

Signed:

Sullivan, McCormick, Walsh, Cooney, Buchanan, Kelly.

The resolution was passed on August 8, 1919.

At Baltimore de Valera had an enthusiastic reception and was received with Irish cordiality by Cardinal Gibbons. September was to be the month for the real work of stirring up American opinion, and the following itinerary was arranged for de Valera and his friends:

Labor Day, September 1.—Labor meeting in New York to be addressed by de Valera and Hon. Frank Walsh, who were both to speak later at Scranton. A canvass of the cities of Brooklyn, Jersey, Newark, Elizabeth, Trenton, Philadelphia, Pittsburg, Youngston, Akron, Cleveland, Columbus, Cincinnati, Louisville, Indianapolis, Muncie, Fort Wayne, Toledo, Detroit, Chicago, Milwaukee, St. Paul, Des Moines, Peoria, Springfield, St. Louis, Kansas, Omaha, and Denver. The members of the Irish-American Commission will accompany Mr. de Valera and will speak with him on the tour. They have first-hand knowledge of the true state of Ireland, and they will lose no opportunity of placing before the American people the cruel wrongs suffered by Ireland under the rule of England. Their speeches will go still further towards convincing the United States that there is little difference between the atrocities of the Huns in Belgium and those of their cousins in Ireland. All America will hear the story about the bogus German plots, the kidnapping of children, the inhuman barbarities perpetrated on men and women in British gaols, and the shameless lies of Lloyd George and Muckpherson. America will be asked to put to the proof her sincerity in entering the war for right and justice no matter whose selfish interests are crossed, and the word-spinner Wilson will have much food for meditation before the campaign is over.

France and the Vatican

America tells us that the question of the resumption of diplomatic relations between the Vatican and France came to a climax in the Chamber during the discussion of the Budget for foreign affairs on July 2. One M. Jean Bon, whom *La Croix* styles "the most accomplished of Parliamentary clowns," launched out in attack on the Pope, Cardinal Amette, and other ecclesiastics. M. de Monzie, an independent Socialist and freethinker, took up the debate and warmly supported the advisability of re-establishing relations. We quote from *America* an account of his argument:—

After reviewing the devices to which France had been obliged to resort in order to keep in touch with Vatican diplomacy, for example the mission of M. Charles Loiseau at Rome, the use of the British Ambassador to the Holy See, the appointment of M. Frontenac to represent the Principality of Monaco at the Vatican, an appointment which he said had for its real purpose the defence of French interests, M. de Monzie reaffirmed his detestation for the Papacy, but pointed out how illogical it was for France to resort to such expedients to protect its interests. He then asked why France did not employ direct and official means of representation at the Papal Court instead of the indirect and oblique methods which had been found indispensable for the past four years and more.

At this point in de Monzie's speech, M. Viviani made a sensational interruption, in which he took exception to some of the premises of the speaker, but ended with the words: "But I am not in disagreement with your conclusion; Republican and devoted to the lay regime, I am not shocked at the idea of seeing former relations with the Vatican resumed, after consultation with the Chamber." After M. de Monzie had concluded his discourse, the Minister of Foreign Affairs, M. Pichon, made this clear declaration of the Government's policy:—

"The Government believes that the law of 1905 [the law of Separation of Church and State] suffices for all needs. Certain persons, among them M. de

Monzie, would like to establish in addition official relations with the Holy See. I say, gentlemen, clearly and exactly, that the Government is not of the opinion that it can undertake any such initiative. It does not find that circumstances warrant it in assuming any such responsibility. The policy of separation, such as exists at present, suffices for the Government."

M. Pichon concluded by declaring that the Holy See had its own interest in protecting French interests without official relations, and that Catholics would do their duty by their country without any official representation at the Vatican. M. Grousseau protested that this policy of abstention from official relations was "a national crime," but M. Pichon again asserted that the French Government would enter into no sort of diplomacy with the Vatican.

Catholics are naturally much incensed over the remarks of M. Pichon, and a large part of the press, irreconcilably anti-clerical, has protested against the inexpediency of the Government's persisting in its unwise policy. Hervé, writing in the *Victoire*, does not hesitate to predict that the next Chamber, no matter who may be President of the Council, will re-establish the Embassy to the Vatican.

E R I N.

O Daughter of the King! What dreams have shone
In eyes enchanted by the loveliness of thee!
Thy beauty is not earthly, nor the sea
As boundless as the yearning urging on

The lovers haunted by thy lips so wau—
Thy knights who gave their lives to make thee free.
Adown the years they died; but oh, ma chree!
Our feet are walking where their feet have gone.

O Daughter of the King! What spell hast thou
That time nor sorrow dims thy royal brow
That never shone more radiantly than now?

O Daughter of the King! Not vain have been
Brave failures and the anguish of thy caoine;
Thou shalt arise and reign our Queen, our Queen!
—J.K.

CATHOLIC HERO'S MEMORY.

The *Southern Cross*, of Buenos Ayres, says:—The Admiral Brown monument was unveiled on July 8, the eve of the 103rd anniversary of the Declaration of Argentine Independence, under the auspices of the National Government and the committee appointed by the Irish-Argentine people. Brown, an Irishman by birth and descent (he was born at Foxford, Co. Mayo), was an Argentine citizen and an Argentine hero. He was to the infant navy what General San Martin was to the valiant and glorious Argentine army. He was the man who made it a power and first led it to victory. His career adds lustre to the Argentine record of mighty achievement; his memory is one of the most precious legacies inherited by the Irish race and especially by Irish-born men and women in this fair land of freedom, and Argentine citizens of Irish descent. A member of an old Irish family which had been Catholic from time immemorial, William Brown, through all the vicissitudes of a stirring life, never wavered in his faith. It is recorded of him that he had special devotion to St. Patrick, and in the battle of Martin Garcia he captured the strategic island to the strains of "St. Patrick's Day," and not only saved Buenos Ayres from the possibility of invasion, but established Argentina's claim to the River. Irish-Argentines will remember with pride that the first successful blow of the Argentine navy in the cause of independence was struck by an Irishman on the Irish national festival, March 17, 1814, Brown's fife and drum band playing "St. Patrick's Day in the Morning." Brown's return to Buenos Ayres was like one of Caesar's triumphal entries into Rome. The victor of Martin Garcia was overwhelmed with the most extraordinary marks of honor and gratitude. As proof of his religious sentiments it may be mentioned that when he was wounded near Montevideo he was spiritually attended by Father Juan Tupac-Amaru and Father Martin Martinez, and when the battle was over he gave public thanks to God for the brilliant victory of Montevideo on May 17, 1814.

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