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GLEANINGS FOR NEXT WEEK'S CALENDAR.

July 6, Sunday.—Fourth Sunday after Pentecost.

„ 7, Monday.—SS. Cyril and Methodius, Bishops and Martyrs.

„ 8, Tuesday.—St. Elizabeth, Queen and Widow.

„ 9, Wednesday.—Of the Feria.

„ 10, Thursday.—Seven Brothers, Martyrs.

„ 11, Friday.—Blessed Oliver Plunket, Bishop and Martyr.

„ 12, Saturday.—St. John Gualbert, Abbot.

SS. Cyril and Methodius, Bishops and Confessors.

The conversion of the Moravians and other Slavic tribes was the work especially of SS. Cyril and Methodius, deservedly called the "Apostles of the Slavonians." They were brothers, born at Thessalonica, of an illustrious senatorial family. The mission of Cyril and Methodius in Moravia was crowned with wonderful results. They baptised Radislav, the king, and securely established Christianity in his country. Cyril invented a Slavic alphabet, called after him the "Cyrillic," and with the aid of his brother, translated the Holy Scriptures into Slavonian. Cyril died at Rome in 869, and Methodius in 885.

The Seven Brothers, Martyrs.

The seven saints whose glorious death is commemorated to-day were sons of St. Felicitas, and suffered at Rome about the middle of the second century. They were exhorted to constancy in suffering by their heroic mother, who herself soon after received the crown of martyrdom.

St. John Gualbert, Abbot.

St. John was born at Florence of noble parents in 999. Like many of the class to which he belonged, he grew up imbued with a pride which would neither brook opposition nor allow any injury to pass unavenged. Having, however, on one occasion, in obedience to the promptings of Divine Grace, forgiven a defenceless enemy, this exercise of Christian charity proved the beginning of his complete conversion. He entered a Benedictine monastery, and afterwards founded the famous abbey and Order of Vallombrosa. He died in 1073.

GRAINS OF GOLD THE CROSS.

Once, midst the long dark pall of night,
In restless lethargy,
I fain would lay aside the cross
That weighed me heavily.

When lo! as in a vision clear,
Three crosses filled my sight;
A cross of gold, a cross of flow'rs,
And one of purest white,

In ecstasy, I clasped the gold,
And basked within its ray;
Yet soon I stumbled 'neath the weight—
I put the cross away.

With eager arms, I grasped the flow'rs.
Fragrant of tropic lands;
Alas! with saddened heart I found,
Sharp thorns soon pierced my hands.

Anon, from out the sombre night,
A Voice spoke unto me;
"Go thou, and bear thine own cross well,
This white one is for thee."

—M. E. BEATON.

REFLECTIONS.

Let us therefore shake off and burst the bonds of sleepiness, and be instant and watch in prayer, as the Apostle exhorts us, saying Continue in prayer and watch in the same.—St. Cyprian.

The soul that seeks recreation out of the Creator, and consolation out of Christ, will never find them.—St. Philip Neri.

The Storyteller

Knocknagow

OR

The Homes of Tipperary

(By C. J. KIOKHAM.)

CHAPTER LXI.—(Continued.)

"Begob, Phil," Barney answered, when he had smacked his lips and wiped his mouth after the Ballinaclash bacon, "'tis all like a dhramo to me; but I don't much care as Bobby came home safe, as that was what was throublin' me." And Barney did look contented, and in a very happy frame of mind.

"But tell us where you went to and what kept you away so long."

"Well, whin the steamer dhrove off wud Mat, I felt so down-hearted I didn't know what to do wud myse'f. An' as Bobby wanted a rest, I walked up an' down lookin' at the ships. There was wan big wan full uv people, an' the sailors shoutin' an' singin' an' pullin' ropes, an' women an' childher roarin' an' bawlin' for the bare life, till you wouldn't know where you wor standin'. 'Is that Barney?' says some wan out from the middle uv 'em. An' who was id but a b'y from Ballingarry side that challenged Mat Donovan to rise a weight wan day at the colliery; an' begob he put Mat to the pin uv his collar the same day. So out he comes an' pulls me in on the deck; an' who the blazes did I see sittin' furninst me but Patherson the piper playin' away for the bare life. Thin three or four more fellows that wor in the habit uv comin' to the dance at the Bush med at me, an' you'd think they'd shake the hand off uv me. The divil a wan uv 'em that hadn't a bottle, an' I should take a small dhrop out uv every wan uv 'em for the sake uv ould times, as they said. Thin nothin' 'd do but I should dance a bout; an' Patherson changed the 'Exile of Eryin' to 'Tattered Jack Walsh' while you'd be lookin' about you. Well, Phil, you know that's wan of Callaghan's doubles, an' if I didn't show 'em what dancin' was, my name isn't Barney. But some way or other some wan knocked up agin me, an' my fut slipped on the boards, an' down I fell."

Here Barney scratched his head and fell into a reverie.

"Well?" said Phil Lahy. "What happened you when you fell?"

"That's what I'm thryin' to make out, Phil," returned Barney, "but I can't. Barrin' that I suppose I forgot to get up; for whin I kem to myse'f there I was on dher a hape uv canvas, an' Patherson lyin' o' top uv me gruntin' like an ould sow. 'Twasn't long any way till a couple uv sailors pulled us out, an' whin I stood up the divil a stand I could stand no more thin a calf afore his mother licks him. So there I was spinnin' about thryin' to studdy myse'f, when the flure slanted down, for all the world like as if a cart heeled an' you standin' in id, an' I was pitched head foremost, an' was d—n near dhrovin' my head through the captain's stummuck. 'Where's your passage-ticket?' says he, shoutin' out loud; for you couldn't hear your ears wud the wind, and the say dashin' up agin the sides uv the ship, till you'd think we wor goin' to be swollied afore you could bless yourse'f. 'Where's your ticket?' says the captain again, seein' that I had my arms twisted round a rope, an' I houldin' on for the bare life. 'Arra, what 'd I be doin' wud a passage-ticket?' says I, 'whin I'm not goin' anywhere.' 'Come, my good fellow,' says he, 'I want none of your humbuggin'. Hand me your ticket an' go below.' 'I'm not a cuddy at all,' says I. 'Let me go look afther me little ass.' 'He's a stole-away,' says the captain, turnin' to the mate. 'That's what they'll say at home,' says I, 'an' if you don't let me out, Bobby'll be a stole-away, too, God help me,' says I. 'An' where do you want to go?' says the captain, an' I see he couldn't help laughin'. 'Good look to you, captain,' says I, 'an' let me out on the quay uv Watherford, an' that's all I'll ax,' says I. 'We have another here,' says the mate, pintin' to Patherson, 'rowlin' hether an' over on the broad of his back.' 'That's the piper,' said the captain. 'What are we to do wud 'em?' 'Let

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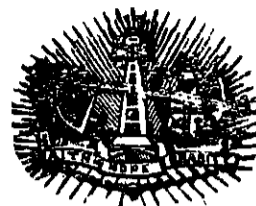
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me out, sir,' says I, 'or I'll have no business to show my face to the mistress,' says I. 'You're fifty miles from Watherford,' says he, 'an' I suspect this is a schame uv yours to chate me,' says he. Wud that the b'y from Ballingarry came up a step-ladder out uv a place they call the houl't—an' the divil's own houl't the same place is—an' he explained all to the captain, an' said I'd be handy about the cookin', an' as for the piper, if the weather cleared up, he'd give 'em a tune, an' keep 'em alive. An' that's the way myse'f an' Patherson went to New-foundland. We wor home together, too, an' he wanted to keep up the partnership, we did so well in St. John's, he playin' an' I dancin'. But, good luck to you, Phil, an' let me out to see Bobby, an' I'll tell you all another time."

"Just tell me, Barney," said Hugh, who had been listening unobserved to the latter part of his narration, "what did you do with the gun you were desired to bring to Mat Donovan, to have the stock mended?"

"Oh, for God's sake, Mither Hugh," Barney exclaimed—showing such decided symptoms of a desire to run away, that Billy Heffernan closed the door and placed his back against it—"don't get me into a hobble about the gun, an' I afther goin' through such hardship. Let me go to see Bobby an' my poor ould mother. Sure I'm bad enough, God help me."

"I don't want to get you into any trouble about it," said Hugh. "But, by telling the truth, you will get your friend Mat Donovan out of trouble. Why did you not bring the gun to him, and where did you bring it?"

"'Twas all on account uv Peg Brady," Barney answered moodily. "An' see all the throuble I brought on myse'f for wan slob uv a kiss."

"Well, tell me how it happened."

"I see her goin' home by the short-cut, sir," returned Barney, looking the very picture of repentance, "an' wint across to meet her, thinkin' id 'd be a fine thing to let her see me wud a fire-lock on my shoulder. An' thin I wint to help her over the double-ditch above the forth. An' as I was comin' back I hear the beagles givin' tongue, an' the hare wint poppin' through the nine-acre field, and was makin' for the furze over Raheen. Thin the hounds come on' keepin' on the thrale elegant, and the fust man I see toppin' the double-ditch was yourse'f, and the huntsman after you. So I stuck the gun into a brake uv briers, an' cut off to see the fun; an' the divil a wan uv me ever thought uv the gun till the day uv the hurlin', whin Father McMahon tould me 'twas in Billy Heffernan's bog-hole; and what use would id be for me to go look for id in a hole that's as deep as the top uv the house?"

"Did he tell you who put it in that hole?" Hugh asked.

"Not a word, sir," Barney replied, "on'y that 'twas there."

"All right, Barney," said Hugh. "You may go see Bobby and your mother as soon as you like now. Let him out, Billy; he won't run away again, never fear," he added, on observing Billy Heffernan's look of alarm.

"Be my sowl, 'tis runnin' enough I'm afther gettin'," returned Barney. "An' that I may never die in sin if ever I put a fut on a ship again, anyway. Will I ride Bobby to see my mother, Mither Hugh?"

The permission was granted, and in a few minutes Barney passed by the side of Knocknagow, that was left at full gallop; in his excitement either not seeing or not heeding Kit Cummins, who ran to her door holding up a bottle and glass invitingly; nor even seeming to notice Peg Brady, who, with the dragoon, stood behind her.

CHAPTER LXII.—SAD NEWS FROM BALLINACLASH.

Another year has elapsed, and Grace has never once visited the old cottage. She shrinks from it now, as she shrank from Norah Lahy's pale face. Yet she feels that Norah Lahy has done her good, and is glad to think that she won the love of the poor sick girl; for Mary Kearney mentioned in her letters that Norah had spoken affectionately of her to the last. Grace says to herself that she ought to spend some time with Mary in her lonely home—that it "would be right"; and, as in Norah Lahy's case, she feels it would have done her good. But she has such troops of pleasant acquaintances now, and so many invita-

tions to all sorts of parties, and is so admired and flattered, that she scarcely has time even to think of her old friends. She is reminded of them this morning by a letter from Mary. Mary tells her they are all well; that Anne writes from her convent in her old, cheerful way, but that Ellie did not come home at Christmas; that there was a letter from the Cape from Richard, who was delighted with the voyage. (He had gone as surgeon in an Australian vessel.)

"Billy Heffernan's house in the bog," the letter went on to say, "was swept away by the flood after the heavy rains; and he was barely able to save himself and his mule from drowning. But he is now hard at work building another house, as Mr. Lloyd has given him a lease for ever of twenty acres of his bog, for the yearly rent of a creel of turf; and though my father says a single sod would be too much for it, Billy thinks himself quite independent, and says he has an estate while grass grows and water runs, and no landlord can turn him out. Whether grass can be made to grow on the 'estate,' however, is doubtful. Nelly Donovan has given her heart to Billy Heffernan; but his heart, I really think, is in Norah Lahy's grave. And Mat, too, loves not wisely, but too well; and has become quite a grave and thoughtful character, devoting all the time he can spare to reading. Old Phil Morris is dead, and Bessy is gone to live with her aunt in Dublin. She had been very unhappy on account of the unkind things people used to say of her; and that foolish dragoon, encouraged, it is said, by Peg Brady, kept persecuting her to the last. Peg is our dairy-maid now; and she has confessed, with a flood of tears, that she deceived Mat Donovan about a letter of Bessy's, and is sorry she had not the courage to tell the truth before Bessy went away. As I have said so much of the 'course of true love' running in the usual way in this part of the globe, I must tell you that a little circumstance which accidentally came under my notice the other day has convinced me that your friend, 'Dionn Macool' is, after all, in love with somebody; but, for the life of me, I cannot guess who she may be, though I could tell you the color of her hair. Strange to say, I thought of Bessy Morris, but—though you will say that is just what might be expected from an 'oddity'—I am sure it is not she. Might it be Miss Delany? He praised her beauty and agreeable manners more than ever I heard him praise anyone else. But, take my word for it, Hugh is gone about somebody, as sure as the sun is at this moment sinking down behind the poplar trees on the hill—which trees always remind me of you and Bessy Morris, and all the chat we used to have about her father, and her anxiety to find him and live with him in their old home, after all his wanderings. That's what made me like Bessy, and I never could believe her heartless, as she had the name of being.

"The Messrs. Pender are carrying things with a high hand. Poor Father McMahon is heart-broken at the sufferings of the people. The poor-house is crowded, and the number of deaths is fearful. Last Sunday, when requesting the prayers of the congregation in the usual way for the repose of the souls of those who died during the week, the list was so long that poor Father McMahon stopped in the middle of it, exclaiming with a heart-piercing cry, "O my poor people! my poór people!" and then turned round and prostrated himself at the foot of the altar convulsed with grief, and could not go on reading the list of deaths for a long time. Then he got into a rage and denounced the government as a 'damnable government.' I was quite frightened at the excitement of the people. Some faces were quite white, and others almost black. But a very affecting incident turned their anger into pity, though one would think it ought only to incense them all the more against their rulers. When he resumed the reading of the list, a woman shrieked out and fell senseless upon the floor. She was one of the paupers in the auxiliary workhouse, who are marched to the parish chapel every Sunday, as the chapel in the regular workhouse is too small even to accommodate the inmates of that house. This poor woman was only admitted the week before with her husband and children, from whom, according to their infamous rules, she was at once separated. She now heard her husband's name read from the altar, and with a wild shriek of agony fell down, and was borne senseless out of the chapel. They did not even take the trouble to inform her that her hus-

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band was dead! Were human beings ever treated before as our poor people are treated? I often wondered at the almost wild looks of the paupers while the list of deaths was being read. But I understand it now! Oh! I must drive away the thought of such barbarous cruelty, and not distress you with such pictures of human suffering. But perhaps it is well to think of these things sometimes. Grace, and pray to God to alleviate the misery around us. I do my best to keep up my spirits. I sit in poor Norah's chair every evening till the light in Mat Donovan's window reminds me to go down and read the newspaper or play a tune for my father, while mamma is making her favorite slim-cake for tea. Hugh, as usual, is nearly always in his own room, where I spend an occasional hour with him. He is, however, becoming amiable, and comes out of his den when our Castleview friends make their appearance. I am always glad to see them, and they cheer us up a good deal. Miss Lloyd scarcely recognises them now, and maybe she doesn't get it from Rose, with whom Johnny Wilson is again 'the white-headed boy.' Can you make out this mystery about Hugh as you did the tracks in the snow?

"Ah, we had not so merry a Christmas as that since! But I can't realise that idea of the poet you used to quote about a 'sorrow's crown of sorrow.' I like to remember 'happier things,' and would say with our own bard—

"'Long, long be my heart with such memories filled.'

I take my walk nearly every evening. Great news of Tommy Laby! His uncle, who is very rich, has adopted him. He is in college, and from his likeness he must be a fine fellow. Do you remember his laughing blue eyes and luxuriant curls? Fancy Tommy Laby coming home a polished gentleman to us. Would he have any chance of you? It would be quite romantic. I'm glad I have one more pleasant item to relieve the gloom of this tiresome letter. Nancy Hogan is married to Tom Cary, the carpenter, and they are as happy as the day is long. Tell me all about your great ball. I am all anxiety to know whether it is the white or the pink you have decided on; but as you will have decided before you can get this, I won't give you my opinion, though you say you would be guided by it. Of course you will be the belle, as Eva would have been the beauty. How I should like to go to her profession; but I fear it will be impossible for me to leave home. Mr. Lloyd says still he will never love again. It is a great loss to Edmund that he is not at home, as you have such pleasant parties. I am so thankful to you to give me such graphic descriptions of them. Edmund writes to me sometimes. He and Arthur O'Connor will soon come to spend a few days with Father Carroll, and they all promise to pay us a visit. How glad I'd be if you would come. The light is fading. I'll take to thinking now, till Nelly Donovan lights her candle. Good-bye, dearest Grace, and believe me ever your affectionate friend,

"MARY KEARNEY."

(To be continued.)

The Irish Revolution and How It Came About

(By WILLIAM O'BRIEN.)

CHAPTER VI.—THE TWO POLICIES IN ACTION.

It must not be supposed that the mistake concerning the Protestant Minority which "The Home Rule Cabinet" now mournfully acknowledges was made for lack of incessant forewarnings and entreaties, or that those of us who now point the moral of its unwisdom are, like the Ministers themselves, only wise after the event. At each successive stage of the controversy—under a Tory Government, under a Liberal Government, and under a Coalition Government alike—we of the All-for-Ireland school can claim without presumption to have iterated and reiterated, with moderation and solemnity, but without wavering, that any true Irish settlement must be sought by a combination of all Irish and English parties for an object loftier than party strategy, and above all that delicate deference must be paid to the traditional particularities and even prejudices of Ulster. Two further propositions may be respectfully postulated as matters of common agreement by this time: viz. (a) that there is not one of our detailed suggestions—

for years held in derision and for a parable of reproach to us as factionist and traitorous—which would not now be recognised as concessions of such obvious good sense as to seem commonplace, and (b) that up to a certain date they would have been closed with by Ulster as a satisfaction of all the reasonable requirements and apprehensions of the Protestant minority.

To make good this claim, it may be convenient once for all to set out the terms of the Settlement by Consent which we proposed in the very words in which I challenged the verdict of the city of Cork, and which I was returned without an opposing voice to press upon the Government. It will be seen that they cover the three points on which "the apprehensions of our Protestant countrymen and not in Ulster alone" were most sensitive.

"1. (*The Ulster terror of parting with the active authority of the Imperial Parliament.*)—We propose, for an experimental term of five years, to give the Ulster Party which would remain in the Imperial Parliament (say ten, with the possible addition of two members, one for Trinity College, and one for Rathmines, to represent the Southern minority) a direct suspensory veto upon any Bill of the Irish Parliament unless and until it shall either be approved or rejected by a resolution of the Imperial Parliament, to be passed within one month after the exercise of the Veto. Further, to give the Ulster Party the right upon a signed requisition to the Speaker of discussing on a motion for the adjournment of the House of Commons, any administrative Act of the Irish Executive dealing with Education, Justice, or Police. For the experimental period, these powers would give the Protestant minority the direct and active protection of the Imperial Parliament in a much more effectual way than they possess it at present. Such a suspensory veto may seem an unheard-of concession to a minority, and so it is. It would in my judgment be gladly submitted to by the best thinking men of our race, in the belief that it would serve as a wholesome restraint upon an infant Parliament in its first inexperienced years, and in the firm conviction that nothing will be attempted which would either tempt the Ulster Party to exercise the Veto or the Imperial Parliament to enforce it. The concession would, of course, be unendurable unless (failing a fresh Act of the Imperial Parliament for its renewal) it were to expire at the end of the experimental period, by which time a General Election will have been undergone and the new Imperial Parliament placed in a position to judge of the Irish Legislature by its actual record.

"2. (*The insignificance of the minority in a Dublin Parliament.*)—As the Bill stands, the Ulster group will undoubtedly be a somewhat attenuated one, as it is bound to be by a pedantic adherence to existing geographical boundaries. Nor would any fancy property franchise be, to my mind, tolerable in the popular chamber under modern democratic conditions. We should propose to deal, unsymmetrically but effectively, with the question of giving the Protestant minority a representation proportioned to their numbers and their natural claim for adequate protection by increasing the proposed representation in the Schedule to 20 for Belfast, 16 for Antrim, 8 for Armagh, 16 for Down, and 8 for Londonderry, which with a proportional vote (or, better still, a cumulative vote) extended to the rest of the country would yield a Protestant minority vote of at least 60 in the Irish House of Commons. Here you would have established a body which could not possibly be put down by oppressive means, and which would only have to win the adhesion of some 30 Catholic Nationalists at the utmost to form a governing majority upon a National Peace programme which would efface all the old distinctions. What a career of unhopd-for power and noble patriotism for the present Unionist Minority, whom the Imperial Parliament has stripped of every vestige of political power over four-fifths of the country and can never by any possibility of its own authority restore it! Sensible Irishmen would make little difficulty about assenting in addition to such local powers as, apparently, Sir E. Grey would delegate to Ulster—appointments, for instance, of County Court judges, Inspectors of Education and County Inspectors of Police from competent panels—either by the Ulster County Councils or some other local authorities, but these would be quite insufficient inducements in them-

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selves, and would be happily overshadowed by the larger concessions which would attract Ulster centripetally to, instead of repelling her from, the National Parliament.

"3. (The fears of a Spoils system worked by a two-penny-ha'penny Tammany.)—The Unionist minority are not the only Irish minority who regard with repugnance the ascendancy of a Secret Association confined to men of one particular religious persuasion, and using as its most powerful instrument the disposal of all offices and patronage from the highest to the lowest, not according to the merits of the candidates, but according to their proficiency in the signs and passwords of the Order. The growth of this sectarian organisation (whose object nobody has yet ventured publicly to put into words) is indeed responsible for the creation of three-fourths of the Ulster Difficulty which now darkens the horizon. I am confident that most of the far-seeing supporters of Mr. Redmond must be in their hearts as anxious as either the Ulster Minority or the Munster Minority to put an end to any danger from this undemocratic secret agency by having provision made that all offices of emolument (save only Ministers, Heads of Departments, and Judges) should be disposed of by a carefully chosen body of Irish Civil Service Commissioners who should throw them open to all candidates upon equal terms, and put an end to the scandal of dispensing Government patronage in partisan newspaper offices by sectarian preferences and secret intrigues."

These proposals were never made public by the Hibernian Press, nor by any newspaper in England. The only version of them circulated in three-fourths of Ireland was that I proposed to "hand over Ireland to the veto of twelve Orangemen"—the only justification for that atrocious libel being the proposal for an experimental period of five years, to give a minority of a million the security of a possible appeal to the Imperial Parliament, to be decided within one month, under circumstances which made it all but certain that, by reason of the very completeness of the security, the power would never be exercised. And this moderate price to purchase the confidence of one-fourth of the Irish population was held up to execration as "handing over Ireland to the veto of twelve Orangemen"—that, too, in a Home Rule Bill which, in the words of Mr. T. P. O'Connor, "contained as many English vetoes as there were padlocks in a gaol." Who can wonder if a country debarred from all chance of reading our proposals for themselves and so infamously led astray as to their real purport, should have taken half a generation of suffering to learn that the "factionists and traitors" were "fundamentally right" all along? For ourselves, so little did we claim any special foresight in discerning the possibilities of an incomparable National settlement in "an agreement amongst all sections, creeds, and classes of Irishmen," that the only clue we could find to the enigma how any sane body of Irishmen could detect in it any trace of treason to Ireland was that those who only saw in the Land Conference settlement "a landlord swindle" infallibly bound to end in "national insolvency" felt themselves now constrained to persist in the error at any cost against all evidence and commonsense.

Stand fast by our proposal, at all events, we did from start to finish against all the buffets of unpopularity and of carefully nurtured ignorance in Ireland and in England. Persons familiar with the state of feeling in the Ulster Party, and especially among the mass of the Northern population, prior to the Larne gun-running, will scarcely deny that "a Bill thus conceived, far from being a grievance in the sight of embittered Irish Protestants, would have been hailed by them as an Act of Political Emancipation such as the Imperial Parliament could never otherwise secure to them." But what of its reception by the Republicans? They were not then in existence, and with wiser counsels they might never have been, in any ponderable numbers. The opposition came from the self-aggrandising placé hunters of the Board of Erin; the clean-souled adolescents who were to be the rebels of Easter Week had not yet been made sick with the cajoleries of the Parliamentary politicians, and would see no more trace of treason to Ireland in our doctrines than in Davis's genial version of the Orange war-song, "The Battle of the Boyne," which they had been taught to lisp from their cradles:

"Boyne's old water,
Red with slaughter,
Now is as pure as the children at play;
So, in our souls,
Its history rolls,
Orange and Green will carry the day!"*

From the poorest standpoint of expediency, there stood one-fourth of the Irish population who must either be lived with or exterminated. The latter course was, happily, as impossible as it would have been heathenish, it would have expelled from the service of Ireland a leisured class of soldiers, sportsmen, and genial comrades as ineradicably Irish as a free admixture of Gaelic blood for centuries could make them, and an industrial population whose energy, probity, and solidity of character would endow an Irish State with some of its most precious elements of stability. To acknowledge that there were two unmixable Irelands would be to fly in the face of some of the most shining truths of our history. Gaelic Ireland's ethnic genius had never found any difficulty, even as late as the Williamite wars, in fascinating and absorbing all the successive invaders who, in conquering, were themselves conquered—the Norman Geraldines in Munster and the Norman Burkes in Connaught, the Danes in Dublin, the Scotsmen in Dalriada, the Belgians in Wexford, the Welshmen in Tyrrawley, the grim Cromwellians themselves amidst the bewitching homes of Tipperary. The beadroll of statutes from century to century forbidding the adventurers from England—and forbidding them in vain—to "live Irishly" and take Irish wives, is one long English protestation of the homogeneity of the nation. Even the era of the diabolical Penal Laws, if it raised up fiends to debase the Catholic Gaels almost out of human shape into a separate race, "in the English and Protestant interest," produced also a dynasty of Protestant patriots as truly Irish as the eternal mountains that towered over Henry Grattan's woods at Tinnahinch. Flood was the only man of genius in the Irish Parliament who represented anti-Catholic bigotry at its darkest; yet even he made atonement for that one sunspot in his character by the will in which he left a considerable property for the encouragement of the study of Gaelic in Trinity College and the publication of the ancient manuscript literature of the Gael. With the graces and accomplishments of a cultured Irish nobleman, Charlemont strangely mingled in his character a gloomy Protestant bigotry; yet he, too, was so passionate a fanatic for Irish liberty that, as Commander-in-Chief of Grattan's Volunteers, his preparations for a war against the Parliament of England were more formidable than Sir E. Carson's more than a century later, and were authorised by sounder constitutional warrant. The man whom the English intellectual world now acclaim as the most sublime of their philosophers and statesmen was the Irish Protestant, Edmund Burke, who, for the inspired eloquence with which he scathed England's doings in Ireland, went within an ace of being slain by the Gordon rioters as an Irish papist adventurer. To tear out from the journals of the Irish Parliament the splendid pages which record the Protestant struggle for Irish freedom from Molyneux' first daring claims to the dying hours in which it succumbed to the Act of Union—to disown the romantic chapters added to our story by the Protestant Wolfe Tone when, after Parliamentary methods had failed, he appealed to the God of battles, and to disown them because the martyrs who died at his call on the scaffolds of Belfast and Carrickfergus and at Antrim Fight were Protestant Dissenters who had not taken the Catholic Sacrament—would be to cancel the entire history of Ireland since the Middle Ages, and has only to be set out in cold terms of logic to excite the abhorrence of every Catholic Nationalist with an uncorrupted heart.

