

**MISSING PAGE**

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# Friends at Court

## GLEANINGS FOR NEXT WEEK'S CALENDAR.

- September 12, Sunday.—Sixteenth Sunday after Pentecost.  
 „ 13, Monday.—Of the Feria.  
 „ 14, Tuesday.—Exaltation of the Holy Cross.  
 „ 15, Wednesday.—Seven Dolours of the Blessed Virgin Mary. Ember Day. Fast.  
 „ 16, Thursday.—SS. Cornelius and Cyprian, Martyrs.  
 „ 17, Friday.—Stigmata of St. Francis. Ember Day. Fast.  
 „ 18, Saturday.—St. Joseph Cupertino, Confessor. Ember Day. Fast, no abstinence.

### Exaltation of the Holy Cross.

On this day we commemorate the recovery of the True Cross, which was left at Jerusalem by St. Helena, and which, having been carried off by the invading Persians, was regained by the Emperor Heraclius in 628.

### Stigmata of St. Francis.

God, not content with enriching His saints interiorly with every grace, has also vouchsafed to bestow on certain of them external signs of their conformity to their Crucified Lord, by miraculously imprinting on their bodies the marks of His five Sacred Wounds. One of those who were favored with this extraordinary grace was the seraphic St. Francis of Assisi.

### Saints Cornelius and Cyprian, Martyrs.

These two saints were contemporaries and friends. St. Cornelius was elected to succeed Pope Fabian in 251. During his Pontificate, the Church had to contend not only with the persecution of the Emperor Decius, but also with the internal disturbances excited by the heretic Novatian. In 252, St. Cornelius was banished to Civita Vecchia. Brought back to Rome in the same year, he there gained the crown of martyrdom. St. Cyprian was verging on old age when converted from paganism. He was consecrated Bishop of Carthage in 248. During 10 years he labored unceasingly to promote the spiritual interests of his flock. He was the author of several treatises on doctrinal and devotional subjects. He was martyred during the persecution of Valerian in 258.

## GRAINS OF GOLD

### EVENING HOURS.

The low last candle burns  
 Away before the holy shrine;  
 The last sad roseleaf falls, and no heart turns  
 Whose prayer is thine.  
 They came as some wild sky  
 Is fanned by windy purple rains  
 And wind-like fled: of all that pageantry  
 No strain remains.  
 Deserted now and dim,  
 No paeans from the organ roll,  
 No buds of flame, no bursts of flooding hymn;  
 Lost echoes toll.  
 Thus in the softer hours  
 Secluded still the holy door  
 Locks in the Christ. Dumb ghosts of budded flowers  
 Only adore!

Michael McIntyre.

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# The Storyteller

## WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

### CHAPTER IV.—(Continued.)

There is one muddy ray of light in the blackened front of No. 85, next the Mews. Let us track it through the heavy brown curtains into a den which has the air of a study and the smell of a smoking-room. The gas is lowered to a glimmer, and in the blinking underglow of the fire a hideous plaster bust, which might be that of Demosthenes or of the inventor of the spinning-jenny, or (such is fame) of the late Mr. MacAnaspie, husband of the landlady, appears to be making faces at a man propped up in the arm-chair by the fire. Privilege of introducing you—Gentle Reader, Lord Drumshaughlin—Lord Drumshaughlin, Gentle Reader—Ralph Warbro Westropp, to give him his full title, second Baron Drumshaughlin in the peerage of Ireland. Pray, no compliments at this moment. Don't be shocked if his lordship even snarls. That foot which he nurses so tenderly on the cushion has gout at the base of the great toe. The thin white hand drooping over the arm of his chair twitches and contracts from time to time as if clutching an enemy.

Even now the footstep of his valet, muffled as it is, in the room behind him, breaks through his half-doze, and he turns with a tigerish snort of pain:

"Eh? What? Don't stand mumbling there like an idiot. Didn't I caution you not to torment me?"

"If your lordship pleases, the gen'leman hinsisted on my fetching up his card."

"Tell him to go to the devil—do you hear?"

"Cett'nly, m' lud; only I was to say the gen'leman's just arrived from Uahireland on important business."

"Eh? Who is he? Here with that card. Stand out from me, or I'll strike you!" Mr. Hans—show him up. Mundle, show him instantly up. Don't shake hands with me, Harman!" he cried, the moment the door opened again. "Come around behind that sofa—there! How do you do?"

"If your lordship will allow me—it is easier in the long run to have the leg a little more perpendicular—favors the deposit of tophus. There!—after a moment's burning, you will find that better," said the newcomer, skilfully re-arranging the ailing leg and its oilcloth bandages on its pillows. "You know, I'm a bit of a doctor, as I'm a bit of most things, in a small way. What have we got here? Colchicum? Hum—the old thing! I'm a believer in gin-and-water. Alcohol is the Cinderella of the medical profession—does all the real work, and is shoved into the coal-hole whenever company call. Shall I pour your lordship out a dose?"

"Excellent, Harman, excellent. You're a vastly clever fellow. Did you bring any money?" he demanded all of a sudden.

"Do I ever come without it, my lord?" was the purring, half-reproachful answer.

"You come damnably seldom."

"So do your lordship's rents. I wish I could get them to travel as fast to the rent-office as they get from the rent-office to the Holyhead mail," said the agent, with a pleasant laugh, as he leisurely searched among the papers in his pocket-book.

"Eh? what?—what?" cried the other graspingly. "How much is it? Here with the cheque."

"The Derreenadiarmuida and Lochawvowl collections are not closed yet. The fellows poured scalding water on Quish, the bailiff, when he went to warn them for the November gale, and there will be some delay until we can have them transported at the Spring Assizes. Then your lordship will recollect those allow-

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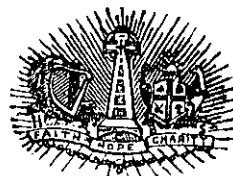
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ances for bog-money to the Trafrask tenants that I wrote you about, and there is one other deduction. Would your lordship mind if I turn on the gas a bit? I have the figures here."

"Perdition whip the figures! I shall have gout at the heart presently. The tot, man, the tot—and don't torture me with your damned bog-money and fiddlesticks."

"£2778 2s 10d on the half-gale, out of a possible £3154 16s 7d, less half poor-rate," said the agent placidly.

"Capital, Harman, capital!" cried Lord Drumshaughlin, sinking back among his cushions with a complacent feeling that his own oath-spangled vehemence had somehow contributed creditably to the result. "If you and I sometimes burn powder together in a confidential way, I always do you the justice of saying you were born for an Irish agent. Egad, you were—cradled in a clean balance-sheet, by Jove!"

"With a baptismal certificate out of a blunderbuss," said Hans Harman in a grim undertone.

"Poor old Ringrose"—his lordship scampered along without hearing him—"poor old Ringrose was a good fellow, but a bad agent, a devilish bad agent. A sensible man would send me my half-year's rents and pocket his commission, and be done with it. Ringrose used to send me dribbles of money, as if it were alms, and long lists of grievances that it would take Attorney Wrixon to make head or tail of. And they shot him, after all, poor devil, just as well as if he had got his rents out of them."

"They are a singularly interesting people, if you study them conscientiously, my lord," said the agent, dashing genially into a favorite subject. "They hate shillyshallying as a thoroughbred does. Put a bungler on his back, and the more he pats and coddles, the surer the animal is to throw and trample him. But let him once feel—the horse or the Irishman—the right shake of the bridle—"

"There is Hugg's mortgage, two instalments in arrear—and that thing of Rowell's for livery—some wretched funeral horses Lady Drumshaughlin will insist on hiring—the scoundrel is threatening a debtor's summons"—mused the old lord, in a half soliloquy—"won't let me even have a cob for a gallop in the Park to shake up a man's liver—and then there is the MacAnaspie woman, and that confounded ball—By the Lord, 'twon't go within six hundred pounds of it! Did you say two thousand eight hundred—?"

"The exact figure is two thousand seven hundred and seventy-eight pounds, two shillings, and—"

"'Twill never do, Harman, not within leagues of it. You know what an infernally expensive nickname an Irish peerage gives a man, and what an enviable animal is an Irish peer."

"I only know of one of them that he has one of the most coveted titles, and one of the most eligible landed properties in Munster."

"Stuff! You talk as if you were on the steps of the Drumshaughlin clubhouse. An Irish peerage is an invitation to dinner without the price of a shirt. There are tens of thousands of retired tallow-chandlers and the like within five miles of us who wouldn't put out a newspaper fellow to make room for me at their dinner-tables, and who could buy a better title at a matrimonial agency. Don't you know as well as I do that the little beggar who blacks my boots is in more affluent circumstances than I?—that is, if his wages are paid; I hope they are."

"Now your lordship is poking fun at me."

"Fun! I shouldn't be surprised if you hear the woman who lets these lodgings raising her voice before you leave. She is a Mrs. MacAnaspie—was in the army—always attacks when I have the gout. The woman is capable of turning off the gas. Fun! I wish you could see the tradesmen's young men standing in the hall of a morning—a most unpleasant matter. We have been going too fast, Harman—going to blazes—there's the truth for you. What is to be

done? We might buy off this she-wolf and pay the tradesmen, and I think we might manage Rowell—it is something under a hundred and fifty, and the animals were atrocious—fit for the Drumshaughlin mail-coach, by George! But there are lots of other things. Horace has got into a deuced expensive set—I'm afraid the boy is doing bills—his Colonel in the Life Guards Grey almost hinted as much to me the other day at the Chrysanthemum. Then there is old Dargan and there is Hugg—every time the fellow's name occurs to me, it gives me a stab in the ankle—and there is that wicked old sister of mine that must go marry some mountebank scoundrel of a Ritualist, or a Spiritualist, who is filing a Bill against me in the Rolls Court for an undivided third, or the devil knows what, of my father's personalty, whatever that means—maybe the empty port bottles that killed him, or the coffin that buried him, though these were got on credit like the rest. Did I tell you about Plynymmon's little bill in the London and Westminster? It's £600, and will have to be taken up on the 23rd."

"Plynymmon? A new name in the discounting way?"

"Ha, ha, not exactly. Don't know Plynymmon?—an invaluable fellow—saves you no end of bother—but the very devil at baccarat."

"Oh!"

"And a brazen fellow at producing knaves of trumps, to boot. I'll have to shoot him if I ever discover how it's done—but then I know I never shall, and in the meantime I find watching him as good fun as a fox-hunt."

"And probably as costly as the foxhounds, my lord," suggested the agent, in a tone of confidential chiding.

"If that were all! But the fellow must get it into my wife's head that we must have a state dinner and evening party in what the MacAnaspie calls our apartments. I took the place because it had W. after the address, and I was in hopes nobody would ever run us to cover; but here we are going to go out in the highways and byways to beseech the fashionable public to step in and inspect Mrs. MacAnaspie's conservatory and learn, possibly from that lady's own lips, that we live on mutton-chops and do not pay for them."

"Can nothing be done to impress Lady Drumshaughlin with the—ahem!—inadvisability of all this?"

"Just you try! No. It's all settled. My wife is only waiting until the tradesmen are paid something on account to give up the rooms to them. There is to be a universal hiring-out for the night—window-curtains, hothouse plants, food, footmen, and all—I believe we are even to have a loan of a few parlors from a dancing-master downstairs."

The agent looked as severe as an habitually-pleasant countenance would admit in view of such primrose prattle.

"Lord Drumshaughlin," he said, with judicial emphasis, "as your responsible man of business, and—may I be permitted to flatter myself?—as one who has some claim to be considered devoted to the welfare of your house—"

"Yes, yes. A devil of a twinge! O-oh!—Come to the point, Harman, there's a good fellow."

"I feel it my duty to warn you that those repeated extravagances, following, as they do, upon a long train of embarrassments inherited with the estate—"

"Quite true—thank you, Harman—that was not what I wanted to discuss with you," said Lord Drumshaughlin, with a haughty wave of his trembling white hand, "I must have a thousand pounds on the top of this. How is it to be done?"

The agent bowed without the least discomposure. "Things have not come to such a pass that Lord Drumshaughlin need go far afield for a thousand pounds, if he wants it," he said, genially. "I think I can almost answer for it that Hugg, for instance—"

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"I only wish I could find the money to be generous on Hugg's terms," laughed the agent. "Do you know that your lordship is paying him seven per cent. all round?"

"Upon my soul, I would be inclined to make it eight, if he would only drop that infernally unpleasant name of his." Lord Drumshaughlin rattled on in overflowing spirits at the prospect of a fresh shower of gold at his bidding. Money came to and went from him as lightly as air to the lungs; the details of how it came or how it went were the affair of hired men of business, as unworthy of any inquisitiveness on the part of a man of breeding as it would be of a Duke to descend into the kitchen to higgie over the bill for truffles with his French *chef*.

"Quite seriously, my lord, I sometimes think you have dipped too deep with this fellow already—a satisfactory man of business, no doubt, but you never quite know what these foreign fellows are up to. I fancy we can manage it with old Dargan at five and a half or six. Dargan you can always appease by giving him two fingers in public. You might have his immortal soul, if you cared, for a Commission of the Peace. How all this money is to be repaid is another question," he added, musingly.

"Is there anything to be done, Harman?—is there no way out of it?"

"Why, of course, there are, my lord—a thousand ways," said the agent, brightening up with a flash of that resourceful wit of his. "The Muintervara tenants are the best pays on the estate—most worthy creatures, really—travel across the Bay more punctually than the Castletown steamer to drop the rent into my lap the first office day after it is 'called'—hey do, I assure you."

"Well?"

"Their rents have not been raised within living memory."

(To be continued.)

### NIGHT THOUGHTS, CARDIFF.

Ships from great harbors calling to the city,  
"Yo-ho there, yo-ho there, we're outward bound  
to-night!

On the lone pathways the peril and the pity  
Open out to seaward and the wave runs white.

Ships from great harbors calling loud, hoarse-throated,  
Stir our dull hearts, the unadventurous hosts  
Whose feet have never wandering gone, whose eyes  
have never noted  
Lights of strange cities winking by far coasts;

Islands as jewels rising from the ocean  
Misty and far-seen, delicate at dawn;  
Sail of the Orient, thro' the myriad motion  
Of the azure water flitting like a fawn;

White folk and black folk and brown folk and yellow,  
All the many races of the cities of the shores.  
(Southern cities amber-hued and sun-stained and mel-  
low,  
Dusky men and indolent, drowsing at the doors.)

Ships from great harbors ere the tide is turning,  
Swinging out to seaward where the wind blows cold,  
Carrying my heart where the Southern Cross is burn-  
ing  
And all nights are silver and all days are gold.

—DUDLEY G. DAVIES, in the *New Witness*.

## THE STORY OF IRELAND

(By A. M. SULLIVAN.)

### CHAPTER LX.—THE AGONY OF A NATION.

What ensued upon the Cromwellian conquest of Ireland has been told recently in a book written under most singular circumstances—a compilation from State records and official documents—a book which the reader may take in his hand, and challenge the wide world for another such true story.

About one-and-twenty years ago an Irish professional gentleman, a member of the Bar, a Protestant, educated in England, belonging to one of those noble Anglo-Norman families who early identified themselves in sympathy with Ireland as the country of their adoption, "received a commission from England to make some pedigree researches in Tipperary." He was well qualified for a task which enlisted at once the abilities of a jurist and the attainments of an archaeologist. By inclination and habit far removed from the stormy atmosphere of politics, his life had been largely devoted to the tranquil pursuits of study at home or in other lands. His literary and philosophic tastes, his legal schooling, and above all his professional experience, which in various occupations had brought him largely into contact with the practical realities of life in Ireland, all tended to give him an interest in the subject thus committed to his investigations. His client little thought, however—for a long time he little dreamt himself—that to the accident of such a commission would be traceable the existence subsequently of one of the most remarkable books ever printed in the English language—*The Cromwellian Settlement of Ireland*, by Mr. John P. Prendergast.

It would be hopeless to attempt to abbreviate or summarise the startling romance, the mournful tragedy of history—"the record of a nation's woes"—which Mr. Prendergast, as he tells us, discovered in the dust-covered cell of that gloomy tower in Dublin Castle yard, apparently the same that once was the dungeon of Hugh Roe O'Donnell. I therefore relinquish all idea of following in detail the transactions which immediately followed upon the capitulation of the Irish armies; "when," says Mr. Prendergast, "there took place a scene not witnessed in Europe since the conquest of Spain by the Vandals." "Indeed," he continues, "it is injustice to the Vandals to equal them with the English of 1652: for the Vandals came as strangers and conquerors in an age of force and barbarism: nor did they banish the people, though they seized and divided their lands by lot; but the English of 1652 were of the same nation as half of the chief families in Ireland, and had at that time had the island under their sway for five hundred years.

"The captains and men of war of the Irish, amounting to 40,000 men and upwards, they banished into Spain, where they took service under the king; others of them with a crowd of orphan girls were transported to serve the English planters in the West Indies; and the remnant of the nation not banished or transported were to be transplanted into Connacht, while the conquering army divided the ancient inheritances of the Irish amongst them by lot."

James essayed the plantation of Ulster, as Henry and Elizabeth had the colonisation of Munster. The republican parliament went much farther, "improving" to the full their dreadful "opportunity." They decided to colonise *three* provinces—Leinster, Munster, and Ulster—converting the fourth (Connacht) into a vast encircled prison, into which such of the doomed natives as were not either transported as white slaves to Barbadoes, kept for servitude by the new settlers, or allowed to expatriate themselves as a privilege, might be driven on pain of immediate death; the calculation being, that in the desolate tracts assigned as their unsheltered prison they must inevitably perish ere long.

The American poet, Longfellow, has, in the poem of *Evangeline*, immortalised the story of Acadia. How

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many a heart has melted into pity, how many an eye has filled with tears, perusing his metrical relation of the "transplanting" and dispersion of that *one little community* "on the shore of the basin of Minas"! But alas! how few recall or realise the fact—if, indeed, aware of it at all—that not one but hundreds of such dispersions, infinitely more tragical and more romantic, were witnessed in Ireland in the year 1654, when in every hamlet throughout three provinces "the sentence of expulsion was sped from door to door!" Longfellow describes to us how the English captain read aloud to the dismayed and grief-stricken villagers of Grand Pre the decree for their dispersion. Unconsciously, the poet merely described the form directed by an act of the English parliament to be adopted all over Ireland, when, "*by beat of drumme and sound of trumpett, on some markett day, within tenn days after the same shall come unto them within their respective precincts,*" "the governor and commissioners of revenue, or any two or more of them within every precinct," were ordered to publish and proclaim "this present declaration": to wit, that "all the ancient estates and farms of the people of Ireland were to belong to the adventurers and the army of England, and that the parliament had assigned Connacht (America was not then accessible) for the habitation of the Irish nation, *whither they must transplant with their wives and daughters and children before the 1st May following (1654), under penalty of death, if found on this side of the Shannon after that day.*"

"Connaught was selected for the habitation of all the Irish nation," we are reminded, "by reason of its being surrounded by the sea and the Shannon all but ten miles, and the whole easily made into line by a few forts. To further secure the imprisonment of the nation, and to cut them off from relief by the sea, a belt four miles wide, commencing one mile west of Sligo, and so winding along the sea coast and the Shannon, was reserved by the act (September 27, 1653) from being set out to the Irish, and was to be given to the soldiery to plant." The Irish were not to attempt to pass "the four-mile line," as it was called, or to enter a walled town (or to come within five miles of certain specified towns) "*on pain of death.*"

(To be continued.)

### EMPIRE.

Some for lone seas, lone stars, and lawless sail,  
For war's red sting that stabs the battle-smoke,  
For the green lordship of an English vale,  
For Fortune's favors or her fatal stroke;  
And *all* in blindness, on the roaring loom,  
Warp of waste waters, the winged shuttles hurled.

Wove for a season's freight an age's doom,  
And captive in the toils held half the world.  
And now, when in the lordly vessel's wake  
The bubble, Glory, glistens far behind,  
We with our better selves deep counsel take,  
Our sovereignty the service of mankind,  
And this the proudest trophy we can show,  
Justly to yield and greatly to forego.

—G. M. COOKSON, in the *Westminster Gazette*.

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## CHURGH, STATE AND PROTESTANTISM

(By FLOYD KEELEY, in America.)

The menace of Bolshevism which threatens to engulf the world has brought men seriously to consider the unhappy divisions into which those who profess the Christian name are separated. They are realising more keenly than ever before that these divisions have offered the way for this new danger to arise and that the Christian forces must have some degree of unity if terrorism and anarchy are not to sweep over the earth, to the destruction of all religion and morality. They see that the millions of dollars which are now annually expended on the maintenance of the various rival sects might be better spent in constructive work in some of the many unoccupied fields, and they are trying to find a way out of the maze of their present confusion. I have several times called attention to these schemes and have shown how, though born of a real desire to accomplish their much desired end, they each and all are lacking in that Divine element whose alchemy alone is able to turn their baser metals into pure gold.

