedingly smart goods; 40 inches wide—5/6 yard.

Floral Voiles. Wonderful effects for sunny summer. A great range of designs to choose from, in both Light and Dark effects; 40 inches wide—2/11, 3/11, 4/11 yard.

Bordered Voiles. Select one now as they are sure to sell out rapidly. These goods are simply beautiful. The prettiest we have ever had; 40 inches wide—4/11 yard.

Orangandie Muslin. A beautiful transparent make. For a long time unprocurable. Just to hand this week. In the following shades: White, Light Pink, Sky, Champagne, Salmon, Mastic, and Saxe; 47 inches wide—2/11 yard.

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ALL OUR CARDS ON THE TABLE

(With acknowledgment to the *Irish World*.)

was hailed with delight by the children. Four hundred prizes of various descriptions were distributed. The children were very pleased with the financial success of their little undertaking. They are to be congratulated for the interest they take in, and the love they have for their school.

On Sunday, the 9th ult., at 2.30 p.m., his Grace Archbishop O'Shea administered the Sacrament of Confirmation to 42 candidates. St. Joseph's Church was too small to accommodate the congregation that assembled, many having to stand outside. His Grace spoke a few words to the children and exhorted them to pray that they may always retain the glorious faith in which it was their privilege that day to be confirmed. He asked them to pray especially that human respect would never cause them to be ashamed of their religion. His Grace went on to say that God had a special work for each child to do, but the most important work for all was the salvation of his or her soul. When the ceremony in the church was over, the children walked in procession to the school, which was that day to be formally opened and blessed. They formed a guard of honor from the gate, and as his Grace passed along all knelt to receive his blessing. The Archbishop was met on the verandah by the church and school committee men. After the blessing of convent and school Archbishop O'Shea returned to the verandah, from which he addressed the large gathering assembled on the lawn. He said it gave him great pleasure to be present at such a gathering, and congratulated all concerned in the erection of such a fine school. It spoke volumes for the devotedness of the Catholic people that in a small town like Granity such an edifice could be raised. The Catholics of Granity were determined that their children should not be deprived of a Catholic education. In providing a school for their children they did not wish to hurt the feelings of their separated brethren, nor to insinuate that secular education could not be had in the schools provided by the State. Catholics

believe that education means more than inculcating secular knowledge—it means training the child to be a good citizen on earth, and later a good citizen for heaven. True patriotism depends on Christianity; Christianity depends on morality, and morality is the outcome of religion. When his Grace concluded his brief address, "Faith of Our Fathers" was sung by those assembled, and then the convent and school were open for public inspection. About 200 people availed themselves of the opportunity of viewing the interior of the building. Afternoon tea was served, and the gathering dispersed well pleased with the kindly feeling existing, which was visible from the fact that all creeds had shown their good-will, many giving practical support.

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Napier

(From our own correspondent.)

October 12.

The practical examination held in connection with the Trinity College of Music, London, took place on the 29th ult. at the convent of the Sisters of Notre Dame des Missions, and the following numbers of pupils were successful: Teachers' diploma: L.T.C.L., 2; teachers' diploma: A.T.C.L., 4; teachers' diploma (singing), 1; higher local (honors), 1; senior, 1; intermediate (honors), 1; intermediate, 3; junior (honors, piano), 1; (violin), 1; junior (piano), 8; (violin), 4; preparatory (honors), 3; preparatory (violin), 1; (piano), 1; first steps, 5.

Rev. Father Tymons left on the 6th inst. by the Maruka for Sydney, where he will attend the conference of the St. Vincent de Paul Society, and also the centenary celebrations of St. Mary's Cathedral.

Rev. Father Goggan, S.M., who is at present visiting Napier, has been conducting a three days' retreat for Children of Mary at St. Joseph's Convent.

The penny collection for the schools has received a marked impetus owing to the efforts of Rev. Father Clancy.

Fresh Fish Daily!
Oysters and Poultry

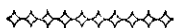
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who has succeeded in arousing the interest of the parishioners in this direction. For two consecutive Sundays the collection has been well over £5, which is a decided advance on previous totals.

At St. Patrick's Church on Monday morning, the 3rd inst., the wedding was solemnised of Mr. John Barham and Miss Eileen Carver, sixth daughter of Mrs. Carver, Hospital Hill, Napier. Rev. Father Tymoens officiated. The bride was attended by her sister, Miss Dorothy Carver, and Mr. W. Riley was best man. The newly-wedded couple (who were the recipients of numerous and costly presents) left by the mail train for Auckland, where the honeymoon was spent.



Wanganui

(From our own correspondent.)

October 13.

Sunday, October 2, and feast of the Holy Angels, was a big day at St. Vincent's, Castlecliff, for on that day, about thirty children made their first Holy Communion. There was also a general Communion of all the children, in fact, of the whole congregation. Rev. Father McGrath celebrated Mass and addressed the communicants, and, after Mass came the renewal of Baptismal Vows, enrolment in the Scapular, the blessing of Rosaries and Benediction of the Blessed Sacrament. This was the first time that the good folk of Castlecliff were privileged to attend Benediction in their own little chapel. The church was beautifully decorated with white lilies, and the new piano was used for the first time. After Mass, all the children hurried off the most wonderful breakfast ever. This had been provided by the Sisters and their helpers—Mesdames Rogers, Benjamin, Cameron, McKeagh, Currie, Doydall, Anthony, Marsden, Treader, Whitton, Edwards, and Connor. Such a feast, and such a host of happy youngsters! It was a sight to make anyone rejoice.

One of the most successful "evenings" held during the season at Castlecliff was got off on Tuesday night, and it took the form of a masquerade and poster dance. Miss Rita Anthony was awarded the first prize, her costume representing "Three Castles Cigarettes." A few of the other frocks: Mrs. Johnston, "K" Jam; Miss Griffiths, "Overland Cars"; Mrs. Davis, "Desert Gold Tea"; Miss Jones, "Folly of Fashions"; Miss Davis, "Florist"; Miss D. Davis, "Draper's Haberdashery"; Miss Zeta Tracey, "Granny Chamberlain"; Miss Edith Bates, "Neatsfoot Oil"; Mrs. Jones, "Herald Newspaper"; and Mrs. J. Connor, "N.Z. Refrigerating Company." Mr. Jack Darby as "Nugget Boot Polish" got the men's first prize; Mr. Neville, "Totalisator"; and Mr. Bartlett, "Golliwogg" were well to the fore. There were cards for the non-dancers and a dainty supper provided by the ladies' committee. Messrs. Edwards and Anthony acted as M's.C.

Never so busy that she cannot help when called upon, Mrs. Connor of Castlecliff, has found time to write the words and airs of a sweet little song, and Mr. Chas. Barnell of our town has written the accompaniment. It is just a simple little reverie, with a Christmas thought and an artistic cover, designed by a well-known artist-priest. The song, however, is not a religious venture, and is no relation to C.C.C. Cookery Book compiled by Mrs. Connor a year or two ago, in aid of the Castlecliff Church.

Died on Thursday last, at the residence of his sister Mrs. J. Smith, Gonville, Mr. John Gabriel Trainor, a son of Mr. and Mrs. Trainor of our congregation. Mr. Trainor and his brother Mr. Peter Trainor, were both in action overseas during the war, the latter being killed in action, and the former being returned home, badly invalided. Since his return, Mr. Trainor suffered almost continually, but his death, which was almost sudden—within an hour from the seizure—was certainly not expected. Sincere and heartfelt sympathy is extended to the sorrowing but resigned parents, and to the family generally, for, in addition to these two deaths, a married sister, Mrs. Dow, died also within the period of the war.—R.I.P.

New arrivals in the parish, are Mrs. and Miss Thrower of Wellington; Mrs. Stevenson, well known in the city, has opened a ladies' emporium here, and Miss Thrower is assuming managership of the nifty little shop.

Ven. Archdeacon Devoy, S.M., has been spending a few days with Father O'Connell, and left during the week for the North.

DIOCESE OF AUCKLAND

(From our own correspondent.)

October 14.

Right Rev. Dr. Liston, Coadjutor-Bishop, visited Cambridge parish on Sunday, the 9th inst., and administered Confirmation. Next Sunday his Lordship will visit the Puhoi parish.

Mr. Hall Skelton, the Auckland district president of the Self-Determination for Ireland League, returned on Tuesday from the Dominion Convention, which was held last week in Wellington. On Sunday next, in St. Benedict's Hall, a convention for the Auckland district will be held, when the president will give his report on the proceedings in Wellington and outline the arrangements for the sending of the representatives to the Irish Race Convention, to be held on January 21, 1922, in Dublin or Paris.

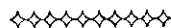
At the last meeting of the St. Luke's Guild, held in St. Benedict's Presbytery on October 3, Right Rev. Dr. Liston gave an address on the "Church's attitude and teaching on the Birth-control."

A branch of the H.A.C.B. Society was formed in connection with St. Joseph's parish, Grey Lynn, on Sunday the 9th inst., when about 50 members were initiated.

Mr. C. Little, president of the St. Vincent de Paul Society, left Auckland for Sydney by the "Maheno" on the 13th inst. to attend the centenary celebrations in connection with St. Mary's Cathedral in that city.

The annual concert to be given by the pupils of St. Mary's Convent, Ponsonby, will be held in the Concert Chamber of the Town Hall on Wednesday the 19th inst.

Preparations on an elaborate scale are being made for the bazaar in aid of the Good Shepherd parish church, Dominion Road. The bazaar will be opened at St. Benedict's Hall on Thursday the 27th inst., and continued over the two following days.



Temuka

(From our own correspondent.)

October 12.

The first meeting of the newly-formed Catholic Club, was held in the Catholic Hall on Sunday evening, Very Rev. Dr. Kennedy, S.M. presiding. About 70 names were handed in for membership, and a great amount of enthusiasm was shown. It was unanimously decided that the club be known as St. Joseph's Club, and the membership fee was fixed at five shillings per annum. Being the off season at present, it was agreed that very little could be done just now in connection with literary and debating pursuits, the first thing to claim the attention of the committee, therefore, will be to establish a Catholic library and a reading-room. The formation of a Tennis Club was also advocated and a meeting of supporters is to be held next week. The following office-bearers were elected:—Patron, Very Rev. Dr. Kennedy, S.M.; president, Mr. W. Hally; vice-president, Mr. D. O'Connor; secretary, and treasurer, Mr. W. Fitzgerald; executive committee, Messrs. M. Healy, D. O'Connell, P. Lynch, T. Knight, J. Mitten, J. Haar, O. Connolly, W. O'Keefe, and Duggan.

The usual fortnightly meeting of the local branch of the H.A.C.B. Society, was held on Monday evening, the president (Bro. M. Healy), presiding. A pleasing feature of the meeting—the outcome of the appeals of the Marist Missionaries during the recent mission—was the initiation of four new members and receiving the nomination of 21 others for membership. It was unanimously decided to convey to the Rev. Fathers Herring and Eccleton the thanks and congratulations of the branch on the great success that attended their efforts during the fortnight the mission was held.

At a meeting of the social committee, held recently, it was decided to conclude the fortnightly socials on Tuesday the 25th inst. These gatherings have been a great success for while a nett return of £100 was looked forward to for the season, it is pleasing to mention that this total has already been passed. It has also accomplished a worthy object, the reduction of the debt on the convent building.

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The Parish School

(By JOSEPH S. HOGAN, S.J., in America.)

We have in the United States over 5000 parish schools. It is estimated that they represent an outlay of 55,000,000 dollars a year. There are about 42,000 teachers, and about 1,750,000 children in these schools. It has been often asked by our enemies, "Are these schools American?" "Do they give as good a training as the public schools?" These questions may not deserve an answer but they can be answered very easily. But they will not occupy us here. Before we talk about the Americanism of these schools, before we talk about what they teach, we need to answer the fundamental question, Why do we build these schools at all? With the public-school system at our own doors, why go to the expense and sacrifice of maintaining our own system? If the public school is good enough for the Catholic child, then we are the most foolish people on earth. We are throwing money away. One question alone therefore I propose to answer: "Why do we build parish schools?"

True Child-Culture

Let us begin by saying what we do not build them for. We do not build them to gain a monopoly in elementary education. We do not build them to create sectarian jealousy or to substitute the Pope for the President. For one reason alone do we build them: Our children belong to Jesus Christ and we want to train them and keep them in the faith and love of Jesus Christ. Jesus Christ is our foundation stone and on none other do we build. When the Catholic child is taken to the Baptismal font and the sacred waters are poured upon him, that child becomes a child of God. He is sealed with the seal of the Kingdom of Heaven; sanctifying grace is poured into that soul and the virtues of faith, hope, and charity are infused into it. Consequently that child is something sacred. If it were to die, at once it would see the face of God. Now as the child grows we must see to it that faith, hope, and charity are increased in that young soul. These are precious gifts of God and we cannot afford to throw them away. We must take the mind, the heart, and the will of the child and so train them that his faith becomes a lively faith, his hope a strong hope, his charity a burning flame of love. To do this we need the proper atmosphere.

