

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- August 8, Sunday.—Eleventh Sunday after Pentecost.
 „ 9, Monday.—Vigil of St. Laurence.
 „ 10, Tuesday.—St. Laurence, Martyr.
 „ 11, Wednesday.—SS. Tiburtius and Susanna, Martyrs.
 „ 12, Thursday.—St. Clare, Virgin.
 „ 13, Friday.—SS. Hippolytus and Cassianus, Martyrs.
 „ 14, Saturday.—Vigil of the Assumption. Fast No abstinence.

St. Laurence, Martyr.

St. Laurence, Deacon and Martyr, was born near Huesca, Spain. He was the chief among the seven deacons of the Roman Church. In the year 258 Pope Sixtus, as one of the victims of the persecution of Valerian, was led out to die, and St. Laurence stood by, weeping that he could not share his fate. The holy Pope comforted him with the words: "Do not weep, my son; in three days you will follow me." This prophecy came true. Christ, Whom Laurence had served in His poor, gave him strength in the conflict which ensued. His remains were buried in the Catacombs of Campo Verano. Constantine built over his tomb a basilica, which is one of the five patriarchal churches, and one of the seven principal stations.

St. Clare, Virgin.

St. Clare of Assisi, who renounced wealth and rank to embrace the religious state, was remarkable for her love of poverty and her devotion to the Blessed Sacrament. She became, under the direction of St. Francis of Assisi, the foundress of a very strict religious Order, the members of which practised the most religious austerities. She died in her sixtieth year. A.D. 1253.

GRAINS OF GOLD

EVENING PRAYER.

O Lord, most merciful, Father of my soul.
 I cry to Thee;
 At eventide, secluded and alone,
 I bow the knee.

I've greatly sinned and wandered far afield.
 Pray give me rest:
 As night comes on I yearn to lay my head
 Upon Thy breast.

Through this dark night on Thee I will repose,
 And to Thee cling;
 As wanderer finds amid the gathering gloom
 A mother's wing.

Condone, O Lord, my tardy thought of Thee—
 I plead for grace;
 Help me to live by faith, and dying see
 Thy blessed face.

—Frank Steele.

Forgetfulness of God has been in all ages the grand evil of the world.—Father Faber.

"Better late than never" is not half so good a maxim as "better never late."

Every day brings its own blessings, hidden perchance beneath the cloak of suffering.

The Sacred Heart of Jesus is the source of more strength and power than this world wots of. Therein lies the secret of all that is high and noble and worthy.

If thou takest pains on what is good the pains vanish, the good remains; if thou take pleasure in what is evil the evil remains and the pleasure vanishes. What art thou—the worse for pains or the better for pleasure when both are past?—Quarles.

The Storyteller

WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER I.—(Continued.)

On they sped through the stony, wind-shorn glacier-polished mountains, by the shores of the great Bay, past the coquettish evergreen groves and toy-like islets of Glengariff—on as though Sheela also was feeling the intoxication of the gun-flashes and the beat of drums. When Myles Rohan intimated that "they'd never catch the nine-o'clock," he only meant that, give anybody else the reins, or put any other nag between the shafts, and the thing was not to be done; but Sheela, the jaunting-car, the reins, and the hand that held them being his own, he bowled along with as comfortable an assurance of being in time as if he had a private understanding with the sun to halt in the heavens until Sheela should pass the Cross at Garrindinny. The miller was one of those hearty, positive men, whose whisper goes further with a horse than other men's whips, and whom women like to have in a country house by night when there is somebody ill and the doctor at a distance. His son half-dreaded, whole-reverenced him, Sheela knew every turn of his wrist, the peasants doffed their hats to him as if iron manliness in one of their own blood and creed were a portent almost too good to be true; and, if such tributes made him as self-satisfied, good-natured, and affable as gratified vanity usually makes men, long may we have vanities with so sunshiny a gift of paying their way!

"Why, that's Hans Harman's old shay amongst a thousand!" he cried, pointing his whip at a lumbering one-horse coach that was plodding along leisurely in front of them down Cooleeruch Hill. "What piece of roguery is bringing *him* over to Garrindinny this perishing morning, I wonder? Maybe it's to evict old Meehul, up on the top of Cnocanacurraghcooish? I hear he's 'expecting the Sheriff' one of these days. But old Meehul is 'expecting the Sheriff' all his life as regular as he's expecting his breakfast—and the breakfast don't always arrive for the poor *angish*, no more than the Sheriff—Easy awhile!—why, to be sure, this is Presentment Sessions' Day at Clonard, and Hans is going across to carry his presentment. What, do you think, is his presentment?"

With due diffidence in presence of superior wisdom, Ken hazarded the suggestion: "Something, I dare say, he wants the Grand Jury to do for him."

"And those who are not grand jurors to pay for—exactly. A trifle of a thousand pounds or so to build a bridge into his own demesne, on the ground that the public use it as a short cut. So they do—as a short cut to the Workhouse, or, what's the same thing, to the rent-office, for sorra another thing ever brought a decent neighbor to his hungry door. Was there ever such a bare-faced job?"

"A what, sir?"

"A brand-new bridge over nothing at all at the expense of the county. He'll be putting in a presentment next for a river to run under it! Ken," said the miller sternly, "we'll throw out that presentment!"

"I didn't think you had a vote, sir?"

"They take precious good care I've not, boy; but they can't strike a man's wits off the Register as they did the Forty-Shilling Freeholders. Heeup, Sheela! let's see if we can't manage a small Reform of the Grand Jury Laws on our own hook, old girl!"

Sheela bounded forward with the enthusiasm of an old politician, and was quickly abreast of the chaise.

"Hullo, Rohan, so it's you—hope you're well—glad to see you!" sang out a pleasant voice from the chaise. The voice came from the broad chest of a gentleman of massive and well-proportioned frame, thin, but handsome, clear-cut features, flowing mous-

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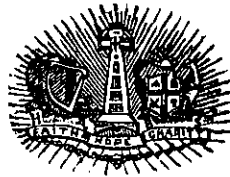
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taches and full black beard, powdered here and there with grey—all lighted by a smile of frankness and good humor. "Why it's like a glimpse of the sun to meet you on the road this chilly morning."

"Thank you, s-a-h-r!" said the miller, employing the "sir" as an uplifted sword which might descend, either to cleave a skull or to describe a ceremonious salute, at discretion.

"Not coming over to Sessions to-day? Tell you candidly I hope not, if I'm to carry that little job of mine."

"Bless you, no, sir—the likes of me may be as good as another, to pay for a job; what call should we have to go spoiling one?" returned the miller, with a twinkle of rebellion in the corners of his eyes.

The gentleman in the chaise laughed the good-natured laugh of a man who could give blows on occasion, but, on the whole, found it rarer fun to receive them. "Rohan, you're a Radical monster—devil a less. Well, well, you'll have your joke and I'll have my bridge—what could be fairer or pleasanter? I know nothing about politics myself—couldn't guess whether Brian Boru was a Whig or a Tory; could you?—Ah! so this is your lad—taking him to school, I hear!—How do you do, sir? Hope you will be a good boy. A youngster may be anything nowadays, if he minds his moods and tempers. Is it to be a marshal's baton or a mitre, which? Fewer marshals' batons going in our day, Rohan, eh?"

"True enough, sir—the people didn't know half how hungry they were then—they have education to tell 'em all about it now, and still the greedy fellows aren't satisfied. Heeup, Sheela!" and Sheela sprang forward, as if chuckling like a Radical over her master's rude pleasantry.

"You're in a deuce of a hurry, Rohan. Boohig is never particular to ten minutes," said Mr. Harman, with imperturbable good humor.

"Thank you, sir. I find it more comfortable to be too soon than too late," shouted the miller, and he was gone.

That wildly romantic being, the British shareholder, was the author of the Garrindinny and Great Western Railway. The Bill, as it passed Standing Orders, was an epic poem lit by glimpses of a Glengarriff picture-country sighing to be sliced into building-lots, lively with the siren-songs of innumerable shoals of mackerel willing to do all but swim ashore to be cooked and tragic here and there with the stern groan of some copper or barytes mine sick with desire to yield up its treasure to the first comer. The epic caught the soft heart of the British Public like the poems of Mr. Robert Montgomery. The railway, like the poet, however, met its remorseless Macaulay. Before the line could get within a dozen long-legged Irish miles of Glengarriff, its painted paradises, copper ores, or little fishes, the Company was in a state of liquidation in a dingy mausoleum up four pair of stone stairs in King Street, Westminster. The first canto ended with the seizure of the first passenger-train (including the Board of Directors and the materials of the champagne luncheon by the Sheriff under a writ of *fi. fa.* on foot of certain transactions with a contractor who had no music in his soul; and there and then the railway came to an end in the midst of a moaning desert of black bog-mould, naked rocks, and shivery pools—like a story of adventure to be continued in a future number, or a promising young railway cut off in its bloom and buried at the cross-roads of Garrindinny in hopes of a happy resurrection. Traffic still went on upon the completed sections of the Garrindinny and Great Western by the aid of stingy and precarious subsidies from the Court, but in a spirit befitting the obsequies of a great design rather than with any ignoble ambition of scrambling for dividends. Mr. Hans Harman might well take his ease in his chaise. When Sheela scoured up to the cross-roads at steeplechase pace, the old-fashioned engine, which wore most of its bowels on the outside, was puffing up and down about the turn-table, in a broken-hearted, undecided way, as if deliberating

whether the Court would allow it coals enough to make the journey, or whether it was really worth while stirring at all for so small cause. Though it was now branded with the barbarous alias of "Erin-go-bragh," the venerable locomotive had once been christened "Stephenson" amidst salvoes of champagne corks, and had screamed through Rugby for many a proud day with the commerce of a world at its back. Fancy the reflections of that iron veteran as it surveyed with a snort of contempt the rails turning carmine with the rust, and an invalidated wagon like a lame beggar imploring an alms of cargo by way of starting it in business, and a goat peacefully making its breakfast over the grass-growing siding; and then to think of being obliged in its declining days to drag its old legs after it all the way to Clonard for no other reason in life than that a wagon or two of empty porter-barrels and weeping emigrants might burlesque the uses of the steam-engine, and a policeman with a crease in his poll might graciously arrive to see them off! The "Erin-go-bragh" had really contracted a hollow, graveyard moan which gave it the air of contemplating *felo de se* by an explosion, since upon the Garrindinny and Great Western there was no possible hope of honorably ending its days by a collision with anything.

The guard and the engine-driver were at this moment soothing themselves, in the spirit of Preference Shareholders, with certain palliatives, which the engine-driver, cleaning his brow with a dirtier pocket-handkerchief, called "Two raw rammers, ma'am," at the bar of the adjacent Terminus Hotel. The Terminus Hotel had once formed a sounding strophe in the Garrindinny and Great Western Epic. It had figured in chromo-lithograph, depicting the nobility and gentry descending from crimson-and-gold barouches, and received at the door by a waiter of ancient lineage with a Louis Quatorze sweep of his napkin; but the barouches never came, and the waiter of the *vielle école* drifted away into a Cork oyster-cellar, with the threads of his black swallow-tail grown as white as his necktie was black, and all the blood in his body lodged in his nose in the last stages of despondency; and the very sign of the "Terminus Hotel" had disappeared like the rosy adjectives of the Prospectus under a matter-of-fact blob of green paint, on which a rustic artist had blazoned forth the golden legend: "Mick Brine Entertainment for Man and Horse"; and, to crown all, the "Coffee Room" windows had their two eyes punched into one, where, behind ranges of bottles of rare vintages more gloriously colored than the chromo-lithograph itself, Mrs. Brine, a buxom, sonsy-looking matron, with indifferently combed hair, was blushing separating the guard's change for the raw rammers from his compliments to the crowing baby in her arms ("Begob, ma'am, 'twas worth making the misfortunate railway, if 'twas only to see how thim babbies flock down out of the sky to you—God bless 'em! I'll engage that's about your eleventh now, Mrs. Brine?" the guard was remarking, genially.—"And two that's in heaven, Mr. Boohig, plaze God!"—"Amen, ma'am!" observed the guard, piously).

"Now, Boohig—time's up! How soon are we off?" cried Myles Rohan, bursting in with his cheery "God save all here!"

"Wisha, the day is young Mither. Myles," was the leisurely answer of Boohig. (That was the guard's name, Mick being the remainder of it.) "The world will be there ather us. We may just as well give the neighbors a chance."

"Divil a sounder principle as a general rule, my poor man; but listen!" The miller whispered something that made the guard slap the zinc counter till the raw rammer leaped in an ecstasy.

"You don't mane it, sir?—hungry Hans, is it? Ho, ho, by the bombshells of war, if all the fun isn't gone out of the country, we'll lave him time enough to study the scenery! 'Twas only the other day, being Christmas-time, he tipped me a tin-shilling piece in mistake for a sixpinny bit—'twas the only slip he ever med in his life—and what do you think he does but gets the ould Head-Constable, Muldudden, to report

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to the Board that Boohig was out on a tear for the holidays? Honey isn't sweet enough for Hans Harman—nor hell isn't hot enough, nayther."

"He'll be down on us in five minutes at latest."

"Not he, sir—he's never in a hurry—he thinks the train daarn't budge while Lord Drumshaughlin's agent is within a donkey's screech of it. Daarn't it, though?" chuckled Boohig, bolting the measure of hot whisky, and, for some obscure reason, stuffing a jujube into his mouth by way of second course. "Fifteen minutes past the hour—come along, sir!"

A party of emigrants and their friends were waiting in each other's arms on the platform. At every southern and western railway station in those days you could hear that wild, heart-breaking ulla-gone of the Irish Rachel weeping for her children and refusing to be comforted. The whole ghastly passenger traffic of the country seemed to consist in one long funeral of the population. The principal other passenger was a small nervous man, whose individuality seemed to be stored in a long, obtrusive, and yet deprecating, muddy-grey beard, behind which an insignificant face appeared to be apologising for being in anybody's way; and a pair of long arms terminating in long skinny fingers pawed the air at either side as if stuck on as after-thoughts by a schoolboy caricaturist.

"What, Humphrey! going across to help Harman to his bridge, eh?" cried the miller, slapping him on the shoulder with a thwack that made the beard and its appurtenances jump like a frog under the knife of a vivisector.

"Eh, bless us and seeve us! You do come upon an old fellow in such ways and say such things—and quite welcome, too, I'm sure, from an old neebor, Mr. Rohan, sir."

"So isn't Hans Harman's haul out of the County Cess."

"Ha, ha, that's your pleasant way of putting it—but humble people in a small way must live, Mr. Rohan, sir—people that has no pretensions to figuring in the peepers, so to say—and I do assure you, Mr. Rohan, sir, I find his lordship's agent a most eemiable, public-speritted gentleman. But goodness gracious! how unfortunate!" he started off, glancing excitedly at his watch, and then along the Drumshaughlin Road, as the guard came tearing along the train, shouting: "In with ye! All for Clonard!" and ringing the bell with a fury that raised the wail of the emigrants' friends an octave higher.

"Going to start, sir—look out for your leg!" cried Boohig, banging the door.

"God bless my soul!" cried the electric little man, saving his limb with the spring of an automaton toy; but his eyes still ranged desperately up the road. "Was there ever anything so unlucky? But you don't understand, guard—you don't, reelly. It's Mr. Harman that's coming over to Sessions. Just think if he should be left behind! You couldn't do it, guard—no, reelly!"

"Quarter of an hour late, sir—complaints in the papers, sir—as much as my place is worth, sir.—Now, then, old woman, out with your ticket!—Is that handful of turkeys all right in the van, Mr. Draddy?—Where as I to drop Mrs. Deloohery's handbox?—At the junction, is it?—All right. Here he's down the road, sir—divvel such *keoil* (music) ever was heard!" whispered Boohig, springing into his van behind the third-class carriage in which Myles Rohan travelled for the time-honored Radical reason that they would not accommodate him with a fourth.

(To be continued.)

She's slender and graceful and tall and fair!
The elegant lass with the delicate air;
And despite her coquetry, whims, and pride,
She's the girlie I've begged to be my bride.
For she's kind of heart and sweet to see,
And, best of all, she's so fond of me.
For lover's warm welcome in winter assure,
By gifts of Woods' Great Peppermint Cure.

THE STORY OF IRELAND

(By A. M. SULLIVAN.)

CHAPTER LVI.—(Continued.)

It was during the Glamorgan negotiation—towards its close—that there arrived in Kilkenny a man whose name is indelibly written on the history of this period, and is deeply engraved in Irish memory—John Baptist Rinuccini, Archbishop of Fermo, in the marches of Ancona, chosen by the new Pope, Innocent the Tenth, as nuncio to the confederated Catholics of Ireland. As the Pope, from the first hour when the Irish were driven into a war in defence of religion, never sent an envoy empty-handed, Rinuccini brought with him, purchased by moneys contributed by the Holy Father, besides 36,000 dollars forwarded by Father Luke Wadding, "2000 muskets, 2000 cartouche belts, 4000 swords, 2000 pike-heads, 400 brace of pistols, 20,000 pounds of powder, with match, shot, and other stores." He landed from his frigate, the *San Pietro*, at Ardtully, in Kenmare Bay. He then proceeded by way of Kilgarvan to Macroom, whither the supreme council sent some troops of cavalry to meet him as a guard of honor. Thence by way of Kilmallock and Limerick, as rapidly as his feeble health admitted—he had to be borne on a litter or palanquin)—he proceeded to Kilkenny, now practically the capital of the kingdom—the seat of the national Government—where there awaited him a reception such as a monarch might envy. It was Catholic Ireland's salutation to the "royal Pope."

That memorable scene is described for us as follows by a writer to whom we owe the only succinct account which we possess in the English language of the great events of the period now before us:—"At a short distance from the gate, he descended from the litter, and having put on the cope and pontifical hat, the insignia of his office, he mounted a horse caparisoned for the occasion. The secular and regular clergy had assembled in the Church of St. Patrick, close by the gate, and when it was announced that the Nuncio was in readiness, they advanced into the city in processional array, preceded by the standard-bearers of their respective orders. Under the old arch, called St. Patrick's gate, he was met by the Vicar-General of the diocese of Ossory, and the magistrates of the city and county, who joined in the procession. The streets were lined by regiments of infantry, and the bells of the Black Abbey and the Church of St. Francis pealed a gladsome chime. The procession then moved on till it ascended the gentle eminence on which the splendid old fane, sacred to St. Canice, is erected. At the grand entrance he was received by the venerable Bishop of Ossory, whose feebleness prevented his walking in procession. After mutual salutations, the Bishop handed him the aspersorium and incense, and then both entered the cathedral, which, even in the palmiest days of Catholicity, had never held within its precincts a more solemn or gorgeous assemblage. The Nuncio ascended the steps of the grand altar, intoned the *Te Deum*, which was caught up by a thousand voices, till crypt and chancel resounded with the psalmody, and when it ceased, he pronounced a blessing on the immense multitude which crowded the aisles and nave.

These ceremonies concluded, he retired for a while to the residence prepared for him in the city, and shortly afterwards was waited on by General Preston and Lord Muskerry. He then proceeded on foot to visit Lord Mountgarret, the president of the assembly. The reception took place in the castle. At the foot of the grand staircase he was met by Thomas Fleming, Archbishop of Dublin, and Walsh, Archbishop of Cashel. At the end of the great gallery, Lord Mountgarret was seated, waiting his arrival, and when the Nuncio approached, he got up from his chair, without moving a single inch in advance. The seat designed for Rinuccini was of damask and gold, with a little more ornament than that occupied by the president. . . . The Nuncio immediately addressed the

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president in Latin, and declared that the object of his mission was to sustain the king, then so perilously circumstanced; but, above all, to rescue from pains and penalties the people of Ireland, and to assist them in securing the free and public exercise of the Catholic religion, and the restoration of the churches and church property of which fraud and violence had so long deprived their rightful inheritors."

From the very first the Nuncio discerned the pernicious workings of the "compromise" idea in paralysing the power of the confederacy; and perceiving all its bitter mischief, he seems to have had little patience with it. He saw that the old English of the Pale were more than anxious for a compromise, and to this end would allow the astute Ormond to fool them to the last, to the utter ruin of the confederate cause. They were, however, the majority, and eventually, on the 28th of March, 1646, concluded with Ormond a treaty of peace which was a modification of Glamorgan's original propositions.

On the character and merits of this treaty turns one of the most injurious and mournful controversies that ever agitated Ireland. "A base peace" the populace called it when made public; but it might have been a wise one for all that. In the denunciations put forward against it by all who followed the Nuncio's views, full justice has not been done this memorable pact. It contained one patent and fatal defect—it failed to make such express and adequate stipulations for the security of the Catholic religion as the oath of Confederation demanded. Failing this, it was substantially a good treaty under all the circumstances. It secured (as far as a treaty with a double-dealing and now virtually discredited king might be held to secure anything) all, or nearly all, that the Irish Catholics expected then, or have since demanded. There can be no doubt that the majority of the supreme council honestly judged it the best peace attainable, nay wondrously advantageous, all things considered; and judging so, it is not to be marvelled at that they bitterly complained of and inveighed against the Nuncio and the party following him, as mad and culpable "extremists," who would lose all by unreasonably grasping at too much. But the Nuncio and the "native" party argued that if the confederates were but true to themselves, they would not need to be false to their oaths—that they had it in their power by vigorous and patriotic effort to win equality and freedom, not merely tolerance. Above all, Rinuccini pointed out that dealing with men like Charles the king and Ormond the viceroy, circumstanced as the royalist cause then was, the confederates were utterly without security. They were selling their whole power and position for the "promise to pay" of a bankrupt.