Irish Protestant patriotism did not die even under the scalpel of Castlereagh's Act of Union. Lecky, whom certain family sufferings during the Land War unhappily alienated from the Irish Cause in his declining years, has left us in his books an immortal monument of the inborn

*"I would go as far as ever you went to win over Ulster," Mr. De Valera told me in 1922.

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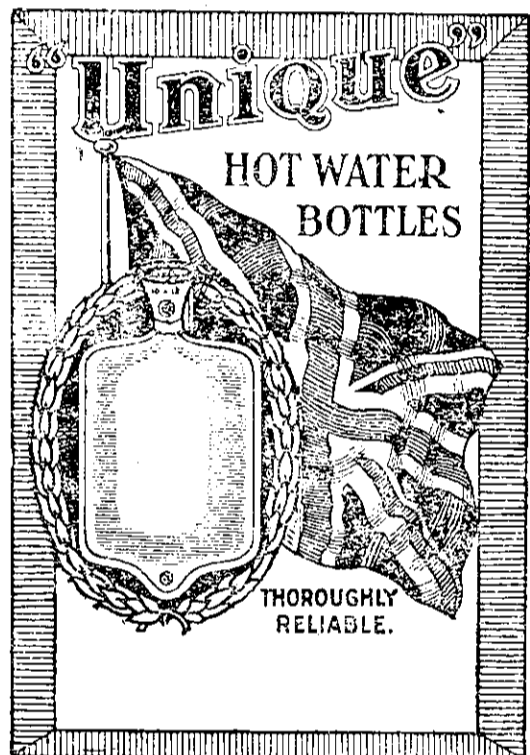
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Nationalism of the Irish Protestant genius. It would be scarcely possible for prejudice itself to study the unexpurgated edition of his *Leaders of Public Opinion in Ireland* without being convinced that religious rancor was steadily disappearing in the generous sunheat of Grattan's Parliament and was only resuscitated after the Union when the contagion of the Evangelical Revival in England spread in a virulent form to the North of Ireland. Dr. Boulter, the English Archbishop of Armagh, owns with frank brutality how truly religious feuds in Ireland are the product of English policy and not of native perversity, when, inveighing against every measure "that tends to unite Protestant with Papist," he adds, "whenever that happens, good-bye to the English interest in Ireland for ever." And the Union gave England the means of fomenting the war of creeds in Ireland during the bitter generation for which the Catholic Emancipation, more than half accomplished by the Irish Parliament during the Viceroyalty of Lord Fitzwilliam, was obliged to prolong its hate-engendering debates in the Parliament of England. Even so, the unquenchable embers of Protestant patriotism flared up again and again in Ulster itself. Too little is known of Gavan Duffy's *League of the North and South*, in whose ranks the mass of the Protestant Dissenters and their clerical leaders in the 'Fifties were, beyond question eager to join hands with their Catholic countrymen, and which was only crushed by the apostasy of the ruffians, Keogh and Sadleir, unluckily condoned by the simplicity of two or three Catholic prelates. So much an affair of yesterday is the Ulster Protestant *blocc* which Sir E. Carson managed to persuade England was ancient and unbreakable, that within living recollection the Dissenters, who formed the weightier half of Sir E. Carson's Covenants, were wholly at one with the Catholics on the two questions—religious disabilities and the land—which were the staple interest of their lives, and were the active allies of the Catholics in every electioneering and democratic campaign against the other half—the Episcopalian Tories. So late as 1885, it was Presbyterian votes that returned Justin MacCarthy for the City of Derry and Mr. Tim Healy for South Derry, and myself for South Tyrone.

(To be continued.)

A Complete Story

"Says Sergeant Murphy"

(By A. P. GARLAND, in the *English Review*.)

ABOLISHING WORK.

"Funny what that professor chap said in the paper," remarked Heddle, as he swabbed down the bar counter.

"Sure, they're funny birds—professors," replied Sergeant Murphy. "Which particular professor was it?"

"I can't remember his name, but he says that they'll shortly be able to run the world with an atom."

"An atom of what?"

"An atom of nothing. Just an atom," asserted Heddle. "They're all experimenting with it, and any moment they'll discover how to handle it and one country will be able to blow another skyhigh in a second."

"Won't that be a grand war," said the Sergeant, "provided we get in the first blow? Up Guards and atom."

"That's not the lot," continued the landlord seriously. "He says that the atom will do all the work, run all the factories, heat the houses and what not. Nobody'll have to work more than one hour a day and—"

"I know," said the Sergeant wearily. "We're always on the verge of discoverin' somethin' that'll abolish work. Wanst it was to be watherpower, thin electricity, thin radium in bulk, thin the rays of the sun concentrated in a hand-mirror, thin I dinna what—but all the same eight-fifteen still sees me tearin' down the road every mornin' with me breakfast wedged crossways in me interior, and a prayer on me lips that some shunter hasn't taken offence at the features of wan of the directhors and called out the whole railway system till the necessary alterations have been made.

"That reminds me, Heddle. Have you heard about Poplar as a home for emigrants? You haven't?"

"Well, talk about Canada and Australia and the wan hundhred and sixty acres of fertile land now undher threes, and within five days' reach of a railway, and the happy home that ye can build for yourself—forget them. Poplar—the Land of Plenty and To Spare—beats them all.

"The emigration agents are boostin' the place. From all points of the compass countless hordes of hopeful min are convergin' on it, with their wives and families standin' by with their thrunks packed, awaitin' the tellygram that says 'Come.' Finns, Slovaks, Poles, Chinks, and others of God's creatures, as they call thimselves, are campin' on the doorsteps of British Consulates takin' out naturalisation papers for Poplar. The applicants for every vacant flat, floor, apartment or roof in Poplar would, walkin' four abreast, take twenty minutes to pass a given spot—unless it was a fried fish shop. The population of Poplar per square foot will be—"

"Go on," said Heddle. "What's it-all about?"

"Here it is, Heddle. Ye'll remember how poor relief was sarved out to the unemployed in Poplar be the Board of Guardians, as they were called in jest, for what they were guardin' God knows! Certainly not the ratepayers.

"The said Guardians were all min of generous impulses with outsizes in hearts, and they made the Good Samaritan look like a broker's man. 'Hivens!' says they, as applications for poor relief came before them, 'here's a case of John Posskoff. We've never seen him before, but we can tell be his name that he's worthy of thrust. Be thrade he's a linoleum pavior earnin' three pound a week whin he works. But if we give him that amount now he'll be no better off than he was before, which would be a disgrace to Poplar. Besides, doin' nothin', he's a lot of extrah time on his hands and he'll want more money to spind. Make his little lot four pounds. And Johnson, he's a biscuit-riveter. Find out what his wages ought to be if he worked, and give him a twinty per cent. peace bonus and wan for his nob. The same with Higgins. Let no man go away dissatisfied. We're here to spind the ratepayers' money and we'll do it!"

"Of course, some narrow-minded chaps obejected and the Government auditor wanted to surcharge the Board of Archangels responsible. But the other day the new Labor Minister in charge gave the movement his blessin' and Poplar blazed with tar-barrels that night.

"Atoms won't abolish work, Heddle. Not likely. But if the Poplar Board of Guardians become a model for the other Boards, work as a livelihood will be aiquil in popularity to casthor oil in a Communist conviction in Italy."

GORE NOTES

(From a correspondent.)

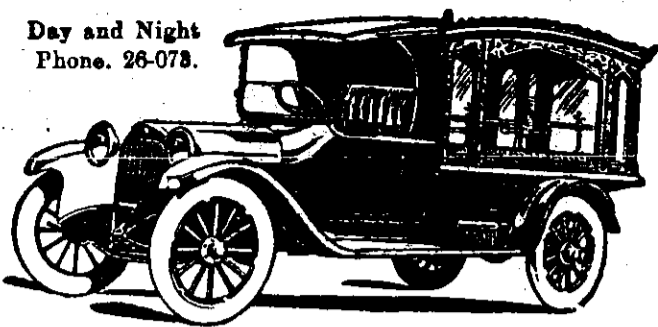
June 20.

Brother J. J. Marlow, the enthusiastic deputy of the Hibernian Society, paid a passing visit to our town on Monday, the 16th inst. In order that the local members might have an opportunity of hearing an address from him, a meeting was convened which took the place of the usual fortnightly meeting. Brother Marlow spoke strongly in support of Hibernianism, and made special reference to the recent Triennial Meeting at Westport. In forcible terms he endeavored to arouse in his hearers an interest in the society by pointing out the material benefits to be gained. He eloquently appealed to their love for the Faith, which represented all that is good and noble in Christian civilisation. Several speakers thanked the visitor and eulogised his efforts in the cause he so ably advocated. Rev. Father Graham, the newly appointed Administrator of the parish, who has already shown a fatherly interest in the branch, spoke a few words in appreciation of Brother Marlow's activities. Those present were much impressed by the visitor's zeal in the cause of Hibernianism, and it is hoped good results will be the outcome of the enthusiastic meeting.

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A Great Miracle

AMSTERDAM AND THE BLESSED EUCHARIST.

[In view of the interest created by the coming International Eucharistic Congress in Amsterdam, the Fathers of the Blessed Sacrament have prepared the following article on the special miracle of the Eucharist with which the name of the city of Amsterdam has been associated for several centuries.]

Since the eyes of the whole Catholic world will be centred on Amsterdam in the month of July, when the 27th International Eucharistic Congress will be held there, it may be interesting to know the facts concerning the Eucharistic Miracle that took place in that city almost six centuries ago.

In 1345, on the Tuesday before Palm Sunday—that is to say, on March 15—a pious inhabitant of Amsterdam, being very sick and having expressed his desire for Holy Viaticum, piously received the Body of Our Lord Jesus Christ from the hands of a parish priest. Soon after, however, he was greatly distressed, and the persons who were attending him cast into the open fireplace what he had vomited, without thinking of the Blessed Sacrament, which he had not had time to digest.

Very early the next morning a servant who was watching by the sick man's bedside approached the open fireplace to poke the fire. To her amazement she saw a brilliant Host, complete and entire, in the midst of the flaming hearth. She was frightened, naturally, but nevertheless she was brave enough to withdraw the Host from the fire without burning herself! As soon as she touched the Sacred Species she felt her hand become cold. Then she took the Host with the other hand, and the Host changed color miraculously and became brown as though it had been burnt by the fire.

Very much upset, the servant hastened to the lady of the house and said to her: "I have the Body of Our Lord Jesus Christ in my hand." Immediately she handed to her employer the precious burden. The lady drew from the cupboard a linen cloth of fine baptiste and wrapped the Host in it and deposited it in this way in a clothes-bin. The sick man himself wanted to see the Miraculous Host. He took it in his hands to examine it, but at the same moment it slipped through his fingers.

Taken in Procession to Church.

We are not told why these good people acted thus, but it seems they had no bad intention, because the woman began to tell all her neighbors in the street what had happened. The news spread like wild-fire and reached the ears of a priest very quickly. He came in haste to the house where the miracle had taken place. He took the Sacred Host, put it into a ciborium, and transported it to a nearby church. Three days later, the lady of the house, to her great surprise, found the Host in the trunk again. She ran to tell the clergy of this event, and they saw in this a sign of Providence desiring that greater honor should be paid to the Miraculous Host. Consequently all the clergy of Amsterdam came solemnly to this house to take the Blessed Sacrament and transport it in procession to the parish church.

In the meantime the sick man had become well, and he grumbled at his wife for not having held her tongue and for having aroused the population of the whole city. Two days before the Sacred Host was transported in procession to the parish church, the man, in a fit of temper, was bitterly abusing his wife, when his young child, who was on his knees near the open fireplace, suddenly fell into the fire, and he had barely time to pull him out. The unfortunate child had frequent epileptic fits thereafter until the day when his father, who had come back to his senses, atoned for his sin by going with his whole family, barefoot, to the church to adore the Miraculous Host.

This event was carefully examined and submitted to the Bishop of Utrecht, who declared that God should be looked upon as the Author of the miraculous events which had happened at Amsterdam.

Veneration for the Miraculous Host spread rapidly not only in Amsterdam but throughout Holland, especially because many miraculous cures took place and many favors were granted. A chapel was built on the spot where the

miracle had taken place. It was destroyed by fire in 1421, and a second chapel built in its place.

On May 25, 1452, a fire broke out in one of the houses of Amsterdam, and spread so rapidly from house to house that in a short time the whole city was an immense conflagration. The chapel of the Blessed Sacrament of the Miracle was soon reached. The faithful did all they could to save the chapel from destruction. They tried to open the doors and to save the precious Host at least, but to no avail.

They were beginning to deplore their loss, when God performed another miracle. As soon as the fire was put out they hastened into the midst of the smoking ruins, and found the vase which contained the Host intact. The fire had not even left the slightest trace on the linen veil that covered the ciborium! This miraculous preservation was soon known throughout Holland and other countries. Devotion to the Most Holy Sacrament increased, and a new chapel was soon built to take the place of the other destroyed by fire.

Many Favors Granted.

Many miraculous favors were granted to this chapel. The Emperor Maximilian, Archduke of Austria and Count of Holland, was taken very sick in 1479. Human means could not cure him. He promised that if he were cured he would go to Amsterdam and venerate the Miraculous Host. He was restored to health, and accomplished his promise in 1484.

The cult of this particular miracle of the Blessed Sacrament of Amsterdam reached its height in the 16th century. In 1504 the Bishop of Utrecht ordered that a feast be celebrated every year on the 15th of March with a solemn octave, during which the Blessed Sacrament of the Miracle would be carried in procession through the city. Fifty years later his successor in the Episcopal See of Utrecht confirmed the feast and the solemn octave.

The apotheosis of worship of the Miraculous Host took place when the Emperor Charles V. came as a pilgrim to venerate this Miraculous Host. Soon after the Reformation set in, and the Protestants did all they could to destroy devotion to the Blessed Sacrament. They went so far as to attack the church where the Sacred Host was kept; tore the paintings to pieces, broke the stained glass windows and profaned the altars. This was in August, 1566.

For the first time since 1345 the procession of the Miraculous Host did not take place in March, 1567. The church was closed to the faithful in 1588; transformed into an orphanage the following year, and rented out for various purposes until 1616. Then the Protestants took possession and have remained there ever since. The Miraculous Host exists no longer. It is thought that the Bishop of Utrecht consumed it during the troubled times of the Reformation.

Nowadays, every year Amsterdam witnesses the clandestine procession, which takes place at night around the church—the Oude Kerk, as it is popularly called—where the Miraculous Host was formerly kept and which is now in the hands of Protestants.

Women Unite in Prayer.

This procession takes place during the solemn octave in the month of March. Only men may take part in this nocturnal procession, while the women remain in prayer at home. As many as 50,000 men at a time march in silence along the streets whereon the solemn procession formerly took place. When the procession is over, they separate into various churches of the city where all hear Mass and receive Communion.


This solemn procession, this magnificent manifestation, so calm and so majestic, every year by a whole population, full of faith and love for the Divine Eucharist, is very impressive. It is easy to understand, then, why the torch of Catholic truth could never be extinguished in a country where the faith of the inhabitants knows no human respect, no matter what sacrifice it may demand of them.

There is no doubt but that the coming International Eucharistic Congress, which will be held from July 22 to the 27th this year at Amsterdam, will bring out once more the sturdy and loyal faith of these Catholics of the Low Countries. Those who can go to this Congress will witness one of the most remarkable demonstrations in honor of the Blessed Sacrament that the world has ever known.

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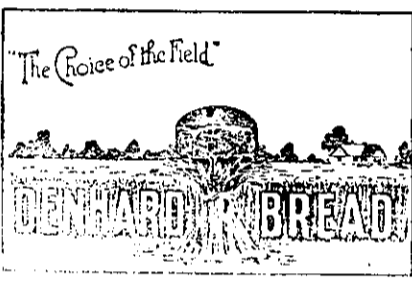
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Obituary

MRS. MARY HURLEY, HUNTERVILLE.

One of Hunterville's oldest and most respected residents passed away at Wanganui Hospital, on June 4, in the person of Mrs. Mary Hurley, wife of Mr. Jeremiah Hurley. The deceased lady had been a sufferer for some time and on the previous Monday it was thought advisable to remove her to Wanganui Hospital, but she died as stated on Wednesday, fortified by the rites of Holy Church; Father Mahony attending her during her last illness. The late Mrs. Hurley, who was 66 years of age, was born in Durscy Island, on the coast of Co. Cork, Ireland, and came to New Zealand 45 years ago. She was married to Mr. Hurley in Wellington 40 years ago next September, and came to Hunterville two years later. Along with Mr. Hurley she resided in Hunterville for 38 years, during which time her kindly nature made many friends who will regret to hear of her death. A husband and grown-up family of five, and 17 grandchildren are left to mourn their loss. The family are Messrs. Eugene (Hunterville), Dudley Francis (Australia), James (Pohouui), Joseph (Wanganui), and Mrs. D. Connell (Hunterville). The funeral took place at Rangatira Cemetery; Rev. Father Dillon (Marton) officiating at the graveside.—R.I.P.

MR. JEROME MCCARTHY, WELLINGTON.

With deep regret the death is recorded of Mr. Jerome McCarthy, of Waripori Street, Newtown, Wellington, who passed away suddenly while at work, on March 21. The late Mr. McCarthy was a native of Co. Cork, Ireland, and came out to New Zealand 40 years ago. He was connected with hotels at Palmerston North and Ashhurst, and was also well-known in Wanganui. During the last 20 years he had been in the employ of the Wellington City Council. He leaves a wide circle of friends throughout the Dominion who will regret to learn of his death. The funeral left St. Anne's Church, Green Street, the interment taking place at Karori Cemetery. Rev. Father Kelly, assisted by Rev. Father Fallon (who had previously officiated at the church) officiating at the graveside. The deceased leaves a widow, two sons, and three daughters to mourn their loss.—R.I.P.

MR. JAMES FLANAGAN, WELLINGTON.

The sad news of the death of Mr. James Flanagan, Hall Street, Newtown, Wellington, which occurred at his residence on June 14, caused sincere and widespread regret in the parish of St. Anne's. The late Mr. Flanagan was born at Woodford, Ballinasloe, Co. Galway, Ireland, in 1859, and arrived in New Zealand in 1879. He resided in the parish of St. Anne's for over 30 years, and during that time took a prominent part in everything connected with the Church. Always of a quiet and unassuming character, his kindly disposition and loving nature endeared him to all who came in contact with him, and earned for him the well-merited esteem of a wide circle of friends of every denomination. At the time of his death Mr. Flanagan was a member of the Railway department, and next to his devoted widow and family nobody will miss him more than his fellow workmen. He was a highly respected member of the Hibernian Society, and next to love of God and his family his native land held a prominent place in his heart. A large congregation attended the Requiem Mass which was celebrated by Rev. Father Fallon at St. Anne's Church, Newtown; the funeral which took place immediately after Mass being one of the largest ever witnessed in the district. It was attended by members of every denomination, showing the esteem in which the late Mr. Flanagan and family are held in Wellington. The officiating priest at the graveside was Rev. Mark Devoy (an old friend of the family) assisted by Rev. Fathers Kelly and Fallon. Members of the Hibernian Society formed a guard of honor to the remains of their devoted brother. The Church in Newtown has suffered a heavy loss in the death of Mr. Flanagan, who was an exemplary Catholic, a loving husband and tenderest of parents, and a generous donor to the Church. To his be-
reaved widow and children (Annie, Teresa, Jack, Jim and Willie) the heart-felt sympathy of all Newtown is extended.—R.I.P.

MR. MICHAEL O'SULLIVAN, MANUTAHU, TARANAKI

On Saturday, May 3, there passed away one more of the few remaining old pioneers of the West Coast in the person of Mr. Michael O'Sullivan, of Manutahi (near Patea). The immediate cause of death was heart failure. The late Mr. O'Sullivan was born in Killarney, Co. Kerry, Ireland, seventy-four years ago. He was early tempted to try his fortune in the lands of the Southern Seas, and in 1866 he arrived at Melbourne. He was then seventeen. After a short stay in Victoria he came across to New Zealand. He tried his luck at Hokitika, Reefton, and finally at Charleston where he carried on gold digging successfully from 1867 until 1887. It may here be mentioned that Charleston at one time had a population of several thousand people. During his period of residence on the Coast, the late Mr. O'Sullivan took an active part in local government affairs, and held many public positions, including those of chairman of the Hospital Board, Licensing Bench and Buller County Council. In 1879 he paid a visit to Taranaki, but the conditions prevailing at the time were too unsettled, and it was not until some years later that he finally left the Coast to reside in the northern province. He came to Patea in 1887, where he remained for a year, and then entered into farming operations at Manutahi, which he successfully carried on uninterruptedly until about sixteen years ago, when he decided to live in retirement. For a number of years he was a member of the Patea West Road Board, a Justice of the Peace for many years, and was also actively associated with other local institutions. A happy disposition and a kind and generous nature were outstanding characteristics of the late Mr. O'Sullivan, and he always retained a keen regard for his old Coast friends of the early days. A fervent Catholic, he was a constant attendant at Holy Mass on Sundays, no matter how unfavorable the elements, and was also a staunch Nationalist. Politically, his views were democratic, and he was a staunch supporter of the Liberal Party as led by the late R. J. Seddon. Requiem Mass was celebrated at St. Patrick's Church, Patea, on Tuesday, May 6, by the Rev. Father Phelan, and the funeral which took place at the Patea Cemetery was very largely attended. The pall-bearers were Messrs. Bernard McCarthy, Thos. Walsh, J. A. McKenna, J. Hurley, E. Morrissey, and D. Hurley, jun. The deceased leaves a widow, one son, and two daughters who will have the sympathy of a wide circle of friends.—R.I.P.

Annual Communion of Sports Club at Timaru

An edifying sight was witnessed at the Sacred Heart Church, Timaru, the other Sunday morning at the 7.30 o'clock Mass (writes a correspondent), when upwards of 100 members of the Celtic Football Club and 30 members of the Celtic (Ladies) Hockey Club, wearing the badges of their respective organisations, marched to the front rows of seats allotted to them, and later approached the Holy Table; the occasion being the annual Communion of the Celtic Winter Sports' Club. In addressing the congregation Rev. Father O'Ferrall, S.M., who was celebrant of the Mass, congratulated the members of the football club (of which he was proud to be president), and those of the hockey club for their splendid display of faith that morning, and the fine example thus set. After Mass all assembled at St. Patrick's Hall for Communion breakfast. Rev. Father Hurley, S.M., parish priest, visited the gathering during the morning. After breakfast a short toast list was honored; the chairman Father O'Ferrall proposing the toast of His Holiness the Pope; Mr. J. P. Leigh (that of the "Celtic Winter Sports' Club," and "The Ladies," which was responded to by Miss Rogers; Mr. J. B. Crowley replying on behalf of Mrs. Leigh and the other ladies who had given so much pleasure and satisfaction in providing and serving the repast. Cheers for the president and coach ended a very happy function.

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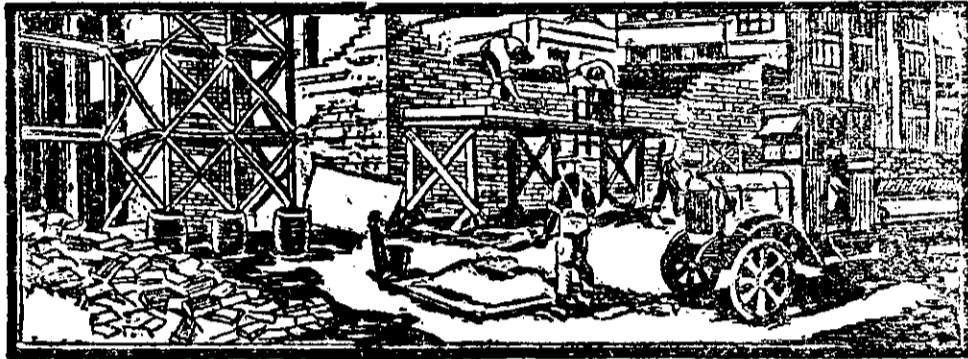
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The Church in New Zealand

AUCKLAND IN THE 'SEVENTIES.

Auckland's Third Bishop

On the resignation in 1874 by Dr. Croke of the See of Auckland, the diocese remained for a period of five years without a Bishop of its own. In the Consistory, held in



DR. STEINS, S.J.