Nature itself teaches us some very practical lessons here. Flowers that need a warm, sunny climate will never bloom and blossom in a region of ice and snow. You find plants that grow only in southern climes, others that flourish only in the cold north. Even the animals that must live in the colder regions are provided by nature with fur to protect them against the rigors of their home. Following this law of nature, if you wish to increase the faith, hope, and charity in a child's soul, you must put him in the proper atmosphere. But these gifts are supernatural, they are gifts of God, and to increase them you must use supernatural means. You cannot perform a delicate operation with a sword, however jewelled its hilt may be; you cannot chisel the beautiful features of a statue with a crowbar. So with these gifts in the soul of a child. You cannot increase his supernatural gift of faith by telling him how many rivers there are in the United States; you cannot increase his supernatural gift of hope by teaching him the number of bones in the human body; you cannot increase his supernatural charity by teaching him clay-modelling.

Getting the Right Start

If you want to increase and cherish these virtues in the soul you must use supernatural means. You must teach the child to know God, and His Son, Jesus Christ. You must teach him to pray; to lift his mind and his heart to God; you must teach him the power and the beauty and the use of the Sacraments; you must teach him the story of Bethlehem and Nazareth and Calvary; you must tell him of the Mother of God, of heaven, hell, and purgatory. In other words, you must teach him his faith and how to preserve it.

But you will not find this in the public school. I am not criticising. I am stating facts. The public school does not teach these things. It makes no profession of teaching them. The Catholic school does teach them, and if you send a Catholic child to a school where these

truths are not taught, you are taking from the most tender years of life a beauty, a power, and a joy that can never be replaced. By Baptism that child has received a capacity for drinking in the beautiful truths of God, and if you put him in an atmosphere of indifference he will grow up in indifference, perhaps cynical and hardened in heart to the things of God. We are in duty bound to give the child a right start on his journey home, and we know his home is heaven.

In a story written some years ago there is a scene where a little lost child meets a young man, and placing her hand in his, she says simply, "Please, sir, take me home." These little children in Baptism have the longing for their eternal home implanted in their hearts, and out of the depths of those same young hearts they cry: "Take me home." Lead my steps aright to the great home, where many mansions are. Take my thoughts to their rightful home; lift them up, guide them, feed them on all that is pure and beautiful and true. Take my imagination home, take it to the realms where nothing may stain its purity, mar its beauty, or sully its innocence. Take my heart home, that its every beat may throb in unison with the great Heart of Him who loves the hearts of children. That is the heart-cry of the Catholic child. Will any Catholic father or mother say that cry is answered in the public schools

Can We Take a Chance?

We are not tampering with the child's life. We are not making an experiment. We have a definite plan, built on a rock-bottom foundation: "Seek ye first the Kingdom of Heaven." You may take a chance on the child's faith; you may put the things of this world first, and let the child grow up on a weak foundation. But Catholic fathers and mothers should think long and hard before they do this. Let them remember that the child is flesh of their flesh and bone of their bone; that they have held that child over the Baptismal font. God's seal is on him, he is marked for the Kingdom of Heaven. For the poor passing things of this life, will they risk his losing sight of that kingdom? Remember who it was that said, "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" Remember the awful story of Judas. He sold Christ for thirty pieces of silver, and he came back in despair and flinging the silver down on the marble floor of the temple, cried out, "I have sinned in betraying innocent blood," and he then went out and hanged himself with a halter. Think long and hard, Catholic fathers and mothers. If your child has lost God's friendship because for the sake of a little worldly gain in social advantage you deprive him of the helps he needed, you may come back in the day of your sorrow, when the world has lost its charm and cry out, "I have sinned in betraying innocent blood."



The Redemptorist Fathers of Australasia

The following appointments among the Redemptorist Fathers have been announced (says the *Catholic Press*).

Very Rev. Father Gleeson, C.S.S.R., has been re-appointed Vice-Provincial for Australia and New Zealand; Very Rev. Father M. Hannigan, C.S.S.R., becomes Rector of St. Alphonsus', Waratah; Very Rev. Father T. Brown, C.S.S.R., Rector of St. Mary's, Ballarat; Very Rev. Father P. Murray, C.S.S.R., Rector of Monastery, Perth; Very Rev. Father P. Whelan, C.S.S.R., Rector of St. Gerard's, Wellington, New Zealand; Very Rev. Father A. MacMullan, C.S.S.R., Rector of St. Clement's College, Galong, and Director of the Juvenate; Very Rev. Father M. Collins, C.S.S.R., Superior of St. Joseph's, Oxford Park, Brisbane; Very Rev. Father W. Bannon, Master of Novices, Ballarat; Rev. Father Cornelius Treacey, C.S.S.R., is transferred from Perth to Waratah; Rev. Father J. Murray, C.S.S.R., from Perth to Galong; Rev. Father W. Cagney, C.S.S.R., from Perth to Brisbane; Rev. Father C. MacDermott, C.S.S.R., from Ballarat to Waratah; Rev. Father A. Kelly, C.S.S.R., from Ballarat to Waratah; Rev. Father Mitchell, C.S.S.R., from Ballarat to Wellington; Rev. Father T. Roche, C.S.S.R., from Galong to Perth; Rev. Father W. O'Sullivan, C.S.S.R., from Waratah to Perth; Rev. Father D. Mangan, C.S.S.R., from Wellington to Ballarat.

Selected Poetry

A Ballad of the Volunteers

Oh, may the fields that hide the hare
Hide well our hunted men,
As scattered rocks conceal the fox,
And smallest trees the wren,
As by the cart-wheel's crushing track
The skylark knows no fears—
In vain, God grant, may England hunt
The Irish Volunteers.

Oh, may the winter be a spring
About them where they hide,
Oh, may by night the stars be bright
Their silent feet to guide,
May streams with fish and boughs with fruit
Be teeming through the years,
And every field a harvest yield
To the Irish Volunteers.

For bloody-hearted are their foes
And honor's path they spurn,
They take their pay, a pound a day,
To torture, kill, and burn;
To rob the helpless and the poor,
Rejoicing in their tears,
And mercy none is ever shown
To the Irish Volunteers.

Oh, you that torture captive men,
That hapless prisoners slay,
That shoot, or drown, or sack a town
In a devil's holiday,
Can do but shame your country's name,
While ours more bright appears—
From scoundrel hands of "Black-and-Tans"
God save the Volunteers.

It was such men as these that set
America's flag on high,
It was such men that freed again
Victorious Italy;
And Belgium fought the German foe
In such a cause as theirs —
Then will we boast the fearless host,
The Irish Volunteers.

Remember well the noble dead
Who died to make men free,
In every land they make their stand
For Ireland's liberty.
That cause has stood through pain and blood
For seven hundred years—
So till Freedom's day we'll sing and say
God bless the Volunteers!
—DESMOND MCCARTHY, in the *Manchester Guardian*.

Unexpressed

There are sweeter words than were ever said,
And sweeter songs than were ever sung;
And fonder tears than were ever shed,
By eyes of the old or hearts of the young;
For the tenderest music the spirit knows
Is the music that cannot be expressed;
And the fondest tears of love are those
That lie unwept in the breaking breast!

For the soul is strong and the flesh is weak,
And fonder far than the words we hear
Are the words our lips refuse to speak,
When they whom our souls love best are near.
For the love that speaks is the love that dies,

And soonest yields unto Time's control;
But the fadeless love is the love that lies
Deeply shrined in the silent soul.

Ah, God, to think that it must be so!
To think dear God, in the morning light
That the hearts we love must never know
The tears we wept thro' the lonely night!
Ah, ever thus with the old and the young,
Till both are laid with the silent dead—
The sweetest songs must remain unsung,
And the fondest words remain unsaid.

—SAMUEL K. COWAN, in the *Irish World*.

Irish Music

A voice beside the dim enchanted river,
Out of the twilight, where the brooding trees
Hear Shannon's druid waters chant forever
Tales of dead Kings, and Bards, and Shanachies:

A girl's young voice out of the twilight, singing
Old songs beside the legendary stream,
A girl's clear voice o'er the wan waters ringing,
Beats with its wild wings at the Gates of Dream.

The flagger-leaves, whereon shy dewdrops glisten,
Are swaying, waving gently to the sound,
The meadow-sweet and spearmint as they listen,
Breathe wistfully their wizard balm around;

And there, alone with her lone heart and heaven,
Thrush-like she sings and lets her voice go free.
Her soul, of all its hidden longing shriven,
Soars on wild wings with her wild melody.

Sweet in its plaintive Irish modulations,
Her fresh young voice tuned to old sorrow seems,
The passionate cry of countless generations
Keens in her breast as there she sings and dreams.

No more, sad voice; for now the dawn is breaking
Through the long night, through Ireland's night of tears.
New songs wake in the morn of her awaking
From the enchantment of nine hundred years.

—JOHN TODD HUNTER.

Will-'o-the-Wisps

When the soul forsakes the body,
Into space it upward fleets;
Rising to the dome celestial,
Souls from other worlds it meets;
Questions them, converses with them,
To return to earth with sighs
For the misery repulsive
In which matter sunken lies—
Misery with which in weakness
Poor humanity each day
Drags its vanities and follies,
Purposeless in work or play,
All forgetful of the tribute
It must to the graveyard pay.

There, where kings are friends with beggars,
No distinctions more are found;
There end vanity and rancor;
He whose riches knew no bound,
And the ragged man and hungry
Join to fertilise the ground.
All is equal there; the charnel
And the tomb no difference hold.
Tho' diverse may be their lineage,
Men and women, young and old,
With corpse candles, all together
Wander 'mid night's darkness cold.

—ALVARO OBREGON, in the *Mexican Review*.



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FEATURES OF THIS WEEK'S ISSUE

Leader—The Bitter Truth, p. 25. Notes—"On the Index"; General Rules; The Puritanical Pest; Harding's English, p. 26. Topics—Government Double-Dealing; A Joke; Irish History; Brann on Bigots; The Church and Labor, pp. 14-15. The American Commission on Conditions in Ireland, p. 7. Duties Connected with Private Property, p. 11. Dishonest Philosophers, p. 13. Self-Determination for Ireland: Dominion Convention, p. 17. Bishop Whyte in Sydney, p. 18. The Truth About Scholarships: Father Coffey's Letter, p. 27.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ 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 20, 1921.

THE BITTER TRUTH



NOWADAYS the British people do not love the truth, mainly because it cannot be told without discredit to them. If they were the candid, honest, fearless individuals that they are constantly represented to be by press and politicians, they would love the truth and recognise that even when bitterest it is the royal road to freedom: just as hiding it or blinding people's eyes to it is the road to slavery. There is no more ominous sign of British degeneration than the plain fact that for the past seven years the man who has the courage to tell the truth is denounced by press and politicians as a seditious person, while it has become impossible to be a patriot in the common estimation unless one is at the same time a liar. So widespread is the degeneration already that it is positively astonishing at the present time to come upon an honest, outspoken expression of opinion regarding our progress towards ruin; and therefore when we found in the *Lyttelton Times*, September 12, a frank criticism of the present situation by Rev. W. Bullock, Dominion Organising Secretary of the Church of England Men's Society, it impressed us as worthy of comment.

During the course of his remarks Mr. Bullock said: "As a nation thought so it would act, and its morals would have some relation to its education. What were they thinking in New Zealand to-day? They were being taught that they could make men good and women kind by a system of laws and irksome prohibitions, by a few regulations of the State that were quickly becoming the religion of the bulk of the people. They were being led to understand that if they could get the children in the schools to salute the flag, then they would make them loyal. . . . They were not loyal because they saluted the flag. Neither would they become so. That teaching was made in Germany. The flag was a combination of three crosses and who could explain the cross without Christianity? . . . Don't let us give the children a ritual without a reality, a flag without the faith that made it. . . . Signs are

not wanting that little cliques of men in this country merely make laws to suit themselves. How much demand was there for the Marriage Act? Who demanded it? . . . Signs are not wanting that we may shortly be governed in this country, if we are not careful, by men who not only scorn Christ but hate Him." Now there is an honest and truthful opinion on the vanity of New Zealand flag-flapping, on the foolishness which Mr. Farr and his merry men try to impose on the children in the name of loyalty, of the invasions made by politicians on human liberty, of the subservience of unprincipled placemen to a noisy clique of bigots. While we admire the love of truth and the zeal that led Mr. Bullock to utter this salutary warning we can only regret that what he says is not repeated in season and out of season from every Christian pulpit in the Dominion; for a voice here and there crying in the wilderness is not enough to arouse the people to a sense of their duty towards themselves and to a realisation of the fact that they are being robbed not only of their liberty but also of Christianity on which true liberty is based. The people of New Zealand have grown so accustomed to be driven like slaves that they will stand anything at present. There are many hundreds of thousands of sincere Christians who know in their hearts that schools from which God has been banished are ruining the young people, and yet these hundreds of thousands tolerate with a meekness that is more than cowardly the crime committed against them by our atheist statesmen who are much more concerned about sham loyalty than about true religion. The same Christians are fully aware that legislation that was intended as an attack on Christian belief was carried through by the same statesmen simply as the result of a bargain for the support of an association led by persons who make a living by stirring up sectarian hatred and promoting discord by their calumnies. If all these Christians knew their duty we should speedily have an end of jobbery and injustice of this sort.