(To be continued.)

REALIZATION.

There is one syllable that stirs me: War!
I picture what the mortal strife must be
Of Nations clad in youth and bravery.
I hear the voice of human anguish more
Compelling than it ever was before.
Across the universe, beyond the sea,
New life is spilled into infinity,
And the waves tell it moaning on our shore.
How comes it bleaker sorrow I can bear;
The combat starkly drawn, a street, a square
Away? The souls entrenched in frigid line
To fight for purposes no kings define;
For purposes as grim to them as life!
God, let me apprehend this nearer strife!

GLADYS CROMWELL, in the *Literary Digest*.

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"THE HOUND OF HEAVEN"

(By THOMAS P. WHELAN, in the *Ecclesiastical Record*.)

The keynote of Victorian poetry is one of doubt, and nowhere is that more audible than in the poems of him who is still acclaimed the master-singer of the Victorian Age. Tennyson is an Agnostic. Arnold despairs and lulls himself into a mournful fatalism. Considered apart from their fine poetical virtues, the lesser lights of that era flicker through the general darkness—so many dull torches in the recesses of a spacious cavern.

There are those who maintain that Francis Thompson is outside the Victorian Age. This is true, but in the same sense that Newman as a convert stands outside that age. Thompson sang of a creed outside of which the Victorians were, but whose beauties appealed to their questioning minds. Newman strove to lead others towards the radiant light of that creed. Thompson sang its doctrines of sorrow, renunciation, and penance. He is truly a thorn-crowned laureate, the beautiful but stern realities of whose teachings were untouched by the Agnostic atmosphere of Victorian England.

Of Thompson's poems the most typical is *The Hound of Heaven*. One would say that it is the counterpart of his own life; it is also, but in a different sense, the counterpart of the lives of certain Victorians who were intellectual Hedonists. The fundamental thought on which the structure of this beautiful poem is based is that of a soul flying from Divine Love and the heroic self-sacrifice which such love entails.

The soul trembles at the teachings of the gentle Saviour Who drained the chalice of suffering in the garden of sorrow, and Who demands all from those who would wish to have all; it seeks refuge in laughter and tears, in its own most secret thoughts and musings, but the love of the Creator still pursues, and vainly the fugitive rushes

Adown Titanic glooms of chasmèd fears.

Turning from itself it seeks in the human hearts around that shelter and love it so ardently desires, but here also there is no repose, for the term of its hopes is not within the human heart. Its longings are other-world and infinite, and will never be fully realised in what is purely finite and material. Restless, with hopes unfulfilled and with efforts thwarted, the fugitive spirit now turns from the hearts of men and women to the little children, but again its desires are only partially realised; for, as the eyes of the little ones grow suddenly fair with dawning answers, their angels snatch them away. Having forsaken the human heart, and finding no solace in the lovely eyes of childhood, it diverts its attention to Nature. The term of its hopes, the full satisfaction of its desires, cannot be found in human hearts or human eyes; perhaps they may be found in the bosom of the great Mother herself. The troubled spirit will sport with Nature's children and share in their bliss. It will wanton with the lady-mother's vagrant tresses, and will banquet with her in her wind-walled palace; and so it was:

I in their delicate fellowship was one—
Drew the bolt of Nature's secrecies.
I knew all the swift importings
On the wilful face of skies.
I knew how the clouds arise
Spumèd of the wild sea-stormings:
All that's born or dies
Rose and drooped with—made them shapers
Of mine own moods, or wailful or divine—
With them joyed and was bereaven.
I was heavy with the even,
When she lit her glimmering tapers
Round the day's dead sanctities.
I laughed in the morning's eyes,
I triumphed and I saddened with all weather,
Heaven and I wept together.

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In this passage the poet has soared to a high level, and his flight has been sustained. It is in this and similar passages that Thompson proves himself a poet second to none in those qualities which are ever characteristic of great lyrical poetry.

The questing soul has become one in the delicate fellowship of Nature's children. It has drawn the bolt of Nature's secrecies, and knows part of the inner life of that secret world so full of wonder and mystery, where all things are so linked to one another

That thou can'st not stir a flower,
Without troubling of a star.

Even here in this world of wonder the thirst of the soul is unslaken. No blissful waters of Nature can quench the burning thirst of the fugitive spirit. Its longings are infinite and transcendent. It seems to recognise that all its questings are vain, all its wanderings futile, and so it ceases its flight and breaks down in an agony of sheer despair.

We have reached the climax of the great lyric—one might say a miniature lyrical drama—and it very fittingly comes to us in one of the most sublime passages of modern poetry. Then the cry of the soul goes out in poignant grief. It looks despairingly on its follies and caprices. Its misspent years have vanished and gone like a mist. No longer are its dreams of any avail:

Yea faileth now even dream
The dreamer, and the lute the lutanist
Even the linked fantasies, in whose blossomy twist
I swung the earth a trinket at my wrist.

They are words of all too weak account to bear the heavy griefs which weigh upon the frail human soul—now that its errors are apparent. The clear light of Faith has not yet dawned upon it, for it is still in darkness, dazed by the smiting lightning, like another St. Paul. The gloom that surrounds it is, after all, only the

Shade of this hand outstretched caressingly.

This poem, whose opening stanzas are so tumultuous, ends in tenderness and pity. There is tenderness in the voice of the Creator as it explains the truths of love and self-sacrifice which have so staggered the fugitive spirit. Yet there are those to whom those truths come as some bright vision laden with light and love. There is pathos in the words of the soul. Its attitude is pitiable and pathetic. The voice of the Creator is no longer like that of a bursting sea, but pitying and caressingly tender:

Ah fondest, blindest, weakest.
I am He Whom thou seekest.
Thou dravest love from thee, who dravest Me.

In the events of daily life we often come into touch with tragedies—real human tragedies, but tragedies which are of the body rather than the soul. Seldom if ever do we come into touch with a real spiritual tragedy, i.e., with a tragedy which is purely of the spiritual order. We concentrate too much on what is corporeal. *The Hound of Heaven* is a poem in which a great poet with a surpassing wealth of imagery, with a choice of diction and depth of thought unrivalled in modern English verse, sings the fate of a soul flying from the love of God and the noble self-sacrifice and heroic sufferings which such love entails. It is a poem full of tragic happenings which pertain to the spiritual order. It is a miniature lyric tragedy, now dark and tumultuous, now sublime and awe-inspiring, but withal a tragedy which ends not with the tumult and terrors of a tragedy, but in pathos, tenderness, and happiness. The prodigal has returned. Sorrow and tears give place to the whisper of peace and the smile of joy.

Faults Francis Thompson had, but they are the faults peculiar to greatness. The rich beauty of his poems is essentially spontaneous and far superior to the artificial baldness for which modern verse is so industriously making. His wealth of imagery, his beauty and sublimity of thought, his wonderful and sometimes quaint diction, his abrupt rhythm and virile verse-music are all pre-eminent in this poem, for it is typical. Conceits there are, but they are not affected and ineffectual conceits peculiar to Crashaw and the old metaphysical school. They are, with few exceptions, the subtleties of one who has a clear vision, an unrivalled wealth of words; who effectively sings what he clearly understands.

Many poems are beautiful; few are sublime. Beauty inspires a vivid intellectual pleasure. Sublimity inspires awe. Milton is often sublime, and Dante when he turns from legend and political satire, and concentrates his vision on what is other-world and transcendent, is always sublime. Thompson is very often sublime, and nowhere more than in the following passage:—

I dimly guess what Time in mists confounds,
Yet ever and anon a trumpet sounds
From the hid battlements of Eternity:
Those shaken mists a space unsettle, then
Round the half-glimpsed turrets slowly wash again,
But not ere him who summoneth
I first have seen, enwound
With glooming robes purpureal, cypress-crowned.

There are many to whom this poem is meaningless. There are critics who will be profuse in epithets to depreciate the worth of this masterpiece. It cannot be fully understood unless the reader has a sound grasp of the fundamental principles of Catholic asceticism. This is no sectarian poem with an atmosphere charged with vengeful fanaticism. It is the expression in verse, as rich as it is profound, of a great principle exemplified in the pathetic wanderings and ultimate happiness of a human soul. The verse is rich and virile; the verse-music and majestic rhythm sometimes jar with a sudden abruptness, but they often fill the soul like organ-harmonies heard in the dim twilight of some spacious cathedral. There are echoes everywhere. The poem is intensively subjective, as befits the true lyric.

It is the poem of one who suffered and was fugitive. Its moral could indeed be applied to the intellectual Hedonist. It may be interpreted as an illustration of the aberrance of the intellectual but not of the sensual Hedonist. Perhaps it was the story of the poet's own soul, for Francis Thompson erred and suffered. He was a wanderer upon the earth, for he was born in an age that knew him not. Yet never for a moment are we to infer that he discarded any of the essential doctrines of that Faith whose great hierophant he was. His life was truly a tragedy—the tragedy of a soul struggling to work out its true vocation in this world. Thompson was no Hedonist. He has left us a poem which is not only a masterpiece in art, but also in thought; a poem which is sublime and yet intensely human, full of those truths peculiar to the spiritual order—truths which go home to the soul and touch the human heart. It is sad with a divine sadness and wholly devoid of those grosser elements which are so often commingled with human sorrow. It was conceived by a great mind and executed with that artistic taste which discriminates between the crude realism which disfigures beauty and that other realism which borders on the ideal. This thorn-crowned laureate sang as some bright immortal—a nursling of the Muses, holy, sweet, and pure. His poem finds an echo in every heart which has known sorrow and joy, and which, dissociated from the mere grossness of life, is dissatisfied even with the lawful pleasures of intellect and imagination, and pines for the vision of that heaven where stand the promised mansions of Him Who is Creator and Father.

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OUR ROMAN LETTER

BY SCOTTUS ALTER.

(Concluded from last week.)

Among the famous paintings of Raffaello are the fresco of the Sybils—remarkable, like the Liberation of St. Peter in the Vatican, for its skilful adaptation to the space above an archway—which adorns Santa Maria della Pace, the titular church of Cardinal Logue; the Madonna della Seggiola, well-known in reproductions as a presentation of Our Lady, Seat of Wisdom; and above all his Transfiguration, in the Vatican Picture Gallery, which he left unfinished at his death in 1520.

Raffaello lived at the height of the Renaissance, a time when religion was certainly not in the most flourishing condition. His religious paintings, especially his later ones, have often been criticised as lacking in deep religious feeling. It is true, indeed, that most would prefer, from this point of view, the tender Byzantine Madonnas, admirably exemplified in the painting of Our Lady of Perpetual Succor, and the paintings of Fra Angelico. Still Raffaello's Madonnas cannot be denied a grace and tenderness of their own. Besides, he is undeniably the prince of painters at a time when in sculpture and painting, both genius and technical skill had reached a height scarcely to be paralleled before or since; and it is a glorious result of the vivifying influence of the Church that, even in an age when men's minds were rebelling against God, the choicest fruits of human genius were to be devoted to His service.

Various Italian papers—such as the *Tempo*, the *Corriere d'Italia*, and the *Messaggero Meridiano*—in spite of the reduction for some time of Italian papers to a single sheet, have been chronicling and commenting on some of the recent events in Ireland. The *Tempo* of April 21 last notes especially the solidarity of organised labor with the other national forces, a degree of national unity at present to be found in few European countries. "The heads of the Irish Labor organisations," it writes, "have not only proclaimed the boycott of all goods destined for Great Britain, but, if the prices of foodstuffs remain at the present level, threaten also to assume directly control of the centres of production, and to institute a regime of co-operation which would undertake the distribution of food throughout the island. The factories would be occupied without more ado by the body of workmen. And thus to the Sinn Fein agitation for the political republic is joined that of the workmen for the economic-industrial republic, and between the two agitations the British authorities seem overcome by insurmountable difficulties. Already several provinces of southern and eastern Ireland are in complete anarchy, and the ferment is extending at present also towards the north-east, in the provinces of Ulster, where the great majority of the population is Protestant and Unionist, but where there exists a Catholic minority likewise belonging to the Sinn Fein party." "The gravity of the situation," its London correspondent adds, "may also be gauged from the fact that the British Government has ordered the departure for Ireland of a considerable number of regiments. Up to a few months ago the English garrisons in Ireland amounted to about 60,000 men. It is thought they will at present be brought up to 100,000, with the object of protecting especially the outposts of police isolated in the provinces of the west and furthest away from Dublin." It adds to this the fact that "Irish juries refuse to co-operate in the administration of justice carried on through the medium of English judges," and the finding of the jury on the murder of the Lord Mayor of Cork, as "another significant symptom of the attitude of the population of Ireland." It has struck some Italians as peculiar that, whereas in old-fashioned countries like Italy, the function of the police is to preserve order, under English rule in Ireland the main object of "order" is apparently to preserve the police.

Mr. Sean T. O'Ceallaigh, now happily on the high road to a complete restoration to health, was the guest of honor at a little entertainment lately in the Kirby Hall of the Irish College, at which various Irish songs were sung and other items performed. Mr. O'Ceallaigh received a warm welcome, for which he appropriately thanked the assembly, which included the students of the Irish College, members of the Irish Dominican community, and others. Neither in the items of the entertainment nor in the speeches made for the occasion was any language other than Irish used.

WHY NOT AN OPEN TRIAL?

The refusal of the Commonwealth Government to grant Father Jerger an open trial certainly suggests that it dare not face having to disclose the reasons for which it interned him, or allow the public to learn why it is trying to send him away (says *Stead's Review*). The strong agitation against his deportation is based solely on the fact that he is being expelled from the country without being given a fair trial. If the evidence produced at such a trial showed that he had been guilty of action which really imperilled the Commonwealth, no voice would be raised against his being banished from the land. All the Government needs to do is to grant such a trial. Instead, it is doing everything in its power to get him surreptitiously out of the country. Father Jerger is almost the last man the Government is deporting, or trying to deport. All the others have been hustled away without the slightest regard being paid to their protests. Father Jerger, however, has powerful friends, and his deportation, long ago decided on, has been prevented thus far. He has been put on board ship to be taken away before now, but has had to be taken off again at the last moment. He is becoming a sort of a white elephant to the Government, although the whole trouble could be immediately ended by the granting of a proper trial. One can, however, understand the refusal of the Government. If it gives way in this case, admits the need of explaining and justifying its arbitrary action, it will be forced to listen to men who have been interned, who demand an open examination of the reasons for which they were placed behind barbed wire. It might prove its case against Father Jerger, but it is well known that it could not possibly justify the interment of many of the men who were shut up for years in prison camps on trumped-up evidence.

THE LINE OF BEAUTY.

Shrill pipings now and then I hear—
The Swallow never sings;
I watch him write upon the air
Sweet poems with his wings—
A rondeau here, a roundel there,
With a sure rhyme that rings.

Recurring rhythm, graceful curve,
Describes he from the ground,
And suddenly you see him swerve
To bring his line around—
The line that Rodin loves to carve
And Wagner strove to sound.

—Huw MENA, in the *New Commonwealth*.

There is only one real power in this world for man or woman—the power given by character; it carries far more weight with it than does talent.

Life is not for a mere passing pleasure but for the highest unfoldment that one can attain to, the noblest character one can grow, and for the greatest service that one can render to all mankind. In this, however, we will find the highest pleasure, for in this the only real pleasure lies. There are no short cuts.

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Current Topics

Irish Self-Government Fund

We have received notification of the results of the collection for this fund in many parishes. We would be obliged if those who have not yet let us know how they have done will do so immediately. We particularly want Hawke's Bay and Taranaki results. We know that collections have been made in the former district, but have heard nothing from Taranaki. Have all the Irish people died in that province?

A Suggestion

The Council of Churches, having exhausted the provinces of theology, ethics, politics, and Papishness, have turned their attention to discussing the proper scale of racing weights. We suggest that, in return for their kindness, George Price, Pat Hogan, and F. D. Jones formulate a scheme for the restriction of Sunday services in the churches appertaining to the said Council. Arthur Olliver, Jack O'Shea, and Frank Flynn might be selected as travelling inspectors to see that the various congregations were not persecuted by long-winded discourses on Rome.

The Voice of Ireland

It is surprising with what ingenuity our press tried to prove to its own satisfaction that the election of eighty per cent. of Republican representatives did not show that the Irish people wanted a Government absolutely their own. The municipal elections since confirmed the Sinn Fein victory at the general election. Further confirmation comes from the County Council elections recently held. According to cablegram, Sinn Fein has secured 525 seats as a distinct party, and 566 with the Republican Labor Party, and 590 with Labor and Nationalists. Against this score the Unionists count only 96. In Ulster it is claimed that Sinn Fein, Labor, and Nationalists have captured 106 seats and the Unionists 82. All over Ireland Unionists have secured only 12 per cent. of the seats. And still the press liars and politicians will say that Ireland cannot agree, and that Ulster is opposed to a Republic! British intelligence is a queer thing; but British honesty is queerer still. If the foregoing figures do not represent an united Ireland in favor of a Republic we do not know what union means. The truth is that Britain has thrown her pledges to the winds and holds fast by the Prussian policy that might is right, and that because Ireland is useful Ireland must submit.

Cut Out This

Among the fablegrams in the *Otago Daily Times*, July 30, we find the following:—

"Archbishop Mannix states that he had hoped to visit Ireland *en route* to Rome, but he must abide by the British Government's decision not to permit him to set foot in the British Isles.

"MANNIX DEFIANT.

"New York, July 28.—Mannix has stated: 'I do not mean to alter my plans because of threats of what may happen to me if I land in Ireland.'"

We advise our readers to cut that out and keep it always. If you searched for a century you could not find a more striking example of the utter idiocy of the sort of cables published about Ireland in our "day lies." We note that the forger, "Civis," is still paid to "spit out dirt," as Sir Edward Carson would have it in his cultured Protestant-Orange manner. Why does he not get hold of the cablegrams and by a little forgery try to make some common sense out of them? It would be much more profitable than corrupting the text of a well-known work on Irish History. But as it would also be more decent it is not work for "Civis." The Dunedin forger does not believe in liberty for small nations, and he is precisely the sort of tool the enemies

of Ireland have always found ready to hand. There is no healthier sign at present than the fury that finds expression in the wailing of the Council of Churches and in the abuse of such satellites as the numerous Church organs and the exposed forger.

Wanted: An Order-in-Council

From a contemporary we learn the following:—

"London, May 15.—The Sinn Fein colors are now part of the uniform worn by Irish footmen at Buckingham-Palace, by special permission of King George. Sons of Erin who guard the private corridors leading to the King's apartments reported for duty yesterday morning with the Republican colors on their sleeves. Lord Stamfordham, private secretary to the King, was deeply shocked and ordered the instant removal of the badges, but when King George heard of it he smilingly gave permission to the men to wear the green, white, and orange of the Irish Republic."

But of course it goes without saying that our Government is ten times more loyal than the King, just as the P.P.A. Privy Councillors who run New Zealand are higher and holier mortals than a poor Prince who bets.

In the anxious months before the war, Sir Hubert Gough was in command of a regiment on the Curragh. He then made himself notorious for refusing to march against Ulster, or rather for signifying that he would not march if the occasion should crop up. Now we find him in *Common Sense* defending Ireland and arguing for a settlement—even if it is to be a Republic. He insists that:

"We Irishmen have developed a very strong desire to govern ourselves, to be free to extents which differ in various minds, but to be free to govern ourselves we are as a people quite determined.

"We Irishmen are confident that given a fair chance, we are able to govern ourselves as well as most other people, including even the English."

He goes on to state the case of Ireland very clearly, and to condemn military repressions of the people as useless and mischievous. And here let us note that the Speaker of the illustrious Parliament of New Zealand almost stood on his head when Mr. Holland said almost the same as General Gough has expressed in his article to *Common Sense*. General Gough wants a settlement which while safeguarding minorities and ensuring friendship with (not dependence on) England will give the Irish people a Republic if they want it. The remarkable fact about this is that it is exactly the sort of talk that P.P. Asses and their pet politicians would call treason. Of course nobody minds them: they know much less than the meaning of words, and treason in their minds is synonymous with fair play for Ireland. Imagine it, all ye holy tin-templars! Your erstwhile champion says that all that justice requires is safeguards for Ulster and some concessions with regard to the use of Irish ports for England. Then he would have England say:

"Subject to this, you can discuss any form of government, including even a Republic, if you really wish."

In all that he is only saying what the average intelligent and honest Englishman is saying nowadays. But average intelligence and honesty—where Ireland is concerned—is a long way from New Zealand's political marionettes still.

The Curse of Ignorance

Apropos of the buzzing of gnats and flies, as manifested by a swarm of foolish anonymous and signed letters in the *Wellington Post*, in comment more or less stupid on Archbishop O'Shea's speech, it strikes us that a deal of paper would be saved if editors made it a rule to exclude all letters by persons who do not understand the meaning of ordinary words. For instance, most of his Grace's critics write glibly of sedition and loyalty, with every indication that they have not the remotest idea of what they are talking about.