Rome on the 25th June, 1877, the Rev. John Peter Charreyre, S.M., pastor of Christchurch, was preconised as Bishop of Auckland in succession to Dr. Croke, but he declined the proffered dignity. At length, after many delays, the Most Rev. Dr. Steins, Titular Archbishop, was promoted to the see on the 15th May, 1879. In 1861, Dr. Steins had been appointed Coadjutor-Bishop, and soon after succeeded to the charge of the diocese of Bombay. In the year 1867 he was translated to the Archbishopric of Calcutta, where he labored indefatigably till the year 1878. An accident which befel him, and heart disease, which consequently developed itself, obliged him to resign the see and to seek rest in Europe. With health restored, and in obedience to a mandate from the Holy See, he set out for the new field of his missionary labors (Auckland) towards the close of 1879. Passing through Dunedin, accompanied by four Benedictine Fathers and one Jesuit lay Brother, the voyagers received a most cordial welcome from the Right Rev. Dr. Morau. In the month of March,

1881, an over exertion brought on a relapse in Dr. Steins former malady, and he resolved to resign the arduous charge for which he considered himself no longer equal. He sailed from Auckland for Sydney on the 4th May, 1881, and succumbed on the 9th of the following September. A Solemn Requiem Mass and Office were held at St. Mary's Cathedral; his Grace the Archbishop as well as a great many of the clergy and laity were present. The remains of the deceased prelate were interred in that portion of the cemetery, North Shore, set apart for members of the Society.

An Old-time Priest

Following is an extract from a letter written by the revered pioneer Superior of the Sisters of Mercy (Mother Cecilia Maher) to the parent convent of St. Leo, Carlow, Ireland:—



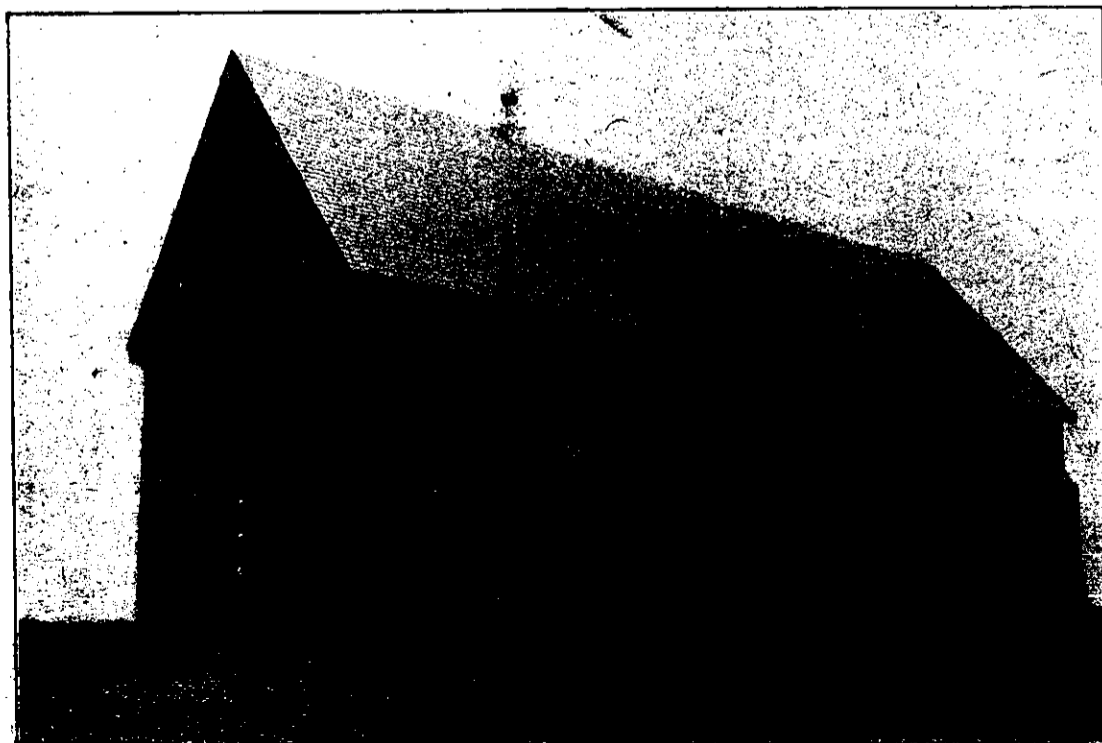
FATHER NORRIS.

Auckland, 7th June, 1874: "We have lost a fine young priest of great promise, a Father Norris.

He went through his course in Carlow. He went up to the Thames Convent; and was so kind and thoughtful. He was a fine preacher, but unfortunately over exerted himself. He got a bad fever, and God called him to Himself to receive the reward of his zeal. Nothing could exceed the sorrow of the people. Such a funeral was never seen in Auckland."

Old St. Patrick's, Auckland.

This is a south view of the original Cathedral of St. Patrick's—an old scoria stone building erected in 1848. The south end was the sanctuary. At the enlargement in 1884 the old portion formed the transept. The sacristy was built about 1880, and the altar recess 1895. All this is now demolished. This building was 90ft. by 30ft. The Catholics of Auckland were so proud of this church that they proposed in 1868 to erect a spire!



Current Topics

An Editorial Bow

From many friends in various parts of the Dominion we have received telegrams and letters of congratulation on account of the honor done to the *Tablet* by the recent message of his Holiness. To all his good friends, on behalf of the staff and of himself, the Editor returns cordial thanks for their kindness. It is a coincidence that late mails should have brought us numerous tributes from readers at home and abroad who never dreamed that the Pope was joining them. A reader in the North Island wrote to say that the Pastor, a certain learned dignitary of the Church, recommending the *Tablet*, told his flock that they ought to thank God for the paper and its Editor, which was a compliment coming from such a source. From Lancashire, a reader writes to say that he often receives the *Tablet* from N.Z. friends, and that he is in constant admiration of the soundness and variety of its Catholic news. From Westminster, a convert writes to tell us that she loves the *New Zealand Tablet* and finds it most useful and helpful, especially in connection with a catechetical class she has undertaken. An old friend from the West Coast sends a cheering line to say that for forty-seven years now he has read the *Tablet* and always found it a first rate Catholic paper. Well, it is consoling for an editor to find that his reward is not altogether "fiddler's pay"—or more kicks than ha'pence.

Press Legends

(Extracts from *War: Its Nature, Cause, and Cure*, by G. Lowes Dickinson.)

Here is the actual growth of a war-time press legend:—

Koelnische Zeitung.

"When the fall of Antwerp got known the church bells were rung" (meaning in Germany).

Le Matin.

"According to the *Koelnische Zeitung*, the clergy of Antwerp were compelled to ring the church bells when the fortress was taken."

The Times.

"According to what the *Matin* has heard from Cologne, the Belgian priests who refused to ring the church bells when Antwerp was taken have been driven away from their places."

Corriere della Sera, of Milan.

"According to what the *Times* has heard from Cologne, via Paris, the unfortunate Belgian priests who refused to ring the church bells when Antwerp was taken have been sentenced to hard labor."

Matin.

"According to information to the *Corriere della Sera* from Cologne, via London, it is confirmed that the barbaric conquerors of Antwerp punished the unfortunate Belgian priests for their heroic refusal to ring the church bells by hanging them as living clappers to the bells with their heads down."

The Five Plagues

There were nine in Egypt, of course, but to-day there are five plagues destroying civilisation. Pope Benedict enumerated them in an allocution to the College of Cardinals, on Christmas Eve, 1920, and his words found such favor with the Hon. James Beck that he made them the basis of a striking address before the American Bar Association Convention, appealing to that eminent body of jurists to weigh well the seriousness of the dangers to which the Pope referred. The five plagues are:

(1) The unprecedented challenge to authority in the present time;

(2) An equally unprecedented hatred between man and man;

(3) An abnormal aversion to work;

(4) The excessive thirst for pleasure as the end and aim of life;

(5) The gross materialism which denies the reality of the spiritual in human life.

We have them everywhere. New Zealand parents mourn for the dead days when their children used to honor father and mother; New Zealand judges comment freely on the large numbers of juvenile criminals brought before them; outside the Catholic Church there is hardly a pretence at honoring God among the masses.

The work of politicians and lying pressmen who taught people to hate their fellow-men during the war has borne evil fruit. Everywhere crimes of violence are more common than they used to be. Life is less sacred. Property seems to have no sacredness at all.—*Homo homini lupus*—men have become as wolves towards each other.

The love of work has died in the hearts of men. Men work for pay alone, and do as little as they can compatibly with drawing their pay. Pride in work well done has disappeared. Shirking has replaced industry. Duty has lost its appeal.

Panem et circenses! It is sport and pleasure before work now. The modern youth does not let duty interfere with enjoyment. The pictures, the dance, the football must come before the fulfilment of duty whether towards God or man. And a race of weeds grows apace.

Eat and drink for to-morrow you die, is the gospel of the modern young man and woman. The present gross and real pleasures are weighed against the things of the soul, and they usually win. Conscience has lost its power, and the fear and love of God have been driven out by years of training in schools specially designed to kill religion. And thus, here as in America, men and women go on blindly until the Voice that no dreamer can ignore calls out: "Thou fool! This night I will demand thy soul of thee."

Poincaré an Anticlerical

During the war, French anti-clericals were shamed into silence by the heroism of the clergy, great numbers of whom covered themselves with glory. Even many who had been expelled by French atheists came back again to lay down their lives for France which even the harsh treatment they had received under French laws did not make them love less. While all this was happening there was continual exposure of the cowardice, and incompetency, and trickery of the Freemasons and Jews who were behind the persecutions. Consequently, fear of decent public opinion, if nothing else, kept the anti-clericals quiet for some time after the end of the war. The people knew what the Church had done; they also knew what the Masons had failed to do; hence the latter deemed it wise to make no attack until certain things were less vivid in the minds of the public. That they thought the time for a renewal of the persecution was at hand is clear from a speech made by Poincaré recently at a Republican banquet in Paris. Speaking of reforms to be undertaken, he went on to say that they must regulate, in conformity with the Waldeck-Rousseau plan, the status of the religious congregations, requiring them to submit to the law, and stipulating that those who were authorised by the law should be either missionaries or attendants on the sick, or capable of working in the public interest. That this movement was to be in the interests of the godless schools, which as the 1900 Commission reported, promote anarchy and vice in France, was clear from the words he used in reference to education. Catholics read in his words the first signal for a hosting of the old enemies of religion, and his sinister remarks prepared them for persecution. Since he made that speech Poincaré has received the Order of the Boot from the people of France, and, so far as he is concerned, his power is at present of no account. It is not unlikely that the memories of the people were not as short as he presumed, and that the threat conveyed in his speech hastened his downfall.

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The Boundary Question

The capitalist papers in England have recently been veering round towards the side of the Orangemen. Articles have appeared in such journals as the *Times* and the *Daily Mail* defending Sir James Craig's attitude and arguing that England is not bound by the Treaty. It is nothing new to find such papers backing those who are ready to break faith with Ireland, but, on this occasion, the weight of the honorable sections of the press is thrown decisively on the side of the Free State. Following the peremptory declaration of the *Manchester Guardian* as to England's clear duty in the matter, the *Nation and Athenaeum* says:

Sir James Craig has announced the refusal of the Ulster Government to appoint a representative on the Boundary Commission, which the Government has decided to set up in conformity with the Irish Treaty. There is room for considerable doubt as to the precise procedure which should now be followed. Can the Commission function legally without the Ulster representative? If not, would a representative nominated by the Governor be a representative appointed by the Government of Northern Ireland within the meaning of the Act? Or must a further Act be passed, either authorising the Chairman and the Free State representative to act alone, or providing for the appointment of an alternative member? These are questions of considerable legal nicety, which must rest primarily with the Law Officers to determine. But on the essential issue there is room for no doubt at all. We must fulfil our obligation, and set up the Commission, however constituted, to revise the Ulster boundary in accordance with the provisions of the Treaty. It was entirely right to make every effort to reach an agreed settlement, before proceeding with this course. But now that these efforts have broken down, we can honorably delay no longer.

We regret that the *Times*, in its laudable desire to do justice to the Ulster point of view, should have cast doubts on the binding nature of our obligation, arguing sophistically that the provision for an Ulster representative made the promise of the Commission conditional on her consent. Such an interpretation is utterly at variance with the manifest intention of the Treaty. Nor can we escape from our duty by accepting the Ulster plea that the Government of Ireland Act of 1920 constituted an equally binding and prior obligation towards her. On this point the letter of Lord Justice O'Connor in the *Times* of May 2 is conclusive. The Act of 1920 had neither the form nor the significance of a treaty. It was simply an Act of Parliament, subject, like any other, to subsequent amendment, and expressly reserving the full sovereignty of the Imperial Parliament. On the other hand, our agreement with the Free State was couched in the form of a treaty, and was designed to represent a solemn compact between the two countries. Ulster may have reason to complain that we should have signed this treaty without consulting her. The fact remains that we did sign it, and subsequently ratified it; and the only possible course for us to pursue to-day is to execute it.

Societies

In an article on the subject of "Societies, Secret and Other," the eminent Jesuit theologian, Father Slater, gives the readers of the *Catholic Times* for their guidance some useful information which in its essentials we publish for New Zealand Catholics.

The Catholic Church shows no desire to cramp the social instincts of her children; but it is her duty to guide them and prevent them from going astray. She does this in various ways. There are some societies which she condemns, others she approves, others again she neither condemns nor approves; she allows Catholics to use their liberty and join them if they like on their own responsibility.

Canon 684 tells us that "the faithful are worthy of

commendation if they join associations which are erected or at least approved by the Church; but let them keep aloof from secret societies, from those which are condemned, seditious, suspect, or which strive to withdraw themselves from the lawful vigilance of the Church."

In this Canon Catholics are forbidden to join *five kinds of societies*.

First, they must keep aloof from secret societies which often under oath require a promise of secrecy from their members even towards ecclesiastical and civil authorities, and blind obedience to the orders which may be given them by the heads of the secret societies. Certain secret societies have been condemned by name. By Canon 2335 those Catholics incur excommunication simply reserved to the Holy See who join the Freemasons or other societies of the same kind which machinate against the Church or lawful civil authority. The Sacred Congregation of the Holy Office issued a decree on August 20, 1894, condemning by name the three American societies known as the Odd-fellows, the Sons of Temperance, and the Knights of Pythias. The American Oddfellows during the course of last century separated from the English society of the same name, and developed a quasi religion and ritual of their own.

Seditious societies are such as by violent and unlawful means strive to attain ends which in themselves may be lawful. Under suspect societies we may place such as the Young Men's Christian Association, against whose activity Bishops were warned by a letter of the Holy Office dated November 5, 1920.

Any society of Catholics which endeavors to elude the lawful vigilance of ecclesiastical authority thereby falls under suspicion.

The Church positively recognises only those societies which have been erected or at least approved by herself. The erection of certain societies is reserved to the Holy See, which frequently empowers delegates by indult to erect them. Unless the contrary is expressly stated in the indult the exercise of such a privilege requires the consent of the local Ordinary. But the consent of the local Ordinary for the erection in any place of a religious house implies consent for the erection in that house or in the church annexed to it of a society which is not constituted after the manner of an organic corporation and which is peculiar to the religious Order to which the house belongs. The local Ordinaries have authority to erect associations whose erection has not been reserved to others by the Holy See. There are three kinds of *religious societies of laymen*.

Third Orders, like that of St. Francis, have for their primary object the promotion of a more perfect Christian life among their members. Pious Unions, such as the Society of St. Vincent of Paul and the Apostleship of Prayer, have for their object the exercise of certain works of piety or charity. The Code gives the name of Sodalties to those Pious Unions which are constituted after the manner of an organic corporation with presidents and officials. Sodalties erected for the increase of public worship are called by the Code Confraternities in the strict sense. Arch-confraternities have power to aggregate to themselves associations of the same kind.

Such institutions as these are so numerous in the Catholic Church that nobody can possibly belong to them all. It is desirable that each one should select one or two which are compatible with each other and to which he is attracted, and endeavor to practise the good works enjoined with as much fidelity and constancy as possible. He will thus, with the blessing of God, obtain the benefits which the Church had in view when she instituted these associations.

My brother, when thou seest a poor man behold in him a mirror of the Lord, and of His Mother.—St. Francis of Assisi.

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The Ulster Boundary

President Cosgrave and Sir James Craig

Interviews and Views. Is the Northern Premier Losing Confidence?

President Cosgrave gave his views on the situation to a special correspondent of the *Chicago Tribune*, who has been in Dublin. Mr. Hugh Kennedy, K.C., Attorney-General, was present during the interview.

Sir James Craig may have automatically and unwittingly ended the partition of Ireland by his refusal to carry out the clause in the Treaty providing for the appointment of three Commissioners to delimit the boundaries in the event of "Ulster" deciding to take advantage of her right to vote herself out of the Free State.

"The words of the Treaty are so clear on this point that it is amazing no one has raised the point before, and that it has apparently been overlooked by the Ulster lawyers," President Cosgrave said.

"Our position is the Treaty, the whole Treaty, and nothing but the Treaty. We have carried out our part in face of the greatest difficulties, and we intend to continue to do so. England has carried out her part, and we expect her to continue to.

"Let me direct your attention to the language of the Treaty on the points in dispute with the North-Eastern Government. The Treaty was made, not with a part of Ireland, but with the whole of Ireland, for whom our plenipotentiaries spoke. But to satisfy the fears and prejudices of some Irishmen in the North-East they were given in Article 12 the right to keep out of the Free State by presenting an address to the King to this effect.

"Reverts to Saorstat."

"Article 12, however, goes on to make an important provision. It says: Provided that if such address is so presented a Commission consisting of three persons, etc., shall determine the boundaries. We hold the whole situation is governed by that word 'provided.'

"If Ulster persists in refusing to appoint a Commissioner her process of opting out becomes incomplete, and she automatically reverts to her original position as part of the Free State.

"It will be our duty then to provide for the Government of Ulster as far as our powers go. Under the Treaty, of course, Ulster retains her separate provincial Parliament with control of certain of her public services. The only difference is that the reserve powers now exercised by the British Parliament would be exercised by the Irish Parliament, and the members elected in Ulster to the British Parliament would sit in Dail Eireann.

"Our first duty would be to provide for the elections of members of Dail Eireann from the Ulster area, and that will be done as soon as the position is clear. It would be the duty also of the British Parliament to dismiss the Ulster members now sitting there, as they would have no status in that Parliament.

Claim Unsustained.

"We expect England to carry out the Treaty as scrupulously as we have done, and we are sure she will.

"I would also point out," declared President Cosgrave, "that Ulster's claim to be a party to the bargain is incorrect. There are only two parties to that bargain—Ireland and Great Britain, and Ulster is part of one or the other. The Act of 1920 which Ulster claims as a bargain with her, was not a bargain; it was the Act of a ruling country imposed on a province which Ulster, as a subordinate, had to accept. There was also a clause in that Act expressly excepting Treaties from its scope.

"I still hope that Sir James Craig will see his way to take a share in the Boundary Commission. We do not want to be unfair. I do not want unwilling citizens in the Free State; but, on the other hand, I do not want Ulster to retain large sections of our people against their will.

Not By Coercion.

"I look forward to the time when boundaries will disappear, but it must be by the goodwill and consent of the people and not by coercion. Until that time comes we must live as neighbors, and, I hope, as good neighbors.

"Let us, therefore, not quarrel about fences, but agree, and let us use the machinery put in our hands for reaching agreement. It is hard to see Ulster's reply to this legal position.

"If England carries out the letter of the Treaty according to this interpretation Ulster must either accept the legal position or resist by force. In that event she would be rebelling not only against Ireland but the British Empire, to which she professes passionate loyalty.

CRAIG'S REPLY.

Suggested Exchange of Territory.

Speaking as Grand Master at a meeting of the Grand Orange Lodge of Down in Newtownards,

Sir J. Craig said he proposed to say a few words about the situation as it stood that day after what had appeared in the press respecting the pronouncement of Mr. Cosgrave. After a lapse of a considerable time, Mr. Cosgrave had fired a bombshell, as it were, into their midst, or perhaps he might be modest and call it a shot of a revolver.

Mr. Cosgrave's contention now was because the Boundary Commission was likely to break down, or because they had refused to appoint a representative they automatically reverted to a Government of the whole of Ireland under those in Dublin (laughter).

The Constitution under which they were now living was given to them by the Government of Ireland Act, 1920, as modified by the Irish Free State (Consequential Provisions) Act, 1922. The British Government had recognised that position, appointing a separate Governor and Privy Council for "Ulster."

Mr. Cosgrave was assuming that by their refusal to appoint the Commissioner "opting out" which was carried out by the "Northern" Government in December, 1922, had become void and of no effect. Mr. Cosgrave appeared to assume that the Boundary Commission could not be set up unless "Ulster" appointed a Commissioner, which was the Ulster Government's contention. If that contention was sound, as the Northern Government maintained, then equally Mr. Cosgrave could have refused to nominate a member of the Commission, and on his argument now put forward he could by that method have brought "Ulster" back into the Free State.

Sound Reasoning.

Mr. Cosgrave, therefore, to accomplish his ends, should immediately have recalled Mr. McNeill and refused to the British Government what they had refused—to appoint any Commissioner to the Boundary Commission—and if he was legally right the Boundary Commission disappeared, not by their action in this case, but by his action, and then "Northern" Ireland, as he held, immediately became part of the Free State.

The thing, said Sir James, was absurd, and it must be absurd—why otherwise did they appoint Mr. MacNeill as a member of the Boundary Commission? His answer to Mr. Cosgrave was, as it was to all those who talked about "Ulster" going into any combination in Dublin, that the people had determined and the people would maintain their determination (applause).

Back to Birkenhead.

Since the Buckingham Palace conference, and it was remarkable that at the last conference they had been on practically the same subject—Tyrone and Fermanagh—it was remarkable that no fewer than five British Prime Ministers had passed across the stage. Since then no less than three so-called leaders of the Irish Party had also passed across the stage. He was the only one left there to keep on reiterating over and over the impossibility of any Government, British or otherwise, coercing the people of "Ulster" against their will and wish (applause).

Mr. Kevin O'Higgins, Sir James went on, had made a very exhaustive statement from the Free State point of view, and he had attempted to show inconsistency in two statements made by Lord Birkenhead a few days ago in

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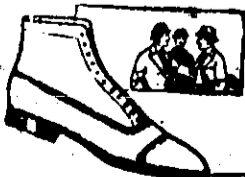
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Liverpool. He (Sir James) had occasion to reply vigorously to both of those speeches, but at the same time it was only fair to state that he saw no inconsistency between the speeches Lord Birkenhead had made.

There was, he said, a portion of President Cosgrave's statement he wanted to quote: "I still hope Sir James Craig will see his way to take his share in the Boundary Commission. We do not want to be unfair, and do not want unwilling citizens in the Free State; but on the other hand, we do not want 'Ulster' to retain any section of our people against their will.

That, Sir James declared triumphantly, was exactly what Lord Birkenhead said and exactly what he must have meant when he made both speeches, and that was exactly what he (Sir James) replied to Mr. Cosgrave. In other words, by agreeing they could undoubtedly meet the wishes of Lord Birkenhead and of Mr. Cosgrave by giving to them certain portions of their territory—Roman Catholic from top to bottom—who, possibly, would be acceptable to the Free State, and who would be welcomed by Mr. Cosgrave, and who by their departure from the "Ulster" area would ensure Protestant occupation of those territories to which Lord Birkenhead referred, and ensure that the County Council and other local authorities would be all Protestant.

He had, he said, met the point of Mr. O'Higgins. If it were a matter of swapping—he knew no better word—Loyalists who were only desirous of going with them along the Empire's path and flying the Union Jack and coming into their territory, they would swap those who were desirous of going along the line of the Free State, but he was going to be no party to the driving out of anyone, no matter what their creed might be if they wanted to remain with them.

"Quite Welcome."

He, as head of a Government that had to govern all creeds and classes inside their boundary—he would insist upon the same respect for the law from the Orange brethren as he would from the Catholics who lived in their midst—must take cognisance of the fact that if any of those men wanted loyally to remain with the "Ulster" people—they were Ulstermen as much as his hearers—they would be quite welcome. No act on his part would drive them out. Therefore, at the eleventh hour, for there was no doubt that grave question was approaching finality of some sort or another, he would speak a message in a very short sentence—he would say to Mr. Cosgrave and his Government and to the people of "Northern" Ireland: Either drop the Boundary question or let us settle the matter by agreement (applause).

SIR JAMES CRAIG'S INTERVIEW.

The *Chicago Tribune* published the following account of an interview which a special correspondent of that journal had with Sir James Craig during the week-end:—

"We are the two leaders of Ireland. Somehow or other we reached that position. For God's sake, let us lead. I am willing to get out of public life to-morrow if by doing so I can bring peace to Ireland. I am sure Mr. Cosgrave is no less willing to do the same. Why not let us get together and settle this boundary question, regardless of the extremists of either side?"

I had gone to ask him for a reply to Mr. Cosgrave's suggestion that Ulster would legally become a part of the Free State by failure to appoint a Boundary Commissioner under the Anglo-Irish Treaty. He brushed the question aside.

"Man to Man."

"I am not a lawyer. My legal advisers tell me that Mr. Cosgrave is wrong, but I am not much interested. I do not like the idea of two sets of Irishmen using slim legal tactics against each other, but please do not represent me as saying that Mr. Cosgrave is doing so.

"I mean that I prefer fair dealing to legal arguments. I am convinced that if Mr. Cosgrave and I get together, man to man, with freedom to act, we could soon arrive at an agreement.

"It is said that I have my extremists and he has his—ignore them. Let us get together, man to man, and settle whom we must both consider. Very well, then; let us

ignore them. Let us get together, man to man, and settle this question of boundaries. It would not be hard. I am not unreasonable.

Exchange of Areas.

"There are substantial areas on the Ulster side of the boundaries inhabited by persons who would rather belong to the Free State. I do not want to keep them if they express a desire to go, but I will not turn them out if they desire to stay. There are other areas now in the Free State which I think wish to join Ulster. I do not think Mr. Cosgrave wants to keep them.

"Then there are places along the border where the boundary needs straightening out—a parish here, a townland there—that can be done by two men who want a fair settlement, better than by any formal Commission."

