

**MISSING PAGE**

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# Friends at Court

## GLEANINGS FOR NEXT WEEK'S CALENDAR.

- April 11, Sunday.—Low Sunday.
- „ 12, Monday.—Of the Feria.
- „ 13, Tuesday.—St. Hermenigild, Martyr.
- „ 14, Wednesday.—St. Justin, Martyr.
- „ 15, Thursday.—Of the Feria.
- „ 16, Friday.—Of the Feria.
- „ 17, Saturday.—St. Anicetus, Pope and Martyr.

St. Hermenigild, Martyr.

This saint was the son of Leovild, a king of the Visigoths, who was infected with the Arian heresy. Having embraced the Catholic religion, St. Hermenigild was deprived of the right of succession to the throne and cast into prison. These attempts to shake his constancy having failed, he was put to death by order of his own father about the beginning of the seventh century.

St. Justin, Martyr.

St. Justin was born of Greek parents in Palestine. After having devoted himself to an exhaustive study of pagan philosophy, he embraced Christianity when he was in his thirtieth year. His fame for learning rests principally on two Apologies, or defences of the Christian religion, addressed, the one to the Emperor Antoninus Pius, the other to Marcus Aurelius. His vigorous and successful championship of Catholicity earned for him the martyr's crown, A.D. 167.

St. Anicetus, Pope and Martyr.

St. Anicetus, Pope from 157 to 168, was a Syrian by birth, and suffered martyrdom under Marcus Aurelius. He was visited at Rome by St. Polycarp of Smyrna. These two saints had some dispute in regard to the date of Easter, a discussion which did not alter their friendship.

## GRAINS OF GOLD

### MATER PURISSIMA.

(Prayer to Our Lady of Spotless Purity for the Grace of Purity to each Child of Mary.)

Mater Purissima! To thee I kneel  
 In full prostration, praying at thy feet!  
 Great Shrine of God! with grace let this child feel  
 Soul-healing blessings borne from Jesus sweet,  
 So that His Passion-music may reveal  
 Full gracious pardon from the Mercy-seat.  
 Point her to Jesus through thy saving grace!  
 Pure "Mother of the golden light!" Give light  
 Straight from the smile of her Redeemer's face!  
 O Sacred Heart of Mary, pure and white,  
 Whisper to Jesus: Cleanse, and keep her so!"

Hail, holy Queen, Mother of Mercy, hear!  
 Ask Him the choicest gifts on her bestow—  
 Faith, Hope, and Charity! Show thyself clear!  
 "Our life, our sweetness, and our hope," thou art!  
 Peace grant her, Lady of the Sacred Heart!  
 O Sanctuary bell, of her be part!

—GEORGE JOSEPH EVATT.

Christchurch.

### PRAY FOR YOUR PRIEST.

Have you ever said a prayer for your priest? He deserves it—and he desires it. Your thought that he does not need it is complimentary, but he wants it. Cut out the following prayer and place it in your prayer book, to be read after Mass, or recite from memory, on passing him in the street:

"O Jesus, Eternal Priest, keep this Thy servant, within the shelter of Thy Sacred Heart, where none may harm him.

"Keep unstained his anointed hands, which daily touch Thy Sacred Body.

"Keep unsullied the lips purpled with Thy Precious Blood.

"Keep pure and uncarthy a heart sealed with the sublime marks of Thy glorious priesthood.

"Let Thy holy love surround him, and shield him from the world's contagion.

"Bless his labor with abundant fruit, and may they to whom he has ministered be here his joy and consolation, and in heaven his beautiful and everlasting crown. Amen."

\* From an old Irish Litany.

# The Storyteller

## WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

### CHAPTER XVIII.—(Continued.)

Let us hear the Messrs. Chambers further:—

"After the death of William, who was much opposed to severities on account of religion, acts of still greater rigor were passed, for preventing the growth of Popery. Any child of a Roman Catholic, who should declare himself a Protestant, was entitled to become the heir of his estate, the father merely holding it for his lifetime, and having no command over it. Catholics were made incapable of succeeding to Protestants, and lands, passing over them, were to go to the next Protestant heir. Catholic parents were prevented from being guardians to their children; no Protestant possessing property was to be permitted to marry a Catholic; and Catholics were rendered incapable of purchasing land property, or enjoying long leases. These measures naturally rendered the Catholics discontented subjects, and led to much turbulence. The common people of that persuasion, being denied all access to justice, took it into their own hands, and acquired all those lawless habits for which they have since been remarkable. Treachery, cruelty, and all the lower passions were called into vigorous exercise. Even the Protestants, for their own sakes, were often obliged to connive at the evasion of laws so extremely severe, and which introduced much difficulty in their dealings with Catholics; but when any Protestant wished to be revenged upon a Catholic, or to extort money from him, he found in these laws a ready instrument for his purpose. By an additional act, in 1726, it was ordained that a Roman Catholic priest, marrying a Protestant to a Catholic, should suffer death; and in order that legal redress might be still less accessible to the Catholics, it was enacted, in 1728, that no one should be entitled to practise as an attorney who had not been two years a Protestant."

This is a clear and succinct epitome of the penal laws; true, much more might be added; but it is enough to say those who sow the wind will reap the whirlwind. It is not by placing restrictions upon creeds or ceremonies that religion can ever be checked, much less extinguished. Like the camomile plant, the more it is trampled on the more it will spread and grow, as the rude winds and the inclemency of the elements only harden and make more vigorous the constitutions of those who are exposed to them. In our state of the world, those who have the administration of political laws in their hands, if they ever read history, or can avail themselves of the experience of the ages, ought to know that it is not by severity or persecution that the affections of their fellow-subjects can be conciliated. We ourselves once knew a brutal ruffian, who was a dealer in fruit in the little town of Maynooth and whose principle of correcting his children was to continue whipping the poor little things until they were forced to laugh! A person was one day present when he commenced chastising one of them—a child about seven—upon this barbarous principle. This individual was then young and strong, and something, besides, of a pugilist; but on witnessing the affecting efforts of the little fellow to do that which was not within the compass of any natural effort, he deliberately knocked the ruffian down, after having first remonstrated with him to no purpose. He arose, however, and attacked the other, but, thanks to a good arm and a quick eye, he prostrated him again, and again, and again; he then caught him by the throat, for he was already subdued, and squeezing his windpipe to some purpose, the fellow said, in a choking voice, "Are you going to kill me?"

"No," replied the other, "I only want to see the length of your tongue; don't be alarmed, the whole thing will end merrily; come now, give three of the heartiest laughs you ever gave in your life, or down goes your apple-cart—you know what that means."

"I—I c—a—n—t," said he.

"Yes, you can," replied his castigator, "nothing is more easy; come, be merry."

The catiff, for he was a coward, and wanted bottom, upon getting a little wind, whilst the other held him by the throat, gave three of the most ludicrous but disastrous howls that ever were witnessed. On his opponent letting him go, he took to his heels, but got a kick on going out

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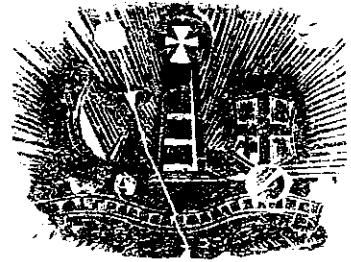
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that was rather calculated to accelerate his flight. Legislators, therefore, ought to know that no political whipping will ever make a people laugh at the pleasure of it.

But to resume our narrative. England, now apprehensive, as we have said, of a descent of the French upon her southern coast, and startled by the successes of the young Pretender, who had cut Cope's army to pieces, deemed it expedient to send over the celebrated Earl of Chesterfield as Viceroy, with instructions to relax the rigor of the laws, and conciliate the Catholics as well as he could; so, at least, as to prevent them from joining the Pretender, whose object it was understood to be to cross the frontier and march upon London. Lord Chesterfield's policy afforded great gratification to the Catholics, who were now restored to their usual privileges, and its political object was so far successful that, as we have said, not a single man of them ever joined the Pretender. Still, the Liberal Protestants, or, as they were termed, the Patriotic Party, were not satisfied with the mere removal of the Catholic restrictions. Ireland at that time was studded with men, or rather with monsters, like Smellprier and Whitecraft, who were stained with the blood of their fellow-subjects and fellow-Christians. Sir Robert Whitecraft, especially, was now in a bad position, although he himself was ignorant of it. The French Ambassador demanded satisfaction, in the name of his Court and the French nation, for the outrage that had been committed upon a French subject, and by which international law was so grossly violated. We must say here that Whitecraft, in the abundance of his loyalty and zeal, was in the habit, in his searches after priests and suspected lay Catholics, to pay domiciliary visits to the houses of many Protestant magistrates, and even gentlemen of wealth and distinction who were suspected, from their known enmity to persecution, of harboring Catholic priests and others of that persuasion; so that, in point of fact, he had created more enemies in the country than any man living. The Marquis of —, Mr. Hastings, Mr. Brown, together with a great number of the Patriotic Party, had already transmitted a petition to the Lord Lieutenant, under the former Administration; but it was not attended to, the only answer they got having been a simple acknowledgment of its receipt. This, on coming to Sir Robert's ears, which it did from one of the underlings of the Castle, only gave a spur to his insolence, and still more fiercely stimulated his persecuting spirit. He felt conscious that Government would protect him, or rather reward him, for any acts of violence which he might commit against the Catholic Party, and so far, under his own pet Administration, he was right.

The petition we have alluded to having been treated with studied contempt, the persons and party already mentioned came to the determination of transmitting another, still more full and urgent, to the new Viceroy, whose feeling it was, for the reasons we have stated, to reverse the policy of his predecessor.

His liberal administration encouraged them, therefore, to send him a clear statement of the barbarous outrages committed by such men as Smellprier and Sir Robert Whitecraft, not only against his Majesty's Roman Catholic subjects, but against many loyal Protestant magistrates, and other Protestants of distinction and property, merely because they were supposed to entertain a natural sympathy for their persecuted fellow-subjects and fellow-countrymen. They said that the conduct of those men, and of the Government that had countenanced and encouraged them, had destroyed the prosperity of the country by interrupting and annulling all *bona fide* commercial transactions between Protestant and Catholic; that those men had not only transgressed the instructions they received from his predecessor, but all those laws that go to the security of life and property; that they were guilty of several cruel and atrocious murders, arson, and false imprisonments, for which they were never brought to account; and that, in fine, they were steeped in crime and blood, because they knew that his predecessor, ignorant, perhaps, of the extent of their guilt, threw his shield over them, and held them irresponsible to the laws for those savage outrages.

They then stated that, in their humble judgment, a mere relaxation in the operation of the severe and penal laws against Catholics would not be an act of sufficient atonement to them for all they had previously suffered; that to overlook, or connive at, or to protect those great criminals would be at variance, not only with all principles of justice, but with the spirit of the British Constitution itself, which never recognises, much less encourages, a wicked and deliberate violation of its own laws; that the present was a critical moment, which demanded great judgment and equal humanity in the administration of the laws in Ireland. A rebellion was successfully progressing in Scotland, and it appeared to them that not only

common justice, but sound policy, ought to prompt the Government to attract and conciliate the Catholic population of Ireland, by allowing them to participate in the benefits of the Constitution, which hitherto existed not for them, thousands of whom, finding their country but a bed of thorns, might, from a mere sense of relief, or, what was more to be dreaded, a spirit of natural vengeance, flock to the standard of the Pretender.

His Excellency, already aware of the startling but just demand which had been made by the French Ambassador, for the national insult by Whitecraft to his country, was himself startled and shocked by the atrocities of those bloodstained delinquents.

His reply, however, was brief, but to the purpose.

His secretary acknowledged the receipt of the memorial, and state that the object of his Excellency was not to administer the laws in cruelty, but in mercy; that he considered all classes of his Majesty's subjects equally entitled to their protection, and that with respect to the persons against whom such serious charges and allegations had been made, he had only to say that, if they were substantiated against them in a court of justice, they must suffer like other criminals. "If they can be proved, Government would leave them, as it would any common felons, to the laws of the country. His Excellency is determined to administer those laws with the strictest impartiality, and without leaning to any particular class or creed. So far as the laws will allow him, their protection shall be extended, on just and equal principles, to the poor and to the rich, to the Catholic and to the Protestant."

This communication, which was kept strictly secret, reached the Marquis of — at a critical period of our narrative. Whitecraft, who was ignorant of it, but sufficiently aware of the milder measures which the new Administration had adopted, finding that the trade of priest-hunting and persecution was, for the present, at an end, resolved to accelerate his marriage with Miss Folliard, and for this purpose he waited upon her father, in order to secure his consent. His object was to retire to his English estates, and there pass the remainder of his life with his beautiful but reluctant bride. He paid his visit about 2 o'clock, and was told that Miss Folliard and her father were in the garden. Hither he accordingly repaired, and found the squire, his daughter, and Reilly in the greenhouse. When the squire saw him he cried out, with something of malicious triumph:—

"Hallo, Sir Robert! 'Why art thou so pale, young lover? Why art thou so pale?' And why does thy lip hang, Sir Robert? New men, new measures, Sir Robert—and so, 'Othello's occupation's gone,' and the Earl of Chesterfield goes to Mass every Sunday, and is now able to repeat his *padervens* in Irish."

"I am glad to find you so pleasant, Mr. Folliard; but I'm delighted to see the beautiful state of your greenhouse—Oh, Miss Folliard!—excuse me. Your back was to me, and you were engaged in trailing that beautiful shrub; allow me the honor of shaking hands with you."

"Sir Robert, I bid you good-day, but you see that I have my garden gloves on; you will excuse me."

"Oh, Miss Folliard," he replied, "your will is the spirit of the British Constitution to me."

"A spirit which, I fear, you have too frequently violated, Sir Robert; but, as papa says, I believe your cruel occupation is gone—at least I hope so."

"Gad, you got it there, Sir Robert," replied her father, laughing.

"I must confess it," replied the baronet; "but I think, in order to ingratiate myself with Miss Folliard, I shall take whatever side she recommends me. How, Mr. Folliard," he proceeded, fixing his eyes upon Reilly—"what the deuce is this? Have you got Robinson Crusoe here?"

"We have," replied the squire; "but his man Friday has got married to a Tipperary woman, and he's now in quest of a desert island for him and her to settle in."

"I think, papa," said Helen, "that, if the principles of Sir Robert and his class were carried out, he would not have far to go to look for one."

"Another hit, Bob, you dog—another hit; well said, Helen—well said, I say. Crusoe, you villain, hold up your head, and thank God you're christened."

"'Wid de help o' Gad, shir, I was christened afwhore, sure, be de priesht."

This visit occurred about six weeks after the appointment of the new Viceroy to the Government of Ireland, and about five after the sheriff's illness.

"Come, Whitecraft," said the squire, "come, and let us have lunch; I'll hold a crown, I give you as good a glass of Burgundy as you gave me the other day, and will say done first."

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"Won't Miss Folliard join us?" asked Whitecraft, looking to her for an assent.

"Why, I suppose so," replied her father; "won't you come, Helen?"

"You know, papa, I never lunch."

"Gad, and neither you do, Helen. Come, Sir Robert, we will have a mouthful to eat, and something good to wash it down; come along, man; what the devil are you scrutinising poor old Robinson Crusoe for? Come along, I say; the old chap is making the greenhouse thrive; he beats Malcolmson. Here, Malcolmson, you know Sir Robert Whitecraft, don't you?"

"Hout, your honor, wha diinna ken Sir Robert Whitecraft? Isn't his name far and near, as a braw defender o' the faith, and a putter down o' Papistry?"

"By the way, Malcolmson," said Sir Robert, "where did you get Robinson Crusoe, by which I mean that wild-looking man in the greenhouse?"

"Saul, sir, it's a question I never speered at him. He cam' here as a gaberlunzie, and on stating that he was indoctrinated in the science of buttany, his honor garred me employ him. De'il ha'e but the truth I tell—he's a clever buttanist, and knows a' the sceentific names aff-hand."

"So that's all you know about him?" said Sir Robert. "He has a devil of a beard, and is shockingly dressed. Why doesn't he shave?"

"Ou, just some Papistry nonsense," replied the gardener; "but we ha'e naething to do wi' that, sae lang's we get the worth o' our siller out o' him."

"Here's a shilling, Malcolmson," said Sir Robert.

"Na, na, your honor; a shilling's no for a man that understands the science of buttany; a shilling's for a funky in levery; but as for me, I couldna conscientiously condescend upon less than ten o' them, or a pund British; but I'm feart that's contrairy maybe to your honor's habits."

"Well, then," said Sir Robert. "I have no more silver, and so I leave you to the agreeable society of Robinson Crusoe."

Reilly had watched Sir Robert's motions, as well as his countenance, in a manner as furtive as possible. Sometimes, indeed, he stared at him broadly, and with a stupid, oafish look, and again placed himself in such a position behind the range of flower-pots which were placed upon the ledges, that he could observe him without being perceived himself. The force of habit, however, is extraordinary. Our hero was a man exceedingly remarkable for personal cleanliness, and consequently made a point to wash his hands morning and evening with peculiar care. Be this as it may, the lynx eye of Sir Robert observed their whiteness, and he instantly said to himself, "This is no common laborer; I know that he is not, from the whiteness of his hands. Besides, he is disguised; it is evident from the length of his beard and the unnecessary coarseness of his apparel. Then his figure, the symmetry and size of which no disguise can conceal; this, and everything else, assures me that he is disguised, and that he is, besides, no other individual than the man I want, William Reilly, who has been hitherto my evil genius; but it shall go hard with me, or I shall be his now." Such were his meditations, as he passed along with the squire to join him at lunch.

When they had left the garden, Reilly addressed his *Colcen Bawn* as follows:—

"Helen, I am discovered."

"Discovered! Merciful heaven, no!"

"Unquestionably, there is no doubt of it; it is certain."

"But how do you know that it is certain?"

"Because I observed that Whitecraft's eyes were never off my hands; he knew that a common laborer could not possibly have such hands. Helen, I am discovered, and must fly."

"But you know that there is a change of Administration, and that the severity of the laws has been relaxed against Catholics."

"Yes, you told me so, and I have no fear for myself; but what I apprehend is that this discovery, of which I feel certain, will precipitate your marriage with that miscreant; they will entrap you into it, and then I am miserable for ever."

(To be continued.)

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## THE STORY OF IRELAND

(By A. M. SULLIVAN.)

### CHAPTER L.—THE RETREAT TO LEITRIM; "THE MOST ROMANTIC AND GALLANT ACHIEVEMENT OF THE AGE."

On the last day of December, 1602, was commenced this memorable retreat, which every writer or commentator, whether of that period or of our own, civil or military, English or Irish, has concurred in characterising as scarcely to be paralleled in history. Tyrrell and other of the confederates had drawn off some time previously, when *sauve qui peut* evidently became the maxim with the despair-stricken band; so that O'Sullivan's force when setting out from Glengariffe consisted exactly of 400 fighting men, and about 600 non-combatants, women, children, aged and infirm people, and servants. Even in our own day, and in time of peace, with full facilities of transport and supply, the commissariat arrangements necessary to be made beforehand along the route of such a body—1000 souls—would require some skill and organisation. But O'Sullivan could on no day tell where or how his people were to find sustenance for the morrow. He had money enough, it is true, to purchase supplies; but no one durst sell them to him, or permit him to take them. Word was sent through the country by the Lord President for all, *on peril of being treated as O'Sullivan's covert or open abettors*, to fall upon him, to cross his road, to bar his way, to watch him at the fords, to come upon him by night; and, above all, to drive off or destroy all cattle or other possible means of sustenance, so that of sheer necessity his party must perish on the way. Whose lands soever O'Sullivan would be found to have passed through unresisted, or whereupon he was allowed to find food of any kind, the Government would consider forfeited. Such were the circumstances under which the Lord of Beara and his immortal Four Hundred set out on their mid-winter retreat on December 31, 1602.

That evening, Don Philip tells us, they reached and encamped at "a place on the borders of Muskerry, called by the natives Acharis." Next day, January 1, 1603, they reached, "before noon," "Balebrunia" (Ballyvourney), famed as the retreat of St. Gubneta, whose ruined church and penitential stations are still frequented by pious pilgrims. Here O'Sullivan and his entire force halted, that they might begin their journey by offering all their sufferings to God, and supplicating the powerful prayers of His saints. Donal and several members of his family made gifts to the altar, and the little army, having prayed for some time, resumed their weary march. The ordeal commenced for them soon. They were assailed and harassed all the way "by the sons of Thadens Mac Carthy," several being wounded on both sides. They cleared their road, however, and that night encamped in "O'Kimblhi" (O'Keefe's country: Duhallow); "but," says Philip, "they had little rest at night after such a toilsome day, for they were constantly molested by the people of that place, and suffered most painfully from hunger. For they had been able to bring with them but one day's provisions, and these they had consumed on the first day's march." Next morning they pushed forward towards the confines of Limerick, designing to reach that ancient refuge of the oppressed and vanquished, the historic Glen of Aherlow, where at least they hoped for rest in safety during a few days' halt, but their path now lay through the midst of their foes—right between the garrisons of Charleville and Buttevant, and they scarcely hoped to cross the river in their front without a heavy penalty. And, truly enough, as the faint and weary cavalcade reached the bank, a strong force under the brother of Viscount Barry encountered them at Bellaghy Ford. The women and children were at once put to the rear, and the hunger-wasted company, nevertheless all unflinching, came up to the conflict like heroes. It was a bitter fight, but despair gave energy to that desperate fugitive band. They literally swept their foes before them, and would not have suffered a man to escape them had not hunger and terrible privation told upon them too severely to allow of a pursuit. Dr. Joyce chronicles this combat for us in one of his ballads:—

We stood so steady,  
All under fire,  
We stood so steady,  
Our long spears ready  
To vent our ire—  
To dash on the Saxon,  
Our mortal foe,  
And lay him low  
In the bloody mire!

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'Twas by Blackwater,  
When snows were white,  
'Twas by Blackwater,  
Our foes for the slaughter  
Stood full in sight;  
But we were ready  
With our long spears;  
And we had no fears  
But we'd win the fight.

Their bullets came whistling  
Upon our rank,  
Their bullets came whistling,  
Their bay'nets were bristling  
On the other bank.  
Yet we stood steady,  
And each good blade  
Ere the morn did fade  
At their life-blood drank.

Hurrah! for Freedom!"  
Came from our van;  
Hurrah! for Freedom!  
Our swords--we'll feed 'em  
As but we can--  
With vengeance we'll feed 'em!"  
Then down we crashed,  
Through the wild ford dashed,  
And the fray began!

Horses to horses  
And man to man--  
O'er dying horses  
And blood and corpses  
O'Sullivan,  
Our general, thundered:  
And we were not slack  
To slay at his back  
Till the fight began.

Oh! how we scattered  
The foemen then--  
Slaughtered and scattered  
And chased and shattered,  
By shore and glen--  
To the wall of Moyallo,  
Few fled that day--  
Will they bar our way  
When we come again?

Our dead freres we buried, --  
They were but few,--  
Our dead freres we buried  
Where the dark waves hurried  
And flashed and flew:  
Oh! sweet be their slumber  
Who thus have died  
In the battle's tide.  
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(To be continued.)

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## THE EARLY CHURCH

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### VI.—THE ATTACK OF PHILOSOPHY ON EARLY CHRISTIANITY.

Before I come to speak of the systematic persecution of the Christian Faith organised throughout the vast extent of the Roman Empire, and lasting till the opening of the fourth century, I must bring before you a brief sketch of the intellectual attack against Christian doctrines on the part of the philosophers. It synchronised, of course, with the physical attack and was no less dangerous. In brief, it was a determined effort to paint the Christian religion as something vulgar, fanatical, nonsensical, not to be compared with the sublime body of doctrines brought together in an eclectic scheme of philosophy.

Philosophy was a Greek creation which from the second century B.C. had come to make its way to Rome and to the West, and, in spite of attempts made to check it, to make considerable progress. In the days immediately pre-Christian, Cicero employed the last years of his enforced leisure in rendering accessible to Roman readers, in a popular form, the most important results of post-Aristotelian philosophy, and thus formed the nucleus of the philosophical literature of Rome. It was only very gradually, however, that the Roman mind took to philosophy. That mind was essentially practical and regarded this pursuit of ideas as futile and enervating. Moreover, the bands of philosophical preachers and lecturers that swarmed over the Empire were suspected by the Roman Government. They were friends to the mobs who came to hear them, they were ever throwing mud at the Government, praising democracy, stirring up the masses to the overthrow of the existing order of things; and so on occasions we find the Roman authorities expelling the more remarkable of these philosophers from the city of Rome as dangerous to the established order.