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For an example take a concrete case. It was solemnly announced by President Wilson, Mr. Lloyd George concurring, that the war was fought for the right of self-determination for all peoples, no matter whose selfish interest is crossed. Now any man who knows anything of Sinn Fein is aware that what Sinn Fein wants is the right of self-determination for the Irish people. In other words Sinn Fein wants what we were told the war was fought for. Now, because a gang of Orangemen in one corner of Ireland do not want that, P.P. Ass. spouters and scribes shriek and foam and tell us that it is seditious and disloyal to ask the British Government to keep its pledges. Which is altogether in accordance with the reputation of the P.P. Ass. for fair play and common decency. But what about the Republic? they may say. Well, what about it? There are advocates of the Irish Republic in the British House of Commons, in the British Army, and in the British Navy, and nobody tells them they are seditious or disloyal. When a writer was prosecuted in Australia a few months ago for advocating an Irish Republic, the judge discomfited the parsons and howlers by stating that every man had a perfect right to advocate a Republic if he wished and that there was no sedition or treason in working for that end on constitutional lines. Ah, but is Sinn Fein constitutional? Sinn Fein is constitutional. It was the British Government that first broke its own laws by throwing men into gaol for nothing, and by pouring armed soldiers into peaceful houses in a mad effort to defeat a purely constitutional agitation. So much so, that not only Irish juries but English newspapers have said that every death and every drop of blood spilled in Ireland is on the head of David Lloyd George. If the stupidity and the bigotry were not so nauseating it would be amusing. In a word the case is this: our gallant parsons, our P.P. Ass. ranters, and all their men-folk and all their women-folk raved about Belgium and Poland and told us what a noble war was being waged for the noble ideals of the Allies. The noble ideals of the Allies were, as we have said, freedom of small nations, destruction of despotism, the right of a people to choose their own form of government, no matter whose selfish interests were crossed. Now the Irish people, by an eighty per cent. majority, have put this into practice, and every tin-templar and every parsonical *Damnusians domesticus* in the country sputters and curses about Sinn Fein treason and disloyalty. It is indeed sickening to think that ministers of what they call the Gospel should be so dead to all sense of decency, all sense of honor, truth, and justice, and so entirely under the domination of that immoral secret society whose whole ritual is expressed by the words, To hell with the Pope; which is as ready to curse the King as the Pope on occasion; whose loyalty is altogether a thing of selfish interest.

Parliamentary Rottenness

Those who have lived in New Zealand in election time ought to be aware that as a rule the electors are more concerned with electing a Party man than a good man. Not fitness, not integrity, not education count with the *profanum vulgus*: prejudice, and often bigotry and hatred are the grounds on which the country's legislators are chosen. The P.P. Ass. claimed that, as a result of its campaign of lying and calumny, it has secured the rejection of certain members and the election of certain others. A prominent Labor man told us that sectarian bigotry and hatred of Catholics had moved many laborers to vote against their own principles. It is no wonder that our Parliament is an incompetent, stupid business and that absence of principle and general disregard for the true welfare of the Dominion are its leading characteristics just now. The main consequences of the rot due to the Party system are thus summed up by Belloc and Chesterton, in their illuminating work on that evil of present-day England:—

1. It puts the responsibility for public affairs on men who are not fitted to bear it.

2. It defers reform in institutions and the up-taking of new weapons in defence and new methods in life at a rate progressively less than the change in the modern world around us.

3. It permits minor legislation, intensely provocative and unpopular, and therefore causative of intense friction in the public working of society.

4. It produces, through the financial corruption of that class which not only legislates but administers and judges, an increasing crop of effects, wasteful, impoverishing, or directly harmful to the community.

5. It prevents the nation as a whole from ordering matters in which an active national opinion is of first concern: to wit, defence, finance, and foreign policy.

Commenting on this indictment, the authors say:

1. The type of man who normally succeeds in obtaining office under the rules of the Party system is not fit to administer the affairs of State.

2. The effect of the system is degrading for good men, if they chance to find their way among the rest. The inbecilities which even good men utter after a course of Parliamentary training is proof of this fact.

3. There is the evil that legislation of an intensely unpopular sort passes without comment. (Thus Mr. Massey is able to issue Orders-in-Council and similar fool-stunts which seem directed exclusively towards the end of pleasing a howling gang of bigots. Conscientious objectors, whom we all know now were right from every point of view, are still punished and the community does not use the hose on the politicians).

4. The system lends itself to jobbery of every kind. (A proof of what this leads to may be had in the political protection of the profiteers during the war.)

5. The Parliamentary machine carefully excludes the discussion of really vital policies. Instead of having the matters discussed frankly and candidly, hole-and-corner methods are encouraged and third-class politicians are permitted to impose their views on the people.

Once upon a time, Carlyle asked the Duke of Wellington, whom he met near Westminster, "When will you take a regiment of soldiers down and clear out that talking-shop?" More than once during the past five years we have often asked ourselves how long the common sense of the people of this country will stand the fooling politicians whose sole achievement seems to be that they have bled New Zealand to the heart and piled up a debt that is a world's record.

MR. HOLLAND ON THE LABOR VIEW.

Mr. H. E. Holland, M.P., addressed a crowded audience in the Alexandra Hall, Wellington, last week on the Irish question. Mr. P. Hickey was in the chair.

Mr. Holland spent some considerable time in reading extracts from British and New Zealand papers, mostly news or comments on the present state of things in Ireland. Mr. Holland added many comments of his own. He explained and justified the attitude of New Zealand Labor towards the Irish question, and incidentally he told the audience that the resolution he had submitted to the House of Representatives had not been his own proposal, but the Labor Party's proposal, which had the endorsement of the whole Labor movement in New Zealand. The Labor Party favored self-determination for Ireland. He said that the Sinn Fein movement aimed at securing economic freedom for Ireland, freedom from exploitation from British capitalists. He likened the case of Ireland to that of Russia, fighting for freedom from capitalistic exploitation.

There were many persons in the audience who left no doubt as to their Sinn Fein sympathies. They applauded every reference to complete independence for Ireland, and applauded specially Mr. Holland's reading of the cable message announcing the capture of General Lucas by the Sinn Feiners.

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THOMAS MOORE

(By "CARITAS.")

In the issue of the *Tablet* of July 15 there appeared an article unduly disparaging, to my mind, to the patriotism and Catholicity of Thomas Moore. I had hoped that some Irishman with books of reference at hand would have commented on the subject in your succeeding issue, and as none has done so I am making bold to enter a protest. Amongst other things, Mr. Atteridge in the article referred to writes: "Moore had been a student of Trinity in the stirring days of 'Ninety-Eight, and had lived there in an atmosphere of Protestant Toryism that kept him far aloof from both nationalist and Catholic ideals. He was in London when the Union was effected and when Emmet made his wild and hopeless protest that brought him to the scaffold." Now both Stephen Gwynn and Gunning in their books on Moore tell us, if memory serves me rightly, that Moore did as much to foster the growth of the young United Irish Society within the walls of Trinity with his pen as Emmet did with his oratory, and when the Act of Union was passed the first to revenge in poetic word the wrongful deed was Thomas Moore, living in London though he was—

"Thou (Ireland) art doomed for the thankless to toil,
Thou art left for the proud to disdain,
And the blood of thy sons and the wealth of thy soil
Shall be wasted, and wasted in vain."

I shall pass over our poet's ignorance of the history of his country as gratuitously assumed by Mr. Atteridge, and pass on to the *Melodies*. Mr. Atteridge says of these: "The patriotic national note is frequently sounded, but often thrown back into the far past. The foreign foes with whom the heroes of the *Melodies* are doing battle are Danish and Norwegian kings, so patriotic sentiments can be expressed without too much risk of offending fashionable opinion in London." Now amongst the earliest numbers of the *Melodies* appears "She is Far From the Land," where the "traitor" of four years before is put as a hero for the consideration of the said fashionable opinion—a fact which Mr. Atteridge might have emphasised, as also the cause of Moore's quarrel with the Prince, namely, because as King he had gone back on his early protestations concerning Catholic Emancipation.

Dr. Joyce, in his *History of Ireland*, says that Catholic Emancipation was won to a large extent by the writings of Thomas Moore, though according to Mr. Atteridge our poet was a practising Protestant at the time. There is also extant a letter from the Protestant vicar of Burnham, which says that though Moore frequently accompanied Mrs. Moore to the Pro-

testant church he never entered or took part in the service. I remember reading an article in the *Irish Rosary* of about ten years ago where the writer authoritatively asserted that Moore was visited a short time before his death by the Catholic priest for the purpose of confession at Moore's own request. The fact of his being buried by the parson proves nothing. Many a better Catholic than Moore, owing to local cemetery legislation, had at the time to submit to a service that could not do them any harm.

THE POPE AND MR. HOOVER.

His Holiness the Pope has written a letter to Mr. Herbert Hoover, the well-known American philanthropist who worked such wonders in the succor of suffering Belgium, and who is now equally active on behalf of the starving children of Central Europe. The Holy Father in his note states that the Cardinal Archbishop of Baltimore has made him intimately acquainted with the truly admirable and providential work in which Mr. Hoover is engaged for the relief of suffering Europe. This work, the Holy Father says, without doubt gives its author very high rank in the annals of Christian charity and unique title to the gratitude of the people. The Holy Father has noted in particular the special solicitude displayed by Mr. Hoover on behalf of the poor little children, three millions in number and belonging to various European States. The Pope commends the excellence of Mr. Hoover's work to the generosity of all American citizens without distinction of creed or race. His Holiness also recalls the fact that he has addressed to every Bishop in the world appeals asking the charity of the faithful for the suffering children of Europe, and has also recommended specially the "Save the Children Fund" of London promoted for a similar purpose. With God's help the results, his Holiness hopes, will be most effective. Concluding, he wishes from the bottom of his heart the utmost success to Mr. Hoover's generous activities and prays God to accord him the choicest blessings for his charity.

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AN ENGLISH JOURNAL ON IRISH "CRIME"

The following editorials from the latest copies of the *New Witness* to hand will show how ill-informed our P.P.A. and Orange friends are about events in Ireland:—

The pretext for military reconquest of the necessity of restoring law and order is becoming more and more untenable. The truth is more and more clearly the other way about. I have before me a table prepared by Sinn Fein Headquarters, drawing a contrast between recent incidents in Ireland. It demonstrates already that if the British Government really desires the preservation of law and order in Ireland, the withdrawal of its own forces from the country is the first essential. The incidents it cites are taken from the reports published in the Irish daily press. During the past two weeks in one of the parallel columns is a list of acts of aggression by police and military. Included in the column is the report of the receipt by many members of Dail Eireann of letters threatening them with death: these letters are written upon the official note-paper of the Dail, and the note-paper is identified with that carried off in the raid on its headquarters last November. The other column consists principally of reports of arrests of common law offenders by Republican police and trials by Republican courts. In numerous cases, apart from those undertaken on the initiative of the Republican police, they have been engaged to investigate the robbery of money, from private houses and post offices. In some cases also they have been called upon by local public bodies to take over the peace duties neglected by the Government police. The table includes the issue by members of the Dail in whose constituencies land agitation exists of proclamations denouncing violent measures and ordering the landless men to submit their claims to the local arbitration courts for consideration. These courts, by whose findings litigants agree to abide, are enforcing their decrees against those who refuse to carry out their undertakings by arrest. Some of them have also instructed the Republican Police to protect disputed land against violence. These effects of the Republican Government to control the land agitation are meeting with strenuous opposition from the armed forces of the very British Government which parades agrarian outrages as originating from Sinn Fein. In Ireland, law and order are represented by the Republican movement, and lawlessness and disorder by those agents of the British Government who in the name of law and order are endeavoring to destroy the Republican movement.

I do not know that at this moment one can do better service than by continuing, even at the risk of being wearisome, to set forth the facts about "outrages" in Ireland. The Government revived on May 1 this old form of anti-Irish propaganda, the publication of a daily list of "outrages." The lists from May 1 to May 26 have now been analysed by the Irish Bulletin, issued from Sinn Fein headquarters, with the following results: The total of 761 "outrages" placed to the discredit of the Irish people during those 26 days is made up thus. Three hundred and fourteen, or 41 per cent., are acts of the Irish people taken to prevent an intensification of military rule (the burning of empty police barracks and other strategic posts intended for the use of the army of occupation, the searching of mail-bags for police and military correspondence, and so on), which acts were not accompanied by any injury to the person, any loss of life, or any destruction of private property. A hundred and forty, or 18 per cent., are acts (threatening letters and proved police outrages) of which the police are themselves believed by the nation to be guilty. A hundred and thirty-nine (of which only 16 were serious cases) are acts of agrarian agitation arising directly out of British land legislation which is especially designed to reduce the population of Ireland by creating a landless agricultural class who must emigrate if they are

to live. A hundred and thirty-two, or 17 per cent., are ordinary criminal cases without any political significance whatever—mostly trivial cases of small thefts, petty larcenies, and the like. These give a total of 725, or 84 per cent., which are either acts of defence by an oppressed people, or acts of agrarian agitation, the outcome of evil alien land laws, or acts of ordinary criminals left free by the employment of the police upon political aggression. The remaining 36, or 6 per cent., are made up of 18 cases of action by the Irish Republican Police to suppress the activity of criminals (these cases are returned as "outrages"), and of 18 cases of the wounding and killing of members of a police force which is driving the people to desperation by incessant aggression of the most violent kind.

Judicial Statistics, Ireland, 1918, an official Government publication just issued, contains the following information which has not been published broadcast to the world by Dublin Castle. In that year 50 per cent. of the murders in Ireland were committed in Ulster; 40 per cent. of the Ulster murders were committed in Belfast. There were as many murders in Belfast as in the whole province of Leinster or the province of Munster, and twice as many as in the province of Connaught. Ulster's share of all the crime in Ireland was 34 per cent. In 1918, when Ulster predominated so distinctly in the output of crime, that crime was no hindrance to the support by the British Government of the Ulster minority's cause against the national movement in the three provinces which had by far a cleaner criminal record than Ulster. In that year of 1918 the Government arrested every prominent Republican in the South of Ireland and deported them without trial. It arrested over a thousand men on political charges. It used its military and police to suppress Nationalist public opinion in Ireland. It broke up the Irish Convention when the Ulster minority's predominance in Ireland was threatened by its findings. To-day, when merciless repression has created violent acts in the previously peaceful parts of Ireland, these acts are advertised as the proof that nothing adequate can be done for the vast majority of the Irish people. Crime when committed in Ulster is no hindrance to British support of the Ulster minority's undemocratic claim. But crime, when committed under intense provocation in any other part of Ireland, becomes the reason for righteous British opposition to the democratic claim of the mass of the Irish people.

VENERABLE OLIVER PLUNKET.

While the capital of the Catholic world on May 16 resounded with praises from the remotest ends of the earth and proclaimed Oliver Plunket "blessed," the land of his birth thrilled with joy, and lovingly invoked his intercession.

On that Sunday morning the martyred prelate's ruined chapel at Ballybarrack, now rescued from oblivion by the piety of Sir Henry Bellingham, once more was the scene of the most sacred of Catholic rites. Within its crumbling walls Mass was once more celebrated after the long silence of 240 years. The honor of celebrating it fell to the lot of a child of the parish, Very Rev. Andrew Macardle, S.J. A number of parishioners volunteered to get together a small choir to render suitable music during the Mass.

Between six hundred and seven hundred members of the theatrical profession attended the Requiem Mass for deceased actors and actresses celebrated in St. Patrick's Cathedral, New York, on May 10, by the Rev. Martin F. Fahey, the chaplain of the Actors' Guild of America. The Mass was followed by a reception and luncheon given at the Hotel Astor to the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. Addresses were made by the Archbishop, Mr. Brandon Tynan, the president of the guild, and others.

Mrs. J. Aramburu

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VEN. OLIVER PLUNKET'S LAST WORDS

[In view of his approaching canonisation, the noble speech, made just before his execution, by Blessed Oliver Plunket (Archbishop of Armagh and Primate of Ireland), will have special interest for all our readers (says the *Ave Maria*). A copy of the original print of the address having come into our possession, we reproduce it entire, *verbatim et literatim*. The blessed martyr suffered in the latter part of the reign of Charles II., and was the last victim of the infamous "Popish Plot." His trial is referred to in Cassell's *History of England* as one of the most shameful proceedings that ever disgraced any country.]

Strange to say, historians are not in agreement as to the exact date of Blessed Oliver Plunket's martyrdom, but the precious print reproduced by us (perhaps for the first time in full) leaves no room for doubt that it took place on July 1, 1681. His skull is preserved in the convent of the Dominican Nuns at Drogheda, Ireland, and many miracles are said to have been wrought by it.]

LAST WORDS OF BLESSED OLIVER PLUNKET.

I have some few days past abided my Tryal at the King's Bench, and now very soon I must hold up my Hand at the King of King's Bench, and appear before a Judge who can not be deceived by False Witnesses or Corrupted Allegations; for He knoweth the secrets of Hearts. Neither can He deceive any, or give an Unjust Sentence, or be Mislead by respects of persons; He, being all goodness and a most just Judge, will infallibly decree an eternal Reward for all good works, and condign punishment for the smallest Transgression against His Commandments. Which being a most certain and undoubted Truth, it would be a wicked Act, and contrary to my perpetual welfare, that I should now by declaring anything contrary to Truth, commit a detestable sin, for which within a very short time, I must receive Sentence of Everlasting Damnation; after which there is no Reprieve or hope of Pardon. I will, therefore, Confess the Truth, without any Equivocation, and make use of the words according to their accustomed signification; assuring you, moreover, that I am of that certain persuasion that no Power, not only upon Earth but also in Heaven, can dispense with me, or give me leave to make a False Protestation: And I protest upon the word of a dying man, and as I hope for Salvation at the Hands of the Supreme Judge, that I will declare the Naked Truth with all Candor and Sincerity: and that my Affairs may be the better known to all the world.

'Tis to be observed that I have been Accused in Ireland of Treason and Præmunire * and that there I was Arraigned and brought to my Tryal. But the Prosecutors (men of Flagitious and Infamous Lives), perceiving that I had Records and witnesses who would Evidently convince them, and clearly shew my Innocency and their wickedness, they voluntarily absented themselves; and came to this City, to procure that I should be brought hither to my Tryal (where the Crimes objected were not committed), where the Jury did not know me, or the Qualities of my Accusers, and were not informed of several other Circumstances conducing to a Fair Tryal. Here, after six Months' Close Imprisonment (or thereabouts), I was brought to the Bar the Third of May, and Arraigned for a crime, for which I was before Arraigned in Ireland: A strange Resolution, a rare Fact, of which you will hardly find a Precedent these five hundred years past.

* It is important to note that the infamous Lord Chief Justice in passing sentence for high treason—that of hanging, drawing, and quartering—declared: "The bottom of your treason was your setting up your false religion. . . . A greater crime there cannot be committed against God than for a man to endeavor to propagate that religion."

But whereas my Witnesses and Records were in Ireland, the Lord Chief Justice gave me five weeks' time to get them brought hither. But by reason of the uncertainty of the Seas, of Wind and Weather, and of the difficulty of getting copies of Records, and bringing many Witnesses from several Counties in Ireland, and for many other impediments (or which Affidavit was made) I could not at the end of the five weeks get the Records and Witnesses brought hither. I therefore begged for twelve days more, that I might be in a readiness for my Tryal, which the Lord Chief Justice denied; and so I was brought to my Tryal, and exposed, as it were, with my Hands Tyed, to those Merciless Perjurers, who did aim at my Life by accusing me of these following points:—

First, That I have sent Letters by one Nial O'Neale (who was my Page) to Monsieur Baldeschi, the Pope's Secretary, to the Bishop of Aix, and to Principe Colonna, that they might solicit Forraign Powers to Invade Ireland; and also to have sent Letters to Cardinal Bullion to the same effect.

Secondly, To have employed Captain Con O'Neale to the French King for Succour.

Thirdly, To have Levied and Exacted Moneys from the Clergy of Ireland to bring in the French, and to maintain seventy thousand men.

Fourthly, To have had in readiness seventy thousand men, and lists made of them; and to have given Directions to one Frier Duffy to make a List of two hundred and fifty men in the Parish of Foghart, in the County of Lowth.

Fifthly, To have Surrounded all the Forts and Harbours of Ireland, and to have fixed upon Carlingford as a fit Harbour for the Frenches Landing.

Sixthly, To have had several Councils and Meetings, where there was Money allotted for Introducing the French.

Finally, That a Meeting in the County of Monaghan, some 10 or 12 years past, where there were 300 gentlemen of three several Counties, to wit, Monaghan, Cavan, and Armagh; whom I did exhort to take Arms to recover their Estates.

To the first I answer that Nial O'Neale was never my Servant or Page, and that I never sent Letter or Letters by him to Monsieur Baldeschi, or the Bishop of Aix, or to Principe Colonna. And I say that the English translation of that pretended Letter produced by the Frier Macmoyer is a mere invention of his, and never Penned by me, or its Original, either in English, Latin, Italian, or any other Language. I affirm, moreover, that I never wrote Letter or Letters to Cardinal Bullion or any of the French Kings Ministers: neither did any who was in that Court either speak to me or write to me, directly or indirectly, of any Plot or Conspiracy against my King or Country. Farther, I Vow that I never sent Agent or Agents to Rome, or to any other Court, about any Civil or Temporal Affairs: And 'tis well known (for it is a precept publickly Printed) that clergy-men (living in Countries where the Government is not Roman Catholic), are commanded by Rome not to write to Rome concerning any Civil or Temporal Affairs. And I do aver that I never received Letter or Letters from the Pope, or from any other of his Ministers, making the least mention of any such matters; so that the Friars Macmoyer and Duffy Swore most falsly as to such Letter or Letters, Agent or Agents.