Under the caption "Shall We Unite the Churches?" Professor Durant Drake, Ph.D., of Vassar College writes in a recent issue of the *Biblical World* his ideas as to such a possibility. Dr. Drake starts out with a perfectly obvious statement of the wastefulness of the present condition of Protestant Christianity, for evidently the Catholic Church is left entirely out of his reckoning, and he tells us, truly enough, that so far as they are concerned,—

"The movement toward Church unity springs not from a mere dislike of heterogeneity, but from an irritation at waste of effort, at narrow parochialism and cliqueness, at the spectacle of a hundred little complacent, ineffective, dogmatic groups, where we ought to have breadth of vision and union of effort. It is essentially the passion to get ahead faster with the work which the Church exists to do. At present many towns and cities are wastefully overchurched: it is not uncommon to find a thousand people supporting, meagrely and with difficulty, five or six churches, with five or six shamelessly underpaid ministers, five or six expensive and ugly church buildings, used a few hours a week apiece, and contributing nothing in taxes to the community, and perhaps as many parsonages, a burden to their occupants to run on the salaries they receive. There is probably very little difference in the preaching: it is a matter of different labels, different denominational connections, and superficial differences in forms; what the various labels really meant to the founders of the sects is pretty completely forgotten by most of the members. Nothing really separates most of them but petty unreasoned prejudices and the chasms between social sets."

Yet in spite of this he announces sententiously that

"Most men and women are tenacious in their convictions, however ill-founded: indeed, the more tenacious in proportion to the lack of clear thinking they have done, for much thinking is found to breed respect for opposing ideas. They cling to their particular brand of theology with intense assurance, and to their denominational home with loyalty and pride.

And in this he finds the difficulty. But what are these "convictions" which are so all-important to those who hold them, and yet are in reality so unimportant that they can be brushed aside as mere outworn shibboleths of a bygone age? Can it be possible that the seriousness of the present situation has created a panic; that men are acting in the insane fashion sometimes exhibited at a fire, where crockery is thrown from upper windows while feather-beds are carefully carried downstairs? Dr. Drake had two plans, each equally futile. He says:—

"One is that the denomination shall be kept and joined in a practical working union, mapping out and dividing up unoccupied territory, cancelling all needless churches, and working together for social service,

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PLUMBERS and DRAINERS,

missions, and educational effort. On this plan everyone would join the nearest church, of whatever denomination it might be, and the smaller communities would have but one community church, here of one denomination and there of another. Such a working arrangement would quickly make denominational differences meaningless, and would probably be but a temporary step toward a completer union."

On this most excellent plan I would be obliged to be a Presbyterian, for I could reach that brand of Christianity in a few minutes' walk instead of being obliged to pay car fare and ride a mile or so to the Catholic church, as I now do. It would simplify matters immensely so far as ease is concerned, but how about truth? What becomes of those convictions which the author says are so firmly entrenched? He tells us further that

"Men are not saved by correct belief, or damned for incorrect belief, with regard to such matters as baptism or the episcopate or the Trinity, as the great majority prove that they realise through the readiness with which they transfer their membership from one sect to another upon marriage, or a change of residence."

Do they? One might equally well say that matrimony is proved not to be an indissoluble relation because of the ease with which persons take on new partners at their desire, or that the Ten Commandments are proved not to be of obligation because of the widespread violation of them. Such "proof" enables one to prove anything. Dr. Drake rails at dogmatism, yet here is a most arrant piece of it.

It is quite true that Our Blessed Lord said, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," but what has that to do with Dr. Drake, who assures us that right belief in connection with baptism will not stand in the way of our salvation? It would, of course, be useless to remind him of the Arian controversy and the decision of the Church on the doctrine of the Trinity, but we might expect him to accept the Scriptures as having some degree of authority. But aside from such considerations, it is evident that so long as denominationalism exists, this easy-going interchange of labels will not accomplish anything, for, if one may be a Presbyterian in one neighborhood and a Baptist in another without any difficulty or compunction, he is going to feel that denominations are all wrong and take steps to ask them why they exist anyway. Dr. Drake realises this and so his second plan is one which is designed to meet this objection. He proposes that "In each overchurched community the congregations unite to form an undenominational church." This, he says, will make everyone feel at home and will attract "the great masses of the 'unchurched' who usually distrust denominational labels and particularisms." This was exactly the scheme proposed by Alexander Campbell a little more than a century ago and which, when put into practice, resulted in the foundation of several new denominations.

Ecclesiastical government of some kind is recognised to be a necessity and so it is proposed to create "a centralised organisation of undenominational Churches." This has a formidable and forbidding sound and seems to leave room for the petty tyrannies, the prejudices, and the things that are at present deplored in the denominations now in existence. Calling a sect undenominational does not do away with denominational characteristics nor make it any the less a sect. Moreover there is proposed something that has a still more sinister sound to American ears, for the author advocates that thing which all loyal Americans feel fraught with the greatest danger to our liberty, and which they oppose with absolute unanimity, namely: the union of Church and State. Of course it is this undenominational Church which he wishes allied to the State. And here he discloses something that probably many of his fellow-religionists would wish he had kept to himself. This gives new

meaning to the "inter-denominational" movements which are being urged to-day and shows that in the minds of some at least of its leaders a body of united Protestant forces is hoped for and planned which shall effect some sort of union with the Government.

More and more the need of religion in education is being seen by the more thoughtful and it is being urged as a part of an Americanisation programme. But in the same breath the Smith-Towner Bill and similar legislation are being pushed along, in the hope of making that religious education of their own State-controlled variety. With the "Undenominational Church" established and in control, religious education which is carried on by religious societies at their own expense and for the purpose of inculcating a love of truth and of giving an adequate preparation for eternal life would receive scant consideration, we may be sure.

The love of power is strong in many Protestant sects, and some of them have turned themselves into little besides adjuncts to one or another sort of political activity. To throw dust in the eyes of their fellow-citizens this baser element has raised the cry of "Rome's" political intrigues, and has sought to draw attention away from its own doings by starting a false trail. But there is another element, and it is in the majority, which consists of simple-hearted, faithful people, who long only for peace and unity among Christians, and who see in it the sole hope of any sound reconstruction. Too often they play into the hands of these ecclesiastical politicians, and it is pitiable that prejudice should so blind them that they are unable to accept the obvious solution of their difficulties, the very thing, indeed, which they are demanding. In another essay in this same magazine the writer is asking of the Christian ministry religious leadership and he says "It must speak with authority," yet when that authority speaks they will have none of it. They are demanding a Church which can meet the needs of the age, which can approach the present-day problems with a solution which not only seems reasonable but which will work, but when the Church which has met the needs of 60 generations and has solved the problems of the world during 20 centuries offers its tried remedies, they spurn them. They truly belong to the generation that "killeth the prophets, and stoneth them that are sent unto (them)."

A Church to be heard must have something to teach, and if a "right belief" matters not, on what shall it base its teaching? Four centuries of false thinking are producing their result. Men flounder around in a maze of contradictory beliefs and in the midst of a sea of unworkable plans. They realise their danger and cry "Lord save us, we perish," yet when He holds out to them the conditions upon which they may be saved, they hearken to the voice of the tempter saying, "Ye shall not die the death."

As the "last days" approach we may not expect the complete triumph of the Church, for the adversary is ever more and more on the alert, seeking to draw away mankind, and he all too frequently succeeds with a large portion of the race, but there are always some devout persons who are waiting for the kingdom of God, and for them we must continue to bear witness. Although we continue to be "everywhere spoken against" we must continue to hold aloft the light of Christ which has been committed to our care. The cataclysms of history afford us sufficient evidence of the Church's ability to meet the needs of the ages, and, if, as Dr. Ralph Adams Cram has recently asserted, we are about to enter into another and most tremendous cataclysm, our duty is the more urgent to stand fast in the Faith which has been entrusted to our keeping. Our every action is the subject of scrutiny. Rightly or wrongly every Catholic is considered by outsiders to represent the Catholic Church, and it places a tremendous responsibility upon us miserable sinners. But in the infinite mercies of God we do possess the gift of faith, the means of grace, and the way of salvation for the world. Let us then

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not fail to be vigilant in our contest for justice and righteousness, and to combat falsehood with truth, bigotry with charity, hatred with love and kindness, so that though men may be unable through ignorance or hardness of heart to see the truth in the Church's teaching, still they may be convinced by our very works, and may see mirrored in us the Christ, Whom we, though imperfectly, love and serve.

### THE FINAL ACT OF RATIFICATION

(By P. S. O'FLANNAGAIN, in *Old Ireland*.)

On May 19 last, President de Valera sent a cablegram to Arthur Griffith. That cablegram, for reasons that a reading of it makes quite obvious, was suppressed by the British Government. It was not allowed to reach its destination, and it was only this morning, (June 13) that in an American exchange, I was enabled for the first time to learn its contents. Portion of the cablegram was:—

"For final success here it is essential that the results of the coming county and district elections be decisive. Voters will understand that at this time all local considerations must be subordinated to the one vital international issue.

"The British strove to misrepresent results of the municipal elections. The same effort will be made to misrepresent the elections that are pending. Nationalists should unite to make results so conclusively one-sided that misrepresentation will be impossible.

"British propagandists, hard pressed, try to make it appear that the desire to uphold the Republic is weakening. Rural Ireland must seize the opportunity to expose the falsehood.

"The women, in particular—for it is they that are made to suffer most—should go to the polls to demonstrate that the campaign of frightfulness has not succeeded, and will never succeed, in its objective to break the nation's will."

That was de Valera's message to the rural electors of Ireland, but the British Government saw to it that the message did not reach those for whom it was intended. That message set forth what in previous articles I defined as the one and only issue in the elections, and the plainest and simplest issue ever set before voters—the Irish Republic created, established, and upheld by the people, *or* the English Usurpation forced upon our country and maintained here *only* by the might of an army of occupation, equipped with all the engines of modern warfare.

On that issue the rural electors of Ireland voted, and the vote has more than justified de Valera's earnest hope. Rural Ireland, on which the British Government was relying to prove that "the desire to uphold the Republic was weakening," has completely eclipsed the magnificent municipal and urban victory of January last. The results are in very truth "so conclusively one-sided that misrepresentation will be impossible."

#### Republic's Victory.

I have not yet got the full returns for the Rural Council and the Guardians' Elections, but an analysis of the results of the County Council Elections shows the following:—

	Total Members Elected.	Republicans Elected.
Leinster ...	252	228
Munster ...	155	155
Connacht ...	103	103
Ulster ...	190	82

Total for All Ireland ... 700 ... 568

In other words, out of 700 County Councillors elected for the whole of Ireland 568 are Republicans. The Republicans elected are thus:—

- 81 1-7% for All Ireland.
- 95 1-3% for Leinster, Munster, and Connacht.
- 43 1-6% for Ulster.

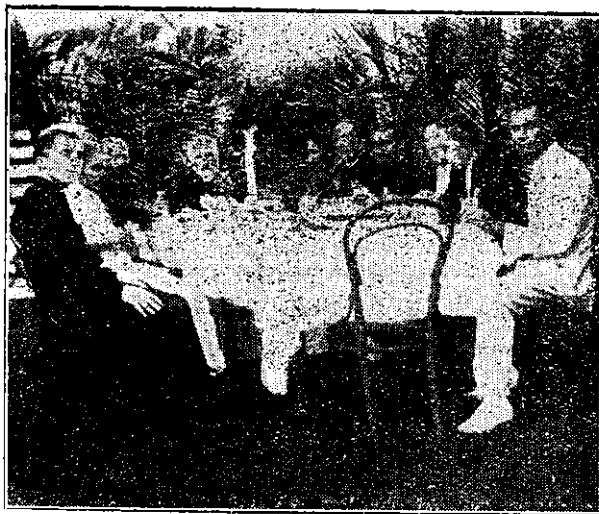
#### Carsonism's Defeat.

In this same connection, especially in view of the splendid percentage of the Republican forces in Ulster, it will be interesting to note how Carsonism fared. In Ulster Carsonism returned 81 Councillors as against 109 Anti-Carsonites. In the province that it and British propaganda claim as its very own, Carsonism only secured 42-2-3 per cent. of the elected County Councillors. Thus, *in Ulster, Republicanism with 43-1-6 per cent. of the elected members is ALONE a stronger force than Carsonism.* If to it we add the other anti-Carson elements—Provincialism, Labor, etc.—we see at a glance that the element that the British Government fictitiously raises up as the insurmountable barrier to the recognition by it of the Irish Republic is a small, and daily becoming a smaller minority in the North.

#### National and International.

As I said some weeks ago, it would be this sweeping victory in the June elections as the final act of ratification by the Irish people of the Irish Republic. It gives de Valera the last argument he wants in his recognition campaign in the United States. That is its international significance. It gives the Republic itself in Ireland the last seal of approval necessary to invest its acts with the authority of government. That is at once the triumph and the credit of the electors of rural Ireland.

#### ARCHBISHOP O'SHEA IN SAMOA.



This beautiful tropical scene depicts Prelates and visitors being entertained at the residence of Mr. A. Stowers, at Apia, Samoa, on the occasion of the consecration of Bishop Darraud. His Grace the Archbishop is shown seated at the head of the table, with the other Prelates on his right and left.

#### PORTRAIT OF AN OLD CATHEDRAL.

What vigor raised those spires; what joyful hand  
Put strength into those arches, gave the free  
Rock this immense and grotesque dignity,  
Making the structure greater than it planned!  
What laughter shook the builders as they scanned  
Those grinning gargoyles, and a jubilee  
Spirit enlarged the workers' energy;  
While, laid with love, each stone was made to stand!

And now, within your great and whimsical wall,  
These sober generations, self-deceiving,  
Come with perfunctory prayers and every small  
Hatred that turns them hard and unforgiving.  
Dead worshipping the dead! And over all  
A gargoyle laughs. Only the stone is living.

—LOUIS UNTERMEYER, in the *Yale Review*.

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## Current Topics

### Camouflage

The story about Dr. Mannix in Monday morning's paper is quite up to the usual standard of stupidity of our editors. We are told that the Archbishop is now convinced that self-government within the Empire is best for Ireland, and that negotiations are going ahead with a view to his visiting Ireland as an ambassador of peace and an exponent of his new creed. Dr. Mannix does not change his mind like a British Minister. Even did he, he knows that Sinn Fein does not. As an ambassador of peace on those lines he would have difficulties that would render him powerless. The truth seems to be that the Government are backing down, and as usual camouflaging their retreat and defeat with a falsehood.

### Catechism

Q. Who said that when he saw an organised and insolent bully trampling on the weak, he felt he was pursuing his ideals in his endeavor to combat that oppression?

A. An ex-Welsh ranter, named Mr. George, now Prime Minister of England.

Q. Who said that the world is for the weak as well as for the strong, for if not why did God make small nations?

A. Those beautiful words were uttered by the same gentleman when he was asking men to fight Prussia.

Q. Who is the insolent bully that tramples on Ireland?

A. The self-same Mr. George.

Q. Who says that a small nation must not be free because it is useful to a big nation to keep it in serfdom?

A. The self-same Mr. George.

Q. Is not the man who blows hot and cold like this a great hypocrite?

A. Oh, no! He is on the contrary a saint canonised by the Council of Churches.

Q. Who in the name of all that is sane are the Council of Churches?

A. The ministers of the Gospel who discuss racing weights and chase butterflies.

Ah!!! No wonder, poor old things.

### The Day Lies and Ireland

The ignorance of the average New Zealand editor concerning Ireland is abysmal and wonderful. One wonders whether the directors of those journals ever require from the men whom they employ even a cursory reading of the current English papers, or, if they do require it, if it is part of their contract with the editors that the latter shall wholly ignore what independent and learned men have to say on the subject. You will seek in vain in our dailies for any sort of proof that the opinions of such authoritative papers as the *Manchester Guardian*, the *Nation*, the *English Review*, the *New Witness*, or even the *London Times* have ever been expressed in a language that our journalists can read and understand. Hence we do not wonder that the ignorance of P.P. Ass. orators is fed and nourished by the perusal of our morning and evening papers. Two recent journalistic efforts to camouflage the facts of the Irish question have just come under our notice. And as they are characteristic a brief word about them may not be inopportune. Speaking of the entirely non-representative gathering in Dublin, recently announced as an unofficial assembly of representative Irishmen, the *Auckland Star* refers to Mr. George's historic farce of a few years ago and tells its readers baldly that Sinn Fein refused to have anything to do with "the Convention." It takes good care to pass over in silence the fact that Sinn Fein refused because Mr.

George would not allow the Irish people to select their own representatives for that packed and picked assembly, as he would not give a guarantee that he would carry out faithfully the findings of a majority. No wonder the "Convention" was afterwards described by Lord Arran as a device to bring America into the war! The *Star* is of opinion that Mr. George would grant nine-tenths of the Sinn Fein demands—if the *Conservatives* would permit him. And after making that egregious admission of the Welshman's unfaithfulness the poor *Star* turns round and blames Sinn Fein for not treating with a man who has deceived all who ever trusted in him. "Let Sinn Fein say the word, and Ireland will have peace to-morrow." Sinn Fein has said the word, and Sinn Fein means what it says. Moreover, the *Star* is unwittingly right: Ireland will have peace, if not to-morrow, the next day, on Sinn Fein's word—the only word that is not degraded and broken. On the same day that the *Star* published its rigmarole, the *Taranaki Herald* had a word to say on the situation. This journal says that the claim of some Irishmen for complete independence can never, never be granted, because to do so would mean the dissolution of the Empire. That doctrine is exactly what we used to call Prussian a few years ago. It is in direct contradiction to Mr. George's pledge to the soldiers that they were fighting for the right of a small nation to choose its own form of government. "Some Irishmen" is also a characteristically dishonest way of putting the fact that all the recent elections have made it clear that only those Irishmen who wanted the Kaiser to help them to block Home Rule and to kick the King's Crown into the Boyne—a small minority of 12 per cent. of the people—are opposed to independence now. Even the *London Times* admits that not some Irishmen, but Ireland is now Sinn Fein. The *Taranaki Herald's* reference to the American Civil War is rather unfortunate. Mr. George made a similar excuse recently, but dropped it at once after being shown in the American papers that for some American States to secede from a Union into which they had entered freely was a different matter from Ireland's asking to be free from a Union which British statesmen described as foul, disgraceful, and fraudulent. To try to buttress up the Prussian doctrine that self-interest must justify oppression of a small nation is the way of our Day Lies. To that sad pass have they fallen after all their rhetorical pleading during the war for justice and fair dealing no matter whose selfish interests are crossed.

### A Note for the "Crows"

It was that cultured English scholar, Mr. Birrell, who christened the implacable foes of Ireland—Orangemen, ranting parsons, and money-lenders—"the Carrion Crows"; and it is in this sense we borrow the word which we apply to the Methodist, Orange, P.P. Ass., and kindred editors and spouters who imagine that to disagree with them must be disloyal, and that while it is no treason for Carson to call on his Orange kennel to break up the British Empire rather than obey its laws, it is high treason to advocate that Lloyd George should be made keep the pledges for which our soldiers died; especially that he be made to prove that he was not a liar when he said (recruiting of course), why did God make small nations if he did not make them to be free? For the benefit of the "Crows" we recently printed a list of truly seditious statements made by the friends of the "Crows," and we wish now to add to it a statement made by a great Protestant jurist, Professor Dicey, who said, in *England's Case Against Home Rule*:

"If the time should come when the effort to maintain the unity of the State is too great for the power of Great Britain, or the only means by which it is found maintainable are measures clearly repugnant to humanity or the justice or the democratic principles of the English people—if it should turn out that after



every effort to enforce just laws by just methods, our justice itself, from whatever cause, remains hateful to the mass of the Irish people—then it will be clear that the Union must, for the sake of England no less than for Ireland, come to an end. The alternative policy will then be, not Home Rule, but separation."

Now we have been saying for some time that England's measures in Ireland—and England's presence in Ireland too—are repugnant to humanity and justice. What we have said has been said by every free and honest editor in England; but the "Crows," who read nothing but their filthy "Protestant Literature" and their hired organs of Brithunnism, seem to think, or pretend that they think, that the *Tablet* has no right to make such remarks as are made at Home by men to whom the honor and good name of England mean more than the barking of the Orange Pup. The following extracts from the English papers will prove that we are right in saying that English rule in Ireland is contrary to humanity and justice; they will prove that what the "Crows" call sedition for the *Tablet* is only the honest opinion of all those who know anything about the facts and who are too honest to lie about the facts. Lastly, they will prove that in the opinion of the great jurist, Dicey, the Union, for the sake of England no less than for Ireland, must come to an end, and that, "the alternative policy will then be, not Home Rule, but separation."

"The community [in Ireland] refuses to support the Government because it rests on force, not on willingly delegated authority. Government uses force and is daily driven to use more force because it cannot get support from the community."—*London Times*, December 9, 1919.

"Ireland is now being governed under military law."—Sir Herbert Samuel, December 8, 1919.

"Not since the black years that preceded the Union has Ireland been ruled so nakedly by the sword, or have the wielders of the sword encountered so fierce a resistance to their will."—*Daily News*, December 12, 1919.

"The authority of the British name in Ireland has come to rest on military power."—*London Times*, December 16, 1919.

"The fact remains that Ireland has never been so alienated from British rule as it is to-day."—Lloyd George, December 22, 1919.