I asked Sir James if, in case Mr. Cosgrave consented to such a meeting, he would be willing to abandon the demand that Clause 12 of the Treaty (which provides for the Boundary Commission) be scrapped in advance.

"You mean, would I say to Mr. Cosgrave—'Let us try to agree, and, if we fail, you still retain your rights under Clause 12?' I should like time to think that proposition over before answering.

Imperial War Debt.

"What I do suggest is that we get together and settle the matter, and then together approach the British Government to secure the abrogation of that clause in the Treaty which calls for Southern Ireland to assume a small part of the Imperial Debt charges. If we both demand this, it will be easy to secure the necessary British legislation.

"The whole present trouble is due to the vagueness of the terms of the Treaty and the promises made to both sides by third parties. Let us, Irishmen in Ireland, settle the matter between ourselves, even if it involves the sacrifice of our political careers."

MYSTIC SILENCE.

It is significant that no Belfast newspaper has made any mention whatever of the remarkable interview given by Sir James Craig to the representative of the *Chicago Tribune*.

It will be remembered that in the course of the interview the Northern Premier advocated the ignoring of extremists, and added: "There are substantial areas on the Ulster side of the boundaries inhabited by persons who would rather belong to the Free State. I do not want to keep them if they express a desire to go, but I will not turn them out if they desire to stay. There are other areas now in the Free State which, I think, wish to join Ulster. I do not think Mr. Cosgrave wants to keep them."

BOOK NOTICES

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(From our own correspondent.)

Westport reports "business as usual" after the departure of the visiting Hibernians whose enjoyment of our scenery and hospitality we all appreciated. May they come soon again!

Another visitor who liked the northern territory of the Coast is Father McCormack of Lismore, who came to spend some time with his brother at Granity. We are sure he will say a good word for us when back in Australia among his own flock.

We are pleased to be able to say that no recent ecclesiastical changes removed our pastor, Father Bowe, or our curate, Father Sweeney. Other places may want them, but so do we.

The long, long trail down towards the southern ends of our territory was this year traversed by hundreds of visitors. Owing to the fact that most of the rivers are now bridged one can motor right through to the Waiho, which is within an hour's walk from the Franz Josef, the most wonderful sight in New Zealand. It is about a hundred miles from Hokitika but the road is good and the journey is easy compared with what Father Riardon has to face when on leaving the Waiho behind he heads his horse for the distant south.

An interesting event in Greymouth was the celebration of the golden wedding of Mr. and Mrs. James Kennedy. We were going to say that it was a record for a priest to assist at the golden wedding of his parents in New Zealand, but we remember that Father Venning also had that happiness a couple of years ago. However, there was nothing but joy in the heart of Dr. Kennedy, the good pastor of Hokitika, when on the 16th ult. he celebrated Mass in St. Patrick's Church, Greymouth, to invoke God's blessings on the worthy couple and to render thanks to the Almighty for His goodness to them during a long and happy life. Mr. and Mrs. Jas. Kennedy were married at the Catholic Church of St. Charles, Ogle Street, Oxford Circus, London. The young couple arrived in New Zealand in the ship Duke of Edinburgh in 1876, after a passage of 112 days. Mr. Kennedy immediately joined the staff of the Christchurch Gas Company, with whom he remained for six years. He then entered the service of the Invercargill Gas Department, with which he remained for six years, when he was appointed to Greymouth. Numerous telegrams and cables from all parts have been received, conveying congratulations on the happy occasion. A large number of useful and costly presents have also been received from friends throughout the Dominion. We join with our readers in extending to Mr. and Mrs. Kennedy hearty congratulations on their jubilee, together with the best wishes for their continued happiness and prosperity.

A pleasant little gathering was held the other Saturday evening when a number of friends of Mr. and Mrs. James Kennedy assembled to congratulate them on the fiftieth anniversary of their wedding day. Mr. Courtenay Heaphy presided, and, in a few appropriate remarks, congratulated Mr. and Mrs. Kennedy on their golden wedding. He referred to their guests' long and honorable association with the town of Greymouth, and he spoke of the success that had attended Mr. Kennedy's efforts in connection with the management of the Greymouth Gas Works and also the success of Mr. Kennedy's family, who had attained distinction in their various walks of life. The chairman read apologies from various friends of Mr. and Mrs. Kennedy, whose health was toasted with musical honors. Mr. James Kennedy, in a felicitous reply, thanked the many friends of his wife, and himself for their very cordial and kindly expressions of good will on the occasion, and contrasted the difference in the present position of the Municipal Gasworks with what it was when first he came to Greymouth thirty years ago. He had been favored with many valued friendships and the most cordial relations always existed between himself and the staff, the Borough Council and the public generally, whom he had invariably found a pleasure to serve. Mr. Matthew Kennedy (General Manager of the Wellington Gas Company) replied on behalf of his mother, and thanked the many friends of the family for the testimony of regard extended on the occasion. It had

been said his parents should be proud of their family, but the truth was that the family had greater reason for pride in their parents, to whose sacrifices they owed it that they had obtained a thorough knowledge of their business. A very pleasant function concluded with the singing of "Auld Lang Syne."

Answers to Correspondents

C.A. McC. wishes to acknowledge through the *Tablet* favors received through the Little Flower.

REV. A.L.—Unless you specially desire it, I do not think you ought to have the names published. Thanks for good wishes.

L. O'C. wants to know what becomes of all our young Melbas and Pattis when they leave school. Where are they when concerts are organised? Too often echo answers "Where"

INQUIRER.—St. George Mivart's article on "Happiness in Hell" was published in the *Nineteenth Century*. It was condemned by the Congregation of the Index. His view (which was hardly novel in any way) was that as time (?) went on conditions became more tolerable for the damned. In past centuries such a view was aired occasionally, even Propertius hints at it in a hymn. Needless to say it is contrary to the teaching of theologians.

J.J.L.—It is a moot question whether, when a baptised person marries an infidel, there is no sacrament or a sacrament received by the Christian party only. There are good theologians quoted for the one view and the other. It is certain that when both are baptised there is no marriage unless there is a sacramental marriage. Hence persons who fail to fulfil the Church's requirements for valid reception of the sacrament are not married validly in the sight of God. Divorced persons cannot be married while either husband or wife is living. The law of the Church cannot change on that matter as it is an institution of divine right.

CATHOLIC STUDENT.—We recommend you to get Father Hull's publications on the History of England. There are four volumes, published at a very moderate price. They deal with the early and medieval periods, concerning which most of the lies of history are told by anti-Catholic "historians." The books are stocked in our office and you may apply to the Manager for them. The price is about two shillings each.

PERPLEXED.—The Church neither recommends nor reprobrates prayers to the Holy Souls. Theologians think they can help us, but not so powerfully as the saints. St. Thomas would seem to be of opinion that they cannot. But there is a good deal to be said for the pious custom of praying to them. Surely, however, it would be wiser to pray for them and trust to their gratitude when they finally reach Heaven. The faithful are encouraged to pray for them not only in general but individually. The practice of the Church in this matter is sufficient guarantee. What we pray teaches us often what to believe.

WORKER.—Father McGlynn's statement of his position was put before four professors in America and pronounced by them not to be contrary to the teaching of the Pope's Encyclical defending the right of private property. On their report he was reinstated. Hence, it is by no means clear how you can assert that official sanction was given to his teaching. Henry George had no illusions as to the fact that his attack on the right of private property in land was opposed to Leo's teaching. His open letter to the Pope makes that very evident. Read Arthur Preuss's essay on the subject.

There are many at peace as long as we hold them in good esteem; but let their honor be ever so slightly touched, they at once lose all their peace.—St. Teresa.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 27.

Rev. Father McManus, C.S.S.R., is to conduct a Retreat at Akaroa before his departure from New Zealand. Rev. Father Whelan, C.S.S.R., leaves by the express to-day for Palmerston North, where he will conduct a Retreat before leaving for Galong, and Rev. Father Duffy, C.S.S.R., is to conduct a Retreat for the Sisters of the Missions, Napier.

Mr. Reg. Dwyer's concert party continues its entertainments. The last was at Porirua, where a good programme was given for the inmates. The attendants thanked the performers warmly at the close.

Rumors of great activity in Lower Hutt—but too soon to publish anything yet.

The pupils of St. Mary's College held a fancy dress dance to celebrate their breaking up for the holidays. The dresses were very pretty and St. Francis's Hall looked gay and bright. The Sisters thank all who helped to make the entertainment a success.

Rev. Father McCormick, who was here on a health trip leaves to-day for Sydney by the Ulmaroa. Father McCormick has enjoyed his holiday and his friends think he is looking much better. Father McCormick is Irish born, so hearing there was an Irish Club in Wellington, he went down to see Irish dancers in the Carlton Hall and later addressed the members. "You seem all like one family—the finest family I've seen here," said he afterwards. *Bon voyage* to him, and may he return some day!

An excellent gramophone concert was held recently in aid of the Newtown bazaar. The songs carried well through the hall and were much appreciated. Another concert in aid of the stall of Mrs. Giles will be held on Sunday night next. An excellent programme is promised, including songs by Rev. Father Ryan, S.M. The full programme will be published next week. The general preparations are going well and some fine pieces of work have been received as donations to the various stalls.

The combined schools of Thorndon held their concert last night. Children and parents and non-parents had been looking forward to it eagerly and not without reason. The result more than justified expectations. So many concerts are the order of the day that to have one singled out for enthusiastic praise is a rare thing. However, "Good wine needs no bush," and the Brothers' pupils and the Guilford Terrace girls need no advertisement. The programme left the audience, like Oliver Twist, longing for more. For days one could hear down Hawkestone Street the boys practising "The Old Brigade," and they rendered it wonderfully on this night. The Tannhauser, Mendelssohn, and Chaminade choruses are not to be attempted lightly, but the prize choir of Guilford Terrace girls came through them in triumph. The chorus, "I Would That My Love," and the solo, "The Birds Go North," were very beautiful. The boys' solos were hailed with delight. A special mention must be made of the color scheme in the tableau at the end and in the Japanese scene. Only teachers with the true color sense could have constructed that scene. The programme is appended in full for too much praise cannot be given to the producers—the Sisters of Mercy, Guilford Terrace School, and the Marist Brothers, Thorndon. They were responsible for the best concert presented here for years:—Chorus, "Lullaby Land," Junior Girls; recitation, "Shaving," Rex. Walsh; action song, "Dolls," the Infants; chorus, "Angelus" (Chaminade), Girls; solo, "Hills of Donegal," Frank Hamilton; duet and chorus, "Honey Boy," Lena Higgins and W. Plimmer; action song, "Butterfly," Merl Daniels and Junior Girls; recitation, "Not Understood," C. de Vere; chorus, "Maybells" (Mendelssohn), Girls; semi chorus, "O Silver Moon," the Boys; song, "The Dunces," Junior Girls; song, "I Would That My Love" (Mendelssohn), Girls; "The Birds Go North," Lena Higgins;

chorus, "Old Brigade," the Boys; recitation, "The Aspiring Dish-Washer," Joan Maunder; "Umbrellas," Girls; solo, "Believe Me," John O'Connell; drill and chorus, "Flowers," Junior Girls; "Pilgrims Chorus" (Tannhauser), Girls.

The subject for the lecture on Sunday at the Students' Guild is "Has the Church the Power to Teach?" The lecturer will be Rev. Father Kingan, S.M., whose lecture on the "Spooks" and their ways last year is not forgotten.

IRISH REPUBLICAN ASSOCIATION OF NEW ZEALAND.

A meeting of the above association was held on Sunday evening, the 22nd ult., in the rooms, 98 Manners Street. In the absence of the president, Mr. D. Griffin occupied the chair. In opening the meeting the chairman explained the origin of the association and outlined the objects. The following motion was introduced for debate, "That the Article of Agreement of 1921, between the representatives of Ireland and England can not be used as a stepping stone to an Independent Irish Republic."

Several members spoke for and against the motion. The historical development of the Irish struggle was traced and the incidents preceding the negotiations were dealt with. It was maintained that the delegates to London had no right or authority to sign any agreement and the articles were declared to be unconstitutional and it was asserted that the Republic was still in existence.

Those in the negative maintained that the Treaty gave the Irish people control of the administration and suggested that this power could be used to obtain a Republic.

There was a lengthy discussion, keen interest was shown and both sides displayed an intimate knowledge of details. The meeting showed itself to be whole heartedly in favor of the motion.

At the conclusion of the debate a very successful collection was taken up in aid of St. Enda's College, which was founded to propagate a Gaelic culture by Patrick Pearse.

The chairman, after further general business had been dealt with, announced that the next meeting would be held a fortnight hence and declared a very successful meeting closed.

DIOCESE OF AUCKLAND

(From our own correspondent.)

June 26.

The many friends of Rev. Mother Josephine, superior of St. Mary's Convent, who has been resting at the Mater Hospital, will be pleased to learn that she is progressing nicely under the care of the Sisters, but it may be some time before Rev. Mother is able to leave the Institution.

The Feast of Corpus Christi was celebrated last Sunday at the Sacred Heart Convent instead of the feast day proper in order to give all Catholics the opportunity of being present. The weather was glorious for the occasion, and in consequence the largest gathering of the faithful that has yet assembled at one of these functions was present in the afternoon and taxed the accommodation of the beautifully spacious grounds. There was an attendance of something like 1500, including many of the clergy, and the scene was an impressive one. The Right Rev. Dr. Cleary, assisted by his Lordship Bishop Liston officiated, and the Rev. Father Doyle was master of ceremonies. A procession of the Blessed Sacrament took place in which this big gathering participated. The singing by the members of the Guard of Honor Sodality, combined with the pupils of the Convent and the boys of the Sacred Heart College, was one of the most impressive features of the celebration. Two altars were erected: one in the grounds and the other at the entrance of the convent. Solemn Benediction of the Blessed Sacrament at both altars concluded a most inspiring example of Catholic loyalty and devotion.

Fortified by the rites of Holy Church the demise of Mr. Daniel Twohill, a well-known and highly respected resident of Auckland, occurred last week at a private hospital, at the age of 78 years. Mr. Twohill, who was born at Kilworth, Co. Cork, Ireland, came to New Zealand as



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a boy with his father, settling at the West Coast of the South Island. He was there for some years before migrating to Auckland to become the licensee of the Park Hotel, Wellesley Street. The deceased always took a prominent part in sport and many good performers on the turf carried his colors to victory, the best of them being Cinderella. Mr. Twohill also spent a part of his life in Australia where he was accountant to Mr. Humphrey Oxenham, a well known horse owner. Whilst in Sydney he became proprietor of several hotels. Returning to Auckland he finally settled down at the Thames, and has resided there ever since. He belonged to a family that figured prominently in the athletic world and won several cups and trophies himself; whilst his brother, Patrick Twohill, was a noted athlete. Mrs. Twohill predeceased him by several years, leaving no family. Mr. Edmund Twohill, manager of the Sailor's Home, Auckland, and the Messrs. James and Edward Twohill are his nephews. The remains of the deceased were interred at Waikaraka Cemetery.—R.I.P.

The Auckland show has been running here for the last three weeks, and has been the source of considerable attraction to all classes of the community, and no less in importance has been the interest displayed by the school children of Auckland. Many sections were set apart for the pupils of the various primary and secondary schools in map drawing, writing, woodwork, etc., and some very creditable exhibits have been submitted for inspection by the public. It is pleasing to note that amongst these exhibits the children of the Catholic schools have obtained commendable successes, one piece of work in particular from St. Mary's Convent—a beautiful hand carved panel—was the centre of much admiration. The Show is a credit to the city as well as its promoters. It is located on the Prince's Wharf recently built at a cost of something like £300,000, and is very suitable and central for such exhibitions.

THE GUILD OF SS LUKE, COSMAS, AND DAMIAN

As previously announced in the *Tablet*, the Catholic medical men attending the Medical Congress, held in Auckland last February decided to start in New Zealand, with the approval of the Hierarchy, a branch of the Guild of SS. Luke, Cosmas, and Damian. Dr. J. W. Maskell, who was appointed honorary secretary, *pro tem.*, at once got in touch with the Head Council in England, with the result that a branch of the Guild is now established in New Zealand under the patronage of the Archbishops and Bishops.

The aim of the Guild is to assist the moral and spiritual life of medical men by co-operation with brethren who have the same ideas and to give them, through the medium of the *Catholic Medical Guardian*, authoritative articles on current medicomoral problems.

So much that is misleading, false, and immoral is written and spoken on these problems; witness the Commission now taking evidence in New Zealand—that it is a necessity for the Catholic laity to have the correct views of the Church put before them.

The Guild welcomes among its members not only medical men but also priests, solicitors, dentists, nurses, medical students, educationists, and journalists.

The membership fee, which includes the subscription for the magazine, is 10/- a year.

At the next Medical Congress a meeting will be held at which office-bearers will be elected.

Ashburton

(From our own correspondent.)

June 28.

The winter meetings of the Catholic Literary and Debating Society were continued on Wednesday evening last, the president (Mr. Wm. Bryant) presiding. The programme took the form of an impromptu debate entitled, "Was the Recent Railway Strike Justified." The affirmative was taken by Mr. L. Ryan, Father Brown, and Mr. Geo. Hutchinson, and the negative by Messrs. Val Cullen, W. Bryant, and T. Gorman. After an interesting debate, a popular vote resulted in the affirmative winning.

The members of the Catholic Club were entertained on Tuesday evening last by the members of the St. Stephen's

Club, the occasion being the annual inter-club debate. The subject debated was "Whether an Assisted Immigration Policy is necessary for the development of New Zealand." The St. Stephen's representatives, Messrs. Richardson (leader), Furley, and Peters opened in the affirmative, while Messrs. L. T. J. Ryan (leader), W. Bryant, and V. Cullen supported the negative. Mr. A. K. North, a prominent local solicitor acted in the capacity of judge. His decision was given in favor of the Catholic Club. The speech of Mr. L. T. J. Ryan (leader of the negative) was the best heard here during recent years, and was described by many "bold heads" as *excellent*.

BAZAAR AT METHVEN.

(From our Ashburton correspondent.)

A very successful bazaar was held on Thursday and Friday, 12th and 13th ult., in the Town Hall in aid of the funds of the Catholic Church. Although the weather on Thursday evening was very wintry, there was an excellent attendance and good business was done at the various stalls and side shows. On Friday the weather was more favorable, and the stallholders and other helpers had an exceptionally busy time. On Thursday evening a tug-of-war was held and there were five teams entered. The teams consisted of five men, average weight not over 12 stone, and the contest created a great amount of interest. The winning team was Rakaiia, Mr. G. Tattersson being captain. There were numerous competitions and valuable prizes were given for the winners. An afternoon tea and supper room, in charge of Mrs. Denis McKendry and a bevy of efficient assistants did good business. The following were in charge of the various stalls:—Fancy Work Stall, Mrs. D. A. Black and Mrs. J. McAnulty. Confectionary Stall, Miss Cosgriff and Miss R. McKendry. Produce Stall, Miss Brophy, Miss Kennedy and Mrs. Baker. The Rev. Father Price, who carried out the secretarial duties, in a neat little speech thanked all who had assisted in making the bazaar such a great success. A dance on Friday evening terminated proceedings, for which those in charge deserve hearty congratulations for their efforts for so good a purpose.

CORPUS CHRISTI PROCESSION AT NAPIER

The sun a beautiful golden orb in its canopy of blue greeted us this Sunday for our great open air Corpus Christi procession (writes our Napier correspondent, under date June 24). The altar was tastefully decorated with flowers and candles and the maze of color lent a serenely harmonising effect to all surrounding glory in our church for this festival. The Catholics of Napier have reason to be proud of their number and the manner in which the ceremony was gone through. The choir was at its best under the baton of Mr. F. O'Shannessy, whereas the glorious rendering of the hymns by the Maori scholars from the convent was something hard to be eclipsed; their voices blending in such beautiful harmony as to almost thrill the listening congregation. The procession itself was a sight to behold, and to witness such a display of Catholic faith must have been very gratifying to Father Tymons. The Rev. Father Schaeffer preached a fine sermon in connection with the festival. The numerous Catholic societies and sodalities were all well represented in the procession.

THE IRISH SOCIETY, DUNEDIN

The monthly meeting of the Irish Society was held in the Overseas Club room on Tuesday evening, the 24th ult. Mr. J. McGuire (vice-president) occupied the chair, and apologised for the absence of the president (Mr. P. J. Wilson). There was a fair attendance, and an open programme was presented, each item being well received. The following contributed to the programme:—Pianoforte solo, Beethoven's "Sonata Pathetique," Miss Moira Coughlan; song, "My Dear Soul," Miss Simons; recitation, "An Incident in the Franco-Prussian War," Miss Molly Gallagher, A.T.C.L.; song, "Russian Love Song," Mr. F. Rodgers; recitation, "Pat McGhee," Miss Heley; song, "The String of Pearls," Miss Bills; pianoforte solo, "Impromptu Mazurka," Miss Whelan; song, "The Harp That Once," Miss McElligott; musical monologue, "Spotty," Miss Molly Gallagher, A.T.C.L.; song, "Comrades of Mine," Mr. Fox. Miss Sandys was the accompanist.

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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 30.

The members of the Christchurch Catholic Club held a social evening in their rooms, Wiltshire Buildings, on Tuesday, the 24th inst., which was very well attended. A good programme of songs and recitations given by members and friends was greatly appreciated.

Rev. Father Long, Adm., Greymouth, has been visiting Christchurch during the week.

I am pleased to note the success of St. Bede's College in the schools' Rugby contest. They are holding their own, and up to the present are leading in the competition. The Marist Brothers' Old Boys in the League contest have had an unbeaten record. On Saturday last the game against Sydenham stood 12 to nil at half-time against Marists, but they played very well in the second spell and put up a score of 13 points, thus winning by 1 point.

Very Rev. Father Morkane, Rector of Holy Cross College, Mosgiel, preached at evening devotions on Sunday evening at the Cathedral. Rev. Father Cullen, S.M., St. Bede's College, preached at St. Mary's.

The drawing of the art union in connection with the Lewisham Hospital garden fete has been postponed from July 2 to August 15, and will take place in the Caledonian Hall.

The Catholic Entertainers had a very auspicious gathering on Friday evening, when about 80 members were in attendance. Rev. Fathers Hanrahan, Adm., Long, and Joyce were present. The Misses K. and M. O'Connor were in charge of the musical arrangements.

Our Roman Letter

(By "STANNOUR.")

The occurrence of the recent brilliant Consistory inevitably recalls memories of other Consistories; and by a natural association of ideas, my mind readily passes from the thought of actual consistories to the thought of all the consistories that might have been. Few Roman generations there have been that have not known one or ecclesiastics, distinguished and otherwise, whose friends or patrons would have lifted them if they could to the dizzy heights of the Cardinalate. Strangely enough my mind goes back to the memory of one such effort more than two-hundred-and-fifty-years ago, when Charles II. of England tried his hand at the sport of creating Cardinals. It will be recalled by the reader that that lascivious scamp, although he had no legitimate issue to succeed him on the Stuart throne, left many natural children, several of whom he royally recognised. Down to the present day the British peerage bears traces of his paternal bounty. He ennobled several of his left-handed offspring and did what he could to reward their complaisant mothers; he gave among them some eight or ten dukedoms, to say nothing of lesser honors. Thus his natural son by Mistress Lucy Walters was made Duke of Monmouth. The frail beauty who began life as Barbara Villiers became the Duchess of Cleveland, and the three sons she bore to her royal lover were created respectively Dukes of Southampton, Grafton, and Northumberland, while his daughter by the same accidental alliance was made Countess of Lichfield. The elder of his two sons by Nell Gwyn, was created Duke of St. Albans, but Nellie herself was never ennobled. On the other hand Louise Querouaille, maid to the Duchess of Orleans, was invited to England after the death of her mistress, and was created later Duchess of Portsmouth; her semi-royal son, was made Duke of Richmond in 1675, and was naturalised in France, in 1685, as Duc d'Aubigny. All this is known to the general reader of the history of the period. But what is not so generally known is that more than once the royal rake, not content with creating civil dukes and secular princelings, sought to try his ennobling hand at the business of making Princes of the Church. As a matter of historical fact he once made a very bold bid for a Cardinal's Hat for a clerical kinsman of his own. When that well-planned move proved abortive here in Rome Charles did not lose heart. A few years after its failure we find him solemnly putting forward the same claim in regard to his eldest natural son, James Stuart *alias* de la Cloche, *alias* Henri de Rohan, who died at Naples in 1669, being at the time about twenty-two years of age.