To the second, I say that I never employed Capt. Con. O'Neale to the French King, or to any of his Ministers: and that I never wrote to him, or received Letters from him; and that I never saw him but once, nor ever spoke to him, to the best of my remembrance, ten words. And as for his being in Charlemount or Dungannon, I never saw him in those Towns, or knew of his being in those places; so that as to Con O'Neale, Fryer Macmoyer's Depositions are most false.

To the third, I say that I never Levied any Money for a Plot or Conspiracy, for bringing in Spaniards or French; neither did I ever receive any upon that account, from Priests or Fryers, as Priest Mac-

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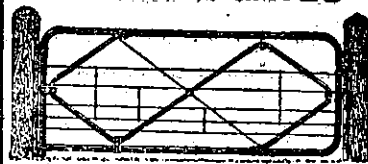
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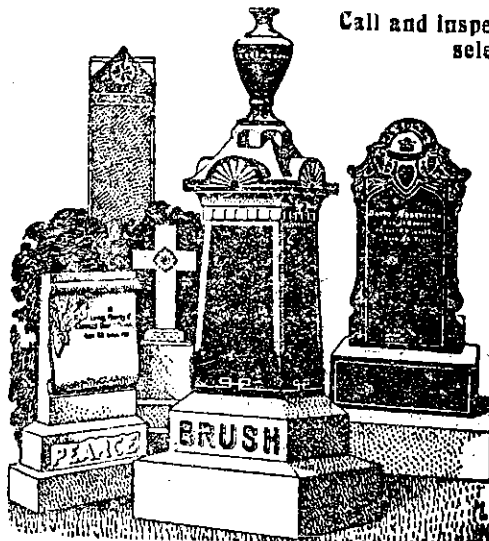
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Clave and Fryer Duffy most untruly asserted. I assure you that I never received from any Clergy-man in Ireland but what was due to me by ancient custom for my maintenance; and what my Predecessors these hundred year past were wont to receive; nay, I received less than many of them. And if all what the Catholick Clergy in Ireland get in the year were put in one Purse, it would signify little or nothing to introduce the French, or to raise an Army of seventy thousand Men which I had inlisted, and ready, as Fryer Macmoyer most falsely deposed; neither is it less untrue what Fryer Duffy attested, viz., That I directed him to make a List of 250 men in the Parish of Fogat, in the County of Louth.

To the fifth I answer that I never surrounded all the Forts or Harbours of Ireland; and that I was never at Cork, Kinsale, Bantry, Youghal, Dungarvan, or Knockfergus; and these 36 years past I was not at Limerick, Duncannon, or Wexford. As to Carlingford, I was never in it but once; and staid not in it above half an hour: Neither did I consider the Fort or Haven; Neither had I it in my thoughts or imagination to fix upon it, or upon any Fort or Haven, for landing of French or Spaniards; and whilst I was at Carlingford (by meer chance passing that way) Fryer Duffy was not in my Company, as he most falsely Swore.

To the sixth, I say that I was never at any Meeting or Counsel where there was mention made of allotting or collecting of Moneys for a Plot or Conspiracy; and 'tis well known that the Catholick Clergy of Ireland, who have neither Lands nor Revenues, and hardly are able to keep decent Cloaths upon their Backs, and Life and Soul together, can raise no considerable sum; nay, cannot spare as much as would maintain half a Regiment.

To the seventh, I answer that I was never at any meeting of 300 Gentlemen in the County of Monaghan, or of any Gentlemen of the three Counties of Monaghan, Armagh, and Cavan; nor of one County, nor of one Barony; and that I never exhorted Gentleman or Gentlemen, either there or in any other part of Ireland, to take Arms for the recovering their Estates; And 'tis well known that there are not even in all the Province of Ulster 300 Irish Roman Catholicks who had Estates, or lost Estates by the late Rebellion. And, as 'tis well known, all my thoughts and endeavours were for the quiet of my Country, and especially of that Province.

Now to be brief, As I hope for Salvation, I never sent Letter or Letters, Agent or Agents, to Pope, King, Prince or Prelate, concerning any Plot or Conspiracy against my King or Country; I never raised sum or sums of Money, great or small, to maintain Souldier or Souldiers all the days of my life: I never knew or heard (neither did it come to my thoughts or imagination) that the French were to Land at Carlingford; and I believe there is none who saw Ireland even in a map but will think it a meer Romance. I never knew of any Plotters or Conspirators in Ireland, but such as were notorious and Proclaimed (commonly called Tories), whom I did endeavor to suppress. And, as I hope for Salvation, I always have been, and am entirely Innocent of the Treasons laid to my Charge, and of any other whatsoever.

And though I be not guilty of the Crimes of which I am accused, yet I believe none came ever to this Place who is in such a condition as I am: for if I should even acknowledge (which in conscience I cannot do, because I should bely my self), the chief Crimes laid to my charge, no wise man that knows Ireland would believe me. If I should confess that I was able to raise seventy thousand men in the districts of which I had care—to wit, in Ulster; nay, even in all Ireland—and to have levied and exacted moneys from the Roman Clergy for their maintenance, and to have prepared Carlingford for the French's Landing, all would but laugh at me; it being well known that all the Revenues of Ireland, both Spiritual and Temporal, possessed by His Majesty's Subjects are scarce able to raise and main-

tain an Army of 70,000 men. If I will deny all those Crimes (as I did, and do), yet it may be that some who are not acquainted with the Affairs of Ireland, will not believe that my denial is grounded upon Truth, tho' I assert it with my last breath. I dare venture farther and affirm, That if these points of 70,000 men, etc., had been Sworn before any Protestant Jury in Ireland, and had been even acknowledge by me at the Bar, they would not believe me, no more than it had been deposed and confessed by me, That I had flown in the air from Dublin to Holy-head.

You see, therefore, what a Condition I am in, and you have heard what Protestations I have made of Innocency; and I hope you will believe the words of a dying man; And that you may be the more induced to give me credit, I assure you, That a great Peer sent me notice, That he would save my Life if I would accuse others. But I answered, That I never knew of any Conspirators in Ireland but such (as I said before) as were publickly known outlaws; and that to save my Life I would not falsely accuse any, nor prejudice my own Soul. Quid prodest homini, etc. To take away any man's Life or Goods wrongfully, ill becometh any Christian, especially a man of my Calling, being a Clergy-man of the Catholick Church, and also an unworthy Prelate, which I do openly confess. Neither will I deny to have exercised in Ireland the functions of a Catholick Prelate, as long as there was any Connivance or Toleration; and by Preaching and Teaching and Statutes to have endeavored to bring the Clergy (of which I had a care) to a due comportment, according to their Calling; and tho' thereby I did but my duty, yet some who would not amend had a prejudice for me, and especially my Accusers, to whom I did endeavour to do good; I mean the Clergymen (as for the four Lay-men who appeared against me—viz. Florence MacMoyer, the 2 Neales, and Hanlon—I was never acquainted with them); but you see how I am requited, and how by false Oaths they brought me to this untimely death which wicked act being a defect of Persons, ought not to reflect upon the Order of S. Francis, or upon the Roman Catholick Clergy. It being well known that there was a Judas among the 12 Apostles, and a wicked man called Nicholas amongst the seven Diacons. And even as one of the said Diacons—to wit, holy Stephen—did pray for those who stoned him to death: so do I, for those who with Perjuries spill my innocent Blood; saying as S. Stephen did, O Lord, lay not this sin to them. I do heartily forgive them, and also the judges who (by denying me sufficient time to bring my Records and Witnesses from Ireland) did expose my Life to evident danger. I do also forgive all those who had a hand in bringing me from Ireland to be tryed here, where it was morally impossible for me to have a fair Tryal. I do finally forgive all who did concur directly or indirectly, to take away my Life; and I ask forgiveness of all those whom I ever offended by Thought, Word, or Deed.

I beseech the All-powerful that His Divine Majesty grant our King, Queen, and the Duke of York, and all the Royal family, Health, long life, and all Prosperity in this world, and in the next everlasting felicity.

Now that I have showed sufficiently (as I think, how Innocent I am of any Plot or Conspiracy, I would I were able, with the like Truth, to clear myself of high crimes committed against the Divine Majesties commandments (often transgressed by me), for which I am sorry with all my heart, and if I should, or could, live a thousand years, I have a firm resolution and a strong purpose, by your Grace (O my God) never to offend you; and I beseech your Divine Majesty by the merits of Christ, and by the Intercession of His Blessed Mother and all the holy Angels and Saints, to forgive me my Sins, and to grant my Soul Eternal Rest. Miserere mei Deus, etc. Parce animae, etc. In manus Tuas, etc.

POSTSCRIPT.

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again declare before God, as I hope for Salvation, what is contained in this Paper is the plain and naked truth, without any Equivocation, Mental Reservation, or Secret Evasion whatsoever; taking the words in their usual sense and meaning, as Protestants do when they discourse with all Candour and sincerity. To all of which I have here subscribed my hand.—OLIVER PLUNKET.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

July 30.

The Catholic Education Board held its quarterly meeting last Wednesday evening. Accounts totalling £198 were passed for payment. The final meeting for the year was fixed for the last Wednesday in August, when the annual report and balance sheet will be presented.

Mrs. George F. Farr, who has been on a holiday visit to Wellington from Melbourne, left by the Palloona. Mrs. Farr, who is a member of St. Patrick's Cathedral Choir in Melbourne, was originally a member of St. Gerard's Choir, Wellington, and during her stay in this city assisted her old choir.

Speaking at the quarterly meeting of the Catholic Education Board in reference to the criticism over his recent address, his Grace Archbishop O'Shea said:—"Exception has been taken to my recent remarks about sectarianism in educational matters. I meant exactly what I said on that occasion. A political drive on our schools was organised by sectarian bigots. I did not refer to the secularists at all in my address, because the secularists proper had nothing whatever to do with this attack. I know that the leading secularists are not bigots, and they honestly believe that the secular school system is the best for New Zealand. Some of these men are my personal friends. I may regret that they cannot see eye to eye with Catholics, in matters educational. I may think them short-sighted, for I believe that the absence of religion from our schools is the chief cause of the lack of religion in our public dealings, and therefore at the root of the world-wide evils which I deplored and which formed the burden of my address. But I respect these men's honest convictions. While they oppose us on the main question, they are too large-minded to bother about a few scholarships or free passes to unns. In justice to the secularists I must say too that they are well able to fight their own battles without any assistance from sectarianism: and what is more, in my opinion, they fight openly and fairly and would scorn to resort to the tactics of the Orange bigots. I said that the loyalty of Orangemen is only conditional. There can be no doubt about this. Suppose the present Act of Succession to the British Throne were repealed and the King became a Catholic, would they be loyal to his Majesty? Will they give a straight-out answer to this question? It is significant that the chief point of my address—the wholesale robbery and exploitation of the people by the plutocracy and the connivance therein of Governments,—has been allowed to pass unchallenged, while my critics have seized upon the part referring to sectarianism, or have tried to drag in issues that had nothing whatever to do with the matters I touched upon."

Mr. H. McKeowen, one of our best-known Catholic laymen, has been transferred to Greymouth on promotion. He is a member of the railway staff, chief mechanical engineer's branch. Mr. McKeowen will be greatly missed in Catholic circles here, as he is a willing and able worker in any function in which he takes a part. His work in connection with the Catholic Men's Club is well known throughout New Zealand. He is a prominent Association football enthu-

siast, and occupied a position in the governing body of that game for many years. He is also connected with the Athletic Centre. As secretary of the St. Patrick's Day Celebrations for the last 12 years he has rendered valuable services, and as a prominent Hibernian has occupied for a number of years the position of auditor. He has also taken a prominent part in Catholic Federation affairs. In his new sphere his many friends wish both he and Mrs. McKeowen, who has been as keen as her husband in assisting any good cause, every success and happiness.

The pupils of the Petone Convent have again been successful in winning prizes at the South Taranaki Winter Show held at Hawera during this month. In Standard VI. essay ("If I were a Prime Minister"), Athol Hart won first prize, Con Ryan second, and Kevin McCarthy third. In Standard V. essay (Summer sports), Claude Collett won first prize and William Roper second. In the essay on books, Ivy Cameron won a second prize.

DIocese OF AUCKLAND

(From our own correspondent.)

July 30.

His Lordship Bishop Cleary returned from Darvaville on Wednesday, July 28, whither he had journeyed by seaplane to preside at the celebrations arranged for the silver jubilee of Dean Van Dyk.

A very successful social and euchre entertainment was held at Henderson on Friday, July 23. The proceeds are to be devoted to the Avondale parish church fund.

Father Taylor, of Matamata, has gone for a well-earned holiday to the South Island. Father Kirrane will take charge of Matamata during the former's absence.

The committee of St. Patrick's men's and women's confraternities has arranged for a progressive euchre party to be held in St. Patrick's Schools on Saturday, July 31. The same committee has also arranged for a "Paddy's market," musical competitions, and entertainment for August 6 and 7 in St. Patrick's Schoolrooms. The proceeds are in aid of the Queen Carnival to secure the election of St. Patrick's queen—Miss Erina O'Connor.

Hamilton district has contributed up to date the sum of £110 towards the Irish Self-determination Fund. The members of the committee at work, with Mr. J. M. Murphy as the zealous and live secretary, are Mr. Jos. Duffy (chairman), Mesdames Magner and Murphy, Messrs. P. Sweeney, J. McLaughlin, and N. Reynolds. The committee hopes to increase the total by the addition of some further large contributions.

Rev. Brother Maurice, till lately on the staff of the Sacred Heart College, left for Fiji by the Mokoia last week.

Vermont Street School played Maungawhau last Saturday on the Domain. Neither team had been beaten, and they were evenly matched in weight. But though Maungawhau forwards played a great game they were not able to keep the Greens out. The Vermont Street team showed quite exceptional form and won by 62 to nil.

Next Saturday, as a curtain-raiser to the Ranfurly Shield match, Wellington v. Auckland, Vermont Street will play the combined Auckland schools.

The many and varied functions held in the six interested parishes are all being well supported, and the already keen spirit of competition will no doubt become keener when the first reports of progress re the votes for queen candidates are made known during the first week of August.

On July 21 the Ponsonby Catholic Tennis Club, making a departure from custom, held their annual social in the Town Hall. The excellence of the weather, coupled with hopeful anticipations of an enjoyable evening, were factors which contributed to the social and financial success of the evening. The club assures its many friends that the holding of their an-

JEYES'

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nual social on a similar grand scale will take place each year, and may be looked forward to with an assurance of success. The capable and enthusiastic committee upon whom devolved the work of organising the first big venture of the club, consisted of Misses D. Hickey, V. McGee, R. McGee, and K. Jones, and Messrs. F. Lowry, J. Shanaghan, and K. Snedden. Miss M. McGuire was treasurer and Mr. R. H. Hanson secretary.

The "hard-up social" held last week for Miss Gre-vatt, one of the Ponsonby queen candidates, was a great success, as was also "Paddy's market" for Miss Kiely, another Ponsonby queen candidate.

Taumarunui

(From our own correspondent.)

July 29.

A well-attended meeting of the parishioners was held in Taumarunui on Saturday evening, when a proposal to arrange a Queen Carnival or bazaar in aid of Church funds was discussed. All present were most enthusiastic, and a queen carnival, to be held this year if possible, was decided upon.

Catholic socials in Taumarunui have always been popular and successful, and the one which was held in the Theatre Royal on Wednesday evening proved no exception to the rule. The hall was tastefully decorated, and the excellent music provided helped to make the 150 couples who were present thoroughly enjoy themselves. The supper arrangements were in the capable hands of Mesdames Kirton and Hawkins, who are to be heartily congratulated on the result of their efforts. The duties of M.C. were carried out by Mr. B. Tacon.

Mr. J. Burns, of the local Post Office staff, has received notice of transfer to Auckland.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

August 2.

The Feast of St. Mary Magdalen (July 22) was observed at Mt. Magdala by a Solemn Pontifical Mass celebrated by his Lordship the Bishop, assisted by the clergy from St. Mary's and Cathedral parishes. Rev. Father Herring, S.M., who had been conducting a retreat for the inmates, preached the occasional sermon, which also concluded the exercises of the retreat. The Bishop and clergy were afterwards the guests of the community.

After five years of energetic and useful service as matron at the Catholic Girls' Hostel, Miss L. Johnston, owing to ill-health, has been obliged to resign from that position. The committee, in accepting with regret Miss Johnston's resignation, made highly complimentary reference to her splendid work in the old as well as in the new building, and wished her a speedy and complete recovery to health.

The grand national carnival in aid of St. Mary's parish schools (memorial to fallen soldiers) will be opened on Wednesday evening next in the King Edward Barracks by his Lordship Bishop Brodie. Under the leadership of Rev. Father Seymour a large and energetic committee has accomplished an enormous and varied amount of work, which will bear evidence by a visit to the big building in Cashel street. Attractions of all kinds are quite ready for staging, and visitors to Christchurch at this sporting season of the year will find plenty of fun between the 4th and 14th August in the King Edward Barracks.

A series of socials, organised at intervals by St. Mary's branch of the Hibernian Society, St. Mary's Choir, and St. Mary's Sodality of the Children of Mary, in aid of present-time parish movements, have been held recently, and provided much enjoyment, with satisfactory financial results.

On last Wednesday evening a very successful and enjoyable social, promoted by an energetic committee of the young lady residents of the Catholic Girls' Hostel, was held in the Hibernian Hall, for the purpose of obtaining funds towards advancing a garden fete to be held in November in aid of the institution. The supper-room was tastefully decorated, and no effort was spared to achieve, socially and financially, the object sought. The committee, with Misses B. Hurley and V. Wilson as joint secretaries, and Miss M. Strouts as treasurer, have every reason to be pleased with the result of their efforts.

The Convent Schools, conducted by the Sisters of the Missions in Christchurch, will be closed for a fortnight's holidays as from Friday next.

Rev. Mother Maris Stella, Superioress at Nazareth House, and Rev. Mother Claver, "Villa Maria" Convent of Mercy, have been seriously ill, but are now progressing favorably towards recovery.

"The Tunnell Road versus Port Christchurch" was the subject of an interesting debate at the Catholic Club on a recent evening. Mr. P. J. McNamara, supported by Messrs. P. J. Amodeo and W. Fraser, championed the road scheme, while that of the Port was advocated by Messrs. P. Nelson, F. Behrens, and E. L. McKeon. The honors were with the former, but the chairman highly praised the all-round work of the contestants. It is the intention of the club to repeat the debate at the Catholic Girls' Hostel.

The Marist Brothers' Old Boys have again been successful in capturing the Canterbury Rugby Union's Senior Shield. During the season they have played 11 matches, all of which they won. The team is certainly a fine, well-trained combination. 240 points scored stand to its credit, while 41 have been registered against it. The Rugby Union has given permission for a tour of the West Coast, the first match—that against Hokitika being fixed for Wednesday, August 25. Succeeding matches of the tour are to be played against local teams at Westport, Reefton, and Greymouth.

Very Rev. Dean Hyland, writing from Omaha, Nebraska, U.S.A., reports having made a wonderful recovery as the result of a successful operation performed at the hospital in that city conducted by the Sisters of St. Francis. The Dean enthusiastically expresses his appreciation of the kindness extended towards him by the Bishop, priests, and Sisters. He was (at date of writing) going to New York, prior to leaving for Ireland.

Akaroa-Little River

Meetings in support of Ireland's claims to self-determination were held recently at Akaroa and Little River, Mr. James Curry delivering a lecture on "The Present Condition of Ireland" at both centres. Resolutions were carried unanimously at both centres, supporting Ireland's claims to self-determination, and a fund opened for this purpose in both branches of the parish. Mr. T. Maguire was elected treasurer for Akaroa, and Mr. T. Quealy for Little River. The amounts realised were—£50 10s in Little River and £22 15s in Akaroa, making a total of £73 5s. This sum has been forwarded to Mr. T. Cahill, diocesan treasurer.

Remember that when you are in the right you can afford to keep your temper, and that when you are in the wrong you can't afford to lose it.

"Hello, Central! Get a move on!

Put me on to nine-0-three.

Thank you, girlie! Who's that speaking?

Alright. Night Dispensary.

That you, Druggo? D'ye get me?

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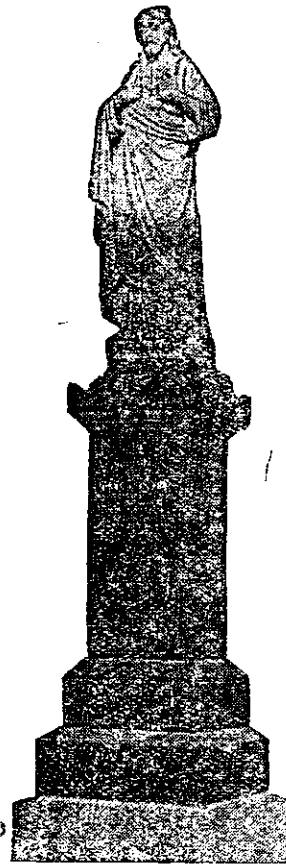
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BIRTH

READE.—On July 22, 1920, at 37 Sutherland Road, Melrose, Wellington, to Mr. and Mrs. E. B. L. Reade—a daughter.