But by the close of the first Christian century this temper of the Roman Government had completely changed; philosophy was no longer regarded as hostile to the civil authority, and was in fact encouraged. Thus, for instance, Pliny in one of his letters expresses his delight at the glorious revival of intellectual life in Rome and praises the Emperor Trajan for taking special interest in education and for highly honoring teachers of rhetoric and philosophy. The Emperor Hadrian sought the society of philosophers and appointed public lecturers on philosophy in Rome. The Emperor Antoninus Pius appointed such lecturers in all the provinces with public salaries and with many immunities, chief amongst them being immunity from taxation. In the reign of the philosopher Emperor Marcus Aurelius, philosophy became the fashion even amongst the women. In subsequent reigns, one had to study, or make a pretence of studying philosophy in order to get on in the Empire. The philosophers received State salaries when appointed to schools; they were allowed much freedom of speech even when they criticised the Emperors; they were sometimes given the honor of statues after death. From the end of the first century on to the close of the third century of the Christian era, then, despite the practical character of the Romans and despite the scandal brought on philosophy by the lives and conduct and avarice of a great part of the teachers thereof, it is certain that the larger part of cultured Roman society throughout the Empire regarded philosophy as the best guide to the highest morality. It was regarded as an essential part of the training of the young and was taken up after the conclusion of the grammatical and rhetorical course. Logic, physics, and especially ethics were studied and had assumed that function of forming the inward life which nowadays we assign to religion. It was the age of philosophy. The number of philosophers and pseudo-philosophers throughout the Empire was very great, greater than that of the shoemakers or fullers or jesters or the followers of any other profession. The philosopher's robe was everywhere to be seen. Epictetus says that in the seething crowd the number of true philosophers was very small; spurious philosophers abounded, wandering about the Empire from town to town, vulgar, abusive, vicious, and each school or sect of philosophy abused every other. But this must not make us lose sight of the consideration and respect given to true philosophy. Without going into the various schools of philosophy we may mention the three relations in which the better philosophers were exercised.

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young, the counsellor and guide of the elders, and we find him acting as a kind of pagan confessor. They interfered in every detail of private life even to the most trivial, and as a rule exercised, as teachers and mentors, greater authority over even grown up pupils than do teachers at the present day. Even at the courts of the Emperors we find such officials.

Secondly, at the more important centres of the Empire public chairs of philosophy were set up, where teachers might influence the lives and morals of the flower of Grecian and Roman youths drawn from all the Imperial Provinces. To such an office a large salary was attached, and it was a fine field for the spreading of philosophical ideas and theories of life and conduct. The great public schools of the Empire had philosophers to lecture on religion and morality and conduct to the youths who attended them.

There was a third class of philosophers—generally called the Cynics—who gave themselves out as general teachers of morality to the human race, and were to be found wandering from place to place throughout the Empire. Generally they bore an evil name in that their lives did not square with their exhortations. But the harsh criticisms upon them are rather a proof of the lofty claims put forward on behalf of philosophy as the moral elevator of the contemporary world, and show, too, at least implicitly, that the best philosophical teachers made these claims good and exercised an enormous effect.

When in my last lecture I was speaking of the extrinsic difficulties in the onward path of early Christianity I said that it had to contend with a world long since strongly entrenched in paganism. This pagan philosophy I have just described as organised throughout the Empire was no small part of that mighty anti-Christian bulwark. For from the great public chairs of philosophy in the cities of the Empire, from the forums of the great public schools, in the houses of the wealthy and in the Imperial Court circles, from the platforms of the market places and the parks, you have one united chorus of the ablest men of the age declaiming for two centuries against the Christian Faith as absurd, fanatical, nonsensical. Were there but this difficulty alone, not to speak of the others I mentioned and not to take at all into account the persistent and almost diabolical persecutions involved in martyrdom of the early Church for well-nigh three centuries, it would, I think, be no great exaggeration to say that any other system of thought besides one divinely protected and assisted would have gone down in face of this organised philosophy. Add to this, too, that when in the second and third centuries philosophy came to a death struggle with Christianity, it had shed many of the absurdities and crudities of its earlier schools. It had become polished into a few eclectic systems or schools—mainly Neo-platonism and Neo-pythagoreanism—whose varieties and teachers had gathered together into a more or less consistent whole, what they considered the very best and most attractive intellectual elements in the various systems of pagan philosophy. This eclecticism was the best and last effort of pagan thought; this was the vigorous, polished, well-armed intellectual foe that Christianity had to meet; and though supported with all the power, wealth, and prestige of the greatest of Empires, Christianity conquered it. A victory like that is not for human power. If anywhere there be a miracle in the intellectual moral order, this is surely one.

And now I must bring before you a sample of this philosophical attack. It is a work of a pagan philosopher of Rome, Celsus, written in Greek, with the title of *Aethes Logos*, or *A True Discourse*. As far as we know, it is the first thorough-going attack upon the whole Christian position. It belongs to the middle of the second century—very probably soon after 160 A.D. Unfortunately, the work as a whole is lost, but we are able to reconstruct it fairly well from the reply written in the year 248 A.D. by the great Egyptian Christian scholar Origen, a work in eight books which is regarded by modern as well as ancient Christian scholars as the most perfect apologetic work of the primitive Church.

The mental attitude of Celsus towards the question of religion in general is very modern. All sensible men, he seems to say, are of the same religion; they believe in the existence of one supreme and good god, who rules the world through inferior spirits. This is the fundamental philosophy of the wise—the basic truth of natural reason. As for other dogmas—well, the vulgar must have their myths and illusions. But he compares the pagan myths with the Christian, and he finds the latter gross, immoral, far inferior to the former. In his treatment of the theme he is clever, harsh, scornful. But it is the cleverness of an official rather than of a man of books. The Roman Empire is beginning to be in straits. The barbarians are already hammering at its frontiers on the east, and the

Emperor Marcus Aurelius has to bring a Roman army to the marshes of the Dobruja along the Eastern Danube to keep out these savage invaders. Celsus is an ardent imperialist; at such a time as this it was monstrous, to his way of thinking, to have a growing sect in the Empire, hostile to its peace, disloyal to its most cherished traditions, switched off from its civic life. He is thoroughly honest in his desire to see them give up this separate life; he argues, implores, he threatens in every page. He would put a sharper edge on the law against Christians. There is a ring of menace in his words. Like many a severe magistrate of these days, he condescends to argue with and preach to the Christian body in the Empire, but he holds a naked sword in his hand all the time.

Before taking up his pen he had studied his subject. "I know all about it," he says, and indeed he knew much. He had read the four Gospels, the Books of Genesis and Exodus; he had dipped into some of the Old Testament Prophets and some of the Gnostic heretical literature. He knew of the distinction between the "Great" or the Catholic Church and the heretical bodies standing beside it, though he sometimes confounds their teaching. He had travelled extensively and conversed with learned Christians. Nor does he mean to be unjust. He pours out equal scorn on the mountebank priests of the popular religions; he acknowledges the purity of Christian morality, and he does not lay emphasis on the gross charges against Christian practices, though he knows them. He is content to charge Christians with sorcery, want of patriotism, disloyalty to the Empire; every Christian assembly is to him an illicit college of conspirators, and persecution is the only way of dealing with them.

The work falls into two divisions. The first part is put into the mouth of a Jew; in the second Celsus himself speaks. The division was clever. It gives him the advantage of being able to attack the character of Christ from under cover; he is able to shift from himself the odium of the very offensive things he wants to say about the Saviour. In the second part he is more conciliatory.

The "Jew" of this *True Discourse* insists on the baseness and failure of the life of Jesus Christ. He was in reality the Son of Mary by a wandering Gentile soldier. He was not foretold by the prophets; they had spoken of the coming of a great prince, Lord of the earth with its nations and armies, not a pestilential fellow like this. Look at Him in His Passion and on His Cross. Why did He not save Himself from this shame and punish those who outraged Him and His Father. Were He a true God, He would have done so. King Pentheus, who dared imprison the god Bacchus, was torn in pieces; Pontius Pilate suffered nothing. On the Cross He lacked fortitude, craving for drink, not able to bear thirst. Do not blame us, therefore, if we cannot take Him as God, nor believe that He died for us. During his lifetime He persuaded nobody, not even His own Disciples; and being unable to do anything with men, He marched off to Hades to persuade the people there. As for the Resurrection, His witnesses are half-crazy women, and a band of charlatans who dreamed it, or thought they saw it, or more likely wanted to astonish people with this piece of nonsense and thus prepare the way for other dishonest impostors.

In the third book of the refutation by Origen, Celsus begins to speak himself. Man has reason, he argues, and the systematic expression of reason is philosophy, the only and sufficient guide for life. Hence revelation is impossible, unnecessary. An Incarnation—a "coming down of God"—is just as incredible as a Resurrection of the body. These ideas are merely blundering attempts to express in coarse figures what is far better expressed in the heathen myths. Celsus is specially irritated with the impudence of Christian teachers. They are for ever saying: "Do not bother spending your life enquiring—only believe." They gather together all that are ignorant, foolish, untaught fools, baseborn, dullards, slaves, silly women and children, wool-carders, cobblers, fullers, the rudest and most ignorant fellows they can lay hands on.

"The priests of other mysteries cry: 'Come, ye that are clean of heart and discreet of tongue, ye that are pure of all stain, whose spirit knows no guile, whose life has been just and good.' But whom do these questions invite? The sinner, the foolish, the childish, the unhappy. These the Kingdom of God will admit. The sinner; that is, the unjust, the thief, the burglar, the prisoner, the robber of temples and tombs. Why, it is a robber's invitation; God sent to sinners, not to the sinless. . . . The unjust man, then, if he brings himself low through his wickedness, God will receive; but He will not receive the just, the man who practises virtue and looks up to God from the first."

He says at the Catholic doctrine of penance and divine pity: "Men who rightly administer justice com-

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pel the prisoner to cease from wails and laments, lest justice should be warped by pity. But God, as it seems, is guided in His judgments not by truth, but by flattery."

Most insolent is the way in which the Christian priests speak of the pagan teachers and philosophers. They say to their dupes: "Do not listen to your father or your tutor, but to us. They talk nonsense; they are dotards, so stuffed up with idle prejudices that they neither know nor do anything right. We alone know how one ought to live. Listen to us, and you will be happy and your house will prosper."

Yes! Persecution is the only way to deal with these misguided fanatics. The very helplessness and defencelessness of the Christians against the heathen law is a proof that Jesus is not a God who can save. The police are everywhere after His followers, hunting them out. The martyrs are suffering not for conscience, but out of sheer obstinacy. Give up, then, "this impostor," this dead man, and listen to common sense. Christ is not God. Nor are we idolators, as you say, for our statues only represent God, as the pro-consuls represent Caesar. It is right to show them honor. True, God is to be worshipped above all, but He permits and requires that due and reasonable honor be paid to His agents, just as Caesar expects men to reverence his own majesty in the person of his pro-consuls.

And so, Celsus concludes with an almost pathetic exhortation to the injured Christians to have pity on their country, to rally round Caesar's eagles against the common foe, to swear by the genius of the Emperor as the dispenser of all temporal blessings, as the God of all the spiritual. It cannot at all be supposed that the Empire will abandon its tried and ancient faith for a barbarous novelty such as is Christianity. "He who thinks this knows nothing." If you were to convert the whole Empire we would all be ruined, and you with us. Your God could not protect us. Why, He does not protect you, for the police are daily bringing you to book. And if unity were to be established in religion your Christ will have to leave His exclusive throne and take a place on equal terms with the other gods of Rome. Hence, give up your life apart, join us, kiss hands to the deities of Empire, join our feasts and sing a hymn to Athena, the bright goddess of the sun.

Such was the attack of the pagan philosopher Celsus. It is typical; it is modern in its mentality. There were other remarkable attacks of the same kind, but I cannot do more than mention one or two of them here.

Lucian, a Syrian philosopher of the early second century, who travelled everywhere, in a work of fiction which has come down, represented Christians in an odious light. They are foolish, superstitious; their mutual love and charity are but artful sectarianism. Their well-known contempt for death is but childish obstinacy. "These poor men believe that their souls and bodies will afterwards be immortal, hence they frequently present themselves to torture."

Early in the third century a pagan philosopher named Porphyry, down in Sicily, wrote an attack on Christianity in 15 books which the heathens regarded as a divine book. It is on the lines of Celsus, and the rationalists of the Continent are not able even in our day to improve much on it.

Another kind of attack took its rise from Roman literary circles. Instead of disparaging the character of Christ, these writers were compelled to admire it. Hence they took the line of opposing to Christ similar characters belonging to paganism, and thus they would try to get for paganism the lustre shed on the Christian religion by its Founder. Numbers of such lives were written as rivals to Christ. As a rule, the New Testament was the model followed. Two such lives—that of the philosopher Pythagoras and of the wandering teacher Apollonius of Tyana—are the most remarkable and successful of these attempts. They try to go better than Christ of the Gospel narrative, especially in the narrative of His Passion and Death, in which the pagans saw weakness unbecoming a God. The humility and low lines of the Saviour was a scandal to them. These works suggest the compromise the Roman authorities would make with Christianity. The terms are better than those of Celsus. Let there be one supreme ruler in heaven, and one on earth—the Emperor. One transcendental God for higher minds, for the mob the lower gods suffice; Christ to be accepted as an inspired teacher on the same footing as the pagans Pythagoras and Apollonius.

How far these works attacking the Christian Faith influenced the public mind it is hard to say. It was polemical, ephemeral literature, and most of it has perished. Christian writers in their replies regarded these works as shallow and creating no real intellectual difficulty to the Christian system. Thus Origen, in his reply,

moves along a plane altogether superior to Celsus. It is like the reply of a trained apologist of the Faith to the vapourings of a pot-house philosopher. Anyhow, this transient heathen literature gives us the intellectual view of its day regarding Christianity—a view, scornful, hostile, or indifferent, but gradually changing to one of moderate admiration which would place Jesus amongst the philosophers deified for their virtue and wisdom.

#### INSTITUTE OF NOTRE DAME DES MISSIONS.

A member of the *Tablet* staff has just received an interesting letter, under date Deal, Kent, England (where the Mother House is situated), January 29, from the Very Reverend Mother M. St. Pacome, wherein the writer incidentally remarks: "Considering the demands for missionary Sisters, we would need a great many more in order to satisfy them all. We received lately a most distressing appeal for Sisters for the Philippine Islands, but our Indian mission-field is so wide that it takes all our laborers to cope, even feebly, with the work, and it will be some time before we shall be able to help in the former missions." Referring to the result of the General Chapter recently held, Reverend Mother-General says: "No doubt you have heard Mother M. St. Genevieve, whom you know so well, was named Mother Burser. However, she returned to West Australia for about 12 months before taking up her work in England." The Very Rev. Mother-General sends kind remembrances to her many friends in New Zealand.

#### AN OLD WOMAN'S PRAYER.

(For the *N.Z. Tablet*.)

The rain has come and washed the skies  
Until they look to my old eyes  
Like some small boy that lifts his face,  
Wiped clean, in state of grace,  
And fingers, sure of praise—  
I know the children's ways.  
I lie here dying quietly,  
Glad, save that heaven frightens me.  
What will I do when that great Kingdom come?  
I cannot sing, for I was ever dumb—  
Nor yet help Mary with her household cares,  
I am too weak. They say that there are stairs,  
What I would like, what I would most desire,  
Is just a quiet corner by the fire,  
With some old saints for company,  
Not high ones, commoners like me—  
And one thing more, how shall I see my Lord?  
Not seated at His feasting-board,  
Princes and Powers on left and right,  
And I too far away for sight—  
Not as from Thabor mountain stepping down,  
The morning clinging to His lids, the rainbow folded in  
His gown,  
For I am wrinkled, plain, and grey,  
His glory might not glance my way—  
Nor would I have Him suffering among those stunted  
little trees,  
For I would be too old and numb to help Him in His  
agonies,  
Too shy to part the bramble boughs,  
To wipe the sweat from His dear brows.  
But could I meet Him small and young,  
With little lisping, stammering tongue,  
Chasing the butterflies and birds,  
With little foolish words,  
Too small to understand my sin,  
Too white to think of blot within,  
Too sweet to mind that I am old,  
How glad I'd run His hand to hold!

—E.D.

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## Current Topics

### Cardinal Logue and the War

A "statesman," now, a shining light in the Cabinet of all the talents, once got a fit because we published Dr. O'Dwyer's statement that Russia (where our British troops recently left a nice record for brutality) caused the war. It was, of course, a dangerous thing to have brains in the Empire for some years past, and it was a criminal thing to tell the truth and shame the devil. As we lately pointed out, Lord Loreburn has proved how right Dr. O'Dwyer was, and how wrong—if that required proof!—the "statesman" was. Now comes Cardinal Logue, expressing frankly, in a letter to the Bishop of Nottingham, his opinion as to the cause of the war, which we were told by our infallible political guides was fought for Religion, Justice, and Self-determination. In the course of his letter (quoted in the *New Leader*) the Cardinal says: "The real spite against the Pope is because he did not take sides. Of course, he could not; and it is well he did not. He would find himself in a very awkward position now, when light is being thrown on the real objects which inspired the war. In fact, except the case of America, the whole business seems to have been a game of grab. This has occupied the so-called Peace Conference more than a real effort to make peace, each party trying to see what they can get out of the scramble." It may be worth mentioning that Ludendorff says the Pope was anti-German; but the infallible and accurate historians of the *Dunedin Star* said his peace proposals were inspired by Berlin. And they know as much about the matter!

### British Brutality

The *Melbourne Advocate*, of February 28, publishes certain letters that passed between Mr. Mahon and the Australian Minister for Defence, concerning interned German priests. The letters reveal that colonial Governments are capable of out-Hunning the Huns, just as well as Lloyd George Governments in Ireland. The state of things revealed by Mr. Mahon's inquiries is simply appalling. The brutal treatment of those poor priests, for no reason but their nationality, is as black a stain on the Empire as anything that happened in Ireland or India. It shows what braggarts and what disgusting hypocrites Imperialists are, and how foul is the press which spread lies about enemies while cloaking crimes of our own. It is a characteristic story of broken pledges, of British bullying, of coarseness and insults offered to men whose lives were consecrated to God by men who boasted of British chivalry and calumniated Germany. How far the persecution and indignities were carried is made evident by the revelation that those priests were compelled by our *British gentlemen and Christians to clean the latrines of their guards*. In Ceylon, on board ship, and in an Australian camp *frightfulness* of the British type was practised on the priests. It is remarkable, too, as an example of British fair play that Protestant German ministers, arrested at the same time as the Oblate Fathers, were released after a short detention. The Catholic priests were not in Australia voluntarily, they had no friends to defend them, their only hope lay in trusting to British chivalry and fair play, and what they got by virtue of those much-belauded virtues is so shocking that it clamors for an immediate inquiry. The incident is in keeping with the inhuman British policy which condemned a girl who gave her life for sufferers during the epidemic to die without a priest in Manly Quarantine. We are a great people. Our Empire is a noble thing in the sight of God and man. Australia, as well as Ireland, India, and Egypt, proclaims it aloud.

### Catholic Soldiers

In *Catholic Soldiers* (Longmans), Father Charles Plater, S.J., has collected from "sixty chaplains and others" a valuable mass of evidence referring chiefly to Catholics in the British armies during the war. He sets down frankly the views of his witnesses, and he tries to make no case pro or con. There is light and shade in the picture, and the light, fortunately, predominates. Nobody can read the book without being convinced that religion was a very real consolation to our soldiers, and that it stood all tests where other creeds failed and helped the men as nothing else could help them in those years of terror. There were falls, of course, for human nature is weak; there were disappointments, for God's grace is not given lightly to all who will not correspond with it. The book before us gives us every side of the story, and it makes edifying and interesting reading. That the Irish soldiers and the Lancashire men stood forth from the rest is not surprising. There were many wonderfully edifying cases among the English and Scots and colonials also. Only the Mexicans seem to have been behind the rest. A chaplain wrote:—

"I remember giving Holy Communion one morning in a village church to 900 of the Cannacht Rangers. The curé helped me, with tears streaming down his cheeks. At the end he said, 'These men have all the faces of children, as they kneel to receive their Lord in Holy Communion.'"

So candidly and frankly does the author set down his evidence that one reviewer complained that he found the book contradictory. In reply to this charge Father Plater wrote to the *Catholic Times* the following letter in which he draws his inferences from the evidence contained in his book:—

"Your kindly reviewer of the report on *Catholic Soldiers*, lately published by Messrs. Longmans, thinks that the evidence contained in it is so contradictory that no definite conclusions can be drawn from it.

"Some diversity was, of course, to be expected, according to the different conditions in which the chaplains had to work. But it would not be difficult to draw up a number of definite conclusions which stand in marked contrast with those so frankly and fairly drawn by the editor of the non-Catholic report (*The Army and Religion*). For instance, we may say, on the whole, that—

"1. The faith of Catholic men has not been weakened by the spectacle of war. Their belief in God remains unshaken.

"2. They are not fatalists.

"3. Practically all have a working knowledge of their religion. They respect it and do not criticise it.

"4. They have a definite moral standard, and know when they have departed from it. They know how to put themselves right after a moral fall.

"5. They scarcely ever refuse the Sacraments. Though they seldom ask for them spontaneously, they expect them to be offered, and are glad to have them.

"6. The great majority of them pray daily. The majority of them 'go to their duties.'

"7. They turn to their religion when death is at hand.

"8. They are on intimate terms with their priests, whose authority is not questioned.

"The list might be continued.

"'Just what we might expect,' it may be said. Yes, of course; but these characteristics mark off the Catholic soldiers from those of all the denominations. Contrast the Catholic with the non-Catholic report, and you will find yourself in two different worlds.

"It would be a pity were the significance of the Catholic report missed. To say that we have had our failures is merely to say that we are human. There are plenty of black sheep in the fold, and plenty of white ones outside. But the point is that there is a fold, and the Catholic men know it.

"As the report is not really my work (I have merely put in order a mass of documentary evidence, without trying to prove or disprove anything), I feel

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that like any other reader of the documents I may discuss their significance."

**The Support of the Hierarchy**

It is rather an amusing thing to reflect that the editors of our New Zealand papers, from Auckland to the Bluff, carry on faithfully and stupidly their campaign against Sinn Fein, repeating *ad nauseam* the lies that are cabled out here by their Brithun masters. Everybody who has followed the lies and the exposures of our editors during the war must have a right conception of the mental equipment of those poor people who imagine that the public of the Dominion is swayed in the least by their piffle. Consider that while they have calumniated and belied Sinn Fein, that movement has had not only the support of the best brains in Ireland, but also of the most upright and learned men in Ireland and America. A movement which has the American Cardinals behind it does not need the approval of local penny-a-liners; and their ridiculous attacks are made more ridiculous in the eyes of thinking men by the continual expressions of approbation coming from the American Bishops. We take it for granted that nobody in even New Zealand would be so foolish as to think that the editor of one of our dailies has a hundredth part of the learning or of the experience of an average bishop: and we can safely assert that even the most humble prelate would be far more likely to give a candid opinion on the merits of the case than the most learned of our editors. If there were no other argument in favor of Sinn Fein, the fact that it has the support of Archbishop Redwood, Archbishop Mannix, Archbishop Kelly, Cardinals Gibbons and O'Connell—all of whom have studied the case deeply and gone profoundly into its bearings—would be an extrinsic argument of great weight. The cause that they support must be just; for they would not support an unjust cause. The cause they support must be reasonable: for they would not lend their great names to one that was not reasonable. Moreover, they have first-hand knowledge of the matter, whereas our local editors write to order and have no higher mission in life than to earn their bread as slaves of that low institution, the British Propaganda. As one more instance of high favor shown to Sinn Fein, take this letter, written to the meeting in New York for the organisation of the Irish Fund; the writer was Archbishop Hayes:

"I am enclosing my personal contribution of one thousand dollars to the Irish Fund. After a very satisfactory conference with Mr. Eamon de Valera, President of the Irish Republic, I am convinced that his programme for the agricultural, industrial, and commercial development of Ireland is entirely practical and constructive.