*

Surely it is high time that the Churches united in a common campaign against the common enemy. In the past we Catholics have had to fight alone and unsupported for the cause of schools that are true to the ideals of Christian education. Those who failed to stand by us when union was required now recognise that their supineness has a present monument in the grass that grows on the pathways to their church doors, and here and there, with no great zeal so far and with no great results, they are moving to undo a harm that may have gone too far for remedy at their hands. The root of the evil lies in the State's usurpation of the rights of parents in the matter of education, and in its despotic attempts to impose on the sons and daughters of Christian parents schools that are a standing defiance of revealed religion. When are all the Christian Churches going to bring home to their folds what this State tyranny actually means, and what evil results it has already had in New Zealand? The country is run by atheists at present. The time has actually come when men who seem to hate the name of Christ make our laws and dictate to Christian parents how their children ought to be taught. Surely we are not blind to the results. Corruption in public and private life is notorious; the press is untruthful; politicians are unprincipled; divorce-made-easy has brought morality to the level of the stock-yard; there is hardly a week that this little country is not terrified by reading the details of some horrible murder. And the only remedy that a hopeless Minister for Education can suggest is that the poor, deluded children shall be drilled at stated times before a sheet of bunting on the tip of a pole. When are the men and women who still retain a love for the religion of Christ going to prove that they have a little backbone?

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NOTES

"On the Index"

A letter from a correspondent who asks if Marie Corelli's novels are on the Index suggests a note on that beneficial and much abused institution. As we all know the fact that certain books are forbidden by the Church has constantly been used as an argument to show that Rome is the enemy of progress and liberty, and all the rest of the thesis of the common or garden Baptist ranter. Protestants accuse Rome of intolerance and tyranny, while there is no more intolerant and more tyrannous body in the world than the *mixtum gatherum* called the Protestant Church. Protestants had not much to say when Protestant politicians declared during the war that it was a crime to read certain books that told the truth; Protestants did not protest when the liberty of the press and freedom of speech were attacked by Protestant Britain and by P.P.Ass.-ridden New Zealand; nor did they say a word about tyranny and intolerance when even clergymen were sent to gaol because they were not prepared to believe that a British patriot must also be a liar. Protestant protests are kept for the *Index Librorum Prohibitorum*—the Index of Forbidden Books—which, unlike the British Governmental Index, is intended solely for the safeguarding of truth and for the suppression of indecency. The Roman Index says: "You must remember to honor God; we shall not tolerate blasphemy. You must remember that your bodies are temples of the Holy Ghost; we shall not tolerate lewdness." The British and Protestant Index says: "Import and spread, if you please, the vile ravings of the street-walker, Maria Monk; hire a horse-whipped parson to go round the country accusing Catholics of crimes that exist only in the imagination of a Baptist parson; propagate atheism and do as much blaspheming as you will, but do not tell the truth about those things which we think patriotic persons ought to tell lies about." There, exactly is the difference between the two: the Roman Index is to protect truth and virtue; the Protestant Index to suppress the truth and to encourage hypocrisy.

General Rules

Now when a person asks you if this or that English book is "on the Index," as a general rule, you would be safe in saying no. There are comparatively few books written in English on the list; and those that are included are not the books that fall into the hands of the ordinary reader as a rule. From time to time we hear it said that Ouida (whom people do not read now), Marie Corelli (who is not worth reading), Hall Caine (who is more or less innocuous), and similar romancers are prohibited. They are not named between the covers of the book, or if they are they must have been included recently, which is not likely. Moreover, although there might be some indiscretion in putting all the novels by such writers into the hands of young readers, we do not believe there is any reason for saying that their works ought to be on the Index; for as things go nowadays they are rather harmless—a young girl of to-day might have scruples about letting her mother read Ouida but we are certain that few flappers would find anything they did not know of old between the covers of the luridest romance of Louise de la Ramée. Besides the books named expressly, whole classes of books are condemned by the Index; but the condemnation in such cases is really only an application of the Natural Law. Thus, books that treat professedly of obscene things are forbidden by one rule, while a second forbids the reading and publication of books that are against faith. It goes without saying that works that come under these two heads ought not to be read, even if there were no such thing as an Index. If there is a special reason, a dispensation may be obtained enabling those whose duty calls on them to do so to read certain books.

The Puritanical Pest

Father Faber said that the essence of sanctity consists in calling things by their right names. If that is the case, the British people are an unholy and ungodly lot indeed. Their lot is like that of the Pharisees. In fact they are in worse condition. The Pharisees were quite satisfied to be whitened sepulchres, broods of vipers, filthy, unclean things that were as unsanitary as a grave full of rotten corpses, so long as they were not found out, but they did not get as far as the British did. They did not tell Christ that he was a very uncouth and ungentelemanly man for saying such true things as He said about them. They were wild, but in their wildness they were decent compared with the British, who are the highest development of Pharisaism. Nowadays, among British gentlemen, it does not matter at all that a Prime Minister is a trickster, or that he is known all over the world as a man to whom truth and honor mean nothing; it does not matter that English statesmen have almost made the British Cabinet a synonym for a den of schemers. Uncleanliness, race-suicide, even forgery when it is hushed up, do not worry British gentlemen who would become almost frantic if one dared call some criminals by the names which they would have got in more candid days when men spoke as Christ did when He denounced the Pharisees. Now we have changed all that: the editor of a morning paper publishes forgery; he tells the public that Sinn Fein committed crimes done by Orangemen; he suppresses and mutilates letters which do not suit his views. Everybody says in his or her mind what describes such a man; but only say it out as Christ would have done, as He did in the case of the Pharisees, and British gentlemen at once accuse you of an offence far worse than those committed by the editor. It may be Christian to call things by their names; it may be even a step towards holiness, as Father Faber says; but it is not British; the clean outside and the whitened sepulchre are.

Harding's English

The Americans do not admire Mr. Harding's English. The *Nation* gives us an idea of what it is like in the following passage:

"In the first sentence of his historic address from the east front of the Capitol, glowing there like a gem, was that piquant miscegenation of pronouns the *one-he* combination, for years a favorite of bad newspaper reporters and inferior clergy. In the fourth sentence of the first message to Congress is *illey*, the passion of rural grammar-teachers and professors of rhetoric in one-building universities. We are, as they say, getting warm. The next great state paper—who knows?—may caress and enchant us with 'Whom can deny?' and with 'I would have had to have had.' And the next with 'between you and I.' And the next, going the whole hog, with *alright*, to date, the gaudiest, loveliest, darndest flower of the American language, which God preserve."

According to the *Fortnightly Review*, the secret of the President's style is to be found in his rustic stump experiences, in his Chautauqua activities, and in his daily work on a daily paper, when he had to cater for an audience incapable of appreciating well-knit and succinct argument. His audience (like the public for which our own day-lies cater) was suspicious of ideas, fond of platitudes, and inclined to regard clearness as dangerous. However, the President is not driven, like our day-lie men, to employ a thousand words to say what could be better said in a hundred; unlike them, he has something to say, and he is able to think for himself. No doubt, as time goes on, he will drop journalese and begin to talk and write English.

Putting a hand to the plough is easy. The difficult thing is to keep from looking back and then letting go. Beginnings may be hard, but the unbroken, relentless continuing at it is harder. The grind of eternal vigilance is wearing on soul and body, yet that is the price, not alone of liberty, but of everything great that man attempts.

DIocese of Dunedin

The Sisters of Mercy desire to assure the kind benefactor who sent a donation for St. Anthony's bread, that the Sisters and children of St. Vincent's Orphanage have commenced a novena to St. Anthony for "the special intention." They hope to hear if their prayers have been answered.

The devotions at St. Joseph's Cathedral in honor of the Blessed Virgin during this month (dedicated to the Holy Rosary), are being well attended. These include Benediction of the Blessed Sacrament each Tuesday and Thursday evening.



VISIT OF THE APOSTOLIC DELEGATE

DUNEDIN RECEPTION ARRANGEMENTS.

A preliminary meeting to initiate arrangements for extending a suitable reception to his Excellency the Most Rev. Archbishop Cattaneo, Apostolic Delegate to Australasia, on his expected arrival in Dunedin, was held on Wednesday evening week, at St. Joseph's Hall, Rattray Street. Very Rev. Father Coffey, Adm., presided, and read a tentative programme of functions to cover the week (from his arrival) that the Apostolic Delegate is likely to remain in this city, a copy of which he (the speaker) had forwarded to his Lordship the Bishop. Meanwhile, beyond preparatory work, nothing definite could be arranged until the actual hour of the Apostolic Delegate's intended arrival in Dunedin could be ascertained. Father Coffey said he thought it would be advisable to adjourn the meeting till Sunday evening, when, with the prospect of a large attendance, it would be possible to elect a general and the necessary sub-committees. This course being deemed expedient, the meeting terminated.

A largely-attended meeting of the parishioners, including representatives from St. Patrick's parish, South Dunedin, and from the suburban districts of St. Joseph's Cathedral parish—North-east Valley, Mornington, and Kaitorai—was held after devotions on last Sunday evening. Very Rev. Father Coffey, Adm., presided, and outlined what he suggested would be a suitable programme to be carried out, including the Apostolic Delegate's reception and subsequent ceremonies, social functions, and visits to Catholic institutions. A general committee to carry out the necessary arrangements (with Mr. H. Poppelwell as secretary) was then appointed, consisting of Messrs. C. A. Shiel, J. J. Marlow, J. B. Callan, T. J. Hussey, J. A. Brown, J. Hally, J. O'Neill, M. McAllen, O'Connell, Gullen, Kelleher, W. Glass, H. L. Gallien, E. Byrne, M. J. Hade, J. O'Connor, and J. J. Wilson.

A ladies' committee, consisting of the following, with power to add, was also appointed:—Mesdames M. A. Jackson, J. Hally, H. Poppelwell, Comer, J. J. Marlow, M. J. Hade, and Sandys, Misses Heley, Drumm, Holden, Columb, Crowley, Brady, Tarleton, and McQuillan.

Very Rev. Father Coffey, Rev. Father Delany, Messrs. J. B. Callan, T. J. Hussey, C. A. Shiel, and J. J. Marlow were appointed an address committee. Father Coffey invited the general committee to meet again on next Sunday evening, when he hoped to have definite information on several important matters.



Invercargill

(From our own correspondent.)

October 17.

A topic of general interest is the forthcoming garden fete, at which the Dominican Nuns will entertain their friends on Saturday, November 26. His Lordship Dr. Whyte has kindly consented to open the fete, and this alone will make the occasion a marked one. The well-known Hibernian Band, under Mr. Robert Wills, is to give special selections during the afternoon, and probably in the evening also; it is not necessary to say that a musical treat may be expected. Numerous prizes of exceptional beauty and value await successful competitors, whilst the goods to be offered for sale will be their own advertisement. The Nuns should realise a handsome amount as the congregation is in warm sympathy with the

object in view—the erection of a new convent and schools—and an afternoon spent in the convent grounds is always most enjoyable.



THE TRUTH ABOUT SCHOLARSHIPS

FATHER COFFEY'S REPLY TO STATEMENTS OF THE CHIEF JUSTICE.

Very Rev. Father Coffey, Administrator of St. Joseph's Cathedral, Dunedin, has addressed the following letter to the general secretary of the Catholic Federation, Westminster, London:—

St. Joseph's Cathedral,
Dunedin, N.Z., 14/10/21.

Dear Mr. Mara,

You will notice from the enclosed cutting from the *Christchurch Press* for September 9 (which statement was also published in other daily newspapers of this Dominion), that Sir Robert Stout, Privy Councillor, Chief Justice of New Zealand, one time Premier, Lecturer on Free Thought, and ardent Sponsor of New Zealand's public school system of Free, Secular, and Compulsory Education, has been enlightening the English public on the advantages and excellencies of our Public School System. I should have taken no notice of the notorious vagaries, nor even of the taradiddles of our Chief Justice, had he confined himself to bestowing his blessings on our Free, Secular, and Compulsory System of Education which is filling our Courts with juvenile criminals, giving plenty of work to our Magistrates and Judges, and keeping the birth-rate at about the lowest of any country within the Empire. God knows the System requires all the blessings even a Chief Justice can bestow on it. Speaking of the Secondary Private Schools, the Chief Justice is reported to have said; "nor have their supporters achieved much distinction in open competition. In the secondary schools very few scholarships have been won by their pupils, while the Roman Catholics have obtained none at all." This statement is absolutely contrary to fact, and untrue. Speaking for only three small Catholic Secondary Schools in this town of Dunedin, our pupils, within the last five years, have won fourteen junior scholarships, nine senior National Scholarships, and four higher leaving certificates. In 1919 one of our boys from the Christian Brothers' School gained the highest number of marks for the whole of New Zealand, while another gained the highest for all the province of Otago in open competition with the much favored and judicially blessed public schools. The Chief Justice should have known these facts. There is not one of our secondary schools that has not won scholarships in competition with the public schools and won more than their due proportion of the National scholarships. This fact is so well known, notwithstanding the ignorance of our Chief Justice of it, that an agitation has been got up by the public school teachers and the secularists to prevent our successful pupils from taking out their scholarships in our Church schools. And I am sorry to say that the agitation has been so successful that the Government which in 1914 granted that right has now taken it away. As the Education Act stands at present, the pupils attending Church or private schools may sit for the National Scholarship examinations, but, if they win them, they have to take them out in the Public Schools or forgo them. Such is the spirit of injustice which our Chief Justice upholds.