Charles entered London and was hailed as King of England on his thirtieth birthday, May 29, 1660. In the autumn of 1662 Sir Richard Bellings was here in Rome on a confidential mission from him to the Chigi Pope, Alexander VII. This Bellings was a very instructive example of a type of Anglo-Irish politician that has persisted even to our own day. Of planter stock he was a son of that Bellings of the Pale who had helped to plunder the O'Byrnes of Wicklow and who had been a sharer in the spoils. Richard Bellings himself had been secretary to the Supreme Council in the days of the Catholic Confederacy. He was not unknown here in Rome, for nearly twenty years before this time he had come here as the agent of the Confederate Catholics, had accompanied Rinuccini when he left here for Ireland, and had proved himself later to be one of the shiftiest and craftiest of that inner gang of Anglo-Irish whose cowardice and intrigue were ultimately responsible for the failure of that last great effort to achieve and to consolidate the freedom of Ireland. His business in Rome in 1662 was to demand from the Supreme Pontiff on behalf of Charles II. the promotion of the Abbe d'Aubigny to the Cardinalate. This nominee of the English King was Don Louis Stuart of the family whose head was Duke of Lennox in Scotland, Duke of Richmond in England and Duc d'Aubigny in France; by the way, it was this French Dukedom which, after the death of the dukes of the older creation, was given to the son of Louise Querouaille, and to which her descendants, the new Dukes of Richmond, succeeded. This Louis Stuart was reared in France in the Catholic Faith and was educated for the Church. Unfortunately at one time in his early life he became imbued with the Jansenist heresy, but through the influence of some ecclesiastical friends at the seminary of St. Sulpice he was reconciled to the truth of the Catholic Church. Charles had known him in Paris during the days of exile, and after the Restoration he made him Almoner to his consort, Queen Catherine. In the effort to raise him to the Cardinalate Charles played a bold hand. The official instructions to Bellings, than whom no better agent could have been found, were to the effect that this promotion of the Queen's Almoner was absolutely necessary to a proper understanding between the Pope and the Stuart King and of great importance for the good of His Britannic Majesty's Catholic subjects. Charles undertook to make him responsible for the maintenance of the Cardinal, in a manner suitable to the dignity of a Stuart and of a Prince of the Church. Bellings' orders were also to the effect that he was to discuss nothing until the main question had been settled, and that in case of failure he was to leave Rome immediately and to transact no other business with the ecclesiastical authorities there. Besides these official instructions Bellings carried also letters from Charles to Cardinal Chigi, the Pope's nephew, and to Cardinal Barberini, the Protector of England. The Queen and the Queen-Mother were also helpful; each sent a letter by Bellings to Cardinal Orsini, a cousin of the two royal ladies. Bellings knew his Rome thoroughly and was not without skillful friends. Wherefore up to a certain point all went merrily. But the Holy Father was very careful; he ordered the matter to be considered prudently and committed the study of the question to a secret Congregation of his Cardinals. He also ordered that the said meeting of Cardinals should have, in writing, the opinion of some expert theologians. The result of this consultation was favorable, and at the end of the expert opinion there was set out a lengthy list of all that the King had done for the Catholics of his realm. But the Pope still hesitated. Finally he refused the petition, and the grounds of the refusal were two; first there was more than a little uncertainty about the orthodoxy of the royal nominee as he had not quite broken with his early Jansenist friends; and secondly, the Holy Father could not see his way to expose the cardinalitial dignity to possible disrespect in a country where the penal laws were still in force against Catholics. Thus Charles' first attempt failed, but it certainly was not the fault of Bellings. The story was partly told sixty years ago in the pages of the *Civiltà Cattolica* by the distinguished Jesuit, Father Boero; and to anyone who knows the methods of English diplomacy it is quite evident, from the facts set forth by Father Boero, that Bellings had little to learn in the day of intrigue and dodgery.

(To be concluded.)

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FEATURES OF THIS WEEK'S ISSUE

Leader—Irish Affairs, p. 29. Notes—The Apocalypse; The French Academy; Nordies, p. 30. Topics—An Editorial Bow; Press Legends; Five Plagues; The Ulster Boundary; Societies, pp. 18-19. Short Story, p. 11. Amsterdam and the Blessed Eucharist, p. 13. The Church in New Zealand, p. 17. The Ulster Boundary, p. 21. Roman Letter, p. 28.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae 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.



WEDNESDAY, JULY 2, 1924.

IRISH AFFAIRS

WE have given prominence this week to accounts of interviews between President Cosgrave and Sir James Craig and an American journalist, and our readers will gather from them a clear idea of the whole situation caused by the deadlock over the Boundary Question. Once more, the Prime Minister of the Six Counties wants to have a conference. He has had conferences until everybody concerned is tired of them; and every one of them was rendered futile by his determination to hold fast to the Nationalist territory which his recent persecution has made more insistent than ever that the rule of the Orangemen shall end. Sir James now evidently sees that the British are no longer either willing or able to evade the obligation accepted by themselves under the Treaty. The Chairman of the Boundary Commission has been appointed and is already on his way to England. The independent papers of England are backing the Free State in its just demands that the Treaty must be duly honored, and even Lord Birkenhead considers that he and his friends have had enough of Ulster bluster. From Mr. Cosgrave's remarks it is obvious that the Free State will have the whole Treaty or no Treaty, and he shows no disposition to give Sir James another opportunity to mark time, by agreeing to a useless conference.

The cables report that the British Government has sanctioned the demand made by the Free State for a separate representative at Washington. Indeed the Government could not do otherwise as it was expressly mentioned that Ireland's status should be equal to Canada's, and Canada, not altogether to the satisfaction of England and certain Imperial Jingoos, has already asserted her right to a plenipotentiary who shall look after her concerns without reference to the nominee of Downing Street. The same Jingoos view with small favor Ireland's attitude, and we have had some foolish articles on what they call the unfortunate tendencies of Irishmen to regard the Empire unfavorably. Irishmen have now their own ambassador, their own flag, their own postage stamps, and in a short time they will have their own currency. Our learned critics appear unable to recognise the fact that no Irish

patriot cares for the Empire, and that every Nationalist in the Free State views the Treaty as a step towards absolute independence. It was made quite clear to the whole world that the terms were only accepted as the best compromise available at the time, and that Griffith and Collins and the other Irish signatories held firmly that it was for them only a step forward in the march of the Nation. With few exceptions, all of us who support the Free State do so because the majority of the people stood by it; did the majority reject it we certainly should not hesitate to support them as we did before the Armistice; and we are just as certainly with the majority whom we know to be true to the ideal of complete and full freedom for Ireland. The followers of de Valera and Griffith divided on a question of means rather than of aims: Collins and those of us who stood by him considered that the acceptance of the Treaty was the best thing under the circumstances for the welfare of the Irish Nation, with full consideration of its aspirations for the future; de Valera and his friends rejected the Treaty because they were unable to see eye to eye with the majority; and, as far as the opinions of supporters of the Free State are concerned, it was not their ideals that were wrong but their methods. They have fortunately abandoned the tactics which were so costly for the country, and, although rather late in the day, they have decided that their cause is best promoted by constitutional methods. Many of them found their oath to the Republic an obstacle to entering the Dail Eireann, not choosing to interpret it as de Valera declared he must interpret it—namely, as an oath to do what was best for Ireland under the circumstances. Many who flocked to the Republican banner did it no great credit during the reign of terror, but among the leaders and in the rank and file were and are thousands of sincere Irishmen who were guided by their ideals as they saw them. Apart from the damage done to the Nation both materially and spiritually, the spirit of these men must help to keep alive and vigorous the common aspiration to full freedom; and their criticism and their watchfulness will certainly never allow the *Oireachtas* to become tainted with West British or Imperial notions.

England never had and has not now any right whatsoever to interfere with the government of Ireland. She is, for Irishmen, an unjust aggressor who, owing to circumstances, has been compelled to relax her grasp on the throat of Ireland. The Irish Nation belongs to the Irish people, and they will not cease to push forward on their march until Irish people alone have in their hands the fullest freedom to govern their own country, without consideration for the selfish interests of outsiders. Moreover, the two races are poles apart, in religion, in ideals, in traditions. Every true Irishman views British interference and British customs in somewhat the same way as he regards the filthy Sunday papers which are sent across the Irish Sea from Liverpool and Manchester. They are a nuisance of which Ireland will be rid at the earliest opportunity. And, as for the twaddle we have seen written concerning the substitution of the Irish tricolor for the Union Jack, Irishmen, while remembering how their flag was won and by what a victory it was consecrated, have no illusions whatever as to the flag of England. Lastly, Mr. Thomas has told us that he and his friends object to an Irish Republic. It does not matter. British Labor loaded the boats that brought arms for the Black-and-Tans to Ireland, but Ireland beat the Black-and-Tans; and the day will come when Labor or other Governments will be as powerless to deny Ireland her full rights as a Tory Government was to crush her.

A report on the Catholic schools of the Province of Quebec, the most Catholic province in Canada, shows that in the last eight years there has been an increase of over 80,000 pupils in the elementary schools.

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NOTES

The Apocalypse

A writer in the *Dublin Review* sets forth the interesting thesis that the Apocalypse, apart from its inspiration, is a poem symbolising the Paschal feast as it was celebrated at Ephesus, when the bishop, representing the Lamb, sat on a throne in the centre of the apse, surrounded by clergy, singers, ministers and congregation. St. John spiritualises the Paschal sacrifice and symbolises the action of the Mass, which supplies him with a *leit-motif* and a scene. The writer puts some coincidences in parallel columns as follows:—

THE APOCALYPSE.	THE MASS.
The Son of Man Judges, warns, forgives.	Judica me . . . Confiteor.
The Lamb takes the Book.	Introibo ad altare Dei.
The 24 elders offer up the incense prayer.	<i>Kyrie eleison</i> with incense.
Adoration of the Lamb.	Gloria . . . Agnus Dei.
The seals.	Introduction to Consecration.
Silence in Heaven.	Silent adoration.
'Angel with incense.	Incense at Elevation, etc.

"Before discussing or criticising this attractive theory," says the *Catholic Leader*, "the reader should take the trouble of going through the Apocalypse and visualize its scenes on this new background. Although the coincidences must be taken in a broad sense and such as an inspired poet handles in his own free way, the reader will find that this new symbolism imparts to the Apocalypse a very comprehensive principle of unity and a very suggestive meaning."

The French Academy

The Academy is the oldest and most venerable institution in France. It consists of a body of forty of the most distinguished literary men, whose official duty is to supervise the Dictionary of the French Language and to register words approved by the authority of the best writers. This national centre of intellectual culture was founded by Cardinal Richelieu in 1635, and among its members were many Cardinals, Archbishops and Bishops. At the present day Catholic influence dominates the Academy and many renowned Catholic writers and novelists are among its most active members. The senior member of the Academy and its secretary are zealous Catholic propagandists. The admission of such active Catholics as Georges Goyau, René Bazin, Mgr. Baudrillart, Rector of the Catholic University of Paris, and Marshal Foch into the most famous national institution of France has given to the leaders of the Catholic movement a powerful influence over the rising generation. It is no longer thought to be "effeminate" for a young Frenchman to describe himself as a religious believer.

"Nordics"

In America the differentiation against Latin and Slav races in the matter of immigration quotas is arousing no small stir. There are American Jingoists who are just as foolish as English Imperialists or German Junkers ever were; and the foolish and ignorant people who were not able to translate correctly *Deutschland Ueber Alles* are the very ones who want their own particular little racial brand to override all others. The *English Review* has found, in Sergeant Murphy, a disciple of Mr. Dooley, whose eloquent and wise voice is so rarely heard nowadays. The Sergeant pokes no end of fun at the present "Nordic" antics of the Yankees:

"I see Pilburn is going to emigrate to the United States," remarked Mr. Heddle.

"Pilburn—Pilburn," repeated Sergeant Murphy. "Let me see. Round-skulled, dark, inclined to thick ankles. They won't have him. He's not Nordic. Nothin' but Nordics is bein' accepted now, and thim only undher pressure of the Road-makin' Thrust, who are short of cheap min to handle the pick-axe."

"What's all that about?" asked the landlord.

"Sure, haven't you heard tell of the new U.S.A. policy, Heddle? It's the sinsation of the day. They used to grade the emmygrints be the number of dollars they had—or more likely hadn't. Now they're gradin' thim accordin' to race, and a brunette like you, Heddle, has as much chance of gettin' into the United States as a rich man has of climbin' through the eye of a camel. Me bein' a blonde and long-headed—sure it's the devil's own job to get a hat to fit me—an Nordic, which manes that I'm superior and wan of the world's rulers from nine till six, and nine till wan Sathurdays, outside the *Daily Hoot* offices. The likes of me is what they want to maintain the high standard of civilisation which America has attained except in the lynchin' areas.

"Let us," says Congress, 'dam the sthream of min that ought to but don't shave twice a day. The banana thrade is overcrowded. Statistics show that four out of every five persons convicted of petty larceny are brunettes, while the blondes reserve for themselves the more jinteel pastime of oil graft. The average golf handicap of the brunettes is in the late twinties, while a blonde with more than eighteen is excommunicated be his fellow athletes. And so on and so forth to siven places of decimals.

"Therefore, from now on open arms will be held out to the blue-eyed, fair-haired European that seeks our shores, and firearms to anny man with dark complexion that thries to edge himself in among us."

". . . And that's why in the future the brunettes will enther America in a thrickle, while the blondes will sweep in like a torrent. And in maybe two thousand years from now, Heddle, the man that can boast of bein' wan hundherd per cent. American will have somethin' to boast of."

"What's one hundred per cent. American at present?" asked Heddle.

"I don't know," replied the Sergeant, "Maybe Choctaw."

DIOCESE OF DUNEDIN

Miss Florrie Gardner has received notice of a transfer from Dunedin to Christchurch, and if she is pleased at the news it is more than her friends down here are. In musical circles Miss Gardner will be long missed by Dunedin Catholics. She was always ready when called on to help forward any Catholic movement, and did not spare her beautiful and cultured voice in the cause of religion or charity. On the concert platform, as in the Cathedral Choir, Miss Gardner used her talents for the glory of God and for the happiness of her neighbors, and Dunedin does not fail in appreciation of what it owes her.

Is it some selfish Christchurch man that makes those P.O. appointments? One would think it is either that or else somebody who does not like Dunedin. Not long ago this miserable wretch took away from us our star baritone, Mr. J. McGrath. Later, he made another raid and carried off one of the props of the North-east Valley parish, Mr. Julius Dunne. As if two were not enough for him, he now demands Miss Gardner. In the meantime we will try to take a charitable view of it. Maybe they want some uplifting people in other parts, and if they do Dunedin is of course the place to look for them.

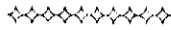
"Have you been to Pharoah, the Egyptian?" said an inquisitive person to a friend the other day in Dunedin. "Holy Moses, no I haven't," was the answer, as the button-holed one bolted for a tram and left the notorious inquisitor standing alone in Dunedin's Via Sacra, which is Rattray Street, of course. All the same there are lots and lots of people going to him, as they will be going to Gypsy Smith later on. Cures? Any amount of them—just as in Hickson's healing campaign. Just, and just so. Rub your

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thumb-nail and your hair stops falling off; get an aluminum comb and prod your jaw with it and your deafness vanishes for ever and ever, amen. Notice I said aluminum? That's the latest American way. Probably an aluminium comb would not cure deafness for nuts.

Rumors of a bazaar to help to build a convent for the Dominican Nuns in the North-east Valley are in the air. Everybody says it is not too soon; and what everybody says must be right. The present residence is at least two thousand odd years out of date. The ruins of the Baths of Caracalla are luxurious compared with it. Whether rumor is false or true to her reputation, Dunedinites would hardly grudge giving a helping hand in such a good cause. The Dominican nuns have deserved well of the community for over fifty-three years, and not a man, woman or child could have the cheek to say that they have ever asked for anything that they did not earn a hundred times over. In fact so rarely do they appeal for outside help that only for the testimony of the school children and the music pupils a lot of people would forget that they are here at all.



ST. VINCENT DE PAUL SOCIETY

ST. PATRICK'S CONFERENCE, SOUTH DUNEDIN.

The annual general meeting of the St. Patrick's Conference will be held in the Catholic Schoolroom, South Dunedin, on Sunday, July 6, at 7.45 p.m., all active and honorary members, Ladies' Auxiliary, and all subscribers to the funds of the society are heartily invited to be present.

Report and statement of accounts in connection with the St. Patrick's Conference for year ending June 30, 1924:—

The executive in submitting its report and balance sheet for the past year would like to draw attention to the fact that the system laid down in the rules of the St. Vincent de Paul Society dealing with cases of distress has been found to work very satisfactorily in this district.

The number of active members on the roll is 32, 23 meetings being held during the year with an average attendance of 16, and the zeal and interest of the brothers were maintained throughout. Most important is the work of visiting the sick and needy, and we have to report that brothers in this conference have made 47 visits to homes, 24 to Boys' Probation Home, and 20 to the Benevolent Home. In every case they have the satisfaction of knowing their visits were productive of much good.

During the year we lost the valued services of Bro. M. McAllen, our president, and Bro. T. Power, who have both left this district.

Relief granted as per balance sheet shows that £57 10s 6½d was spent in groceries, £24 7s 3d in coal, 55 pairs of boots provided (£40 11s 1d), also drapery, stationery for some school children, medicine and sundries £17 2s 2d.

A special collection taken at the church doors enabled our conference to give a special Christmas treat to the children in the orphanage and to the boys in the Probation Home.

The Ladies' Auxiliary Society continued its valuable aid during the year, holding 18 sewing meetings with an average attendance of 6 members. They distributed 47 new and 65 second-hand articles, 2 parcels of clothing to the orphanage, and 1 parcel to the Little Sisters of the Poor.

Nurse Boys reports having made 260 visits to homes in this district, and we express appreciation of her tact and attention in dealing with so many cases.

We desire to convey our thanks to his Lordship Bishop Whyte who re-organised the society, to the clergy for their assistance and advice, the executive of the Particular Council, Bro. A. Neill, our honorary solicitor, for invaluable services rendered, and to all those who have so generously helped our efforts during the past twelve months. The large sum (£173 5s 4½d) which we have spent in relief, irrespective of creed, would not have been met by the contributions of our subscribers were it not for the share (£60) of the Blakely Trust handed to this conference by the Particular Council, hence we appeal to the public to continue their generous help.

STATEMENT OF RECEIPTS AND EXPENDITURE TO JUNE 30, 1924.

RECEIPTS.

1923.	£	s.	d.
July 15—Annual Collection	100	19	3
Dec. 9—Special Christmas Collection	23	16	1
1924.			
March 2—Particular Council (H.M. Blakely Trust)	60	0	
June 1—Donations	2	5	
June 30—Conference (secret collections)	17	9	
June 30—Interest	1	0	
	£205	10	6

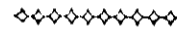
EXPENDITURE.

	£	s.	d.
Groceries	57	10	6½
Boots	40	11	1
Coal	24	7	3
Drapery	13	16	7
Particular Council	31	4	0
Sundries—Milk, 12s 3d; meat, 10s; medicine, 16s 4d; Benevolent Home, 13s 4d; Boys' Probation Home, £1 12s; stationery, £1 12s	5	15	11
Cash in Bank as per bank book	32	0	1
Cash in Hand	0	5	0½
	£205	10	6

JAMES J. MARLOW, President.
W. L. McEVOY, Hon. Sec.
L. F. CASEY, Treasurer.

Audited and found correct.

Jno. H. A. McKEEFRY, A.C.A.N.Z., Regt. Acct.



FORTY HOURS' ADORATION

The observance of the Quarant' Ore in the various parishes of the diocese for the present year was commenced at the Sacred Heart Church, North-east Valley, on Friday (Feast of the Sacred Heart). There was Solemn High Mass at 9 o'clock, Father Spillane being celebrant; Father Monaghan, deacon; Rev. T. Hally subdeacon; and Rev. Father Kaveney, Adm., master of ceremonies. His Lordship the Bishop was present in the sanctuary, and at the conclusion of Mass officiated in the procession and Exposition of the Blessed Sacrament. After devotions in the evening a sermon on the Blessed Sacrament was preached by Rev. Dr. H. O'Neill (Holy Cross College), followed by Benediction. Father Spillane celebrated a Missa Cantata on Saturday, and in the evening there was Benediction. The music of the Mass on Friday and Saturday was sung by the pupils of the Dominican Nuns' local school in a most devotional manner, their interpretation of the latin being perfect. On Sunday there was an early Mass followed by a Missa Cantata celebrated at 11 o'clock by Father Spillane. After devotions in the evening in the presence of a crowded congregation, a sermon on the Blessed Eucharist was preached by his Lordship the Bishop, who also officiated in the closing ceremonies which included procession and Pontifical Benediction of the Blessed Sacrament. The parishioners attended in large numbers during the Forty Hours', and practically the whole congregation approached the Holy Table. The impressiveness of the early Mass on Sunday was enhanced by the members of St. Joseph's and St. Patrick's branches of the Hibernian Society, in regalia, as an annual custom, attending at the church and receiving Holy Communion. They were afterwards entertained to breakfast in the adjoining schoolroom by the Children of Mary. The chaste decorations of the high altar were due to the taste and devoted industry of Miss N. Murphy, and the result of her work in this direction won, as usual, the admiration of all who visited the church.

They that do alms and righteousness shall be filled with life; but they that sin are enemies to their own life.—St. Raphael.

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MARRIAGE

KEARNS—DONOGHUE.—On May 1, 1924, at St. Mary's Church, Manchester Street, Christchurch, by the Rev. Father O'Connell, S.M., John Joseph, eldest son of James and the late Mrs. Kearns, of Scott's Gap, Southland, to Margaret Mary, fifth daughter of Mrs. and the late Mr. M. Donoghue, Manchester Street, North Christchurch.

DEATHS

FITZGERALD.—Of your charity pray for the repose of the soul of Margaret, relict of John Fitzgerald, of Orepuki, who died at the residence of her son-in-law, (A. McInerney, Happy Valley, Tuatapere), on June 1, 1924; aged 68 years.—R.I.P.—On her soul, sweet Jesus, have mercy.

FLANNERY.—Of your charity pray for the repose of the soul of Selina Mary, dearly beloved daughter of Catherine and the late Thomas Flannery, of Carr Street, North-east Valley, who died at Dunedin, on June 14, 1924; aged 25 years.—R.I.P.—On her soul, sweet Jesus, have mercy.

HURLEY.—Of your charity pray for the repose of the soul of Mary Hurley, who died at Wanganui Hospital, on Wednesday, June 4, 1924.—R.I.P.

McCARTHY.—Of your charity pray for the repose of the soul of Jerome, dearly beloved husband of Minnie McCarthy, 8 waripori Street, Newtown, Wellington, who died at Wellington, on March 21, 1924.—R.I.P.

O'SULLIVAN.—Of your charity pray for the repose of the soul of Michael O'Sullivan, of Mountahi, who died on May 3, 1924.—R.I.P.

IN MEMORIAM

BUTLER.—Of your charity pray for the repose of the soul of Joseph Bernard, beloved son of William and Mary Butler, who died from gas flames at Arapieti Tunnel, Mangahoe Hydro, on July 1, 1923.—On whose soul, sweet Jesus, have mercy.

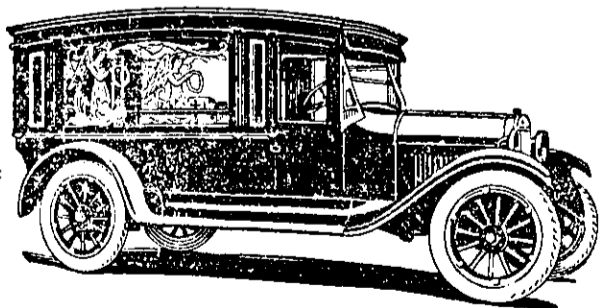
DOHERTY.—Of your charity pray for the repose of the soul of James, beloved husband of Margaret Doherty, who died at Lincoln, on July 1, 1915.—R.I.P.

TTATMAN.—Of your charity pray for the repose of the soul of Mary May, who died at Riccarton, on July 1, 1923.—On her soul, sweet Jesus, have mercy.—Inserted by her sorrowing loved ones.

FITZGERALD.—Of your charity pray for the repose of the soul of Daniel Fitzgerald, who died at Kaponga, on July 2, 1922.—On his soul, sweet Jesus, have mercy.

O'CONNELL.—Of your charity pray for the repose of the soul of Nora, beloved wife of Frank O'Connell, who died at Timaru, on July 4, 1923.—On her soul, sweet Jesus, have mercy.

ROONEY.—Of your charity pray for the repose of the soul of Margaret Rooney, who died at Oamaru, on June 26, 1923.—Sacred Heart of Jesus, have mercy on her.



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The Love of the Sacred Heart (Illustrated by St. Gertrude)—6/-.

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The Promises of the Sacred Heart (McDonnell)—3/6.

Life St. Margaret Mary Alcoque (Sister Philip)—5/-.

The Imitation of the Sacred Heart (Arnold)—6/-.

Life of Mother Mary of the Passion (D. Devas, O.F.M.)—2/6.

Life of St. Dominic (Bede Jarrett)—6/-.

Life St. Gregory the Great (Sister of N. Dame)—5/-.

Contemporary Godlessness (Zybura)—3/6.

The Wonders of Lourdes: What it is and what it means.

By John Oxenham, the novelist and poet—a non-Catholic. (Illustrated)—1/6.

Oremus: A First Prayer Book for Children. (Illustrated)—2/6.

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Moral Theology (Koeh Preuss), Vol V.—13/6.

Celtic Wonder Tales (Young)—4/-.

Early Irish Monastic Schools (Graham)—4/-.

Some Recollections of Griffiths and His Times (Lyons)—3/-.

Oriel (Bernard Duffy)—2/6.

A Land of Heroes (O'Byrne)—2/-.

Schoolboys Three (W. P. Kelly)—4/-.

Song and Play: Complete Handbook of Kindergarten Songs, Games, Plays and Marches (Lily Maxwell Scully) 2/-.

The Book of Irish Poetry (Graves)—4/-.

The Reaping by Sam Moore, K.C., and Betty Moore—6/6.

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New Bishop of Port Augusta

CONSECRATION OF DR. KILLIAN.



The most important religious ceremony that has taken place in South Australia, outside the capital city, was witnessed at St. Anacletus' Cathedral, Peterborough, on Sunday, the 15th ult., when the Right Rev. Andrew Killian, D.D., received episcopal consecration at the hands of his Grace the Archbishop of Adelaide (Most Rev. Dr. Spence, O.P.). The Cathedral was densely crowded, the congregation being estimated at over 3000, while many hundreds were unable to gain admission.

A notable gathering of prelates and clergy from all parts of Australia, included beside the consecrating Bishop, his Grace the Archbishop of Melbourne (Most Rev. Dr. Mannix), his Lordship the Bishop of Wilcannia-Forbes (Right Rev. Dr. Hayden), his Lordship the Bishop of Wagga-Wagga (Right Rev. Dr. Dwyer), his Lordship the Bishop of Sandhurst (Right Rev. Dr. McCarthy), and his Lordship the Bishop-elect of Goulburn (Right Rev. Dr. Barry). The assistant bishops were Right Rev. Dr. Hayden and Right Rev. Dr. Dwyer.

At the close of the religious ceremonies the clergy of Port Augusta presented the new Bishop with a roll-top desk, and addresses from the clergy and laity, congratulating Dr. Killian on his new dignity, were also read.