"The present crisis in Ireland is most momentous, because it has gone beyond the bounds of a purely domestic issue, and has grown into a world problem, under a world impulse and towards a world ideal evoked by the great war and proclaimed by the United States.

"The centuries-old struggle of the Irish people for self-determination and self-government is to-day a matter of grave concern to the civilised world. The permanent peace of mankind cannot be assured until Erin's long and unbroken dream of racial emancipation awakens to the dawn of fulfilment."

**The Greater Ireland**

It is no easy task to estimate what is the population of the Greater Ireland: that is, of the Irish race at Home and abroad to-day. One might go back a long way and make an attempt to calculate the numbers driven from Ireland by the bloodhounds of Cromwell, but to do so would have little practical meaning now. For the sake of the information it conveys, let us say that it has been computed that 70,000 Irish people were banished into slavery in the West Indies by this ancient Brithun. Then, when the Brithuns broke their faith and perjured themselves by making a

scrap of paper of the Treaty of Limerick, three-fourths of the army of Sarsfield went away to fight for France—or for any Power that might lead them against the hated traitors. Many others went to serve in the armies of Austria and Spain, while a smaller number found their way to Russia. Between 1690 and 1760 it is estimated that three-quarters of a million settled in France. Towards the end of the eighteenth century the exodus to America began. The Hunnish laws that crushed Irish trade drove the people forth in thousands—and they turned up again in thousands when Washington called for men to break the tyrant's power in their new home; just as their forbears did at Fontenoy, they did in the hard battles of the War of Independence; and Washington knew and acknowledged gratefully how much he owed to those exiles from Erin who would fight to death to defeat the English forces and their savage allies. They won distinction in the wars of America: one has but to con the records of the Civil War to see how bravely the Irish fought and how many leaders they gave to America. Not only in America did they win fame and glory. The name of the Dillons and MacMahons is remembered to this day in France. In Spain the O'Donnells, and in Austria the Taafes and the Nugents became nobles by their ability and prowess. Russia had a General O'Rourke, Turkey had its O'Reilly Pasha, Hungary had General Guyon, a Limerick man. But all that is belonging to the past—that past of which we have so much reason to be proud; that past that is the shame of England. If we take the Greater Ireland as embracing only those who had Irish parents, or at most Irish grandparents, we shall find that we have quite enough friends in the world to feel confident when we know to-day that they are with us in the final fight for justice and freedom. The following table (from the *Irish World*) will be found useful:—

Persons Born in Ireland or of Irish Parentage.	
Ireland	4,100,000
Great Britain	3,000,000
United States	11,900,000
Canada (including Newfoundland)	1,200,000
Australasia (including New Zealand and Tasmania)	1,400,000
South America	1,000,000
Asia	100,000
European Continent	300,000
South Africa	100,000
	23,100,000
Persons of Irish Grandparentage.	
Great Britain	4,000,000
United States	15,000,000
Canada (including Newfoundland)	1,300,000
Australasia (including New Zealand and Tasmania)	1,300,000
South Africa	150,000
South America	1,500,000
Asia	200,000
European Continent	500,000
	23,950,000

This calculation, which is based, so far as they are available, on official returns of nationality, gives us an Irish race 47 millions strong. The actual number of persons in the world at the present time who were born in Ireland of Irish parents is over eight millions, while there are nearly 15 millions of persons born out of Ireland, but both of whose parents were Irish. We have excluded from this any calculation of the number of persons of Irish descent—that is, persons who are more than two generations removed from Ireland. If these were included there would be found some 10 millions more of the Irish race on the European Continent and another 10 millions elsewhere. As it stands, the Irish race forms one of the most numerous races in the world—equal to the French or Italians. There used to be an old boast that the sun never sets on the English dominions. It is a literal fact that the sun never sets on the Irish race.

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## ARE WE SINN FEINERS?

What is the doctrine of Sinn Fein? As we understand it, it is something like this (says a contemporary):

An enemy possesses our shores, compelling our acceptance of his forms of government, even to the sending of our chosen representatives to his Parliament, where they become corrupted and where the separate identity and thought of Ireland is lost. It is therefore our first duty to cure this ill by refusing to accept the enemy's forms of government. Instead of turning our thoughts outward to the ends of the earth (be it Westminster or be it Washington), we must turn our thoughts in upon ourselves. We must assume ourselves to be that which we desire to be; and by concentrated thought upon ourselves—not in any spirit of selfishness, but in an exercise of spiritual discipline—we will make ourselves strong and self-reliant.

Even though an enemy possess our shores, it will be for us as though that enemy no more possessed our shores, for he will no longer possess our thoughts. Our thoughts will be for our own things. Patiently and surely we will build up a State claiming the utmost of our allegiance. Having cleansed our minds of the stranger's alien forms of government, we will devise those forms of government best adapted to our own need, best answering our own sense of virtue, best continuing the tradition of the old polity our forefathers built in a free Ireland.

The activities of that State will also be undertaken by us. Hitherto we have demeaned ourselves by running to this one and to that soliciting aid. We will demean ourselves no more. Having built a State worthy to claim the allegiance of just and true men—devised not in slavish imitation of other States, but thought out anew in all its parts and in the consonance of those parts—it will be our pride and our determined resolve to put it into motion. The enemy in our territory may seek to hinder, and may in fact throw many of our plans into disarray, but we will continue though he were to cast us down a thousand times.

He has destroyed, for his own selfish purposes, our industries. By the operation of our State we will build them again. He has ostracised us from the use of the great natural resources of our country. We will open up those resources and render their wealth and their service for the whole people of Ireland. He has ruined our trade indifferently with all the nations of the earth. We will open that trade, expertly and with careful thought, to find the wisest, healthiest, and most natural exchange of commodities. He has burned and locked up our literature. We will explore it. He has sought to kill our national speech. We will revive it. He has sought to withhold us from all culture save his own. We will create a true and beautiful culture, not by grafting our wit and grace on to his briar-tree, but by clearing the obstructions from our natural roots. And these and other things like unto these will we do, firm in the faith that our salvation lies not in the ends of the earth but in our own right hand, in our own wise brain, and our own clean intention and honest procedure.

It will require infinite self-sacrifice; it will demand a heroism beside which the heroism of the Red Branch will seem a little thing; but, God helping us, we can do

no other. Such a course is honorably required of us; and we will pursue it to the end.

That, as we conceive it, is Sinn Fein. No nobler doctrine was ever placed before a nation. It is weighty with responsibility, for it tells us, not merely that thus and thus can freedom be won, but also that we will not be worthy of freedom till we win in such a fashion. It asks us to realise, as the constant habit of our daily life, the highest conception of citizenship. And instead of being preoccupied with the presence of the invader, it asks us to concentrate upon our own national duties and responsibilities.

Moreover, it put this ideal before us, not as a party creed, nor as a social evasion, but as a national duty. Far from excluding Labor, it is a doctrine not possible of fulfilment without Labor. And it cancels political differences before a great national fealty.

Yet let us deal honestly with ourselves and ask ourselves how far we have fulfilled our own doctrine. What actual part of that doctrine have we as a nation put into actual practice? This is not a question of what Dail Eireann has done, will do, or may enact. Nor is it a question of how much money we may subscribe to the Republican Loan. There is money in the country—that is to say, there is stock in the country and there is paper in the country, and men judging themselves ordinarily shrewd are proudly changing substantial Irish stock into insubstantial English paper, and much of this money will find its way into the Republican loan, where it will usefully stiffen the sinews of national enterprise. Yet it may be that many men will take up such stock, and think that thereby they have completed their duty, when in fact only the least part of their duty has been accomplished.

Political work is over; yet political meetings are still being demanded. A cynical Englishman said the other day: "Your barrels will save us." "Well, there's not much porter drunk to-day," he was told. "Oh, I don't mean what's in them, but what's said from the top of them," he said. Political meetings; the running of action into talk. This was what he had in mind. He would not have been so complacent if he knew that every Sinn Fein Cumann throughout the country was drawing up schedules of English goods sold in the shops of town and village with a view to cutting off that trade altogether wherever possible.

He would not have spoken so complacently if he knew that a committee of experts (not political persons, but experts) was analysing those schedules with a view to financing and organising Irish enterprises co-operatively to supply those needs; and that another committee of experts was analysing the lists with a view to opening up trade with America, France, and Germany for such of those articles as we were not qualified to make, or could not at once undertake.

He would not have been so complacent if he knew that such activity was an activity born of the workers of Ireland; that every Cumann was a Cumann of workers, co-operative workers, with a property and pride in their work, and compiling their schedules exactly and accurately for themselves in their own undertakings, as men exactly and accurately draw up a list of their investments.

He would not have been so complacent if Dail Eireann provided an *Historical Quarterly Review*, a magazine that built up an independent art thinking (without which no

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nation lives before its fellows as a nation), and a *Science and Industrial Journal*, that were earnestly studied through all the Cumann of Ireland.

He would not have been so complacent if he had known that we were not political persons, but Sinn Feiners.

National Assemblies but beat the air without disciplined peoples to control and complete them; and when we examine the splendid doctrine we will do well to examine ourselves to see how many of us truly are worthy of its title. It is time that we do so, for our salvation will not come from the ends of the earth, but will be wrought by us here at home in Ireland.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 27.

Some 250 babies were entered for the baby show at the St. Patrick's Day sports, and this event evoked much interest, especially amongst the competing parents.

The gross receipts from the St. Patrick's Day celebrations here totalled £800, and it is estimated that £500 will be available for the Catholic Education Fund.

Donations to the St. Patrick's Day Celebration Fund included the sum of £50 generously subscribed by Mrs. Martin Kennedy and her daughters, Misses A. and A. C. Kennedy.

The Very Rev. Father O'Connell, S.M., of Wanganui, was in Wellington during the week, in connection with the duties of his office as Dominion president of the N.Z. Catholic Federation.

Mr. W. F. Johnson has been appointed hon. secretary and treasurer of the Catholic Women's Hostel. He has also been elected to the position of president of the St. Vincent de Paul Society's Particular Council.

Mr. J. Carmine, brother of the Rev. Father Carmine, and late of the War Expenses branch of the Defence Department, has been appointed general secretary of the Catholic Federation, and will take up his duties on April 1.

Much sympathy is felt for the Rev. Father Connolly, parish priest of Kilbirnie, in the loss he has sustained through the sudden death of his brother, Mr. E. Connolly. The interment took place last Sunday at the Lower Hutt.—R.I.P.

The Thomas Moore Musical Committee met last Wednesday evening, and it was decided to hold the competitions on Friday, May 28, and the concert on Saturday, May 29. The syllabus for the competitions will be circulated amongst the schools next week. This year's celebrations will be the fourth held here, and was inaugurated by the Hibernian Society for the purpose of inculcating a love for the study of Irish music and literature amongst the young, so that when they reach maturity they in turn will instil into the minds of the young that love for Fatherland which certain people would dearly love to extinguish if they could, as will be seen from the happenings in that grand old country to which the majority of us owe our gift of faith. The proceeds of the celebrations will be devoted to the Catholic Education Fund, so that in honoring Thomas Moore we are promoting the ideal of the *Tablet*, "Faith and Fatherland."

The progress of the Catholic Church in Wellington is a striking example of the growth of the Faith in the Empire City. A few years ago there were only two parishes in Wellington, known as Thorndon and Te Aro. Now the parishes number six—Thorndon, St. Mary's, Boulcott Street; St. Joseph's, Buckle Street; St. Anne's, Newtown; St. Patrick's, Kilbirnie; and St. Francis', Island Bay. In the Thorndon parish is the Basilica of the Sacred Heart which replaced old St. Mary's Cathedral, destroyed by fire; St. Mary's Convent (the mother house of the Convent of Mercy), Guildford Terrace; Convent School; Archbishop's residence; Marist Brothers' School, Hawkestone Street; and churches at Kelburn, Makara, and Wadestown, and a convent school at Kelburn. In St. Mary's parish the new church is being built to replace the old one destroyed by fire, the convent school, Boulcott Street, now being used as a temporary church, presbytery, and St. Anthony's Church, Brooklyn. In St. Joseph's parish there is St. Joseph's Church, Buckle Street; the convent school and the Marist Brothers' School, together with the presbytery and St. Patrick's College. In St. Anne's parish

there is St. Anne's Church, the convent parish and high schools, presbytery, and St. Anne's Hall. At Island Bay there is St. Francis' Church, parish school, Home of Compassion, and Sacred Heart Convent. In the Kilbirnie parish there is St. Patrick's School-chapel, St. Catherine's Convent High School, the presbytery, lately acquired; St. Mary's "Star of the Sea" Chapel, Seatoun; the Sisters of Mercy Preparatory College for boys at Seatoun, and also the new St. Patrick's College site at Miramar. In addition to these parishes the parishes of Petone, Lower Hutt, and Upper Hutt, with their convent parish schools are adjacent to the city, and contain the Sisters of the Missions' Boarding High School, Lower Hutt; Sisters of Mercy Home for Boys at Nai-Nai; and St. Joseph's Orphanage, Upper Hutt, together with churches at Johnsonville and Khandallah. Across the harbor at Muritai the Marist Fathers of St. Patrick's College administer the Church of San Antonio. Facing the harbor there is St. Gerard's Church and Monastery, of the Redemptorist Fathers, in Hawker Street.

April 1.

The quarterly meeting of the Hibernian Society (St. Patrick's Branch, No. 95) took place at the lodge rooms, Willis Street, on Monday. Bro. M. Cleary presided. Satisfactory reports were received from the delegates of the St. Patrick's Day Celebration Committee, the Pipe Band Committee, the Medical Institute, and the Friendly Societies' Dispensary. Notice of motion was given for discussion at the next quarterly meeting to the effect that all contributions be paid in advance in lieu of arrears as at present. It was decided to draw the attention of the District Executive to the urgent need of taking action in connection with New Zealand's contribution to the Irish Fund, so that, as the governing body of the society, it would take such steps to collect for the fund in those districts where there is a branch of the society, and which have not made a collection for the purpose. Several new members were nominated, and the receipts totalled £120.

Mr. James Sullivan, son of Mr. Daniel Sullivan, Stafford, Westland, died in the Wellington Hospital on March 30, after a protracted illness. He was attended in his last moments by the Rev. Father Fitzgibbon, and died with all the consolations of our Holy Religion. The interment took place on Thursday at Karori.—R.I.P.

The Sisters of Mercy, with their numerous assistants, are busily engaged preparing for the bazaar, which they intend holding in October at the Town Hall, in aid of St. Joseph's Orphanage, Upper Hutt. Every effort is being made to establish a Dominion record as regards the financial results, and if the present enthusiasm displayed in the early stages is sustained there is every prospect of this being achieved.

The Marist Brothers' Old Boys' Rugby Football Club met last Tuesday, when arrangements were made for entering teams for all of the grades, including, if possible, the senior grade.

### DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 29.

Very large congregations attended the Cathedral and St. Mary's Church at the solemn blessing and distribution of the palms on Palm Sunday. The early Masses were remarkable for the very large numbers who approached the Holy Table. His Lordship the Bishop officiated at the Cathedral, and Very Rev. Dean Regnault, S.M., at St. Mary's.

On Sunday evening, after Vespers at the Cathedral, Mr. W. J. Dobbs was made the recipient of a pair of pictures from the sanctuary boys as a mark of the esteem in which he is held, and in view of his approaching marriage. In making the presentation Very Rev. Dr. Kennedy, Adm., eulogised the faithful and continuous service rendered by Mr. Dobbs over a period of 22 years, and wished him every happiness in the future. Rev. Brother Phelan and Mr. Frank Geoghegan, the ever attentive sacristan, supplemented the Very Rev. Administrator's remarks and urged the younger boys engaged in altar duties to take example from Mr. Dobbs, whose place would be hard to fill.

Mr. T. P. O'Rourke presided at the weekly meeting of the St. Patrick's Day Sports Committee, held in the Hibernian Hall on Tuesday evening last. There was a good attendance of members, and proceedings throughout were enthusiastic and of an encouraging nature. The various officials for the carrying out of the fine sports programme were appointed, and a special vote of thanks was accorded Mr. J. Jacques for his energetic and eminently successful efforts in connection with advertising on the official programme. The sub-committee appointed to in-

spect the grounds at Lancaster Park reported favorably on the condition of the turf, and appurtenances generally. The secretary (Mr. J. S. Tulloch) reported that entries for the various events were being rapidly received, competitors having applied from several North Island centres, the West Coast, South Canterbury, Otago, and Southland. Messrs. B. J. McKenna, Geo. Ryan, J. Anderson, and G. Getson, who visited Geraldine on St. Patrick's Day, reported their impressions, and paid a high tribute of praise to the Geraldine Club for its generous hospitality, to the faultless conduct of the sports, which were of a high-class, clean, and wholesome nature. The meeting placed on record its appreciation of the treatment received from the Geraldine centre. The Tramway Band's conductor (Mr. J. Simpson), through Mr. M. Mannix, notified the committee that his band would gladly fall in with any arrangements mapped out by the executive. The dancing competitions are attracting foremost performers from different parts of New Zealand, and given fine weather, the meeting promises to be most successful.

A team representing St. Mary's Tennis Club, consisting of Misses A. and T. Ryan, Bradford, and Lane, Messrs. McCormick, Dowd, Holley, and Fitzgerald, recently played a return match with Upper Riccarton, at the courts of the latter. A strenuous contest resulted in a win for Upper Riccarton by 11 games.

The usual fortnightly meeting of the Christchurch Celtic Club was held on the 25th ult. Mr. J. Polaschek presided, and there was a good attendance of members. Routine business was transacted, and accounts amounting to £11 were passed for payment. A programme of musical items and step-dancing followed, Mrs. Baxter being accompanist. A letter was read from Rev. Brother Emilian, who, during his residence in Christchurch, was an active and enthusiastic supporter of the club. The writer referred to the recent strike of Indians in Fiji (in which colony he is now a resident), and gave details of the cause and results of the trouble and of the trend of matters, generally, in the Islands. Brother Emilian left here nine months ago for health reasons, and has decided to remain for another year in Suva. It is pleasing to learn of the continued progress and increased attendance of pupils at St. Felix's College, of which Brother Emilian is now director.

### ST. PATRICK'S DAY AT GREYMOOUTH

In the face of a westerly gale, huge crowds made their way to the Irish national concert held in the Town Hall last night (says the *Greymouth Evening Star* of March 17). So great was the crowd that when the curtain rose standing room only was available. The programme was an admirable one. The opening numbers were "Hail, Glorious St. Patrick" (a) and "Tune We Love to Hear" (b), by the Marist Brothers' boys and conducted by Brother Luke. The boys' spirited singing proved very popular and prolonged applause arose at the conclusion of each song. Allan Doone's catchy "Toast to Erin" was the encore item, sung splendidly by the boys, all dressed in the school uniform, composed of white shirts and shorts, with green ties and sashes. A gem was the "Dear Little Shamrock," as sung by Mr. Fred Smith, as was also his return number, "Off in the Stilly Night." The instrumental selections by Misses Phelan, Fletcher, Brown, Laylor, Hudd, Kelly, Wallace, Master Moore (violins), and Miss Daly (piano) were all exceptionally well played. The stage appearance and technique of the young players were of a very high order indeed. Their encore numbers were also greatly appreciated. "Believe Me, If All Those Endearing Young Charms" and an encore number were both sung by Miss M. Griffen with perfect enunciation and charm. The Irish jig was nicely danced by the Misses Fletcher, who, in response to loud applause, gave a sand jig. The fine singing of Mr. Berti was most popular, and only after singing "The Irish Emigrant" and two encores was he allowed to retire. Miss Hatch sang the "Minstrel Boy" excellently. The same applies to her recall number. "Ireland, I Love You" was sung by Miss A. McGrath delightfully, and she was equally successful in her response to a recall. Great applause greeted Mr. J. Molloy's song, "Irish Volunteers," which he acknowledged in a very appropriate encore. The vocal selection, "Erin, Oh, Erin" was very well sung by Misses Higgins, Fowler, Bellamy, Williams, O'Reilly, Messrs Stapp, Clarke, Molloy, and Giffney. Miss D. Daly played the piano solo "Kathleen Mavourneen" and an encore number brilliantly. "The Ringers" was sung in a masterly style by Mr. E. H. Short, whose encore number, "Friends Once Again," made a special appeal. An overture by the Peerless Orchestra opened the remainder of the programme, after which the

Marist boys again delighted the audience with their fine singing of "Ireland, My Ireland" and "O'Donnell Aboo." Mr. T. Stopforth sang "For the Green," and for an encore "Mother Machree." "She Is Far From the Land" was beautifully sung by Miss Jones. Her encore number was "Athlone." "Little Irish Girl," sung by Miss A. Fowler, met with much acceptance, as also her encore. The "Irish National Dance" was given in costume by Miss M. Hannan. In response to continued applause the dance was repeated. The vocal selection, "Last Rose of Summer," was sung very sweetly by Misses Higgins, Fowler, O'Reilly, Griffen, Williams, and Bellamy. A very fine item was "Emmet's Speech From the Dock," studiously delivered by Mr. A. Giffney. Mr. Berti again favored the audience with his fine singing in "Eileen Mavourneen" and "In the Cathedral." The concluding item was a tablean tastefully arranged and well balanced. The members of the tableau sang "A Nation Once Again" in spirited style, and were loudly applauded, which terminated a memorable evening.

### IRISH SELF-DETERMINATION FUND.

A meeting of members of the Hibernian Society was held last week to arrange for the canvass of the Greymouth district to further the cause of Ireland's claim for self-determination. It was decided to appoint collectors in the country districts, and to hold a gathering of the friends of Ireland in Columba Hall on Friday week next (Easter week), admission to be free and subscription lists to circulate in the hall. Appropriate addresses and musical items will form the evening's programme, and representative speakers are to be invited. A record meeting is anticipated. Father McGrath was appointed treasurer of the fund.

### CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

### IRISH SELF-DETERMINATION FUND.

Sir,—I am glad to know from the current issue of the *Tablet* that you are anxious to see the resolution of the recent Irish-Australasian Convention held in Melbourne put to a practical test in New Zealand, and that you are calling on all delegates to redeem their promise of raising funds. As one of the delegates privileged to attend the Convention, I would like to point out that, so far as the archdiocese is concerned, his Grace Archbishop Redwood has directed his priests to take up a collection in their respective parishes, and this has been done already in some and recorded in your columns. I am pleased to say that Wanganui has contributed £156, and I believe that every parish will do its best to back up the wish of our venerable Archbishop. So far, then, as the Wellington delegates are concerned, they have done their part, and are proud of it.—I am, etc.,

JOHN A. O'CONNELL, S.M.

St. Mary's Presbytery, Wanganui.

### OBITUARY

#### MR. R. T. ROSSBOTHAM, GISBORNE.

The many friends in Dunedin and throughout the Dominion will regret to hear of the very sudden death of Mr. Robert Francis Rossbotham, which occurred at his residence, Gladstone Road, early on Monday morning (writes our own correspondent under date March 31). The deceased had attended his duties as usual on Sunday, and at Vespers was one of the officers of St. Vincent de Paul Society on duty at St. Mary's Church. Mr. Rossbotham was a valued member of St. Patrick's branch of Hibernians, and was one of the promoters of the local Conference of St. Vincent de Paul. His genial Irish temperament won the esteem of a large number of friends of all creeds, who extend to the bereaved wife and relatives their sincere condolence.—R.I.P.

The prayers of Catholics the world over went up daily to Heaven during the trying days of the war. Now, when another crisis, a social and industrial crisis, faces the world, Catholics should not forget fervently to supplicate God to bring the world back to sanity. The folly and passions of men have brought confusion upon it. Only God can give the remedy for the complete restoration of national peace and international tranquillity.



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## DIOCESE OF AUCKLAND

(From our own correspondent.)

April 2.

Rev. Fathers O'Sullivan and O'Ryan (late of the Melbourne archdiocese, who are returning to Ireland) visited the city last week.