MARRIAGES

GALVIN—SCALES.—On June 30, 1920, at St. Patrick's Church, Palmerston North, by Rev. Father McManus, Annie Kathleen, second daughter of Mrs. and the late Thomas Edward Scales, of Kairanga, to James Daniel, eldest son of Mr. and Mrs. Galvin, Pascal St., Palmerston North.

PRENDEVILLE—O'MEARA.—On May 27, 1920, at the Church of the Sacred Heart, Otautau, by the Rev. Father Buckley, Margaret, fifth daughter of Dominica and the late Michael Prendeville, of Drummond, to Michael John O'Meara, second son of Mr. and Mrs. O'Meara, of Drummond.

DEATHS

RICHARDSON.—Of your charity pray for the repose of the soul of Ann Richardson, relict of Robert Richardson, who died at her residence, Millers Flat, on August 3, 1920, in her 62nd year.—R.I.P.

IN MEMORIAM

CLARK.—Of your charity pray for the repose of the soul of Corporal Robert Alphonsus Clark (late of Stuart Street, Dunedin), who died at La Bassee Canal, France, from wounds, on August 4, 1917.—R.I.P.

CURRY.—Of your charity pray for the repose of the soul of Hugh Curry, who died at Heriot on August 9, 1916.—On his soul, sweet Jesus, have mercy.—Inserted by his loving wife and family.

EGAN.—Of your charity pray for the repose of the soul of Nora Mary, beloved wife of James Egan, Wrey's Bush, Southland, who died on July 27, 1919.—Compassionate Heart of Jesus, grant her eternal rest.

FORDE.—Of your charity pray for the repose of the soul of John Casey Forde, who died at Invercargill on July 29, 1916.—R.I.P.

MANTON.—Of your charity pray for the repose of the soul of Mary Manion, who died at Methven on July 30, 1918.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by her loved ones, M. Manion and S. and M. Carney.

McLEAN.—In loving memory of our dear little Monica, who died at Garston on August 4, 1918.

O'CONNOR.—Of your charity pray for the repose of the soul of Mary Ellen O'Connor, who died on August 6, 1916.—On her soul, sweet Jesus, have mercy.—Inserted by her loving husband and children.

SCOTT.—Of your charity pray for the repose of the soul of David Joseph Scott, who died on July 30, 1919.—On his soul, sweet Jesus, have mercy.—Inserted by his loving wife, Mary Scott, Orawia.

TOHILL.—Of your charity pray for the repose of the soul of Private Hugh Augustus Tohill (22nd Reinforcements), son of H. and M. Tohill, Alexandra, who was killed in action in France on July 25, 1918.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving relatives.

WALSH.—Of your charity pray for the repose of the soul of Corporal James Vincent, dearly beloved fourth son of Mary and the late Stephen Walsh, Ohakune, who was killed in action at Gallipoli on August 8, 1915.—On his soul, sweet Jesus, have mercy.

WATSON.—Of your charity pray for the repose of the soul of George Edward Watson, 21st Reinforcements, who was killed in action in Belgium on July 28, 1917.—On his soul, sweet Jesus, have mercy.—Inserted by his loving mother.

WALKER.—Of your charity pray for the repose of the soul of Ralph Louis Walker, who died at the 27th General Hospital, Cairo, on July 23, 1918; aged 20 years.—R.I.P.

NOTICE TO ADVERTISERS

Deaths, Marriages, Wanted, etc., will be charged as follows:—Up to 20 words, 3/- minimum; up to 30 words, 4/-; up to 40 words, 5/-. *Strictly Cash in Advance.*

Wedding reports will not be inserted unless accompanied by a marriage notice, cash paid.

In order to insure insertion in the following issue, the copy for above advertisements must reach the office by noon on Tuesdays.

General advertising rates on application to the office.

FEATURES OF THIS WEEK'S ISSUE

Leader—Archbishop Mannix, p. 25. Notes—Francis Thompson, pp. 26-27. Topics—Irish Self-Government Fund; The Voice of Ireland; Wanted: An Order-in-Council; Parliamentary Rottenness; The Curse of Ignorance, pp. 14-15. An English Journal on Irish Crime, p. 18. Oliver Plunket's Last Words, p. 19. *The Hound of Heaven*, p. 9.

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

Pergant Directores et Scriptorum New Zealand Tablet, Apostolica Benedictione confortati, Religiosis 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, AUGUST 5, 1920.

ARCHBISHOP MANNIX



VEN from the sordid dailies it is possible to derive amusement on most days of the year. For the intelligent reader, gifted with a sense of humor, the press, during some weeks past, eclipses *Punch* and similar alleged comic papers. Our cultured and polished journalists have assured us very seriously that Dr. Mannix is not worth noticing, and that it is a great mistake to take him seriously, while at the same time, in editorials, more or less pitiful, in fablegrams more or less contradictory, in letters from correspondents more or less demented, the name of the great Archbishop of Melbourne and his sayings and doings are published and discussed and distorted so furiously as to convince us that those who protest that he must not be taken seriously do take him very seriously indeed. We will

not dwell on the fine chivalry and the exquisite taste manifested by some of our contemporaries in all this pother, nor will we pause to point out how fablegram contradicts fablegram, with a confusion equal to the muddled thought and struggling ignorance displayed by the average Jingo pressman. Rather will we reflect for a moment on what the Archbishop has done to arouse the discordant barking of the Orange whelps and their supporters.

In the first place, Archbishop Mannix was not long in Australia when his caustic humor and his inexorable logic made the No-Popery bigots, who were used to having the field all to themselves, feel very foolish. That, of course, was enough to make him an object of hatred to such gentlemen. Messrs. Worrall, Snowball, Rintoul, and the rest of them writhed under the lash, and the bigoted and dastardly dailies that never showed a particle of fair play to Catholics shared in their discomfiture. Naturally they did not forget. When the war broke out and it became the duty of all true Protestant bigots to abuse and vilify the Pope, Dr. Mannix, in his cool, humorous way, turned the tables on the Orange clan again and again, convicting them of falsehood and misrepresentation, and, of course, driving them to still higher pitches of idiocy. After the 1916 Rising in Ireland, their fury against the man who pointed out how the Government had promoted to high positions the Ulster rebels was further increased. The same year found Australia moving towards Conscription. The Anglican Archbishop of Sydney issued a pastoral letter calling on the people to support Mr. Hughes, while Dr. Mannix, with equal right, and not by a pastoral letter, expressed his conviction that Conscription was a hateful thing, likely to bring evil in its train. Reflect that the merits of the case are based on ethical considerations, and that every man has a right to stand for what he believes to be true and just. Reflect that the Pope gave his opinion that Conscription is an intolerable burden on the liberty of the people, and that it is not capable of demonstration that any Government has the right to demand the sacrifice of a man's life in return for the accidental benefits given him by government. The Archbishop was quite right in opposing Conscription. He was accused of being unpatriotic and pro-German; but his view was splendidly ratified by the men who went to the war, and fought and died, while those who were against the Archbishop stayed at home in easy billets and comfortable pulpits. Again, Mr. Churchill, Mr. George, Bonar Law, and other leading English statesmen, vowed to the soldiers that the war was for the right of every people to choose their own form of government, no matter whose selfish interests were crossed, for the destruction of tyranny over a weak people by a strong, and for the extermination of all bullies who were holding down defenceless nations. "Why," said Lloyd George, "did God make small nations if he did not intend them to be free?" The Archbishop applied all this to Ireland, and, accepting the words of Mr. George and his friends, declared, as their words warranted, that Ireland ought to have the right of self-determination. Every man with a spark of honesty in his soul must see how right he was, but in the face of all the English pledges, he was denounced as a seditious person and a disloyalist by the disreputable gang of Jingoed and editors who aided and abetted the English statesmen in making liars of themselves before the whole world. Austin Harrison, G. K. Chesterton, Clement Shorter, Shane Leslie, Erskine Childers, many British officers, and members of the British Parliament hold and assert Ireland's right to self-determination and nobody calls them names; but when Archbishop Mannix holds exactly the same thing he is denounced and derided and ridiculed by a brainless, unprincipled mob, so blinded by bigotry, so maddened by prejudice, that they cannot see their own shame and inconsistency. They cannot even see that while they cry out "sedition" and "dis-

loyalist" ten thousand of the men who went to fight for small nations marched in procession to honor the Archbishop, while fourteen winners of the V.C. formed a guard of honor for him. The heroes rally round him, while insignificant penny-a-liners and rabid parsons throw mud at him!

"When people who should have known better emerge with a violent headache from the Jingo fever, they will be heartily ashamed of the coarseness and vulgarity of many of the attacks made on the great Archbishop of Melbourne. Indeed, if the record of previous convictions did not stand to their credit, it would be thought incredible that men in clerical garb should forget themselves as they have done. The fierceness of the attacks upon Catholics is not without its compensations. It has shown them both their enemies and their friends, and they know now better where they stand." In these words Father Maurice O'Reilly passes the only sane judgment on the parsonical and journalistic onslaught against Dr. Mannix. As Cardinal Mercier bravely stood for the rights of Belgium, when under the armed heel of the Prussian, so Dr. Mannix stands for the rights of Ireland, crushed under the heel of England to-day. Lloyd George now threatens him with dire penalties if he lands in Ireland. In his cool, sarcastic way, Dr. Mannix remarks that if he is sent to gaol he will have scored a point on Cardinal Mercier, whom the Huns never sent to gaol. Well, British fair play is a wonderful thing. You can see it even in sport any time you go to see the Marists' boys in Christchurch whipping their opponents at football. Then the attitude of the crowd will reveal to you what a hopeful future is before the Empire. Incidentally, you will learn there, as you will learn from the coarse attacks made on Dr. Mannix by journalists, what sort of things the British gentlemen are who hate a consistent man, a man who believes pledges are meant to be kept, and that justice is more than a huckster's catch-ery.

THE MARRIAGE ACT

Sir Francis Bell has the reputation of being a man of ability. However that may be, his ill-considered speech with reference to what he himself described as an *ex parte* statement (attacking Catholics) will not add to his reputation for good taste. Archbishop O'Shea had good reason to complain that the Catholic authorities were not consulted before the matter was dealt with, and he explains that Catholic marriage laws in no way interfere with the civil law. The Catholic Church, regarding marriage as a sacrament of the New Law, vindicates her right to legislate concerning the conditions for the valid reception of the sacrament, without in any way presuming to interfere with State regulations concerning the civil recognition of the validity of matrimony contracted in accordance with conditions required by the law of the land.

NOTES

Francis Thompson

Many of our readers will study with interest the article on *The Hound of Heaven* which we publish this week. Nobody can read Thompson without admiring him, but owing to the wealth and splendour of his imagery and to his fondness for strange latinized words, the average reader finds most of his poems difficult and obscure. The motif of the poem may be plain enough, but the mysticism and esoteric fancy of the poet often wrap the verse in clouds of glory and bewilder the mind that seeks simplicity and clearness. *The Hound of Heaven* is familiar to everybody with the least pretence to education and culture. Mr. Birrell somewhere speaks of the great treat he enjoyed

one evening when he heard it read for the first time by George Wyndham, and it was praise indeed from such a critic to say that he had heard the finest poem in English read by the best reader. The marvellous lines that tell of the pursuit of the soul by Divine Love are certainly on the very highest level of imaginative creation, and at the same time so saturated with Catholic thought that they might well have been done by St. John of the Cross or by Dante. To the article to which we have referred we therefore recommend all lovers of this grand poem.

A Poet's Poet

Of more than one English poet has it been said that he was a poet's poet. It is said of Spenser, of Shelley, and of Keats. Among the moderns Thompson has most claims to be considered such. He belongs in time to the latter Victorians. His inspiration is medieval, but he is the heir of Shelley, Keats and Coleridge, to whom he owes most, and from whom he differs most in that he draws copiously from the inexhaustible treasures of Catholicism, and in that the faith unspeakably increases the worth of his work through which it shines pure and splendid as in other years it shone through the pictures of Raphael and Fra Angelico. To all he brought full-handed the gifts of beauty and spiritual ideals, but to poets he brought inspiration and impulse. As he says of Spenser, we may say of himself that he was "an initial influence, a generative influence . . . a poet's poet in the rarer sense—the sense of fecundating other poets. It is that he has incited the very sprouting in them of the laurel-bough, has been to them a fostering sun of song." In 1897 the *Bookman* said of him: "After the publication of his second volume, when it became clear that *The Hound of Heaven* and *Sister Songs* should be read together as a strict lyrical sequence, there was no longer any comparison possible except the highest, the inevitable comparison even with Shakespeare's *Sonnets*. The *Sonnets* are the greatest soliloquy in literature. *The Hound of Heaven* and *Sister Songs* together are the second greatest; and there is no third." A French critic wrote: "From these poems there arises neither the anguished, What do I know? longing for the absolute, as with Pascal, nor even the What do I know? of the romanticist, oppressed by modern unrest and tormented by the eternal silence of God—but a fiery, energetic, vehement, positive: I know!" One poet found in Francis Thompson:—

A tapestry . . .

Woven of all the dreams dead or to be,
Hills, hills of song, Springs of eternal bloom,
Autumns of golden pomp and purple gloom
Were hung upon his loom.
Winters of pain, roses with awful thorns,
Yet wondrous faith in God's dew-drenched morn—
These, all I saw,
With that ecstatic awe
Wherewith one looks into eternity.

His Life

Everard Meynell, the son of Wilfrid and Alice Meynell, who were the poet's greatest friends, has written the life of Francis Thompson for all time. Readers who want to understand the heart of the poet cannot neglect Mr. Meynell's biography, in which the tale of his privations, his miseries, his wanderings in darkest London, and of his finding and elevation is told by one who knew the poet to the depths of his being. There were squalor and sordidness before the Meynells found him and brought him like a dying bird into the warmth and light of their Catholic home. And the marvel is that all the while he was in quest of ideal beauty and truth behind the veil of the flesh, and that in all the hunger and cold the vision never left him. Reading Mr. Meynell's *Life of Francis Thompson* one thinks of De Quincey who sank like the poet into the depths and who has given us prose as splendid and

rich in its own sphere as Thompson's verse. But for the Meynells Thompson would have been lost, and the literature of the world would have been much poorer to-day. We refer our readers to the biography for a fascinating account of this gifted, child-like genius whom all Catholics ought to love. Before we end we cannot refrain from quoting one poem on the Catholic Church which will sing itself into the hearts of all who read it:—

LILIUM REGIS.

O Lily of the King! Low lies thy silver wing,
And long has been the hour of thine unqueening;
And thy scent of Paradise on the night-wind spills
its sighs,
Nor any take the secrets of its meaning.
O Lily of the King! I speak a heavy thing,
O patience, most sorrowful of daughters!
Lo, the hour is at hand for the troubling of the land,
And red shall be the breaking of the waters.
So fast upon thy stalk, when the blast shall with thee
talk,
With the mercies of the King for thine awning;
And the just understand that thine hour is at hand,
Thine hour at hand with power in the-dawning.
When the nations lie in blood, and their kings a broken
brood,
Look up, O most sorrowful of daughters!
Lift up thy head and hark what sounds are in the
dark,
For his feet are coming to thee on the waters!
O Lily of the King! I shall not see, that sing,
I shall not see the hour of thy queening!
But my song shall see, and wake like a flower that
dawn-winds shake,
And sigh with joy the odors of its meaning.
O Lily of the King, remember then the thing,
That this dead mouth sang: and thy daughters,
As they dance before His way, sing there on the Day
What I sang when night was on the waters!

DIOCESE OF DUNEDIN

There was Exposition of the Blessed Sacrament from the eleven o'clock Mass at St. Joseph's Cathedral on Sunday. After Compline in the evening the Very Rev. Father Coffey, Adm., preached an instructive and impressive sermon on the priesthood and the great central act of Catholic worship—the Holy Sacrifice of the Mass. The annual collection in aid of the diocesan Seminary Fund was taken up at all the Masses and at the evening devotions, also at the suburban churches of the parish, and will be continued at the Cathedral on next Sunday.

The monthly meeting of St. Joseph's Cathedral parish committee of the Catholic Federation was held at St. Joseph's Hall on last Sunday evening. Very Rev. Father Coffey, Adm., presided, and there was a good attendance, including representatives of the various suburban congregations. The enrolment of members for the present year was reported to be satisfactory, but to expedite this very necessary work it was decided to adopt the envelope system, and to hand out on next Sunday envelopes with enclosures giving the necessary directions, to be returnable on the Sunday following. It was decided to hold the next meeting on Sunday, August 22.

The St. Patrick's Harriers ran as the guests of Mr. and Mrs. Charles Meade, Waverley, on Saturday. About 20 members took part in the run. The trail led over to the Highcliff road, thence over some more paddocks till the top end of the Tomahawk Lagoon was reached. A very interesting run took place along the edge of the lagoon, and was kept up till the road was reached. Afterwards a good run home ensued. The members were afterwards entertained by Mr. and Mrs. Meade.

In last Saturday's Association football matches Christian Brothers' senior team defeated Northern by

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two goals to one. In the third grade Christian Brothers defeated Southern by six goals to one. The Brothers' goals were scored by Reddington brothers (two each) and Donnelly (2). Playing in the fourth grade Christian Brothers defeated Northern A by four goals to two. Wynne (two), Henderson, and Brookes goaled for the winners; and in the fifth grade Christian Brothers defeated Old Boys by one goal to nil, L. Roughan scoring. This places the Brothers four points in the lead. In the school matches B grade, Christian Brothers drew with Normal, neither side scoring. C grade—Christian Brothers D drew with Ravensbourne, two each; Christian Brothers E defeated High School, five to nil; Christian Brothers F defeated Valley, four to one; Christian Brothers G defeated Caversham, one to nil.

The neighbors of Mr. and Mrs. Chas. Columb, of Wingatui, assembled recently to bid farewell to them prior to their taking over a farm at Waikouaiti. Mr. and Mrs. Columb have resided in the district for many years. Quite a pleasant evening was spent in social form, and Mr. Columb was presented with an elaborately upholstered armchair, while Mrs. Columb received a handbag containing a sum of money. Mr. Columb briefly but appropriately acknowledged the kindness of his neighbors.

At the recent Orchestral Society's concert in Dunedin, Miss Evelyn Lynch, L.A.B., who received her training at St. Dominic's College, made her debut as a vocalist, very successfully. In addition to her two programme numbers—"Michaela's Song" ("Carmen") and "Depuis le Jour" ("Louise")—she received on each occasion a double encore, and was the recipient of a number of beautiful floral tributes.

IRISH CONTRIBUTION TO IMPERIAL EXPENDITURE.

The Belfast Chamber of Commerce at a special meeting has adopted a statement prepared for presentation to the Government and for publication by its secretary. The most notable part of the statement is that which deals with the question of Irish contribution to Imperial expenditure. This contribution is fixed under the Government Bill at £18,000,000. For reasons shown, all of which are quite valid, the Chamber of Commerce's statement argues that this proposed contribution is "too high by at least £10,000,000, and our conviction is that it should not exceed a maximum of £5,000,000 for some years to come." How Imperial is the Imperial Province—until the Imperial hand purposes to search its pocket!—Exchange.

MEMORIAL OF CANONISATION.

His Holiness Pope Benedict XV. has expressed his wish (says the *Irish Catholic*) that a large picture in mosaic depicting the apparition of the Sacred Heart to St. Margaret Mary Alacoque should be placed over one of the altars in the Vatican Basilica. It will replace the only picture painted on wood in that church. The others in the Basilica are in mosaic. The design, painted on canvas, is already finished by the artist, Count Muccioli. The picture will be exposed on the altar on the afternoon of May 13, on the occasion of the ceremony of Canonisation of St. Margaret Mary. The mosaic will not be completed for four years. The mosaic pictures in the Basilica, as is well known, are peerless works of art, and perfect gems as regards design and richness of color.

The mind can be trained that at certain hours of the day it will turn to a particular line of duty, and at earlier hours to other and different labors. The very diversity is restful when attended to in regular order.

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Oamaru

(From our own correspondent.)

August 2.

The Celtics have given two more euchre parties, and these have proved to be very popular. So much so that after the first it was deemed necessary to have a second room, and this was well filled. They have also been adding to their laurels on the football field, in their last game defeating High School by a big lead.

Our revered parish priest, Right Rev. Mgr. Mackay, has been indisposed for the last few weeks, but we trust he will soon be in his usual good health.

The convent chapel is now completed, and when Right Rev. Mgr. Mackay is better, Benediction of the Blessed Sacrament will be given there.

For some time past the penny collection has been devoted towards a fund to have electric light installed in the body of the Church. This has now been effected, and is a great improvement on the old system.

During the month Mass will be celebrated at the following country stations:—On the 8th at Ngapara, Windsor Park, and Georgetown; on the 15th, at Duntrou and Kurow; on the 22nd, at Windsor Park, Ngapara, and Pukeuri; on the 29th, at Kurow, Duntrou, and Waitaki South.

Temuka

(From our own correspondent.)

August 2.