In the course of his reply Dr. Killian said he returned sincere thanks for their warm welcome. Paying a tribute to the work of those who had preceded him, he said it would be an incentive to their own generation to do their share. He proposed that the laity should take the words of his own motto, "In faith and charity," as the standard and watchword of their lives and conduct.

Replying to the priests, Dr. Killian said that the fact that his appointment was the fulfilment of their desire

and prayers was to him a source of courage and confidence in the face of many misgivings and fears arising from his sense of his unfitness for the exalted office. How great was his unfitness was borne upon his mind when they referred to his venerable predecessors, who accomplished great and glorious good in the far-flung territory of Port Augusta. He added:

"We need not go beyond my own immediate predecessor, your late beloved Bishop, Dr. Norton. In spirit, we may well believe he is with us now, at to-day's great ceremonial. This magnificent church and this splendid Bishop's residence will perpetuate his memory for all time in the parish of Peterborough and in the diocese of Port Augusta. His genius, his zeal, his generosity, his passionate devotion to the Church and to his diocese made it possible for the consecration of his successor to take place in the midst of his own priests and his own people. By his own wish, his mortal remains are interred in the cemetery where lie so many of his own people, whom he loved so well. It shall be my first duty, as, indeed, it will be a privilege, to seek your co-operation in marking his last resting-place with a monument befitting of his work in the parish and befitting his benefactions to the diocese.

"I wish to thank you, one and all, dear Fathers, for the constancy and devotion with which you carried out your duties in your respective parishes during the interregnum; especially do I feel it incumbent upon me to publicly recognise the ability and zeal of the venerable Vicar-Capitular. During all these months he administered the diocese with success, and so has made the task of my taking over a comparatively easy one."

After the addresses, the newly-consecrated Bishop tendered the visiting prelates and clergy a banquet, whilst the ladies provided luncheon for the laity.

In the evening the Very Rev. Father Sullivan, S.J. (Superior of the Jesuits) preached the occasional sermon, and more presentations were made by the people and the societies to Dr. Killian.

On Monday evening the rejoicings concluded with a social in the Peterborough Town Hall.

IRISH CONCERT AT TIMARU

At St. Patrick's Hall, Timaru, on Wednesday, June 25, an Irish concert in aid of the Hibernian Benevolent Fund attracted a large attendance. The local clergy and Marist Brothers were among those present. The programme comprised national songs, dances, and recitations, and not a dull moment eventuated from curtain to curtain (says the *Timaru Herald*). The concerted numbers by the school children were especially good and received an enthusiastic reception. An Irish jig by two very youthful dancers, Miss P. and Master E. Waters, was a feature of the programme. The following items met with the appreciative applause of a delighted audience:—Overture, "Irish Diamonds," Misses M. Young and Miss N. Murphy, A.T.C.L.; chorus, "Who Fears to Speak of '98," Marist school boys; recitation, "Shamus O'Brien," Mr. D. J. Doyle; song, "Ireland Must Be Heaven," Miss V. O'Connell; song, "The Minstrel Boy," Mr. Jas. Daly; chorus, "Where the Beautiful Rivers Flow," school girls; violin solo, "Irish Airs," Miss P. Spring, at the piano, Miss G. Spring, A.T.C.L.; vocal duet, "Keys of Heaven," Masters J. Pearce and M. Crowe; song, "Kerry Dance," Mrs. T. W. Lynch; recitation, "The Exile's Return," Mr. P. J. Smyth; chorus, "The West's Awake," Marist school boys; song, "My Little Irish Cottage," Mrs. A. Clements; dance, "clog dance," Miss C. Kyle; song, "Irish Soldiers' Song," Mr. G. F. Doyle; song (comic), J. Pearce; chorus, "Erin the Tear and the Smile," school girls; dance, "Four Hand Irish Reel," Misses M. Donaldson, Avis Wenlock, M. Kyle and N. Drew; song as a finale, "Faith of Our Fathers" concluded a splendid evenings entertainment. Miss P. Lynch, A.T.C.L., L.A.B., played the accompaniments in her usual capable manner, Mrs. J. G. Venning assisting, and Mr. Guthrie acted as piper for the dance items. In thanking the performers for their kind assistance the Rev. Father Hurley also paid a tribute to those present, who in attending in such large numbers, had so materially assisted the funds of the society. Mr. J. O'Leary, secretary of the society, also expressed the gratitude of the members at such a successful entertainment. A hearty vote of thanks to the organisers, and to those responsible for coaching the children was carried by acclamation.

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"TABLET" SUBSCRIPTIONS

We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference:—

PERIOD FROM JUNE 21 TO 27, 1924.

OTAGO AND SOUTHLAND.

T. H. T., Roslyn, Dun., 30/11/24; M. G., Box 17, Otautau, 15/5/24; J. C., Sth. Hillend, 30/4/25; W.M., Queenstown, 30/7/24; R. B., Tapanui, 30/12/24; Miss C., St. David St., Dun., 30/12/24; A. McL., Tuatapere, 8/6/25; Miss T., Bay View Rd., Dun., 23/9/24; J. O., Seacliff, 30/9/24; D. F. H., Ingill, 30/11/26; J. C., Hyde St., Gore, 15/5/25; A. D., Ure St., Oamaru, 30/12/24; J. S., Pomahaka, 30/9/24.

CANTERBURY AND WEST COAST.

J. R., 48 Disraeli St., Chch., 23/5/25; P. O'C., 519 St. Asaph St., Chch., 23/5/25; J. O'M., 24 Hasting St., Chch., 30/8/24; Mr. McC., Hotel, Motueka, 30/5/25; P.C., Motueka, 8/6/25; Mr E., Police Station, Takaka, 30/10/24; M. J. C., 106 Nile St., Nelson, 8/6/25; Detective G., Whiteleigh Av., Chch., 30/6/25; Miss McD., Greymouth, 23/4/25; M. O'B., White Hart Hotel, Chch., 15/2/25; P. D., 29 Hardy St., Nelson, 15/6/25; D. G. R., Takaka, 30/6/25; E. W., Box 39, Takaka, 30/9/24; R. S., Junction Hotel, 30/6/25; L. B., East Takaka, 30/6/25; J. B. R., Box 9, Takaka, 30/6/25; G. B., Tarakohe, Nelson, 30/6/25; A. R., Takaka, 30/6/25; M. G., 454 Wilsons Rd., Linwood, 15/6/25; M. McC., 39 Burlington St., Chch., 8/6/25; M. R., 398 Park Rd., New Brighton, 30/7/25; T. J. S., P.O., Waimate, 30/6/25; F. J. S., Douglas Settlement, 23/6/24; T. D., 429 Barrington Street, Spreydon, 15/6/25; J. S., 37 Suffolk St., Linwood, 30/6/25; J. H., 132 Derby St., Westport, 15/9/24.

WELLINGTON AND TARANAKI.

M. L., Waihi Rd., Hawera, 15/12/24; R. P., Westmere, Waanganui, 8/7/25; M.B., Russell St., Up. Hutt, 30/12/24; Mrs. K., 99 Hill St., Wanganui, 30/6/24; J. B. C., Okaru, via Waitara, 15/1/28; D. M., Wakeman St., Pahiatau, 30/7/24; Mr. R., 15 Pitarua St., Wgton., 8/7/25; P.J.G. for S. J., Tahiti, 8/7/25; P.J.G. for C. Bros., Tahiti, 8/7/25; M. B. C., Victoria House, New Plym., 8/7/25.

AUCKLAND, HAWKE'S BAY, AND FOREIGN.

J. F., Balliforan, Ireland, 30/4/25; Mrs. M., Pakowhai, H.B., 23/11/24; R. J. McK., Hotel, Hamilton, 30/5/24; Mrs. H., Waerenga-a-hika, 30/5/24; P. McC., The Valley, Maraekakaho, 8/6/25; Rev. R., Mt. St. Mary's, Greenmeadows, 28/3/25; J. D., Dundee, Scotland, 8/9/24;

W. B. O'B., Thurles, 23/3/25; Mr. B., Solicitor, Gisborne, 30/5/24; C. W. Hostel, Symonds St., Auckland, 30/3/25; T. B., Private Bag, Gisborne, 30/9/24; M. O'S., Gladstone Rd., Mt. Albert, 30/12/24; J. McC., Rangiatea Rd., Epsom, 8/12/24; St. P. C., Hobson St., Auckland, 8/2/25; M.C., Commercial Hotel, Te Awamutu, 15/12/24; C. V. C., Paeroa Hotel, Paeroa, 15/5/25.

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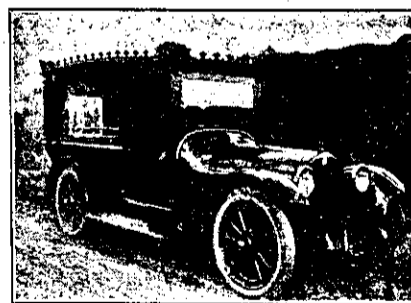
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Our Sports Summary

His reverence met a stalwart Catholic climbing the hill to St. Joseph's in time to be late for "the eleven." The hill is a stiff one, and the youth said so, more or less apologetically. "The exercise is good for young people," said the *sagart*. "I get plenty of exercise on the Golf Links," remarked the weary worshipper. "Well, why not come up here to Church three or four times a day and get the exercise for nothing?" "Now don't make it too hot, Father," remarked the golfer as he put on a spurt which carried him well up the steps in time to hear the strains of the "Gloria."

I suppose motoring is sport, if you consider it from certain angles. However, here is a little story which is passed for this page. A lady jumped onto the Riverton Rapid just as she was pulling out of the station for her lightning run to Orepuki. When her impedimenta had been arranged in the rack, she sat down and surveyed her neighbor, who was a shy and plainly dressed gentleman who did not look as if he could be excited. The lady was different. "I just caught the train and I would have missed it if we had not acquired an automobile. You ought to see our new Ford. It's a 'beaut.' You don't own a car, do you? Oh, you do, do you? What make is yours?" The bored man murmured: "It is only a Rolls Royce." "Oh, well," said her ladyship. "That is a good car too."

Alteration seems to have recovered much of his old form. He is not a pretty mover nowadays but evidently he has pace left. A couple of years ago, when regarded as a good thing for the National Hurdles, he broke down. Wellington will tell us whether he has really come back or not.

Sturdee is another revival. His win in Hawke's Bay recalls that he was considered to have fair Grand National prospects three seasons ago. He slipped when going well at Wellington that year and until his success last week has been a back number ever since. The Wellington nominations are remarkable for quantity rather than quality. Southerners who have watched the boom in Paddy's Hope will take a keen interest in his movement. How will he fare against a horse of such good class as Soliform, which beat the Derby winner handsomely last November?

In the chief hurdle events one notes the names of Lochson, First Born, Vagabond, General Advance, and Tenterfield. For the steeplechase the following look like making the race exciting: Lord Rosebery, Sea De'il, Omaha, Carawoek, and Pamplona.

AMERICAN ARRANGEMENTS FOR TAILTEANN GAMES.

In view of the great interest which the Tailteann Games has aroused among the Irish people in the United States, the Cunard Line, which in January last issued a special Irish Number of its monthly magazine, has issued a fresh edition with new photographs and new articles. The White Star Line has issued a special Brochure on similar lines, and they are contemplating the organisation of a specially conducted tour to Ireland under the direction of Mr. Michael J. Kelly. The United States Lines are also greatly interested in the promotion of the Games, and will send a representative on tour to the States to gather in everybody desiring to cross to Ireland this summer.

American Athletes for Dublin.

The New York Police team, which is coming to Dublin to compete in the Tailteann Games, will include such well-known athletes as James Kelly and Joseph Heany, two first-class handball players; Matt. McGrath for hammer-throwing, 56lbs, 28lbs, and discus; Pat McDonald for the 16lbs, 28lbs, and 56lbs, discus and hammer; Robert McAlister, present national sprint champion.

The arrangements are in the hands of Lieutenant Richard Sheridan, brother to the late Martin Sheridan and himself an old athlete who won big honors. He is very enthusiastic, and would have sent a tug-of-war team, only that the time is not sufficient to train a team up

to the standard he would look for. He hopes to have a tug-of-war team ready for next year, when he expects to send an invitation to the Dublin Metropolitan Police to come to New York for the New York Police Sports.

In addition to the above, the Police Glee Choir will in all likelihood travel and there will be one or two other members who will come if they satisfy the race qualifications.

The Paulist Choir, after competing in the Tailteann Games, will travel Ireland, giving selections at various places.

Many Athletes to Come from Canada.

A Marconigram received from New York states that competitors in the following sections of the Tailteann Games will come from Canada: Sprints, marathon races, pole jumping, swimming, diving, boxing, tennis, and golf. The Toronto University rowing eight will come over to compete in the rowing competitions. Strong committees are working in Toronto, Ottawa, and Montreal to ensure that the Canadian representation at the Tailteann Games will be as extensive as possible.

Colors of Competing Countries.

Several of the countries whose athletes will compete in the Tailteann Games in Dublin next August have decided on the colors they will wear for that festival. They are as follows:—

America: White with the letters "U.S.A." in blue. Canada: White with red maple leaf. England: Saffron with distinctive shield design. Scotland: Blue with white St. Andrew's Cross. Wales: Red with Prince of Wales feathers surrounded by shamrocks.

CLAREMAN A WORLD'S CHAMPION.

P. J. Birmingham, the D.M.P. representative who won the discus championship at Wembley, is a member of a Co. Clare family which has been prominent in athletics—and incidentally in the National movement. His father suffered nine months' imprisonment on the plank bed for his energetic participation in the Plan of Campaign.

"P.J." entered the athletic arena early. In the Irish Championship Sports of 1919 he won the championship in the discus throwing with a distance of 121ft 5in, and a month later he established the Irish record with a throw of 126ft 11in. He has since, on different occasions, broken this last record.

At the close of last year his record stood at 131ft 6in. At the championship sports of 1923 he topped the score in the following three events:— $\frac{1}{2}$ cwt (without follow), 25ft 10 $\frac{1}{2}$ in, $\frac{1}{4}$ cwt over the bar, and the discus, thus earning the title of triple champion.

He has also had successes in long and high jump events, and in the putting of the shot and $\frac{1}{4}$ cwt with follow.

His latest record at Wembley of 137ft 3ins, besides establishing a European record, is convincing indication that more is to be heard of this Irish athlete in the international field.

FOOTBALL AT NAPIER.

(From our own correspondent.)

Hats off to the Marist old boys on gaining representative honors; five in all gained a position in the Hawke's Bay "reps," and they, one and all, did themselves justice—McCarthy, full back; Darby, centre three-quarter; Mill, half back; and Gemmel and Swainson in the forwards—Mill goes a step further and falls into line with the 1924 "All-Blacks." Congratulations, Jimmy!

With the Schoolboys.

A week ago I took a stroll over to McLean Park to witness the Marist Brothers' School 1st fifteen in action against the South School; and the manner in which those boys threw the ball about was surprising to many old-timers present. Brian Mahony behind the pack was as "slick" at half back as one could wish for, and he possesses the "knack" of putting the dummy across his opponents with great ability. While Morrissey in the forwards is a "corker," he could plough his way through anything that opposed him—this boy will go a long way if he keeps it up. The boys on the whole showed good forward strength and sterling back combination for a team of young players such as these boys are. After a real spectacular exhibition they emerged from the "fray" victors to the tune of 14-3. Keep it going boys! we want to see more of you.

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Here and There

Royal Appointment for Sir Edward Elgar.—Sir Edward Elgar, the famous Catholic composer, has been appointed Master of the King's Musick by King George. The duties of the post are nominal, if there are any duties at all beyond the leadership of a mythical royal orchestra. But in origin the post goes back to the old Catholic days, and that a Catholic has been appointed to this very honorable office has given great satisfaction to the Catholics at all events, as well as to the musical world in general. But if there are no particularly arduous duties, the post confers on its holder a musical laureateship; which in this instance is particularly fitting, since this Catholic composer is the greatest living British musician. Beginning his musical career as a Catholic organist, Sir Edward Elgar proclaimed his genius when he gave to the world his masterpiece, a sacred oratorio founded on and named after Cardinal Newman's great dramatic poem "The Dream of Gerontius." This great work was first heard in London at Westminster Cathedral, after it had been rendered at Birmingham, Düsseldorf, and in America. In recognition of his musical genius the degree of knighthood was conferred on Sir Edward Elgar in 1904, and in 1911 he received the rarely bestowed decoration of the Order of Merit, whose membership is strictly limited.

* * *

Cardinal Bourne at Oxford.—Catholic graduates and students at Oxford entertained Cardinal Bourne at the annual reunion of the Newman Society, when his Eminence had the Spanish and Austrian Ministers among his fellow guests. In a very able speech the Cardinal made a plea for the revival of Latin as a universal diplomatic language, in which he was backed up by the Vice-Chancellor of Oxford, a non-Catholic. The day of French, as a diplomatic language—said the Cardinal—is over; and he declared that some of the difficulties over the Reparation clauses of the Versailles Treaty might possibly have been avoided had that document been a Latin one, and not a bi-lingual French and English confection. As to the retort that Latin is not suitable for colloquial expression, Cardinal Bourne disposed of that by showing that Hebrew, which is much more archaic, has been made a common language by the Zionists in Palestine. There was, therefore, a much better case to be made out for Latin, particularly if it is pronounced as the Latin nations pronounce it.

* * *

Mgr. Gibier's Work at Versailles.—When Mgr. Gibier was promoted from his parish of Saint-Paterne at Orleans to the bishopric of Versailles by Pius X., at about the time of the passing of the Separation Laws by the French Government, he found himself promoted to a diocese that is singular in France. Versailles has become associated with palaces and peace treaties; but there is another side to it, at least as a diocese. The diocesan territory circles around Paris, and it is mostly occupied by a working class population, which although more or less employed in the capital, is domiciled in the outer suburbs. Conditions have always been somewhat difficult; but under the episcopate of Mgr. Gibier a remarkable revolution has been brought about. This is due to the personal action and apostolic zeal of the Bishop, who has now brought to perfection a system that has not only renewed the religious faith in his diocese, but has brought into operation a number of excellent social and other works that branch out in all directions. On the purely diocesan side Versailles now has more seminarians studying for the sacred ministry than in the days before the war; to such an extent have candidates for the priesthood increased, that two new preparatory seminaries have had to be opened. Social study is a subject very much taken up in the diocese, and there are in existence something like 90 study circles, whose 1500 members meet periodically for discussing really important matters of social reform. Nor are more strenuous exercises forgotten. In the regional area of the diocese there are some 70 athletic clubs, and these are formed into an athletic federation that is perhaps one of the most progressive and prosperous

in France. Besides these societies, the Bishop has inaugurated associations for children and lads who have left school; guilds and societies for both men and women, as well as societies for laborers and artisans.

* * *

A Bishop's Will.—The will of the late Dr. Gunn, Bishop of Natchez, U.S., which was read at his funeral service, stated: "In life and in death I am proud of three things: My Irish birth, my Catholic faith, and my American citizenship. I tried to translate my love for all three into service and sacrifice. I desire a plain pine casket, covered with black or purple cloth, and no trimmings save the simplest and most necessary. Bury me anywhere on the Priests' Plot. Do not permit a monument of any kind. Put a marker with the following inscription: 'Right Rev. John Edward Gunn, Sixth Bishop of Natchez. Born Co. Tyrone, Ireland, March 15th, 1863. Died—Consecrated Atlanta, Ga., August 29th, 1911. R.I.P.'"

* * *

Heroic Priests.—The American newspapers pay high tribute to the heroism displayed by Catholic priests who were summoned to administer the last rites to the injured at a conflagration in which seven Catholic firemen lost their lives. Similar eulogies have been bestowed upon a religious who by her presence of mind helped to avert a panic during a hospital fire. The fire, which broke out in a Chicago avenue, caused great damage. Seven Catholic firemen together with another fireman and a civilian, met death as a great wall toppled over, crushing the giant steel fire ladder like a reed, and burying them under tons of hot bricks, stone and concrete. According to the press reports Father E. A. Jones, of Holy Family Church, was on the scene early. Before the buried men were reached he worked with the sledge hammer brigade fighting their way into the pit. But as soon as the first of the injured was exposed, the priest secured a fireman's helmet and rubber coat and let himself down into the inferno. There he administered the last rites of the Church to the dying, and encouraged the less badly injured until they could be rescued. Father William Gorman hurried to the scene. He stumbled his way over the smoking debris until he came to where the injured were lying. There he knelt in prayer, offering religious consolation to the men beneath.

* * *

Nun's Heroism.—The calm heroism of a nun, inspiring an entire hospital corps, probably saved two hundred patients from death or injury during a fire at St. Mary's Hospital, Brooklyn, U.S. A patient gave the alarm to Sister Dorothea who quietly summoned the nurses, next door, and other of the hospital staff assembled from other parts of the building. Under her direction, seventy-five patients were evacuated in a few moments. Hospital attendants, police officials and firemen were unanimous in their praise of Sister Dorothea's courage and good judgment in the crisis.

* * *

Cross 100 Feet High.—Funds to provide for the erection of a cross 100 feet high on Mount Royal, Montreal, to be lighted at night and visible to steamers 30 miles away, are being collected by members of the St. Jean Baptiste Society, which has the erection of the cross in hand. The cross is intended to commemorate the landing of Jacques Cartier on Canadian soil in 1534, and also the vow made by Maisonneuve, the founder of Montreal, in 1643, when he carried a wooden cross to the mountain top on his shoulders. The new cross will be placed in such a position that it will be visible to the larger part of the city as well as to travellers on the great St. Lawrence river.

There are men who to-day appear to us to be members of the devil, who one day shall be members of Christ.—St. Francis of Assisi.

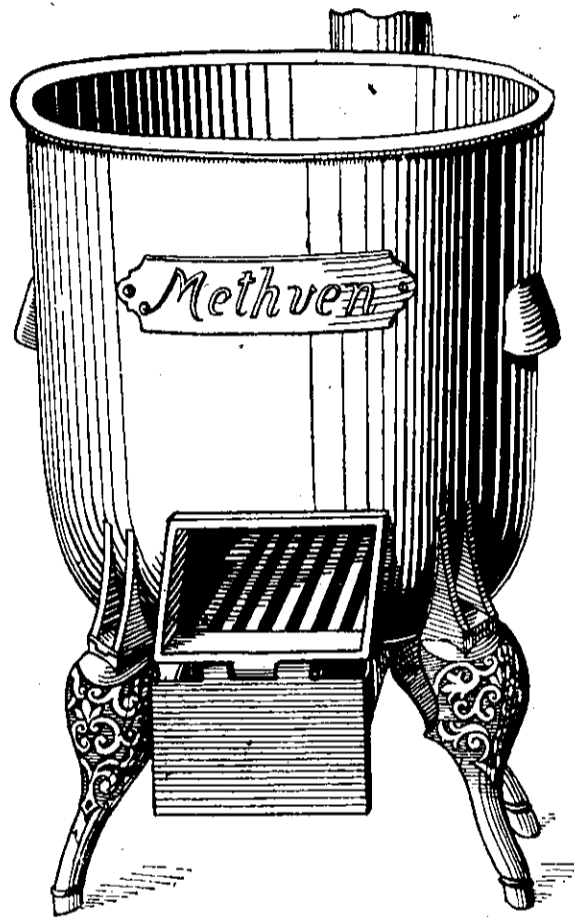
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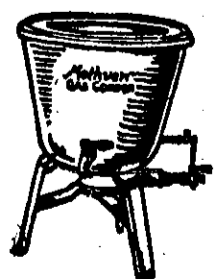
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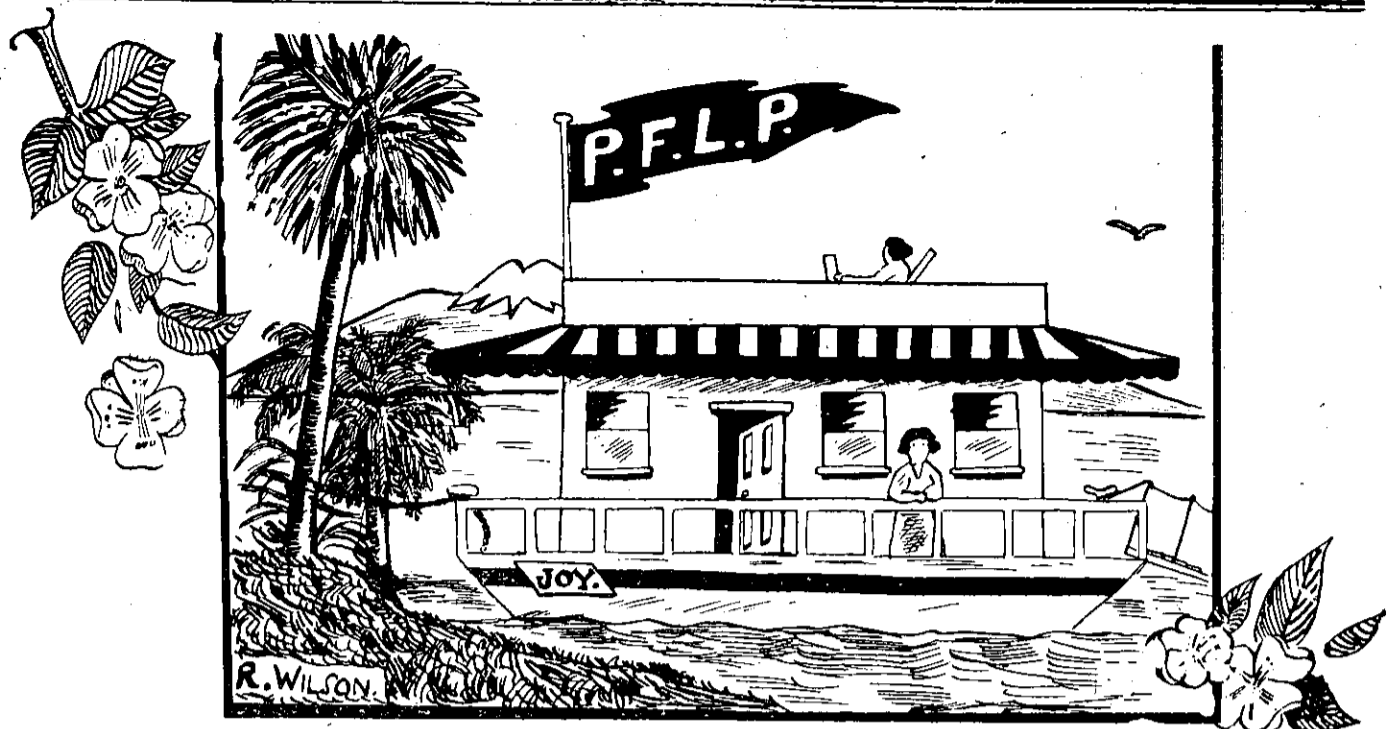
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My dear Little People,

Here we are at the end of June,—I mean as I am writing to you, for it will be July when you get my letter. We have now been wishing each other "Happy Birthdays" for a whole year, and when I began, I meant to give it a trial for one year only. But, do you know, so many new Little People have joined up, so many new birthdays have been put into their dates in my birthday book, that I'm simply going on for another year, and the July list is a lovely big one. Ever so many of the days have two, and even three Little People's birthdays on them, and the names are from all over the country. Don't you think it would be just the thing if we had the WIRELESS fixed up on our House-boat, so that we could broadcast good wishes to all our friends. We could manage quite easily if only you Little People would pay up a few pence each, and I'm sure that the boys on our roll could put it up quite nicely for us. What about getting to work during July, and we'll have a grand opening night, on the 20th August, St. Bernard's night. Will you *all* send along just six penny stamps—that will be quite enough—and I'll tell you what we'll do. Of course, to begin with, our WIRELESS will only be a make-believe one, like the House-boat, and the sixpences I get will all be sent to some orphanage where there are children who cannot come along and join us in our play. Every child who sends me sixpence is please to say in his or her letter where the money is to go, and whichever place gets most votes will get our little gift. As far as I know there are orphanages in many places, and this is the list of names that I happen to know. If anyone knows any others, please add them to my list. We won't count the Ponsoby Orphanage this time. Here is the list:—Home of Compassion, Island Bay, Wellington; Orphanage, Lower Hutt; Orphanage, Upper Hutt; Nelson Orphanage, St. Vincent's Orphanage, Dunedin. Will you then make a good start for July, and see if we can do something for our friends in these orphanages. I asked you before to do this, but only a few children sent along their stamps. These I have carefully away, waiting for more to add to them.