A bazaar and sale of work in aid of the parish funds was held last week in the school hall, Remuera. Some years ago an ideal property of four acres, in Beatrice Road, Remuera, was purchased by Rev. Father Doyle and his parishioners. The new school was erected thereon in 1916-1917. Its plan is similar to that of the Taumarunui School, both being designed by Messrs. E. Mahoney and Sons, architects. The Sisters of St. Joseph, who conduct the school, have occupied the large residence on the property as the convent until recently, when a commodious house adjoining was purchased by the Sisters and is now occupied by them permanently as their convent. Rev. Father Doyle and his assistant, Rev. Father Kelly, are now in residence in the large dwelling on the new site, which was intended in the purchase of the property for the presbytery.

The final meeting of the St. Patrick's Day Celebrations Committee, 1920, was held in St. Benedict's Club-room on Monday, March 29. Mr. M. J. Sheahan presided, and there were also present Very Rev. Chancellor Holbrook, Very Rev. Dean Cahill, Fathers Hunt, Bradley, Colgan, Murphy, and O'Byrne, and lay representatives from the various city and suburban parishes. The report and balance sheets were presented by the energetic secretary, Mr. W. J. Bird. Special thanks were accorded to the chairman, secretary, treasurer, and the secretaries of the concert and sports committees. At the conclusion of the meeting, a special meeting was held to consider the draft of new constitutions for the annual celebration. Owing to his being at Wellsford on visitation, his Lordship the Bishop was unable to be present, but wrote to the meeting approving of the proposed constitutions, and wishing every success. The principal item of interest in the new arrangement is the section re forms of celebrations: "The Irish National Celebrations shall take (a) the form of a national concert to be held on the evening of St. Patrick's Day, unless the feast falls on a Sunday, and then the concert shall be held on the Saturday before; (b) a procession and athletic meeting to be held on the Saturday nearest the feast day of St. Patrick." The meeting was most enthusiastic and unanimous in the adoption of the report and constitution.

The ceremonies for Holy Week have been carried out with the usual solemnity in St. Patrick's Cathedral. Large congregations have attended the Ten-brac services on Wednesday, Thursday, and Friday nights. His Lordship the Bishop presided, and the cantors on Wednesday evening were Rev. Father Forde, Adm., and Father O'Sullivan. On Holy Thursday Solemn High Mass was celebrated by Bishop Cleary at 7 a.m. Rev. Father Forde, Adm., was deacon and Father O'Sullivan subdeacon. The masters of ceremonies were Very Rev. Chancellor Holbrook and Father Bradley. Father Doyle preached an eloquent and instructive sermon on the Blessed Eucharist. On Good Friday, his Lordship the Bishop presided. The celebrant was Rev. Father Forde, Adm., deacon Rev. Father O'Sullivan, and subdeacon Rev. Father O'Ryan. Very Rev. Chancellor Holbrook was master of ceremonies. The deacons of the Passion were Fathers O'Sullivan, Skinner, and Flynn. The Right Rev. Dr. Cleary preached an instructive sermon on the "Miserere" on Good Friday night.

On Monday, March 15, a farewell evening was tendered to Miss Lily Ross by the Children of Mary of St. Patrick's Cathedral, who also made the guest of the evening a presentation of a suit-case. Miss Ross, has since left to join the Sisters of the Missions in Christchurch. Musical items were contributed by Rev. Father Forde, Adm., Misses Maher, Miller, Hendry, and McGuinness, and a delightful supper was served in the convent school.

The Rev. Father Dignan, Rector of the Thames parish, is to leave at the end of the month on a trip to Ireland. Arrangements are well in hand for a suitable testimonial to him from his fellow-priests and parishioners.

Modern controversy would seem to indicate that the "dark ages" after all were not so vulgar or so lacking in civilised ideals. Where in all history has there been found the equal of the working man's guilds that adorned those early centuries? Great scholars of to-day are unanimous in the conviction that the guild of the middle ages was a blessing that this era of ours sorely needs. And yet the guild was but the Church in action caring for her own.

## Rangiora

(From our own correspondent.)

March 29.

Letters received from Very Rev. Dean Hyland, now en route to Europe via America, bring good news. He is having a most enjoyable voyage, and spent a pleasant time at Rarotonga. The Dean anticipates having a pleasurable sojourn in the States. He wishes to be remembered to his many friends in Rangiora.

His Lordship the Bishop visited the local Catholic schools during the week, and was very pleased with all he heard and saw in the well-filled classrooms.

Rev. Father J. Dowling, S.M., spent the week-end with Father Fogarty, and on Sunday night preached an impressive sermon in the presence of a large congregation.

Mr. S. J. Ryan, who is about to take a well-deserved holiday, has the best wishes of his numerous friends for an enjoyable time and safe return.

## Invercargill

(From our own correspondent.)

April 5.

A large and enthusiastic meeting of the old boys of the local Marist Brothers' School was held recently for the purpose of discussing the question of forming a Marist Old Boys' Football Club. Rev. Brother Anselm presided. He appealed to all present to consider the advantages of such clubs. The time was ripe for falling into line with the other centres in which such clubs were already established. He outlined the aims of the promoters—namely, to foster a spirit of goodfellowship and to maintain the traditions of their old school both on and off the field. He invited the freest discussion, so that those who would be appointed to pilot the club through the initial stages would have the benefit of their suggestions. Several others spoke in favor of the proposal, which was carried unanimously. Office-bearers were then elected, and a committee appointed. The new club has been admitted to the Saturday competitions, and everything augurs well for a successful season.

## ANSWERS TO CORRESPONDENTS

G.G. (New Plymouth).—The words *Securus judicat orbis terrarum* occur in St. Augustine's work *Against the Donatists*. He asked them how they could claim that their little national Church was right when the opinion of the Catholics of the whole world was against them. In the context, the force of the words is that when the Christians of the whole world are against you their judgment must be right. Wiseman used the sentence tellingly against the Anglicans. Newman was much struck by Wiseman's point, and he saw that exactly the same argument told against the Church of England. The Greek Church, the Copts, the Ruthenians, the Roman Catholic Church all unite in holding that the Anglicans are not a branch of the One True Church; the Anglicans say that they are; but—*Securus judicat orbis terrarum*.

SEAN.—On the basis of Proportional Representation one Unionist Mayor only got in in Ireland (in Belfast). Sixty mayors and chairmen of councils are for the Republic; there are also a few Labor chairmen (who are for the Republic). The municipal elections have more strongly emphasised the fact that the Irish people are united for independence. Consent of the governed is the only just title for rule. Do not worry; Ireland will win. We must stand for right at all costs. We will not sell our souls.

READER.—We heard the rumor that Father Quinn had been appointed Vice-Rector of the Irish College, Rome. We are pleased to be able to say that Father Michael Curran, for many years private secretary to the Archbishop of Dublin, has been appointed. In many ways he will be a loss to Dublin. He is a staunch Sinn Féiner—like his former great chief. Rome will gain by Dublin's loss; and in Dr. Hagan and Father Curran Ireland will have two champions in Rome more than able to hold their own against British intrigue. To both our old friends, *Ad multos annos!*

D.M. (Te Kauhata).—We are advised that you have no action for damages in the case you specify, and that if negligence could be proved the best course would be to write to the Law Society and explain the whole case fully.

## CHRISTIAN BROTHERS' ASSOCIATION FOOTBALL CLUB

### ANNUAL MEETING.

The annual meeting of the Christian Brothers' Association Football Club, held a few evenings ago in the Assembly Hall of the school, was attended by about 60 members. Rev. Brother Bowler, Director of the Christian Brothers' School, presided, and Rev. Father Ardagh was among those present. In extending a cordial welcome to a number of members who had returned from active service, the chairman said the teachers of the school were always happy to see the old boys around them, and now, that having done their best at the war he hoped they would do likewise for their school. He congratulated all present on the excellent attendance, a fact which would give great heart to the club. He extended a hearty welcome also to Father Ardagh, one of the club's vice-presidents, whose practical interest in the school and its workings was very highly appreciated. Brother Bowler intimated that in a few weeks he hoped to see inaugurated an "Old Boys'" Association in connection with the school. Mr. W. Fox, in acting as secretary for the meeting, read the following report:—

Your committee has much pleasure in being able to record a fairly successful season. At the commencement of the year's activities, the membership, which had fallen to a low ebb during the war period, showed such a distinct increase as to warrant entering a team in each of the four grades of the cup competitions. The first and second grade teams performed disappointingly, and both occupied poor positions in the championship tables of their respective grades. Their poor showing can, to some degree, be attributed to the unprecedentedly large number of minor accidents met with on the field, thus bringing about frequent changes in the personnel of these two teams. The third grade eleven put up a really fine performance, and after a particularly keen competition succeeded in winning the third grade cup. They played 15 matches—won 10, drew 3, lost 2—and are to be complimented not only on the success achieved but on the high standard of play displayed right through the season. The fourth grade team also performed well. They played 15 matches—won 10, drew 3, lost 4—and followed close on the heels of the runners-up in their competition. The success of the school teams was again a source of pleasure and encouragement. They were winners of both the A and B grade cups; also securing the five-a-side medals for the same grades, and were runners-up in the C grade competition. To mark these brilliant successes, your committee, at the conclusion of the season, entertained the six school teams at a social function. The evening was a distinct success in every way and was greatly enjoyed by the boys. An analysis of the statement of expenditure and income for the past year shows the financial position of the club to be satisfactory—there being a credit balance of £10 18s 3d. The prospects for the coming season can, we think, be stamped as very promising. Many of our members who have been on active service have, since the closing of last season, returned to the Dominion, and we feel confident that the players will once again resume active associations with the club. As we understand that the present secretary and treasurer (Mr. W. Kennedy) will not accept re-election, we take this opportunity of placing on record our appreciation of the very capable and thorough manner in which he has filled the position. The thanks of the club are due to Messrs. B. Connor and J. Keenan for their services as coaches; to the Cathedral clergy and Christian Brothers for the keen interest taken in the welfare of the club; to our office-bearers for donations; to the Referees Club, and to the press.

In moving the adoption of the report, the chairman congratulated the retiring secretary (Mr. W. Kennedy) on his splendid work in the interests of the club, as revealed in the report and statement of accounts, the sound condition of the finances being most creditable and encouraging. It was gratifying, also, to record the exemplary conduct of members, both on and off the field, and in this regard he could truthfully repeat what others had asserted, that they were on top. In commenting on the season's activities he said it was a matter of wonder that their senior team did not achieve a larger measure of success. The junior teams invariably performed well, so that he hoped to see a big improvement in the standard of play of the seniors during the coming season. It would, he thought, be an excellent thing if annual home-and-home matches could be arranged with Brothers' teams in the other centres. He hoped to see the first of these games inaugurated this year.

In seconding the adoption of the report, Father Ardagh congratulated the office-bearers, committee, and players on last season's results.

The election of office-bearers resulted as follows:—Patron, Very Rev. Father Coffey, Adm.; president, Rev. Brother Bowler; vice-presidents—Rev. Fathers Ardagh, Liston, Kaveney, Rooney, Graham, Morkane, Collins, Delany, Silk, and Lynch, Rev. Brothers O'Doherty, Higgins, Fanning, and Murphy, Messrs. J. A. Brown, E. O'Connell, L. F. Casey, J. P. Dunn, B. Connor, W. Hefferman, H. Coughlan, M. Coughlan, J. J. Wilson, G. Wakelin, J. Hally, T. P. Laffey, A. McCaughan, A. Brown, J. Moloney, and A. Cameron; secretary and treasurer, Mr. C. L'Estrange; general committee—Messrs. D. Keys, J. Newman, G. Brown, T. Cassidy, and P. W. Spiers; club captain, Mr. D. Keys; delegates to O.F.A., Messrs. J. P. Dunn and B. Connor; grading committee—Messrs. D. Keys, J. Newman, and E. Collins; practice captains, Messrs. W. Carter and G. Brown; auditors, Messrs. V. Sheehy and W. Kennedy.

The opening day was fixed for April 10. Twenty-four new members were elected.

### Kaikoura

On St. Patrick's Day, the usual sports gathering was held in Mrs. J. Harris's grounds, an ideal location for picnic purposes (writes a correspondent). Running events for contestants of all ages formed the main programme, the returned soldiers' race, and that for a gold bangle creating much interest. A refreshment booth was attended to by ladies of the congregation, and a sweets stall by Mrs. McSwigan and assistants. Several guessing competitions were also successfully carried out. At the drill hall in the evening the festival of the Apostle of Ireland was further celebrated by a national concert at which there was a large attendance. The pupils of the local Convent School opened the programme with a well-rendered chorus. Songs were contributed by Misses. Warcham, Morrison (Bleheim), and M. O'Connor, and Mr. J. Carter. An instrumental duet was nicely played by Misses McSwigan and Mackle. Miss K. O'Connor in recitations and musical monologues was very successful, as was also Mr. F. McDonald in recitations. A violin solo was given by Miss Coakley, and an instrumental quartet by Misses Mackle (2), O'Malley, and Coakley. Miss Redwood danced an Irish jig in good style, and two dialogues given by the young people were greatly enjoyed. At the conclusion of the entertainment Rev. Father Arkwright expressed his gratitude to all who had contributed so well to the much enjoyed programme, also his appreciation of the support accorded the celebrations. He specially thanked Mr. Lindsay for the use of his lighting apparatus, and Mr. H. G. Standlake for auctioning a real Irish shamrock, for which over £13 was realised.

### THE LATEST MASSEY STUNT.

We extract the following from *The Digger*, the bright little official organ of the Invercargill Returned Soldiers' Association:—

"New Zealand is fast becoming a land of general inhibition. One can hardly wag the head now without splintering a statute. The latest 'Thou Shalt Not' is a grandmotherly Order-in-Council excluding Sinn Fein literature and de Valera's portrait. The logic of or need for such a measure is not very clear. Surely the loyalty which sent so many thousands of our sons to Gallipoli, Flanders, and elsewhere is not so fragile as to be fractured by a photograph—which, by the way, has already appeared in some of our illustrated papers without any particularly catastrophic consequences. As for Sinn Fein literature; well, it is always wise to hear what the other fellow has to say. If it is right we should be open to conviction; if wrong, then we will learn better from it what we are up against, and our collective common sense may be surely trusted to oppose it. It is said the predominant color of our present Government is a bright yellow; but, be that as it may, they seem to see red in everything Irish just now."

Christmas Mass was said in San Fernando Cathedral, established in San Antonio, Texas, by Franciscan monks when Texas was under the Spanish flag, for the 185th time at midnight, last Christmas. Bells of the old mission chimed as clearly over the city's area as when it was the haunt of savage wolves and marauding Indians.



## REVOLUTIONS AND RE-ELECTION

That the Government is playing for a general insurrection in Ireland, recent events strongly suggest (says *The New Witness*). The dismissal of Sir Joseph Byrne, whose appointment was welcomed by all sections of Irish opinion, the steady growth of coercion in every form—all these things show what the Cabinet is aiming at. Exactly what Mr. George hopes to gain by a Revolution is difficult to determine. It is possible that he hopes by an appeal to British patriotism to dam the torrent of dissatisfaction which even the Georgian press cannot mitigate. He may rely on the patience of the English people who, faced with the fact that outraged Ireland was killing British soldiers, and that her ultimate adherence to Bolshevism could be expected, might give him a further lease of power. If he could claim to have saved the integrity of the British Empire even at the expense of thousands of Irish lives and the sacrifice of many soldiers, it may still seem to him that he could win another election. This appears to us the only possible reason for the besotted idiocy of the latest phase of Irish government. It is not alleged that Sir Joseph Byrne failed in his duty; the real reason for his dismissal is, probably, that he is a Catholic, and possesses a level head and a sense of justice, three potent disqualifications for a post under Government.

If Revolution be the end in view, the tactics of the campaign seem hopelessly ineffective. The English people might swallow Mr. George as a saviour twice resurrected who has snatched the Empire from a fiendish people; they will hardly regard him as their deliverer if his prowess is directed, not against the bulk of the Irish nation, but against a few Irish criminals. The murder of Sergeant Sullivan, who appeared as counsel for Casement, could not by the wildest stretch of perfervid imagination have been regarded as a triumph for Sinn Fein. The recent attempt on his life was quite clearly and obviously arranged by a gang of desperadoes uninfluenced by any political motive whatsoever. Yet it has been industriously, though ambiguously, asserted that the crime was instigated by Sinn Fein, who have a special grudge against Sergeant Sullivan for his denunciation of similar outrages.

The application of a modicum of common sense conclusively demonstrates that Sinn Fein could not have been concerned. The society has yet to be proved guilty of desiring or attempting the assassination of their political supporters, and the suggestion that they are incensed by Sergeant Sullivan's indictment of the lawless conduct of a gang of criminals is discounted by the fact that Sinn Fein have themselves declared that the leaders of the gang will be regarded as outlaws and summarily dealt with. Nor is it at all likely that even English density, or rather that density which Mr. George presupposes to exist, would credit such a palpable fable. To try to link up the action of a number of lawless men with an association openly and avowedly working for the independence of their country is an ineptitude which must hopelessly handicap Mr. George's chances of a return to power on the crest of an Irish suppression. For that the present outbreak of crime is one of the effects of the policy of coercion is impossible to dispute. Public feeling in Ireland, as elsewhere, is always against this sort of thing, but public opinion has so stiffened against English government that, rather than assist the officials of Dublin Castle, or in any way recognise their authority, the people refrain from assisting in the capture of the criminals who terrorise the neighborhood.

It is necessary to realise that, once an Irish man or woman approaches an official of the English Government, they become of necessity an object of suspicion to the community. The point where their information would cease to bear on the apprehension of a criminal and commence to affect the safety of Sinn Fein would be difficult and delicate of determination. Once the police were approached a cross-examination would ensue of so searching a character that, in all innocence the informant might be tricked into making a statement which might lead to the arrest of a political leader. Nor would it be of any use to refuse to answer any questions save those directly affecting the suspected criminal. In such a case the witness would draw suspicion on himself and in addition to crystallising the cunning of the police, incur the ill-odor of his compatriots.

It is useless for the *Morning Post* to insist that the present outbreak of crime is the logical result of Sinn Fein's assumption of authority. It is the outcome of a system of coercion under which Irish patriots are practically compelled to shelter Irish criminals, because denunciation, even of a murderer, would entail the recognition of England's right to rule. Sinn Fein, according to our information, is already organising vigilance committees to deal with the ruffians who threaten the lives and the property of rich and poor alike. That these will succeed in

restoring order, and will deal effectively with the criminals concerned, is fairly certain. An organisation which was able to enforce the law forbidding the export of cattle and pigs during a period of the war—a law which, though passed by the British Parliament, the Government were powerless to carry out—is not likely to experience much difficulty in dealing with a disorderly collection of ruffians. Indeed, the formation of vigilance committees seems to be the only possible solution of the present deplorable state of affairs. It speaks well for the natural instinct of the people that under a system of coercion enforced by military occupation so spontaneous a desire has been expressed for the enforcing of order, and that general support is given for the findings of these committees who impose penalties on the breakers of the peace.

Up to the present the Irish people have steadily withstood the impulse towards Revolution, nor do we think it likely that the incidents of the Easter rising will be repeated. If, however, a rising is precipitated, it seems improbable that its suppression would assist Mr. George's return to power. Above all, we are convinced that the English people in whatever circumstance will be able to discriminate between the excesses of a band of criminals bent on loot and indifferent to murder, and the acts of a society formed for the express purpose of liberating their country, and enforcing the redemption of our politicians' broken pledge.

## BAR TO U.S. FRIENDSHIP FOR BRITAIN

### THE IRISH ISSUE.

"MOST SOLID PHALANX IN AMERICAN POLITICS."

In an article entitled, "Is America Friendly?" "A.G.G.," writing in the *Daily News*, says the most formidable obstacle to American friendship for England is the Irish question. Until that question is satisfactorily out of the way there can be no secure friendship between the two countries.

"The influence of the Irish upon American politics is much greater than their numbers would suggest" (he continues). "Those numbers are great—not less than a tenth of the population, probably much more—but they are the most solid phalanx in American life. They have the acutest political instinct of any section of the community, and in the party caucuses, both municipal and national, they are generally masters.

"Around them cohere all the anti-British influences, which are now reinforced by the great German population, which is not less considerable than that of the Irish.

### Facts Withheld From British.

"It is deplorable that there should apparently be a conspiracy of silence to conceal from the country the magnitude of this menace to Anglo-American relations. It is the great, glaring, ominous fact of American politics. It meets you everywhere. It shouts at you from the anti-British Hearst press wherever you may be—in New York, in Boston, in Chicago, in St. Louis, in far-away San Francisco.

"De Valera makes the progress of a popular hero through the country, and the British public's ears are stuffed with cotton wool to prevent the fact percolating to its mind. In Boston I saw a whole issue of the Hearst paper devoted to a malignant attack on this country and its misgovernment here, there, and everywhere; its designs on American credit, and so on.

"The Mayor of New York is an Irishman, and the mayors of most of the other great cities are Irishmen or the nominees of Irishmen. Judge Cohalan, of the Supreme Court of New York State, travels about delivering passionate diatribes against England, and half the Senate plays up to the same tune.

"The suppressed nationalism of Ireland bursts out in blotches on the face of America, and America is angry with the blotches, and angrier still with the cause of the blotches."

### Hawera

For the last 12 months (writes a correspondent) excellent work has been done locally by St. Agnes' branch of the St. Vincent de Paul Society. The members meet in St. Joseph's Schoolroom every Tuesday, and engage in sewing, the result of which has been that 149 articles of clothing were completed and forwarded to the Sisters of Compassion at Wellington for the inmates of their institutions. The sick are also visited, and cases of distress brought under the notice of the society are attended to. At the recent bazaar, held in the Winter Show buildings, the members of the society conducted a fancy stall, at which they cleared the splendid sum of £202.

J. M. J.

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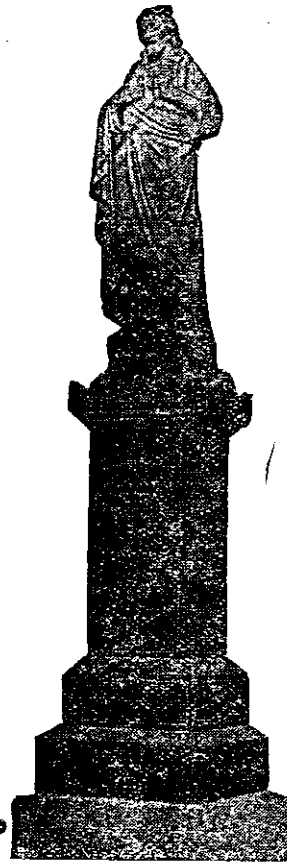
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## MARRIAGE

SMYTH—SHAW.—On February 17, 1920, at St. Mary's Church, Manchester Street, Christchurch, by the Very Rev. Dean Regnault, S.M., Patrick John, eldest son of the late Bernard and Mrs. Smyth, of 444 Durham Street, Christchurch, to Winifred, eldest daughter of Mr. and Mrs. William Shaw, 2 Woodville Street, St. Albans.

## DEATHS

LEARY.—Of your charity pray for the repose of the soul of James Francis Leary, beloved brother of Mrs. H. Flannery, Wellington, who died at Mosgiel on March 18, 1920.—On his soul, sweet Jesus, have mercy.

RYAN.—Of your charity pray for the repose of the soul of George Patrick, dearly beloved son of the late Patrick and Anne Ryan, of Hawera, who died at Hawera Hospital on March 3, 1920: aged 34 years.—Sacred Heart of Jesus, have mercy on his soul.

SULLIVAN.—Of your charity pray for the repose of the soul of James, second son of Daniel and the late Mrs. Sullivan, of Stafford, Westland, who died at Wellington on March 30, 1920, in his 43rd year.—R.I.P.

## IN MEMORIAM

CORCORAN.—Of your charity pray for the repose of the soul of Patrick Corcoran, who died at Oamaru on April 6, 1919.—On his soul, sweet Jesus, have mercy.

GAFFANEY.—Of your charity pray for the repose of the soul of Sergt. P. M. Gaffaney, who was killed in France on April 5, 1917.—On his soul, sweet Jesus, have mercy.

