

On Sunday the members of St. Mary's branch of the Hibernian Society assembled in regalia for their half-yearly Communion, when a large number approached the Holy Table.

On Thursday evening, in the Sacred Heart Hall, Craigie Avenue, there was held a most successful social evening, organised by the young ladies of the Catholic Girls' Hostel. Following a progressive eucharic tournament, an enjoyable musical programme was proceeded with, items being excellently rendered by Misses D. Mason and G. Spring (pianoforte duet), and by Mrs. P. Lindsay and Rev. Father Moloney (vocal solos). After a dainty supper had been dispensed by the ladies, dancing was begun, and at the conclusion of the evening all present felt that their enjoyment had been thoroughly catered for.

During the week the devotion of the Quarant' Ore was observed at the Convent of the Sacred Heart, eloquent discourses on the Blessed Sacrament being given by Rev. Father Bartley, S.M. Through the period of Exposition the sanctuary of the beautiful chapel was made still more beautiful by a wealth of palms, flowers, and candles.

On Saturday, November 1, at the invitation of Rev. Mother, the ladies of St. Anne's Guild visited the Convent of the Sacred Heart to meet Rev. Mother-Vicar, who was at the time making a short stay in Timaru. Afternoon tea was served by the Sisters, and a couple of hours were most pleasantly passed in social intercourse.

Darfield

(From our Christchurch correspondent.)

A dinner was given on Sunday week last by the Darfield branch of the Hibernian Society, to which the congregation of the local Church of the Holy Angels were invited. A feature of the occasion was the initiation of four new members in the branch. Rev. Father Fogarty presided over a large attendance of the parishioners. All arrangements were carried out in a manner which left nothing to be desired. Advantage was also taken of the occasion to present addresses to Private P. Shattery, lately returned from the Front; and to the relatives, for whom much sympathy was expressed, of the late Private T. Clinton, killed in action in France. The usual toasts were honored, and the gathering concluded with votes of thanks to Father Fogarty and to the ladies of the parish for their assistance in connection with the dinner.

The committee of the Darfield Parish Church met at the Presbytery on Wednesday evening of last week for the purpose of meeting the parish priest, Rev. Father Hanrahan, who recently suffered a severe illness, necessitating an operation, and who was staying a day or two in the district prior to leaving on an extended holiday. The committee, on behalf of all the parishioners, presented Father Hanrahan with a wallet containing a substantial sum in order to assist him in defraying his expenses, and at the same time expressed the fervent wish of the parish to see him amongst them again in due course, thoroughly restored to health. Father Hanrahan feelingly responded, stating that what he valued even more than the gift was the generous spirit which prompted it. Songs and other items were rendered by some of those present, after which Father Fogarty, temporarily in charge of the parish, entertained the committee to supper.

REJECTS ANGLICANISM

Not for years has an incident so stirred Protestant Episcopal Church circles in the United States as the resignation of Right Rev. E. J. Kinsman, as Episcopal Bishop of Delaware (says the *London Catholic Times*). In an open letter which he has written to the Right Rev. Daniel Sylvester Tuttle, of St. Louis, presiding Bishop of the Episcopal Church, he says: "I hereby present through you to the House of Bishops the resignation of my jurisdiction as Bishop of the Diocese of Delaware.

"The view of the Church's position which I have held, certainly the prevailing view in the House of Bishops, is simply that the Episcopal Church, strong in its 'appeal to antiquity,' stands firmly for the doctrine of the Incarnation as contained in the Scriptures and the Creeds, and, by emphasis on its sacramental character, perpetuates the life of the Catholic Church. But I have ceased to believe—and here I part company with the bishops, and contradict my convictions and teachings in past years—that the actual facts bear out this contention. In spite of greatest unwillingness, I have come to feel that the interpretation of the Anglican position which connects it chiefly with the Protestant Reformation, is the one more consistent with its history viewed as a whole; and that its dominant tendencies are increasingly identified with

those currents of thought and development which are making away from the definiteness of the ancient faith toward Unitarian vagueness. This would seem to me to be due not merely to local or temporary conditions, but to certain informing principles always more or less apparent in Anglican history. To preserve balance and proportion of the truth the Episcopal churches have aimed at comprehension by compromise. I have come to believe that this habit of compromise involves increasing surrenders of truth, in spite of religious revivals aiming at stronger insistence on the ancient faith."

THE GLASTONBURY MISSION.

A correspondent to the *London Catholic Times* writes: Who has not heard of the ancient, quiet little town of Glastonbury, Somerset, famous for the ruins of its great Benedictine Abbey, where once the great St. Dunstan resided? It's last abbot, Richard Whiting, fell a victim to the tyranny of Henry VIII., because he refused to surrender his monastery and yield up its treasure. He was therefore imprisoned, tried, and barbarously executed on November 15, 1539, together with his treasurer, Roger Bacon, and his sub-treasurer, John Thorn, both monks of Glastonbury Abbey. The head of the venerable abbot was placed over the abbey gate, and his quartered body distributed to Wells, Bath, Leicester, and Bridgwater. Whilst Richard Whiting was winning the martyr's crown on the Tor (which can still be seen for miles around), the destruction of the great church and abbey had already begun, thus exemplifying the tyranny of Henry VIII., whose monstrosity brought about the so-called Reformation. Is it not in such ancient sanctuaries as Glastonbury, redolent with the odor of medieval Catholicism, that a special effort should be made to keep the light of our Holy Faith burning? Not only that, but to maintain also the dignity of the Catholic position? Some 20 years ago, the Missionaries of the Sacred Heart had a college in Glastonbury. Unfortunately, they withdrew. A chapel in the Convent of the Sisters of St. Louis now serves for the public. There is a feeling that if a religious community of men could take up residence in this Somerset town, the possibilities for the Faith would be considerably extended, for not only would the future of the mission be assured, but by their good example and preaching the monks would draw many into the True Fold. Having regard to the great influence which the Benedictines of Glastonbury wielded in the past, could not some Benedictines be found to-day to build on the ashes of the glorious past?

THE LESSON OF BOTHA.

In the course of a recent address, Mr. J. Devlin, M.P., said he could not conceive why there should be any hesitation on the part of those who had it within their power to give Ireland the right she sought. After all, wherever that principle had been recognised, as in Australia, Canada, and South Africa, the peace of the world had been made more secure and friendship had been created and fostered where previously existed hatred and national rancor. Where liberty had been conceded, loyalty had been created. Loyalty rested upon liberty, and human progress and happiness could only be secured by the freedom of peoples. The death of General Botha had brought irresistibly to their minds the truth of that declaration. That noble and truly great figure, who had now disappeared amidst the sorrow of mankind, was in his lifetime a manifestation of how freedom and trust could beget friendship and goodwill between warring peoples. Botha was one of the most trusted of all the statesmen who had contributed to the peace which had been temporarily created, and would be permanent and enduring only if General Botha's principles were put in operation everywhere. As he had said, it was fitting that they should meet together at the present period and make it clear that they demanded the application to Ireland of the principle that no nation had the right to control and manage the affairs of another nation. When they were asked, "What is it you Irish want?" the answer should be, "We want our country for ourselves, and we are determined to have it." For his part, he would rather be badly governed by his own countrymen than well governed by the people of any other country. But had Ireland been well governed under an alien system? Was it any satisfaction to England to-day that the one dark spot was Ireland when six years ago one of her most eminent statesmen described it as "the one bright spot"? Ireland would be a bright spot again when Ireland secured that to which she was entitled, that freedom which he believed would be hers in their own day and generation.