I remain, dear Mr. Mara,

Yours sincerely,

JAMES COFFEY,
Administrator St. Joseph's Cathedral,
Dunedin, N.Z.

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

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

MARRIAGE

FLETCHER—LAYBURN.—On September 13, at St. Patrick's Basilica, South Dunedin, by Rev. Father Delany, William, youngest son of the late William Fletcher, of Queenstown, to Martha Mary, elder daughter of Mr. John Layburn, High Street, Musselburgh.

DEATHS

FLYNN.—Of your charity pray for the repose of the soul of John, youngest son of the late Maurice and Norah Flynn, of Gortalea, Ireland, who died on July 10, 1921; aged 26 years.—R.I.P.—Inserted by his brother (James Flynn) and his sister (Mrs. P. Brosnahan, Ashburton).

CAVANAGH.—Of your charity pray for the repose of the soul of John Cavanagh, dearly beloved husband of Mary Josephine Cavanagh, who died at Ngaruawahia on September 15, 1921; aged 63 years.—R.I.P.

CAMERON.—Of your charity pray for the repose of the soul of Eileen Veronica, sixth daughter of John and Mary Cameron, and sister of Mrs. Arthur Healy, Feilding, who died at "Fernleigh," Okaramio, on September 30.—On her soul, sweet Jesus, have mercy.

McRAE.—Of your charity pray for the repose of the soul of Isabella, second daughter of Murdoch and the late Isabella McRae, of Hokonui, who died at Invercargill on September 23, 1921.—Sacred Heart of Jesus, have mercy on her soul.

IN MEMORIAM

LUCKIE.—Of your charity pray for the repose of the soul of Thomas Luckie, who died at Queenstown on October 14, 1920.—On his soul, sweet Jesus, have mercy.

MISCALL.—Of your charity pray for the repose of the soul of Susan Miscall, who died at Dunedin on October 23, 1919.—R.I.P.

MOYNIHAN.—Of your charity pray for the repose of the soul of Michael Alexander Moynihan, beloved son of W. Moynihan, Ngapuna, who died at Passchendaele on October 17, 1917.—R.I.P.—Inserted by his loving father and brothers.

MOYNIHAN.—Of your charity pray for the repose of the soul of Michael Moynihan, who was killed in action at Passchendaele on October 17, 1917.—R.I.P.—Inserted by F. and L. Moynihan, Totara.

HICKEY.—Of your charity pray for the repose of the soul of Private James Joseph Hickey, who was killed in action on Passchendaele Ridge, France, on October 12, 1917.—R.I.P.—Inserted by his sorrowing parents, brothers, and sister (Mrs. M. Cogan, Patearoa).

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WANTED.—A PARTNER (Catholic) for Undertaking and Monumental Business, North Island. Capital required £500 to £1000. For particulars apply—"R.C.," c/o Tablet Office, Dunedin.

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Commonwealth Notes

NEW SOUTH WALES.

There have been many historic ceremonies associated with the onward march of Catholicity in the flourishing diocese of Armidale, and the celebrations which marked the official opening of the new orphanage on Sunday stand high among them (says the *Catholic Press*, for October 6). For many years one of the dearest ambitions of the venerable Bishop of Armidale (Right Rev. Dr. O'Connor) has been the establishment of an orphanage to supply the present and future needs of the whole of his great diocese. The successful accomplishment of that noble undertaking might well be recorded as the crowning achievement of Dr. O'Connor's life-work. The erection of the institution was a huge task. Seventeen thousand pounds was the sum required to meet the expense. The foundations were laid less than two years ago, and on Sunday last, at the conclusion of the great meeting, his Lordship experienced the joy of announcing that the whole of the required amount was in hand, and with a margin to spare. The scene of enthusiasm that followed this gratifying announcement will not readily be forgotten by those who witnessed it. His Excellency the Apostolic Delegate (Most Rev. Dr. Cattaneo) journeyed from Sydney to officiate at the opening. He was accompanied by his Grace Archbishop Redwood (Wellington, N.Z.), Right Rev. Dr. Dwyer (Bishop of Wagga Wagga), Right Rev. Dr. O'Farrell (Bishop of Bathurst), and Rev. Dr. Farrelly (secretary to the Apostolic Delegation). At Maitland the distinguished party was joined by the Bishop, Right Rev. Dr. P. V. Dwyer. A grand procession had been arranged to be held through the streets of Armidale on the arrival of his Excellency, but, unfortunately, owing to a fierce rain storm, and the fact that the train was some hours late, the programme was disorganised to some extent.

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VICTORIA.

On a recent Sunday afternoon his Grace Archbishop Mannix laid the foundation-stone of a new school, which will also be used as a church on Sundays in West Footscray. There were several thousand people present. Referring to the remarks of the Rev. Father J. P. Carney (parish priest) regarding the refusal of the Mayor and the council to allow a procession of the H.A.C.B. Society, Irish National Forresters, and Catholic Young Men societies to escort Archbishop Mannix from the railway station to the new school, Dr. Mannix said that while he was listening to Father Carney he was looking at the two flags and he noticed that one of the flags was floating very proudly to the breeze, and that the other was hanging very limp. He was wondering what was the cause? That flag must be ashamed of the Mayor of Footscray. (Laughter and applause.) He had no doubt that the Mayor was a very excellent man, but, unfortunately, he (Dr. Mannix) had not the pleasure of knowing anything about him. His action was only a misapprehension. The Mayor did not advert to the fact that the Catholic people of Footscray, like those of other parishes, had put up that school whilst they contributed to the cost of the education of the Mayor's children, if he had any, and to the education of the councillors' children of Footscray. The Mayor forgot that Catholics all over Australia were paying for the education of other people's children in the State schools. The Catholic people of Footscray were building the new school at a cost of £6000, without one penny of expense to the Mayor, who must have forgotten the obligation he was under to the people of the Catholic Church in Footscray. They had no ill-will to the Mayor. Those small people Catholics could afford to disregard. That was one of the largest meetings he had attended, and the fact that the people had come in such large numbers that afternoon should make it evident to the Mayor of Footscray that he should think twice before he took up such an attitude again. (Applause.) That demonstration was made not only by Catholics, but by many non-Catholics. On the motion of ex-Councillor Safe, a vote of censure was passed on the Mayor and councillors of Footscray.

Touching on Irish affairs while addressing a recent gathering, his Grace Archbishop Mannix said: The kernel

of the trouble in Ireland is that the Irish people consider that they have a right to their own place among the nations of the world, and that place is outside the British Empire. Mr. Lloyd George, on the other hand, says that they may have a right to some place on the map of the world, but it is within the British Empire. That is the real question at issue between Mr. Lloyd George and President de Valera. I do not say what the issue of the negotiations will be if both enter the council chamber without surrendering their own point of view in advance, but I think both should enter the council chamber unpledged and untrammelled, and hammer out the peace for which both countries are longing. As President de Valera does not ask Mr. Lloyd George to surrender his point of view in advance, so Mr. Lloyd George should not ask President de Valera to surrender his principles. I hope Mr. Lloyd George will be prepared to follow President de Valera's example. Even the *London Times* has given Mr. Lloyd George a salutary hint, and told him that the time has come to give up discussing technicalities and make peace. It is Mr. Lloyd George's business to satisfy President de Valera and the Irish people. I cannot say if he will be able to induce the Irish people to accept a place within the British Empire, but I am certain that he will not win the acceptance of the Irish people to a place in the Empire by any offer that has yet been publicly made. Mr. Lloyd George should enter the conference and put his cards on the table and it would then rest with President de Valera to say if he is satisfied or not. All we can do is to hope and pray that the truce will continue, and that a real and lasting peace will be the outcome of the negotiations. (Applause.)

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QUEENSLAND.

The last Sunday in September was a distinctly memorable one in the history of the Catholic community of Rockhampton, for that day witnessed the realisation of a long-felt want—the opening of a convent boarders' residence, costing some thousands of pounds, in the Range Convent grounds. The ceremony performed by Bishop Shiel, assisted by Archbishop Duhig of Brisbane, and Dr. Dwyer, Bishop of Wagga Wagga, attracted an enormous crowd. It was with sheer delight that everybody inspected the new premises, which will give much-needed accommodation, not only for the boarders, but also for the Sisters of Mercy, who, for want of room, have been carrying on their work under much difficulty. The residence is, perhaps, the finest of its kind in Queensland, and subscriptions, from 5s to £100, poured in, until the total reached £1400, which is a good achievement for Rockhampton, coming on top of £1600 subscribed at the blessing of the foundation-stone by Dr. Duhig, in the absence of Bishop Shiel abroad, last year. Bishop Shiel was intensely delighted with the way in which the Catholic people recognised the valuable work of the Sisters in the cause of education in Rockhampton, as was also his Grace, who is always highly pleased to be back in Rockhampton amongst so many friends; while Dr. Dwyer seemed to be in his element, although 1500 miles away from his own people. With events still fresh in their minds, the large crowd gave the Bishop of Wagga Wagga a very flattering reception, breaking into cheers as his Lordship, after their own beloved Bishop and Archbishop, rose to speak. Always interesting on any subject, especially when the subject is Catholic education, Archbishop Duhig's speech was followed with the closest attention. His Grace paid a well-deserved tribute to the Sisters of Mercy as the pioneer religious Order in Australia, and a very striking tribute to the value of the education imparted at the Convent High School in Rockhampton.

COLLECT OLD STAMPS.

The Rev. Charles Schoonjans, S.J., Collège Saint-Servais, Liège (Belgium), writes to us expressing thanks to all co-operators in the matter of collecting old postage stamps. He desires to call attention to foreign postage rates. In response to his appeal he has received quite a number of old stamps. The money derived from the sale of these goes directly or indirectly to good works—orphans, asylums, or to the missionaries in foreign countries.

Our Sports Summary

DUNEDIN.

A complimentary banquet was tendered last week to the Christian Brothers' Rugby and Soccer football teams. The Assembly Hall of the Christian Brothers' School was tastefully arranged for the occasion and the tables were loaded with a profusion of viands appropriate to a function of the kind. Rev. Brother Bowler (director of the school) presided, and there were present a number of friends and supporters of the school's football teams. A lengthy toast list was honored. In proposing a toast in honor of Rev. Father Ardagh, Brother Bowler said their guest could almost be described as the school's sports-master in view of the keen interest Father Ardagh had manifested in the teams' activities. It was in a great measure owing to him that the school had re-entered Rugby. In asking Father Ardagh to accept photographs of the three teams, suitably framed, the chairman said the picture was intended to serve as a souvenir of pleasant associations among those who would ever remember the recipient as a very dear friend and generous helper. Father Ardagh expressed his gratitude to the boys for their gift, and said he would always treasure it as a memento of his connection with the school. The time he had been able to devote to their interests was a time of real pleasure. He would ever entertain feelings of deep affection for the boys of the Christian Brothers' School, because of their manly-bearing and sportsmanlike spirit. Their record in Rugby this year was one to be proud of, and the Brothers and their boys well-deserved the congratulations they were receiving. Mr. W. Lindsay, the teams' coach, was similarly honored by the boys and their teachers. In presenting him with framed photographic groups of the teams Brother Bowler eulogised the recipient for the splendid services he had rendered the Rugby team. That Mr. Lindsay (a member of the 1914 "All-Blacks") should sacrifice his weekly half-holiday, as he had done throughout the season to their interests, spoke sufficiently for his spirit, and was indeed something for them to be proud of. To him could be attributed the teams' successes. Mr. Lindsay expressed his appreciation of the presentation made him, which he would value among his most treasured possessions. Although a comparative stranger here he had found it a great pleasure to be associated with so manly a lot of boys as those of the Christian Brothers' School. On and off the field they "played the game" and played it well. Although so long dissociated from the Rugby game as the boys were, their showing, now they had taken it on again, was quite out of the ordinary. He was convinced that many of them would eventually qualify for representative honors, and his advice to them meanwhile, was to stick to the "Greens." The toast of the (A) Rugby team was proposed by C. McCaughan and responded to by G. Hendron; and the (B) team by P. Butler, responded to by the captain (Len Doogue). Mr. J. Dunn in proposing the Soccer teams said, as an old boy of the school he felt proud to be associated with them. He complimented the A team on winning the Cup and the C team on attaining the position of runners-up. He voiced the appreciation of all lovers of the game for the whole-hearted interest taken in the boys' sports by the Brothers. Mr. W. Fox responded and thanked Rev. Brother Higgins for the consistent interest he takes in the teams. The toast of "The Champions" was proposed by W. McCormack and responded to by T. Fennessy. Among other toasts honored were Mr. Foster, of the Referees Association, who takes a personal interest in the school, Mr. Perkins (late of the "Diggers" Concert Party) and other friends who had given much-valued assistance at the function, and the press, with special reference to the *Tablet*. Mr. Foster in responding said the conduct of the Christian Brothers' scholars was a striking feature, and his experience that evening more than ever convinced him that it was a feature upon which both the teachers and the boys themselves deserved to be heartily congratulated. Rev. Father Ardagh proposed what he described as the principal toast of the evening, "The

Christian Brothers," and in doing so referred in appropriate terms to the great work they were doing in the interests of Catholic education and in the training in manly pursuits of the pupils under their control. Rev. Brother Bowler, in responding said a good sport is always a good boy, he can't be otherwise, and it was always a pleasure to the Brothers—it was a recreation to them—to take an active interest in the sports of the school, and whatever success was achieved by the boys was recognised with equal pride by the Brothers. At intervals a very enjoyable programme of musical and other items was given by Messrs F. Perkins, J. Deaker, Tait, Masters O'Callaghan, Frank Foster, and Coughlan. The singing of "God Save Ireland" by all present was one of the concluding items.