Many Happy Returns, now, to the July Little People, here are their names:—Patricia Yorke and Pat Daly same day; Ena Fogden and Lucy Strehor, same day; Ida Archer and Teresa O'Neill (same day I think, 12th July. Put me right if I'm wrong); Claire Phillips; Sheila O'Connor and Pat Gardner, same day; Mollie McCormack and Vera Crowe, same day; Clare Heads and Margaret Nyhon, same day; Nora Harris and Bernard Taylor, same day; Pat Welsh; Dora Boyle, Monica Boyle and twins, and their brother Brian Boyle has the same birthday but is not the same age. Don't you think this is rather wonderful in one family—three birthdays on the same day? Joan Rees; Margaret O'Gorman; Phyllis Rae, and Maurice McGreal.

LITTLE PEOPLE'S LETTER CLUB BUSINESS.

I have letters waiting here for Kathleen Archer, Pearl McNeil and Greta Blyth. If these members of the Club

will write to me and send a stamp for their letters I will send on to them.

All members must write to each other *direct* now. As I have one enquiry for a copy of all the addresses I will print that, again next week and then you'll know who is who and where who lives so that you can write to each other without delay or mistake.

LETTERS RECEIVED.

Nellie McDonnell writes from Greymouth, and wishes to join the L.P.L.C. Nellie is 10 years and has three brothers and three sisters. (Glad to welcome you Nellie, bring your brothers and sisters along. Will put your riddles at the end of the page.—Anne.) Margaret McDonnell writes from Greymouth too, but I think she is not Nellie's sister because the addresses are different. Margaret has joined the Letter Club and has sent in a very good Limerick. (Glad to hear from you Margaret, the Limerick Competition will end this month.—Anne.) There is still another letter from Greymouth, from Claire Phillips who has joined the Letter Club. Claire went up for the junior theory exam on the 7th June. (Hope you passed your exam Claire. Will be glad to meet you at one of our holidays on the "Joy."—Anne.) The next letter is from Mokotua, where Margaret Imelda O'Driscoll lives. She is nine years old and in standard four. Margaret rides a black pony to school and is the youngest of a family of five sisters and two brothers. (Glad you've joined up Margaret. Yes, your answer is right. Come along with us on our trip.—Anne.)

On to Napier, to 18 Carlyle Street where Betty Mulhany lives. Betty is a new member of the L.P.L.C., she has three sisters and a baby brother called John. (Welcome Betty, come along with us and bring all the family. I'm so glad you've got twin sisters, because we just love twins in our Little People's Club.—Anne.)

Next is Owhango, here we go along to Irene Collett who is an old friend. Eileen asks if we think Father O'Neill's death was a very sad tragedy. (Yes, Eileen dear, we were all sorry to hear that poor Father was burned to death. But, dear he may not have suffered greatly after all, and it may have been his purgatory. Glad to hear from you.—Anne.)

Ranfurly is next, and we have a letter from Monica McEriane who wrote about a year ago. Monica has no convent to go to so she goes to the public school, but reads our page all the same. (Glad to hear from you again Monica, fly over to us whenever you can manage it.—Anne.)

RIDDLES.

Why do we buy food? When are stockings like dead men? As I was going over London bridge, I met a London scholar, Who took off his hat, And drew off his glove, And what was the name of that scholar?

Good-night Little People, next week we'll have a story.
ANNE.

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Valedictory

MR. AND MRS. J. J. SPIERS AND FAMILY, KUROW.

The high esteem in which Mr. and Mrs. J. J. Spiers and family were held in Kurow, where they had spent the last 18 years, was made manifest by the happy function given in their honor on Thursday evening, the 12th inst., the eve of their departure, by their many friends. Visitors from the outlying districts attended in full force, notwithstanding the inclemency of the weather and further emphasised the respect that is felt for them.

Mr. T. A. Munro had charge of the gathering, which took the form of a social.

On arrival the guests were played into the hall to the strains of "They Are Jolly Good Fellows," in which everyone heartily joined, and met by the chairman and committee, who conducted them to the stage.

Mr. Munro later on addressing the gathering spoke of the long residence of their guests in Kurow, their valued help in the welfare of the district, and honored places therein. Mr. Munro's reference to Mr. Spiers' connection with the Kurow Jockey Club, and financial assistance when its exchequer was low, evoked a warm round of applause.

The Rev. Mr. Moffatt took the opportunity of gratefully thanking Mr. and Mrs. Spiers for their unflinching kindness to the Anglican community and himself, and expressed his sincere regret at their departure. He also extended a cordial welcome to Mr. and Mrs. Lawlor and family, and felt that they would be worthy successors, even if so high a standard of excellence had to be attained.

The principal duty of the evening fell to Mr. J. L. McPhail, manager National Bank, Kurow, and the sincerity of his remarks at once appealed to his hearers. In asking Mr. Spiers to accept a sideboard he said the pleasure of doing so was marred by the regret at his departure. He hoped the gift would remind him of his many friends in Kurow and the surrounding districts, who sincerely wished him many years to enjoy his well-earned rest from business. He expressed the same sentiments to Mrs. Spiers on presenting her with a handsome dinner service of 80 pieces, and also eulogised her unremitting care of any of her guests in time of sickness. Her charity, too, was not confined to her own household. To Miss Nancy Spiers a beautiful silver-mounted manicure set was given, and to Mr. Stan Spiers a smoker's outfit. In both cases Mr. McPhail made happy reference to their popularity and many good qualities and extended all good wishes for their future welfare.

Mr. Spiers, on rising to respond on behalf of them all, was given a rousing reception, which evidenced the warm feeling of regard felt by all present for his family and himself. He said the cordiality of the welcome when they arrived in the hall had given them intense pleasure. They little thought they had so many friends, and obviously they were proud and grateful for the honor done them. They hardly felt worthy of the many kind things said about them, but thanked one and all for turning out on such an inclement night to pay them this compliment. On resuming his seat the gathering again joined in musical honors.

The Rev. Mr. Moffatt then presented Mr. Stan Spiers with a gold mounted cigarette holder (in case), on behalf of the Huia Hockey Club, of which he had been an enthusiastic member.

Mr. Stan Spiers warmly thanked Mr. Moffatt for his kind remarks and the club for their unexpected gift, which he would highly value.

Interspersed with the dances—the music for which was in the capable hands of Mr. Geo. Woods (piano) and Mr. Stan Walker (violin)—Miss Lawlor attractively rendered some songs to Miss Spiers' accompaniment. These were much appreciated as, too, were the few humorous stories told by Mr. R. Heron, of Timaru.

Abundant refreshments, supplied by the ladies of the different districts, were availed of during the evening.

The programme was in the hands of Messrs. W. E. Ritchie and J. Shirres, who were also efficient M.C.'s, and materially helped in the evening's success.

Save your hands from long immersion in strong soap suds. "NO-RUBBING Laundry Help contains no caustic at all, and so cannot harm you.

The Massacre of St. Bartholomew's Day

A lie has more lives than a cat, and of all lies perhaps the most vital is the traditional story of the massacre of St. Bartholomew's Day. Yet from any point of view it is difficult to see why this particular massacre—utterly atrocious as it was—should have been able to hold the centre of the stage for so long, and hold it so completely. The world has forgotten the long civil war between the two great political parties of Catholic and Protestant, and regards the events of St. Bartholomew's Day as a characteristic attack by bigoted Catholics on people whose only desire was to worship God in their own way.

The truth is very different; and even so bitter a controversialist as Dr. Littledale, author of *Plain Reasons Against Joining the Church of Rome*, wrote: "Everybody knows there was a horrible massacre of the French Protestants on St. Bartholomew's Day, 1572; but few know that the atrocities which the Protestants had committed at Beaugency, Montauban, Nimes, Montpellier, Grenoble, and Lyons equalled, if they did not exceed, this terrible crime."

It is necessary to remember these things: though in themselves they would be no excuse for the Church if she could be proved guilty. But can she?

Certainly the attempt to fix the blame on one or both of the two Popes, Pius V. or Gregory XIII., has failed. For Pius V. was dead four months before the massacre: and although in his lifetime he urged that the war then raging should be vigorously prosecuted, he wrote not a single line suggestive of treachery or massacre. Dr. Pastor in his latest volume again establishes the fact that there never has been any evidence against Pope Gregory, save for the commemorative medal struck by him, out of which so much capital is made. The explanation of this is very simple: the King of France sent to all the courts of Europe a story of a great Huguenot plot against his life from which he had been delivered—and the story was at first believed, with the result that Gregory had a medal struck, and Queen Elizabeth spoke in approbation. One wonders why the Pope's medal is always quoted and everyone is silent about Elizabeth standing sponsor to the French king's daughter a few months later.

The Popes, then, must be acquitted. What of the Catholic hierarchy? As far as they had any part at all, it was to protect the Huguenots. At both Lisieux and Toulouse, the residence of the Bishop was a place of refuge: at Toulouse the convents and monasteries served the same purpose: the clergy at Nantes and Montpellier and Nimes (which had earlier been the scene of two frightful massacres by the Protestants) stayed the slaughter completely. But if Popes and clergy are not to be blamed, how can the Church be guilty?

There is only one answer—the King, Charles IX., and his mother, Catherine de Medici, the two people mainly responsible, were Catholics. Yet is it not difficult to believe that reasonable people should hold the Church guilty of every crime committed by a Catholic? It is as though Henry VIII. were cited as a proof that the Church of England taught polygamy, or the Margrave of Brandenburg in support of a similar accusation against Lutheranism.

In this particular case it is difficult to pretend, even for argument's sake, that religion played any part. Religious motives were not in the least likely to sway Catherine and her son—who had, when political interests were pressing, made treaty with the Protestants, betrothed his sister Margaret to the Protestant King of Navarre, and secretly given help to the Protestants in the Low Countries. The massacre was but a move in the game of politics as played by the King's party.—*The Fortnightly Review* (St. Louis).

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Tho' aided by Love's first caress,
To seal life's vow can scarce avail—
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IRISH NEWS

NEW IRISH CURRENCY PROPOSED.—THE REPUBLICAN PULPIT.—THE BOUNDARY CAMPAIGN.—
MR. DUGGAN AND LORD BIRKENHEAD.—LORD JUSTICE O'CONNOR'S VIEW.

A startling proposal has been advanced in the Irish press, urging the discontinuance of British currency in Ireland and the adoption of a purely Irish medium of exchange. It is backed by perfect reasoning, has created a profound impression and gets widespread support.

The name of the author of this proposal has not been disclosed, but it is reliably stated that the man is a disinterested Catholic economist, with a deep knowledge of Irish financial and commercial affairs. He contends that, by rejecting British currency, Ireland could make an immediate profit of \$50,000,000, and also would be able to revive her export trade, which at present is paralysed by the high rate of British exchange with which Irish transactions are hampered. He adds that, without Irish currency and a protective tariff, Ireland can not obtain material benefit from the Anglo-Irish treaty.

Venerable Archdeacon Fallon, P.P., V.F., preaching in the Church of Our Lady of the Holy Rosary, Castlebar, said that, as their pastor, he felt it his duty to warn the people of a danger that was threatening the Catholic Church in every country at the present day, and which was trying to sap the foundations of the Church even in their own country.

He need not, he said, refer to the public persecution to which the heads of the Church were subjected in Russia, as everybody knew how their bishops and priests were imprisoned and put to death. He need not refer to the virulent attacks made on the Church in America, Australia, and other countries, as these were also well known, but he wished to refer to the attacks made upon religion in their own country and even in their own town.

"An Organised Attempt."

As far as he himself was concerned, he had no doubt in his mind that there was an organised attempt made to belittle their Faith, to throw dirty water upon the heads of their Church, and to hold them up as the enemies of Ireland.

He was sorry to see that the leaders of the Republican Party were, more or less, wittingly or unwittingly, playing into the hands of those traducers of their Faith and turning the Republican platform into a proselytising pulpit: giving an opportunity to every loud preacher to vomit out his carefully-prepared slanders against their holy Faith.

He had no objection to the Republicans holding public meetings in the town and putting their arguments before the people. He had no objection to their making use of the weapon of abusing the Government or the Governor-General, as that was recognised as part of the political game, but he did object to have the Republican platform turned into an instrument to vilify their Catholic Faith.

The would-be wreckers of the Treaty are continuing the campaign to stampede English opinion. These partisans have never disguised their real object. With them the boundary is merely an excuse to upset the Anglo-Irish settlement. Sir James Craig protests that he has "no desire to make this a political question," but his tactics from the first have been inspired by purely political calculations. His Government declined to take any step that might lead to an agreement on economic or cultural questions with the Free State. Instead of dealing fairly with the minorities in its enclave it has systematically deprived them of rights guaranteed not only by the Treaty, but by the Act of 1920. Even if Article XII did not exist, the denial of bare justice to Nationalists would make a revision of the boundaries of the Six Counties inevitable. In his famous letter to Sir James Craig, Mr. Lloyd George insisted that the boundaries were so bad that Great Britain could not attempt to defend them. If the boundaries were bad in theory when this letter was written, they have become even worse in practice as a result of the deliberate policy of the Belfast Parliament. The Free State demands the application of Article XII, not merely because it is a

clause in a Treaty, but because it offers the only hope of modifying an intolerable evil. Mr. Ramsay MacDonald is as well aware of the facts of the boundary situation as Mr. Lloyd George. There is no reason to think that, even were he not bound by his Treaty obligations, he would be impressed by the clamor of the Diehards. In point of fact, his Government is rigidly bound to carry out its pledges in the spirit and in the letter. The argument has been put forward in some quarters that the Six Counties could be given assurances that they need fear nothing more than a rectification of the boundary line. Such assurances would be irreconcilable both with the letter and the spirit of the Treaty. British Ministers are no more at liberty to interpret in their own sense the Boundary Clause than were Irish Ministers to dictate terms about the oath of allegiance.

The Law of It.

Mr. Duggan, the signatory of the Treaty, aptly disposes of Lord Birkenhead's endeavor to give to his present reading of Article XII, a quasi-judicial authority. Lord Birkenhead referred to his speech in the House of Lords as the declaration "of the highest legal authority existing at that time in the British Government." Mr. Duggan shows that in the very speech referred to he disclaimed any right or authority whatever to be the interpreter of the Treaty. It was not for him, he admitted, or any member of the British Government to lay down for a tribunal before which they were to appear as litigants, any canons or rules of construction. "I have not," he said, "the authority to do the one, I have not the power to do the other." And so far from the personal gloss on the Treaty which he then substituted for his Birmingham reading of the document, having been accepted by General Collins or Mr. Griffith, part of the speech was actually devoted to his disagreement from General Collins's interpretation. The language of Article XII, follows in part the Article of the Treaty of Versailles that vindicated the right of the Poles of Silesia to annex themselves to the restored nation of Poland. Lord Birkenhead is even more forgetful and misleading in his claim for the Northern Parliament of the status of a Dominion Parliament. Mr. Duggan quotes the letter of Mr. Lloyd George in which he specifically rejected the claim when put forward by Sir James Craig. "Your counter-proposal that Southern and Northern Ireland should be constituted two separate Dominions is, in our judgment, indefensible." "Our judgment" was the judgment of the Coalition Government, of which Lord Birkenhead was "the highest legal authority."

Lord Justice O'Connor's View.

Lord Justice O'Connor's plain statement in his letter to the *Times* of the position as it stands defined by the laws of both Great Britain and Ireland clears away the mystification under cover of which it is being sought to breach the Treaty. He ejects the matters which it has been sought to thrust into the Treaty, and firmly fixes the meaning and the force of what alone is there. His opinion that, in the event of the Northern Parliament refusing to appoint a representative on the Boundaries Commission, the Commission can proceed to function legally and effectively without such a representative, is of prime importance. That it is the sound view is evident from the advice tendered by the *Times* to the Northern Government to obey the law in the matter; even though the advice is accompanied by the threat that unless the parties agree beforehand to do nothing to give effect to Article XII, there will be what is euphemistically called "friction." Is there no "friction" now in disfranchised Tyrone and Fermanagh? And will there be less "friction" if there is a broken Treaty, if, as Lord Justice O'Connor says, "we have the talk about the violated Treaty of Limerick transferred to the violated Treaty of Downing Street?"

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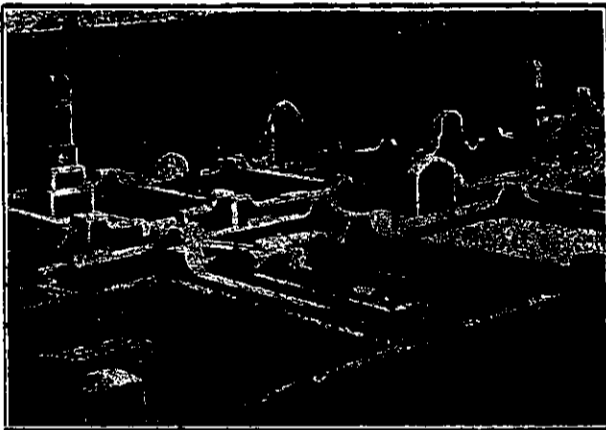
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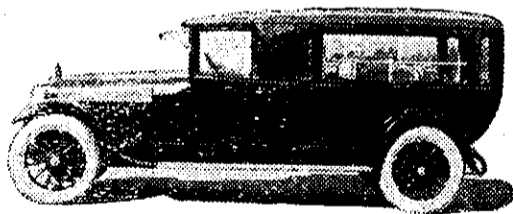


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ON THE LAND

MARKET REPORTS.

At Burnside last week there was a large entry of fat cattle, 340 head being forward. The bulk of the yarding was composed of good quality cattle. Owing to some of the butchers having purchased outside, the supply was much in excess of requirements, and in consequence there was a very dragging sale. The market opened at prices fully 30s below the previous week's rates, but there was an appreciable improvement towards the latter end, when prices firmed, especially for good, prime heavy-weight bullocks. Medium and unfinished cattle were hard to quit, and for this class there was no competition, and several pens had to be turned out unsold. Extra prime heavy-weight bullocks to £17, prime £13 to £15, medium £10 to £11 10s, lighter sorts £8 10s to £9 10s, extra prime heifers to £10 10s, medium £6 10s to £8, lighter sorts from £5 upwards. Fat Sheep.—A fairly large yarding 2555 was penned. Fully 75 per cent. of the entry was made up of ewes of good quality, and these met with keen competition at prices about 1s per head in excess of late rates. Heavy-weight wethers were in short supply, but owing to some of the butchers having purchased outside the competition for heavy-weight sheep was not as good as was anticipated. However, they sold well at probably 1s 6d per head above the preceding week's parity. Extra prime heavy-weight wethers to 55s 9d, prime heavy-weight wethers from 48s to 52s, medium wethers from 40s to 44s, lighter kinds from 34s upwards, extra prime heavy-weight ewes to 40s 6d, prime heavy-weight ewes 35s to 37s, medium ewes 30s to 34s, lighter kinds from 24s upwards. Fat Lambs.—There was a good yarding forward, 1940 being penned. All exporters were operating, and late values were well maintained. Extra prime lambs to 44s 3d, prime 32s to 34s, medium 29s to 31s, lighter kinds from 27s 6d upwards. Pigs.—There was a small yarding of pigs. These sold fairly well at late rates. Five pounds six shillings was realised for extra prime fats.

At Addington last week the entries were smaller in all classes and there was an advance in values of both fat cattle and fat sheep. Fat Lambs.—There was a small yarding of 1430, and a sound demand at recent rates, 11½d to 11¼d for primest sorts. Extra prime lambs to 40s 4d, prime 34s 6d to 37s, medium 30s 6d to 34s, light 25s to 30s. Fat Sheep.—There was a smaller entry, comprising nine and a-half races. A hardening sale prevailed throughout, and there was an advance for good sheep of 2s per head on the previous week. Extra prime wethers to 50s, a few pens to 54s 6d, prime 42s to 47s, medium 37s to 41s, light 33s to 36s, extra prime ewes 43s 1d, prime ewes 34s to 38s, medium 29s to 33s 6d, light 25s to 28s 6d, aged 19s to 24s. Fat Cattle.—There was a smaller yarding than for some months, comprising 370 head, a proportion of the best quality being outstanding. Best beef sold at from 32s 6d to 35s, a few pens 36s, lighter from 28s to 31s. The values were up by fully 3s per head on the preceding week. Extra prime steers £16 to £17, special pens £18 15s, primo steers £12 to £15 10s, medium £9 15s to £11 15s, light £5 10s to £9 9s, good prime heifers £10 12s 6d, prime £6 10s to £8 15s, medium £4 to £6, extra prime cows £12 5s, prime £6 to £8 10s, medium £4 5s to £5 15s, old £2 15s to £4. Vealers.—There was a small entry and an improvement of 5s to 10s per head on the previous week. Runners £5 12s 6d, good vealers £2 17s 6d to £4, good calves 32s 6d to £2 12s 6d, small 7s 6d to 10s. Fat Pigs.—There was a small yarding and a keen sale, prices firming on the preceding week. Choppers £3 5s to £7, light baconers £4 to £4 15s, heavy £5 5s to £6, extra heavy £6 10s—average price per lb 7¼d to 8¼d; light porkers £2 to £2 15s; heavy £3 to £3 14s—average price per lb 8d to 9d.

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Concrete Culverts, Axecraft, etc.

(Contributed.)

Old corrugated iron tanks which have been discarded on account of their leaky condition make first-class substitutes for inside boxing for arched culverts of medium sizes—ranging from three to six feet wide. To illustrate the manner of using them, let us suppose we are about to put in a culvert on a bed of firm clay—the size of which measures 3ft 6in in width and 30in in height, and that we have at hand a suitable circular derelict old tank of the required width. Lay down the tank on one side. First find its centre at each end, then with a plumb rule strike a perpendicular line down the centre of both ends, taking care that the tank does not move when passing from one end to the other to strike the second line. From the tops and bottoms of both perpendicular lines next strike lines with a straight edge, along the sides of the tank. Next get an old handsaw, one fairly fine in the teeth, and saw the tank into two halves. The saw will do this job more expeditiously and correctly than other tools. Cut out one end of each half and place the two halves together, letting one, two, or three of the corrugations overlap at the ends from which the semicircular tops (or bottoms) have been removed, so that it can be correctly seen what length the braces are to be cut, and the exact position for them obtained; for it will be well to brace each half separately by running a 3in x 1in along the sawn edges of the tank to prevent them getting out of shape if it (the tank) has to be transported for some distance to the site of the intended culvert.

In this case I have presumed that at the commencement the tank was not more than 6ft long, and it was necessary to overlap the two halves to get sufficient length, for culverts intended for vehicular traffic should not be shorter than 10ft in length, at least. If a ten-foot tank were available of course no overlapping would be necessary.

HOW TO BUILD THE CULVERT.

The culvert-bed having been excavated we must now lay down or drive in a few blocks on which to rest the tank which serves for inside boxing. The blocks should nowhere project into the space destined for the concrete. They should be kept 9in above the bottom in this case, the required height of the culvert being 30 inches. (Our tank measured 3ft 6in in diameter so that its radius equals 21in.)

Any perishable wood will do for the blocks which will be no longer necessary when the concrete sets.

"Box in" the outer sides to enclose concrete for culvert, wings and wheelguards, for it is important that the whole mass should be joined together in a solid block. Allow about 14in from the edge of the side of the tank to the inside of the boxing of the sides, in order to give a good base. Eight inches will be thick enough for the concrete at the narrowest place in the sides.