QUINN.—Of your charity pray for the repose of the soul of Michael Quinn, who died at Trentham on April 5, 1919.—On his soul, sweet Jesus, have mercy.—Inserted by his loving mother.

## WANTEDS

VACANCY FOR A MAN on a poultry farm; one handy with tools preferred; suit returned soldier.

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## FEATURES OF THIS WEEK'S ISSUE

Leader—Home Rule Moryah, p. 25. Notes—Chester-ton and Belloc, pp. 25-26. Current Topics—Cardinal Logue and the War; British Brutality; Catholic Soldiers; The Support of the Hierarchy; Greater Ireland, pp. 14-15. The Early Church, p. 9. An Old Woman's Prayer, p. 13. Are We Sinn Feiners? p. 17. Bolshevism: Its Cure, p. 33.

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

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



THURSDAY, APRIL 8, 1920.

## HOME RULE MORYAH



IRELAND has grown so accustomed to studied insults from her Brithun despots that she has come to regard the antics of the gang at Westminster with some sort of amusement. It is a consolation that she is able to smile in the midst of her sea of troubles; but her great heart never failed, and her present ridicule of the money-changers that govern England is a healthy sign of the times. The Welsh renegade, who betrayed every cause that he ever advocated and every man who ever trusted him, once engineered a bogus convention for the purpose of getting the Irish in America into the war; how sincere were his pledges to America was proved by the fact that he confessed that he had not even read the report of his convention, when in answer to its findings he tried to impose conscription on the Irish people. Another such joke was the recent revival of the old "Souper" policy in education by the framing of a Bill that has as much hope of ever becoming law in Ireland as it has in Mars. His last exhibition of Welsh stupidity is the Home Rule Bill now put before the world, and already condemned by English papers, like the *London Times*, as far too favorable to that Orange gang who trafficked with the Kaiser and introduced German rifles and German drill-sergeants into Ulster. Our press, as usual, devotes much space to the consideration of Mr. George's Bill. But Ireland smiles and goes on her way because she has taken British war pledges at their face value and means to insist that the men who induced soldiers to die for the right of self-determination for all nations, no matter whose selfish interests are crossed, shall give to Ireland exactly what they claimed other despots should be forced to give to Poland or Belgium.

\*

The Home Rule Bill is nothing to Sinn Fein. The activities of Westminster schemers mean as little to Ireland as the fly on a cow's horn means to the cow. For all Ireland cares the plutocrats might as well pass

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Home Rule Bills every day in the week. Their Bills are regarded by Sinn Fein exactly as the American Senate would regard a Bill for the government of the United States, solemnly passed in the British talking shop. Consent of the governed is the only right to govern: that is an ethical principle that only a Hun can deny. It was also one of the principles that England agreed to when the Germans were on her borders and America was still hesitating. England may see no sin and no shame in making a liar of herself; she may not have soul enough to feel the opprobrium of calling men to fight against those who were doing to others exactly what she has been doing to Ireland for many centuries. But Ireland is a Christian country, and the ways of hypocrites and pledge-breakers are not her ways; Ireland has self-respect, and though she can suffer she cannot sell her soul. It is the English way to do that; but it is not Ireland's. Therefore, Ireland regards with contemptuous amusement the efforts of such persons as the cadaverous Canadian, Bonar Law, and the deceitful Welsh wizard, Mr. George, and the old, hoary hypocrite, Arthur Balfour, to legislate for a people determined to recognise—in accordance with British war aims—a Government elected by the vast majority of the governed. Ireland's position is that the British in Ireland stand in exactly the same relationship to them as the Prussians in Belgium stood to the Belgians; and the Irish regard British legislation for Ireland in exactly the same light as Cardinal Mercier regarded Prussian legislation for the Belgians. The Irish people are logical; what is more, they are standing fast by what was solemnly enunciated as a British war aim. And there they mean to stand or die.

The Irish Bishops are with the people. In Maynooth, on January 27, the united Irish Hierarchy pronounced:—

"We have therefore to declare that the one true way to terminate our historical troubles and establish friendly relations between England and Ireland to the advantage of both countries is to allow an undivided Ireland to choose her own form of government."

That is simply asking England to be honest and to keep her pledges. How she does keep them is clear from a letter of the Archbishop of Cashel to Mr. de Valera:—

"Ireland is in a state of bondage. Our press is muzzled, our fairs and markets are stopped, our exhibitions of industries are prohibited, our national games are barred, our literary and musical festivals are proclaimed; even the Princes of the Church are asked to guarantee that they are not criminals before they are allowed to use their motor cars.

"Our homes are raided by armed forces of the British Crown, our streets are paraded by an army of occupation. . . .

"To you, the trusted representative of the Irish people, I send the enclosed cheque for £50 as a contribution to the Irish National Loan. Here at home the British Government has continued to trample on the principles of Democracy.

"I wish you every blessing on your noble efforts to right the wrongs of centuries, and to free Ireland from the blighting influence of foreign rule."

There is ample episcopal approbation of Sinn Fein: there is the highest and sanest Irish opinion on the present misgovernment of Ireland by the brave British champions of oppressed people. To those persons who carry round in their pockets letters from spiteful and half-hearted Irishmen who hate Sinn Fein we recommend serious meditation on the studied opinions of the Irish Hierarchy. To those persons who ask us what do the Irish people think of the latest British scheme, we reply that they think of it exactly what England would think if Lapland passed a Home Rule Bill for the British people. They think it is English from first to last. And Ireland, true to ethical principles, stands or falls by the right of a people to govern themselves.

## VON SCHWEINHUND RECEIVES THE ORDER OF THE BOOT

Last week we devoted a little space to the latest exhibition of duplicity and Hunnishness of Muckpherson. Even England could not stand his awful exposure in the House of Commons; even England could not stomach a publicly exposed prevaricator. Hence we were not astonished to read on Saturday evening a quiet little cablegram to the effect that Muck had been kicked out of office to be replaced by another non-entity. We weep not over his departure. He will be duly promoted—as were the Ulster pro-Germans. But we reflect on all he did, and we say that if any man wants proof that the Sinn Feiners do not shoot from behind hedges, proof abounds in the fact that even the Scottish savage went from Ireland alive. No Sinn Feiner would waste powder on him or on any of the gang associated with him. So, then, exit von Schweinhund. His future concerns not us, but his masters. Mr. George has always suitable work for such tools. We notice that poor Mr. George has been whining through the cables over his fool Home Rule Bill. Has he forgotten his little war for the right of self-determination? The Irish people have not. And that is the answer to all his Welsh rhetoric. Sinn Fein has greased a flagstaff in Queenstown. Lloyd George might as well try to climb it as to delude again the people he betrayed.

## NOTES

### Chesterton and Belloc

We wish to call attention to a series of articles on "Chesterton and Belloc," contributed by Theodore Maynard to the *Catholic World*. If you admire the two valiant and doughty apologists for old, sane, beautiful things, in those days of Imperial corruption, you must read Mr. Maynard's illuminating study of the writers to whose school he himself belongs and under whose flag he has *et non sine gloria*—himself adventured. In the February number he gives us a passage in prose and a poem from each, in which he thinks the personality of the writer is revealed best. From Chesterton's *Flying Inn* he selects this song of the wild Irishman, Dalroy, who sings as he marshals the army of English democracy for the final assault on the Mohammedan Prohibitionists:—

Lady, the light is dying in the skies,  
Lady, and let us die when honor dies;  
Your dear dropped glove was like a gauntlet flung  
When you and I were young,  
For something more than splendor stood; and ease was  
not the only good,  
About the woods in Ivywood, when you and I were  
young.

Lady, the stars are falling pale and small,  
Lady, we will not live if life be all,  
Forgetting those good stars in heaven hung,  
When all the world was young;  
For more than gold was in a ring, and love was not a  
little thing,  
Between the trees in Ivywood, when all the world was  
young.

Now, we agree with Mr. Maynard that no poem could better present the ideals and the spirit of the genial philosopher who has fought so valiantly for such old, sane, sweet things as are sadly touched upon in the foregoing lines by the Irish Quixote. We hope it is a poem that no Celt can read without emotion. Mr. Belloc's ego is supposed to be set forth in the following poem which comes into an essay after the author has told us of a priest who once preached a sermon on the words "Abba, Father," and whose eyes

were lit by "the vision of something distant; of rest as soldiers know it or writers when they end their books; of the tides of salt water and of death, the final rest":—

We will not whisper: we have found the place  
Of silence and the ancient halls of sleep  
And that which breathes alone throughout the deep,  
The end and the beginning; and the face  
Between the level brows of whose blind eyes  
Lie plenary contentment, full surcease  
Of violence, and the ultimate great peace  
Wherein we lose our human lullabies.

Look up and tell the immeasurable height  
Between the vault of the world and your dear head;  
That's death, my little sister, and the Night  
That was our Mother beckons us to bed:  
Where large oblivion in her house is laid  
For us tired children now our games are played.

### The Prose

Mr. Maynard selects from Chesterton's early book of essays, *The Defendant*, the following passage, in which the author defends the marriage vow:—

"There are thrilling moments, doubtless, for the spectator, the amateur, and the aesthete; but there is one thrill that is known only to the soldier who fights for his own flag, to the ascetic who starves himself for his own illumination, to the lover who finally makes his own choice. And it is this transfiguring self-discipline that makes the vow a truly sane thing. . . . All around us is a city of small sins, abounding in backways and retreats; but, surely, sooner or later, the towering flame will rise from the harbor announcing that the reign of cowards is over and a man is burning his ships."

It is a fine passage, but we like this one better:—  
"When Christ at a symbolical moment was establishing His Great Society, He chose for His corner stone neither the brilliant Paul nor the mystic John, but a shuffler, a coward, a snob—in a word, a man. And upon this rock He has built His Church, and the gates of Hell have not prevailed against it. All the empires and kingdoms have failed, because of this inherent and continual weakness, that they were founded by strong men and upon strong men. But this one thing, the historic Church, was founded on a weak man, and for that reason it is indestructible."

The last sentence does not bear examination, but apart from its theology it is a fine passage. "Shuffler, coward, snob—in a word, a man"—that is not complimentary, but if any man looks into his heart and says it is false the same is a liar. It is a question of degree. And oh, the shufflers, and the cowards, and the snobs of New Zealand to-day! Even in our own household we find them abundantly. One word expresses all three: it is *scamin*. Now for Belloc's prose. It is a fine selection Mr. Maynard makes; a passage full of rhythm and music: one that stirs the soul and fires the imagination as only De Quincey or Carlyle could hitherto:—

"But with the false step that produced the civil war, that made of the ardent and liberal West a sudden opponent, that in its final effect raised Lyons and alienated half the southern towns, that lost Toulon, that put the extreme of fanaticism in the wisest and most loyal minds—such a generous and easy war was doomed, and the Revolution was destined to a mere tragic and a nobler history. God, who permitted this proud folly to proceed from a pedantic aristocracy, foresaw things necessary to mankind. In the despair of philosophers there will arise on either side of a great battle the enthusiasms which, from whencever they blow, are the fresh winds of the soul. Here are the coming heroes and the epic songs for which humanity was sick, and the scenes of one generation of men shall give us in Europe our creeds for centuries. You shall hear the *Chant du Depart* like a great hymn

in the army of the *Sambre et Meuse*, and the cheers of the men going down on the *Vengeur*; the voice of a young man calling the grenadiers at Lodi and Arcola; the noise of the guard swinging up the frozen hill at Austerlitz. Already the forests below the Pyrenees are full of the Spanish guerillas, and after how many hundred years the love of the tribe has appeared again above the conventions that covered it. There are the three colors standing against the trees of the North and the South; and the delicate womanly face of Nelson is looking over the bulwarks of the *Victory*, with the slow white clouds and the light wind of an October day above him, and before him the enemy's sails in the sunlight and the black rocks of the coast."

That is the real thing— isn't it, now?

## DIocese OF DUNEDIN

The drawing of the art union in connection with the recent carnival in aid of the Christian Brothers' new residence building fund will take place at 7 o'clock on next Saturday evening at St. Joseph's Hall.

Under the direction of Miss A. Heley, rehearsals are being energetically carried out for the pageant in connection with the queen coronation ceremony, the concluding feature of the recent carnival, which will take place on Thursday and Friday evenings, May 6 and 7.

Having completed a series of successful missions in all the parishes of the diocese outside the city, the Marist Missionary Fathers commenced yesterday (Wednesday) with missions to the children at the Cathedral, St. Patrick's Basilica, South Dunedin, and Sacred Heart Church, North-East Valley, a series of missions which will extend over several weeks in Dunedin and suburbs. The missions to adults at St. Joseph's Cathedral, South Dunedin, and North-East Valley are to commence at the late Masses on next Sunday, and will be conducted at the three centres, respectively, by Rev. Fathers McCarthy and Ainsworth, Fathers Eccleton and Herring, and Fathers Herbert and O'Leary.

## ST. JOSEPH'S CATHEDRAL

### DEVOTIONS OF HOLY WEEK.

The Holy Week devotions at St. Joseph's Cathedral were commenced on last Wednesday evening, with the solemn office of Tenebrae, which was continued on the two following evenings (Holy Thursday and Good Friday), large congregations participating throughout. Commencing at 7 o'clock on Holy Thursday morning there was Solemn High Mass; the Very Rev. Father Liston being celebrant, Rev. Father Kavanagh deacon, and Rev. Father Kaveney subdeacon. At the conclusion of Mass there was procession of the Blessed Sacrament to the tastefully adorned Altar of Repose. An exceedingly large number, practically the whole of the congregation, approached the Holy Table. The music of the Mass was beautifully rendered by the Dominican Nuns' Choir. An impressive discourse was preached in the evening by Rev. Father Buckley (Riverton).

On Good Friday morning there was Mass of the Pre-sanctified, Very Rev. Father Liston being celebrant, and Fathers Kavanagh and Kaveney deacon and subdeacon, respectively. A sermon on the Passion of Our Divine Lord was preached by Rev. Father Collins, and Veneration of the Cross followed. At 3 o'clock in the afternoon there was the devotion of the Way of the Cross, when the Cathedral, as in the morning, was greatly crowded. After Tenebrae in the evening a sermon on the Seven Dolors of the Blessed Virgin was preached by Rev. Father Silk. The offerings on Good Friday were for the support of the Maori missions. The customary ceremonies were, as far as practicable, carried out on Holy Saturday morning. Among the diocesan clergy who participated in the ceremonies of Holy Week, besides those already mentioned, were Fathers Delaun, Morkane, Graham, Rooney, and Cathedral priests. Very Rev. Father Coffey, Adm., officiated as master of ceremonies at all the solemnities. The singing of the Holy Cross College students' choir was, as on former occasions, a feature of the Holy Week observances, and contributed in no small measure to the prevailing impressiveness of the Office of Tenebrae.

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## EASTER SUNDAY.

On Easter Sunday morning Masses were celebrated at 6.30, 7.30, 9, and Solemn High Mass at 11 o'clock. Very large numbers approached the Holy Table at the early Masses. At the High Mass Rev. Father Kaveney was celebrant, Rev. Dr. Kelly deacon, Rev. F. Skinner subdeacon, and Very Rev. Father Coffey, Adm., master of ceremonies. The music was Gounod's Third Mass. The choir also rendered the "Ecce Sacerdos Magnus," "Victime Paschali," and "Haec Dies." Mrs. Fraher sang Rossini's "O Salutaris." Mr. A. Vallis was organist, and Signor Squariso conducted. A sermon on the Resurrection was preached by Very Rev. Father Coffey. At the conclusion of Mass there was Exposition of the Blessed Sacrament, and many attended at the Cathedral during the afternoon in Adoration. After Compline in the evening a sermon on the day's festival was preached by Father Coffey, and was followed by procession and Solemn Benediction of the Blessed Sacrament. The profuse and tasteful altar decorations, and illuminations in the evening, reflected great credit on the ladies who render such devoted service in this regard.

Addressing the congregations both morning and evening at St. Joseph's Cathedral on Sunday, the Very Rev. Father Coffey, Adm., tendered his best wishes for all the blessings of a happy, joyous Easter. Masses were celebrated on Easter Sunday at the suburban churches of St. Joseph's Cathedral parish—Sacred Heart Church, North-East Valley, St. Francis Xavier's Church, Mornington, and Church of the Immaculate Conception, Kaikorai.

## DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 5.

The ceremonies of Holy Week were observed in their entirety at St. Mary's Church, Manchester Street. The Solemn Office of Tenebrae was chanted on Wednesday, Holy Thursday, and Good Friday evenings, the Lamentations being sung by Fathers Seymour, S.M., Moloney, S.M., Dowling, S.M., and Stewart, S.M. There was Solemn High Mass on Holy Thursday, Very Rev. Dean Regnault, S.M., being celebrant, Father Seymour deacon, and Father Roche subdeacon. The Altar of Repose was prepared and tastefully decorated by Mrs. Walter Clifford and Miss Holley. The deacons of the Passion on Good Friday morning were Fathers Dowling, Stewart, and Seymour. Veneration of the Cross was followed by Mass of the Pre-sanctified, Very Rev. Dean Regnault being celebrant. There was a crowded congregation. An impressive sermon on the Passion was preached in the evening by Father Stewart. A watch before the Altar of Repose was kept up on Thursday night and Good Friday morning by men of the congregation. Four Masses were celebrated on Easter Sunday morning, all of which were numerously attended, the greater portion approaching the Holy Table at the early Masses. There was Solemn High Mass at 11 o'clock, the Very Rev. Dean Regnault being celebrant, and Fathers Stewart and Roche deacon and subdeacon, respectively. The music of the Mass was Loesh's Mass of St. Elizabeth, capably rendered by the choir, conducted by Mr. W. T. Ward. At Vespers Father Dowling preached a fine discourse on the lesson conveyed in the Resurrection. The sanctuary and high altar were effectively decorated by the members of the Altar Society and Children of Mary.

Very Rev. Dean Regnault, S.M., on Sunday, in wishing the blessings of Easter, on behalf of himself and fellow-priests, to the congregation, expressed his appreciation of the work done during Holy Week by the choir, sodalities and societies of the parish.

His Lordship the Bishop entertained the Cathedral Choir on Sunday evening at the episcopal residence. He thanked the members for their attention to practice and for the pains taken to make the ceremonies of Holy Week devotional. Bishop Brodie made special reference to Mr. Bunz, the conductor, and congratulated him on the success attending his efforts. Very Rev. Dr. Kennedy supplemented the Bishop's remarks, and Mr. Bunz replied on behalf of the choir.

Holy Week commenced in the Cathedral, Barbadoes Street, on Palm Sunday, with the blessing and distribution of palms. The ceremonies were continued on Wednesday night by the singing of the Office of Tenebrae. On Holy Thursday there was a Solemn Pontifical High Mass and Consecration of the Holy Oils by his Lordship the Bishop. At the conclusion of the Mass the Blessed Sacrament was carried in procession to the Altar of Repose, where Adoration was continued during the remainder of the day and during the night. In the evening Tenebrae was again

sung, and was followed by a sermon on the Holy Eucharist, preached by the Rev. Father Andersen, who emphasised the great dignity conferred on the faithful by the gift of the Real Presence. On Good Friday his Lordship the Bishop celebrated the Mass of the Pre-sanctified, during which the Veneration of the Cross took place. A most impressive feature of the morning service was the singing of the Passion by the Rev. Fathers Cooney, Long, and Andersen. At 3 p.m. the Stations of the Cross were made. In the evening the Office of Tenebrae was sung for the last time, and was followed by a sermon on the Passion preached by the Rev. Father Long. During the week all services were attended by large congregations.

On Saturday morning the Blessing of the Paschal Candle, the Fire, and the Baptismal Font took place, after which the Solemn Mass of Easter Eve was celebrated. Father Murphy was celebrant, Father Long deacon, Father Andersen subdeacon, and Very Rev. Dr. Kennedy, Adm., master of ceremonies. On Easter Sunday Masses were celebrated at 7.30, 9.30, and 11. There was Solemn Pontifical Mass at 11 o'clock, his Lordship Bishop Brodie being celebrant, Father Farthing deacon, and Father Collins subdeacon. Father Bonetto was assistant priest. The music of the Mass was Gounod's "Messe Solennelle," capably rendered by the choir under Mr. Bunz. At the conclusion of the Mass, his Lordship imparted the Papal Blessing, and, in expressing to the congregation his best wishes for the Easter Festival, thanked the choir, the sacristan, the Marist Brothers and Sisters, and others for the splendid assistance rendered during the services of Holy Week. The congregations throughout were very large, and large numbers approached the Holy Table. In the evening at 7 o'clock Pontifical Vespers were sung. The Rev. Father Collins was assisted by Fathers Long and Bonetto, his Lordship the Bishop occupying the throne. The sermon by Dr. Brodie was an eloquent discourse on the text "If Christ be not risen from the dead, then is our preaching in vain."

## THE FATE OF ST. ENDA'S COLLEGE.

Miss Alice O'Reilly, of New York, who paid a visit to Ireland last year, went to see Mrs. Pearse at St. Enda's College on November 6. She was greatly impressed by the mother of the martyred Pearse. "I cannot compare her to anyone I ever met before," she says. "With all reverence she reminds me of the Mother of God who gave her Blessed Son to save the world. She is one of the most beautiful characters imaginable."

Readers will remember (says the *Brooklyn Tablet*) that St. Enda's College was occupied for a time by English soldiers. How they treated the place we learn from Miss O'Reilly. She went round the place with Mehaul, the old gardener, who showed her the altar and statues of the Blessed Virgin, St. Joseph, St. Anthony, and the Sacred Heart desecrated and destroyed by the military. "Mrs. Pearse," she tells us, "paid £50 herself to repair the school alone, but the greenhouses and statuary are destroyed beyond repair. The latter were hacked by bayonets and trampled underfoot by soldiers."

This is not ancient history, my masters, but the history of our own time. Do you wonder that our boys did not like the "Tommy's"?

Miss O'Reilly's remarks about St. Enda's should interest our readers. "There are 25 pupils in the school," she says, "all splendid boys. There are 50 acres of fine fertile land attached to the college and they have a couple of cows and some pigs. But the place must be bought out before July, 1920, or be put up to public auction. . . . One of the teachers in St. Enda's taught there without salary for a whole year, just for love of the work, and the devotion shown to the ideals of Padraic Pearse by all connected with the school is really a wonderful thing."

It is to be hoped that the "Save St. Enda's Fund" will enable Mrs. Pearse to buy out the place and continue the college as a memorial of the first President of the Irish nation. Eamon de Valera is often referred to as the first President of the Irish nation, but he is the second. Padraic Pearse was the first, and the English foolishly imagined that when they murdered him there would never be another. Pearse died that Ireland might live, and Ireland will live. French and Macpherson may raid and raid, arrest and arrest, murder and murder, but they cannot destroy Irish nationality. The Irish people in establishing self-determination took a step from which no power on earth can make them recede.

Music is a kind of inarticulate speech which leads up to the edge of the infinite and lets us for moments gaze into it.

**NOTICE TO SUBSCRIBERS**

Owing to the uncertainty of future supplies of paper, it is necessary that stringent steps be taken to conserve every sheet, consequently we are compelled to notify all booked subscribers that their copies must cease unless accounts are paid up and they become advance subscribers immediately.

The increase in the cost of paper also makes it imperative that all subscriptions be paid in advance, thus enabling the paper to be published at the present subscription.

We do not wish to offend old subscribers, but it will be seen by the above that only by advance subscriptions can we be sure that subscribers really want the paper to be sent. In some cases we find booked subscribers repudiating the ordering of the paper after it has been going to them for some time. The above course obviates this and gives us exactly the circulation we have to provide for.

Thanking you for past favors.

By order of the Board,  
**THE MANAGER.**

**MOSSBURN**

A representative and enthusiastic meeting of the Catholics of the district was held at Mossburn (parish of Riversdale) on Sunday, March 28, to take steps for the erection of a church, the need of which has been felt for a long time. Some years ago a building site was purchased and donated by Mr. Dan. Hughes. The following contributions were made at the meeting:—

Mr. T. Goodger £25, Mr. F. Crosbie £25, Rev. P. J. O'Neill £25, Mr. T. Healy £20, Mr. E. Healy £20, Mr. M. Moran £20, Mr. J. Courmano £20, Messrs. McBride and O'Neill £15, Mr. T. O'Donohue £5, Mr. W. Burke £5, Mr. P. McNeill £10, Mr. Hayes (Cromwell) £5 5s.