GREYMOUTH.

This year for the Marist Brothers' Football Club has been the most successful in its history, its teams winning all three Cup competitions under the W.C.R.U. Indeed, with the exception of the senior seven-a-side competition, the Marist Club has this year won every competition conducted by the West Coast Rugby Union, including the senior Cup, junior Cup, 4th grade Cup, junior seven-a-side Shield, 4th grade "knock-out" competition, and schools contests. This is a record of which any club might well be proud, and the more so because it is a long time since Marists were in such a prominent position in the competitions. It is due to the members loyalty to their club and a refusal to be disheartened by past defeats. Their wins are popular with all the other clubs in the competitions, as it is recognised that they have shown the best of enterprise and *esprit de corps* this season.

CONVENT OF MERCY, TE AROHA

Following are the results of the music examinations held on August 17, of pupils of the Sisters of Mercy of Lourdes Convent, Te Aroha, conducted by Mr. Myerscough, M.B., in connection with Trinity College, London: Associate diploma—Piano, 1; singing, 1. Higher local—Piano, 2. Senior—Piano, 3; singing, 1. Intermediate—Singing, 1. Junior—Singing, 2. Preparatory—Singing, 1. Following were the successes in connection with the Associated Board of Royal Academy and Royal College of Music, London, at the examination conducted on September 22, by Dr. Haigh: Licentiate solo performer—1. Lower division—2. Elementary—3. Primary—2.

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[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]
THE INCARNATION.—(Continued.)

(3) The union of the two natures.—The human and divine natures are united together in the personality or the Person of the Word, which is called in Greek *hypostasis*, whence we have the expression *hypostatic union*, or personal union. The Person is the point or link that unites the two natures. United to the Person of the Word, the humanity became His own nature in time, as the divinity was essentially His own nature from all eternity.

Thus the Person of the Word, possessing both divinity and humanity, is at once both God and Man; and this God-Man is but one Jesus Christ, in the same way as the soul and the body constitute one man in us.

The hypostatic union is so intimate and indissoluble that death itself could not break it. The Person of the Word remained united to the sacred Body in the tomb, and to the sacred Soul in limbo.

(4) Consequences of the hypostatic union.—These consequences are the theandric actions of Jesus Christ—the double filiation, the dignity, the excellence, and all the graces and treasures of His Person.

Jesus Christ, the Man-God, having two natures, acted sometimes by one, sometimes by the other, and sometimes by both natures combined, according to the works He performed. For instance, when He ate or slept He acted by His human nature, for these were human actions; when He pardoned sinners He performed a divine act. The act of healing the sick was in part divine, in part human: the touching was a human act, the curing was a divine act.

As the Person of Jesus Christ comprises two natures, both really His own, all the actions produced and the properties possessed by both may be truly attributed to Him. In considering the Person of Christ, we may say of Him He is God and He is Man; He is mortal and He is immortal. In Him a God is Man, and a Man is God; in Him a God suffers, a God dies for men.

Jesus Christ has moreover a double filiation: a divine filiation, as born of the Father, and a human filiation, as born of the Virgin Mary. Therefore we must say of Him, Jesus Christ is the true Son of God, and at the same time the true Son of the Virgin Mary; and reciprocally Mary is truly the Mother of God, since Jesus, her Son, is true God, and one with the Father. We confess this in the Creed: "I believe in Jesus Christ His only Son, born of the Virgin Mary."

The further consequences of the hypostatic union are:

(1) The Person of Jesus Christ possesses an infinite dignity, because it is divine.

(2) All that Jesus Christ does, all that He possesses, whether as God or as Man, must be attributed to God the Son; for it is always God the Son who acts and who possesses. Thus His words, His sufferings, His Blood, are the words and sufferings and Blood of the Son of God; consequently all these things are divine.

(3) All the actions of Jesus Christ are infinite in dignity, because they are the actions of a God; they are divine actions, and therefore they are of infinite value and of infinite merit.

(4) All the actions of Jesus Christ are infinitely holy, because, being the actions of a God, they are incapable of being tainted by the slightest shadow of sin. This is what is meant by the impeccability of Jesus Christ.

(5) All things belonging to Jesus Christ, even in His human nature, as His Flesh and Blood, are of an infinite dignity, are divine, and, as such, adorable, for the Flesh and the Blood are those of a God.

(6) Jesus Christ, being the only Son of God, was infinitely acceptable to His Heavenly Father.

(7) He was filled in His humanity with all the gifts of God—that is to say, with the plenitude of grace and of knowledge—the plenitude, as St. John says, from which we should all draw.

Third Article: The Work of Jesus Christ.

16. The work of Jesus Christ, the great work which He had to accomplish on earth, was the Redemption—the restoration of humanity fallen by sin, or its reconciliation

with God, offended by sin. He had therefore entirely to destroy sin and its effects, to deliver prevaricating man from the evils that weighed upon him, and to restore to him all the blessings that he had lost.

This was a work of mediation between sinful man and the God offended by his sins. Christ is called therefore the Mediator, or the representative of humanity, interposing between us and God in order to reconcile us to God.

17. In order fully to accomplish the work of our redemption, Christ had to pay the price to God, and to apply to each one of us the benefit. He had on the one hand to offer a worthy sacrifice to God, and on the other to teach men the true doctrine, and bring them under obedience to His Father in one kingdom—the kingdom of God. Hence the reason why Jesus Christ had the triple character of Priest, Prophet, and King. He was Priest in order to offer a sacrifice; Prophet so that He might instruct; and King that He might found and govern the kingdom of God, which is the Church. These three characters are expressed by the name Christ, which signifies anointed; because the Son of God, sent by His Father, had received from Him the mission and the divine anointing of Priest, Prophet, and King. We have only to speak of the Sacrifice.

18. He offered it on the altar of the cross, where He was both Priest and Victim, immolating Himself to His Heavenly Father for the salvation of the world.

His sacrifice was of an infinite price by reason of the infinite dignity of the Offerer and of the Victim. It was satisfactory, and at the same time meritorious, containing infinite satisfaction and infinite merit. It sufficed therefore, on the one hand, to expiate all sins, and on the other to merit all those privileges of grace and of glory which man had lost.

As all the actions of Christ were of infinite value in the eyes of God, He could, by a single tear, or by one drop of His Blood, have saved us all; but God the Father willed that our redemption should be effected by the death of the cross; and therefore all the other actions of Jesus Christ contributed only to the great end, in conjunction with His death and the effusion of His precious Blood.

19. Jesus Christ, dying upon the cross, was the representative of guilty and fallen humanity. He had taken our place: He was, as the prophet says, charged with our iniquities, and laden with all our sins on His cross. He suffered the penalty of them in our stead, and satisfied for us the divine justice of an offended God.

20. He merited also (1) for Himself, His glorious resurrection, the glory of His name, the adoration of the universe, though it was already due to Him as the Son of God; (2) for us, justification, eternal life, and all the gifts of grace that precede or follow justification.

In order that the satisfaction and the merits of our Redeemer may be applied to us, and that we may really obtain the pardon of the sins for which He has satisfied, and the eternal life which He has purchased for us, certain conditions must be complied with on our part. We must believe with all our heart, sincerely repent of our sins, practise good works, and partake in the sufferings of Jesus Christ.

While Church Unity is much discussed, many lose sight of the fact that there can be and must be no compromise in matters of faith and morals. Until all men recognise the supremacy of the Sovereign Pontiff and casting away error enrol themselves in the one fold and under the one Shepherd, conferences and the like will accomplish nothing. One great universal act of submission to Holy Church would make this glorious and perpetuate the ideal of nationhood.

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IRISH NEWS

RELIEF FOR BELFAST CATHOLICS.

Divine Providence has come to the aid of the sorely-tried Catholics of Belfast in the shape of a bounteous gift from the "White Cross" fund. This was originated (says the *Irish Catholic*, for August 6) by large-hearted Americans, many of whom are of Irish descent, and their representatives journeyed down from Dublin to see for themselves the damage done. With horror they gazed on the ravaged district, and heard from the lips of the sufferers the cruel stories of unprovoked barbarism. What amazed the free-born citizens of the United States was the patient resignation and quiet endurance of these persecuted toilers. Each and all told a tale of misery sufficient to move the hardest heart; yet they all expressed themselves thankful to God and His Blessed Mother for their lives being spared. Every little home had a picture of the Sacred Heart enthroned, before which they said the Rosary nightly. And again, the fugitives flying before a machine gun, snatched up their most cherished possessions, which were always religious objects of devotion, such as an indulgenced cross for a happy death, a Rosary of the Seven Dolors, or a statue of their patron saint.

In connection with this a moving incident occurred in the hottest hour of that awful Sunday. A poor woman who had long suffered from nervous breakdown was alone in her home with one little child, a girl of three years. Her husband was out at 12 o'clock Mass, and she was too weak and frail to call for help. The brutish mob broke into her home and stole all they could lay hands on. Then, with fearful blasphemies, they called on her to clear out, and at the same time snatched the child from her side. One of the scoundrels, less brutal than the others, yelled: "Don't you see that it is a girl? Look at her long curls." With an oath the infant was dropped, and another brute shouted: "If it had been a boy we would have dashed his brains out against that wall." Thus the Cromwellian massacres are repeated in this year of the world, for all Irish people are familiar with one of the pious sayings of that scourge of Ireland, "kill off the children," the remainder of the infamous phrase is unprintable. With the terrible shock to her broken nerves, the distressed mother became utterly helpless. Unable to move a single step, she grasped her little one with her left hand, and with her right she drew to her breast a little statue of Our Lady of Lourdes—her favorite throughout her short term of life—and sat motionless, whilst the fiends in human form drenched the walls of her little home with petrol. When they had accomplished this hellish work they systematically set to burn the home, not caring a jot about its helpless occupants. Cloths saturated with petrol were set alight and pitched into different corners. Rapidly they consumed the woodwork of door and window, the while the mother and child watched with terror the creeping flames. By God's providence both were saved, as the Fire Brigade arrived in the nick of time, and the manly firemen at once caught up the mother and child and passed them into safety over the back yard walls.

And this is only one of the fearful episodes told to the pitying Americans. No wonder, then, that they used their powerful cameras to bring home irrefutable evidence of the villainy of the Belfast hooligans, and by this time these realistic pictures are being copied by a world-wide Press. It is a remarkable fact, however, and one that has been widely commented upon, that up to the present not one of the Belfast Orange papers has ever noticed that any outrage has been committed on the Falls Catholics. Rather, do they hope that by their silence all will be forgotten in a few weeks, then the hue and cry will be raised that the Catholics have risen on the Falls and beaten the Orangemen. But the disinterested men from U.S.A. have squelched that invention, and it remains for some budding Orange spouter to find that all the riots are the work of Rome.

Meanwhile the refugees are being carefully and tenderly looked after. Kind-hearted neighbors, all unem-

ployed, brought them cooked food and hot milk ere the White Cross workers got busy. Through the agency of the invaluable Society of St. Vincent de Paul, the munificent gift of £2,000 is wisely divided according to the needs of the victims of "man's inhumanity to man"—and woman—so that at the moment no one is hungry or without shelter. Daily visits are paid to the homeless ones by the Bishop and clergy, and in the evenings impromptu concerts are held to while the sad hours away and to bring a temporary forgetfulness of their misery to the hearts of the victims of Belfast's latest pogrom.