"The fact is, Castle government in Ireland is infamous."—Capt. Benn, January 7, 1920.

"Their [the Government's] mismanagement of Ireland is indescribable."—Lord Salisbury in the *Times*, January 9, 1920.

"Everywhere Government are mocked by the very body which they sought to destroy. Sinn Fein has been proclaimed; yet in spite of official ostracism Sinn Fein candidates have been elected everywhere as guardians of public affairs."—*London Times*, January 26, 1920.

"There is a huge army of oppression in Ireland."—*London Daily Herald*, February 24, 1920.

"If 73 Irish members of Parliament demand a Republic for Ireland, the problem thus created is merely a matter for law and order—guns, bayonets, bombs, and tanks."—Declaration of English Moderate Party, February 26, 1920.

"British rule there [Ireland] is a stark regime of oppression."—*London Daily Herald*, February 26, 1920.

"The civil and military authorities between them have destroyed practically all the safeguards of political and personal liberty."—Report of English Labor Delegation after visit to Ireland, February 26, 1920.

"There is no longer in Ireland a pretence of moral support for the most normal and necessary functions of a Government which has come to be regarded with loathing as an alien tyranny."—*London Times*, February 28, 1920.

"If Irishmen ask for independence it is because they have become convinced that in no other way can

they restore to Ireland at once her dignity and her full prosperity."—*Manchester Guardian*, March 5, 1920.

"Constitutional experiments are of no value in Ireland. We are now at war with naked force, and the struggle is for bare life."—*London Morning Post*, March 11, 1920.

"The Government, abandoning even the pretence of statesmanship, rely solely on the strong hand. There is no mistaking the viciousness of their blows."—*London Daily News*, March 13, 1920.

"Events in Ireland have been drifting rapidly. The process of military government perforce develops."—*London Daily Mail*, March 18, 1920.

"In Ireland the military are running amok."—*London Daily Herald*, March 24, 1920.

"Ireland is being ruled like a conquered province."—Mr. Philip Snowden, ex-English M.P., April 3, 1920.

"I see a militarism to-day [in Ireland] which is unparalleled in Europe, with machine-guns and tanks and armored cars everywhere."—Mr. Clement Shorter, English publicist, April 6, 1920.

"Government conducted without a thought for the susceptibilities or desires of the governed."—*London Times's* definition of British rule in Ireland, April 15, 1920.

"If the name of Poland and Serbia replaced Ireland in reports of the last fortnight's doings, Englishmen would be ablaze with indignation."—*London Daily News*, April 19, 1920.

"The Irish will not allow themselves to be ruled by England. They will, as the Mountjoy men have proved, prefer the alternative of death."—*London Daily Herald*, April 19, 1920. "Virtually every official in Dublin Castle, and certainly every policeman and soldier in Ireland, has been hard at the task of apprehending Sinn Feiners."—*London Morning Post*, May 4, 1920.

"The intolerable position in which we stand of governing Ireland simply by military force."—*Manchester Guardian*, May 4, 1920.

"In the struggle between Sinn Fein and the King's Government, Sinn Fein is winning all along the line."—*London Globe*, May 13, 1920.

"The Union is broken: England can never govern Ireland again."—*London New Witness*, May 22, 1920.

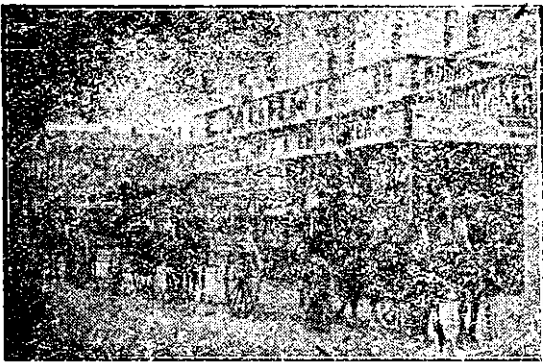
"A policy which resolves itself into holding indefinitely by main force every Irish village."—*London Daily News*, May 28, 1920.

"Sinn Fein effectively is taking over the executive and judicial functions of Government. It has become the *de facto* Government in three-quarters of Ireland, and virtually possesses treaty powers."—Sir Horace Plunkett in *London Times*, June 2, 1920.

"In their long sustained effort to overthrow the power of Sinn Fein movement in Ireland the Government have suffered a cumulative series of reverses. In the political field the triumph of their opponents is complete. Sinn Fein has never been stronger than it is to-day."—*London Times*, June 12, 1920.

"Despite the soldiers, the tanks, and the aeroplanes, Ireland is building up its own form of Government."—*London Daily Herald*, June 24, 1920.

In the foregoing quotations, compiled by a writer in *Old Ireland*, July 10, our "Crow" editors and their alleged "Catholic" anonymous correspondents will find that although, in their ignorance, they may think harsh criticism of King Carson and his British tools is seditious, nevertheless the British press is at one with the *Tablet* in condemning the shameful and outrageous oppression of Ireland by the Orange and Tory gang. Nay, in the opinion of Professor Dicey, true Englishmen ought now be as anxious as Irishmen for complete separation, for the good of England. As a matter of fact it is only "patriots" of the kind that call on "powerful Continental rulers" to aid them in kicking the King's Crown into the Boyne, who now appeal for help against those who expose their sordid



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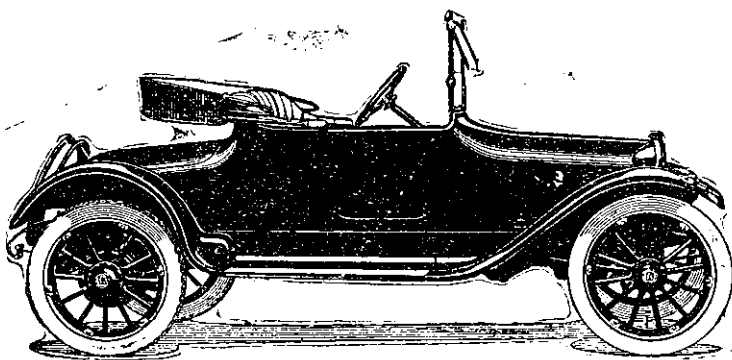
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little games. The "patriot" according to the *Damnians Domesticus* is he who upholds minority rule and sings aloud "To Hell with the Pope."

## THE IRISH QUESTION

The *Lyttelton Times* of the 4th inst., publishes in its correspondence columns the following admirable contribution to a discussion of the above subject from the pen of that well-known writer, Miss Jessie Mac-kay:—

"Those of your readers who see the *Nation* will have had a new light put upon the matter for them by an article of Felix Morley in the issue of July 10. An eye-witness of present happenings and evidently a student of Irish institutions, Mr. Morley sums up what readers of reliable Home papers had begun to apprehend—that the Republic, far from being a wild future leap in the dark, is already an accepted and orderly Government in the South and West, where government had never been either well ordered or acceptable before. Back of all the violence of which the most is heard is a great, quiet, constructive movement on the part of a people who have shown cause why conquest should not be considered a reason for tolerating what for seven centuries has remained a foreign domination. It seems strange to us that English rule is called that, but had we Ireland's economic and political past I can think of no milder term we could apply to it. Mr. Morley shows that not only the Dail Eireann is obeyed, while English law is no longer considered binding, but that Republican institutions are being already admirably conducted by departments of which we have known nothing. Sinn Fein has peacefully captured, for example, the National Land Bank, which flourishes greatly, putting landless men in homes of their own, financing new enterprises, and spreading co-operation, which has formed such a helpful feature of the Irish Industrial Revival of the last two decades. That revival itself showed the people what prosperity an Irish Government for the benefit of Irish men and women would bring to a country anciently a proverb for its industrial and commercial successes. The law courts of Sinn Fein are busy dispensing justice, and issuing decrees which are obeyed. The English judges, travelling on circuit in armored cars, find only empty Courts. One characteristic incident shows the *reductio ad absurdum* to which English government has been brought. The local constabulary went to rescue two ill-doers, marooned on a western island by sentence of a Sinn Fein Court. The constables were met by showers of stones and shouts that though 'in misfortune' the prisoners were in no

way under English law or protection! These Courts are conducted by trained lawyers and judges, lacking nothing but the wigs and trappings of the British model. The new judiciary is finding out offenders whom the police cannot trace, and bringing them to book. In a word, as another eye-witness says, writing in the *Woman's Leader*, itself neutral but admitting evidence on both sides:—'Most of the South and West of Ireland is being better governed by a better administration than it has ever been in the past 300 years.'

"It is knowledge of such movements that shows how impossible it would now be for Ireland to recede from what she has reached after long betrayal and denial of her lesser demands. England can sweep Ireland with machine-guns and bombs, but she cannot offer her the 20th century government for the common weal which England has not yet achieved for her own men and women.

"The moment is inexpressibly solemn. The death of one man more for Ireland may have even now precipitated a struggle which will turn the whole world against us in horror and loathing. We have heard what France, our friend, has said about 'England's war with civilisation.' We have not heard what our enemies are saying. If that mad forecast of calling out the Ulster Volunteers should prove correct, the Empire has reached a pass that may well make her remotest Dominion tremble."

His Grace Archbishop Mannix, who has been accorded magnificent receptions in San Francisco, New York, and other great centres, has been acclaimed by the American press as "a man who bears a striking resemblance not only physically but mentally and morally, to the great Card. Mercier, of Belgium (says the London *Catholic Times*). The tall, austere and scholarly-looking ex-president of Maynooth College has many characteristics in common with the former Rector of Louvain University. Both prelates have been college professors and are in touch with modern intellectual, political, and economic conditions. Both have taken at considerable personal risk decided stands on the rights of small nationalities, and both are vindicated in their positions by strict conformity with the moral law of God and Christian sympathy with the oppressed victims of foreign despotism and autocratic government."

### "WOMEN'S WORK IS NEVER DONE."

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## ST. MARGARET MARY

(By ARCHBISHOP REDWOOD.)

In the land of Descartes, and at the time of Port Royal, God chose a mystic soul to be the apostle of His love for man. By such contrasts Divine Providence shows that its thoughts are not like ours; and, to complete the refutation of our short-sighted logic, Margaret was chosen for this great design—Margaret, a hesitating, unknown, and suffering woman. Her history is one which disconcerts our minds and holds up to our awe and admiration the wondrous ways of God. It sets before our eyes the awful depths of the mystery of the Cross. At the age of eight years she lost her father. Obligated to live with her mother in her home under the tyranny and power of a heartless uncle and a similar aunt, the child began, in her native village of Lautecour, the life of a victim, and that life continued to her last breath. In the monastery of Paray, where she entered at the age of 24, she ought, one could have thought, to have found a place of perfect peace. When we read the life of St. Francis of Sales, and the Constitutions of his nuns, can we deem the house of the Visitandines to be aught else but a delightful earthly paradise? On the day of Margaret's death (October 17, 1690), her body was laid on a bed of flowers. From June 20, 1671, when she knocked at the door of the novitiate, she knew little else than cruel thorns. Seldom in the lives of the saints do we meet with a like continuity of sufferings.

Her illnesses were frequent and long. Nor was she less valiant to torture her own body; disciplines unto much blood, strict fasts, prolonged watchings, were her constant practice; and, had her superiors allowed it, she would, in her destructive self-hatred, have surpassed the most famous penitents in the annals of the Church. She was still more athirst for humiliations. Her fellow-Sisters, her superiors, nay, her Blessed Lord Himself, conspired to drench her soul with bitterness. Her interior life became a scandal, her revelations disputed her mission as the Apostle of the Sacred Heart hampered. She came at last to have doubts herself, and to question whether her mystic state, her very existence, was not a diabolical illusion. In the hard way wherein she walked she had occasionally some degrees of enlightenment. Father Claudius de la Colombière approved her at their very first meeting, in February, 1675, and right on till her death, in February, 1682, he never failed to speak of her approvingly. Mother Saumaise and Mother Greyfié, in the trials to which she was put, concerning her loyalty, came at length, in spite of all, to put their trust in her. In the hours of her ineffable visions (December 17, 1673-February and June, 1675) the Sacred Heart of Jesus filled her soul with heavenly light. But the assurance did not last. By dint of ever-repeated contradictions the hapless seer became unsteady and dismayed. Like the Victim of Calvary, the victim of Paray was by God's will crushed in infirmity.

Margaret Mary acquiesced fully in this sorrowful destiny. God's good pleasure became the daily and hourly food of her soul. Every desire of her Lord in Heaven, every will of her superiors, was to her a sacred law—she obeyed, despite the shudderings and repugnances of her supremely sensitive nature. In this struggle against herself, the love of Jesus helped and sustained her. She understood that the likeness to her Crucified Saviour, the heroic principle of the Christian and of the religious life, was especially imposed upon her by the council of God. From the very first supernatural communications with which Jesus favored her, He showed her that a huge cross ending far away in the distant darkness was prepared for her ensanguined bed, and so life without sufferings seemed quite impossible to this heroic lover of Jesus Christ.

No doubt, devotion to the Sacred Heart was her consolation and strength. When Our Saviour honored her with confidences, she was lost in adoration, thanks-

giving, and acts of purest love. She would fain have had in her hands the hearts of all men to give them, with her own, generous and glowing with supreme charity. But, besides the fact that the worship required by her Lord met with thousands of obstacles, even in the very monastery of Paray, Jesus imposed upon her duties of reparation, the fulfilment of which required a copious share of sufferings. In the presence of the Divine Heart beaming with flames and crowned with thorns, Margaret Mary, prostrate before her Lord, felt her heart at once pricked with pain and aglow with love. And to be faithful all her lifetime, as a victim united to the wounded Heart of Jesus, was the aim of her whole existence.

Others before her had paid their homage to the Heart of Jesus. Others had even preached with all their might devotion to the Sacred Heart. A long list of such could be adduced. But, after all, it was not these apostolic men, these noted preachers and writers, that God chose especially to establish in the world the devotion to the Sacred Heart. That devotion to-day has pervaded and conquered the whole earth. Since the middle of the last century, the movement has spread with irresistible continuity and power. And the source of this mighty river is the Monastery of Paray. True it is—and Bossuet has eloquently exposed the truth in his splendid panegyric of St. John—the Heart of Jesus is an abridgment of the marvels of Christianity: and, for this reason, the devotion to this Heart has its fountain-head in the Gospel. But, without the revelation of Paray, how many people would still be ignorant of the fact. The mission of Margaret Mary has been for the Catholic Church the occasion of examining and deciding the institution of the Feast of the Sacred Heart, on the Friday after the octave of Corpus Christi, and the guidance of Rome has set the whole world in action. God is always true to the law promulgated by the Apostle St. Paul: "*Infirmi mundi legit Deus . . . et ea quae non sunt.*"

## THE IRISH LITERARY, MUSICAL, AND SOCIAL SOCIETY, DUNEDIN

The monthly meeting of the above society was held in the Overseas Club Rooms, Lower Stuart Street, on Thursday, August 26. As proof of the increasing popularity of the society and the keen spirit of its members there were 230 present. The meeting was easily the best so far held, and numerous expressions of appreciation and congratulation were heard during the evening.

The president (Mr. Edmund Nolan), in addressing those assembled, said he desired to call their attention to the special merit of the programme for the evening's entertainment. Many of the performers they had already heard at previous meetings of the society, and their capabilities were unquestioned and favorably known to them. He was anxious, however, to take the opportunity of publicly thanking Miss Evelyn Lynch, of Auckland, for so graciously consenting to sing at their meeting. The study of Irish folk music was one of the activities of the society, and they were fortunate in being permitted to hear such a successful singer as Miss Lynch rendering specimens of this class of song. Miss Lynch, he mentioned, had become a member of their society. He also wished to express his gratitude to the Rev. Father Silk, who was giving the evening's lecture. Father Silk was known to them all as a highly cultured and enthusiastic Irishman, and he had specially come in from Mosgiel to be present at the society's meeting. Mr. McGrath, said the president, needs no introduction to you. He is known on the concert platform throughout New Zealand as a vocalist of exceptional power and ability. The speaker then announced that the Irish language class would commence (under the Rev. Father Lynch) on Saturday, September 4, in the Christian Brothers'

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School, at 7 p.m. He also made a number of announcements appertaining to the society's interests.

The evening's programme was then begun. A collection of Irish melodies entitled "Gems of Ireland" was very pleasingly rendered in a pianoforte duet by Misses Gilligan and De Courcey, who were loudly encored. Miss Evelyn Lynch gave a very expressive and pleasing interpretation of the Irish folk songs "The Falling Star" and "The Shuiler," and in response to an enthusiastic recall contributed that delightful Irish song "In the Fairy Glen." The next item was an Irish jig, very neatly danced by Miss Moira Coughlan.

In a masterly review of the attempted conquests of Ireland Father Silk prefaced his remarks thus:—

I wish to say a few words to you beforehand on the advisability, or shall I say the necessity, of a study of Irish History. To understand the language of a country it is essential that you know something of the history of that country, and if this is true in every case, it is especially true in a study of the Irish language. You who have so warmly entered the ranks of the Gaelic league, and who have never seen the shores of Ireland; will find the language cold, unless you create for yourselves an Irish atmosphere, i.e., to imagine yourself living as it were in Ireland, with the deepest and keenest interest in her welfare,—to do that you must have a thorough knowledge of her history. Unfortunately, we Irish and those of us of Irish descent, know much less of the history of our own country than we do of foreign lands. We have, perhaps, a vague notion of it, a few isolated facts, or to say the most, a general knowledge of it, but not that thorough and detailed knowledge that other people have of their country. The result is that we take but a slight interest in her welfare, and through ignorance are unable to defend her against the many attacks that are levelled against her. Is this to our credit? No; it is to our shame. Take, for example, the French or German—or, better still, take the English and Scotch—how thoroughly grounded they are in the histories of their countries. Is there anything in the history of our country that we are ashamed of? Emphatically no. On the contrary we there behold a nation that had acquired world-fame before the flag of England had come into existence. Ireland was a land of saints and scholars when the Britons were painted savages. Wise and noble laws, based on the spirit of Christianity, were administered in Ireland, and valuable books were written before the Britons were as far advanced in civilisation as the Black-foot Indians. In morals and intellect, in Christianity and civilisation, in arms, art, and science, Ireland shone like a star among the nations when darkness enshrouded most of the European continent. Her missionaries and scholars nobly sustained civilisation and religion. The libraries and archives of Europe contain the records of their piety and learning. Such was indeed the renown of Ireland for sanctity and learning that foreigners flocked to her shores to be instructed in religion and letters, to drink in at the fountains of knowledge; and a residence in Ireland was considered as almost essential to establish a literary character. Not content with affording an asylum to those strangers at home, her sons crossed the seas to diffuse the same blessings abroad; and more than once fanned the dying lamps of religion and science in England, France, Germany, Switzerland, Austria, yea, and even in Italy itself.

I admit that in the pages of Irish History we find disunion amongst their chiefs and clans quarrelling amongst themselves, and to those causes, and those alone, we can trace the loss of her liberty. But is this disunion absent from the pages of the history of any country under the sun? Did not disunion among her chiefs and quarrelling among her clans loose England to the Danes, and later to the Normans? Is it not to these causes we attribute the downfall of the great Roman Empire? Did not disunion amongst the nobility of France place that country al-

most in the hands of the foreign invader? Had not England, France, and Rome their traitors, and in far greater numbers in proportion to population, than Ireland? Instances, therefore that have stained the pages of the history of every country should not deter or discourage us in a study of our own. We learn not only from success, we learn from failure as well. History is, as you know, one of the most interesting studies that have ever occupied the mind of man. "*Historia testis temporum, lux veritatis, vita memoriae, magistra sitae, scientia vetustatis,*" says Cicero—"the witness of ages, the torch of truth, the life of the memory, the oracle of life, the interpreter of the past"—and he goes on to say that "to be ignorant of what has happened before one's birth is nothing less than to remain in a continual state of childhood." History is therefore an immense repository, a storehouse whence we may derive extensive knowledge and draw many instructive and useful lessons.

In conclusion to those preliminary remarks, I cannot urge on you too strongly to acquire a thorough knowledge of the history of Ireland, especially now when she is issuing forth from the tomb, breaking the shackles that have imprisoned her, lifting herself from the dust, drying her tears, and proudly demanding her legitimate place among the nations of the earth.

The Reverend lecturer then went on to give an interesting account of the various attempted conquests of Ireland, dealing in detail with Adrian's Bull. We regret that pressure of space prevents us from publishing the entire lecture.

Throughout his address Father Silk was heard with the closest interest and attention, and at its conclusion was loudly applauded.