It is anticipated that many voluntary subscriptions will come from charitably disposed Catholics throughout New Zealand. Donations sent to the Rev. P. J. O'NEILL, Riversdale, Southland, will be acknowledged in the *Tablet*.

**NOTICE RE REMITTANCES**

We have received the following sums without names of senders:—13/- (money order), Pahiataua; 13/- (money order), Blenheim; 13/- (money order), Hawarden; 13/- (cash), Greymouth. Would the subscribers who sent these kindly supply names.

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Miss P., Stafford St., Dun., 30/9/20; Miss T., George St., Dun., 30/9/20; Mr. H., Halfway Bush, 30/3/21; J. G., Albany St., Dun., 30/3/21; D. L., Nith St., Inghill, 8/9/20; J. O'N., Waipiata, 8/3/21; P. F., Te Tua, 30/3/21; Mr. P., Balfour, 8/6/21; G. W. R., Lynn St., Maori Hill, 30/9/20; Mr. O'F., Mornington, 30/3/21; T. C., Oamaru, 15/3/22; Mrs. D., West Plains, Inghill, 30/3/21; P. J. M., P.O., Clinton, 30/3/21; Mrs. MacD., P.O., Clarks, 30/3/21; Mrs. McC., Dun., 30/9/20; Mrs. S., Albany St. P.O., Dun., 30/9/20; Mr. M., Stafford St., Dun., 30/9/20; W. B., Kaikorai, Dun., 30/9/20; Mrs. W., Roslyn, Dun., 30/9/20; Mrs. T., Dun., 23/9/20; P. C., Sydney St., N. Inghill, 30/3/21; W. T. K., P.O., Mataura, 15/10/20; Mrs. G., Rosefield, Waipiata, 30/3/21; Miss J., Albany St. P.O., Dun., 30/9/20; M. C., Sydney St., N. Inghill, 30/3/21; B. M., West Plains, Inghill, 30/3/21; T. McA., Russell St., Dun., 30/3/21; T. K., c/o Mrs. D., Waipahi, 30/3/21; E. T. W., Macandrew Rd., S. Dun., 30/9/20; J. M., Gordon St., Inghill, 8/9/20; D. O'C., Toa P.O., Longbush, 23/5/21; E.O'B., Pukeuri Junc., 23/2/20.

**W. F. SHORT**

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## COMMONWEALTH NOTES

## VICTORIA.

The attempts made by a small section of sectarians, headed by the *Argus*, to have this year's St. Patrick's Day procession prohibited, had the important and memorable result that a procession which was the largest in the history of Melbourne was witnessed by the greatest crowd that has ever assembled in Bourke Street (says the *Tribune* of March 25). The 1920 St. Patrick's Day procession was in every respect the most notable that has ever been held in connection with the annual celebrations in honor of Ireland's national saint, and probably the largest that has ever taken place in Australia. It is estimated that over 20,000 people marched in Saturday's procession, including 14 winners of the supreme military decoration for valor—the Victoria Cross; over 6000 soldiers of the A.I.F.; 2000 Christian Brothers' boys, and the greatest muster of Catholic friendly societies and Irish national organisations that has ever been witnessed in the streets of Melbourne. This happy and wonderful result is in the first place due to the great and inspiring leadership of his Grace the Archbishop of Melbourne (the Most Rev. Dr. Mannix), whose devotion to Catholic and Australian citizenship has won for him a unique place in the public life of the Commonwealth; and in the second place to those sectarian-ridden people who tried to stampede the fair-minded non-Catholics into supporting them in their effort to prevent the procession from being held. Their failure is as miserable as the triumph of Dr. Mannix and those associated with him is memorable. On Saturday a vast crowd, containing many tens of thousands of people of all religious beliefs, were thrilled beyond measure at the size and magnificence of the pageant which paraded along Bourke Street to the Exhibition, to the accompaniment of one great continuous volume of cheering. A more decisive tribute to the greatness of his Grace could not possibly be imagined. The scene at the top end of Bourke Street, where his Grace's car was drawn up, to enable him to witness the procession which he had headed up to that point, and to receive the homage of his great army, was without precedent. As each section passed this spot with "eyes right," the salutations of those that comprised it were acknowledged by his Grace Dr. Mannix with that grace and rare dignity which is all his own. The Victoria Cross-winners, who formed his Grace's bodyguard, were received with an admiration and an enthusiasm only second to that with which Dr. Mannix was greeted. They were rapturously cheered at every stage of the procession by many thousands of people, whose admiration for the great qualities of which they had given such inspiring evidence at a time and place when life and death were in the balance was without bounds. Their presence there showed that they possessed the same chivalry in civil life that they had displayed on the field of battle. They were in the procession to mark their disapproval of the slanderers of his Grace and of the Catholic body, and point is given to this when it is mentioned that four of their number were non-Catholics. These four brave and generous-minded men have in a special sense earned the gratitude and the deep admiration of the Catholic people of Victoria. When the head of the procession reached Parliament House at about 2.15, Dr. Mannix alighted from his carriage, and witnessed the march of the soldiers' sections who passed his Grace at the salute. His Grace's bearing indicated his proud emotion at this wonderful culmination of his efforts for civil liberty.

## NEW SOUTH WALES.

An enthusiastic public meeting was held in the Ashfield Town Hall recently for the object of assisting the Irish Race Convention Fund. Very Rev. Father P. Cullen, C.M., presided. Prior to the business of the meeting an enjoyable musical programme was given. During the evening an eloquent address on the Irish question was delivered by the Very Rev. Father M. J. O'Reilly, C.M. (Rector, St. John's College, within the University). There were some people, said Father O'Reilly, who expressed the opinion that the Irish question was no concern of Australians. On the last occasion that he spoke with a person holding such views he asked him: "Are you aware that during the course of the war we people in Australia were asked to take a most particular interest in a country to which none of us belonged?" Have you ever heard of Belgium? Is it a fact or not that 58,000 Australians died on distant battlefields? And what did they bleed for? They bled for liberty, and, as they were told, for Belgium. Did anyone say then that Australians should restrict their interest to their own country? Not at all. We were never told that when it was a question of Belgium, or

Poland, or the Jugo-Slavs, or the Finns, or any other people whose names we hardly ever heard of before. Referring to happenings in Ireland at the present time, as given with "scare" headings in the daily newspaper press, Father O'Reilly went on to say:—From the *Sydney Morning Herald* of March 5 I take out the following: "Crime Prevalent! Thirteen Capital Charges!" At the Central Criminal Court, at Darlinghurst, no fewer than 13 cases, involving capital charges, have been set down for trial—eight for alleged murder. You can imagine the contrast between 15 or 16 murders celebrating the week-end in Sydney, and the 15 policemen shot at in Ireland in two years. It appears to me that murder is Sydney's week-end. Consequently, when you hear some of these Anglo-Australians throwing up their British hands in horror at the awful iniquities of the Irish people, you can say, "Good old Sydney; we could beat that in a week-end. Recently we heard of 50 murders in England in one week, as well as innumerable burglaries. It is no harm for an Irishman to draw attention to the fact that as Irishmen we are compelled in all humility to lower our flag to England, and even to good old Sydney, in the matter of murders. In the British Empire to-day the weak were suffering. They were suffering in Ireland, in Egypt, and in India. But in spite of the persecutions to which they were subjected the Irish were never so united as they are to-day. They knew they were winning, and that they could not be beaten.

Alderman William Patrick Fitzgerald is the new Lord Mayor of Sydney. At the election recently to fill the vacancy caused by the death of the late Lord Mayor, Sir Richard Richards, the Labor Party in the City Council nominated Alderman Fitzgerald, and the Civic Reform Party offered Sir Allen Taylor as their candidate. As a result of a party decision, Alderman Fitzgerald was elected by 14 votes to 11, Alderman R. D. Meagher (Independent) supporting the Labor Party. Alderman Fitzgerald has represented Gipps Ward in the City Council for 15 years. He is a native of Sydney, was born in Essex Street in 1864, and is now in his 56th year. The members of his family are the Lady Mayoress, three sons, and one daughter. Alderman Fitzgerald was educated at the Marist Brothers' School, St. Patrick's parish. Two sons, Walter Byrne Fitzgerald and Harold Byrne Fitzgerald, are students at Christian Brothers' College, Waverley. For 25 years Alderman Fitzgerald has been a prominent worker in the Labor cause. He was originally closely associated with the Prime Minister in most of his political battles in Lang and West Sydney constituencies. At present Alderman Fitzgerald is a trustee for the Water and Sewerage Employees' Association; he has been a member of the United Laborers' Union, and president of the Darling Harbor Labor League and West Sydney Labor Council. He is regarded as a man of moderate views in the Labor movement.

## QUEENSLAND.

At "Dara" a representative gathering of Irishmen assembled recently, on the invitation of his Grace Archbishop Duhig, to consider the best means of giving practical effect to the resolutions carried at the Irish-Australasian Race Convention held in Melbourne last November. His Grace presided, and after a full discussion it was decided to hold a monster public meeting in the Exhibition Hall on Wednesday, April 7, at which resolutions, in accord with the spirit and letter of those carried at the Convention, would be submitted, and the fund in aid of Ireland's right to self-determination be inaugurated. In the meantime, advantage was taken of the St. Patrick's Day celebration to advertise the event, and his Grace has kindly consented to circularise the clergy in the various parishes of the archdiocese, so that as many simultaneous public meetings may be held on the one night as possible. The Archbishop will also communicate with the administrators in Rockhampton and Northern Queensland, and advise them of the action being taken in Brisbane. Mr. P. A. McLachlan, M.L.A., was elected hon. secretary, and Hon. J. F. Donovan, M.L.C., hon. treasurer. His Grace will be permanent chairman, and with the addition of Hon. Frank McDonnell, M.L.C., the committee will be a thoroughly efficient and practical one.

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## IRISH NEWS

## GENERAL.

Dublin papers report that a big seizure of American newspapers transmitted by post from the United States to Ireland has taken place at Dublin Post Office, two carts being needed to convey the suppressed American prints to Dublin Castle. The *Evening Telegraph* speculates as to the trend of American opinion and comment when the news reaches America. It will possibly tend to widen and intensify the sentiment revealed by the American naval commander, Admiral Simms, who recently declared that when sent East with his fleet to take part in the war he "got a hint" that America would "as soon fight the British as the Germans." Britons may well anathematise the blundering of Dublin Castle in thus exonerating American feeling. Against such stupidity even the gods would fight vainly.

Eamon de Valera received recently the freedom of the City of New York, being officially welcomed by the Mayor and signing the roll of freemen, his name coming next after the signatures of the Prince of Wales and the King of the Belgians. The incident disposes of the suggestion pumped by propagandist press agencies in America into many British newspapers that America had ceased to regard Sinn Féin with sympathy. Addressing de Valera as President of the Irish Republic, the Mayor of New York said it was an honor to receive him in the metropolis of the Western World. The Mayor said also that sooner or later this question must be answered—Why should Ireland alone among the smaller nations be excluded from a just and legitimate share in the triumph of the war? Yes, why? For the war was fought for the liberation of smaller nationalities. Why should Ireland be left out?

We have pleasure in offering our warmest congratulations to the Catholics and Nationalists of Derry on the signal victory they have achieved in the recent elections (says an Irish exchange). For the first time in the history of the ancient borough they have a majority in the Corporation, which now consists of 10 Nationalists, 10 Sinn Féiners, 1 Independent Nationalist, and 19 Unionists—the latter being thus in a minority of 2. The Nationalist victory is all the more gratifying in view of the fact that it has been achieved in spite of the determined effort made by the Orangemen to retain their ascendancy by resort to their familiar tactics of jerry-mandering in the wards. In Belfast, also, it is highly satisfactory to find that Labor and Nationalist candidates scored some notable successes under the Proportional Representation system of voting. The general view of the working of that system is to the effect that it has vindicated all the claims made by its advocates. Minorities everywhere have had justice done to their interests; while in the case of Derry "P.R." has enabled the Catholic majority to obtain the proper share of representation, out of which it had hitherto been most shamelessly and unscrupulously cheated. We are confident that our co-religionists and fellow-Nationalists will, obeying the counsels of their priests, make no unworthy use of their victory.

A majority of the newly-elected members of the Dublin City Corporation are Sinn Féiners, and 14 Labor members are certain to vote with them on matters affecting national and municipal welfare. According to the *London Daily News*, Alderman Thomas Kelly, T.D., at present in the British prison at Wormwood Scrubbs, has been unanimously chosen to be the new Lord Mayor of Dublin. Why this estimable gentleman was spirited away to England and imprisoned there nobody outside Government circles knows. He is one of the most lovable characters Dublin has known in our day. No charge has been preferred against him, and no attempt has been made to justify his arrest and deportation. His selection for the exalted position of Lord Mayor of the Irish capital has evidently roused the ire of the British military authorities in Ireland, for several Sinn Féin members of the Corporation have been arrested, and British warships have carried the prisoners to England, where they were gaoled without trial. Great is the might of the British in Ireland, but greater is the spirit of Irish nationality.

One of the incidental, if not, indeed, one of the main, advantages of applying Proportional Representation to Local Government elections in Ireland is that it has demolished at a stroke the Carsonite contention that Ulster was solidly Unionist (says the *Glasgow Observer*). In Carson's own division of Belfast—the Duncairn Division—in spite of the utmost strength of Unionism, desperately exerted in response to frantic appeal, Unionist monopoly has perished; in Belfast the anti-Carsonite minority is

increased from eight to 23; in Lisburn, hitherto a citadel of the most arrogant Orangeism, a Sinn Féiner topped the poll, with a Dominion Home Ruler next. In Lurgan the Carsonite majority has been made a minority; in Ballymoney four Liberals have been elected; in Dungannon the Unionist dominance, formerly two to one, now rests on the slender majority of one. In Cookstown, formerly an exclusively Unionist preserve, five Nationalists are elected, against seven Unionists; in Linavady, a Unionist majority has become a minority. Even Portadown has returned two Labor Nationalists, and Derry, it is believed, a Nationalist majority. These towns are in the counties of Antrim, Armagh, Tyrone, and Derry. So "P.R." "has destroyed for ever the argument of a homogeneous Ulster."

"P.R." has had a splendid triumph in Ireland. The Irish press acclaims the system as being practically "fool-proof." All forebodings as to spoiled votes have been falsified, the percentage of these—even including Orange Ulster—being only about 2 per cent. The *Dublin Telegraph* says the results of the Irish Local Government election, held for the first time under the "P.R." system, "will vindicate Proportional Representation in the eyes of all lovers of justice and fair play. Wherever minorities applied their strength they have obtained a representation proportional to it. The balance of power remains as it should, in the hands of the majority." Thus Irish intelligence in political affairs once again gives the British Empire a lead in political progress. After this result, full pressure should be exerted to have "P.R." applied to all elections in Britain, whether local or imperial. And since Catholics are everywhere in a minority, they should strive most strenuously for such a boon. Heckle all candidates on it. "Are you in favor of 'P.R.' for all elections?" Let that be the cry.

## IRELAND OVERSUBSCRIBES LOAN QUOTA.

A cable despatch from Dublin announcing the great success of the Irish Republic Loan in Ireland was printed in the *New York Evening Journal* of December 31. The despatch follows:—

Dublin, December 31.—The Irish Republic Loan of £2,000,000 has been oversubscribed, although the allotment will not close until February 1, it was announced to-day.

The Sinn Féin officials labored under a disadvantage in getting subscribers, as the British Government has outlawed subscriptions, and newspapers were suppressed for publishing the prospectus. Irishmen were imprisoned for having copies of the prospectus in their possession. In some districts the Loan was oversubscribed three times.

## THE ARCHBISHOP OF CASHEL: LETTER TO DE VALERA.

Eamon de Valera received the following letter from Archbishop Harty, of Cashel:—

"To you, the trusted representative of the Irish people, I send my enclosed cheque for £50, as my contribution to the Irish National Loan. Here at home the British Government has continued to trample on the principles of democracy.

"Ireland is in a state of political and industrial bondage. Our President is muzzled. Our fairs and markets are stopped. Our exhibitions of industries are prohibited. Our national games are banned. Our literary and musical festivals are proclaimed. Even Princes of the Church are asked to guarantee that they are not criminals before they are allowed to use their motor cars.

"The British Government proposes to place Irish education under the domination of foreign reactionaries who are out of sympathy with the religious and national ideals of the Irish people.

"Sinn Féin, the Gaelic League, and kindred societies are suppressed, and the lie is told that they are responsible for crimes. Our homes are raided by armed forces of the British Crown. Our streets are paraded by a huge army of occupation. Our elected representatives are not allowed to meet in our Irish Parliament, and some of them have been deported in British gunboats.

"These are some of the activities of the British Government, which has loudly proclaimed its respect for the liberties of small nations.

"I wish you every blessing in your noble efforts to right the wrongs of centuries, and to free Ireland from the blighting influences of foreign rule.

"I am, my dear Mr. de Valera,—Yours very faithfully,

"\*J. M. HARTY,  
"Archbishop of Cashel."

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**THE LATE FATHER CHARLES E. BELL, S.M.**

The funeral of the late Father Charles Edmond Bell, S.M., which took place at Mount Magdala, Christchurch, was attended by 24 priests from the different parts of New Zealand, as well as a large attendance of the public, and all the inmates of the Mount Magdala institution, who assembled to pay a last tribute of respect to a much-beloved and most devoted priest. Commencing at 10 a.m., there was Solemn Requiem Mass in the beautiful chapel of the institution. His Lordship Bishop Brodie was celebrant, Very Rev. Dean O'Donnell, V.G., assistant priest, Very Rev. Dean Regnault, S.M., and Very Rev. Father Aubry, S.M., deacons at the throne. Very Rev. Father O'Connell, S.M., and Rev. Father Murphy deacon and subdeacon respectively of the Mass, and Very Rev. Dr. Kennedy, Adm., master of ceremonies. The incidental music was impressively sung by a choir of the clergy. At the conclusion of the solemn ceremony, his Lordship Bishop Brodie touchingly referred to the life of the late Father Bell in the following terms:--

The solemn ceremony at which we have just assisted directs our attention to the life and career of the departed priest. His life was one where length of years had been enriched by privileged associations. Living to the great age of 86, his memory could carry him back to the days of the illustrious Cardinal Wiseman, that great prince of the Church who would seem to have been specially raised up by God to guide the Catholics of England amidst the great difficulties which preceded and accompanied the re-establishment of the Hierarchy in England. In a very great measure it was due to Cardinal Wiseman's scholarly defence of our holy faith that the celebrated Oxford Movement was set on foot, a movement which led thousands of converts back to the fold. Father Bell enjoyed the privilege of being ordained to the priesthood by Cardinal Wiseman, who, in 1865, was succeeded by Cardinal Manning, a noted convert who did much to complete the work of his great predecessor. Father Bell spent the first 25 years of his priesthood under Cardinal Manning, until in the late eighties the call to missionary work directed his steps to the Society of Mary, of which Society he became a member in 1890. Two years later he came to New Zealand with Bishop Grimes, and was stationed at the Cathedral in Christchurch. The record of his work is still preserved, and many still remember his zeal and activity in his priestly duties in this his first sphere of labor in the diocese. In 1899 Father Bell was asked to undertake the chaplaincy of the Convent of the Good Shepherd at Mount Magdala, Christchurch; though in his 76th year, he set himself to work with even a youthful vigor to continue what Father Gnaty had so successfully begun. Mount Magdala has now grown into a vast institution, and in its development we see many evidences of the Divine favor; but the extensive buildings and spacious grounds are only a secondary consideration in the good work being accomplished: the Sisters of the Good Shepherd aim especially at the sanctification of the children entrusted to their care: here it is that the work of the chaplain becomes an indispensable factor in the life at Mount Magdala; Father Bell has proved himself a zealous chaplain, untiring in his duties, ever ready with his priestly ministrations and burning with zeal to encourage in virtue his spiritual children. A visit to Mount Magdala for daily Mass will afford a proof of this, and each morning one can witness the edifying sight of nearly 300 approaching Holy Communion—truly a sight to give ample proof of the zeal of Father Bell and the success of his work.

Father Bell's success at Mount Magdala brings to a worthy close a long life of 86 years and a priesthood of 56 years. His brother-priests and his companions in religion will be joined by his Bishop in humble and earnest prayer that Jesus Christ, his Divine Master, will grant eternal reward to the departed soul; and in this Convent of the Good Shepherd the Sisters and the children will gratefully remember Father Bell and in daily prayer will commend the soul of their chaplain to God, asking in grateful prayer that the Good Shepherd may receive into His eternal fold the soul of him who had done so much to help and encourage the great work of the Sisters of the Good Shepherd at Mount Magdala.

The procession to the Magdala Cemetery was a lengthy one, and the burial service and prayers were said by the Bishop, while the priests chanted the "Benedictus" at the graveside.—R.I.P.

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**BOOK REVIEW**

*Bolshevism: Its Cure.* By David Goldstein and Martha Moore Avery. Pp. viii x 414. Boston School of Political Economy, Boston.

This book by two well-known American writers on Socialism is an attempt to state in a plain but forcible way the philosophy, programme, and policies of Bolshevism as well as its activities in the school and factory. The authors profess to show "that the deep springs of its action lie in rebellion, in atheistic materialism; that its world force is drawn up in hostile array to Christian civilisation; that its philosophy and its psychology vitiate every mind and every organisation that gives it a sympathetic service, that within the four grand divisions of human society, namely, the domestic sphere, the social sphere, the political sphere, and the economic sphere, no department escapes its mental and moral blight" (p. v).

Here surely is a subject of immediate interest for every lover of his kind, and especially for Catholics, because the day is coming, if it has not already come, when two armies will concentrate and fight for supremacy in Europe: the Catholic Church and International Socialism. Everywhere it is fast becoming a question of the Cross of Christ or the Red Flag. The States of Modern Europe have in the main ceased to observe the rules and practices of Christianity and therefore the earth heaves and none are so deaf as not to hear the rumblings. A materialistic spirit, rank injustice on the part of both employers and employees, open contempt for all authority, want of love amongst men—these disorders are widespread, and, if unchecked, will bring about the disintegration of Europe and the rest of the world. Alone among the powers the Catholic Church can save civilisation and re-create our modern world as it did the Roman Empire of old. In dealing with this important aspect of the case our authors are on solid ground, and one is grateful for the plain and forceful, if somewhat superficial statement of the position contained in the first two chapters of the book.

But after that, the deluge! The remaining chapters, we are sorry to say, are the usual sensational "exposure" of Bolshevism and the Bolshevist. There is much parade of authorities, it is true, to show that the leaders of the movement are depraved monsters of iniquity. But the reader, though no admirer of Bolshevism, quickly forms the impression and rises from the book with that impression strengthened, that all this is but an ex-parte indictment, not a deliberate and scientific study. It's a pity, for no good can come from wild abuse or misrepresentation of facts and motives. The basis of the Bolshevik state is it seems to us undemocratic, unsound, and reactionary, and we would have liked to come across a sober criticism of it on these lines. We fail to find any such criticism in this book. Men in desperation of soul are driven to Bolshevism by the modern, un-Catholic social oppression that has made them slaves. The remedy lies in constructive social democracy and in practice of the Catholic religion. This book, though it professes to give us the cure for Bolshevism, is only a piece of sounding brass.

—GHIBEL.

**A U T U M N.**

(For the *N.Z. Tablet*.)

Mid drooping leaves  
The throstle grieves  
The passing of the halcyon days;  
The fretful wind regretful strews  
A pavement of autumnal hues—  
Carpeting the verdant ways  
Adown the arching avenues.

'Neath amber skies  
The blossom dies—  
The spiring poplar sheds its gold,  
The fragrance of the rose is fled,  
The lily bows her stately head—  
The broom is browning on the wold,  
And winter nears with stealthy tread.

The lambs are grown—  
The fledglings flown—  
The sower gleams the golden yield,  
The fruits are gathered to the store,  
The reaper's song rings out no more;  
The moon pines o'er the stubble field,  
And silence broods without the door.