♦♦♦♦♦♦♦♦♦♦

BRITISH ATROCITIES IN IRELAND.

A recent visitor to Ireland from Scotland, writing to a friend in New Zealand, gives the following appalling account of his experiences:—

On Saturday morning, June 4, 1921, at 8 a.m., Thomas Keane, a prisoner of war, was executed in the Limerick Military Barracks. Thousands of Limerick citizens, including the prisoner's young wife—an expectant mother—the prisoner's aged and feeble mother, relatives, and friends went to the Military Barracks early on the morning of the execution, to pray for, and show sympathy with their passing comrade. About 7.15 a.m. several military motor lorries loaded with British "Black-and-Tans" drove up to the Barracks. The sight of several thousands of devout Catholics, men, women, and children kneeling in the mud in front of the Military Barracks praying for a good loyal brother, was too much for the well-trained bigoted feelings of the brutal British "Black-and-Tans." So the brave British "Black-and-Tans" of the bull-dog breed, jumped off their lorries, and made a mad rush at the people, kicking and beating the kneeling men, women, and children with their rifles. The "Black-and-Tans" rushed from group to group, kicking them into the mud, and beating them with their rifles. Hundreds were thus brutally treated by the armed and uniformed forces of the British Crown. They fired volley after volley to frighten and terrorise the people. They also punched scores of women in the mouth, with their clenched fists. Other lorries loaded with "Black-and-Tans" were subsequently rushed up to the Barracks as a reinforcement. These snatched the Rosary beads out of the women's hands, broke them, and threw them into the mud. They tore a banner of the Sacred Heart out of the women's hands and danced on it in the mud. Mrs. Daly, a frail, old woman, 65 years of age, mother of Commandant Daly, who was executed in Easter 1916, was dashed against a stone wall, her head knocked in the mud, and severely hurt. Her Rosary beads were torn out of her hands, broken up, and thrown into the mud. During the attack, a machine-gun was trained on the people from a military motor lorry. The "Black-and-Tans" called the people the vilest names, and used other filthy and disgusting language. As the people knelt in prayer they were sneered, jeered, and scoffed at. Notwithstanding the cruel, cowardly abuse and brutality of the British soldiers, the women continued to collect in groups and to pray, but the attack was continued until after the execution. This dreadful, brutal outrage took place without any provocation whatever, and the people made no attempt to retaliate. The feeble, old mother of the executed man was sitting on a chair near the Barracks. The "Black-and-Tans" took the chair from under her, and broke it up. The poor wife of the executed man was driven from the Barracks by them and as she was walking down Wolfe Tone Street with a woman helping her on each side, uniformed soldiers armed to the teeth, rudely and brutally pushed her on. Being told who she was, they continued their abuse, and drove the three women along the street in front of them with a rifle held across their backs. Some of the women protested to the District Inspector of Police against the outrageous conduct of the "Black-and-Tans," and he said that it was a Military Order which they were forced to carry out. Evidently these are the British ruling classes' modern methods of torturing and terrorising the Catholics belonging to the old Irish, Celtic race, who object to be ruled and robbed by the British capitalists, and British ascendancy. I can produce hundreds of witnesses who are prepared to corroborate on oath all the statements I have made in this letter re the British atrocities at Limerick on June 4, 1921.

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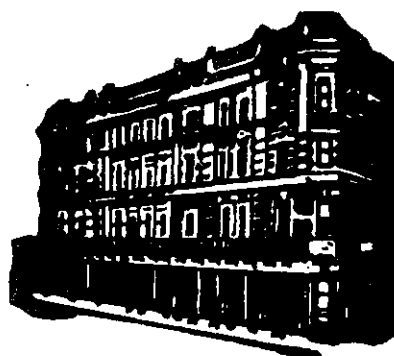
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Is Orangeism Protestant?

THE "LOYAL ORDER" UNDER THE ACID TEST.

In this connection (says the *North West Review*, of Winnipeg, Canada) we do not regard Rev. George Laughton's keystone phrase of last Sunday morning when speaking to the Orangemen of Winnipeg, as any more than the artfulness of a preacher who performed the ceremony of speaking for and beating the breasts of an audience of Pharisees. We do not know, neither do we care, what the Rev. Mr. Laughton believes—that is of little account, but what he said was that "Loyalty to Christ, loyalty to the word of God, loyalty to the Protestant Church and loyalty to the Empire are the principles of the Orange Institution."

Now loyalty to Christ and obedience to God's word can only be affirmed before men by loving God above all, and one's neighbor as oneself. This implies charity to all men, which is the test of Christianity. Now we should like to know if there is one word or deed of Orangeism since its inception that can be submitted to show that the Order ever did a charitable thing, or uttered a charitable word. Take Orangeism as you find it. At its best it is narrow and uncharitable.

"Loyalty to the Protestant Church." Which Protestant Church? There is not one of the sects that would embody the beliefs of Orangeism. There is not a single Orange Lodge in the world that accepts the full teachings of any of the Protestant reformers. How, then, can Orangeism be loyal to the Protestant Church? The "religion of Orangemen is the simplest of all creeds. If you dissect it you will have difficulty in determining whether it is political or religious. . . . Its faithful have a church day every year, a twenty-four hour "advent" for the "twelfth": the sermon is usually political with a Protestant flavor thrown in, the usual passions are played up and when the great feast day comes, the "Boyne" is fought all over again.

The central tenets of Orangeism is belief in a kind of chimera, the Pope of the Order. This is not Protestantism. No Protestant can claim to be such and practice a negative creed. Neither can he do so, and refuse to accept the Bible. Neither can he do so and repudiate the Fathers of the Church. Neither can he do so and refuse to accept the history of the Christian Church—at least up to the time of the Reformation.

Now, if Orangemen are truly Protestant and loyal to that Church, the order must then have been founded, at least under Protestant auspices. Now the first Orange Lodge was founded in the village of Cullyhanna, Co. Armagh, in 1797. It was nothing but the organisation of an armed banditti for the avowed object of driving the Catholics out of the neighborhood for the purpose of seizing their lands. Which of the Protestant Churches will sanction the morality of such a beginning? Now, a period of 123 years elapsed between the first acts of Orangeism until the sack of Lisburn last year, and the Pogroms of Belfast. Has Orangeism changed? No! Did it display kindness, charity or tolerance in the call for truce a few days ago? No! Orangeism was the one outstanding and only centre of cruelty and lawlessness in all Ireland when others, even the "Black-and-Tans," laid down their arms and showed a disposition for peace.

"Loyalty to the Empire." Why? Because Orangemen wave the flag and shout "God Save the King," so long as they can secure special privileges. Orangemen plotted to keep Queen Victoria off the throne and the Order was suppressed afterwards as seditious. Not a very great test of loyalty. During the reign of King Edward VII. the loyal Order threatened to kick the crown into the Boyne. In 1913 a rebel government was set up in Belfast and even to-day the accent of his Majesty to freedom for Ireland is liable to turn the "God Save the King" of Orangemen into quite a different prayer.

Orange loyalty even in the Empire is entirely conditional. It will stand no test other than its very own Orange conditions.

"A Thinking Protestant," writing from Co. Antrim to the *Nation and Athenaeum*, London says:—

"As to the real attitude of thinking Protestants in the North towards Orangeism, I should say at least 50 per

cent. of the whole would transfer, if possible, with infinite pleasure and a sigh of relief, the whole Orange organisation to the wilds of Central Africa—the only place on earth for which its demonstrations were ever suited.

"They would be glad thus to shift the greatest blot from Protestantism, and at the same time rid Ireland from the greatest power for retarding progress that ever held sway in any civilised country."

Obituary

MR. JOHN CAVANAGH, NGARUAWAHIA.

With deep regret the death is recorded of Mr. John Cavanagh, who passed away at his residence, Ngaruawahia on the 15th ult. The late Mr. Cavanagh was born in Co. Galway, Ireland, coming to New Zealand forty-five years ago; shortly afterwards joining the Armed Constabulary and later the New Zealand Police Force. The deceased had a record of forty-two years' service, thirty-two of which were spent in charge of the Ngaruawahia station. He took a prominent part in the unsettled days following the Maori war, and was noted in the Police Force for his strength and determination in the execution of his duty. The late Mr. Cavanagh took a keen interest in all classes of sport, and by his kindly, helpful, and tactful manner endeared himself to all who were associated with him. He was always prominent in Catholic interests, and acted as secretary to the church committee for the last twenty years. The deceased is survived by his widow and a family of six children, of whom are Sister Mary Evangelist, of St. Mary's convent, Ponsonby; Mrs. P. Feeney and Miss Kathleen Cavanagh, of Ngaruawahia; Messrs. John James Cavanagh, Eugene Patrick Cavanagh, and William Eivers Cavanagh, all of Ngaruawahia. The remains of the late Mr. Cavanagh were laid to rest at the Ngaruawahia cemetery on Sunday the 18th ult., and the number of persons who attended to pay their last respects will stand as a lasting memorial to the deceased in the minds of the residents of that district. The funeral left St. Paul's Church, the coffin being carried by six comrades of the Police Force. Members of the Police Force in charge of Inspector Sheahan, of Hamilton, were present from all parts of the Auckland province. The deceased was attended during his illness by Rev. Father Hunt, who also officiated at the church and at the graveside. Rev. Father Bleakley, of Hamilton and Very Rev. Father Whelan and Rev. Father Campbell C.S.S.R., were also present at the interment. —R.I.P.

THE FINANCE ACT, 1921.

Land-Tax Payable

Land and Income Tax Office,

Wellington, October 15, 1921.

By Order in Council, made and issued by his Excellency the Governor-General in Council on the 25th day of July, 1921, under the authority of the above Act, it was determined that the duty by way of land-tax leviable under the said Act should be paid in one sum on Monday, the 7th day of November, 1921, at the office of the Commissioner of Taxes, Government Buildings, Wellington; and, in accordance with such Order in Council, I hereby give notice that the said duty will be payable accordingly.

Additional tax will accrue if the tax is not paid on or before 28th November, 1921. The liability to pay is not suspended by any objection. The tax should be paid on or before the prescribed date, otherwise the additional percentage accrues: any overpayment will be adjusted by refund. The demands will be posted from the office of the Commissioner of Taxes on or about 1st November, 1921. Taxpayers who expect a demand and do not receive one should notify me of the fact.

D. G. OLARK,

Commissioner of Taxes.

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Catholic World

CHRISTIAN BROTHERS FOR CHINA.

The *Far East*, the organ of the Irish Mission to China, referring to the acceptance by the Irish Christian Brothers of the invitation to open a house in connection with the mission, writes:—

"The need in China is schools. This is the constant demand made upon our priests. It is, therefore, with joy that we announce the entrance of the Irish Christian Brothers into Ireland's spiritual army. We cannot emphasise the importance of this step taken by the Superiors of the Brothers in thus opening a new vocation for Irish boys.

"We welcome the first little band of four Brothers. We are sure they will maintain the record of the high service achieved by their Society the world over—in Rome, Newfoundland, India, America, Australasia.

"The Chinese are craving for primary and secondary education. We pray that this decisive step may mean the entrance of more Irish boys into that body of men who deserve so well of Ireland and of the Church."

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NEW ARCHBISHOP OF BALTIMORE, U.S.A.

Right Rev. Dr. Curley, Bishop of St. Augustine (Florida, U.S.A.), elevated to the Archbishopric of Baltimore, in succession to the late Cardinal Gibbons, was born at Golden Island, near Athlone, in 1881.

He is the second eldest son of the late Michael Curley, who died three years ago, and Mrs. Curley, Golden Island. Of three brothers, only one, Denis, survives, and of three sisters, one is a nun, Sister Mary Cecilia, of La Sainte Union, attached to the American Province of the Order. A nephew is Rev. W. Fallon, C.C., Summerhill, Athlone.

From 1885 to 1896, the new Archbishop was a pupil in the Marist Brothers' Schools, Athlone, where Mr. John F. McCormack, the famous Irish tenor, was honored in having him as a class-mate. In 1897 he entered Mungret College, where he remained for four years, winning many distinctions and honors. He further studied in Rome from 1905 until 1909, when he was ordained for the diocese of St. Augustine. There he labored until 1914, when, on June 30, he was consecrated Bishop.

In reply to an address of congratulation from the Marist Brothers, their pupils and past pupils, the Bishop wrote that not one of the numerous addresses he had received had meant more to him or given him greater pleasure than that expression of esteem and affection coming from his native town, from the devoted Brothers who so sedulously guided his early steps, and from the dear companions whose friendship he cherished in his schooldays from 1885 to 1896. Whatever success was his during those eight years of continued studies he attributed to the solid foundations laid and the excellent teaching received in the Athlone schools conducted by the Marist Brothers.