Wednesday last being the first anniversary of the death of Rev. Father Taylor, S.M., who previous to his death in Queensland was head of the Marist Missioners, whose headquarters are at Temuka, a Solemn Requiem Mass was celebrated in St. Joseph's Church at 10 a.m. There was a very large congregation, and all the adjoining parishes were represented. Father Galerne, S.M., was celebrant, Father Peoples, S.M., deacon, Father J. Herring, S.M., subdeacon, and Father Hoare, S.M., master of ceremonies. Father Kimbell, S.M., was organist. There were also present in the sanctuary Rev. Fathers Hurley, S.M., Moloney, S.M., Barra, S.M., and O'Leary, S.M. Before Mass concluded Rev. Father Kimbell addressed the congregation on the importance of prayers for the dead, and urged one and all never to forget this great duty. Dwelling for a short while on the saintly life of the deceased priest, the preacher stated that no eulogy was required from him, for the late Father Taylor was intimately known and esteemed by every one of the parishioners, many of whom he had consoled in their trials and afflictions. Now was the time to pray, and he exhorted his hearers to pray earnestly and always.—R.I.P.

CONVENT OF THE SACRED HEART, TIMARU

THE WINTER SPIRITUAL RETREAT FOR LADIES will begin on THURSDAY EVENING, AUGUST 5, and end on TUESDAY MORNING, AUGUST 10.

The Retreat will be preached by REV. A. HERRING, S.M.

Ladies desirous of attending the Retreat can find board and accommodation at the Convent during those days.

No invitations to this Retreat are being issued. Applications for admission should be made as soon as possible to the

REVEREND MOTHER SUPERIOR.

WANTED

WANTED YOUNG MAN (one with mother or sister as housekeeper) as WORKING PARTNER on a farm on profit-sharing basis—dairying, cropping, or poultry, or business in conjunction with farm; references exchanged.

"PROGRESS,"

Palmerston North Post Office.

JAS. J. O'DONOGHUE,
131 Kelburn Parade, Wellington

THE ENGLISH GOVERNMENT'S DAILY LIST OF IRISH OUTRAGES.

The official journalists attached to the English Military Government in Ireland compile and issue every morning a list of Irish "outrages." The "outrages" thus saddled upon the nation comprise cases of ordinary petty larceny and other offences inseparable from the normal life of any people (says the *North-West Review*, Winnipeg, Canada). These "outrages" the English press are being asked to publish prominently so that they may be noticed by foreign journalists, and in that way England be enabled to spread her lying propaganda over the world without any expense to herself.

The honesty used in the preparation of these lists of "outrages" is evident from the following:—

The lists published up to date contain reports of several cases of burglary. Burglaries have been fre-

quent in Dublin and other Irish cities since the end of the war, and in the majority of cases those arrested for these offences have proved to be ex-members of the British Army.

Shooting and wounding policemen is another item frequently mentioned in these lists. One man has been convicted in Ireland of the shooting of a policeman. He was an ex-member of the British Army. Four men were arrested on May 7 at Derry City for shooting a policeman. The four were ex-members of the British Army.

These are specimens of the outrages, which although committed by its own ex-servants, the British Government uses as propaganda in order that their publication may create in other countries the impression that the people of Ireland are lawless and criminal, and that their courageous struggle for national independence is simply a series of crimes.

"TABLET" SUBSCRIPTIONS

13/- STRICTLY IN ADVANCE PER ANNUM.

We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference. PERIOD FROM JULY 24 TO JULY 29, 1920.

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L. H., Motukaraka, Hokianga, 8/8/21; C. A. J. F., Kati Kati, 30/7/21; C.C., Ngaruawhaia, 30/9/21; M. H., Rongaroa, Taumarunui, 30/8/21; T. C., Luke St., Otahuhu, —; Sergt. R., 18 Ranfurly Rd., Epsom, 30/9/21; J. A., Private Bag, Dargaville 30/7/21; J. O.C., Kaiti, Gis., 23/2/21; Rev. V. D., Manga-whare, 30/9/21; D. D. R., Lucknow St., Wairoa, 30/7/21; S. J. C., Wairoa, 30/9/21; T. C., Wairoa, 30/9/21; A. E. B., 4 Roseneath Ter., Auck., 30/9/21; P. G., Box 60, Te Aroha, 30/9/21; P. O'B., Whakata- ne, 8/10/21; Rev. M., Otahuhu, 30/3/21; Rev. M., Waipawa, 15/8/21; Mrs. P., Vic St., Cambridge, 30/9/21; Mrs. McC., Pakowai, 15/7/21; K. T., Brian Boru Hotel, Thames, 30/9/21; H. J. A., 657 Glad- stone Rd., Gis., 30/9/21; W. O'R., Waipiro Bay, 30/9/21; R. G., Rakauroa, Gis., 30/6/21; D. M., Manurewa, Auck., 30/9/21; J. C., King's Rd., Ma- kauri, 8/2/21; F. C., Raumati, Dannevirke, 23/8/21; Rev. J. C., Dublin, 30/9/21; C. L., 15 Clarence St., Devonport, 30/9/21; J. F., Mata Mata, 30/9/21; S. of St. J., Rotorua, 30/9/21; P. Library, Hastings, 30/7/21; F. P., Hastings, 15/4/22; C. F., Rawene, 30/9/21; Mrs. S., Racecourse Rd., Waipukurau, 15/9/21; O. McJ., 18 Gibraltar Ter., Parnell, 28/2/21; T. H., P.O. Taumarunui, 15/2/21; F. K., Putaruru, 15/9/21; M. W., Ohakune, 30/7/21.

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COMMONWEALTH NOTES

VICTORIA.

The Administrator of the Melbourne archdiocese, the Very Rev. Father Barry, has voiced a protest against the establishment of a chair of divinity at Melbourne University. We think the Catholic body will cordially endorse his protest (says the *Tribune*, Melbourne). Some years back, the late Archbishop of Melbourne was approached in such a way that he was able to reply that the conferring of Protestant degrees in religion was a matter that does not concern the Catholic body. But the establishment of a chair in divinity in the interests of the Protestant bodies does concern the Catholic body. Catholics are taxed for the University, its buildings, the professors, their upkeep. To allow a chair of Protestant divinity is the same as to allow Protestantism to be taught in the State schools, and would destroy the unsectarian character of our education system in its fountain-head.

NEW SOUTH WALES.

Although the date of the Consecration of the Bishop-elect of Bathurst, the Right Rev. Dr. O'Farrell, has not been definitely fixed, it is now understood that it will be September 8, and that the religious ceremony will take place in Bathurst. The Very Rev. Father O'Reilly, C.M., Rector of St. John's College within the University, will preach the Consecration sermon. The date of the Consecration will be definitely fixed when the Papal Bulls from Rome confirming the appointment of Dr. O'Farrell are received.

A cable message from Rome announces the appointment of his Lordship the Right Rev. Dr. P. J. O'Connor, Bishop of Armidale, as assistant to the Pontifical Throne.

His Excellency the Apostolic Delegate (Most Rev. Dr. Cattaneo), accompanied by the Rev. Dr. O'Donnell, arrived at Perth on Monday, July 19, on his way back from a visitation of the Northern Territory, Java, and the islands. He is returning to Sydney by the overland route, and is expected at the Delegation about the end of the month.

A recent Sunday was a gala day at the Home of the Good Shepherd, Ashfield, the occasion being the laying of the foundation stone of the new and commodious additions to the home. The ceremony was performed by Right Rev. Mgr. Moynagh (diocesan Administrator), in the presence of a large gathering of the parishioners of Ashfield and surrounding districts. In honor of the important occasion, the beautiful grounds of the home were lavishly and artistically decorated with flags and bunting, and over all the green Harp of Erin floated gaily in the breeze.

THE ARCHBISHOP OF SYDNEY IN IRELAND.

His Grace the Archbishop of Sydney (Most Rev. Dr. Kelly) arrived in Ireland at the end of May, and was to be the guest for a couple of months of the Fathers of the House of Missions, Enniscorthy, of which he was formerly a member.

On June 2 his Grace was presented with an address of welcome by the Urban Council. The presentation took place in the presence of a large gathering in the Market Square.

The Archbishop was accompanied by his secretary, Rev. Father T. Brauer, Very Rev. Father P. Murphy, M.S.S., and Mr. Roger M. Sweetman, M.P., and was enthusiastically cheered.

His Grace, in the course of his reply, having dwelt on the years he spent in Enniscorthy as a missionary, dwelt on Ireland's national demands. God's hand, he said, would find out those who disputed and set aside the happy relations which should exist between nation and nation, governed and governments. Again, there must be no partition of Ireland. Wait, wait, wait till the Day of Judgment before any real, true-hearted Irishman will consent to the partition of Ire-

land. They say that there are two Irelands. No such thing. They may say that there are two classes of Irishmen. Well, maybe. God allows the corn and the weeds to grow in the same fields, but what man will tear up the corn because the weeds are growing there, too? There are Irishmen in Ireland worthy of the name of Irishmen, and there are those not worthy of the name. With that distinction we answer this Government who say we do not know what the people want. The people themselves know. When a man is thirsty he wants a drink. If you are a true-hearted man you will give a thirsty man a drink, and you will give him to drink all he wants. That is the rule for Great Britain and the Parliament of Great Britain to apply to us. We thirst for liberty. We must have a full draught of liberty; as to what you call it—I say self-determination, and then leave it to yourselves. Whatever you do, be united. If you find that cannot be done, don't go against the majority. If you do you are weakening the cause. You may be an honest man, but you are not a wise one. Be very careful, therefore, in self-determination, and in the name of God, for the sake of peace in Ireland and peace between Ireland and every other nation, I say that Ireland must have self-determination by Irishmen as England by Englishmen. With the Irish faith we are holding up the right of the Gospel for the new country, which will yet be a glorious country. As long as you are united here at home on a practical policy, Australia will be at your back. Financially and morally she will help you.

God grant that those who have the power will make peace in Ireland. As far as we are concerned, we are ready for peace. Let England disavow anti-Irish ascendancy within Ireland. Let England moderate her commercial and industrial greed and give fair play to Irish industry, to Irish commerce, and to the development of Ireland's resources; let her do for Ireland and towards Ireland what she would wish Ireland to do for England if Ireland were the mistress. The judges say there is no crime in Ireland. The last time I was in Ireland I heard Wexford Gaol was for sale. Carlow Gaol has been shut up, and I understand they are converting some other gaols into industrial schools. The judges get white gloves in Ireland. I say to England: Take away the provocation of misgovernment, and give peace to Ireland by giving the Irish all you would ask for yourselves. If England would take advice from me as one who seeks for the good of all, she must moderate her selfishness and covetousness. She talks of liberty, but wants a monopoly of liberty: she must not have a monopoly of liberty. What is the use in sending over Englishmen who know nothing of Ireland to tell us how we are to be governed: what is the use in concocting a Home Rule Bill in the British Parliament without taking the Irish people into their counsels. What kind of a shoemaker would he be who would make a shoe according to his own fancy, and ask another man to wear it? I say that is misgovernment: but we must have patience. The glorious principle of standing persecution for justice' sake and liberty will be the inheritance of the Irish people until full justice and full liberty is given them, and Ireland stands as an independent nation amongst the nations of the earth. (Cheers.)

DANAE IN THE FACTORY.

Once in the day he comes in liquid gold
That burns a passage through the dingy pane—
The Sun-god, irresistible and bold—
And gives her youth again.

She lifts her thin cheek to his kiss of fire;
The half-made garment drops from out her hand;
Her tired eyes close, to dream of her desire—
Though here all dreams are banned.

—FLORENCE VAN CLEVE, in the *New York Times*.

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IRISH NEWS

AMERICA AND IRELAND.

The press reports these days tell of the British troops landed in Ireland in the name of "law and order." Horatio Bottomley in *John Bull* shrieks his disapproval of the reception given the "rebel," President de Valera of the Republic of Ireland. How reminiscent of the early days of this country.

Ireland demands the withdrawal of the troops of the invader and is answered with more troops. When the Revolutionary Fathers made the same demand in the early days of this great Republic, General Gage replied that Boston "must make up its mind to a permanent garrison of four regiments to protect the loyalists." In the words of President de Valera, "Ireland but awaits its Bunker Hill."

THREATENING LETTER WRITERS TRAPPED BY SINN FEINERS.

A week ago (says the *Irish Independent* of April 29) two licensed traders of Ballinagare, near Castlerea, received notices purporting to be signed by the local Sinn Fein Club, stating that if they did not leave £20 at a certain gate on a certain night they would be made to suffer. The traders took no notice of the matter, but two days later they received two further communications of a more threatening character. The two traders then interviewed the captain of the Sinn Fein club and he said he had no knowledge of the matter and that the documents did not emanate from the club. It was then decided to make up a parcel of soap wrappers and leave it at the place indicated. The Sinn Fein Club had a muster of their members, who were concealed near the gate. Within a short time three men approached the parcel and were seized by the Sinn Feiners. The men in question, who were subsequently liberated, had no connection with the Sinn Fein Club or movement.

In the list of "outrages attributed to Sinn Fein" the British Government has the following item: "Threatening Letters—166." The above is an example of the foundation upon which the British Government bases its charges.

LORD JUSTICE'S REBUKE TO PARTISAN JUDGE.

In Ireland, many of the Judges have always been political partisans on the Government side. Having distributed justice from the bench, they have come down to join in the feuds in the body of the court (says the *Belfast Irish Weekly*).

In a speech delivered to a Protestant Orphan Society recently in Dublin, Mr. Justice Samuels declared that it was essential that the Irish Education Bill, now before Parliament, should be passed into law. He added that for anyone to get up, either in public or in private, and say that the religious training or the faith of any child was in the least imperilled under that Bill, showed that he could not have studied its provisions.

Mr. Justice Samuels was, before his promotion to the Bench, a "Moderate" Unionist M.P. for Trinity College, Dublin. Dealing with his speech on the Education Bill, Lord Justice O'Connor has written to the press the following criticism:—

The Partisan Two-thirds.

"Judicial office carries with it the sacred tradition that it shall not embroil itself in political controversy. The obvious reasons for the rule are of tenfold weight in Ireland, where two-thirds of the Judges share neither the religious nor the political convictions of a people who, for historical or other reasons, are prone to suspicion. It is, consequently, most lamentable that at a meeting of the Protestant Orphan Society Mr. Justice Samuels should have delivered a political speech eulogising the Education Bill now before Parliament, and pressing the Government to see

it through. An educational Bill, of course, goes to the root of a people's welfare, but it is none the less a political matter. The same thing may be said of a Home Rule Bill, or of Tariff Reform, or of the thousand and one subjects that make up the sum of political dispute. Indeed Education Bills are often of more acute controversy than many other subjects; they make one of the biggest chasms that divide two great English parties; and here in Ireland the Bill so lauded by my learned colleague has evoked a bitter and widespread discussion.

A Calculated Intolerance.

"Mr. Justice Samuels must have had these considerations present in his mind when he made his speech, and no conclusion is possible save that his breach of judicial tradition was deliberate. I am very sorry for it; and to pass it by in silence might encourage a repetition of the breach, either by him or by some other judge minded in the same direction. If the example were to spread, each judge must openly take one side or another on the political issues that affect his life as well as the lives of the rest of the community, with results disastrous to the Bench and the administration of justice alike. What would be thought and said of a Nationalist Judge who got upon a public platform to espouse the rights of small nations to self-determination, or who called a statesman by the name of 'imbecile' for forcing upon the country an Education Bill repugnant to it, and thus adding one more to the sources of angry discord in our midst? Yet such a departure from a great and useful tradition would differ neither in kind nor degree from that of Mr. Justice Samuels in the Gregg Memorial Hall."

MURDER BY THE BRITISH MILITARY.

At the inquest over Mr. Philip Dowling, who was shot down in the streets of Arklow, Co. Wicklow, Ireland, by riotous British troops, Constables Dolan and Hartnett, representing the police, swore that no shots were fired by civilians, and that the only shots fired were those of the military. The jury returned the following verdict:—

"We find that Philip Dowling came to his death from a wound caused by a bullet fired by the military without justification. We also agree that there was a gross lack of discipline on behalf of the military authorities in allowing the troops to break barracks a second time."

Philip Dowling died in Ireland, as have countless other Irishmen, in the holy cause of freedom. Irishmen in Ireland are to-day experiencing the same treatment accorded the American patriots in '76. The late Lord Mayor of Cork was murdered in his own house by the British troops, as was John Russell and his compatriots in Massachusetts in '75. The tombstone in a Lexington churchyard tells the story:—

"Mr. Jason Russell was barbarously murdered in his own house by Gage's bloody troops on ye ninth of April, 1775. His body is resting in this grave with eleven of our friends, who, in like manner, were cruelly slain on that day."

THE REPORTED SHOOTING OF A REDEMP-TORIST FATHER AT BELFAST.

A recent cable message stated that during the rioting in Belfast a Redemptorist Father was killed by a bullet fired into the Clonard Monastery. Very Rev. Father Whelan, Superior of St. Gerard's Monastery, Wellington, has since informed us that it was a Redemptorist Brother, Michael, who was shot.

In the museum of the world the old Pharisee bears a tag marked, "Antique, common." He may be the only genuine model of his kind, but he has many modern imitations that are equally as common, and it may be added, equally as despicable and morally foetid.

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GARDENING NOTES

(By Mr. J. JOYCE, Landscape Gardener, Christchurch.)

WORK FOR THE MONTH OF AUGUST.

The Kitchen Garden.—With the approach of spring, August should be a busy month to the grower of vegetables. Seed beds of cauliflower, cabbage, lettuce, radish, also mustard and cress by those who desire such for salad, may now be planted. Early peas and broad beans may too receive attention, taking the precaution to protect the young shoots of the former from the depredations of the small birds. Sow a good plot of onions and plant a bed of asparagus, following the directions given in previous gardening notes. Asparagus is among the most profitable of all vegetable culture, and a bed once properly started will last for many years. Plant early potatoes in a favorable situation where they can be protected from frosts. Where a supply of stable manure is obtainable, a hot-bed should be prepared to start the growth of tomatoes, cucumbers, and such like tender vegetables, and also plants for the flower garden. A glass frame is of course essential for a successful hot-bed, but the possessor of such a useful adjunct to his garden will be amply repaid for the expense and trouble entailed in preparing and working it.

The Flower Garden.—Continue to plant all the early spring flowering plants, and where lawns are to be sown this work should be done towards the end of the month. Four bushels of seed to the acre is the proper quantity required for a good lawn, and care should be taken to obtain the best lawn mixture; cheap or inferior seed must never be used if a successful and satisfactory result is looked for.

The Fruit Garden. Prune where still necessary, and spray with the preparations recommended for the special circumstances and conditions of the fruit trees, according to the directions supplied with the article obtained. Most seedsman and hardware dealers stock the requisite preparations.

WEDDING BELLS

GALVIN SCALES.

The wedding was solemnised on June 30 at St. Patrick's Church, Palmerston North, of Mr. James Daniel Galvin, eldest son of Mr. and Mrs. Galvin, of Pascal Street, Palmerston North, and formerly of the Pahiatua district, and Miss Annie Kathleen Scales, second daughter of Mrs. and the late Thomas Edward Scales, of Kairanga. Rev. Father McManus officiated. The bride, who was given away by her brother (Mr. J. Scales), wore a frock of white crepe de Chine, draped with silk shadow lace, with bridal veil and orange blossoms, and carried a shower bouquet of Christmas roses and maidenhair fern. She was attended by two bridesmaids—Miss Mary Galvin (sister of the bridegroom) and Miss Hunt, of Pahiatua—whose frocks were of pale blue crepe de Chine and georgette, with hats to match. Both carried bouquets of chrysanthemums and maidenhair fern. The best man and groomsmen were Messrs. M. and B. Galvin respectively (brothers of the bridegroom). After the ceremony Mrs. Scales entertained the guests at the White House Tea Rooms. The bridegroom's gift to the bride was a set of black fox furs, and to the bridesmaids a gold pendant set with aquamarines and a silver-mounted ebony toilet set respectively. The bride's present to the bridegroom was a travelling rug. The happy couple went north on their honeymoon, the bride travelling in a navy blue tailored costume and velour hat. The presents were numerous and costly, including several cheques.

Prayer is an uplifting of the heart: a glance towards heaven; a cry of gratitude and love, uttered equally in sorrow and in joy.

PEOPLE WE HEAR ABOUT

The former Lieutenant-Governor of Nova Scotia, Sir Malachy B. Daly, K.C.M.G., died on April 26, after many weeks of patient suffering. The late Governor was a lawyer by profession and the son of Sir Dominick Daly, and was born in 1836 at Marchmont, Que. He was elected to the Provincial Legislature in 1876, holding this seat until 1886. In 1890, his appointment came for the Lieutenant-Governorship, a post of honor he held for ten years, receiving at the end of his term a Knighthood. For several years he was president of the Charitable Irish Society, and was a member of the commission in charge of the School for the Blind. Sir Malachy Daly was a fervent Catholic.

At a semi-public Consistory held on May 7, the Holy Father preconised the Right Rev. Mgr. Arthur Doubleday, of the Southwark diocese, as Bishop of Brentwood, in succession to the late Bishop Ward. Mgr. Doubleday was born in 1865. He was educated at St. Mary's, Woolhampton, St. Edmund's, Ware, and St. Thomas's, Hammersmith. Following his ordination in 1888 he served at Melior Street, S.E., for four years, and was later transferred to Walworth, S.E., where he remained until 1900. The year 1901 witnessed his appointment as missionary rector at Woolwich. Whilst in this area, Mgr. Doubleday accomplished useful work as a member of the Kent Education Committee, the Woolwich Board of Guardians, and the Woolwich Borough Council. In 1907 he was entrusted with the charge of the Southwark Diocesan Seminary, and two years later was made a Domestic Prelate to the Holy Father. He became a Canon of the Southwark Diocese in 1916. The see of Brentwood, which was founded by the Holy See in 1917, was formed by dividing the archdiocese of Westminster. It includes within its borders a part of the most crowded district of industrial East London.