Mr. J. McGrath's fine rendering of "The Irish Land" was followed by the "Wearin' of the Green" in his own inimitable style. Not satisfied, the audience insisted on his third appearance, and Mr. McGrath obliged them with "The West's Awake," which was received with great enthusiasm by those present. Miss C. Dillon was heard to excellent advantage in "Believe Me, If All Those Endearing Young Charms," and in response to a recall sang "The Harp That Once." Miss Alma Finnerty then sang "Ireland Must Be Heaven 'cause my Mother Came from there" excellently, and for an encore number gave "The Irish at the Front." Mr. J. Launson gave a very fine dramatic rendering of "Who Fears to Speak of '98," and in response to a prolonged round of applause gave a spirited rendering of an excerpt from Shiel's reply to the Duke of Wellington. A splendid evening's entertainment was brought to a close by Mr. V. Sheehy, who sang "O'Donnell Abu" in proper martial strain. Miss Gilligan, Miss Nancy Spiers, and Mrs. Finnerty did effective and pleasing work at the piano. Among those present at the meeting were the Rev. Fathers Lynch (Mosgiel), Ardagh (Dunedin), and Moore (Eltham). An apology was read from the Very Rev. Father Coffey, who was unable to be present.

St. Ignatius had a maxim for his followers which might well be our watchword: "Labor as if our success depended entirely upon our exertions, and pray as if it could come only from God."

The shortness of our lives, and the continual troubles, sicknesses, and calamities that attend them, and the instances of morality of all ages, sexes, and conditions of mankind, are sufficient to convince reasonable men who have the seriousness and patience to observe, that we have here no abiding city.

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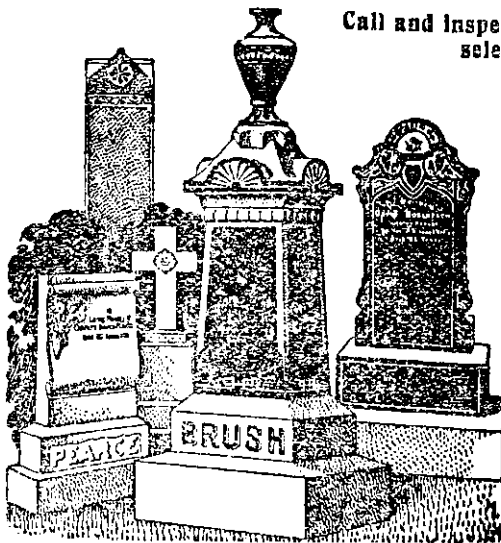
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## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 3.

By the will of the late Mr. Patrick Lyne, of St. Anne's parish, Wellington South, the Catholic Education Board will eventually receive the substantial bequest of approximately £3000.

The annual social of the Children of Mary, Boulcott Street, was held in St. Peter's Hall on August 19, the proceeds being devoted towards the erection of St. Joseph's Altar in the new St. Mary of the Angels' Church. The hall was very tastefully decorated for the occasion. There were about 90 couples present who spent a very enjoyable evening. The music was supplied by Braund's Elite Orchestra.

A new organisation called the St. Patrick's Hall Society, has been formed by the members of the Hibernian Society and Marist Brothers' Old Boys' Association, for the purpose of acquiring land and erecting a central hall, offices, and meeting-rooms, to accommodate the various Catholic societies of Wellington. The following office-bearers have been appointed: Patrons, His Grace Archbishop Redwood and his Grace Archbishop O'Shea; president, Mr. J. J. L. Burke; vice-presidents, Messrs. O. Krohn and T. Forster; treasurer, Mr. F. J. O'Driscoll; trustees, Messrs. J. J. L. Burke, L. Sievers, and M. Moloney.

St. Patrick's branch of the Hibernian Society met last Monday under the presidency of Bro. O. Krohn. Amongst those present was Bro. Taylor, of the Invercargill branch. Arrangements were made to visit the other Wellington branches. Reports of sub-committees and delegates were dealt with. Two new members were initiated, and several nominations received.

The weather was all that could be desired for the garden party held at the Hill Street Convent grounds yesterday afternoon, in aid of St. Joseph's Orphanage. There was a large attendance, and all enjoyed being able to stay outside in the sunshine and visit the stalls and partake in the amusements at leisure. Fancywork, cakes, sweets, and flowers in great quantities were there, many of the latter having been supplied by country friends who are interested in the good cause. Competitions and raffles added to the interest of the occasion. Among those who helped at the various stalls were:—Mesdames Gleeson, Guise, Gibbs, Burke, Scott, O'Driscoll, Dwyer, Wicklyffe, Mahoney, O'Donovan, O'Gorman, O'Sullivan, Bolton, Keogh, Wright, Giles, and Sullivan, Misses Redmond, Gascoyne, Farrell, and Fagan. In the evening a social was held in the girls' school, which was very well attended by the young people. There were also some musical and dancing items. Miss Kathleen O'Brien danced, Miss Zita Chapman recited, Master Winston McCarthy was amusing in his Scotch songs, and the Misses McKenzie gave their national dances. After the entertainment some of the raffles were drawn, which created much interest. The result of the day should be a thoroughly satisfactory one.

### DIOCESE OF AUCKLAND

(From our own correspondent.)

September 3.

Rev. Fathers Edge (Te Awamutu) and Brady (Gisborne) have left the Mater Hospital and will shortly resume their parochial duties.

The condition of Sister Laurencia, Provincial of the Sisters of St. Joseph, has slightly improved during the week, but is still serious.

His many friends will deeply sympathise with the Rev. Brother Benignus, the Director of the Sacred Heart College, whose father's death occurred on Sunday last. As a token of their sympathy and respect

for Brother Benignus, the football match, which was to have been played on Saturday, September 4, between old and present pupils, has been cancelled.

In each of the six city parishes the many and varied efforts which are being made to ensure the success of the Catholic carnival, to be held in the Town Hall in November, are meeting with great success. Competition for the election of the queen candidate becomes keener each day, for each committee is determined that its candidate is to be the queen of the carnival.

The annual social given by the old boys of the Sacred Heart College took place in the Society of Arts Hall on Wednesday, August 25, and proved a great success. Many lady friends of the old boys decorated the supper-room and provided delicious refreshments. The music supplied by Meredith's Orchestra was so delightful, that nearly every selection was encored. The committee is to be congratulated on the excellent arrangements made to secure the enjoyment of all who attended. Each year the social given by the Sacred Heart College Old Boys becomes more popular, and it is now one of the most-looked-for functions held in this city.

The unveiling of the four memorial tablets erected in memory of the Maori war veterans buried in the Catholic cemeteries at Howick and Panmure, took place on Sunday, August 29. The ceremony at Howick was performed by Sir Frederick Lang, Speaker of the House of Representatives, while Right Rev. Dr. H. W. Cleary, Bishop of Auckland, performed that at Panmure. There was a large attendance at both functions, and stirring addresses were delivered by Sir Fredk. Lang, at Howick, and by Bishop Cleary at Panmure. Other speakers included Messrs. Ed. Fitzpatrick, P. Quinlan, and P. Malone. The four tablets contain the names of 126 veterans, including a large number of the Royal New Zealand Fencibles, a corps of time-expired Imperial soldiers, specially selected for their good character, vigorous health, and their capacity for settlement in a new land. The force was sent out to New Zealand upon the representations of Sir George Grey, then Governor of the Colony, who distributed the veterans along what was then the southern border of Auckland, as a bulwark against Maori aggression. Each soldier was given a cottage, a section of one acre, an advance for furniture and stock, and in return was required to perform a certain amount of military duty. Thus were founded the settlements of Howick, Panmure, Otahuhu, and Onehunga.

### Gisborne

(From our own correspondent.)

September 2.

The social in aid of the convent schools was held last week, and proved a great success. The energetic ladies who had charge of the supper arrangements provided everything to be desired, and deserve credit for their efforts.

A meeting of the parish school committee was held on Monday evening to consider ways and means of increasing the salaries of the teaching staff, which are unreasonably small. The matter will be placed before a meeting of parishioners on next Sunday.

The Feast of the Assumption is always celebrated here in a special manner. On that day the children who have been carefully prepared by the Sisters, receive their First Holy Communion. On the present occasion about 40 boys and girls approached the Holy Table for the first time, and as all the older children were also invited to commemorate their First Holy Communion, the large number who responded made an inspiring sight. The bad weather interfered with the evening devotions and ceremonies; so the renewal of baptismal vows and the reception of aspirants into the sodality of the Children of Mary was postponed to the following Sunday evening.

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## DIocese OF CHRISTCHURCH

(From our own correspondent.)

September 6.

The parochial schools have been examined during the week by Inspectors Brock, Schneider, and Thomas.

Very Rev. Father Whelan, C.S.S.R. (Superior), is at present conducting a retreat for the Sisters of the Good Shepherd at Mount Magdala.

Changes of great importance in connection with the Institute of Notre Dame des Missions have taken place recently. In the past the Christchurch Convent has been the Mother House in New Zealand. Now, however, it has been decided to place the North and South Islands under separate management. To this end it has been found necessary to make transfers, and Rev. Mother Claudia has been appointed to take charge of the North Island, which will be governed from Hamilton; and the South Island has been allotted to Rev. Mother Basil. Rev. Mother Obedience takes up the position of mistress of novices. All three are well and favorably known in Christchurch and throughout the Dominion, and their widespread convent friends will wish them every success in their different spheres of devoted labor.

The members of St. Patrick's branch of the H.A.C.B. Society have very often had the pleasure of meeting those of the New Headford branch at a card match, but it is questionable whether a more enjoyable meeting was ever experienced than that of last Thursday. B.P. Bro. L. J. Courtney presided. New Headford proved the victors by four games, and the local branch have to acknowledge that every time their friends from the country are entertaining or being entertained they come out on top. There was a missing figure on this occasion—the late Bro. F. Ryan—and Bro. M. Grimes (secretary), in proposing the toast of "The Visitors," referred in appropriate terms to the departed Hibernian, the founder of New Headford, who was respected not only by the members of St. Patrick's branch but by every Irishman and Hibernian throughout the Dominion. Bro. J. Cuneen, P.P., on behalf of his brother Hibernians of New Headford, thanked their entertainers, and expressed his sincere appreciation of the kindly remarks made regarding the late Bro. Ryan, who was not only the founder of the New Headford branch, but also its first secretary.

## Greymouth

(From our own correspondent.)

September 2.

The Marist Rugby football team from Christchurch is at present in Greymouth, and last evening were the guests of the Hibernians and club members at a smoke concert, at Columba Hall. The Deputy-Mayor (Mr. W. H. Parfitt) presided, and the function was a pronounced success. In their match against Greymouth the Marist team won by 38 to 6, while the local Marist boys scored a good win against State School in the "curtain-raiser." O'Callaghan played a fine game for Grey, while other local Marist old boys were conspicuous.

Deep sympathy is extended to the Newman and McIntyre families in the sudden death of Mrs. W. Newman; and to the family of Mr. E. F. King, whose death is also recorded with sincere regret.—R.I.P.

On the 24th and 25th inst. a bazaar in aid of the Runanga Convent will be held in the local Miners' Hall. Runanga being a workers' village, is without the substantial backing which is available in more settled districts, and to maintain a school for 100 children at the maximum of efficiency entails no small strain. The miners are deeply interested in their school, and show much personal sacrifice in furthering its interests. Recently many willing hands set to work to erect a large shelter shed for the children, the

building being erected in two days. This speaks volumes for the splendid co-operative spirit that exists, and where those interested so whole-heartedly help themselves, their appeal for a measure of outside support should not go unheeded. When the school is placed on a good basis, the church at Dunollie will require considerable improvements, and any balance available after the bazaar will be devoted to that end. The Runanga school, it will be remembered, has been hard hit by the cancellation of the free passes hitherto granted to the four Sisters of Mercy attending it. The bazaar is being managed by Father McGrath, with Miss M. Duggan as secretary of the committee.

## Hokitika

(From our own correspondent.)

September 3.

The chief event of interest in Catholic circles in Hokitika that has occurred of late is the visit of the Marist Football team from Christchurch. The team arrived here on Tuesday, the 24th ult., and that evening they were entertained at the club rooms by the Catholics of the parish. The evening was spent very pleasantly, and Mr. Payne (manager) on behalf of the footballers sincerely thanked the parishioners for their welcome entertainment, saying (*inter alia*) that one seemed to always get a welcome from the warm-hearted West Coasters.

On Wednesday afternoon the Marists played the local representatives in Cass Square. The attendance was good and the play of the visitors—more especially that of their backs—was brilliant. The final score was—Marists 57, Hokitika 3. Without attempting to criticise the game the visiting players must be congratulated on their splendid team work, which was an eye-opener even to some of the veterans here. In the evening the Marists were entertained by the Diggers Football Club in the Drill Hall, and we were assured by the guests that they thoroughly enjoyed themselves. It may be mentioned that 16 of the Marists were returned soldiers, so that the welcome given by the local diggers was highly appropriate. The Marists left by the early train the next morning *en route* to Westport, where they played Buller on Saturday.

We hope to see the team over here again next year, and we can assure them of a hearty welcome as their football is far above the standard of that on the Coast, and is, as one gentleman remarked, "an education in itself."

There passed peacefully away at Woodstock (Westland) on Friday, August 13, one who has always borne life's burdens with supreme trust in God—Mrs. Sarah Ellen Hansen. Mrs. Hansen, who was 63 years of age, was well known to her many friends as a woman of a kindly and cheerful disposition, and her death came as a shock to many. She was a native of England and came to New Zealand a little over 55 years ago. Some number of years later she married Mr. Peter Hansen, and since then has resided on the West Coast. She leaves to mourn their loss her husband, three daughters (Eileen and May Hansen, Hari-Hari, and Sister Mary Vincent, of the Order of the Sisters of Mercy, at present stationed at Onehunga), and three sons (Peter and Edga, Hari Hari) and Richard Hansen (Melbourne, Vic.). The funeral of the deceased took place on Sunday, the 15th ult., the Rev. Father O'Sullivan officiating at the interment in the presence of a large number of friends and relatives of the deceased.—R.I.P.

## Rangiora

(From our own correspondent.)

September 6.

Miss B. Boyd is at present enjoying a well-earned rest and well-merited holiday at Timaru.

His many friends will be pleased to know that Mr. Willie Power, of Fernside, has almost completely recovered from his recent illness.

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Rev. Father Halvey, who has not been too well of late, is at present undergoing treatment in the Lewisham Hospital, from where, it is hoped, he will soon return quite recovered.

The card party, held at the schoolrooms last Friday night, was a great success. Miss Doyle and Mr. J. Coates were the prize-winners. A most enjoyable supper was served by the ladies of the district.

Mr. E. Hanrahan (*Tablet* representative) spent a day in Oxford last week. Accompanied by Mr. J. McCormick, he secured many fresh subscribers to our Catholic paper. It is to be hoped that the "Traveller" will find time to visit the slow parts of Rangiora, Kaiapoi, and Loburn.

Mrs. Brady, surrounded by a large number of children and grand-children, as well as a host of friends and well-wishers, celebrated her 80th birthday last Sunday. Mrs. Brady is abounding in vitality; gentle and cheerful, and fond of the open air. Eighty winters have in no way chilled her deep love for the morning Mass, to which she faithfully walks a mile almost every morning.

The children of Loburn had a glorious time one evening last week—a fancy dress social in the Coronation Hall—and the little ones enjoyed the fun and all the nice things as only little ones can. Some of those in fancy dress were—Addie Kennedy (Daffodil), Ellie Brady (Xmas Tree), Ella Galletly (orange and lemons), Connie and Kitty Galletly (two little girls in blue), Eddie Joyce and David Kennedy (footballers). There were many others in effective character costumes.

#### ARCHBISHOP DUHIG ON CATHOLIC SISTERHOODS.

Speaking in St. Stephen's Cathedral last Sunday evening (states the *Catholic Advocate* of August 19), his Grace the Archbishop of Brisbane referred to the case of Sister Liguori.

His Grace said there could scarcely be an enlightened citizen in Australia who did not know something of the life and work of the devoted Sisterhoods of the Catholic Church. These convents, schools, and charitable institutions were open to visitors of all creeds, and many non-Catholics were numbered amongst their best friends. It was quite impossible that these Catholic Sisterhoods and their work could be unknown to the newspapers which last week published a sensational account of a so-called "escaped" nun. It was much more difficult for a Sister to get into a convent than to get out of it. Years of probation had to be spent before a novice was admitted to the final step that made her a member of a religious community and permitted her to remain in the convent. During the whole interval, not only was she free to leave at any time, but if found unsuitable she was dismissed under proper conditions.

Their female religious communities were made up of the very cream of their Catholic womanhood. Men in the highest and most responsible positions in the Commonwealth, and, indeed, throughout the world, had sisters and daughters—generally the most gifted members of their families—in one or other of the many Sisterhoods working amongst the poor, the sick, or the school children. The high attainments, refined manners, skill and ability of these women was a matter of common knowledge; yet instead of rebuking the men who intruded themselves into the case of Sister Liguori, they found the secular press of Australia encouraging them by making a sensation of this case. Two things were very patent—first, that Sister Liguori was well treated in the convent, where she had nursing and the best of medical care; and, second, that she must have been in a queer mental mood to leave the convent, attired in the manner she was, and to undertake a lone journey of 70 miles with any man, even though he were the Grand Master of the Orange Lodge. But the most patent thing of all was that

Sister Liguori had been taken up by these people not so much out of sympathy for herself as out of a deep-seated hatred of the Catholic Church and its nuns. But, thank Heaven, all their efforts would not suffice to dim the lustre of the brave and devoted women who made up their Sisterhoods, and whose life of sacrifice was a reproach to the luxury and self-indulgence of our age.

The Archbishop added that the Wagga Convent, known as "Mount Erin," was beautifully situated on the outskirts of the town. It was a great landmark for the southern traveller by rail. Its chapel was a perfect piece of architectural art, and attached to it was one of the finest boarding schools in New South Wales.

#### WEDDING BELLS

##### PLAYLE—SULLIVAN.

The wedding was solemnised at the Church of Our Lady Star of the Sea, Seatoun, Wellington, on August 11, of Clarence, youngest son of Mr. and Mrs. E. Playle, of Tawaha, Martinborough, and Mary Ellen, third daughter of Mr. and Mrs. E. Sullivan, of Seatoun, and late of Pahiatua. Rev. Father Connolly officiated, assisted by Rev. Father Griffin. The bride, who was given away by her father, wore a frock of white crepe de Chine draped with silk ribbons, bridal veil and wreath of orange blossoms, and carried a beautiful bouquet. She was attended by her sister (Miss Kathleen Sullivan) as bridesmaid. Mr. Edward Sullivan (brother of the bride) was best man. After the ceremony the guests were entertained by the bride's mother, at her residence, Seatoun. The bridegroom's present to the bride was a gold wristlet-watch; and to the bridesmaid an ivory-mounted toilet-set. The bride's gift to the bridegroom was a leather suit case. After spending their honeymoon in the South Island the newly-wedded couple returned to their future home at Woodside, near Greytown, Wairarapa.

#### EVEN-HANDED (?) JUSTICE.

A "Northern Catholic" writes to the editor of the *Irish Independent*:—

A typical instance of the "impartial" administration of justice in Ireland as between Orangemen and Sinn Feiners occurred in Coleraine recently. A motor car, not owned in the locality, entered the town. There were several occupants, believed to be Sinn Feiners, and it was duly stopped by the police. All the passengers but one bolted and got off. The remaining man was searched, and a revolver was found on him. To the consternation of the authorities it was then discovered that he was an Orangeman. The prisoner was duly taken before a friendly J.P., who holds a high office in the Orange order, and was forthwith discharged. Comment is needless.

As readers of the *Tablet* are aware, this offence outside the New Orange Free State would be visited on a Nationalist with a sentence of a year's imprisonment.

As a mere matter of enjoyment, to look up to a height above is so vastly preferable to the perpetual look from above downwards. To lose one's faculty of admiring, of awe, and reverence in presence of something greater than ourselves is, indeed, an impoverishment.—J. Brierley.

How great does not the priest become? How near to his God! There is silent peace in his heart; the censure of the world, its contempt, its hatred, no longer have an effect on that heart, for it rests in its God; in Him and with Him it is above the world.—Hettinger.

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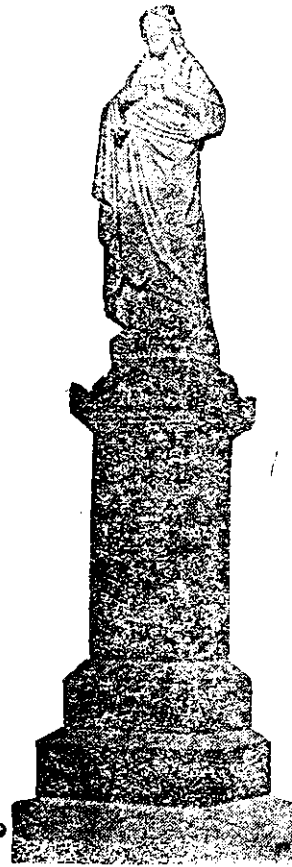
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Already acknowledged, £927 9s. Mrs. McCarthy, Teschemakers, £5; Miss McCarthy, Teschemakers, £5; Mr. W. Coughlan, Dunedin, £1 1s; Mr. M. Coughlan, Dunedin, £1 1s; "Termoy," 5s; Anonymous, in memory of a brother killed in the war, £1; Mary Kennedy, Waverly, £1. Total to date, September 5, 1920, £941 16s.

Additional subscriptions will be acknowledged in the *N.Z. Tablet*.

