

young man so thoughtfully, and for so long a time, that Paul could not but ask him what he was thinking.

'Of many things and of the wisdom of one of them,' he replied enigmatically. Then he added quickly, 'There is someone in the garden whom I think you would like to see. You know the way. I will wait for you here.'

Paul went slowly down the steps and across the little strip of lawn that lay between them and the garden, reflecting as he went that the only person he had a great desire to see was miles away. He supposed it was one of those tiresome mill-owners, though why he should be in Father Cavan's garden he could not imagine.

As he turned the corner of the house the flutter of a white dress caught his eye, and looking up he saw a girl bending over a rosebush. He stopped short, filled with wonder that the priest should have sent him out to talk to a strange young lady. As he stood hesitating, she turned to a flowering shrub close by and he saw her face. His brain reeled. Heavens, it was Nora! And then in another moment she looked up and saw him, and her face grew as white as her dress, and the roses fell slowly from her hands.

'You!' she cried.

'And you! I am not dreaming, am I? It is you—and here!' He looked about inquiringly.

Nora was rapidly regaining her poise. She smiled at his bewilderment.

'This is my uncle's garden. I came to-day to spend my vacation with him.'

Paul stood regarding her dazedly, doubtfully.

'Nora—how changed you are!'

Nora looked down at the roses.

'As we came up from the station I heard the cheering, and Father John told me what it was for. He told me all about the—splendid young man who had brought the dawn of a new day to the mill-workers of West Hadley.' Those were his words. He meant you, did he not?'

'I think your uncle's an angel, Nora.'

'So do I, Paul.'

And somehow, from the way that she said his name, and because of the happy smile in her blue eyes, he knew that the shadow that had been between them had faded away forever.—*Magnificat.*

## A CAMPAIGN OF BIGOTRY

### WHERE TOLERATION IS PRACTISED

A great demonstration in support of Home Rule was held on December 7 in Rathdrum, County Wicklow, close to the birthplace of Charles Stewart Parnell. The gathering was the largest and most enthusiastic held in the county during the present generation. Very Rev. Canon John O'Donnell, Rathdrum, who presided, said that in that district Catholics and Protestants had worked together for the welfare of the town and country with the loyalty of brothers, and they were all his friends.

The principal speaker was Mr. Joseph Devlin, M.P., who, in the course of an eloquent address, said: The opponents of Home Rule talk about toleration. We practise it. Our Chief Whip and most of the responsible officials of our party are Protestants. Out of the sixteen Unionist members returned from Ulster there is not now, and there never has been, a single Catholic. And yet the only argument left against Home Rule is that Irish Catholics are intolerant and would discriminate against Protestants in an Irish Parliament. Of course, the argument is absurd and without a shadow of justification. Under the provisions of the Home Rule Bill, the Catholics could not discriminate against the Protestants if they would. We know, and our whole history proves, that they would not if they could. In 1782 and in 1798, the Irish Catholics followed Protestant leaders. With the exception of

O'Connell and John Redmond, every Irish leader since the Union has been a Protestant. If a Protestant leader as great as O'Connell had arisen, we know that the Catholics of Ireland would have followed him to Emancipation. And everybody knows that it is not because he is a Catholic, but because he is a Nationalist, that John Redmond is the chosen and trusted leader of the Irish people to-day. The men who charge the Irish Catholics with intolerance are either guilty of deliberate falsehood or they are culpably ignorant of the facts of history, past and present. I am very sorry to say that I cannot dismiss from my mind the suspicion that in the North of Ireland, and particularly in the Belfast district, a considerable number of Unionists, both lay and clerical, but particularly clerical, have deliberately turned aside from the preaching of

### The Gospel of Peace and Goodwill

to devote themselves to the propagation of sectarian hatred and distrust amongst the most ignorant and inflammable of the Protestant population. The fruits of that propaganda are visible in the revival of those wretched sectarian passions which have been the curse of Ireland, which have led to the shedding of innocent blood and the sacrifice of innocent lives, and which it has been the constant aim of the Ascendancy Party to inflame and to keep alive in order to maintain and perpetuate its own power over the lives and fortunes of the people. Whenever Ascendancy has been threatened it has raised the standard of religious bigotry. It has been so all through the course of Anglo-Irish history. Nevertheless, Catholic Emancipation; the Disestablishment of the Episcopalian Church, the abolition of landlordism, local government, and university education have all had to come. Ascendancy has now been driven to its last entrenchment to resist Home Rule, but the Ascendancy Party must know in their hearts that, just as those other reforms had to come, so Home Rule has got to come, and that they can no more prevent it than they can stop the Shannon from flowing down to the Atlantic Ocean. But that does not make the conduct of those who are engaged in this campaign of bigotry and hatred anything the less reprehensible and criminal. There is not a parallel for such a campaign in the history of Christianity. It is not confined to Belfast, but hundreds of missionaries, at enormous expense, are engaged all over Great Britain in pouring the malignant poison of bigotry into the ears of the British people. These men, whom we recognise as Irishmen like ourselves, against whom we have no quarrel on the score either of religion or of nationality, and whom we would be proud to welcome to a place of honor and power under Home Rule, have set themselves to the task of defaming their country and their countrymen in the most malignant and unscrupulous manner possible.

### It is Infamous,

and it is an infamy that the Tory Party of England, which has a Catholic for its Chief Whip, and the Duke of Norfolk for one of its ornaments, should sanction or encourage such a campaign: But their appeal to bigotry has failed, and failed utterly. There is nothing now left between Ireland and Home Rule but the threat of civil war. We have had threats of civil war from the Ascendancy Party in Ireland before now, but they never materialised. Then, as now, they were all made in the name of loyalty. But this is the first time in history that the responsible leaders of the British Tory Party have aided and abetted and pledged support to armed resistance on the part of a fraction of the people to an Act of the Crown and Parliament. Now, consider for a moment what that means. If a minority of the Protestants of Ulster can successfully assert the right to resist an Act which has the sanction of five-sixths of the people of Ireland, of an overwhelming majority of the British people and their representatives, and of all the self-governing colonies of the Empire behind it, how is that right to be confined to the Ulster minority, and what is to be the future of constitutional government in these islands? Mr. Asquith, the Pre-

**Ken. Mayo**

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