—HAROLD GALLAGHER.

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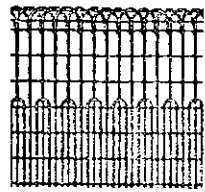
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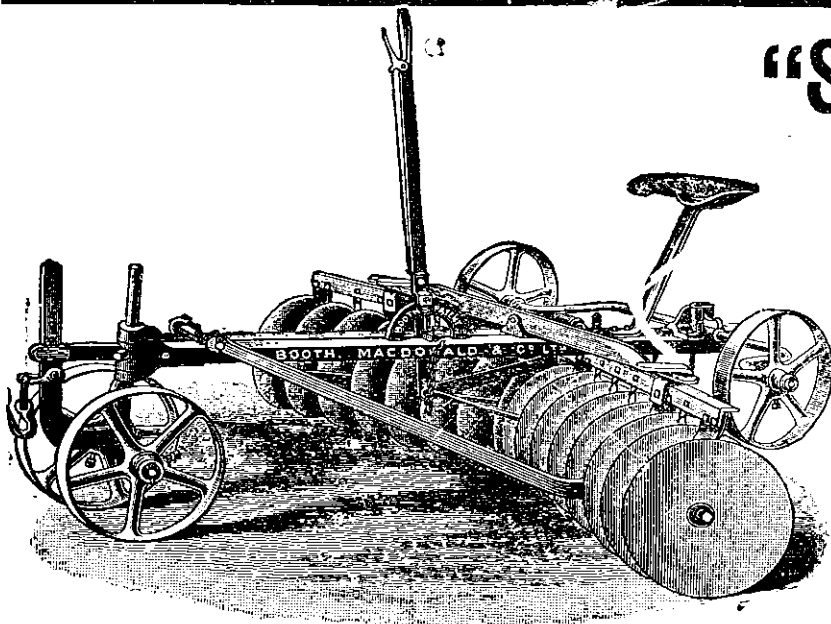
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## DIOCESE OF AUCKLAND

(From our own correspondent.)

March 26.

The Auckland subscribers of the *Tablet* would wish that a St. Patrick's Day, or some such holy day, would occur in mid-week every week, to enable them to get the *Tablet* on the Friday of the week of publication, instead of, as not infrequently happens, the Monday or Tuesday of the following week. As it is, the paper arrives in Auckland on the Saturday morning. Any hitch in mail or train arrangements, or the arrival on that day of a 'Frisco or Vancouver mail, even of an hour's delay, deprives us of our paper until Monday, and sometimes Tuesday.

His Lordship the Bishop is now enjoying fairly good health, and is thus enabled to resume the onerous duties of visitation of the diocese. Last week we chronicled the visit to the East Coast and Bay of Plenty districts by seaplane. On Sunday last the Bishop held a visitation of St. Benedict's parish and administered the Sacrament of Confirmation to over a hundred children. During the week his Lordship paid a formal visit to St. Joseph's parish—Grey Lynn. He inspected each class in the school and addressed the children. He also expressed himself as well pleased with the progress being made in the re-erection of the church. Wellsford, Kawhia, and other out-districts will be visited by the Bishop very shortly.

The Pope's appeal "to save the children" of Central Europe, and directions on same subject from the Apostolic Delegate, are being issued by his Lordship the Bishop to every parish in the diocese, with the request that a special collection be made on the first Sunday of May, or the nearest Sunday—for the Pope's fund "for the alleviation of the extreme misery which the children of some regions of Central Europe are now suffering."

The arrangements for the carrying out of the solemn ceremonies of Holy Week at the Cathedral have been completed by the zealous administrator, Father Forde. The office of Tenebrae will be chanted on the Wednesday, Thursday, and Good Friday evenings at 7.30 o'clock. Solemn Pontifical Mass, consecration of the Holy Oils, and procession on Maundy Thursday at 7 a.m., Mass of the Pre-sanctified on Good Friday at 10 a.m., ceremonies on Holy Saturday at 7 a.m. Rev. Father Doyle (Remuera) will preach on Holy Thursday evening, his Lordship the Bishop will preach on the Passion on Good Friday night, and Right Rev. Mgr. Hackett, V.F., will preach on Easter Sunday night. There will be solemn Pontifical High Mass on Easter Sunday at 11 a.m.

The movement for a grand bazaar and carnival, to be organised by the combined parishes of the city (five in all) in aid of the funds of these parishes, is gaining in favor. Preliminary arrangements have been made, and immediately after Easter the meeting will be held. Meanwhile, the Cathedral fete has been postponed to November next, and will in all probability merge into the larger scheme.

Advice has been received by Mr. C. Hudson, the local representative of the Associated Board of the Royal Academy of Music and the Royal College of Music, London, that an exhibition scholarship has been awarded to Miss Thelma Gallagher, of Auckland, as the result of her examination last September by Mr. Howard Hadley, for licentiate solo performer (pianoforte). The scholarship is tenable at the Royal Academy of Music, London, for two years, with an extension to three years if the holder's progress is satisfactory. Such a distinction has never before been awarded to any student examined at the Associated Board's Auckland centre. Miss Gallagher is a pupil of Miss Cutts.

## HIBERNIAN SOCIETY, CHRISTCHURCH

(From our own correspondent.)

The fortnightly meeting of St. Patrick's branch of the Hibernian Society was held on Monday evening, March 22, in the Hibernian Hall. There was a large attendance of members, St. Matthew's (ladies') and St. Mary's branches being also represented, and a full roll of officers. Bro. T. P. O'Rourke, B.P., presided. The meeting was honored by the presence of the District President, Bro. T. Kelly, to whom Bro. O'Rourke extended a hearty welcome. In so doing he said that the privilege of greeting a district officer was so rare a luxury in these parts that few presidents of branches could lay claim to having been placed in the same pleasant position as he (the speaker) felt himself that night. Continuing, Bro.

O'Rourke wished the District President a pleasant sojourn in the south, and hoped that on his return to Auckland he would be able to convey happy impressions of his visit. Bro. Kelly replying, thanked the president and members for the hearty reception accorded him, and congratulated the branch on its membership, activity, and general attention to business. Bro. Johnston (St. Mary's) and Sister E. Brophy (St. Matthew's branch) also heartily welcomed the District President. Bro. R. P. O'Shaughnessy, formerly District Deputy, who is on a visit to Christchurch, was welcomed by the president, as was also Bro. J. Wally—this meeting being the first the latter was able to attend since meeting with a serious accident. Several matters of importance concerning the society were brought before the District President. Bro. Kelly noted a few items for reference to the District Executive. Seven nominations for membership were received, and sick allowances amounting to £9 10s were passed for payment. Of accounts amounting to £88 1s 3d passed for payment the principal items were M.A. fees £53 8s 9d, U.F.S. Dispensary dues £24 19s, hospital bed scheme £7 4s 6d. At the close of the meeting members turned their attention to matters sociable, and entertained Bro. Kelly at a smoke concert. This proved most enjoyable, and the District President was loud in his praises for the cordiality and brotherly spirit shown him as a district officer.

## ST. MARY'S BRANCH.

At the last fortnightly meeting of St. Mary's branch of the H.A.C.B. Society, Bro. L. Dobbs, B.P., presided. All the office-bearers were present, and there was a good attendance of members. A member from Hokitika was admitted by clearance. Very Rev. Dean Regnault referred to the festival of the Apostle of Ireland, and wished the members a happy day in celebration thereof.

## ST. MARY'S JUVENILE BRANCH.

Among the recent social activities of the members of St. Mary's juvenile branch of the Hibernian Society was a "hard up" social, which was productive of an enjoyable evening. The prize for the most original "get up" was awarded to Bro. Ornaudy. Supper was provided by the juvenile committee. A cricket match, seniors v. juniors, was played on St. Albans Park on Saturday, March 20, and resulted in a win for the seniors by 21 runs. It is hoped to arrange, at an early date, a football match between teams selected from each branch.

## WEDDING BELLS

SMYTH—SHAW.

A pretty wedding was solemnised at St. Mary's Church, Manchester Street, Christchurch, on February 17 (writes our Christchurch correspondent), the contracting parties being Mr. Patrick John Smyth, eldest son of the late Bernard and Mrs. Smyth, and Winifred, eldest daughter of Mr. and Mrs. W. Shaw, of Woodville Street, St. Albans, Christchurch. Very Rev. Dean Regnault, S.M., officiated. The bride, who was given away by her father, was charmingly attired in a dress of white crepe de Chine and georgette, with pearl trimmings, and wore the customary veil and wreath. She carried a bouquet of white flowers. Misses Katie, Norah, and Doreen Shaw were bridesmaids, the former wearing a neat shell-pink crepe de Chine dress and black picture hat; and carried a pink floral bouquet; while the assistant maids wore white voile dresses and white hats, and carried pale pink bouquets. Mr. Frank Smyth, brother of the bridegroom, was best man. The "Wedding March" was played by Miss Ida Bradford, cousin of the bride. Mr. and Mrs. P. J. Smyth, who were both energetic workers in all Catholic movements in Christchurch, the former being a prominent member of the Hibernian Society and Christchurch Celtic Club, left at midday for the south, where the honeymoon was spent, the bride travelling in a saxe blue costume with fawn facings, and black hat. The newly-wedded couple have the best wishes for their future of a wide circle of friends in Christchurch, and also in Westland, where for many years Mr. Smyth was connected with the St. Columba Club, Hibernian Society, and St. Patrick's Day sports meetings. The wedding breakfast was held in the St. Albans Hall, where also about 120 guests were entertained in the evening.

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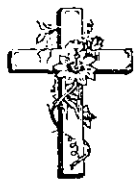
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## ST. JOSEPH'S SCHOOL, LYTTELTON

## FOUNDATION STONE CEREMONY.

(From our Christchurch correspondent.)

There was a large gathering of parishioners on last Sunday afternoon week at the laying of the foundation stone of the new St. Joseph's day school at Lyttelton, which is being erected at the back of St. Joseph's Church. The stone was blessed and laid by his Lordship the Right Rev. Bishop Brodie. Among those present were the Mayor of Lyttelton (Mr. W. T. Lester), Councillors F. G. Norton and J. Elliott, Very Rev. Dr. Kennedy, Adm., and Fathers Long, Stewart, and Cooney.

Addressing the gathering, his Lordship Bishop Brodie said:—There are certain features of to-day's ceremony which open the pages of New Zealand history, to recall the pioneering days of Catholic education in the Dominion. The school now in course of construction will be controlled by the Sisters of Mercy, and adjoins the Lyttelton Catholic church, the material structure of which is the oldest church building in New Zealand. In these days, when churches and schools are now so plentiful in the land, we are inclined to forget the beginnings of the work of both Church and school. The pioneer of Catholic faith in this country was Bishop Pompallier, whose parish and diocese were the whole of New Zealand; he had already spent 10 years in this southern land when he returned to Europe to seek new priests for his missions and teachers for his schools. In his search for teachers he visited Ireland, and placed the wants of his diocese before the Sisters of Mercy of St. Leo's Convent in Carlow. Mother Cecilia and seven others immediately volunteered, but their own Bishop had yet to be consulted; his words showed that he, like Bishop Pompallier, had the true missionary spirit; he spoke thus: "My dear children, I am sorry to part with any Sister of my diocese, but God's glory demands that all should make this great sacrifice. Are we to stay in our comfortable homes and know that by going or permitting others to go we should save innumerable souls? You have learnt from this great and learned Bishop what he has been able to effect in 12 years; how much more will he not be able to do when his efforts are seconded by the nuns teaching school, instructing the natives, and visiting the sick? Were I a young man I would set out on this glorious mission without delay. If St. Patrick, St. Augustine, and many others of whom we read had stayed at home, how would our holy faith have been transmitted to us?" These words banished all doubt, and Mother Cecilia and her seven companions started on their long and arduous voyage on August 8, 1849; for six weary months their voyage lasted, until April 7, 1850, when they sighted Auckland, their future home. The story of their work is the story of the early years of our faith in New Zealand; in their schools Catholics and non-Catholics alike were educated, and the work of the Sisters was recognised and paid for out of public funds. Remember, these Sisters, these voluntary exiles in the cause of religion and education, loved their home, their native land, with a passionate, undying love, and yet they said farewell to all, to devote their lives to their sacred, self-imposed task in this distant land. Our pioneer settlers of 70 years ago can recount the hardships of the early days, and these Sisters willingly shared these trials and braved the dangers associated with their work. Little wonder is it that the Sisters are held in veneration not only by Catholics, but even by non-Catholics, whose generous appreciation is worthy of all praise. Again, when the special wants of this diocese demanded that more teachers should be secured, the late Dean Martin, of Hokitika, appealed to the Sisters of Mercy, and from their Convent of Eunis came a generous response of 10 Sisters, who have inaugurated the work of the Sisters of Mercy in this diocese, and whose communities at the present day are directing no less than 14 schools in the diocese of Christchurch. The Lyttelton community was established 30 years ago, and can still rejoice in the fact that the Mother Superior is one of the noble band of Sisters who came to the diocese forty-two years ago. This fact has to be remembered, that before the advent of the second community of Sisters of Mercy a great and important change had taken place: State aid had been withdrawn from denominational schools, and the Sisters had to work under new difficulties. But earthly reward and financial gain were never an objective in the lives of these zealous souls; the success of God's work was their only aim, the triumph of Catholic education their fixed purpose. That their work has succeeded is beyond all doubt, and they have helped to write the brightest page of the history of the Catholic Church in New Zealand, the page which records the continuous and uninterrupted growth of the work of Catholic education. While speaking

of the triumph of Catholic education, a feeling of regret obtrudes itself when it is remembered that New Zealand and Australia are the only parts of the British Empire where religious education is not recognised by the State. England, Scotland, and Ireland, Canada, South Africa, and India do not penalise denominations for conducting their own schools. We are engaged in the great work of nation-building, and there is grave reason to fear that the national edifice is not on solid foundations when obstacles are placed in the way of the religious education of children, and parents are penalised for their conscientious efforts to see that their children are trained with a knowledge of their faith. To-day's ceremony is an occasion of gladness and joy; it affords us an opportunity of showing our attachment to the sacred cause of education, of assuring our devoted Sisters that their work of the past, their bravery under trials and difficulties, will ever entitle them to the generosity and gratitude, not only of Catholics, but also of non-Catholics, who appreciate the work so capably done and so essential to the national well-being. I congratulate Father Cooney on the work inaugurated to-day, and compliment him on his success in getting the requisite funds to start this work, and feel assured that any deficit will be supplied by his generous people. I declare this foundation stone truly laid, and pray that God's blessing may continue to enrich the work to be done in the parish for the sacred cause of Catholic education.

Very Rev. Father Cooney, pastor of the district, said he was proud of the assistance he had received from the parishioners and Sisters of Mercy, and, as had been stated, he hoped that by the time the school was ready for opening he would have sufficient money in hand to pay off the small balance of the debt.

## THE PROCESSION OF NATIONS.

(For the *N.Z. Tablet*.)

I saw a procession of nations  
At dawn come over the hills—  
Aurora was flinging her silver  
To shine in thousands of rills.

Came England, a lady majestic,  
Minerva-like was her face—  
Her form in a robe of red velvet  
Bespoke to all of her race.

Came France, with a bouquet of lilies,  
A queen to love and admire—  
They sang as she waved them her greeting,  
Hearts burned in bosoms like fire.

Came Russia, gaunt, gloomy, and wild-eyed,  
Blood stained the blade of his knife—  
He scowled as he fought his way onward,  
Dark deeds had shadow'd his life.

Came Scotland, a rugged old chieftain,  
In Scotch cap, kilties, and all—  
With bagpipes whose wild strains were sounding  
A mighty, national call.

Came Ireland! I knelt to adore her!  
I kissed her soft robe of green!  
In silence our hearts we all gave her!  
Vowed faith to Dark Rosaleen!

No more did I see of that cortege—  
My eyes went after my heart—  
Wrapped up in the folds of her mantle—  
And Rosaleen keeps my heart.

—ANGELA HASTINGS.

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## ON THE LAND

## MARKET REPORTS.

The yardings at Burnside last week were small in all departments, and prime sheep and cattle sold at slightly increased rates, while medium sorts were on a par with previous sales. Fat cattle: 117 yarded. Prime cattle were keenly competed for at an advance on late rates. Prime heavy bullocks £20 to £26 10s, medium £17 10s to £19 10s. Fat sheep: 1224 yarded. On the whole, the quality of these was very indifferent, and any prime lots were eagerly competed for, while medium and inferior sorts met with little competition at late rates. Prime heavy wethers 46s to 54s, medium 38s to 45s, light and inferior 25s to 35s, prime heavy ewes 40s to 46s 3d, medium 33s to 38s, light and unfinished 20s to 30s. Fat lambs: 412 yarded. The quality was only medium, and competition was limited to butchers and one exporter only. Prices were on a par with the previous week's rates. Prime lambs made up to 32s 6d, medium 20s to 25s. Pigs: A small yarding, which met with good competition at prices equal to late rates. Best baconers made from 114d to 1s per lb, and best porkers from 1s 0½d to 1s 1½d per lb.

At Addington market last week there was again a big yarding of all classes of stock, excepting lambs, which are now coming forward in reduced numbers. The market generally was firm, though not so good as at previous sale. Fat lambs: 3100 yarded, compared with 4400 the previous week. The quality was varied, and on account of only two companies competing, and that only to a limited extent, values were slightly easier. Extra prime lambs 34s 6d to 37s, prime 28s 9d to 33s 6d, medium 26s to 28s 6d, light and unfinished 17s to 24s 9d. Fat sheep: A large yarding, which included a number of pens of exceptionally well-finished wethers. The tops of one draft touched 56s, and several others exceeded 50s. The Easter trade was responsible for a good demand from butchers, and in spite of the smaller proportion going to freezing buyers the market was firm throughout. Extra prime wethers brought from 44s to 56s, prime 38s 9d to 43s 3d, medium 33s 6d to 37s, lighter 28s 4d to 32s 9d, extra prime ewes to 44s 9d, prime 37s to 42s, medium 32s to 35s 6d, lighter 24s 3d to 30s 6d. Fat cattle: 410 yarded. The sale was good for prime quality until near the finish, when values eased, and freezing buyers were less in evidence than usual. Extra prime steers £24 7s 6d to £26 10s, prime £19 15s to £24, medium £15 10s to £19, lighter £8 to £14, prime heifers £13 5s to £16 5s, ordinary £7 10s to £12 10s, prime cows £13 10s to £17 10s, ordinary and inferior £7 to £12 15s. Vealers: A good entry, and a strong demand. Runners made to £8. Pigs: A medium entry met with fair demand. Extra heavy £7 to £7 10s, ordinary £5 15s to £6 15s (average price per lb 10½d to 11d), heavy porkers £4 10s to £5 7s, ordinary £3 15s to £4 7s (average price per lb 1s 0½d), choppers £6 to £9 15s.

## QUESTIONABLE VALUE OF SOIL ANALYSES.

It is thought by some people that an analysis of the soil of a field should afford a reliable guidance as to its manurial treatment, and chemists are often asked to make an analysis of a sample of soil and give an opinion, based on the results of the analysis, what fertilisers should be supplied.

Experienced farmers (says an English contemporary) know that such tests are illusory—the soil is a product of far too complex a character to be capable of such simple treatment. If it were, crop production would be merely a matter of calculating out the quantities of fertilising substances discovered in the soil by the chemist's test, but the problem is by no means so simple: on soil A the wheat always stands up, on soil B it is apt to blight and go down. Why cannot the chemist analyse both soils and say what constituent B lacks, or what injurious substance it contains to so affect the wheat? The chemist, however, has rarely been able to answer such a question. In many cases, when he has given an answer, it has not proved of any value in practice, because in all probability he mistook some accidental variation in the two soils for a casual difference.

In the first place there is a very little difference in composition between one crop and another, between a healthy and a diseased one; all plants contain the same small range of elements drawn from the soil—nitrogen, phosphoric acid, sulphur, chlorine, soda, potash, lime, magnesia, with a trace of iron, and sometimes silica—and in very much the same proportions. These same elements occur in all soils, with but small variations in the proportion. Few soils contain as much as 0.5 per cent., or less than 0.1 per cent. of nitrogen, and other important elements vary even less. Moreover, small as these amounts may seem, they are far more than the crop re-

quires; the soil over an acre down to the depth of 9in weighs about 1000 tons, so 0.1 per cent. would mean about 10 tons of nitrogen to the acre. Now, a big crop of wheat would not remove from the soil more than about 70lb of nitrogen per acre. Mangels may take away twice as much, but still a trifling amount compared with the stock in the soil. Yet with all this stock, the addition of another 25lb, such as would be contained in 2cwt of nitrate of soda, may increase the crop by 20 per cent. or more. Facts of this kind have led the chemists to attempt to draw a distinction between plant food in the soil that is available and the dormant stock which has to undergo some chemical change to reach the form that can be utilised by the plant.

What the analysts can do has been summarised by a writer (Mr. A. D. Hall) as follows:—

1. Mechanical analysis enables us to classify soils and assign an unknown example to its type.

2. From the type, combined with knowledge of the situation and climate, we may predict its suitability or otherwise for particular crops.

3. Chemical analysis will tell us whether a soil is getting acid or needs liming to make it work properly and utilise the manure applied to it.

4. From chemical analysis we can settle what class of manures ought to be used—whether sulphate of ammonia or nitrate of soda, whether superphosphate or basic slag.

5. Chemical analysis will often reveal particular deficiencies and the specific for phosphates or potash, but to do this with any certainty the composition and behaviour of soils of that type should be known from a previous soil survey.

## POTATOES AND PLANT FOOD.

The potato plant is a hard-working organism, both under and above the soil, producing a mass of tubers and a bulk of foliage. To enable the plant to do this successfully a large quantity of nourishment is required. A well-grown potato crop extracts more plant food from the soil than any other crop excepting mangels, and the nourishment is absorbed by the plant during the early stages of its growth.

This is a factor to be noted, because it is a guide to the use of the most suitable fertilisers and the time of their application. For instance, a liberal dressing of farmyard manure is recognised as being essential for the crop, but it should be applied to the soil in the autumn or early winter, so that the fertilising constituents in it may have become available by the time the young potato plants come up, and as regards other fertilisers use should be made of those which act quickly, thus shoddy and similar slow-action bulky manures are not so suitable as sulphate of ammonia; superphosphate as a rule acts better than basic slag, because it works more quickly.

Experience has shown conclusively that an ideal treatment for potatoes is first a good dressing of rich farmyard manure, applied in the autumn and in the spring, when some sets are sown, an application of 1½ to 2cwt of sulphate of ammonia, 3 to 4cwt of superphosphate.

For early potatoes the dressing of farmyard manure may be reduced, and the quantities of artificials slightly increased.

Potash is desirable, and if the grower can spread a dressing of wood ashes—which are rich in potash—over the soil, it cannot fail to exert a favorable effect on the growth of the crop.

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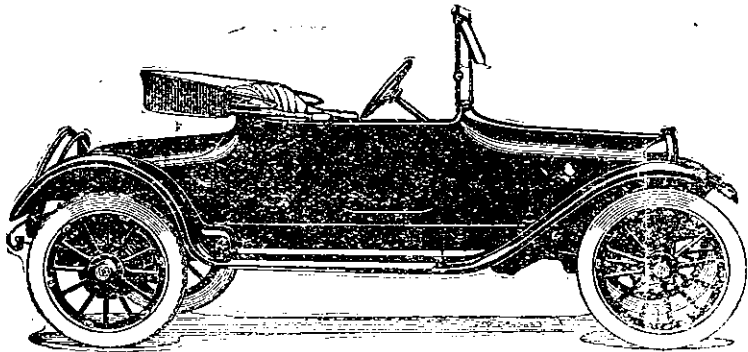
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**DOMESTIC**

(BY MAUREN.)

**Stuffed Shoulder of Mutton.**

One small shoulder of mutton. Stuffing: 2oz semolina, 3oz fat, 1 tablespoon chopped onion, 1 tablespoon chopped herbs, 1 tablespoon chopped parsley, 1/2-pint stock, pepper and salt. Soak the semolina for 12 hours. Boil the stock and stir in the semolina. Stir till it is thick and cook for about 15 minutes. Add the onion, herbs, parsley, salt, and pepper. Bone the shoulder. Lay it flat, inside uppermost. Fill with the stuffing, roll it up, and tie with string. Bake in a fairly hot oven, allowing 25 minutes to the pound. Baste the meat frequently during cooking. Note.—The bones from the shoulder of mutton should be used for stock.