Bring up the boxing to suit these measurements, the object being to diminish the width of the culvert at the top on economic lines so as to construct it with as little shingle, sand and cement as possible. The materials for making concrete are often costly when they are not close to the site, whereas earth can generally be got for filling in approaches at little more expense than that of excavating it.

(To be continued.)

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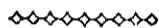
Catholic World

INTERESTING WIRELESS EXPERIMENT FAILS.

What promised to be a very interesting wireless experiment had to be dropped, for the time being, owing to the defective reception of the Pope's receiving set at the Vatican (says *Catholic News Service*, London, for May 12).

It was proposed that Cardinal Bourne, speaking from Westminster, should address a few words of greeting from London to his Holiness. But the Vatican set is not quite perfect for long distance reception, and at the last moment the experiment had to be postponed. But the promise of the unique proceeding aroused a great deal of interest, more particularly on the Continent, and even in Spain the wireless enthusiasts were all in readiness to listen in to the Cardinal of Westminster speaking direct to the Holy Father in Rome.

But although Cardinal Bourne was not able to address his Holiness, the Westminster Cathedral choir gave an excellent selection of sacred liturgical music and there was a sermon from the Cathedral by Mgr. Howlett, the Administrator, and according to the Spanish newspapers Bilbao heard fairly well both the choral singing and the sermon.

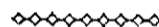


VATICAN POST FOR FRENCH PRIEST.

The important task of classifying the Ethiopian manuscripts in the Vatican Library, has been entrusted by the Pope to the Abbé Grébault, parish priest of Neufmarché in the diocese of Rouen.

The Abbé Grébault is one of the greatest living authorities on ancient languages, and frequently has been able to transliterate ancient documents and texts that have puzzled even expert students of the older languages of the East.

Among the Ethiopian manuscripts of the Vatican Library are some of the rarest and most priceless documents in the world. Their classification will make them more readily accessible to the many scholars from all parts of the world who visit the Vatican Library to consult documents that can be seen nowhere else.



ARCHBISHOP CIEPLAK ARRIVES IN ROME.

Archbishop Cieplak has at last arrived in Rome, coming on from Warsaw, where he has been resting after a year spent in the Soviet dungeons at Moscow. His arrival was invested with a great deal of significance: for, at the special wish of his Holiness, Cardinal Gasparri was at the station to welcome Mgr. Cieplak to Rome. The Cardinal Secretary of State does not, as a general thing, go to the station to greet visitors, however exalted. With his Eminence at the station was the Polish Minister to the Holy See.

Archbishop Cieplak has had his private audience with the Holy Father, who was Apostolic Delegate at Warsaw when the Bolshevik hordes were threatening the capital. Very pathetic must have been the meeting between his Holiness and the prelate who has suffered so much for the faith; but conjectures as to what took place must remain purely conjectures. The Archbishop says his visit has no political significance, and that he has come to Rome to thank the Pope for his intervention with Moscow.

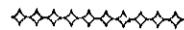


CARDINAL LEGATE CONSECRATES AUSTRIAN BASILICA.

The great new Cathedral of the Immaculate Conception, which has taken over sixty years in building and accommodates 20,000 worshippers, and has been built entirely by the voluntary gifts of the Austrian Catholics, was very fitly consecrated by the Austrian member of the Sacred College, Cardinal Frühwirth, who came specially from Rome as Cardinal Legate of the Holy See.

The Cardinal made his first stop in Austria at Vienna before proceeding to Linz, which is the capital of Upper Austria. In Vienna his Eminence was received in great state by the Government, which rendered to him the ceremonies and honors usually accorded to sovereign rulers.

At Linz Cardinal Frühwirth was the chief of a brilliant assembly of high prelates, among whom were Cardinal von Faulhaber, Archbishop of Munich; the Latin Patriarch of Alexandria, and 33 bishops who came from the different dioceses of Austria, as well as from Germany, Switzerland, Poland, Jugo-Slavia, and Czecho-Slovakia. Dr. Hainisch, President of the Austrian Republic, and the Prime Minister, Monsignor Seipel, took part in their official capacity in the festival at Linz, which attracted many thousands of people to the city.



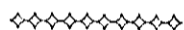
THE TURN OF THE TIDE IN CZECHO-SLOVAKIA.

The recent supplementary municipal elections have gone very much in favor of the Popular Party, which has made quite considerable gains. On account of this, no doubt, the opponents of Catholicism, particularly the Socialists and Communists, have started up a campaign against the Popularists as being representative of the Catholics. This campaign consists mostly in the demand for severe and radical measures against clericalism, and a renewed outcry for the separation of Church and State, which is merely another word for a wholesale confiscation. There is an outcry against the present Coalition Government, and a demand for a Red government by councils—that is, a series of Soviets.

But the population does not appear to have any great interest in this sort of thing. The people are suspicious of Communism, and the present tendency is for them to align themselves on the side of order and reason.

Coinciding with this state of mind in the political sphere, there are abundant signs of a religious awakening. Catholics are rallying in large numbers to religious practices, which many of them, under the stress and turmoil of recent years, had unhappily abandoned. Retreats and conferences, held in numerous parishes by missionaries both secular and regular, have been remarkably well attended. And it is very agreeable to be able to state that the Catholics, whatever may be their individual political affiliations, have approached the altars in overwhelming numbers, and have taken part in countless external demonstrations such as the processions of the Holy Cross with which the various missions have closed.

There is, therefore, quite ample proof that the Czech people, no less than the Slovaks, are Catholic at heart, and are coming back in ever increasing numbers to their ancient religious loyalty.



NOTES FROM ROME.

The Abbé Basil Takac, spiritual director of the Grand Seminary at Uzhorod, in Russian Carpathia, has been nominated by the Holy See as Bishop for the Greek Catholic Ruthenians of North America.

The informatory process relating to the bishop-elect has been held at the Nunciature in Prague by his Excellency Mgr. Marmaggi, Apostolic Nuncio. Abbé Takac will receive episcopal consecration at Uzhorod, at the hands of bishops of the Greek Catholic Rite—Mgr. Papp, Bishop of Uzhorod, Bishop Njaradi of Presov, and Bishop Fischer of Kosice.

The Nuncio is interesting himself in the Prague branch of the Apostolate of SS. Cyril and Methodius, the society that is working for the union of the Slav Orthodox schismatics with Rome. The new Bohemian branch of the organization includes amongst its members the Archbishop of Prague, with his Auxiliary, the prelates and canons of the Metropolitan Chapter, and many other prominent churchmen.

There are already two churches in Prague for Catholics other than those of the Latin Rite; one for Russians of the Catholic Russian Rite, the other for the Ruthenians and Ukrainians of the Greek Catholic Rite. The Nuncio has taken upon himself to defray the cost of installing electric light in the church for the Russian Catholics.

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Domestic

By Maureen

Cheese Pie.

Line a plate with pastry. Cut into thin slices, or grate, a small onion and spread over the pastry, then cover with cheese cut in tiny pieces. Season with salt and pepper, and dot with pieces of butter; cover with pastry and bake. This may be eaten hot or cold.

Cheese Balls.

Take 2 ounces of grated cheese and an ounce of sifted flour; put these into a basin, season with salt, pepper, and a tiny dash of cayenne. Mix well. Then make a well in the centre, drop in the yolk of an egg, and mix in lightly from the sides. Last of all, add the well-whipped white of the egg, stir, form into balls, and fry at once in boiling fat to a golden brown. Drain well, serve on a hot dish, with dry, grated cheese in a separate dish.

Cream Puffs.

One small cupful flour, 1 small cupful water, 2 oz butter, 3 eggs. Boil the water and butter together; when they boil stir in the flour quickly, take off the fire, and continue stirring until all the lumps have disappeared. When the mixture has cooled a little, add the eggs, one at a time, and stir each one in thoroughly before adding another. Drop in desert-teaspoonfuls in a cold greased oven shelf, and bake in a fairly hot oven for 20 to 25 minutes. Do not open the oven door until 20 minutes are up. When cold, cut a hole in the side, and fill with sweetened and flavored whipped cream.

Potato Croquettes.

Get ready 1 pound of sieved boiled potatoes, and place in a saucepan with the beaten-up yolks of 2 eggs, 2 ounces of butter, 2 tablespoonsful of cream or milk, a little minced parsley, a pinch of cinnamon, a dash of nutmeg, pepper, and salt. Cook gently until the mixture leaves the sides of the pan, and then remove it from the fire. When cold break into small lumps, and dip each lump in egg (beaten up with a dessertspoonful of hot water), and then in dried crumbs. Fry in boiling fat, and serve very hot, garnished with fried parsley.

Baked Jam Roly Poly.

Make a suet crust by the following recipe:—Three and a half level teacupsful flour, 4 heaped tablespoonsful of finely-chopped suet, ¼ teaspoonful baking powder, a salt-spoonful of salt, cold water to mix. Sift the flour, baking powder, and salt together, add the suet, and mix well. Then, with cold water, mix to a soft paste. Roll out,

keeping the edges straight, until the dough is about twice as long as broad. Spread with jam. Roll up the dough. Put the roll in a buttered pie-dish, put plenty of sugar on the top, and dot pieces of butter along the top of the roll. Just before putting it in the oven pour a cupful of boiling water into the dish. Bake in a moderately hot oven, from an hour to an hour and a half, according to the thickness of the roll. At intervals baste the roll with the liquid in the dish.

Household Hints.

Brown paper moistened in vinegar will polish your tins until they shine like silver.

A better result is obtained from black-leading if cold tea is used for the mixing instead of water.

Whole cloves scattered plentifully among clothing in drawers and boxes will keep away moths as effectually as camphor.

Run a piece of stale bread through the mincing machine if fat meat or anything greasy has been minced.

A spoonful of mustard added to the washing-up water will remove the smell of fish from cutlery and crockery.

To freshen a stale cake, put it in a pudding basin in a steamer, cover the top with a lid or plate, and steam for half an hour, when the cake will be like one newly baked.

A teaspoonful of salt and a dessertspoonful of lemon juice answer the same purpose as salts of lemon for removing iron rust from linen. This mixture is not a poison, and will not prove injurious to the linen.

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Selected Poetry

QUEST

Where shall I find beauty,
Where shall I find song?
Ah, I wandered far and wide,
And the road was long!

But the wind was voiceless,
All the stars burned pale;
Nowhere was there answer,
On no sea a sail.

—ELIZABETH SHAW MONTGOMERY, in *Scarlet Runner*.

THE TRAMP

The warm wind from the spruces,
The cool wind from the sea,
The good hard road beneath my feet
And the blue sky over me.

I know a place where gray-green downs
Surge up to meet the sky,—
Where goldenrod and red trees grow,
And clouds go swinging by.

I know a pool that is blue and deep,
Where the trees hang over the edge,
Yellow and tawny and red and brown
From beach and from rocky ledge.

The salt wind from the ocean,
The sweet wind from the hill,—
And it is through the cool blue shadows I go
As I follow my wandering will.

I know where the pines stand straight and high,
And the sun shines over the world;
Where the great green waves go racing by
With their crests of white foam curled.

I know where sunshine flecks the hills
And shadows come and go;
Where the hurrying thunder-storm sweeps down
From heavy clouds hung low.

The spiced wind over daisies
And new-mown hay in a load,
And the sea-wind flinging its spray in my face
As I follow the open road.

—CORALIE HOWARD HAMAN, in *Interludes*.

THE OULD MAN'S TALK

Cathal O'Flynn lives all his lone
Wi' never a one to call his own;
There's nobody knows the age he is,
Nor one in the place wi' a beard like his,
He'll sit an' dream on the bog all day,
Wi' his owld eyes starin' far away,
An' take no heed if it's wet or dry,
Nor see the one that would pass him by,
But still an' all, at the dusk o' night,
Himself in the house an' the lamp alight,
The people come by two an' three
An' chap at the door for company;
An' it's "Come on in an' warm yer shins,"
An' "God save all," at Cathal O'Flynn's.
'Tis then he'll pile the turf to burn
While the wee dog smells at them all in turn;
There's chairs for three an' a boss o' wool,
An' two can sit on the creepie stool;

"An' sure," sez he, "if I do my best
There's only the floor to take the rest."
An' when they're settled about the room,
Half in the glow an' half in gloom,
'Tis then the talk an' the tales begin,
An' the best at the tellin' is Cathal O'Flynn.

He'll tell o' the days when himself was young,
An' sing wee staves o' the songs they sung—
An' none but himself would know them now—
He'll tell o' Andy McGinley's cow,
Drowned off the steep o' the Gola bight,
That still would walk on the land at night.
He'll tell o' travellin' here an' there
An' fifty miles to the hirin' fair,
An' barefoot there an' back again—
O' wee folk that himself saw plain
Behind Screglea twixt the dark an' dawn,
An' them in a ring round Peggeen bawn,
Owld Maura's child that they took away,
An' none heard tell o' her since that day.
He'll tell o' the church in his own townland
That never was built by mortal hand,
But every night it would grow a bit,
An' the whisper rose who was buildin' it;
An' twould ha' been finished stone on stone
If them that was at it was left alone.
But once when the night was dark an' deep
Owld Kitty the broguey went to peep,
An' the dear knows what it might be fevel,
But never a bit o' herself would tell—

"Now God forgive me," was all she'd say,
"For drivin' the blessed saints away."
An' speech was dead on her tongue since then,
An' the good saints never came back again.
An' the wee church never was roofed at all,
Though it's standin' yet wi' its broken wall.
An' maybe he'll tell how, long ago,
When a ship drove in on the rocks o' Bo,
He rode his mare across Dunmore strand,
An' sank to her ribs in the shiftin' sand;
"An' sure, if it had-a-been death for me
I had no sin on me then," sez he.
He'll whisper too as the light burns dim,
The wild-like things that have chanced to him
Beyond in the south by hill an' glen,
When he'd cross the land o' the mountainy men.
The wee, dark lough on the mountain side
That none will name or there'd ill betide,
For never a one but knows full well
That deep in its waters the big hounds dwell.
An' sure there'd be fear for miles about
If the whisper'd come that themselves were out;
The doors would be shut both far an' wide
An' God help him would be left outside.
An' once himself wi' a harvest load
Saw the wet trail o' them on the road,
An' lay in the bog as the dead might lie,
An' heard the rush o' them passin' by;
An' sure when he rose in the mornin' light
The hair on his head was shinin' white.

An' that's the talk o' him, tale on tale,
Till them that listen are feart an' pale,
An' none would venture the dark alone,
For fear o' meetin' wi' things unknown.
An' sure as he sits there, bent an' thin,
His long white beard on his mumblin' chin,
There's some has pity they couldn't own
For lavin' the owld man there his lone,
Wi' the wild wind cryin' about the shore.
But still there's whiles, as they lave the door
They'll fancy they hear—but och, dear knows—
The breath o' a laugh as the last one goes.

—ELIZABETH SHANE, in *By Bog and Sea in Donegal*.

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The Family Circle

KIND OF WORDS.

You talk along so very fast
By night, as well as day,
But have you thought how many kinds
Of words you have to say?

And first of all the names of things
Are always Nouns, you know.
That is, of things you see and feel,
Like "dog," or "rain," or "hoe."

Then Pronouns stand instead of Nouns,
Their usefulness you'll see.
Instead of often saying "John,"
We use the Pronoun, "he."

The Articles are little words,
And there are only three,
Before the Nouns they often stand,
They are "A," "An," and "The."

Then you will find the good old Verbs,
About the Nouns they tell;
What they may do, or feel, or be,
They show us very well.

The Adjectives describe the Nouns.
As "good boy," "pleasant night,"
The Adverbs show how things are done,
As, "She sings well to-night."

The Prepositions, useful are
To show how Nouns may be
Related to some other Noun,
As, "John will stay to tea."

Conjunctions, always must connect
The sentences, or Nouns,
As "Jane and John drove out and saw
The cities and the towns."

With all these little parts of speech
Well settled in your mind,
To study grammar then, I think,
You'll surely feel inclined.

—CLARA J. DENTON.

GETTING DISCOURAGED.

Getting discouraged is something we cannot keep to ourselves. No matter how hard we try, it is bound to crop out, to show in our talk or even in our walk, and to have an effect on other people. If some one in the family is sick and mother loses heart, how quickly the atmosphere of discouragement spreads. It is like a pall hanging over the house. Every face reflects it. Every heart is weighed down by it.

CHEERFULNESS.

There is common sense and great wisdom in this little paragraph about cheerfulness: "We have reasons for being happy and reasons for being sad; which reasons predominate and direct our lives depends entirely upon ourselves. Cheerfulness is a most saint-like quality. It sheds a radiance all around, warms human hearts, makes human faces smile, and is altogether very beautiful. It is what the sun is to nature, what the first flower is to spring, what a bright light is in a gloomy room. And it is as free as the blessed air."

FAITH.

Health is a gift from God, which people often abuse because they do not bear in mind how valuable it is and consequently do things that injure and destroy it. Faith is a gift of God likewise, a more precious gift than health; people do not bear in mind that faith is something beyond

all price, consequently they neglect what will preserve it, and do those things that weaken it first, and finally kill it.

MOTHER OF DIVINE MERCY.

In her Litany, Mary is styled the Mother of Divine Grace. In what sense or senses is this true? Are we uttering merely a pious metaphor? For we know that, whilst God chooses various instruments or channels for His graces, such as the seven sacraments, and various ministers of His Grace, such as angels and priests, He is the only source, He alone is the author and finisher, of grace and of salvation.

As God is the author of grace, there is a sense in which Mary, who is correctly styled the Mother of God, may also be styled the Mother of Divine, or God-originated, grace. But the plan of that Redemption that purchased grace for mankind associated Mary most intimately with the author and finisher of our salvation. God filled her with grace in order that she might be fitted for the office of the divine maternity: "Hail, full of grace," was the angelic salutation.

The author of grace was given to us in the Incarnation, and given through Mary's co-operation: *Fiat mihi secundum verbum tuum*—"Be it done unto me according to thy word." He is again given to us in the Blessed Sacrament, as the result of that wondrous transformation taking place at our altars, when the priest consecrates during Holy Mass. One author has noted the curious fact that this repeated consecration is expressed, like Mary's co-operation, in five Latin words: *Hoc est enim corpus meum*.

The greatest grace God could give to me is Himself, whether in the Incarnation or in the Consecration at Mass. Well does the Church choose for the feast of Corpus Christi the Preface of the Nativity, and sing in her Divine Office: *Nobis datus, nobis natus ex intacta virgine*—"He was given to us, He was born for us of a chaste Virgin." Here, too, is a sense in which Mary is the Mother of Divine Grace.

At the Visitation, Mary brought grace to John the Baptist. The shackles of original sin were broken and the Baptist leaped in the womb of Elizabeth in adoration of the divine Child still in Mary's womb. "Ponder, upon this," says Father Purbrick in his *May Papers*, "gaze upon the Baptist in all the glory of his grace-robed soul. He is already a burning and a shining light. He is already rich in heavenly gifts, already a hero and a saint. Realise all this as the result of Mary's coming, and you will see how full of meaning is the title, Mother of Divine Grace."

The Mother of Divine Grace is given to us as our Mother. With more than an earthly mother's love and zeal, she is even more anxious to bring grace to us than we are to implore or to receive it. With whatsoever child-like confidence we may acquire, we shall petition her for help as the Mother of Divine Grace.—Monsignor Henry.

TOWN OF DON'T-YOU-WORRY.

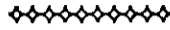
"There's a town called Don't-You-Worry
On the banks of River Smile;
Where the Cheer-Up and Be-Happy
Blossom sweetly all the while,
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er Give-Up and Patience
Point their faces to the sky.

"In the Valley of Contentment,
In the province of I-Will,
You will find this lovely city,
At the foot of No-Fret hill,
There are thoroughfares delightful
In this very charming town,
And on every hand are shade trees
Named the Very-Seldom-Frown.

"Rustic benches quite enticing
You'll find scattered here and there
And to each a vine is clinging
Called the Frequent-Earnest-Prayer,
Everybody there is happy,
And is singing all the while,
In the town of Don't-You-Worry,
On the banks of River Smile."

AN OPTIMIST.

A German shoemaker left the gas turned on in his shop one night, and upon arriving in the morning, struck a match to light it. There was a terrific explosion, and the shoemaker was blown out through the door and almost to the middle of the street. A passer-by rushed to his assistance, and, after helping him to arise, inquired if he was injured. The little German gazed at his place of business, which was now burning quite briskly, and said: "No, I aint hurt. But I got out shust in time. Eh?"

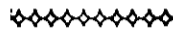


WHAT SHE HEARD.

A woman was very ill. Her doctor brought a specialist to see her. She had warned her sister to hide behind a screen in the drawing-room, in order that she might overhear their opinion when in consultation after examination.

When the doctors came into the drawing-room the specialist said: "Well, of all the ugly-looking women I ever saw, that one's the worst."

"Ah," said the local doctor, "but wait till you see the sister."



LEARN IT OVER AGAIN.

The inspector was paying his monthly visit to the village school. He examined the children in reading and general knowledge, as was his custom, and was very pleased with the answers he received.

After the last question had been asked and answered satisfactorily, he rose to his feet, and, looking slowly round on the upturned faces, he remarked genially:

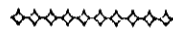
"I wish I was a little boy at school again."

He allowed a few moments for this to sink in, and then added:

"Do you know why I wish that?"

For a moment or two there was silence, and then a childish voice from the back of the room was heard to say:

"'Cos you've forgot all you ever knowed."



SMILE RAISERS.

"Now I want you to save me an extra supply of flowers next week," said Mrs. De Smyth-Jones to the florist. "My daughter Alice is coming out, you know." "Yes, mum," the proprietor of the stall replied, "I'll save her the very best, pore thing! Whatever was she put in for?"

Mrs. W.: "You never nag your husband, do you?"

Mrs. G.: "Only when he is beating our rugs. When he is thoroughly irritated he makes a better job of it."

"Let me see," said the young man thoughtfully. "I've got to buy some flowers, and some chocolates, and theatre tickets, and—"

"Doing mental arithmetic?" asked the senior clerk.

"No, sentimental arithmetic," was the reply.

"Listen, Smith," said the producer to the elderly actor who was "resting." "I'm willing to give you a part—that is, if you think you can do the landlord in 'The Lady of Lyons.'"

"Bless me!" said the old stager. "I'm the very man for the part. I've done landlords all over the country."

Mabel: "Papa, does our family own a planet?"

Papa: "What nonsense, child! Who put that idea into your head?"

"Why, I asked sister last night what big star it was above us, and she said it wasn't a star, but a planet, and that it was ma's."

PILES

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SCIENCE SIFTINGS

By "VOLT"

Microbe Manufacturers.

A new microbe has been discovered whereby 10,000 tons of waste hops can be made to yield annually half a million gallons of alcohol suitable for motor spirit. It is a British discovery, and another proof of the value of chemical research.

Until two chemists made this discovery, brewers paid large sums every year for the carting away of their "waste" hops. Now not only can motor spirit be extracted from this so-called waste, but a further result is the manufacture of acetic acid, essential in many industries.

This useful microbe develops so much heat by its evolution that it kills all antagonistic germs and greatly stimulates the process of fermentation. Apart from motor spirit, 15,000 cubic feet of gas, suitable for internal combustion engines, is also rendered available by the process, and the whole discovery has aroused keen interest in the chemical and commercial world.

What is Agar-Agar?

Agar-agar is a pearly white, shiny product invaluable to medical research, to the hospital, to the kitchen, to the cotton mill, and to the brewer. As a culture medium for bacteria it is unrivalled, for it is the only gelatinous substance that can stand the necessary temperatures.

Medical men say it has chemical properties which will displace many drugs, and is without their harmful after-effects. It is also very useful as a size for textiles, and for stiffening the warp of silk. The chef uses it as a thickener in jellies and soups, and the brewer for clarifying beer.

Until lately almost the sole supply for the world came from Japan, but there is a movement for establishing factories elsewhere, although there are to-day over 600 in Japan alone. Its raw material is seaweed.

The newest industry of Los Angeles is the manufacture of agar-agar, and the process of manufacture takes seventy-two hours.

Steering the Boat.

It is not as easy as it looks to steer a rowing boat.

Most people make the mistake of pulling the rudder much too hard to one side or the other when the boat's head swings a little way out of the proper direction. The rudder acts as a brake, and if you keep on pulling it right over, you are giving the rower a great deal of extra work to do.

Don't wait until the boat is right off its course before you apply the rudder. Watch carefully, and directly it begins to swing a little to one side pull the proper tiller line quite gently. If you do this, the boat will never get far out of the straight line which its course should make.

When you come to a bend, if you are on a river, do not wait until you are at the corner and then pull the line fiercely; apply gradual pressure just before you come to the turn, and bring the boat round quite gently.

Straighten the rudder before the turn is finished. If you do not do this you will find suddenly that you are swinging towards the bank.

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"Got no home, got some friends,
Grateful for everything the good Lord sends."

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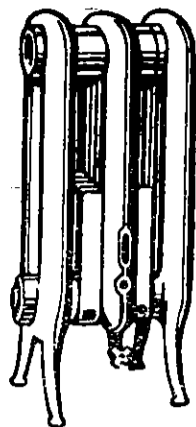
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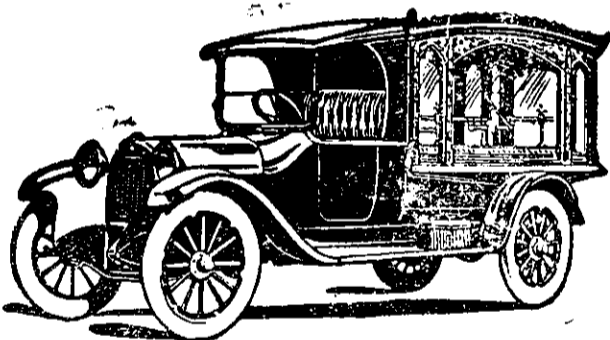
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TO MY PEOPLE

(LEAD KINDLY LIGHT)

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.

Meantime—

**Fortify on "Champion"
Muscle- and Courage-Raiser Flour
I have spoken.—V., Auckland**

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