G. M. HUNT, Alexandra.

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### MARRIAGE

PLAYLE—SULLIVAN.—On August 11, 1920, at the Church of Our Lady Star of the Sea, Seatoun, Wellington, by Rev. Father Connolly, Clarence (Dick), youngest son of Mr. and Mrs. E. Playle, of Martinborough, to Mary Ellen, third daughter of Mr. and Mrs. E. Sullivan, Seatoun, and late of Pahiatua.

### DEATHS

COWEN.—Of your charity pray for the repose of the soul of John Cowen, of Waitahuna, beloved husband of Catherine Cowen, and father of Mrs. J. Hannifin (Waimate), Mrs. Dooley (Wynndham), and Mrs. M. Fahey (Lawrence), who died on September 2, 1920; aged 81 years.—R.I.P.

CURTIS.—Of your charity pray for the repose of the soul of James Curtis, who died at Dannevirke on August 14, 1920; aged 82 years.—R.I.P.

HANSEN.—Of your charity pray for the repose of the soul of Sarah Ellen Hansen, wife of Peter Hansen, of Woodstock (Westland), who died on August 13, 1920; aged 63 years.—R.I.P.

KIRBY.—Of your charity pray for the repose of the soul of Margaret, relict of Thomas Kirby, who died at her residence, Burn Street, Milton, on August 30, 1920; aged 77 years.—O Merciful Jesus, grant unto her eternal rest.

McWILLIAMS.—Of your charity pray for the repose of the soul of John, the beloved husband of Mary McWilliams (late of Webb Street, Auckland), who died at the Mater Misericordiae Hospital, Auckland, on August 23, 1920; aged 67 years.—R.I.P.

SCANLAN.—Of your charity pray for the repose of the soul of Michael Scanlan, beloved husband of Kate Scanlan, of 177 Grant Road, Wellington, who died on August 2, 1920; aged 54 years. Born in Co. Kerry, Ireland.—R.I.P.

### IN MEMORIAM

GREANEY.—Of your charity pray for the repose of the soul of Catherine Magdalene (Kate) Greaney, who died at Linwood, Christchurch, on August 26, 1918.—Sacred Heart of Jesus, have mercy on her soul. Immaculate Heart of Mary, pray for her.—Inserted by her sorrowing family.

McCARTY.—Of your charity pray for the repose of the soul of Elizabeth Ann McCarty, who died at Fitzroy on September 9, 1919.—May her soul rest in peace.

O'CONNOR.—Of your charity pray for the repose of the soul of Maurice Francis O'Connor, who died at Wellington on September 10, 1919.—Compassionate Heart of Jesus, give him eternal rest.—Inserted by his loving wife and family.

REDWOOD.—Of your charity pray for the repose of the soul of Joseph Henry Redwood, who died at Nelson on September 8, 1918.—On his soul, sweet Jesus, have mercy.

## FEATURES OF THIS WEEK'S ISSUE

Leader—Enemies of the Empire, p. 25. Notes—Criticism; English Criticism; Principles; Serendipity; An Old Book Lover, pp. 26-27. Current Topics—Camouflage; Catechism; The Day Lies and Ireland; A Note for the "Crows," pp. 14-15. Church, State, and Protestantism, p. 9. The Final Act of Ratification, p. 13. St. Margaret Mary (by Archbishop Redwood), p. 18. Contemporary Irish History, p. 35.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, SEPTEMBER 9, 1920.

## ENEMIES OF THE EMPIRE

WHILE Orangemen and parsons wild with bigotry are denouncing every effort made to wring justice for Ireland from the Government that made Cabinet Ministers of the Ulster rebels who swore to ruin the Empire rather than tolerate Home Rule for Ireland, honest Englishmen like Massingham, Chesterton, and Harrison are protesting that the outrages committed in Ireland to please a Tory and Orange ascendancy are daily disintegrating the British Constitution. Men who won honor in the recent war, like Major Barton and Erskine Childers, have become so sick of the oppression and injustice in Ireland that they have openly espoused Sinn Fein, and advocated its claims in English papers. Even Lord French has denounced the brutal methods of his chiefs. The *Westminster Gazette* quotes an English Liberal as say-

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ing that England is ruled by a House of Commons that would quickly smash the British Empire if it had its fate in its hands, for it has neither intelligence nor imagination. The London *Nation* warns Englishmen that the policy of that same House of Commons is to drive them into a war with Ireland. Even the London *Times* has protested more than once against the cruelty and the inhumanity of the Government in Ireland. Dancing dervishes of the Council of Churches, and other equally foolish persons say that it is not those who do wrong, but we who protest—with so many brave Englishmen and so many great English journals—against the wrong-doing, who are injuring the Empire. But no sane man doubts that Carson, who imported German guns to wreck the Empire, and all his Orange and parsonical followers in Ulster and elsewhere, are they who are at this hour doing all they are able—blind though they be—to smash for ever the power of England. As a specimen of the sort of things that are actually cloaked, aided and abetted by those emissaries of Carson, we feel bound to make as public as possible the awful address which caused the police revolt in Listowel in June.

\*  
Referring to the account of the speech made by the Commissioner, Mr. Robert Lynd, an Ulster Protestant, and Assistant-Editor of the *Daily News*, says: "I have just seen an amazing and horrifying document which is likely to cause some sensation in the next few days in the House of Commons. Englishmen have been recently bewildered by such stories as the sack of Fermoy and the murder of the crippled boy at Bantry, to take only two examples of the *frightfulness* which is becoming more and more common as a weapon against Sinn Fein. The document I have seen suggests that this *frightfulness* is by no means the result of a spontaneous passion for reprisals, but that it is organised by persons in high places as the frightfulness of the Black Hundreds was organised in Tsarist Russia. I have myself seen the signatures of the four police constables in the R.I.C. who guarantee the truth of the document. So horrified were they by what they were asked to do that one of them immediately wrote the whole story to a priest, and the story with the names of the persons and places is now in the hands of several English members of Parliament. Briefly the story is that of a Divisional Commissioner of the R.I.C. who addressed the police in a Southern barracks last month in a speech which was a direct incitement to Dyerism in Ireland. . . . The bulk of the men in the R.I.C. are brave men who have no sympathy with frightfulness against their own people; but it seems to me fairly clear that there are men in high places in the force who take the view that nothing but pogroms and Amritsars can finally settle the Irish question. If General Macready does not deal with them summarily, disaster will follow disaster in Ireland, and England will, too late, learn that a number of her servants in Ireland deliberately entered upon what one of the R.I.C. constables described as 'a race extinction campaign.' . . . I feel, however, that in the interests of the English people and the extraordinarily plucky rank and file of the R.I.C., as well as of the people of Ireland, this sensational document should have wide publicity."

\*  
The statement, signed by the policemen, says:—"Mr. Smyth, D.C., addressed us as follows: "Well, men, I have something of interest to tell you: something that, I am sure, you would not wish your wives to hear. I am going to lay all my cards on the table, I may reserve one card to myself. Now, men, Sinn Fein has had all the sport up to the present, and we are going to have the sport now. The police have done splendid work considering the odds against them. The police are not in sufficient strength to do anything but hold their barracks. That is not enough, for so long as we remain on the defensive, so long will Sinn Fein have the whip hand. We must

take the offensive and beat Sinn Fein with its own tactics. Martial Law, applying to all Ireland, is to come into operation immediately, as a matter of fact we are to have our scheme of amalgamation complete on June 21. I am promised as many troops from England as I require: thousands are coming daily. I am getting seven thousand police from England. Now, men, what I wish to explain to you is that you are to strengthen your comrades in the out stations. The military must be quartered in the large towns. . . . If a police barrack is burned, or if the barrack already occupied is not suitable, then the best house in the locality is to be commandeered, the occupants thrown out in the gutter. Let them die there—the more the merrier. Police and military will patrol the country at least five nights a week. They are not to confine themselves to the main roads, but take across the country, lie in ambush, and when civilians are seen approaching, shout "Hands Up!" Should the order be not immediately obeyed, shoot, and shoot with effect. If the persons approaching carry their hands in their pockets, or are in any way suspicious-looking, shoot them down. You may make mistakes occasionally, and innocent persons may be shot, but that cannot be helped, and you are bound to get the right parties sometime. The more you shoot the better I will like you, and I assure you no policeman will get into trouble for shooting any man." He then went on to tell of the way in which hunger-strikers would be dealt with in future, and appealed to the men for co-operation. Thereupon occurred the revolt of which he spoke last week. In making their statement, the police affirmed that it was made without a political motive, and dictated solely by conscience. No wonder Robert Lynd said that the story was so dreadful that he would not have believed it had he not seen the signatures of the four constables who signed it. He is right in warning all Englishmen that methods like this are smashing up the Empire; and we tell those parsons and P.P. Ass. agitators who defend such frightfulness, or who would cloak it, that they are doing their part here to ruin the British Constitution, just as effectively as Carson did his when he swore that he would break every law of England rather than allow a majority of the Irish people to rule their own country. Selfishness is the only motive of the Orangemen at home and abroad, and they are ready, here as in Ireland, to permit Amritsars and pogroms rather than see justice done. It is time that all sensible British people looked to it whether they are being led by our Councils-of-Churches and our Orange Lodges.

## NOTES

### Criticism

*Omne quod recipitur, recipitur per modum recipientis*—Everything received is received according to the mode of the receiver—is an old maxim of the Schoolmen which applies aptly enough to criticism. It is a common experience to find views concerning a new book, or a work of art of any kind, as various as the reviewers. Some find in the work what they bring to it; others find in it light according to their own mental or imaginative illumination. A stupid critic may well attack a good book and praise a worthless; an honest reviewer is incapable of praising a bad book, though he may be only partially capable of appreciating a good one. To understand fully the import and value of a book it is necessary to grasp all the complex play of forces and emotions that lie behind the printed page: for example, no man can criticise *Loss and Gain* without a deep knowledge of the soul of Newman. And as human nature is so mysterious and as the mind of man is such an enigma, it follows that a true critic is a rare thing in any age.

### English Criticism

Perhaps Dr. Barry may be an exception, but apart from him English critics are of the superficial order.

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They discuss the literary qualities of a writer, and appreciate the excellence of his style, but the higher constructive criticism which grasps the message of the whole and watches it flowing vitally through all the parts seems beyond them. To give a synopsis, or an amplified table of contents, with, here and there, a happy quotation, is the easy way and the smooth, but it is not the arduous way of the true critic. How rare it is to find a reviewer who will treat his subject on aesthetic grounds, giving you not only the aim of the work, but its literary value and its relative place in art. If you want to see how this is done, you must turn to one of the great French critics, like Sainte-Beuve, who will bring you beneath the surface and give you a real insight into the book he reviews in a manner beyond any English reviewer, with the possible exception of Dr. Barry. Dr. Barry is one of the few great scholars writing in English to-day. He is drenched in Greek and Latin and French and German literature, and he is a master of stately English prose himself. In his *Heralds of Revolt* we find the nearest approach in English to French criticism.

### Principles

Brother Azarias says in one of his essays: "No author can be taken out of his mental environment. Even a Shakespeare and a Goethe have their local coloring. An author's very form of expression is ruled by his times. His very thoughts are influenced by his contemporaries. These are the principles of criticism that underlie much of Sainte-Beuve's work." Other principles may be deduced from a passage by Birrell on Lamb, the best English critic of a past age: "The most striking note of Lamb's literary criticism is its veracity. His judgments are too apt to be colored with his own idiosyncrasy to be what the judicious persons of the period call final and classical, but when did he utterly go wrong in praise or dispraise? When did he like a good book which was not a good book? When did either the glamor of antiquity or the glare of novelty lead him astray. How free he was from that silly chatter about books now so abundant! When did he ever pronounce wire-drawn twaddle or sickly fancies, simply reeking of their impending dissolution, to be enduring and noble workmanship?" Matthew Arnold dominated and imposed as a pontifical oracle on literature for a long time, but judged by most of those principles how far he fell short of excellence!

### Serendipity

In *Who's Who*, under the name of Wilfrid Meynell, you will find given as his favorite recreation, "serendipity." The word has puzzled many and we have been asked to hunt it down. A search among ordinary dictionaries—even among pretentious volumes—being unavailing, we consulted a friend who had access to the best reference library in the Dominion, and the result was the following extract from Murray's *New Oxford Dictionary*:—

"Serendipity (from *Serendip*, a former name for Ceylon, and *ity*). A word coined by Horace Walpole, who says (letter to Mann, 28 Jan., 1754) that he had formed the word upon the title of the fairy tale, *The Three Princes of Serendip*, the heroes of which were always making discoveries, by accidents and sagacity, of things they were not in quest of.

"The faculty of making happy and unexpected discoveries by accident.

"1754. Horace Walpole (letter to Mann), 'This discovery indeed is almost of that kind which I call serendipity.'

"1880. E. Solly, Index, *Titles of Honor*, Pref. 5: 'The inquirer was at fault, and it was not till some weeks later, when by the aid of serendipity, as Horace Walpole called it, that is, looking for one thing and finding another, that the explanation was accidentally found.'

We have heard it suggested that what Meynell

meant was the joy of unexpected findings in old bric-a-brac shops. Anyone who has hunted among old curiosity shops and old book shops in Rome or Paris will readily realise the fascination of this means of passing away a leisure hour.

### An Old Book-Lover

According to H. J. Massingham, Richard de Bury, who was Bishop of Durham early in the 14th century, is the prince of all lovers of books. "He is alone among the prophets," says Mr. Massingham, "and Erasmus and Southey and Lamb are mere commentators beside him. . . . He felt towards books what Dante felt towards Beatrice, Sir Thomas Browne towards antiquities, Wordsworth towards his lakes, and Cowley towards word-conundrums. We want 'manuscripts not moneyscripts,' he says; we love 'codices more than florins,' and prefer 'slender pamphlets to pampered palfreys.'" What books meant to this ancient scholar may be gathered from the following passage from his *Philobiblion*:

"Ye are indeed the most delightful ears of corn, full of grain, to be rubbed only by apostolic hands. . . . Ye are the golden pots in which manna is stored, and rocks flowing with honey, nay, combs of honey, most plenteous udders of the milk of life. . . . Ye are the ark of Noah and the ladder of Jacob. . . . Ye are the stones of testimony and the pitchers holding the lamp of Gideon, the scrip of David, from which the smoothest stones are taken for the slaying of Goliath. . . . fruitful olives, vines of Engaddi, fig-trees that are never barren, burning lamps, always to be held in readiness."

The bishop denounces those who ill-treat books. Of such a one he says: "He distributes a multitude of straws . . . in different places, so that the harm may remind him of what his memory cannot retain. . . . He does not fear to eat fruit or cheese over an open book or carelessly to carry a cup to and from his mouth; and because he has no wallet he drops into books the fragments that are left, . . . will stuff his volumes with violets and primroses, with roses a quatrefoil, and will use his wet and perspiring hands to turn over the volumes."

Those among our readers who have lent books to persons who ill-treat them will enjoy the holy wrath of the prelate.

## DIocese OF DUNEDIN

The Sisters of Mercy, South Dunedin, desire to gratefully acknowledge the receipt of £1 as a donation to the funds of the St. Vincent de Paul Orphanage.

All the ex-pupils of St. Patrick's, Teschemakers, are cordially invited to attend the ladies' Retreat, to be given in the college early in January, 1921.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the eleven o'clock Mass. After Compline, in the evening, a very fine discourse on the Blessed Eucharist was preached by Rev. Father Moore, of Eltham. The usual procession and Solemn Benediction of the Blessed Sacrament followed. Father Moore, pioneer of the Ohura, has left for the North Island. He found many friends in the South, who already knew him as "the Voice from the Wilderness." He still loves the mud of the King Country, and even the snow of Wakatipu did not shake his allegiance. Orators from the North will have to exert themselves to beat his record down here.

The annual retreat for the boarders of St. Patrick's Dominican College, Teschemakers, was brought to a close last week. The commendable earnestness of the youthful retreatants was due in no small measure to the attractive and instructive discourses of the widely known and much esteemed missionary, Rev. Father McCarthy, S.M.

The usual monthly meeting of St. Joseph's Cathedral parish committee of the Catholic Federation was

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held in St. Joseph's Hall after devotions on last Sunday evening. Very Rev. Father Coffey, Adm., presided, and there was a good attendance representative of all portions of the parish. A report on the enrolment of members for the present year was given by the secretary, and it was decided to make a combined effort to complete the work of enrolment without delay.

The staff of the Trustees Executors and Agency Company of N.Z. Ltd., met on Monday evening, the 6th inst., to bid farewell to Mr. V. T. Sheehy, who is leaving the employ of the Company. The manager in presenting Mr. Sheehy with a handsome gift from the staff, referred to his faithful service to the company extending over a period of seven years. He felt sure that the whole of Mr. Sheehy's work during that term had been conscientiously carried out. Mr. Sheehy, who goes south to take up a position with the Marlboro' Timber Company, Port Craig, briefly returned his thanks.

An Association football match between Christian Brothers' past and present players was played on Saturday at the Oval, and resulted in a win for the past players by 7 goals to 4. The game was very fast, and the past players quickly found scoring form. Their forwards, playing with excellent combination, notched 4 goals in the first spell, whilst the present players scored 3. In the second half the game was all in favor of the old players, who ran out easy winners. Goals were scored for the winners by Tarleton (2), O'Brien (2), Spiers, and Donnelly (2). Mackle (2) and Keyes scoring for the losers. Mr. G. E. Pollock ably controlled the game.

A good number of the St. Patrick's Harriers last Saturday walked to Mr. and Mrs. Butler's crib at Macandrew's Bay. The harriers on their arrival were given a warm welcome. The members then partook of tea, after which a musical programme was gone through. An enjoyable evening was brought to a close by Captain Marlow, on behalf of the harriers, thanking Mr. and Mrs. Butler for their hospitality. Advantage was also taken of the occasion to say good-bye to Mr. Verdon Sheehy, one of the most esteemed members of the club, prior to his departure to Port Craig, Southland. Just before the departure of the south express on Tuesday morning, several members of the Harriers met Mr. Sheehy at the Railway Station, and, on their behalf, Mr. Leo Marlow presented him with a handsome fountain pen as a parting gift, accompanied with sincere good wishes for his success in his new appointment.

#### ST. VINCENT DE PAUL SOCIETY, KAIKORAI.

The following report was presented at the recent annual meeting of the conference of the Immaculate Conception, St. Vincent de Paul Society, Kaikorai. During the year ended July 31, 27 meetings were held, with an average attendance of six members: 35 garments were made and sent to the St. Vincent de Paul Orphanage; a large number of visits were paid to the sick, and the conference was instrumental in having Baptism imparted in three instances. The statement of accounts showed receipts (balance forward £13 14s 4½d; special church collection, £1 16s 6d; monthly collections, £13 18s 6d; donation, etc., £3 15s 2d) a total of £33 4s 6½d. The expenditure included drapery (£12 11s 2d), coal (£2 3s 3d), boots (£1 9s), groceries (£1 5s 0½d), and sundries (5s), a total of £17 13s 5½d, leaving a credit balance of £15 11s 1d. The conference records its thanks to Rev. Father Kaveney (spiritual director), honorary members, and friends who have generously contributed to the funds. With regret, the resignation of the president (Mrs. Cornish) was received. Owing to ill-health, and much to the regret of the members, Mrs. Cornish was unable to attend the meeting, and much sympathy was expressed towards her. So that her valued services may not be lost to the conference Mrs. Cornish was elected a vice-president.

Rev. Father Ardagh (who presided at the meeting through the unavoidable absence of the spiritual director) spoke in complimentary terms of the excellent work done by the conference, and addressed the members, encouragingly, on the merits attached to their charitable endeavors to better the spiritual and temporal conditions of the less fortunate, whose wants were so admirably supplied by the St. Vincent de Paul Society. Following are the office-bearers for the ensuing year:—President, Mrs. Griffin; vice-president, Mrs. Cornish; secretary, Mrs. Ford; treasurer, Mrs. Hill; wardrobe-keepers, Misses Garstang and Heffernan.

#### Oamaru

(From our own correspondent.)

September 5.

During the month Mass will be celebrated at the following country stations:—On the 12th at Duntroun and Kurow; on the 19th at Windsor Park, Ngapara, and Pukeuri; and on the 26th at Kurow and Duntroun.

During the past month death has claimed several well-known residents—Mr. Thos. Falconer, father of Rev. Father Falconer; Mrs. Barry, of Weston; and Mr. Con Shine. Our sincere sympathy is extended to their sorrowing relatives.—R.I.P.

Prior to her marriage, Miss Mary Kavanagh was presented by the Catholics of Ngapara with a framed picture of the Sacred Heart and a silver tea-pot, as marks of appreciation of her services in connection with the arranging and decoration of the altar for a number of years.

The Celtic first annual social, which took place on August 27, was a great success, and the utmost credit is due to the committee who went to such an amount of trouble. Certainly they do other things as well as they play football. Their last game, played at Ngapara, was a pleasant day's outing, and an easy victory.

Rev. Father Kaveney, of Dunedin, was on relieving duty here last week end.