The Right Rev. Richard Sykes, S.J., who had just retired from the office of Prefect-Apostolic of the Zambesi, died in South Africa on May 8. Monsignor Sykes, who was born in Lancashire in 1854, was educated at Mount St. Mary's, Chesterfield, and at Stonyhurst, and entered the Society in 1874, his ordination taking place in 1887. For some years he was Rector of the College and Superior of the Mission of St. Francis Xavier's, Liverpool. He was appointed Prefect-Apostolic of the Zambesi in 1896, and held that responsible and arduous post until 1904, when he was selected for the position of English Provincial. After six years' tenure of that office he was reappointed to the Zambesi Prefecture, and went out once more to Rhodesia in 1911. Of his great work in Rhodesia, no better testimony could be quoted than that of the April *Zambesi Mission Record*, which, lamenting his enforced retirement from a work with which he had been associated for more than 23 years, says of Father Sykes: "When the retiring Superior and Prefect-Apostolic entered the scenes of his long and arduous labors, the Catholic Church was practically non-existent in his vast prefecture. What is more, the repeated disappointments, failures, and losses of the previous 15 or 16 years, were enough to daunt the bravest heart, and gave very little hope of a bright and prosperous future for the Church in this land. But in its new Superior and Prefect-Apostolic the Zambesi Mission possessed a man of unbounded zeal and enthusiasm, of great heart and magnetic character, one who regarded obstacles as so many cobwebs to be brushed aside. He has done a great and noble work for the mission, and by his unflinching kindness, courtesy, and sympathy has won for himself a warm corner in the hearts, not only of all the members of the Zambesi mission, but also of many laymen, non-Catholics as well as Catholics, throughout the length and breadth of Rhodesia. And his work will live after him."

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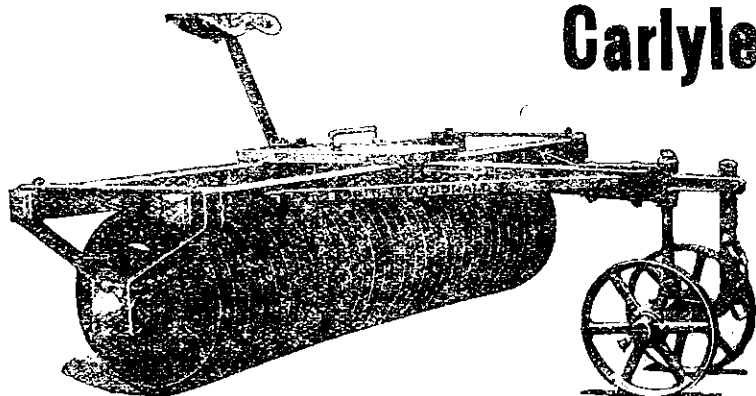
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OBITUARY

MR. J. C. MCKILLOP, MASTERTON.

The death occurred on Saturday evening, July 24, in a private hospital in Wellington, of Mr. J. C. McKillop, a well-known and highly-respected settler of Masterton. Deceased had been in poor health for some considerable time past, but it was not until he went to Wellington two or three weeks ago as a delegate to the Council of Agriculture that serious symptoms presented themselves. He was removed to a private hospital, where it was found that he was suffering from Bright's disease, congestion of the lungs, and other complications. Under the best of nursing and medical attention he rallied for a few days, but on Friday, July 23, he took another serious turn, which ended fatally. Deceased, who was 46 years of age, was the only son of the late Mr. Charles McKillop and Mrs. McKillop. He was born in Masterton, and was educated at the local State school, St. Patrick's School, and at St. Patrick's College. He took up the Puketiri estate at Stronvar some years ago. He recently purchased from the estate of his late father the Goodlands farm at Te Ore Ore. He was a successful breeder of sheep and cattle, and in recent years had established a very fine herd of Hereford cattle. He was a prominent member of the Farmers' Union and of the Masterton A. and P. Association, and was vice-president of the latter at the time of his death. He showed marked ability as chairman on those occasions on which he presided at the A. and P. Association's meetings. The late Mr. McKillop was for years an officer of the Territorial forces, and was Captain of the Mounted Rifles. He served in the S. African War in 1898. He left for the late war as Major in charge of the 33rd Reinforcements, and went into action, being wounded and gassed. He had never properly recovered from the injuries received in the war. In his younger days deceased was a prominent footballer, being a member of the Red Star Club and a Wairarapa representative for many years. He was married just prior to his return to New Zealand about 12 months ago, and is survived by a widow and an infant daughter, who will have the sympathy of the whole community in their sad bereavement. His father died seven years ago, and his mother a year or two back. He has two sisters—Mrs. George Dennis and Miss Maggie McKillop—while Mrs. John Montgomery, of Masterton, is his aunt.

The remains were brought to Masterton, and placed in St. Patrick's Church.

The high esteem in which the late Mr. J. C. McKillop was held throughout the Wairarapa was demonstrated by the very large number of people who paid a last tribute to his memory on Tuesday morning, July 27. At 10 o'clock a Solemn Requiem Mass was celebrated at St. Patrick's Church, which was crowded to the doors. Right Rev. Mgr. McKenna, V.G., presided, and was assisted by the following priests:—Celebrant, Father Connolly, Kilbirnie; deacon, Father Phelan, Carterton; subdeacon, Father Murphy, Wellington; master of ceremonies, Father Broughton, Masterton; choir: Very Rev. Dean T. McKenna, Newtown; Very Rev. Father Whelan, C.S.S.R., Wellington; Father Duffy, C.S.S.R., Wellington; Father Bowe, Wellington; Father M. Devoy, Island Bay; Father Dignan, Wellington; Father Kennedy, Palmerston North; Father Outtrim, St. Patrick's College, Wellington. The "Dead March" was played on the organ by Mrs. A. R. Bunny.

The funeral cortege left the church for the Masterton cemetery at 11 a.m. The hearse was preceded by about 60 Territorials (in uniform) and the Municipal Silver Band, the latter playing the "Garland of Flowers" in an impressive manner. Immediately following the hearse were the relatives of the deceased, the priests, and a considerable number of returned soldiers and veterans. Then came representatives of the A. and P. Association, the Farmers' Union, and local bodies, practically every local body in the district being repre-

sented. The funeral concourse was one of the largest ever seen in the Wairarapa, settlers being present from Featherston, Greytown, Carterton, Tinui, and the whole of the surrounding country. The mercantile and business houses were also strongly represented.

The pall-bearers were Brigadier-General Hart, C.M.G., and Messrs. H. M. Boddington, R. A. Cameron, H. H. Donald, J. H. Naylor, and J. Speedy, all of whom had seen service in South Africa with the deceased.

There were thousands of people at the graveside, and the full Catholic funeral ceremony was conducted by the Right Rev. Mgr. McKenna, assisted by visiting priests. At the conclusion of the obsequies a squad of Territorials fired three volleys, the "Last Post" was sounded by a bugler, and there was laid to rest a veteran soldier, a respected settler, and a generous friend.

The late Mr. McKillop was a model Catholic, and besides many benefactions to the works of the Church during his life, has left £5000 to be invested and the revenue devoted to the maintenance and support of St. Patrick's School, Masterton. Before leaving for the Front he made a gift of £500 to the Archbishop of Wellington to be invested and the proceeds devoted to the education of secular priests for the archdiocese.—R.I.P.

ANSWERS TO CORRESPONDENTS

J. M.—No. Not a cent. Are all the Irish people dead in Taranaki?

C. McG. (Rongahere).—Acknowledged with thanks. We appreciate your tribute to Mgr. O'Leary. Do you remember what Yeats said of another O'Leary—

*Romantic Ireland's dead and gone,
And with O'Leary in his grave.*

M. F. D. (Timaru).—Glad to hear that Timaru did so magnificently for the Irish Self-government Fund. £260 is a good answer to the Orange drummers. We hope other parishes will send in their results speedily in order that we may make known the total. £36 12s was good for St. Andrews.

C. B.—Sorry poem does not appeal to us. Our bad taste, no doubt is the reason.

EXILE.—As far as we can gather Canon Law confines itself to saying that parish committees shall in no way interfere with the pastor in his spiritual duties. Micheletti, however, is more explicit. He says that although such committees must be tolerated where they exist, they are not according to the mind of the Church, and pastors ought not set them up where they do not exist. The late Bishop of Dunedin, who was a thorough-going Roman churchman, was strongly opposed to having parish church committees. He was a wise man. At any rate it is evident that as soon as they become a hindrance rather than a help to the pastor their *raison d'être* ends. They gave infinite trouble to the Church in America, and Cardinal McCloskey smote them hip and thigh in the end.

Books.—We would recommend *Medical Practice* by Coppens, published by Benziger, as a good book for a doctor to read on the subject. Klarmann on *The Crisis of Pastoral Medicine* is also very good. Suitable for a Catholic nurse (or doctor) would be a book by two American doctors—*Essays on Pastoral Medicine*, by O'Malley and Walsh, published by Longmans. St. Liguori's book *On Prayer* is always a classic. Scaramelli's *Ascetical Directory* is a fuller work and would meet most doubts. Faber's *Conferences* is also excellent reading. Maturin's *Self Knowledge and Self Discipline* is very good. Both the latter writers were converts of course. Is the book you are thinking of *The Right of the Unborn Child to Life?* At present we cannot recall who is the author.

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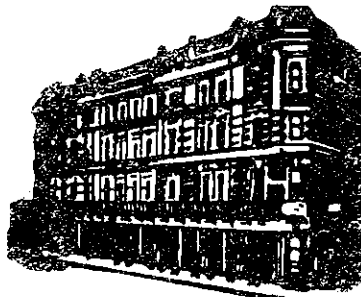
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BOOK NOTICES

The Last Things: A Lenten Course of Six Sermons, by Rev. H. G. Hughes; 3/6. (Linehan, Melbourne.)

Preaching solid doctrine on such subjects as death, judgment, hell and heaven, may to some appear old-fashioned, and undoubtedly the modern, sickly souls dislike it as they dislike anything that may disturb their slumbers. But never were the old doctrines more needed. Never was meditation on the great truths more salutary. Father Hughes has in this little book given us sound, strong theological and moral discourses of the right kind.

Religion, Faith, and the Church, by Canon Einig, D.D.; 9/-. (Linehan.)

Moral discourses are almost as a matter of course the usual Sunday routine of most priests. In non-Catholic countries, however, one has to pay due attention to dogmatic and apologetic subjects in order to meet the objections current and to settle doubts among the faithful. Canon Einig's book is a compendium of apologetics such as a busy priest ought to welcome. A man with leisure will always prefer going to the fountain-heads for his matter, but not every priest has time to do this. Hence a volume which treats comprehensively and clearly on fundamentals is almost a *sine qua non*. On such topics as The Nature and Truth of Religion, Religion and Honesty of Life, Indifference to Religion, The Bible and Nature, the Bible and Babel, the reader will find light and help in the book under notice.

Divine Contemplation for All, by Dom Louismet, O.S.B.; 5/6. (Burns, Oates, and Washbourne, London.)

To know, love, and serve God here on earth and afterwards to see and enjoy Him for ever in Heaven, is, in the words of the Catechism, our end in being. For that alone God made us, and unless we realise that we are lost. Father Louismet is already well known for his profound works on the mystical life, and now in a fourth volume he treats with his customary devotion and skill of Divine Contemplation, which is the key to the knowledge and love of God. His object is to make it clear that union with God through mental prayer is not the exclusive privilege of those who are already in a high state of perfection, but that it is something that is possible and easy for all, young and old, learned and unlearned. Those who know his previous works will eagerly welcome his latest.

The Path of Humility (from the French); 6/-. (Burns, Oates, and Washbourne.)

Since the publication of Leo XIII's book on Humility there has appeared no solid work than the present volume of meditations on the fundamental Christian virtue. The book is divided in five weeks of seven meditations each. Whether for spiritual reading or meditation it will prove useful to religious and to lay people. Humility is a virtue unknown to most of the men and women we meet with day by day in a country like this, but there is no virtue more needed for us all. Arrogance and pride have become virtues, notably among the young people, and on the foundations of arrogance and pride the present generation is building exactly as one might expect. A book like the present is a real antidote. Nobody can read it without being improved. It will throw a flood of light on the reader's soul, and to see ourselves as we are, in the naked light of truth, is the beginning of true humility.

Compendium Theologiae Moralis, Sabetti-Barrett. Twenty-eighth edition; 27/6 net (postage 9d). Herder, Great Russell Street, London, W.C.

In our student years in Rome, where great works on theology are common, we found that the first edition of Sabetti was received by the critics with warm welcome such as only the best books meet with in the

Eternal City. That the judgement then passed on the work was sound is clear from its long popularity among professors and students during now twenty years. This great work on Moral Theology has now reached its 28th edition, and is of course thoroughly up to date in all respects. The publication of the *New Code of Canon Law* put many older works out of court, and most of us find it necessary to secure a new handbook containing the latest legislation. No better could be found than Sabetti. In clearness of arrangement, and convenience for reference it is first-rate. The copious index is valuable and the fact that unwieldy foot-notes are discarded makes study of the work much pleasanter. It was not without reason that the *Irish Theological Quarterly* pronounced this to be one of the best works of its kind ever published.

Publications received: *The Ecclesiastical Review*, (Linehan; 26/6 annually).

Also received: *The Presence of God*, by a Master of Novices, 3/6 net; *The Christian Faith*, by Pere Suau, S.J., 2/6 net. (Burns, Oates, and Washbourne); *Visits to the Blessed Sacrament*; *The Authorised Interpreter of Holy Scripture* (Melbourne, C.T.S., 1/3d each).

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Each whorl wherewith she blows.

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Each warm, instructed clod,
Holds tremblingly from God,

In fearful, bonded trust,
For use unjust or just,
His own peculiar dust,

His spirit incommune:
As tides hold from the lune
The sway that sets their tune.

Each land, in like degree,
Must ward immutably
Its children's liberty.

I am of mine the roll,
The composite, the whole,
Shall you then have my soul?

In vain your empery,
No haulm can tendril be,
No turn turn to the sea!

Hark, and forever know!
Single and sole I go,
Bleeding, I mock your blow.

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N.Z. CATHOLIC FEDERATION

CHRISTCHURCH DIOCESAN COUNCIL.

The seventh annual meeting of the Christchurch Diocesan Council was held in the Hibernian Hall, Christchurch, on Tuesday, July 20. His Lordship Dr. Brodie was present, and the Very Rev. Dr. Kennedy, president of the council, presided. The following delegates and officers were present:—Akaroa, Mr. A. Kottowski; Addington, Mr. E. O'Rourke; Cathedral, Very Rev. Dr. Kennedy, Messrs. T. Cahill and F. O'Connell, Hawarden, Rev. J. C. Murphy; Lincoln, Rev. D. Leen, Miss C. Ryan, and Mr. P. F. Ryan; Morven, Messrs. J. Tangney and P. Hanley; Makikihi, Mr. J. Cooney; Rangiora, Rev. M. Fogarty, Mr. J. Catherwood; Pleasant Point, Mr. J. Coll; St. Mary's, Christchurch North, Very Rev. Dean Regnault, S.M., Miss M. Callaghan, Messrs. Albertson and C. Garrigan; Timaru, Rev. D. Hurley, S.M., Mr. J. G. Venning; Temuka, Rev. E. Kimbell, S.M., Mr. W. Hally; Waimate, Rev. W. J. Peoples, S.M., and Mr. M. Leonard; treasurer, Mr. W. Hayward; secretary, Mr. F. J. Doolan. Very Rev. C. Graham, S.M., M.A., Rev. F. Kerley, S.M. (St Bede's College), Rev. Father Bonetto, and a number of interested members were present during the day. Mr. J. G. Venning was appointed minute secretary. The Very Rev. President extended a hearty welcome to his Lordship the Bishop, the clergy, and the assembled delegates. In welcoming his Lordship he thanked him for his deep interest in the Federation and for his advice and assistance so willingly rendered during the year, and bespoke the same during the coming year. In dealing with the work of the year he considered admirable progress had been made, touched on various matters that required attention, and concluded a very interesting address by asking one and all to combine and extend the Federation to its utmost limits in the diocese. The secretary read the executive's report, which dealt very fully with the work accomplished during the year. The membership shows an increase of 1779. Reference was made to the parishes visited, Federation scholarships, special committee for furthering the interests of boys, Catholic girls' hostel, Field Service Fund, and other interesting questions. His Lordship the Bishop addressed the meeting and complimented the officers and members of the executive on the zeal displayed by them, and on the satisfactory results of their labors as disclosed in the more than favorable report just read. He was deeply interested in extending the influence of the Federation, and was pleased to note the large increase in membership. The work that was being done in the cause of education, the founding of scholarships, and the welfare of our boys were matters that should appeal to everyone, and referred in appreciative terms to the successful efforts of the Federation in dealing with these important questions. In referring to St. Bede's College he congratulated the Very Rev. Rector and his staff on the great success that was attending their efforts in the cause of secondary education, and said that the roll of 80 students was proof of its necessity and of its timely establishment in the diocese. Speaking on the Dominion's immigration policy, he invited the Federation to assist in every possible way their co-religionists arriving to settle in this country. The statement of accounts read by the treasurer showed substantial credit balances in the general and scholarship accounts. The Catholic Girls' Hostel report and balance sheet were read, disclosing a record year. The accommodation was shown to be insufficient for present requirements, although alterations and additions, carried out at a cost of £145, had supplied extra room. The average number of permanent boarders had been 29, and 250 visitors had stayed at the hostel for varying periods. A motion was carried to the effect that the parish committees be again appealed to for financial assistance to reduce the debt on the property.

The secretary read annual reports from the following parish committees:—Akaroa, Ahaura, Addington, Brunner, Cathedral, Darfield, Fairlie, Greymouth, Lincoln, Little River, Leeston, Methven, Morven, Makikihi Ross, Rangiora, Rakaia, Pleasant Point, St. Mary's, Christchurch North, St. Andrews, Timaru, Temuka, and Waimate, all being considered satisfactory. St. Mary's Parish Committee holds the premier position, the next in order being Timaru, Greymouth, and Waimate. Sixteen committees show increased membership over any previous year, while some have practically doubled their numbers during the year. Ahaura, Cathedral, Fairlie, Rakaia, Ross, St. Andrews, and Timaru committees have forwarded donations to the Scholarship Fund, and Rangiora, St. Andrews, and Temuka committees donations to the Girls' Hostel Property Fund. A motion proposed by the Very Rev. Dean Regnault—"That his Lordship the Bishop be asked to issue an appeal to the parish priests of the diocese to take up a special collection annually under the auspices of the Federation, for the purpose of providing scholarships,"—was adopted. Father Kimbell moved—"That a special day should be set apart for enrolling the school children, and that the teachers and others should be invited to address them on the aims, objects, and activities of the Federation."—Carried. Mr. Doolan moved—"That the envelope system of enrolling members be adopted in this diocese." He mentioned that by this means 700 enrolments were received on one Sunday at the Cathedral recently. The motion was carried. Miss Callaghan moved—"That the Federation take steps to encourage Catholic University students, and to safeguard their interests. The mover read a paper on this subject, and after several of the delegates had spoken thereon, the motion was carried. During the discussion of general business Rev. Father Hurley stated, on behalf of the Timaru Parish Committee, that Drs. Talbot and Loughnan had medically examined the children attending the Catholic schools in Timaru, and that the parents had been notified on a specially printed form of any defects found by them. If the parents were unable to pay the cost of medical attendance to remedy these defects, arrangements were made to treat them at the Hospital. He warmly praised the action of these two medical gentlemen, especially the former, who was a non-Catholic, in accepting their self-imposed task. It was resolved that the executive consider this question in the interests of the children of the diocese, and to send an official letter of thanks and appreciation to Drs. Talbot and Loughnan.

To meet the convenience of delegates from Westland, it was decided to hold the next meeting of the council on a Thursday instead of on Tuesday as heretofore. Several other matters of importance were discussed, and ordered to be sent on to the Dominion Council for final decision.

The election of officers resulted as follows:—President, Very Rev. J. A. Kennedy, D.D.; vice-presidents, Rev. D. Hurley, S.M., and Mr. J. R. Hayward; treasurer, Mr. W. Hayward; secretary, Mr. F. J. Doolan; committee—Very Rev. Deans Regnault and Hyland, Very Rev. C. Graham, Rev. Father O'Connor, Miss M. Callaghan, Miss Farrow, Messrs. P. F. Ryan, E. O'Rourke, T. Cahill, M. Grimes, F. Holley, Albertson, and C. Garrigan; delegates to Dominion Council meeting, Rev. Dr. Kennedy or Father Hurley (to be arranged between themselves), Messrs. P. F. Ryan and P. J. Doolan.

The delegates were entertained to luncheon by Mr. and Mrs. T. Tansley, of the Excelsior Hotel, who were cordially thanked for their generous hospitality.

A brief visit was paid to the Girls' Hostel during the afternoon adjournment, where the matron and the ladies of the board of management dispensed refreshments to the delegates.

Father Kimbell thanked the ladies on behalf of the visitors, and congratulated them on the fine building, and the great success of their work.

