

## Irish News

**SISTERS OF MERCY IN DERRY—LOSS TO IRISH CHRISTIAN BROTHERS—  
BISHOPS AND DANCING: PERNICIOUS HALF-TRUTHS—SUNDAY DESECRATION—BISHOP'S VIEW OF BEET FACTORY.**

The last Sunday in July was a day that will be memorable in the annals of Kilrea, Co. Derry, for it saw the opening of the Convent of Mercy into which what was known as the Manor House has been transformed through the zeal of the devoted pastor of Kilrea, Rev. D. F. McCrea, by whom it was purchased last year. There, in a fine, substantial building, overlooking a pretty lake and wooded country, the Sisters of Mercy will carry on a first-class scholastic institution.

Visitors to Rome in recent years will read with regret of the death of Rev. Brother Thayne, Irish Christian Brother, which occurred on Saturday (says the *Irish Catholic* for August 15). Brother Thayne was a Dublin man, and was a brother of Rev. J. B. Thayne, O.P., Dundalk. He went to Rome in 1900, and was one of the pioneers of the Order there. For the past ten years he was one of the secretaries in the office of the Maestro di Camera, and in this office gained general esteem, particularly amongst Irish visitors and English-speaking visitors, in facilitating their admission to audience or to the Papal Mass. By his death the Christian Brothers have lost a distinguished and devoted member.

The *Southwark Record*, the official organ of the Catholic diocese of Southwark, publishes a reply to statements recently appearing in the British press that the Irish bishops had condemned dancing. "Under this heading, in the usual misleading and fallacious style," it states, "the daily papers gave much publicity to a recent pronouncement by one of the Irish bishops. The half-truth is more pernicious than the whole lie, inasmuch as it is less obviously the child of its infernal father.

"The Irish bishops did not condemn dancing, but certain forms of dancing, and not one bishop, but several, voiced the condemnation.

"No doubt, any of those who scrutinised the newspaper headings and manipulated quotations sneered contemptuously at 'this latest outburst of episcopal medievalism and obscurantism,' and blamed 'the benighted Irish' for allowing themselves to be 'priest-ridden.'

"Perhaps, after all, it is better to be priest-ridden than be ridden by politicians and profiteers, and even if it were true that the Irish had ever suffered from the former, it would be equally true to say that hitherto they have been more fortunate than some of their neighbors in escaping from the latter."

His Grace the Most Rev. Dr. O'Donnell, Archbishop of Armagh and Primate of All Ireland, who, in the course of his address at the recent County Louth Feis at Omeath referred to the evil of Sunday drinking at that

famous seaside resort, has addressed the following letter to Rev. Mark Quinn, C.C., Omeath:—

"Dear Father Quinn,—I have learned that on the evening of the Feis at Omeath there was a drunken row not far away that had to be suppressed by force. The very day on which men of Irish feeling came long distances to hold a worthy Irish celebration in the midst of your good people was the day on which another set of outsiders came long distances to desecrate the Sunday at Omeath.

"That Sunday desecration is what now occurs year after year round the summer in the same place. The disgraceful scene on last Sunday shows how far the evil is from being plucked up by the roots. Nor is drunkenness the only evil these unworthy members of society exhibit. They have brought with them the practice also of dancing degraded dances, from which decent paganism would recoil, and they are quite unabashed in desiring further facilities for drink and dancing in juxtaposition.

"These outlaws from Christian feelings and self-respect are a small minority of the holiday-makers who frequent Omeath. But whatever their numbers, their exhibition of paganism at a low ebb should not be tolerated. It is far better that public houses should be closed to all-comers on Sundays than that such sinful and degrading practices should continue.

"I can see no other permanent remedy for such abuses. But so long as they continue it is our duty to cry out incessantly against the evil, both as regards drink and as regards dancing, in the interests of the delinquents themselves, and of the people committed to our charge.—I am, dear Father Quinn, faithfully yours,

\* PATRICK O'DONNELL,

Archbishop of Armagh.

Carlingford, July 26, 1925."

Speaking at a meeting in the town of Carlow in connection with the proposed establishment in the county of the beet factory, Most Rev. Dr. Foley declared that never in the memory of living man had so magnificent an opportunity been presented to Carlow and the adjoining counties. His Lordship, who presided, making an earnest appeal to the farmers to ensure that the necessary guarantee for the beet acreage is given, said he had never, until a few weeks ago, known anything about beet sugar—its production and processes of growth or of the possible profits to be made from it. An immense change, however, had come over his mind since the mention of the establishment of the sugar beet factory in the vicinity of Carlow town. When the beet sugar factory idea was first mooted he saw certain difficulties in the way, but after the explanations given him by the representatives of the firm his ignorance of the industry was

dispelled, and as a result of the efforts of these gentlemen he formed the impression that never in the memory of living man had a more magnificent opportunity been presented to Carlow and surrounding district of securing an industry which would confer great benefits on themselves and future generations. The greatest of these difficulties still remained, which was that the requirements of the firm should be met by the farmers in Carlow and adjoining counties coming forward and guaranteeing the growing of at least 5000 acres of sugar-beet crop. It had not been found possible to fulfil for that day the only outstanding difficulty in regard to the requirements of acreage. That was not for the towns, but for the farmers and the holders of lands to take the matter in hand and put down as many acres as possible for the industry. "I am not," concluded his Lordship, "a Socialist; I am a Bishop of the Catholic Church, and her teaching, so long as life is in my body, I shall be bound in conscience to obey. Therefore, I hope that no farmer will say: 'The Bishop has gone Socialist. What shall we do?'"

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