#### WANTEDS

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Since the day when Eve plucked the apple  
And gave it to Adam to eat,  
We've had all sorts of problems to grapple,  
And all kinds of ailments to treat.  
But the troubles which haunt us eternal,  
And which each in his turn must endure,  
Are the coughs that we'd find most infernal,  
Without Woods' Great Peppermint Cure.

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

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J. McE., Greenmeadows, 23/5/21; W. P., East Tamaki, 23/5/21; Fr. H., Grey Lynn, 30/9/21; Fr. C., Coromandel, 30/8/21; Mrs. F., Ruataniwha, 23/5/21; J. A. W., Lytton St., Gisborne, 30/5/20; P. W. A., Lewisham Hospital, Sydney, 30/8/21; C. N., Union St., Auck., 23/5/21; A. D., The Peria, Mata Mata, 23/5/21; J. M., Domett St., Port Ahuriri, 15/1/21; Mrs. R., Rose Cottage, Taradale, 23/5/21; C. K. W., Paengaroa, 8/4/21; Mrs. S., Mt. Spencer, Waipukurau, 30/3/21; Mr. O'S., Manakau Rd., Parnell, 23/5/21; Convent of Mercy, Coromandel, 30/10/21; J.L., France Rd, Napier, 30/3/21; J. G., Maharahara, 30/9/21; Mrs. McS., Roslyn Ter., Mt. Albert, 30/9/21; O. C. C., Okoroire Rly., Rotorua Line, 23/5/21; Mr. R., Mater Hospital, Epsom, 23/10/21; M.C., Richmond Park, Waipawa, 15/5/21; C. F., Papakura Valley, 30/9/21.

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E. H., Bristol St., Lr. Hutt, 23/9/21; Mrs. C., Featherston St., Pal. Nth., 30/9/21; J. C., The Terrace, Wgton., 28/2/21; J. L., High School, Petone, 23/5/21; N. M., Duncan Ter., Kilbirnie, 30/9/21; T. T., P.O., Turakina, 23/8/21; M. L., Willis St., Wgton., 28/2/21; W. J. C., Campbell St., Wang., 30/3/21; J. M., Daniel St., Newtown, —; H.K., Lowgarth, Taranaki, 23/5/21; M. H., Scarborough Ter., Wgton., 23/1/21; O. K., Derwent St., Island Bay, 30/9/21; P. J. O'D., Aorangi Ter., Wellington, 23/4/21; P. K., Curra Hill, Taihape, 23/5/21; J.B., Family Hotel, Pal. Nth., 28/2/21; B. Q., Bell St., Wang., 30/9/21; W. C., Poro Poro, Masterton, 30/9/21; E. F. B., The Terrace, Wgton., 23/4/21; P. M., Washington Av., Brooklyn, 23/5/21; J.F.G., Belfast St., Wgton., 23/2/21; J. McG., Ellice St., Wgton., 28/2/21; H. S., Roxburgh St., Wellington, 30/3/21; Mrs. C., Devon St. West, New Plymouth, 23/5/21; G. C., Talavera Ter., Wgton., 8/5/21; Mr. T., Central Hotel, Pal. Nth., 30/9/21; E. B., Mental Hospital, Porirua, 30/9/21; J. K., Karioi, 23/5/21; A. T., Molesworth St., Wgton., 8/1/21; Mrs. F., Harrison St., Wang., 30/3/21; Mr. S., Kaupokonui, 23/5/21.

**CANTERBURY AND WEST COAST.**

P. A. Y., P.O., Geraldine, 15/12/21; Mrs. H., Hawdon St., Sydenham, 30/10/20; R. C., Bridge St., Nelson, 30/8/21; M. C., Temuka Hotel, Temuka, 23/5/21; J. G., Arno, 15/10/21; Mrs. L., Craigie Av., Timaru, 30/9/21; E. S., Hiwipango, 8/11/21; E. B., Oakley Farm, Orari, 30/9/21; J. J. McM., Lakeside, via Leeston, 30/9/21; E. L., Lyttelton St.,

Spreydon, 23/5/21; J. H. S., Cambridge St., Hampstead, Ashburton, 30/8/21; A. W., Jolie St., Akaroa, 30/9/21; T. N., Makikihi, 30/9/22; W. P., Fernside, 30/9/21; D. C. M., Ruskin St., Sydenham, 30/8/21; O. E., Box 144, Greymouth, 30/8/21; J. O'B., Lakeside, 23/5/21; J. H., Waimate, 30/9/21; T. C., Bealey St., Hokitika, 30/9/21; D. McL., Darfield, 8/8/21; M. C., Arney St., Greymouth, 30/9/21; M. O'K., Rosewill Tycho Mail, Timaru, 30/9/21; Miss B., East Belt, Ashburton, 23/5/21; Sergt. O'C., Police Stn., Waimate, 30/9/21; P. F. D., Rakaia, 23/5/21; Miss McC., Shamrock Hotel, Addisons, 30/3/21; J. L., Esplanade, Westport, 30/9/21; M. F., Gretavale, P.B. Chch., 8/11/21; W. M., Highbank, Ashburton, 15/8/21; A. B., Granity, 8/10/21; Mrs. R., Park St., Hokitika, 28/2/21; J. M., Barbadoes St., Sydenham, 30/9/21; Convent, Mt. Magdala, Chch., 23/5/21; J. S., Barbadoes St., Sydenham, 23/4/21; Miss T., Russell St., Westport, 30/9/21; H.C., Bushey Park, Springfield, 30/9/21; J. McK., Lincoln, 23/2/21.

**OTAGO AND SOUTHLAND.**

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## COMMONWEALTH NOTES

## NEW SOUTH WALES.

The gratifying news comes from St. Vincent's Hospital, Sydney, that the condition of the Right Rev. Mgr. O'Haran is improving, and it is hoped that within a few days the glad announcement will be made that he is out of danger.

St. Stanislaus' College (Bathurst) Old Boys' Union made history on Monday evening, August 23. It had the unique privilege of entertaining as an ex-student of the college, the famous aviator, Lieutenant Ray Parer, and his comrade, Lieutenant J. McIntosh, after their completion of the most sensational and daring record in the world's history of aviation—flying from England to Australia in a crazy old dilapidated "bus." Whilst watching Australia, and probably the world, was being thrilled with the daring feats and almost superhuman endurance of the young aviators, St. Stanislaus' College and the Old Boys' Union kept in touch with them, and sent encouraging messages which brought gladness to their hearts amidst their trials. On their safe arrival in Sydney, Lieutenant Parer was delighted, with his colleague, to accept the hospitality of his old schoolmates; and hence on the date above-mentioned the Union acted as host to a gathering of a representative character probably unequalled in the annals of college functions in Australia.

## VICTORIA.

Over £1000 was collected in the various churches in the archdiocese of Melbourne in response to the appeal for the relief of the distressed women and children of Broken Hill. The amount has been forwarded to Broken Hill by the Very Rev. Father J. Barry, Administrator.

Lieutenant Parer, who has just completed his flight from England, is an old Xaverian, and has two young brothers still at Xavier College, Kew. The boys were hoping to have Lieutenant Parer at their break-up concert on August 26, but if that was not possible he will be the chief guest at the Old Xaverians' dinner on September 9.

The Rev. P. A. Vaughan, who is accompanying his Grace the Archbishop of Melbourne, in conversation with a pressman in London, referring to the stupid action of the Government in interfering with the liberty of his Grace, said he was ready for as many adventures as the Government cared to bring along, adding that he was an old Christian Brothers' boy and had learned hard knocks in the rough-and-tumble of Victoria Parade, Melbourne. From Father Vaughan also comes (says the *Advocate*) the following message from President de Valera, which the former was asked to transmit:—"Gladly would I speak to the big-hearted Australians. Tell your fellow-countrymen that Ireland is grateful to them for their support during the past years. Tell them that they and their great Archbishop Dr. Mannix were a tower of strength to us in our fight for justice and freedom. Tell them, too that we hope before long to send the message floating to the sea-divided Gaels that God has heard their prayers, and that the land of their fathers is free and independent, and has taken her rightful place amongst the nations of the world."

## WEST AUSTRALIA.

His Grace Archbishop Clune arrived in London from Paris on the 10th ult., and went direct to Hamersmith to greet Dr. Mannix.

That there is no doubt whatever in the people's mind that great wrong has been done a wonderful prelate of the Catholic Church, and a worthy citizen of this magnificent land of Australia, was emphasised by the spontaneous co-operation in a monster demonstration of protest by the citizens of Perth and suburbs, which took place at the Shaftesbury Theatre on last Sunday afternoon (says the *W.A. Record* of

August 21). Long before the appointed hour for the commencement of the meeting the spacious hall was filled, till at length at 3 o'clock the building was packed to the doors. Indeed, so great was the number who could not gain admission that an overflow meeting was organised which later retired to the Esplanade. Enthusiasm was high even as the theatre was filling, so that at stated times all it wanted was some appropriate remark to be made but that it was rapturously received and applauded. An overflow meeting of a thousand people on the Esplanade was addressed by Mr. R. Trainer and Mr. W. L. Jones, M.L.A. Mr. Jones said that we boasted of our freedom, but if that freedom were examined closely it was a somewhat nebulous thing. The majority of men were free to work if they could get work, and free to starve if they could not. The puppets of the governing classes such as Lloyd George and Hughes were busy curtailing such other little freedoms as were ours, won by the blood and tears of previous generations, by tyranny and militarism, with their logical sequence of deportations. If they did these things in the green tree of to-day, what could they have not done in the dry tree of conscription? To-day they were faced with this outrage—that a great democrat, one who had done more to keep Australia free from the curses of conscription than any other man, was denied access to his own birthplace. He reminded his hearers that Dr. Mannix had made no public statement on conscription until after his (the speaker's) own Archbishop, Dr. Clarke, the head of the Anglican Church, had desecrated his church by speaking in favor of it from the pulpit. Then and not till then had Dr. Mannix deemed it his duty as a citizen to speak against it, but he did not speak in the church. As a Protestant, Mr. Jones protested against the endeavor to raise sectarian bitterness over what was a matter of the rights and liberties of a citizen of a "free" nation.

## QUEENSLAND.

For some time past (says the *Sydney Freeman's Journal*), in fact, ever since Acting-Premier Fihelly, of Brisbane, expressed his public approval of the scheme to found a Conservatorium of Music in Brisbane, great interest has been manifested in the proposal. His Grace the Archbishop of Brisbane, Dr. Dulig, in addition to many other qualities, has a love of art which was refined and developed in the great European centres of learning and culture. He has ever been foremost in advocating and personally supporting all measures tending to the upliftment and improvement not only of his own flock, but of the people as a whole. It was not surprising, therefore, that his Grace, who had lent his encouragement and prestige to the movement, which was practically inaugurated by Mr. Fihelly at the last Eisteddfod, was elected chairman of the executive body that now has the matter in hand. The Archbishop gave £50 towards the project, and other substantial donations also were received or promised.

## ANOTHER MARTYR.

Francis Aidan Gleeson was buried on May 12 in Glasnevin Cemetery in the Martyrs' Circle.

The extraordinary manifestation of public sympathy as the cortege passed through the city recalled the day that poor Thomas Ashe was borne to the grave.

The Lord Mayor and upwards of 50 members of the Corporation were in attendance, whilst Dail Eireann was specially represented.

A notable feature of the funeral procession was the big display of organised Labor.

Gleeson died after an operation for appendicitis. He had been hunger striking in Mountjoy Prison, and was too weak to undergo the necessary operation.



## IRISH NEWS

## GENERAL.

"Elish O'Neill," Carnlough, Co. Antrim, a well-known Irish writer of verse, is dead.

The Irish Teachers' Organisation has refused to accept the inadequate interim grant of the Treasury. They point out that temporary bonuses can no longer meet the just claims of the teachers.

The Irish Arbitration Courts established by Sinn Fein are coming in for a good deal of attention in the English papers. The *Manchester Guardian* traces their origin to Sir Edward Carson's "Covenant."

Fernoy Urban Council has changed the names of the streets of the town. The new names commemorate the patriots who died or were executed in connection with "Easter Week." Streets are also named after Thomas Ashe and Lord Mayor MacCurtain.

Notices posted on the gate piers of Mullingar Cathedral, headed "I.R.A." and signed "The Civil Supervisor," intimated that certain English Sunday papers were "suppressed," and warned the people against purchasing them. None of the cross-Channel Sunday papers were on sale in Dundalk on Sunday, and it is stated that newsagents had received an anonymous warning against sales. These papers are generally of a very unsavory character.

## "SINN FEIN OUTRAGE."

A man who stated he was an Englishman, and wanted money to take him to England, burst in a door at the Carmelite Convent, Kilmacud, Stillorgan, about 1 a.m. on May 10, and getting on to a window, threatened the nuns that if they did not give him money he would burn down the place. They handed him the cash-box, which contained £16 in cash. He said he had not enough, and demanded a cheque. A cheque for £10 was given him. He then politely thanked the nuns and went away.

## A GERMAN PAPER'S VIEW.

Under the heading, "English Hangmen in Ireland," the Pan-German *Deutsche Zeitung* says, according to the Berlin correspondent of the *Morning Post*, regarding the large arrivals of troops in Ireland—"We can only watch with bleeding hearts the terrible tragedy in the Emerald Isle. It is apparently considered that threats against the Irish liberation are of no avail, and it is possible that the world will shortly be the witness of a fresh English massacre in Ireland."

"The great English newspapers have sufficiently prepared the ground by means of incitement and lies. The murderers of Amritsar are loading their rifles. God protect poor Ireland and her brave people."

## BRITAIN MORALLY UNTRUSTWORTHY.

Mr. Francis Hackett, the Associate-Editor of *The New Republic* (N.Y.), contributes a thoughtful article to *Everyman* on the American attitude to Britain.

Dealing with the question from the Irish-American standpoint, Mr. Hackett points out that during the war the Irish in America out-recruited every other race in the volunteer period in the United States, far exceeding British or French proportionately." They conspicuously did their share, and mainly because they took self-determination as a measuring-stick not simply for Poland, Bohemia, Yugo-Slavia, Alsace-Lorraine, Slesvig, and, of course, Belgium; but as a measuring-stick for their own Mother-country and with the same emphasis on majority rule."

Broadly speaking, he says Ireland is still a sort of test in America of Britain's moral rating, and he adds that probably never, since the idea of self-deter-

mination was adopted by George Washington, has Britain's moral rating been so low.

"Ireland holds the eye of the American people, and no political 'stunt,' no talk about law and order, Irish crime and outrage, Irish equality before the law, Irish unreasonableness, is likely to change this fixed attention. So long as Britain fails to live up to its own handy principle of self-determination an immense proportion of Americans (not all Irish by any means) will regard the ruling class in Britain as morally untrustworthy."

## BANK ROBBERS TRIED BY VOLUNTEERS.

The *Irish Bulletin*, the official Sinn Fein organ, gives the full history of the Millstreet, Co. Cork, bank robbery, and its sequel of arrests and sentences imposed by the Irish Volunteers (says the *Manchester Guardian*). A Court was held for the trial of eight prisoners on April 25, five months after the robbery of £16,700.

A dramatic narrative of the arrests, leading up to it is told. Scouts were placed to watch the robbers' houses, raids were effected, and the prisoners were blindfolded. Daniel Buckley, the leader of the gang, an ex-soldier, ex-publican, and ex-convict, broke down at the second examination and confessed. Out of his share, £2742, he returned £2623. Proportionate amounts were returned by others of the seven prisoners. D. Buckley's large share was due to his receiving a bundle of £5 notes mistaken for £1 notes.

Buckley and Michael O'Connor, a laborer, were both sentenced to 15 years' transportation; a baker got 10 years, a farmer eight years, and others charged with receiving and accepting hush money smaller sentences. Daniel Buckley returned after a lapse of 12 days, and was rearrested two days later. In his possession, continues the narrative, was found a pencilled list of those who had been engaged either as witnesses or judges. His sentence was increased to 20 years' transportation. The convicted men were removed under armed guard to the coast and subsequently transported. The *Bulletin* says the gang was not interfered with by the British police, nor was any attempt made by the force to trace the robbers. The incident, continues the *Bulletin*, is an example of the ability with which the Irish people, without assistance from any British institution, preserve law and order in Ireland.

## IRELAND AND THE WORLD.

Speaking recently at the Feis Carman in Wexford, Mr. Arthur Griffith said they were not building up a new nation, but restoring the old, and in the work of restoration the foundation was the Gaelic League. Centuries ago, when the world was in chaos, as it was to-day, and when freedom and civilisation found their level in Ireland, teachers, scholars, and saints went out from Ireland to restore culture to Europe. To-day the same teaching was going out from Ireland, because Irishmen were not only fighting their own battle, but were fighting for the right of all other nations to live their own lives. Ireland was holding up the ideals of national freedom in Europe against the domination of barbarous militarism. In the issue raised in Ireland depended the liberty of the whole world and the right of small nations. It had resolved itself into the question of whether Ireland was to be held in perpetual bondage. If that were to be, then the chaos which reigned in Europe for 500 years after the fall of the Roman Empire would return to the world, and the strong hand would be the governing factor. Ireland was going to win; they had no doubt whatever of that. What they wanted to secure was that with the accomplishment of political liberty the national soul would be preserved strong. Freedom would be achieved, and when achieved, they wanted to see that it would express itself as "kindly Irish of the Irish."

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### THE POPE AND LADIES OF CHARITY.

In the record of the recent Beatifications at Rome, we are told that, on the morning following, as a sort of corollary of the Beatification of Blessed Louise de Marillac, his Holiness received in solemn audience the company of the Ladies of Charity of the 53 parishes of Rome. About 800 ladies were present in the Sala Regia, where the reception took place. Duchess Caffarelli, vice-president of the company, read an address to the Holy Father, to which his Holiness replied that he was very glad to hear of the immense good that the Ladies were doing in the parishes of Rome, and how their work was ever increasing in scope and efficiency. He trusted that they would ever be found ready to devote their activities to the advantage of the poor, after the example of their Father, St. Vincent de Paul, and their saintly mother and first Lady of Charity, Blessed Louise Marillac, imitating them in time in order to be their companions in a glorious eternity, for if Blessed Louise had been glorified by God for charity, so it is by charity her daughters may become sharers in her glory. The Pope then blessed the Ladies, their families, and all who help them in the service of the Queen of Virtues. Blessed Louise de Marillac was recently beatified by our Holy Father Pope Benedict XV. During her lifetime the holy foundress of the Sisters of Charity was the personification of humility, and now she is exalted. "I am nothing," Madame Louise would say; "Our Father Founder is everything." She sought to hide herself from human gaze; now the Church has elevated her, and we can invoke her intercession before the throne of God. We are told that Blessed Louise de Marillac was a singularly sweet and gracious personality. Her nuns might approach her at any moment for advice and instruction; she was ever at their service. The saintly foundress had a special love for the poor, no matter under what form they came to her: whether it was as children, the sick, wounded soldiers, prisoners, or beggars, they were certain to find a place in her heart. We in this country (says the *Irish Catholic*) know how her spirit has survived. As the Sisters of Charity of St. Vincent de Paul are doing excellent work in our midst, so with them we unite in saying: "Blessed Louise de Marillac, pray for us."

### ST. PATRICK'S CHAPEL IN WESTMINSTER CATHEDRAL.

A touching example of Scotch interest in St. Patrick and the Irish, and of Scotch criticism of certain neglect in honoring Ireland's great Saint in England was related recently (says an exchange).

A young Scotchman, who at that time was a non-Catholic, was taken by a friend into Westminster Cathedral. The friend was showing him some of the beauties of that temple. They appeared especially interested in the splendid chapel dedicated to St. Andrew and the Scottish Saints.

When they passed the apparently unfinished chapel of St. Patrick, the Scotchman asked what chapel this was. When he was informed, he remarked what a shame it was that this chapel should not be finished.

"Why," he said, "do English Catholics not know what they owe to St. Patrick and his devoted and gallant children in the faith? What a shame for that chapel, above all others, to be unfinished!"

But that did not end his notice of the matter.

His friend relates that the Scotchman had often told him that in France he had seen the devotion and heroism of Irishmen. He had been interested, it appeared, to see masses of Irish soldiers dead, with rosaries, scapulars, or crucifixes, which they often clasped tenderly in death. He wondered at the mystery which lay behind these articles.

Later he was received into the Church. Just before his baptism and reception he again went into the Cathedral. He expressed his thanksgiving and grati-

tude to St. Patrick by placing a few pounds, which comprised all his savings, into the box for offerings with which to complete that chapel.

His friend, who wrote to an English Catholic publication about this incident, took occasion to suggest that English Catholics take this as an object lesson. He suggested that the failure to find funds for the completion of St. Patrick's Chapel in this great Cathedral must cause pain to Irishmen who visit the Cathedral.

"Do we English Catholics realise," he asked, "what we owe to St. Patrick and his sons, whether priests or laity, in preserving and advancing the faith in England and in the Dominions overseas? Let us show him some gratitude by making his chapel worthy of what he has done for us, and do after the manner of that Scotch lad."