"We, Athlone boys," he said, "came forth out of your schools proud of the history of our native land, loving that land in her smiles and her tears, in her joys and sorrows, looking forward with buoyant hope to the day when from off her crushed and bleeding limbs would be shaken the cruel shackles of persecution, and Ireland should come forth undying and unconquered from the catacomb dug for her by hatred of her noble faith, and by the greed of her would-be conquerors."

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THE CHURCH IN BOSTON, U.S.A.

One of the most inspiring ceremonies that has ever taken place at the Cathedral was witnessed on a recent Saturday, when over fifteen hundred converts were confirmed by his Eminence the Cardinal (says the *Boston Pilot*). From every part of the archdiocese came these new-born children of the faith. Men of every station, in life as well as women were present to receive the great Sacrament of Confirmation.

Year by year the growth in the number of converts in this diocese has been in the increase, testifying in a powerful way to the zeal and interest manifested in spread-

ing God's Kingdom among those who are in search of God's Church.

Long before the ceremony began every available seat in the sacred auditorium had been occupied. After the celebration of the Mass, his Eminence advanced to the altar rail whence he administered Confirmation to the largest number of converts ever confirmed in the history of this diocese at one time. After confirmation the Cardinal made the following address to those assembled in the Church:—

"Our first duty is to express to Almighty God our gratitude for the grace He has given you through Our Lord and Saviour Jesus Christ, in calling you to the faith of the Holy, Catholic, and Apostolic Church. In that Church you have solemnly received the great Sacrament of Confirmation to-day. This makes you strong Christians and true soldiers of Jesus Christ, ready at all times and at all risks to profess your faith in God and fight under the banner of Christ.

"This wonderful spectacle witnessed here this morning is a fruitful source of gratification to all. Year by year, as we have administered this holy Sacrament, within the octave of Pentecost, the numbers have constantly grown until this morning we see the greatest number yet confirmed. This number would be sufficient to constitute a fine congregation, a new parish in the diocese. Certainly we all have good reason to thank God fervently that the Holy Spirit is at work so actively and efficiently among us.

"Now that you have received so bountifully of God, your duty is no less clear. Through the merciful goodness of God you have become members of Holy Mother, Church. It is your solemn duty to safeguard that faith, come what may. It is God's most precious gift, opening the eye of the soul to eternal values and rating material things at their true price. To conserve that gift, you must correspond with the inspirations of the Holy Spirit.

"You must be true to the Sacraments of Holy Church, which keep your hearts and minds pure and free and high, which keep your thoughts above mere worldly considerations, your purposes noble and your spirit courageous to face the difficulties of life and overcome the doubts and dangers that beset your path here below.

"Remember that you have entered the Kingdom of God on earth to become workers not alone for your own salvation but for the sanctification of others. You must labor incessantly for the greater glory of God and further those sacred purposes for which Christ instituted His Church. Stand faithful and strong before all worldly influences. Be faithful unto the end.

"God has begun this work in your souls. You must co-operate with the spirit of God to see that it is completed. Rise ever to the spiritual heights to which the Church points. Give the best that is in you to God and His Church. Let your faith be fervent and active.

"Be prompt in the practice of your Christian duties, setting a high example not only of loyalty to God but of service to your fellow-men. Those who are most highly privileged should become the exemplars of society. Obstacles will be strewn over your path at times. They will threaten your peace of mind and seek to weaken your faith. But whatever tribulations or dangers arise, lift up your hearts to God and the strength that came to you to-day in the Sacrament of Confirmation will be renewed.

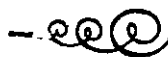
"Beloved children of Christ, deeply moved by this glorious scene, from my heart I thank God for His benefits, for this increase in His sacred family, for this enlargement in His eternal kingdom on earth.

"I pray to Our Lord and Saviour to guide you, preserve you, and bless you. May the Holy Spirit of God which dwells in your hearts this morning, remain with you always and may the blessing of God, the Father, Son, and Holy Ghost, descend upon you and abide with you forever."

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IRISH SISTERS OF CHARITY: ANOTHER FOUNDATION IN ENGLAND.

The Irish Sisters of Charity have taken up residence in their convent, St. Brigid's, The Drive, Walthamstow, Essex, diocese of Westminster. The people of Walthamstow gave them an official welcome. The Bishop of Brentwood called upon them and expressed his great pleasure that they had come to work in his diocese.



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By Maureen

TO MAKE POTTED MEAT.

Four parts lean meat to one part fat bacon, and to every pound of meat add $\frac{1}{4}$ teaspoonful ground mace, $\frac{1}{4}$ teaspoonful grated nutmeg, $\frac{1}{4}$ teaspoonful cayenne pepper. Mince the meat and bacon in a machine; afterwards pound well in a mortar, adding the other ingredients. Put the mixture into a deep baking dish, and bake for half an hour. Press well into jars, and fill up the jars with clarified fat to make them airtight. Cover closely with paper.

RHUBARB SOUP.

Allow three stalks of rhubarb to each pint of stock (preferably white stock); cut it fine and cook in the stock till tender, adding an onion sliced thin for each quart of stock, seasoning with celery, salt, and pepper. Put through a sieve, and just before serving add a sprinkling of very fine-chopped parsley. The onion may be omitted and lemon rind substituted. The stock may be somewhat thinned if preferred or less rhubarb used.

BAKED RHUBARB.

Much of the flavor of rhubarb is contained in the skin, so that it is best not to remove it unless it is old and stringy, especially for baking. The lowest (white) part of the stalk is best tested before using or discarding, as it may or may not be bitter. The pink coloring also depends greatly upon the skin. To discard it will usually result in a greenish hue.

Cut the unpeeled stalks into inch pieces and place in an earthen baking dish with one cupful of sugar to one pound of rhubarb, but no water. Cover close and bake slowly in a moderate oven for an hour or longer. The time must depend somewhat upon the quantity. The rhubarb will be clear and a pretty red when done. If there is danger of the oven getting too hot, set the crock in an outer vessel of water.

When served as an adjunct to meats or fowls, less sugar may be used; merely sprinkle each layer and add a sprinkling of flour to each of the lower layers. On the top one sprinkle, instead, a little sugar and buttered crumbs.

RHUBARB IN COOKERY AND MEDICINE.

Mystery of origin, added to ancient lineage and a 20th century acknowledgment of rightful claim to tonic qualities as well as purifying properties, make rhubarb an interesting study viewed as either food or medicine (says a contemporary). Upon the root, grown in Asia from the darker ages (used in medicine from those days onward into our own time) rhubarb's reputation was primarily founded.

But the stalk of this fruit-vegetable has also been in great repute for dozens of decades. The properties of the root differ somewhat from those of the stalk, else the latter could not so freely be used as a food, but the stalk, also, has strikingly excellent qualities.

The latter, deliciously cooked, is one of the most stimulating appetisers known among foods—condimental in character—both to appetite and digestion, while the combination of malic and oxalic acids results in a most valuable general tonic and special blood-toner: hence, a complexion beautifier. Although so acid, rhubarb is considered one of the best medicines known for many troubles, including rheumatism and kidney ailments. In some instances soda is added to offset its acidity. However, in any attempt to neutralise physical disorders, rhubarb would best be taken under wise medical direction, although as a simple spring "purifier" and appetiser, one's appetite may usually be trusted.

The root itself is a tonic and also both a cathartic and astringent, this unusual combination being the secret of its value to physicians, and it is said that very few medicines are prescribed in such variety of form. Its introduction into Europe was by learned Arabian doctors, it is supposed. It was known to the old Persians, Hindoos, and Chinese, and, from Tartary, Bucharian traders still carry it to the Russian frontier.

In France and England the root has for many years been cultivated as a drug. Germany has grown it chiefly as an ornamental plant, while to America belongs the credit of having not only for generations cultivated the stalk as food, but of having perfected it as a tonic fruit or vegetable supply. The new, crimson, winter rhubarb has a delicacy of flavor not unlike that of the strawberry; is less tart than the usual type and finer grained, so that, with its less prominent fibre, there is less waste in its use. It retains its beauty of coloring also, after cooking better than the ordinary rhubarb.

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

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

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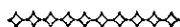
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ON THE LAND

MARKET REPORTS.

There was another large yarding of fat cattle at Burnside last week, 220 head coming forward, the greater part of which consisted of good well-finished steers. There were very few heifers and cows offered. Owing to the presence of a number of country butchers, competition was good, and prices can be quoted 10s to 15s per head in advance of the previous week. Extra prime bullocks £19, prime £15 to £16 10s, medium £12 to £14 10s, light £8 to £10 15s, prime cows and heifers £10 to £11 10s, medium £8 to £9 5s, light and inferior £5 to £7 5s. Fat Sheep.—2804 sheep were offered. The quality was excellent, the greater proportion of the yarding consisting of prime and well-finished wethers, the proportion of ewes being very small. The market opened with prices for heavy wethers about 1s 6d to 2s per head less than the preceding week's rates, while light-weight sheep were bringing a shade less, although there was no quotable change in values. The market was kept up by the presence of graziers, who purchased a large number of the lighter-weight wethers. There were two trucks of very fine shorn wethers offered that realised 16s to 19s per head. Extra prime wethers 21s to 24s 3d, prime 18s 6d to £1 0s 6d, medium 16s to 17s 6d, light-weight 14s 6d upwards, extra prime ewes 18s 3d, prime 16s to 17s 6d, medium 13s to 15s, light-weights 11s upwards. Fat Lambs.—Forty-nine lambs came forward to the sale, the quality of a number of them being excellent, and the balance of the yarding being composed of light-weight young lambs. Competition was very much on a par with that of the previous week. Extra prime lambs 35s to 37s, good lambs 26s to 32s, medium 21s to 25s, light-weights 15s to 17s 6d. Pigs.—There was a full supply of pigs, all classes being well represented. The demand for large pigs was a little weaker than at the previous sale, while a good demand existed for porkers and small pigs. Best baconers realised from 8d to 8½d per lb, and best porkers from 8½d to 9½d per lb.

At Addington market last week there was a full yarding of all classes of stock. Beef, owing to outside supplies congesting the market dropped 5s to 6s per 100lb. Other sections of stock sold up to recent rates. Spring Lambs.—300 penned. A good sale for all well-grown lambs, but small sorts were not in request. Top prices were from 29s 6d to 32s 9d, prime 25s to 29s, medium 20s to 24s 9d, inferior 15s 3d to 19s. Fat Sheep.—A good entry. A free sale at the preceding week's values, practically a total clearance being effected. Extra prime wethers to 29s 6d, prime 23s 3d to 27s 6d, medium 20s to 23s, light and unfinished 16s 1d to 19s 3d, prime ewes 19s 9d to 23s 10d, medium 17s 3d to 19s 6d, inferior 15s 3d to 17s, prime hoggets 17s 3d to 20s, light to medium 15s 9d to 17s 6d. Fat Cattle.—An over-supply. Prime beef dropped in value £2 per head, and light beef eased only to a small extent. Extra prime bullocks to £20, prime £14 10s to £17, medium £11 5s to £14 7s 6d, light and unfinished bullocks £7 2s 6d to £11 5s, prime heifers £9 15s to £13 2s 6d, medium £7 7s 6d to £9 10s, light and unfinished £6 to £7 5s, prime cows £8 5s to £12 15s, ordinary £5 5s to £8. Vealers.—Runners to £4 5s, good vealers £3 5s to £3 17s 6d, medium £2 2s 6d to £3, small 5s to £1 15s. Fat Pigs.—A large entry and a weaker market for porkers. Choppers £3 to £5 10s, light baconers £4 5s to £5, heavy £5 5s to £5 18s—average price per lb 8d to 8½d, light porkers £2 15s to £3 2s 6d, heavy £3 5s to £3 15s—average price per lb 8½d to 9½d.



THE DEPTH TO PLOUGH.

Deeper ploughing is being advocated at the present time as a means of getting larger yield of crops (says the *Farmers' Union Advocate*). No good farmer underrates the importance of deep ploughing, but he wishes to know where, when and for what it is to be carried out. If he is told to plough a foot deep for wheat he does not agree. He knows that four or five inches are deep enough. He

has already ploughed as deeply as the nature of his land will allow for a preparatory crop, such as potatoes or roots; and he knows that immediate deep ploughing for corn will bury the rich surface soil, bring up a mass of raw material, which has neither been weathered nor manured, and probably inundate the land with weeds. There is a time and a place for everything, and for deep ploughing among the rest, and it may be well very briefly to remark on both these aspects.

If land is ever deeply ploughed, it should be before winter really sets in, in order to secure the full effects of frost upon the newly-exposed soil stratum. To attempt the same operation in spring would be to court failure, for the frost is the best pulveriser, and without it raw subsoil would simply be a bar to fine tilth. Still more important is the place or situation, for deep ploughing cannot be practised unless the subsoil is suitable for the purpose. It is impossible to plough up rock, and it would be a mistake to bring up gravel, barren clay, or white and grey sand. The desirability of deep ploughing must rest upon the character of the underlying soil. Some soils are vertically continuous for several feet, but most are naturally shallow, and their color and texture alter perceptibly below the first six inches.