**Yorkshire Pudding.**

Take 4oz flour, 1/2-teaspoon salt, 1/2-pint milk. Mix the flour and salt. Make a well in the centre of the flour. Put in the egg and add a little milk. Beat to a smooth paste. Add a little more milk and beat for about 10 minutes. Add the remainder of the milk. Leave to stand one or two hours. Note.—The success of the Yorkshire pudding depends on the thorough beating of the batter and leaving it to stand for at least an hour before baking.

**Cake for Children.**

Take one breakfastcup of sugar, 1/2-cup of clarified dripping, and cream them together in a basin; add one well-beaten egg, one teaspoon of baking soda mixed with one cup of sour milk; then add one teaspoon each of powdered cinnamon, cloves, nutmeg, and salt, sift in two cups of flour. Bake in a moderate oven until ready. This cake will keep a long time.

**Vegetable Chowder.**

Three cups sliced potatoes, two cups sliced onions, three cups shredded cabbage, one cup diced celery, a little chopped parsley, two tablespoons butter, two hard-boiled eggs, two tablespoons flour, 2 1/2 cups milk. Mix the butter in a saucepan, add the onions, and cook 10 minutes. Place the vegetables in layers in a buttered casserole (open cooking utensil), potatoes, cabbage, onions, and celery, in order named. Season each layer with pepper, salt, chopped parsley, and a sprinkling of hard-boiled egg.

**TO ALL WOMEN.**

This appeal has reached us from Vienna (says the *Fortnightly Review*, U.S.A.):—

To the women of the world: mothers, sisters, daughters, wives; to all who hold one life most dear: to all who have love and sympathy in their hearts; to all these we would address a cry for help.

How can you endure it longer, even one day longer, that in far away Siberia, in the Caucasus, in Turkestan, and in Vladivostock, men still sit in captivity, while anxiety and longing are driving their relatives at home to madness and despair?

You women of the world, listen to what you cannot know (for otherwise you could not live in peace, go about your daily tasks, care for your children, sleep, eat, and be glad when the sun shines).

Hundreds of thousands of prisoners of war are still exiled, working in slavery, living in infected camps, and dying by thousands of typhoid and under-feeding. They go about in rags; and in order to get enough to eat they must beg, borrow, and steal.

It is now a year since weapons of warfare were laid aside, but the wretched men may not return to their homes and families. Only an appeal for help comes through from them from time to time. Words cannot express what they suffer; but all the pathetic postcards which they are occasionally allowed to send reiterate the same woeful cry: We are forsaken and forgotten, defenceless, helpless, and hopeless.

Rub the flour smoothly into the milk, pour over the vegetables, dot with tiny pieces of butter. Bake in a moderate oven for about an hour. It is better to set the casserole in a shallow pan of hot water while baking.

**The Open Air for Children.**

There is a growing body of testimony as to the great value of fresh air in the treatment of children. The doctors who confine their practice exclusively to children are almost to a man advocates of the fresh-air life for their little patients. They order it to keep up vigorous health in well children, and to reinforce their treatment of sick ones. They declare that all children sleep better, eat better, are better tempered, and of a fresher color, if their parents keep them in the open air both day and night. "Outdoor children" are also much less susceptible to colds and other infections than the children who are kept coddled in warm rooms and depend upon a daily walk for their airing.

**Rules in Combining Colors.**

A few artists' rules for combining colors will save many a luckless experiment in dress, house furnishing, and needlework. Cold green contrasts with crimson, purple, white, pink, gold, and orange; harmonises with olive, citron, brown, black, and grey. Warm green contrasts with crimson, maroon, red, pink, white, black, and lavender; harmonises with yellow, orange, sky blue, grey, white, brown, and buff. Orange contrasts with purple, blues, black, olive, crimson, and grey; harmonises with yellow, red, warm green, brown, white, and buff. Russet contrasts with green, black, olive, and grey contrasts with red, yellow, orange, and brown.

**Household Hints.**

Brick dust and kerosene are good for cleaning copper with. Remove the stains with lemon and then polish with a dry cotton rag.

Do not throw away the ends of candle, but save them for fire lighters. One placed in the middle of the coal and sticks when the fire is laid will cause it to burn up immediately.

Bottles containing ketchup, fruit juice, etc., will keep much better if laid on their side or inverted when put away. While the liquid covers the cork, it will be kept expanded and no air can enter.

Dissolve alum or common salt in boiling water and pour it into cracks. It becomes hard like cement. It destroys vermin and preserves the wood.

German-Austria has 150,000 of her sons there in captivity, whose only wish and thought is to return home. Why do not the prisoners return? Is it our poverty or our helplessness? Or is it the indifference of the human heart that has caused all the misery in the world?

You women of the world, think if it were your son, your brother, away out there among these unhappy men. Could you wait quietly until the peace is ratified? Could you be silent and let the time slip by? No, you could not do it, and you would not do it. Every one of you is guilty of this injustice if you do not do all that lies in your power to release the prisoners. Fill the world with your protests. Do not cease to compel, to demand, to plead, to warn!

—HELENE SCHEU-RIESS.

The soul has no pillow on which to repose so soft and sweet as a good conscience.—St. Gregory the Great.

"So long as the penal code remains we can never be a great nation. I would not keep two millions of my fellow-countrymen in a state of slavery. I desire not a Protestant settlement, but an Irish nation."—Grattan.

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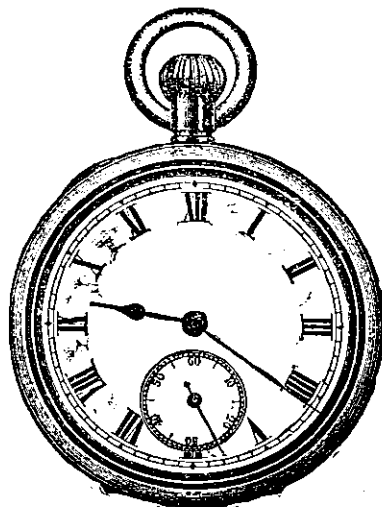
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## PROFIT-SHARING AS A COMPROMISE BETWEEN CAPITAL AND LABOR

Col. P. H. Callahan, in a recent address to the Louisville Welfare Association, endorsed a statement made by Charles M. Schwab, that "labor has never had its just share of profits and will not be satisfied in the future with its former compensation, and especially its status."

Colonel Callahan is one of the more progressive employers who have taken time by the forelock. He installed profit-sharing in the Louisville Varnish Co., of which he is president, seven years ago, on the basis of the plan suggested by Rev. Dr. John A. Ryan in his books, *A Living Wage*, and *Distributive Justice*. This plan may be briefly described as follows:—

First.—Every business must first of all earn its operating expenses and depreciation, which of course include a living wage to its workers, sufficient to enable them to live in a becoming manner.

Second.—The workers having received their compensation, or rather their living wage, Capital should now receive its compensation or wage; six per cent. heretofore on the actual investment being a fair return, although at the present time long-time securities produce a better return, so that this rate should not be fixed arbitrarily, but to meet existing conditions, subject to the approval of the workers properly represented.

Third.—Any profits over and above these compensations to workers and capital should be divided on a fair percentage basis between the capital used in the business and the workers engaged.

Fourth.—In neither case should all of these profits be immediately withdrawn from the business, but left there for a reasonable length of time, so as to increase the financial strength and safety of the company, and in the case of the employees, this additional compensation should be distributed in some form of a security representing an interest in the business, and each employee should be required to hold such security for a reasonable length of time, with first preference to "own-your-own home."

Col. Callahan described how the Louisville Varnish Co. divides its profits on a "fifty-fifty" basis with its employees, the share of the workers being pro-rated according to the wages of each. He said that the plan has interested the employees in their work, thereby increasing production and improving quality, and redounded to the prosperity of the company. A very close relationship has been established between all the employees, who are given information every day as to daily sales, with comparisons of the corresponding days and periods, as well as information regarding the finances of the company. There was no "benevolence" attached to this plan, Mr. Callahan said, for since the introduction of this system the stockholders had received a larger profit than under the old wage system.

Col. Callahan quoted at length from a paper by George W. Perkins, as follows: "Bonus systems do more harm than good and stir up trouble rather than alleviate it. The giving of bonuses, he claimed, caused employees to feel that the employers were making vast sums of money out of which a sop was thrown to them to bribe them into feeling kindly disposed or to ward off a demand for a general increase in wages."

The employer who objects to profit-sharing because he is making so much money that he is afraid to let even his own employees know how much he is making, was declared by the speaker to be "more than any other responsible for the serious differences to-day existing between Capital and Labor," for, "with the growing intelligence of the masses, how can we expect such a situation to continue? Every year, yes, every day, it becomes clearer and clearer that such a condition will no longer be tolerated and must speedily pass away. Would it not be better to use some intelligent foresight and meet what clearly are to be the immediate future demands of public opinion?"

### THE NEED OF SOCIAL STUDY.

Recommending the Catholic Social Guild in the *Month*, Father Sidney F. Smith, S.J., says that there is great need of study among us in social matters, not because the subject is abstract or abstruse, but because of the conflicting theories not yet empirically tested, and the confusion that results when "arithmetic becomes tinged with emotion."

Catholics, he says, have still another reason for studying the social question carefully, because if they do not, they may be found condemning what may perhaps be jus-

tifiable, and thus bring their faith into disrepute. "They should not be misled by mere phrases but endeavor to get at realities, and avoid, above all, the fettering of liberty of speculation by undue dogmatism. The Archbishop of Liverpool recently uttered a timely warning on this point. Speaking of economic theories, his Grace said: 'When the Church has not spoken there is always liberty: if Rome speaks, there is an end to the matter.' It is not for any cleric or layman, however zealous, to go ahead of the decisions of authority in moral matters. So long as there is social theory which is merely economic, and social arrangements which are merely conventional, liberty of discussion and action is therein unfettered. There are Catholics, for instance, who hold that for one man to employ another primarily for his own profit is, not intrinsically immoral, but so inevitably connected with injustice as to be incapable of being rendered morally right. Production, they say, should be for welfare not for wealth, for use not for profit: the wage-system must go the way of slavery and serfdom. To others the evil of the system seems accidental, and readily removable by admitting the wage-earners to partnership and a share in the profits. The difference is rather a question of fact than of principle, and each may abound in his own sense."

In this country there is even greater need of social study than in England (comments the *American Fortnightly Review*), because our ignorance of social problems is abysmal; yet, unfortunately, every systematic effort so far made to build up social study clubs, especially among the working people, where they are most needed, has met with failure.

### MALTA—BUT NOT IRELAND.

It was reported in the British press a few days ago (says the *Glasgow Observer* of recent date) that on December 3 his Grace the Archbishop of Malta, the Chief Justice, the official members of the Council, the President of the National Assembly and elected members of that body all had interviews with Lord Milner; that the elected members were all "highly satisfied" with the result; and that Lord Milner listened with sympathy to various suggestions made by them, while he assured them that "the new form of government would be on a most liberal scale." So far, so good. Our rulers have lent a ready ear to the reasonable demands of a tiny outpost of the British Commonwealth (commonly called the Empire), intensely nationalist in sentiment and devotedly Catholic, and have granted Home Rule in a very full measure to a population of, at most, a quarter of a million. But principles which apply in the Mediterranean apparently do not carry force in the Irish Sea. Malta had only to ask and her request was granted. Ireland has suffered for centuries and is still awaiting the democratic justice of which many politicians talk so glibly—when they have an axe to grind. Prussian tyranny roused such people to an apparent white heat of righteous (?) indignation, but oppression at home not merely leaves them cold but seems the guiding principle of their policy. What is the ultimate inwardness of it all?

The *Times* and Ireland.

If the *Times* (of all papers) could declare the other day that "there is strong *prima facie* evidence of the existence of a powerful conspiracy against the prospect of an Irish peace," things must be bad indeed. The *Times* further states its fear that the Irish Executive are being used, "whether with the connivance of members of the Cabinet or not," to stir up a state of feeling, or even rebellion, that would make peace impossible. Of course that has been the belief of millions, both in and out of Ireland, for long; but when the *Times* takes up this position the belief must be fairly general throughout the country. When the whole abominable story of treachery and brutal force comes to light—as it must sooner or later—it will be a frightful revelation. And all this series of crimes against a nation is done at the bidding of a small clique whose hatred of the Faith is only surpassed by their love of ascendancy and selfish power. The end of their long lease of authority is overdue, and the reckoning will most surely have to be paid in full.

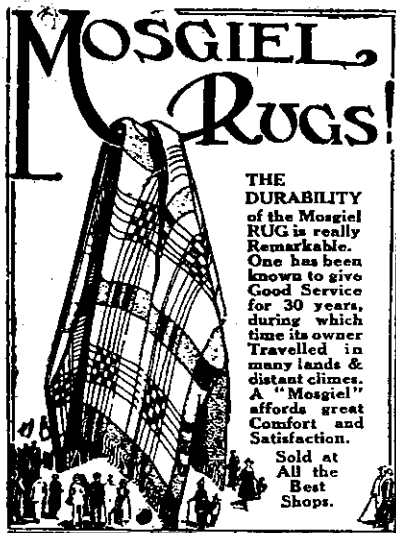
Although Lord French failed to destroy the power of Germany, he is well on the way towards success in destroying the last vestige of English rule in Ireland. His regime of savage repression is splendid propaganda for Sinn Fein.—*Canadian Freeman*.

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## A LEGEND OF THE LILIES.

Once, 'tis said, the dainty lilies—  
Not St. Joseph's lilies tall,  
But the lilies of the valley,  
Purest, sweetest flowers of all—

Once, the heads now shyly bending  
With the wealth of snowy bells,  
Were in conscious beauty lifted,  
So at least the legend tells.

Said the lilies, one day whispering:  
"Earth has nothing half so fair,  
Half so pure, as we white lilies,  
And the spotless robes we wear.

"Every fragrant chalice lifted,  
Holds an incense sweet and rare,  
And within our hearts deep hidden,  
Is a perfume like a prayer."

So the lilies, low communing,  
Spoke in arrogance and pride—  
When among them walked a maiden,  
In her beauty glorified.

Glorified beyond all telling,  
And the purity she shed,  
From her gentle, modest glances,  
Made each lily hide its head.

It was Mary, Jesus' mother,  
Who among the lilies went—  
Since that day, in silent homage  
Every lily's head is bent!

—Mary Corroy.

## HOW HE WON A SCHOLARSHIP.

The principal of a school in which boys were prepared for college one day received a message from a lawyer living in the same town requesting him to call at his office, as he wished to have a talk with him. Arriving at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a college and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"This is a hard question to decide," replied the teacher, thoughtfully. "Two of my pupils—Charles Hart and Henry Strong—will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to attain it without assistance. They are so nearly equal that I cannot tell which is the better scholar."

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me, and I will decide between them."

As before, at the closing examination, the boys stood equal in attainments. They were directed to the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers, which she wished examined. She was a familiar visitor at this office, where she was received with respect, and dismissed with kindly promises of help.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately the chair she selected was broken and had been set aside as useless. The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys before moving himself, to see what they would do.

Charley Hart, after an amused survey of the fall, turned to hide a laugh he could not control. Henry Strong sprang to the woman's side, and lifted her to her feet. Then, carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks only served to increase Charley's amusement. After the lady

had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door and she departed.

Then he turned to the boys and, after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be benefited as he who feels it his duty to help the humble and the lowly."

## TWO TIMES.

Two little girls are better than one,  
Two little boys can double the fun,  
Two little birds can build a fine nest,  
Two little arms can love mother best,  
Two little ponies must go to a span,  
Two little pockets has my little man,  
Two little eyes to open and close,  
Two little ears and one little nose,  
Two little elbows, dimpled and sweet,  
Two little shoes on two little feet,  
Two little lips and one little chin,  
Two little cheeks with a rose set in,  
Two little shoulders chubby and strong,  
Two little legs running all day long,  
Two little prayers does my darling say,  
Twice does he kneel by my side each day,  
Two little folded hands soft and brown,  
Two little eyelids cast meekly down,  
And two little angels guard him in bed,  
One at the foot and one at the head.

## CULTIVATE YOUR CHILD'S CONFIDENCE.

A little child begins by "telling mother" everything. Bumps or bruises, joys or sorrows, all are brought to her as naturally as the child draws breath, and this continues as long as he is totally unconscious of himself as an individual. The time for special care is when he becomes aware of himself as a separate entity. From this time on, a cold look, an indifferent air, an uninterested attitude, a word of ridicule or sarcasm, may wound the child's sense of confidence or justice so deeply that he will shrink within himself and never again show his inmost thoughts or most sacred feelings to his mother or to anyone else. Incalculable harm is done through thoughtlessness, even by the most devoted parents, in failing to recognise this stage of the child's development and to reverence his individuality and his right to it. The mother loses the greatest power for good she possesses, and misses the greatest joy and recompense she can have by not sharing her child's hopes and fears, his troubles and triumphs. The bitter experience will come to her sooner or later of realising that her child is sharing these with another person, who must, therefore, be spiritually nearer to him than she is.

There are a few absolutely certain ways of avoiding this catastrophe which have been used over and over again by wise and devoted mothers. One is, never fail to listen attentively and sympathetically, no matter at what inconvenience, giving your best wisdom to help your child see his problem clearly for himself.

Another is, respect your child as a spiritual being, an individual as different from all other individuals as God meant him to be. Meet him on his own ground, and do not try to make him conform to a pattern of your own.

Respect your child's confidence absolutely. Once betrayed, it may never be given again.

## CATHOLIC FURNITURE.

Every Catholic home should contain certain articles which we shall call, for the sake of convenience, Catholic furniture. The pictures on the wall, the crucifix in its place of honor, the little ornamentation of the house should speak and do speak the character of its occupants. There is one, however, perhaps more important than the rest, and that is the books which are kept and used in every home. They need not be many in number, if they are well chosen. We subjoin a short list of books (says an exchange) that should be found in every Catholic home:

- Catholic Bible.
- The Life of Christ.
- Life of the Blessed Virgin.
- Short Lives of the Saints.
- Bible History.
- Bible Stories for Children.
- Books on Catholic Instruction.
- Books on Catholic Piety.
- Catholic Magazines.
- The local Catholic paper.

With this small library it will be possible not only to understand the faith, but to be familiar with the events of the day.

# WALL PAPERS

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## THE UNVARNISHED TRUTH.

An unpopular officer in the British Army one night slipped into some deep water, and a private who happened to see the accident pulled him out. The officer was very profuse in his thanks, and asked his rescuer how he could reward him.

"The very best way you can reward me," replied the private, "is to say nothing about it."

"Why, my good fellow," asked the astonished superior, "do you really mean that you wish me to say nothing about it?"

"Ay! If the other fellows knew I pulled you out they'd soon chuck me in!" was the frank response.

## THE SECRET WAS OUT.

It was the custom some years ago for a publican and his wife to preside over a lottery and goose club every Christmas. The country folk round about always took part in it, with the hope of getting a cheap goose or the price of one. The publican also took tickets for it, and somehow always came off well, occasionally winning as many as half of the prizes. The simple country folk wondered at this, but attributed it to good luck. The prizes were drawn as follows:—Small pieces of metal were cut and numbered and put into a large bag, and drawn by the publican's young daughter.

One Christmas the drawing was proceeding gaily, when suddenly there came a stop. The little girl was puzzled, and held her hand in the bag for a long time. Her father called for her to be quick, and was almost stunned when she replied: "I can't find the hot one, father."

## SMILE RAISERS.

Youth: "Got a job as shop-boy, sir?"

Shopkeeper: "My lad, I do all the work myself."

Youth: "That's just the sort o' place I want."

"My boy," said the uncle, "when I was your age I thought, like you, that I knew everything; but now I have reached the conclusion that I know nothing."

"I reached that conclusion about you years ago," murmured the irrepressible nephew.

"Just fancy, Willie, years ago these fields were covered by the sea, and fish were swimming where we stand!"

"Yes, papa, here's an empty salmon tin!"

"How old is your baby brother?" asked little Tommy of a playmate.

"One year old," replied Johnny.

"Ah!" exclaimed Tommy, "I've got a dog a year old and he can walk twice as well as your brother."

"Well, so he ought to," replied Johnny; "he's got twice as many legs."

Little seven-year-old James came home from school the first day with a determined look on his face. He was decided on one point.

"Mother," he cried, "I'm going to leave school and become a school teacher!"

"Why, James," said his mother, laughing, "how can you? You don't know enough."

"Don't know enough!" exclaimed the would-be teacher. "You don't have to know anything. All you have to do is to ask questions!"

Jones had stuck the beach concert as long as he could, and was just moving off when he was collared by the man with the hat. Jones's face beamed.

"Ah, here you are at last!" he exclaimed, helping himself liberally. "I knew you wouldn't expect us to stand all that row for nothing. But you were a deuced long time coming round!"

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## SCIENCE SIFTINGS

(By "VOLT.")

## Snap-Slots.

A snap-slot is a photograph taken by a slot machine, and before long these machines may be common features on piers, parades, and station platforms. The machine takes your picture, develops it, prints it, and delivers it, all in the space of four minutes. This is how it does it. You sit before the machine and drop in your coin. A bell rings, and the machine displays this notice: "Now, then! Turn your head, please, to the right; look at the little cross above the mirror—and smile." Then a lamp lights up in the machine. A second warning bell rings, and a new notice appears. "Keep still, please," it says, and you obey. The click of the shutter and the extinguishing of the light inform you that the exposure has been made, but lest there should be any mistake, a third notice appears with the following message: "Thank you, the sitting is over, and you can rise from your seat. In four minutes your portrait will be delivered at the bottom of the apparatus." The picture arrives punctually to the second, and if it is not like you, that is your fault! The invention is a French one.

## The "Deadly" Upas Tree.

The upas tree is a large tree growing in Java. The juice of the upas tree constitutes a virulent poison, called by the natives "antjar," which owes its deleterious character to the presence of strychnine. The smallest wound by an arrow tipped with this poison is fatal. Toward the close of the 18th century, a Dutch surgeon, Foersch, circulated in Europe various myths with regard to the upas tree. It was said to be so deadly that the poison was collected by criminals condemned to death, who obtained their pardon if they brought away the poison, which was, however, found fatal to 18 out of every 20 who made the attempt. It was destructive to all vegetable life but its own and grew in the midst of a desert which it had made. It is now known that the upas tree was credited with the destruction of animal life really attributable to the escape of carbon dioxide from a vent or vents in a valley surrounded by volcanoes. It has been seen growing with other trees in forests, and in 1844 was introduced into hothouses with no deleterious effect.

## The Teeth of Africans.

The common idea is that the diet and climatic conditions of the negroes are the cause of their having beautiful teeth, but some authorities dispute this. Thus, in some parts of Africa, when an infant has gone through the "teething period," his mouth is rinsed out with an infusion of the leaves of a native tree possessing a constituent which causes the gums to shrink, so tightening the teeth. The natives living near the source of the Nile employ the roots of a pod-bearing plant to relieve toothache, while another tribe farther west use an infusion of kasso seeds for the same purpose. The toothbrush as used in this country is, of course, unknown to the savages, but many of them have a most effective substitute. They use a piece of wood from certain trees which contain beneficial qualities. Further, this stick is free from the great objection to brushes. It can be renewed at very frequent intervals, and is thus always fresh and wholesome—a great advantage over the toothbrush of civilised races.

## Notes.

"Rice paper," upon which the Chinese make charming drawings, is a thin sheet of the prepared pith of a tree.

Abyssinia is the original home of the coffee tree, and on the highlands of that country there are immense forests of it that have never been touched.

The wild horses of Arabia will not admit a tame horse among them, while the wild horses of South America endeavor to decoy domesticated horses from their masters, and seem eager to welcome them.

Dew is a great respecter of colors. To prove this, take pieces of glass or board and paint them red, yellow, green, and black. Expose them at night, and you will find that the yellow will be covered with moisture, the green will be damp, but that the red and the black will be left perfectly dry.

## PILES

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