### GOVERNMENT BY HIGH EXPLOSIVES.

At a great demonstration for the right of Irish self-determination in her form of government, held in the Liverpool Stadium recently, Prof. Eoin MacNeil, T.D.E., talked straight from the shoulder on the reign of terror which the British militarists are enacting in Ireland.

"The present state of things in Ireland," he said, "is a most curious state of war—the most cowardly state of war ever organised in any country. The trials of the last few years, however, and the high example set the Irish people had so imbued them that there is no danger of a breakdown.

"Some people unfortunately think that having got through the war they are in a safer and more secure position, can do whatever they like, and can take high and strong measures, especially in regard to Ireland. I will not be surprised if, on appealing to the great heart of English democracy, they find themselves threatened with the great boots of that democracy.

"I have been referred to in an Australian paper as a moderate man. Well, I am a moderate man. The only thing I ask for is: Ireland for the Irish people. But men like Sir Horace Plunkett I look upon as dangerous persons, because they ask that Ireland become a partner in the British Empire in ruling the world, or as much of it as can be grabbed for themselves.

"These men want Ireland to become a partner in a world-power, to dominate black men, red men, and yellow men—to be, in fact, joint owners. This class of men are dangerous extremists. Those who want to rule the world should be left to fight for it.

### Ireland's Empire Employs No Force.

"We have an Empire on which the sun of justice never sets, an Empire that exists, does not boast of tanks or airplanes or high explosives, but is enthroned in the hearts of millions of men of Irish blood. This is the only Empire we want. As for any other, we wish freedom from the responsibility.

"Ruskin said there is no government except self-government. And Mill added that the government of one people by another is an impossibility, and it could not exist without its essential badness. Government of Ireland by England is not government, because England is not able to govern Ireland. The system is nothing else than arrogance and rascality.

"There is at present an attempt to modify the methods, but Dublin Castle is incurable, and the only way to modify it is to get it as far away from Ireland as possible.

"We in Ireland will have nothing to do with any modification proposed, and if such is attempted, the proposals will be flung back again. We have got past the stage when we will discuss this or that measure of Home Rule. The people have decided to stand for an Independent Republic, and will not lay their proposals before any British Cabinet but the democracy of the civilised world.—*North-West Review*, Canada.

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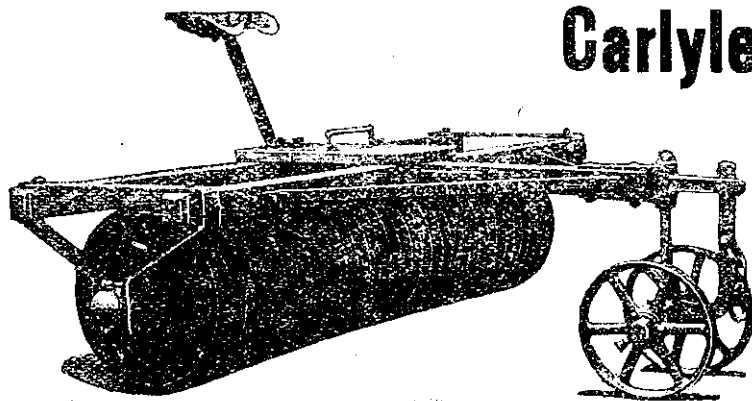
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## CONTEMPORARY IRISH HISTORY

"Our Irish Correspondent" sends to the *New Witness* of May 7 the following two paragraphs:—

Contemporary Irish history is becoming unintelligible to the English newspaper reader unless he keeps a firm hold upon the gigantic paradox which is the essential clue to its incidents. The paradox consists in this: that the nominal Government is becoming less and less able, if not less desirous, to secure that its own law is kept even by its own agents; while the national organisation which has been finally outlawed by the Government, is simultaneously making its own law—and very good law too—and enforcing it against delinquents. I do not imply that on the popular side there are not still outrages abhorrent to any conception of law; I do mean that the national movement is becoming more orderly while the Governmental action is becoming increasingly anarchic. In the House of Commons on April 29, Mr. Shortt referred to "a state of things brought about in Ireland by a band of desperadoes and terrorists." The Irish daily press of the next day reported the following incidents: Two hundred British troops ran amok in the city of Limerick, wrecking business premises, firing into private residences and along the streets, holding up civilians, and wounding many with the bayonet. These rioters were allowed to take possession of the town for three hours, although the garrison strength in Limerick is several thousand. In Fermoy, Co. Cork, two soldiers acting as guard to a military postman, fired in the public street and killed a horse belonging to a trader in the town. Nine uniformed and very drunken police invaded suddenly a village in Co. Limerick, opened volley-firing lasting half an hour, and attacked several houses with stones. The press of the same day reported the funeral of a man killed in Arklow on April 28, when riotous troops broke barracks and fired without warning at groups of civilians in the public streets. At an inquest proceeding at Dundalk, Co. Louth, counsel for the police has admitted that the victim—a prominent Sinn Feiner—was shot down by a police patrol without provocation. Nobody is made amenable in any of these cases. There are, besides, numerous cases of deliberate *sabotage* by military and police, of which co-operative creameries have lately been a principal objective.

The Commander-in-Chief, Sir Nevil Macready, met last week at General Headquarters representatives of English and Irish newspapers, and announced that it was proposed in future to supply the press with information regarding matters in which the military were concerned, "as had been done in the case of the Arklow shooting." The information issued from General Headquarters on this occasion was grossly false; it alleged that the riotous troops were fired upon before they attacked the townspeople, whereas even pro-British newspapers in Ireland deny the allegation. But the excuse, even if true, would be no excuse at all. As the *Freeman's Journal* says, "troops who, without orders or in defiance of orders, revenge real or fancied injuries on their own account are no longer troops but a mob, and the most dangerous kind of mob. One incident of this kind would be sufficient to scare any commander who knows the value of *moral*, and in Ireland these incidents are multiplying at a rate which shows the evil is no less deep-seated than it is widespread." I turn to the actions of the "gang of desperadoes and terrorists" to whom Mr. Shortt was presumably referring. Last November two bank officials were robbed of £18,000 near Millstreet, Co. Cork. The police failed to apprehend the robbers or retrieve the money. But a short time ago Millstreet was occupied at night by a force of Irish Volunteers under the Divisional Commandant, who was acting on superior orders. Six men were arrested on the charge of robbery, and the missing money has since been returned. In an increasing number of cases Sinn Fein is thus enforcing law and order, and restraining the

ordinary crime which in the earlier stages of the movement, political agitation was made to cover. The Government in its last return of "outrages attributed to Sinn Fein," has the following items:—"Threatening Letters, 166." Several of these famous "threatening letters" have just been exposed at a special court at Enniskillen as the achievement of a girl who cannot even spell. The Government may probably be relied upon to see that no more of this sort of "evidence" against Sinn Fein comes into court. Sinn Fein, however, is taking steps to clear its own character. Two licensed traders near Castlerea received threatening letters demanding money and purporting to be signed by the local Sinn Fein Club. They reported the matter to the club, which laid a trap, mustered its members, and caught the writers of the letters, who had no connection with the Sinn Fein Club or movement.

## AUSTRALIA'S SYMPATHY WITH SINN FEIN.

"There is absolutely no doubt about the sympathy, the more than sympathy, of the Australian people for the Irish cause," Most Rev. Dr. Spence, Archbishop of Adélaide, at present on a visit to Ireland, told a *Weekly Independent* representative. "When I say the Irish cause," he proceeded, "I mean the Sinn Fein cause, and as proof of that I refer you to the great convention held in Melbourne last November under the presidency of Mr. T. J. Ryan, at which 2400 official delegates attended, representing the whole of Australia. The Irish people and people of Irish descent, with the exception of a few of the type you call shoneen Irishmen, are unanimously in favor of the Irish movement." In further proof of his statement Dr. Spence referred to the demonstration at the Richmond Racecourse, Melbourne, attended by over 100,000 Irish sympathisers, the outstanding feature of which was the unanimity of opinion regarding the question of self-determination for Ireland. At the convention and public meeting the archbishops and bishops of Australia were all either present or represented, thereby showing their sympathies with the cause.

### A Fitting Answer.

Dr. Mannix, he said, who is the guiding spirit of the whole movement in Australia, had been charged with disloyalty, but a fitting answer was given by the last great St. Patrick's Day procession, in which 10,000 Australian soldiers marched, and 14 V.C.'s came from all parts of the country to form a personal bodyguard for his Grace. Since that there had been very little talk of disloyalty. These 14 men met together and sent a cable to Mr. Lloyd George demanding self-determination for Ireland, and stating that it was for that that they had fought. Dr. Spence said that all the newspaper information they got in Australia was in reality English propaganda stuff, and events in Ireland were either misrepresented or not properly represented.

## TO A RIDER DROWNED AT SEA.

O lover of space and speed,  
And of level courses,  
And crowded miles on the plain where the goalposts stand,  
Rider of horses,  
Lord of the swift dark steed,  
Life—for a moment held in thy sole command—  
Here in the dusk is thy goal,  
Here dimly appears—  
Bearing no garland aloft—thy lintel of home:  
Thy race is done and the rein  
Of the rider has slipped from thy hand,  
Over thy head unheeded, but loud in mine ears  
Go the running feet of the foam,  
And the sound of the wild sea-horses,  
Riderless—galloping home!

—LAURENCE HOUSMAN, in the *New Republic*.

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## OBITUARY

### MR. JAMES CURTIS, DANNEVIRKE.

There passed away on August 14, at the ripe age of 82 years, one of the oldest and most respected parishioners of Dannevirke, in the person of Mr. James Curtis. He arrived in New Zealand at the age of 20 years, and as a pioneer settler experienced considerable hardship and danger while on active service in the Maori war. After peace was restored, he married and settled in the Feilding district for a number of years, subsequently removing to Dannevirke, where he resided during the past 35 years. Mr. and Mrs. Curtis, amid all the hardships and trials incidental to the early days of settlement, brought up a family of six sons and three daughters. One son, Michael, lost his life at the late war, and another, James, fell a victim to the recent influenza epidemic. The deceased was a constant subscriber to the *N.Z. Tablet* for over 40 years. At the Masses on the Sunday following his death, Father Daly spoke feelingly regarding the deceased, and tendered the heartfelt sympathy of himself and parishioners to Mrs. Curtis and members of the family in their bereavement. The funeral was attended by many old friends of the deceased. Rev. Father Daly officiated at the graveside.—R.I.P.

### MR. JOHN McWILLIAMS, WELLINGTON.

With regret the death is recorded of Mr. John McWilliams, who passed away at the Mater Misericordiae Hospital, Auckland, on August 23, after a brief illness. The late Mr. McWilliams was born at Mahera, Co. Kerry, Ireland, 67 years ago. He arrived in New Zealand in the seventies, and lived for a time in Otago. Later he went to the West Coast, and followed work in connection with the mines at Reefton. The late Mr. McWilliams was married in old St. Mary's Cathedral, Wellington, by the late Father McNamara, S.M. Subsequently he engaged in contract work in various parts of the Dominion, Lake Coleridge being the last scene of his labors. He was an exemplary Catholic and a sterling Irishman. Distance from church or stress of business never kept him from attending Holy Mass when opportunity offered. His was a familiar figure for many years at St. Mary of the Angels' Church, and he gave freely of his means to support religion and charity. The great wish of his life was to visit once more the land of his birth, but God willed otherwise. The body of deceased was brought to Wellington for interment, which took place at Karori, after a Requiem Mass at the Sacred Heart Basilica, celebrated by Rev. Father Smyth on Wednesday morning, August 25. The late Mr. McWilliams leaves a widow and one son (Mr. M. McWilliams of Wellington) to mourn their loss. Other relatives of deceased are Messrs. James and Michael McWilliams, of Louisville, Kentucky, U.S.A. (brothers), Mrs. McEntee and Miss Jane McWilliams (Mahera), Miss Annie McWilliams (Louisville, U.S.A.), Sister M. Clarence, of the Sacred Heart Order (St. Louis, U.S.A.), and Sister Columba (St. Joseph's Convent, Feilding).—R.I.P.

It is one of Nature's great purposes that in spite of the apparently overwhelming power of evil, as manifested in her domain, the good shall triumph. Her children—plants and animals alike—are divided into two opposing hosts—the forces of Good and those of Evil—but the general outcome of the never-ceasing conflict between the two is the triumph of the good over the evil.

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## THE LATE PRINCE IMPERIAL AND A LITTLE CRUCIFIX

It is now over 41 years since the late Prince Imperial, only child of Napoleon III. and the Empress Eugenie, was killed in South Africa, and yet it may be that the following incident is known to few of our readers at the present day.

It was on June 1, 1879, in a part of Ulundi, near the Valley of Ityolyozi, Zululand, when the Prince, with a small escort of mounted men, went out sketching. They had dismounted, and the Prince had finished sketching when the party was surprised by a large number of Zulus, who crept through a mealie field and tampo grass, standing almost ten feet high. The party, with the exception of the Prince and one trooper who was killed, mounted and got away; but it appears the saddle of the Prince's horse slipped as he was mounting, and before it could be adjusted he was surrounded by a number of Zulus, who assailed him. He had evidently put up a good fight, as his revolver was found empty, and from the appearance of the ground had afterwards fought with his sword. He had 17 assegai wounds, all in front of his body. It was usual with the Zulus to mutilate their captives—some drummer boys and others who were captured at Isandula were hideously mutilated. The Zulus were about to mutilate the Prince's body when, on unfastening his tunic and opening his shirt, they saw the Prince was wearing a little gold Crucifix and a medallion of Our Lady round his neck, which had been a present from the Pope. They immediately desisted from interfering with the body and made off. They, however, took all his clothes, even to his socks, but did not interfere with the chain, Crucifix, or medallion. The foregoing facts were related by some of the Zulus subsequently captured. The latter are a very superstitious race, given to hideously mutilating the bodies of their prisoners, cutting them to pieces and eating the hearts, and it is surmised a like fate would have awaited the Prince's body if the Zulus had not beheld the little Crucifix and the other religious emblems which the Prince had around his neck and were thus withheld from their cruel design.

The body of the Prince was conveyed to England, and it was buried with almost State ceremonial at Farnborough, near Aldershot. The Prince was 23 years old when he was killed, being born on March 16, 1856. The Empress Eugenie after a while went out to South Africa on the s.s. Trojan and visited the place where her son was killed.

### HIRBERNIAN SOCIETY, BLENHEIM.

On Sunday August 22, the members of St. Patrick's branch of the Hibernian Society, Blenheim, mustered over 50 strong to take part in the ceremony of unveiling and blessing the Roll of Honor bearing the names of 28 members who took part in the Great War. The brothers, in regalia, occupied reserved seats in the church and approached the Holy Table at the early Mass, which was offered by the branch chaplain (Rev. Father Henri) for the repose of the souls of three members who gave their lives for the freedom of small nations. After Mass the chaplain officiated at the ceremony of unveiling and blessing the memorial, which is erected in the branch room, and the members then adjourned to St. Patrick's Hall, where the Communion breakfast was served by the young ladies of the Children of Mary Sodality. The president (Bro. J. H. Morrison) presided, and was supported by Bro. H. Molloy, past president, and Bro. E. D. O'Neill, vice president. After full justice had been done to the good fare provided by the young ladies, a short toast list was gone through, several members making speeches eulogistic of the spirit which had prompted the young men of the society to go forth voluntarily to fight for the freedom of small nations, including Ireland, to which alone that freedom had been denied.

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## PEOPLE WE HEAR ABOUT

At a recent audience with the Holy Father, his Eminence Cardinal Bourne of Westminster, England, secured a special blessing from his Holiness for Mr. Isidore Dillon-Crohan and his sisters, as being the direct descendants of the mother of Blessed Oliver Plunket, who was a sister of James Dillon, the first Earl of Roscommon.

Among the passengers on the *Morinda*, which arrived in Brisbane from Rabaul recently, was the Rev. Father Gonzales, of the Sacred Heart Mission at Yule Island. Father Gonzales has been for seven years stationed at Rarai, 130 miles inland from the headquarters of the mission, and is visiting Sydney to recuperate his health. In commenting on the work of the mission, Father Gonzales said that excellent progress was being made in educating the natives in agriculture and industries of various kinds, but that the numerical strength of the mission has been somewhat reduced as a result of the war. There were now only 18 priests to cope with the work of a very large district, which included some hundreds of villages.

President Ebert has received at Berlin the Nuncio-Apostolic, Mgr. Pacelli, who presented his letters of credit. He spoke of the object of his mission—to regulate with the competent authorities the relations between Church and State in Germany on a basis corresponding to the new situation. President Ebert replied that these relations would be regulated on the basis of the republican Constitution, which guaranteed complete liberty of conscience. The Nuncio would meet with a most favorable disposition on the part of the German Government. A banquet, at which President Ebert, the Chancellor, and the Minister for Foreign Affairs were present, was held in honor of Mgr. Pacelli.

Among the young men ordained to the priesthood at Mount St. Mary College, Emmitsburg, U.S.A., on June 17, was Rev. Richard B. Washington, and great-grand-nephew of General George Washington, and great-grandson of John Washington, brother of the first President. The young priest's grandfather, Col. John A. Washington, was the last of the family to hold possession of Mount Vernon. Father Washington was received into the Catholic Church in February, 1912, at Atlanta, and later went to Rome to study. After a year at the American College there he returned and entered Mount St. Mary's College, to make his studies in philosophy and theology. Father Washington is a nephew of Rev. Veverly Tucker, of Virginia, and a first cousin of Rev. Arthur Lloyd, of South America, and Rev. H. St. George Tucker, of Japan. All three are bishops of the Episcopal Church. He is the second of the Washington family to attend Mount St. Mary, a nephew of the General, George W. Washington, having been registered there as a student from 1828 to 1836. After celebrating his first solemn Mass at Westminster, Md., Father Washington was assigned to duty in the diocese of Richmond, Va.

At the General Chapter of the Christian Brothers on July 8, the Rev. Brother P. J. Hennessy was elected Superior-General of the Order. The Rev. Brothers S. H. Butler, J. N. McCarthy, J. G. Hogan, and J. P. Noonan were elected Assistants to the Superior-General. The Rev. Brother Hennessy joined the Order of the Christian Brothers when very young. His first period as a teacher was spent in Mount Sion, Waterford. After a short time there he was transferred to Our Lady's Mount, Cork, where he labored for several years as an eminently successful teacher. The introduction of the Intermediate Education system found Brother Hennessy in the southern capital; and to him was entrusted a large share of the duty of preparing the intermediate classes at the North Monastery. The success of the Cork schools in the competitive arena is a matter of history. In 1896 Bro-

ther Hennessy was elected one of the assistants to the Superior-General, a position which he continued to occupy with distinction until his elevation to the first position in the Order. While acting as assistant his duties took him on visitations to different parts of the world, where his great Order has been established—Rome, Gibraltar, South Africa, the United States, Newfoundland, and England. His election as Superior-General will be learned with satisfaction by hosts of friends throughout the world, and by his old pupils, who hold him in affectionate and grateful memory.

## ANSWERS TO CORRESPONDENTS

J.M. (New Plymouth).—Thanks for letter and contribution, which we duly forward. Hope they will soon wake up there.

H.G. (Christchurch).—Poem too long. Please remember—for the present—our space is very limited.

P.M. (Fortrose).—We do not recall your letter. Will be pleased to see you any time you call.

GAEDHILIC.—There is a current style for writing Irish, slightly different from the printed letters. After mastering O'Growney you will have a fair knowledge of Irish. If we knew where you live we might be able to put you in touch with an Irish speaker. Conversation is the best way of all for learning a language.

E.P.J.G.—Glad to hear from you and hope you are well. The information you require entails some searching, to be sure of accuracy, and we will reply next week. Cardinal Wiseman was always a Catholic. Only a blind bigot could be foolish enough to try to make an argument against the Church from the Liguori incident.

READER.—One of the Notes of the True Church is Holiness; and Holiness in its Founders is of course an essential of the Note. We were founded by Christ on the Apostles, of whose sanctity nobody makes any question. It is difficult to see where the Note of Holiness can be verified in Henry VIII., Elizabeth, Luther, Calvin, or John Knox. The doctrine of Private Interpretation of the Bible has led to differences, quarrels, and even to pontifical Protestant decrees regarding—racing weights. Don't worry over much. The Catholic Church has remained the Rock against which bigger men than New Zealand has yet grown have broken their heads. The buzzing of the *Damnians Domesticus* may be disgusting, but the poor insect has taken on a big job when he tries to wear away the rock by flapping his wee wings.

Nox-Stop.—A few years ago a gifted Dublin journalist of the old school—a man who might have in other days sat in White's with Sheridan and Burke and flung the ball of speech as ably and as bravely as any of them—lay in a Dublin hospital. It was summer time and he was bothered by the flies. One day when his friends came to see him, he asked them with that whimsical smile of his which we miss now:—"What's the Latin name for the common fly, boys?" We all gave it up, after some serious person had guessed *musca churchcouncila*, or something equally fatuous. "If it isn't *Damnians Domesticus* it ought to be," he said. And that is the simple story of the recondite origin of a very useful phrase. The dying journalist was that brilliant Celt who used to write as "Doctor Dick"—well known to every sportsman in Ireland. Let us hope that for his sins he is not among the D.N.'s now.