The highest authorities on fertility claim the first nine inches as the theatre of bacterial action and but little nitrogen reaches the subsoil. Nine inches are, however, well within the limits of deep ploughing, and where the soil is sufficiently deep, the depth of the ploughing may be increased with advantage at the proper time and season.

Time and place are brought into harmony in the case of deep ploughing in November or December in anticipation of roots, potatoes or mangels, and the degree to which it should be pushed must depend upon the natural depth of the staple. The best plan is to do it gradually, i.e., at the successive periods in which the land comes into rotation for roots. Deep ploughing for corn crops is not found to be desirable, but as the land has been previously subjected to deeper cultivation, no one can say that these crops do not benefit from it.

The subject of weeds, and especially of charlock, bears strongly upon that of deep cultivation. It may flood a barley field with charlock, but when used before winter, and in anticipation of late-sown root crops, there will be opportunities for destroying this pest, as well as of other weeds brought to the surface. The idea of direct deep ploughing for corn crops may be considered impracticable; but deeper ploughing, carried on for a series of years, at the proper time, and for the right kind of crops, and, it must be added, on the proper sort of land, will result in a gradual deepening of the staple and the permanent improvement of the land.

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.

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THE LITTLE BOY'S LAMENT.

Oh, why must I always be washed so clean
And scrubbed and drenched for Sunday,
When you know very well, for you've always seen,
That I'm dirty again on Monday?

My eyes are filled with the lathery soap,
Which adown my ears is dripping,
And my smarting eyes I can scarcely ope,
And on my lips the suds are slipping.

It's down my neck and up my nose,
And to choke me you seem to be trying;
That I'll shut my mouth you need not suppose,
For how can I keep from crying?

You rub as hard as ever you can,
And your hands are hard, to my sorrow;
No woman shall wash me when I'm a man,
And I wish I was one to-morrow.

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GRACE BEFORE AND AFTER MEALS.

A good old Catholic custom, which nowadays appears to be more "honored in the breach than the observance," was that of saying grace before and after meals. It is still followed, of course, in genuinely Catholic families, as in religious communities: but all too often it is abridged to a perfunctory Sign of the Cross, if it is not entirely forgotten or suppressed. Very many twentieth-century Catholics would be benefited by some such lesson as King Alfonso of Aragon once gave his courtiers.

Observing that they did not ask a blessing before their meals, or return thanks after them, he invited a beggar to the royal table, forbidding him most strictly either to make a bow on entering the dining hall or to express his gratitude on departing. The beggar obeyed orders, and went away without a word or sign of thanks. The courtiers were highly incensed at this lack of good breeding, but the king checked their complaints, saying: "Is not this exactly how you yourselves act towards your Heavenly King? You neither ask a blessing nor return thanks, and accordingly He has much more reason to be indignant with you than you have to abuse that poor mendicant."

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THE MOST BEAUTIFUL FLOWER.

I read a story the other day of an angel that came from Heaven down to this world. He roamed through the fields and cities, and when his roaming was over, he said: "Now that I am through this visit on the earth, I must gather some mementoes of my trip."

And he looked at the beautiful flowers in the garden and said: "How lovely and fragrant!"

So he plucked some roses and he looked further and said: "Ah, a bright-eyed, rosy-cheeked child! That baby is prettier than the flowers, and I will have to take that."

And then he looked and saw a mother sitting beside the cradle.

"Ah, that mother's love is the prettiest thing I have seen on earth. I will take that, too."

And with these three treasures he went back, and he said as he stopped in front of the gate. "Before I go in I must examine my mementoes."

He looked at the flower, and it had withered. At the baby's smile and it had faded. He looked at the mother's love and it glistened in all its beauty. He threw away the withered flowers and cast away the faded smile and with the mother's love pressed to his heart, he passed through the gates into the heavenly city, crying to the angels in glory: "The only thing I could find that would keep fragrant, from earth to Heaven, is a mother's love."

—The Liguorian.

LITANY OF THE PATRON SAINTS OF THE DIOCESES OF IRELAND.

Lord have mercy on the children of Ireland.

Christ have mercy on the children of Ireland.

Lord have mercy on the children of Ireland.

Christ have mercy on the children of Ireland.

God, the Father of Heaven, *Have mercy on the children of Ireland.*

God the Son, Redeemer of the world, *Have mercy on the children of Ireland.*

God the Holy Ghost, Protector of the Elect, *Have mercy on the children of Ireland.*

Holy Mary, conceived without original sin,

All ye holy Angels and Archangels,

All ye holy Orders of Blessed Spirits,

St. Patrick, Apostle of Ireland,

St. Brigid, Patroness of Ireland,

St. Malachy, Patron of the Archdiocese of Armagh,

SS. Lawrence and Kevin, Patrons of the Archdiocese of Dublin,

St. Albert, Patron of the Archdiocese of Cashel,

St. Jarlath, Patron of the Archdiocese of Tuam,

SS. Columille and Eugenius, Patrons of the Diocese of Derry,

SS. Conleth and Brigid, Patrons of the Diocese of Kildare,

St. Callan, Patron of the Diocese of Down,

St. Macanisius, Patron of the Diocese of Connor,

St. Macartan, Patron of the Diocese of Clogher,

St. Felim, Patron of the Diocese of Kilmore,

St. Mel, Patron of the Diocese of Ardagh,

St. Colman, Patron of the Diocese of Dromore,

St. Eunan, Patron of the Diocese of Raphoe,

SS. Lasarian and Ciaran, Patrons of the Dioceses of Leighlin and Ossory,

St. Aidan, Patron of Ferns,

St. Alibe, Patron of the Diocese of Emly,

St. Colman, Patron of the Diocese of Cloyne,

St. Fachanan, Patron of the Diocese of Ross,

St. Flannan, Patron of the Diocese of Killaloe,

St. Finbarr, Patron of the Diocese of Cork,

St. Munchin, Patron of the Diocese of Limerick,

St. Brendan, Patron of the Diocese of Ardferit,

SS. Otteran and Carthage, Patrons of the Dioceses of Waterford and Lismore,

St. Asicus, Patron of the Diocese of Elphin,

St. Nathy, Patron of the Diocese of Achonry,

St. Colman, Patron of the Diocese of Kilmacduagh,

St. Nicholas, Patron of the Diocese of Galway,

St. Fachanan, Patron of the Diocese of Kilfenora,

St. Muredach, Patron of the Diocese of Kilalla,

Pray for us, O holy Patron Saints of the Dioceses of Ireland,

That we may be made worthy of the promises of Christ.

LET US PRAY.

O holy Saints of Ireland, whose names are still in benediction in the dioceses where in past ages you exercised spiritual rule, intercede for the children of Ireland, that they may retain and glory in the faith which St. Patrick preached to their forefathers.

O holy Missionary Saints of Ireland, whose names are renowned in lands to which you bore the torch of faith, intercede for the children of Ireland, that they may be enabled to conduce to the spreading of that ever glorious light, and so, like you, arrive at a happy eternity.

O all ye holy Irish Anchorites, who, fearing the seductions of the world, secluded yourselves therefrom, obtain for the children of Ireland the grace to suffer cheerfully the loss of earthly goods rather than yield to the temptations unceasingly placed in their path to allure them from their allegiance to the faith of their forefathers. Through Christ Our Lord. Amen.

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THE REAL SUCCESS.

It isn't power or wealth or fame;

It's holding fast to an honored name;

It's doing right in the face of sneers;

It's putting might in the place of fears;

It's helping others to happiness—

That means success!

S. F. Aburn

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Pray for the children of Ireland

Pray for the children of Ireland

Not always crowned by a laurel wreath,
It may be held by the man beneath
Who's shabby but yet has the inner glow
Of the eyes that see, and a heart to know
That it's serving your fellows amid the stress—
That means success!

WHICH WAS SMARTER?

An Inspector having gone into an elementary school, began what he called "a test in the powers of observation." He turned to the class and asked one of the pupils to give him a number. A smart little chap stood up and said "43." The inspector turned to the blackboard and wrote 34, but no one took any notice. Once more he turned to the class and asked a number, and another little boy said "29." The Inspector turned to the blackboard and wrote 92, but still no one corrected him. Feeling rather annoyed, he turned to the class and asked once more for a number. Then a bright little lad stood up and said: "Please sir, 77, and see if you can make a mess of that one."

WHY THEY WENT TO WAR.

A certain king sent to another king, saying: "Send me a white pig with a blue tail, or else—"

The other, in a great rage, made the hasty rejoinder: "I have not got one; and if I had—"

On this weighty cause they went to war. After they had exhausted their armies and resources, and laid waste their kingdoms, they began to desire peace; but, before this could be secured, it was necessary that the insulting language that led to the trouble should be explained.

"What could you mean," asked the second king of the first, "by saying, 'send me a white pig with a blue tail, or else—?'"

"Why," said the other, "I meant a white pig with a blue tail, or else some other color. But what could you mean by saying, 'I have not got one, and if I had—?'"

"Why, of course, if I had it I should have sent it to you."

The explanation was satisfactory, and peace was accordingly concluded.

Most quarrels are quite as foolish and needless as the war about the white pig with the blue tail.

—*Are Maria.*

SMILE RAISERS.

From an Otago school.—One of our pupils writing an essay on the skylark, states that, "The male bird is the better singer of the two for he has more time to practise than the female."

Hostess: Well, Tommie, you can tell your mother for me that you are the best behaved boy at table I ever met.

Tommie: Thank you, ma'am, but I'd rather not.

Hostess: Rather not—and why pray?

Tommie: She'd think I was ill, ma'am, and send for the doctor.

Didn't you know it is against the law to beg for money?" said the lady to the tramp at the back door.

"I wasn't goin' t' beg for no money, ma'am."

"It's just as bad to beg for bread."

"I wasn't goin' t' beg for no bread, ma'am."

"What were you going to beg for, then, pray?"

"Only for one o' your photographs, ma'am."

In a school a member of the committee asked the members of a class which was under examination, "What is the cause of the saltiness of the ocean?"

Soon one little girl raised her hand.

"You may tell," said the committee-man.

"Salt fish, sir," said the pupil.

PILES

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SCIENCE SIFTINGS

By "VOLT"

SOMETHING ABOUT HEADACHES.

Dr. James J. Walsh, well known in Catholic literary circles, writes interestingly in a late issue of *The American* on the important topic of headaches. "A Headache Is a Warning Bell in Your Alarm Tower," according to the title of Dr. Walsh's article, and he substantiates this assertion in the course of a laicized scientific article. The most prevalent pain that the human body is heir to is probably the common, everyday headache. These aches are not, however, the fault of the head, as a rule, but generally are warnings that something has gone wrong with the stomach, the liver, the muscles, or the heart.

"When your head aches your whole body is probably suffering, even though you may not be conscious of pain except in the head."

Years ago it was believed that this affliction was the result of too much blood and consequently people were "bled" to relieve them of the supposed excess.

There is no remedy for headaches, properly speaking. Being merely symptoms, i.e., results of a condition in some other part of the body or organ, it is necessary to locate the real seat of the trouble before attempting to cure the pain in the head. In fact, as Dr. Walsh points out, it is dangerous habitually to "relieve" a chronic headache, not so much because of the direct evil results as for the fact that this method serves to cover up evils in some other part of the system that should be unearthed and taken care of. Improper diet, too, especially in these days of devitalised and adulterated foods, is a frequent cause of headaches. We should take more vitamins in raw vegetables, fruits, etc. Cooking impairs the valuables in these foods, particularly the highly seasoned, "well-cooked" modern variety of preparation.

AN EXTINCT SPECIES OF MARSUPIAL.

From time to time discoveries are made in various parts of Australia which prove the biggest kangaroos of to-day to be but the puny descendants of enormous creatures, whose skulls alone reached a yard in length. The latest remnant of these giants of the past is a phenomenal jaw which has just been found in a fossilised state on the bank of King's Creek, near the Darling Downs, in South Queensland. The Director of the Queensland Museum states that it represents the incomplete lower jaw of the giant extinct marsupial known as the diprotodon Australis. Numerous remains, he says, have been found in Queensland of this very large animal, and complete skeletons have been secured in the bed of Lake Callabonno, South Australia. Some idea of the size of this marsupial may be gauged from the length of the skull, which in an adult may be fully a yard long. The diprotodon was undoubtedly herbivorous, and its upper and lower teeth somewhat resemble those of the kangaroo, although very greatly larger. The fore and hind limbs were of about the same length, and in this respect there is a likeness to the modern wombat. The diprotodon was probably a sluggish and inoffensive animal, and evidently roamed over the greater part of Australia. Its marsupial nature is abundantly revealed by many features of the skeleton, including the marsupial bones. In 1838 the late Sir Richard Owen first used the name diprotodon, which means "two front teeth," having reference to the two large incisors in the front of the lower jaw.

Because Jesus was acquainted with grief, because He endured torments—to suffer as He suffered is a veritable joy to the soul filled with His holy love.—Abbe A. Sandrean.

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