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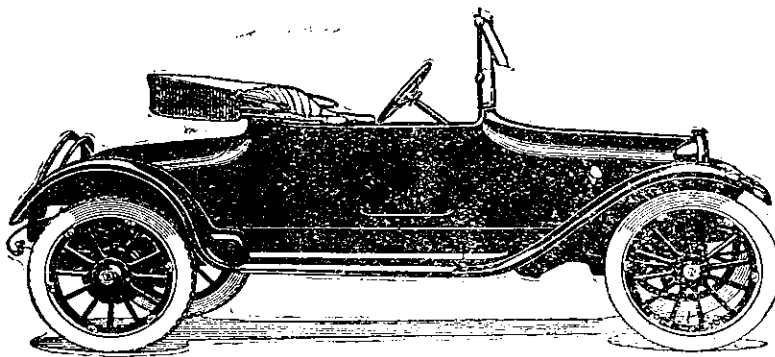
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DOMESTIC

(By MAUREEN.)

Boiled Date Pudding.

Half a pound of flour, four ounces of suet, half a pound of breadcrumbs, two ounces of sugar, a dessertspoonful of egg powder, about a pound of chopped, stoned dates, the juice of half a lemon, a teaspoonful of mixed spice, a little milk and water, and one prepared dried egg or a small cooking egg. Chop the suet, mix all the dry ingredients together, mix the egg with the milk and water, and add to the other ingredients. Mix the whole into a stiff dough. Grease a basin, dust over with a little brown sugar, fill to within half an inch of the brim, cover with a piece of greased paper and a pudding-cloth, and boil for four hours or longer. Serve with white sauce or custard. A smaller pudding could be made by halving the ingredients.

Nice Apple Chutney.

Take four pounds of good cooking apples, one pound of onions, one pound of raisins or sultanas, half a pound of sugar, a teaspoonful of cayenne pepper, a tablespoonful of salt, one ounce of mustard seed, a quart of vinegar. Peel and core the apples, and cook to a pulp. Chop the onions and raisins very finely, and mix with the other ingredients into the vinegar. Put all into a saucepan with apple pulp, and let it boil gently for about 15 minutes. When cold, it is ready for use. It is very delicious with cold meat or cheese.

Orange Peel Candied.

Cut oranges in quarters, remove the pulp and inside skin, put the skins into a brine, which allow to remain for five or six days; then take out the peels and boil them in water until they are soft; afterwards place them in a sieve to drain. Make a thin syrup with a pound of sugar candy (sugar will do) to a quart of water, boil the peels in this until they appear clear; make a thick syrup with sugar, and as much water as will melt it; put in the peels and boil them over a slow fire until the syrup begins to candy in the pan; then take them out and strew powdered sugar over them and dry. The syrup left over can be used again. The above recipe will be found satisfactory and cheaper than the bought.

Scotch Scones.

Two teacups flour, half-teaspoonful soda, one teaspoonful baking powder; sugar to taste; butter the

size of an egg; a pinch of salt. Rub together all dry ingredients, then rub in the butter, add sour milk to make a soft dough. Handle as little as possible. Flour the board well, and roll into a round about a quarter to half an inch thick and the size of a cheese-plate; cut into four, or just mark across; lift on to clean, hot, greased griddle. Can also be baked in oven as scones. Dough must be handled as lightly as possible.

Household Hints.

Cooked dried fruit will be more tender if the sugar is not added until the fruit is almost ready to remove from the fire.

For gravy, add a pinch of salt to the flour before adding the water. This will help to keep it free from lumps.

If a lump of soda is dissolved in the blue water on washing day, it will prevent the blue from settling in the clothes.

An old saucer placed in the bottom of the saucepan will prevent puddings from burning and sticking to the bottom.

If dried fruit is required rather quickly, the best way to prepare it is to pour boiling water over, and add a little carbonate of soda. Stand for an hour, then cook. It will be as tender as if soaked all night, and not so much sugar will be required.

When making a fruit tart, mix a little flour or cornflour with the sugar before adding it to the fruit. This will make the juice like syrup and prevent it from boiling over.

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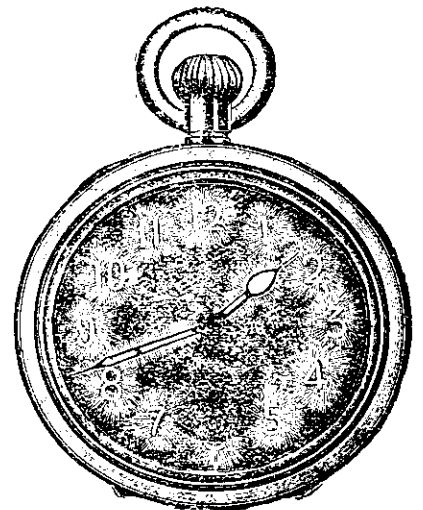
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ON THE LAND

MARKET REPORTS.

There were good yardings in all departments at Burnside last week, with the exception of lambs. The entries of these were much smaller than usual, but nevertheless sufficient for butchers' requirements. Prices generally showed an advance as compared with the previous week's sale, stores being particularly firm. Fat Cattle.—189 head yarded, consisting principally of medium quality. The demand at the commencement of the sale was easier than on the previous week, but as the sale progressed prices improved. Quotations: Best bullocks £24 to £26, extra to £27, medium £20 to £22, inferior £16 to £17 10s, best cows and heifers £16 to £18, extra to £24, medium £12 10s to £14, inferior and small £9 to £10 10s. Fat Sheep.—2879 penned, the quality on the whole being not so good as that of the previous week. Prices for all classes were much the same. Best wethers 52s to 56s, extra 76s 6d, medium 46s to 48s, inferior 40s to 43s, best ewes 44s to 48s, extra to 54s, medium 36s to 39s, inferior 28s to 31s. Fat Lambs.—341 penned. Competition from butchers and graziers was fair, with prices a shade easier. Pigs.—A medium yarding was offered. Whilst competition was good, the extreme prices which ruled at the last few sales were not quite maintained, values generally being from 5s to 7s 6d per head below previous week's rates. Best baconers realised from 11½d to 1s 0½d per lb, and best porkers from 1s 0½d to 1s 1½d per lb.

At the Addington market last week there was an increased yarding of both store and fat sheep. The sale for practically all classes of stock was good, store sheep and cattle advancing on recent rates. Store sheep were a larger entry, and there was a brisk demand, values being somewhat above recent sales. Good prices were secured for forward wethers and ewes. Quotations: Mixed-sex hoggets 27s to 29s 8d, good wether hoggets 26s 9d to 28s; inferior wether hoggets 21s 9d, ewe hoggets 29s 11d to 30s 3d, ordinary and inferior two, four, six, and eight-tooth ewes, in lamb, 24s 10d to 27s 11d, good two, four, six, and eight-tooth ewes, in lamb, 32s 1d to 42s, aged ewes, in lamb, 23s to 26s 6d, aged empty ewes to 25s, two-tooth wethers 32s 3d, two and four-tooth wethers 33s to 35s 6d, four-tooth wethers 32s 6d to 35s, four and six-tooth wethers 37s 6d to 39s 10d. Fat Sheep.—Eleven full races, compared with eight on the preceding week, the quality being the best for some time. The sale opened at an easier level than on the last occasion, but prices showed only a very slight easing on the previous week's rates, the over-supply notwithstanding. Extra prime wethers brought from 55s to 75s 6d, prime wethers 45s 6d to 53s, medium wethers 38s to 44s 9d, lighter wethers 35s 6d to 37s 9d, extra prime ewes, 47s 6d to 71s, prime ewes 40s to 46s 9d, medium ewes 30s to 39s, light and unfinished ewes 24s 6d to 29s 9d, prime hoggets 30s to 40s, lighter hoggets 25s to 27s 9d. Fat Cattle.—Values were a shade in advance of the preceding week, prime quality selling freely. Extra prime steers brought up to £34, prime steers £22 15s to £30 10s, medium £16 10s to £22, light and unfinished £9 17s 6d to £15 15s, extra prime heifers £20, prime heifers £14 10s to £18 17s 6d, medium heifers £9 to £14, extra prime cows £21, prime cows £14 5s to £19 2s 6d, ordinary cows £9 to £13 10s. Vealers were in keen demand, and advanced about 5s per head, runners up to £9 15s, good vealers £7 2s 6d, medium £4 5s, inferior 32s 6d. Fat Pigs.—An exceptionally keen demand. Choppers £7 to £9 17s 6d, light baconers £6 18s to £8 10s, extra heavy baconers £9—average price per lb 11d to 11½d; porkers £4 to £4 10s, heavy porkers £4 15s to £5 10s—average price per lb 1s 1½d to 1s 2d.

Messrs. Donald Reid and Co. report as follows on the sale of rabbitskins, etc., held on last Monday: We have held the fortnightly sale of rabbitskins, when all classes of skins were disposed of at 1d to 2d fall on

last quotations. We quote: Prime winter does 90d to 95½d, prime winter bucks 68d to 72d, first winter bucks 60d to 63d, first winter does 76d to 85d, winter bucks 54d to 59d, winter does 70d to 76d, incoming winters 50d to 54d, late autumns 40d to 45d, autumns 37d to 40d, early autumns 30d to 34d, prime racks 19d to 21d, light racks 17d to 18d, summers 16d to 19d, runners 10d to 11½d, prime winter blacks 195d to 211d, winter blacks 100d to 120d. Horsehair 22d to 26d.

IMPROVING FEEDING VALUE.

In an address delivered to landowners in Leicestershire, England, recently, Dr. William Somerville, F.L.S., of the School of Rural Economy, Oxford University, described experiments he had carried out at Cockle Park, also in Northumberland, Northamptonshire, and Hampshire. Those experiments, he said, showed that the liberal application of phosphates to pasture land had a stimulating effect on the growth of white clover plants which had been scarcely visible before top dressing was started. Sheep were grazed on the different plots, and, by weighing them before and after being placed on them, most remarkably profitable results were shown. Dr. Somerville added that in 1911 he bought 600 acres of poor land in the South of England, and applied 200 tons of phosphates within two months, so satisfied was he that it paid to manure generously. Later on he applied another 200 tons. His profits since then had been in the neighborhood of 200 per cent.

Professor Somerville told the Leicestershire farmers that animals put on more weight on grazing lands improved with phosphates than animals on unimproved pastures, and supplied daily with one pound of good coke. In Derbyshire a mixture of superphosphate and potash produced a 50 per cent. increase in milk yield in four years.

It is well known that much of our pasture land is not now capable of carrying the number of stock it did when settlement was established and the land was cleared up (says the *Farmers' Union Advocate*). English experience goes to show that top-dressing enables horses, possessing constitutions as robust, to be bred on alluvial land as on upland lime soils, that is if phosphates are applied. Each year, after top-dressing, the pasture will be a little better. There will be more clovers and trefoils in it, and the health of the stock will materially improve. There will be more milk from the cows, and more milk from the ewes for the lambs. The lamb will show stronger growth; also there will be less disease.

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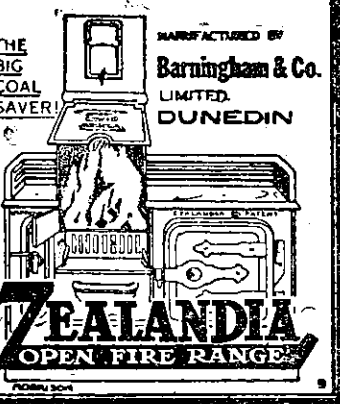
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The Family Circle

THE GREAT TRAVELLER.

Where do you go, O Sun, at night
When the sky is dark, and the stars peep out;
What do you do with your golden light
When the owl hoots loud, and the bat's about?

I have seen you sink in the western deep,
Which blushed all red with your roseate glow;
Were you telling the waves to go to sleep,
Or calling the night-wind up to blow?

Do you go away to the western world,
Where the children play in the land of dreams;
To wake them up with your light unfurled,
And kiss their lips with your morning gleams?

Do you hasten the dear, white Lady Moon
To take your place when you have to fly;
Yet, sometimes, surely, she comes too soon,
And I see you both in the evening sky?

And sometimes you go to bed so late
That I am asleep before you go;
Yet your hurrying pace you ne'er abate,
For you wake me up with your freshening glow.

But at times, I fear, you are lazy too;
When winter comes you're a sleepyhead;
For you go to sleep before I do,
And you're slumbering still when I'm out of bed.

—Stephen Southwold.

OVERCOME SELFISHNESS.

People who fall into the mistake of supposing that they themselves are the centre of the universe, are likely to receive a good many jolts. The more one feels his pulse and takes his temperature, the more bad feelings he is likely to have. The more absorbed in himself he becomes, the less satisfaction he finds in life. Forget yourself. Think about other people. Be interested in their fortunes. Sympathise with their trials. When we find a person whose whole nature is continually flowing out to others in a stream of kindness and sympathy and helpfulness, we have found one who is happy and contented.—*Western Watchman.*

MODERN METHODS OF CATHOLIC CHARITY.

Any one can be a charity worker, we are told. When the people are hungry, give them to eat, as Holy Scripture bids us. When they are thirsty, give them to drink. If their shoes are worn out, give them an old pair of your own, however run down at the heels. When they need clothes, provide them with a cast-off suit, even though it does not fit in any one given spot, for does not charity cover, if not the poor, at least a multitude of sins? What's all this fuss, then, about the necessity of trained Social Workers, when it is all as plain as your nose, and as easy as rolling off the traditional log? Simply do what your hand finds to do, and it is all done, and no talk about it (writes Rev. Dr. Coakley).

Not so fast (comments the *Catholic Bulletin* of St. Paul, U.S.A.). So far as our reading goes, the best charity workers of ancient and modern times were not content with the mere giving of material relief. When giving ten cents to a poor man is all that is required, true, any one with a warm heart and the dime can achieve the object. But all charity cases are not quite so easy as that, and complications have a way of arising in the most unexpected and intricate way. Modern protestations against trained workers miss the whole point of the beautiful parable of the Good Samaritan. That excellent individual, be it remembered, passed along the road only once. But had he passed that way again shortly afterwards, and found again

the self-same individual along the roadside, wounded and hungry as before, his eminently practical and charitable mind would have suggested to him that while administering the necessary material relief he ought to institute an investigation as to why his suffering neighbor was in this sad condition a second time. Once was bad enough, but why the recurrence? Did he stumble over a bad piece of road? Then the County Highways Department of the vicinity was at fault, and the road should be repaired. Was the accident due to defective lighting? Then the Electric Light Department must be at fault. Was the case due to thieves that infested the neighborhood? Then it was a matter for the instant action of the police department. Was the man sick with a chronic illness? Then it was a case for a visiting nurse or physician, to see whether the cause might be bad drainage, or other insanitary conditions at his home. Was he tubercular? Then it was a case for a sanatorium. Was he out of work? Then a job could be secured for him, and the man be put on a self-supporting basis. Was he being systematically robbed of his earnings by those for whom he worked? Then it was a case for legal aid. And so on through the whole gamut of effects, the trained social worker would leap at once back to the root causes of distress, relieving all the while the pressing immediate need of the moment, but not stopping there, not being content with the simple easing of the apparent necessities of the hour, but with a philosophic temper of mind that would delight even Cicero, and with a charity that would bring joy to the angels in Heaven, the trained worker would probe back to find the fundamental causes of the present misery, and once having discovered them, would remove them, even if in their removal a dozen different social agencies, public and private, had to be requisitioned.

Not all well-disposed people have the time, the inclination, or the ability to bring to bear upon a given cause all these manifold agencies, and the skill to trace effects to their hidden causes. It is for this purpose that charity workers must be trained.

Take a course of training at a Catholic school of social work near your home.

TAKE MY WILL.

I'll go where You want me to go, dear Lord,
Over mountain, or valley, or sea;
I'll say what You want me to say, dear Lord,
I'll be what You want me to be.

It may not be on the mountain height
Or over the stormy sea,
It may not be at the battle's front
My Lord will have need of me.

But if by a still small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where You want me to go.

MAISIE'S WISH.

The other night Maisie's father brought a guest home to dinner, a very intense young man. He sat next to Maisie at table.

"Everyone has a mission in life," he murmured to Maisie after the first course.

"Is that so?" asked Maisie, in surprise. "What is yours, then?"

The prig cast his eyes up to the ceiling.

"My dear young lady," he said, "my mission is to save young men."

It was too much for Maisie.

"That's fine!" she giggled. "I wish you'd save a nice one for me!"

HE DIDN'T STRAIN IT.

"I see you complain of a sore throat," said the regimental doctor, looking at his report as the last member of the sick parade stepped up.

S. F. ABURN

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"Yes, sir; terribly sore," answered the bandsman huskily.

The doctor examined him carefully.

"Yes, it is rather inflamed," said he. "You had better not strain it using it in the band. I shall strike you off duty for a week; come to me again at the end of that time, and in the interval gargle with salt and water."

At the end of the week back came the bandsman fully recovered.

"That's good," said the doctor. "You're fit for duty again, so you can return to your work to-day. By the way, what instrument do you play?"

"The bass drum, sir!" answered Tommy, without the flicker of an eyelid.

HIS NOT TO REASON WHY.

A dear old gentleman noticed a laborer walking along a railway train and diligently tapping the wheels. Having nothing better to do, the old gentleman approached and asked:

"How many years have you been working for this railway, my man?"

"Thirty-eight, sir," replied the laborer, still continuing his work.

"I suppose you have had many varied experiences in your time—plenty of change of occupation, I expect?"

"No, sir, I've always 'ad this same job. I've tapped the wheels of trains for eight-and-thirty years, sir."

"A long time, my man, a very long time: and if I may say so it shows a steady character. And by the way—what is the reason for tapping the wheels? Why do you do it?"

The man stood up, scratched his head, and said, "I'm darned if I know."

SMILE RAISERS.

Well-meaning Hostess (to amateur vocalist who has done his worst): "You must never tell us again that you can't sing, Mr. Smith. We know now!"

Critic: "Well, I'll say this—if that's Art, I'm an ass."

Artist: "Oh, that's Art right enough."

"Does your husband suffer from his rheumatism?"

"Yes, but not half so much as the rest of us do!"

John: "I heard you congratulating Mr. Scribbler on his short stories. What on earth do you find to admire about them?"

Bill: "Their shortness."

The Grocer: "Yes'm, the high price of mustard is due to the scarcity of fuel. You see, people are buying up mustard and are keeping themselves warm with poultices!"

Guide: "This castle was built by Henry the Eighth."

Perspiring tourist: "Well, why the deuce did he build it so far from the railway station?"

Since her husband had become a Government contractor, Mrs. Newton had put on no end of side. Recently she gave a reception, and thought to impress her guests by having the gardener in to help at table.

He managed fairly well except for spilling the tea on the frock of the doctor's wife and treading on the vicar's pet corn.

But he got tired of offering thin bread and butter to one old lady. At the seventh trip he bent down and advised her in husky tones, which rang through the room:

"If ye was to slap two or three pieces together, ma'am, mebbe you'd get a mouthful!"

SCIENCE SIFTINGS

(By "VOLT.")

Wireless Wonders.

"We are only just beginning to discover the possibilities of wireless telegraphy."

The member of the Marconi Company who made this statement to a contemporary proceeded to draw a wonderful picture of its future development, which a new device, lately tested with amazing results, now makes possible.

The invention is primarily for the use of ships. At present most vessels fitted with wireless have to employ two or three operators, so that one can be constantly on duty "listening in." Otherwise signals from other vessels would not be picked up. By means of the new apparatus, however, alarm bells will ring on board every ship within the wireless radius, when a message is sent out by another vessel.

When a ship is in distress, the operator will merely press the automatic transmitting key and set the alarm bells ringing on all other vessels within a range of 300 to 1200 miles.

Within the extension of the idea there would be no difficulty in firing a gun from a point 300 miles away, or exploding a mine in New York or Berlin. All that would be necessary would be to leave in the cities a receiver suitably hidden and connected with a mine. The instrument was actually used in an experimental form during the war to fire a fog-gun some 15 miles off the English coast. Instead of sending a party out to the gun during fog it was fired by wireless from the shore.

At a recent demonstration, a small mine of gun-powder was exploded at Chelmsford at a given signal from Cambridge, 30 miles away. In future wars mines will be laid at spots over which enemy troops are likely to pass. An aeroplane will wait till the advancing enemy has reached the spot, and then explode the mine by pressing a button and sending out the wireless current.

The Need of Food We Can Chew.

"Premature tooth-decay has been wonderfully helped along by our modern diet," says an editorial writer in the *New York Medical Journal*.

"We have been taking out of life just as far as possible the necessity for vigorous use of the teeth, and inasmuch as we have done that we have been doing harm rather than good to the mouth. The gums and mucous membranes generally are less healthy when the necessity for vigorous exercise is taken away from them. Nothing will clean the surface of the tongue so well and give a good taste to the mouth in the early morning as chewing on a crust of tough bread or well-done toast. We have been beginning breakfast with mushy cereals which have very little effect on the mucous membranes, and if most of the breakfast is composed of soft materials, eggs, creamed potatoes, and soft rolls following the cereal, then we shall have nothing to renovate the surface of the mouth properly. Manifestly, if we are to preserve the teeth, we must put back into the diet materials that require vigorous chewing and, by their mechanical friction while being chewed, help to cleanse the teeth and reinvigorate the mucous membranes."

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