Who is a true man? He who does the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.—Thomas Carlyle.

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WELLINGTON







**DOMESTIC**

(By MAUREEN.)

**Welsh Rarebit.**

Ingredients: Four tablespoons of grated cheese, 2 tablespoons of milk, 1oz of butter, teaspoon of mixed mustard, 1 teaspoon of Worcester sauce, and cayenne to taste. Method: Put all in a small saucepan, and stir over the fire till melted, then serve at once hot on buttered toast.

**Rhubarb Jelly.**

One small bundle of rhubarb, three ounces of powdered sugar or to taste, three ounces of gelatine, the finely cut rind of one lemon, and half pint of water. Wipe the rhubarb with a cloth, trim it and cut into inch lengths, put it into a saucepan with the water, lemon rind, and sugar, simmer until tender, and rub it through a hair sieve. Dissolve the gelatine in two tablespoonfuls of water and strain into the rest of the ingredients. Turn into a melted mould and keep on ice or in a cold place until set.

**Rhubarb Shape.**

Take one pound of rhubarb, three ounces of fine sago, one ounce of sugar, or other sweetener, a pinch of salt, a good pinch of ground ginger, the grated rind of a lemon, and half a pint of custard made with custard-powder and milk-and-water. Soak the sago, and boil in about a pint of water until it becomes thick and clear. Add a tiny pinch of salt. Stew the rhubarb in a little water, add the lemon-rind, sugar, ginger, and, when soft, mash to a pulp and gently stir into the cooked sago. Rinse a mould with cold water, pour in the mixture, and leave till next day. Turn out into a glass dish, beat up the cold custard, and pile round the shape.

**Rhubarb for Beauty.**

Very few women realise that the humble rhubarb is the greatest friend to female beauty that has ever been discovered, or that its use is of infinitely greater value than any number of so-called complexion creams or expensively concocted "washes" for the skin.

Old-time beauties understood the inestimable properties of rhubarb. They knew nothing of the modern astringent lotions or the steam-bath fad for the complexion, but, very sensibly, they tried instead a course of rhubarb for the evils of the relaxed skin.

For they were acquainted with its almost mirac-

ulous action in tightening open pores. And pores that have been ruined by the use of powder, and so have lost their elasticity, are not only unsightly in themselves but are the sole cause of the obnoxious blackhead, or speck of dirt embedded in the epidermis. Our grandmothers claimed, too, and proved, that the use of rhubarb brightened the eyes and banished the tired lines and "puffiness" which form such powerfully destructive agents to youth and beauty.

A blotchy complexion was unknown to the devotee of rhubarb, and she also claimed exemption from rheumatic complaints in general.

These wise ladies not only ate rhubarb in its accustomed form of puddings and pies. They also drank it in various forms, the most delicious of which was known as rhubarb sherbet. The secret of this delicious drink was brought from the East, where one meets it in every bazaar.

It is made as follows: Boil eight sticks of peeled rhubarb in a quart of water for about 10 minutes, the resultant liquor to be then strained into a jug containing the peel of one lemon cut or grated very finely, and two tablespoonfuls of castor sugar. The decoction should be allowed to stand for six hours before being drunk. It is perhaps better for not being effervescent, and certainly more acceptable to a great many people.

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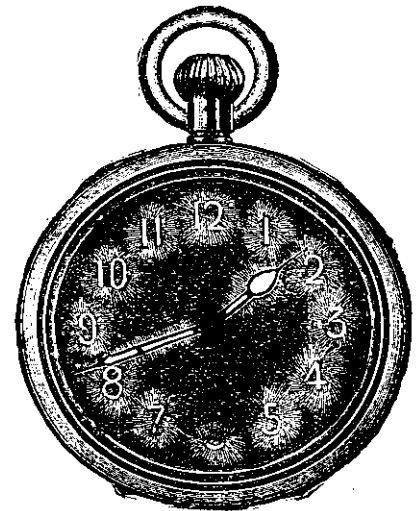
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## ON THE LAND

## MARKET REPORTS.

At Burnside last week there was a medium-sized yarding of 165 head of fat cattle. The quality was only fair, a good proportion of the yarding consisting of only medium beef. This number was not up to butchers' requirements, with the result that prices were about from 15s to 20s per head above the previous week's rates. Extra prime bullocks realised £33 10s; prime, £24 to £27, medium £18 to £22, light £15 to £17 10s, extra prime cows and heifers £24 5s, prime £18 to £20, medium £14 10s to £16 10s, old and inferior £10 to £12 10s. Fat Sheep.—There were 2203 penned. By far the greatest proportion consisted of wethers, very few ewes being on offer. The quality of the yarding was only medium, a large number of the pens comprising medium and three-parts-finished wethers. The supply was in excess of the demand, but for all prime, well-finished sheep competition was good at the preceding week's rates, but unfinished sorts were hard to dispose of. Prime wethers realised from 45s to 58s, medium 38s 6d to 42s, light and unfinished from 30s to 35s, extra prime ewes 50s, prime ewes 36s to 40s, medium 30s to 33s 6d, others to 28s 9d. Only 45 hoggets were penned, the quality of which was medium. The best hoggets brought up to 39s, others from 25s to 30s. Pigs.—A good yarding was offered, the greater portion being baconers. Handy porkers were in short supply. For this class the demand was very keen, realising from 1s 2d to 1s 3d per lb. There was also good competition for baconers, excellent prices being obtained at from 1s 1d to 1s 2d per lb.

At Addington market last week the yarding was small. Fat Sheep.—A yarding of seven races, compared well with 10 the previous week. The quality was well up to the average, mainly wethers. At first the competition was keen, but towards the finish it was weaker. Extra prime wethers 50s to 53s 4d, prime wethers 40s to 47s, light and unfinished 26s 6d to 34s 6d, prime ewes 36s to 40s 9d, medium ewes 30s to 35s. Fat Cattle.—A small yarding. Prices showed an advance over the preceding week's sale. Quotations: Prime steers £26 15s to £30 15s, medium steers £17 to £26, light and unfinished steers £10 10s to £16 5s, extra prime heifers to £27 10s, prime heifers £18 to £20 10s, ordinary heifers £13 10s to £17 10s, prime cows £17 15s to £24 15s, ordinary cows £12 to £16 10s, light and unfinished cows £10 to £11 15s. Vealers.—Runners to £11, good vealers £7 10s, medium calves £3 7s 6d, inferior 30s. Fat Pigs.—Choppers £8 to £13 5s, heavy baconers £8 10s to £9 10s, light baconers £6 10s to £7 15s; average price per lb 1s 1d to 1s 1½d; porkers £4 15s to £5 5s; heavy porkers £5 15s to £6 5s; average price per lb 1s 3½d to 1s 4d.

## WHITEWASH.

The following (says the *N.Z. Journal of Agriculture*) makes an effective wash for the inside of loose-boxes, cowhouses, and also for outside brickwork:—Take ½ bushel unslaked lime, slack with boiling water, and cover to keep in the steam. When cool, strain through a fine sieve. Add 1 peck salt dissolved in warm water (saturated); 3lb ground rice, boiled to a thin paste and stirred in while hot; ½lb Spanish whitening, 1lb glue, previously dissolved by soaking in cold water, and then melted in a water bath. Dilute with 5 gallons warm water, and allow the mixture to stand a few days before using, well covered from dust. This preparation is known as "Lighthouse" whitewash.

## FIRE BLIGHT.

A notification in regard to the fire blight, which has lately made its appearance in the Dominion, has been received from the Horticultural Division of the Department of Agriculture by the secretary to the

New Zealand Association of Nurserymen, Mr. G. A. Green. New Zealand in future will be officially regarded by the Australian Government as a country in which fire-blight is known to exist. As a result, New Zealand-grown pear trees or any portion of such tree, will be placed under an embargo, and their importation into the Commonwealth will be prohibited. Mr. Green states that this is exactly the position that was taken up by the New Zealand Government about three years ago, on account of the presence of root-knot being found in a large proportion of the fruit trees imported from the Commonwealth into New Zealand.

## OIL-SPRAYING TESTS ON APPLE-TREES.

In order to remove the doubt that exists in the minds of a number of fruitgrowers as to what strength oil sprays can be used at with safety on apple-trees in the dormant season, a series of tests (says the *N.Z. Journal of Agriculture*), was carried out on August 22, 1919, by the Orchard Instructor at Motueka (Mr. W. T. Goodwin), using various oils from full strength (neat) up to 1 in 20. The trees operated on were Dunn's Favorite, four years of age. The following is a copy of the Instructor's report:—

These tests were mainly for the purpose of demonstrating to those orchardists in the district who were somewhat hesitant about spraying their trees with oil, 1-8 to 1-12, on the ground that such strengths would kill the trees, that oil could be used with perfect safety at the strengths recommended. In this direction the experiment was conclusive. Those trees sprayed with oil down to 1-4 showed no harmful effects whatever. Of those sprayed with neat oil, in one case only was any damage apparent. This tree lost one or two top buds; the next lower buds, however, came away and made excellent growth. The trees were watched throughout the season, and practically no difference was noticed in the growth made and the general healthy condition of the trees sprayed. The check rows, unsprayed, show a bad infection of San Jose scale. Those trees which were slightly backward at the commencement of the season, through having the stronger applications, caught up on the others during the season, and an average healthy growth of wood, ranging from 2ft 6in to 3ft 6in in length, was made throughout the whole test-plot.

## POTATO FLOUR.

Apropos of a question in the House of Representatives the other day by Sir Heaton Rhodes relative to the production of potato starch, some information is provided by Mr. H. W. Richards in the *Journal of the Board of Agriculture* concerning the manufacture of farina from potatoes. Contrary to the impression usually conveyed by the term "potato flour," he points out this product does not consist of potatoes dried and pulverised, but is the pure starch separated from the rest of the potato, and called farina. "The part played by starch in the life activity of the potato is of great interest. The substance is built up by the wonderful chemistry of nature from the simplest constituents of food and water drawn from the plant's environment. For the purpose of transport in the sap it is readily changed into the form of sugar, which is soluble, and can be conveyed to one part for growth and to another part for storage in reserve. In the latter case it is deposited as starch grains of microscopic size. This explanation makes clear the advantage in allowing the haulm to die down before the potato crop is lifted, so that the sap may be withdrawn to the tubers, and there deposit its strength as grains of starch." Mr. Richards explains that by means of auxiliary plant in the mills the potato residues, which still contain a valuable part of the nourishment, can be prepared as a feed for animals in a greatly improved form. Manufactured in a cooked and concentrated form, it will keep in store indefinitely, and will prove a more digestible and healthy food than the raw potatoes, beside having a wider range of use.

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Gliding like a vision through the dim and silent ward,  
Little Sister Agatha brings gladness none record,  
But it's counted to her credit in the ledger of the  
Lord.

Little Sister Agatha comes with a sunny smile—  
Pleasant words of comfort that the saddest must be-  
guile—  
As if dowered with the graces of a heaven-haunted  
isle.

Little Sister Agatha's a type of many such,  
Tending all with sympathy and hands of tender touch,  
Who think that for your welfare they can never do  
too much.

Oftentimes in fancy, I shall hear their light footfall,  
Xavier and Sebastian who the roughest must enthrall.  
Consilii, Francis, Brendan, but I cannot name them  
all.

Just to feel their influence, know their matchless skill,  
See the ceaseless duties that they lovingly fulfil;  
It might be deemed a blessing to be even very ill.

Like a gleam of sunshine through clouded skies of grey,  
Spreading benefits around in their own quiet way,  
They drive from pining hearts the thought of anguish  
and dismay.

Strengthen, Lord, the little hands that toil at thy  
behest—

Keep afresh the sunny smile to gladden the oppressed,  
Melifluous the soothing voice to lull the sick to rest.

Incidents of vanished years will into memory throng—  
These shall have a place apart, and there continue  
long—

So now as pledge of gratitude I give my artless song.  
—T. B. Fenelon.

### A CHILD'S SOUL.

One day a priest in Paris sat in his room com-  
posing a discourse, destined, perhaps, to set the seal  
on his reputation as an orator. His attention was  
concentrated on his task.

At that moment a little chimney sweeper, half  
singing, half shouting his refrain, passed by. His ser-  
vices were needed and he was called in. He climbed  
up with professional alacrity, sang some couplets while  
working, and reappeared, sweating and grimy, beside  
the writer's desk.

"Mister, it's ten cents," said he.

"Ten cents? Well, here they are," answered the  
priest, taking a coin from his purse. "Now we're  
even." The boy went away, and the priest picked up  
his pen once more, but it seemed as if an iron hand  
had gripped his heart. Pangs of remorse seized him.

"Even! I said we were even," he murmured to  
himself. "How could that be? Was that child a  
machine? Had he not an immortal soul, a soul for  
which Jesus shed His Blood?" At this reproach, the  
priest bounded, called after the boy, questioned him  
about God and His Mother, catechism, and First Com-  
munion. But he knew nothing of catechism and First  
Communion.

Yet the two seemed to feel a mutual attraction.  
The child fixed a long look of hopeful expectancy on  
the priest's face.

What was he going to do? What was going to  
happen?

This is what happened. The little sweep was in-  
structed, and two months afterwards in a retired  
chapel, the priest, clad in feast-day vestments, laid

on the child's pure lips the Bread of the strong and  
happy.

On that day they were even. The salary, the debt  
of affection, was paid in full. Later on, the child  
thus saved from danger might be seen mounting the  
altar in his turn, and blessing the angel of his life.  
The two priests, one aged, the other young, realised  
that the gift of oneself is worth far more than the  
most brilliant oration, and that, in forming a child's  
career, in training him to a manly life, nothing equals  
the gift of God contained in the bestowal of wise affec-  
tion.

This story is in no way a fictitious one. It was  
narrated during the Eucharistic Congress of Rheims,  
by Monsignor Dulong de Rosnay, one of the two heroes.

### CORRECT THING IN CHURCH.

To always be in time for Mass and other services  
in the church.

To remember that the church bells are rung for a  
purpose and not merely to keep the sexton busy, and  
that it would be well, therefore, to obey their call.

To take Holy Water upon entering the church.

To make the sign of the cross upon the person and  
not in the air.

To genuflect on the right knee and have it touch  
the floor.

To remember that the King of kings is present on  
the altar, and to order one's conduct accordingly.

To walk gently up the aisle if one is unavoidably  
detained until after the services have begun.

To make a short act of adoration on bended knees  
after entering the pew.

To be devout and collected at the different parts  
of the Mass.

To remember that mere bodily presence in church  
with the mind wandering to temporal concerns does  
not fulfil the precept of hearing Mass.

To pay attention to the sermon, and make it the  
subject of one's thoughts during the day, as also dur-  
ing the week.

For pew-holders to offer seats in their pews to  
strangers.

To remain kneeling until the last prayers have  
been said and the priest has retired to the sacristy.

—Catholic Bulletin.

### COMFORT IN THE HOME.

A young newly-married man complained recently  
that he almost dreaded taking a friend home to din-  
ner because his wife, every time she expected company,  
imagined it was necessary to scrub the house from  
garret to cellar and polish every bit of silver on the  
sideboard.

It made him uncomfortable all day long to think  
of his wife giving herself this wholly unnecessary  
trouble.

"Of course, a man likes to see his home looking  
nice when he takes an old chum into it—and of course  
the chum does too," he said. "But I'd be far happier  
if I could convince my wife that a house can look tidy  
even if it hasn't been gone over that very day.

"I like the books to look a little disorderly. You  
get the feeling that they're being read all the time,  
and that's what books are for. And I like the music  
on the piano to be a trifle disarranged. It looks as  
if we really sang the songs, and it gives a room that  
cosy home feeling that a fellow loves. What if the  
curtains aren't just even in every window? Things  
ought to look as if they were touched and were used  
and enjoyed. If the soft cushions are dented you  
know some one has leaned against them. Isn't that  
what they're for? But if they stare at you in a prim  
row you're a brave man if you dare to put your back  
against them—much less your tired head!

"And when a fellow comes home at night he  
usually has a tired head!"—Irish World.

**S. F. ABURN**

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and Room Mouldings, Sheet (Plate) and Colored Glass, etc.—TELEPHONE 1320.

**"FARE, PLEASE!"**

"Fare!"

The passenger gave no heed.

"Fare, please!"

Still the passenger was oblivious.

"By the ejaculatory term 'Fare!'" said the conductor, "I imply no reference to the state of the weather, the complexion of the admirable blonde you observe in the contiguous seat, nor even to the quality of the service vouchsafed by this philanthropic corporation. I merely allude, in a manner perhaps lacking in delicacy, but not in conciseness, to the monetary obligation set up by your presence in this car, and suggest that you liquidate."

At this point the passenger emerged from his trance.

**SCIENTIFIC INQUIRY.**

A small boy hurried down the street, and halted breathlessly in front of a stranger going in the same direction. "Have you lost half-a-crown?" he asked with his hand in his pocket.

"Y-yes, yes, I believe I have!" said the stranger, feeling in his pockets. "I have you found one?"

"Oh, no," said the small boy. "I just want to see how many have been lost to-day. Yours makes 54!"

**SMILE RAISERS.**

"This bell," said the well-meaning sexton, when showing the belfry of the village church to a party of visitors, "is only rung in case of a visit from the Lord Bishop, a fire, a flood, or some other such calamity!"

A negro was trying to saddle a ferocious mule, when a bystander asked: "Does that mule ever kick you, Sam?"

"No, suh, but he sometimes kicks where I'se jes' been."

McIssacs (hoping to save a fee): "Doctor, my brother stopped into a hole and wrenched his knee and now he limps. What would you do in a case like that?"

Doctor (not to be caught): "I'm afraid I should limp too."

Lady (to gardener): "Have you had your dinner, John?"

Gardener: "Not yet, ma'am. Hi must 'eat the greenhouse first."

A man was discussing the character of another whose methods in money matters resembled those of the heathen.

"Straight? Him straight?" he replied, scornfully, in answer to a question. "Why, if you was to give him an 'andful of nails they'd turn to screws in his pockets."

"Mother," inquired the small daughter of the house, wrestling with her home work, "which is correct, 'Girls is' or 'Girls are'?"

"'Girls are,' of course," promptly replied mother.

Then came the plaintive reply: "That was what I thought, but this does not sound right: 'Girls, are my hat on straight?'"

When it comes to running people down, the local gossip is more to blame than the motor 'bus.

**PILES**

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**SCIENCE SIFTINGS**

(By "VOL.")

**Heating Rooms by Power.**

In a lecture recently delivered before the Institution of Civil Engineers in London, England, Sir Dugald Clerk revived an interesting proposal made by the late Lord Kelvin for the heating of rooms. This proposal is not easy to explain without diving into mathematics and the abstruse laws of heat, but it may be expressed as a process of using an engine to extract some of the heat from the cold air outside a room, and adding it to the heat of the air inside the room. The curious and puzzling thing about this process is that the heat so added is, under certain conditions, much greater than the heat equivalent of the work done by the engine. In theory, therefore, an electric motor may be used very efficiently to warm a room. Whether the notion will work out satisfactorily in practice remains to be seen, but in view of the ever-increasing cost of fuel this fascinating problem is likely to be soon attacked by British engineers.

**Reading by Sound.**

A remarkable electrical invention has recently been made by means of which the blind are enabled to read by sound. The invention is an application of the well-known principle whereby the resistance of a selenium electric cell can be varied by alterations in the intensity of the light impinging upon the plates.

In this particular application variations in the light are produced by reflection from the printed pages of a book over which the apparatus is passed. Every different printed letter will cause a slight alteration in the reflected light, and these variations in the light will, by varying the resistance of the selenium cell, induce corresponding fluctuations in the current of electricity generated by the cell.

By connecting the cell to what is in effect a telephone receiver, the blind man is enabled to recognise each individual letter by the sound produced as the instrument passes over the successive lines of print.

**Measuring Tunnels.**

Although all our great railway companies use the same rail gauge, their tunnels are all different in height, width, and shape of arch (says *Til Bits*, London).

During the war there were many queer loads to be carried to the coast, and this matter of tunnels came into prominence. Tanks, it was found, could not be carried on the ordinary trucks through the tunnels of one of our southern railways. There was not sufficient room. The result was that special trucks had to be built, the beds of which were only nine inches above the rail.

There is now in existence a special car, built expressly for measuring tunnels. There is nothing very new about this, for in the past, when any company contemplated building a new type of engine, an existing engine was taken and fitted with projections or metal fingers coinciding with the dimensions of the new engine.

This was run over the line to ascertain whether it would pass the tunnels all right.

The new car is an ingenious arrangement which does all this automatically. It measures at the same time the width and the height of bridges and tunnels. It also measures all curves, and by means of a pendulum suspended inside the car shows exactly how much higher one rail is than the other. Of the crew of two, one man takes the readings of the various instruments while the other jots them down.

**NORTH BRITISH RUBBER BELTING** makes the machinery run smoothly every day and all the year round—easily the best and cheapest proposition on the world's market.—Hayward Bros. & Co., Ltd., Rubber Merchants, Christchurch (Wholesale Distributors).