

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- April 10, Sunday.—Second Sunday after Easter.
 „ 11, Monday.—St. Leo the Great, Pope, Confessor, and Doctor.
 „ 12, Tuesday.—Of the Feria.
 „ 13, Wednesday.—Solemnity of St. Joseph.
 „ 14, Thursday.—St. Justin, Martyr.
 „ 15, Friday.—Of the Octave.
 „ 16, Saturday.—Of the Octave.

St. Leo the Great, Pope, Confessor, and Doctor.

St. Leo, born in Rome of a distinguished Tuscan family, was chosen Pope in 440, after he had already made a name for himself as a scholar and a diplomatist. Besides many epistles, he has left us over a hundred sermons, which show him to have been a man of great genius and lofty natural eloquence. In 451 he convoked and, in the person of his legates, presided over the General Council of Chalcedon, at which the errors of Eutyches were condemned. In the following year he induced Attila, the ferocious leader of the savage Huns, to desist from the invasion of Italy. St. Leo died in 461.

Solemnity of St. Joseph, Patron of the Universal Church.

This feast was instituted by Pius IX. shortly after his elevation to the Pontificate. Later on, in 1870, the same Pontiff placed the Universal Church under St. Joseph's patronage. Few, if any, of the saints, with the exception of the Mother of God, appeal more strongly to our love and veneration than St. Joseph—spouse of the Blessed Virgin, and foster-father of Our Redeemer. As the Son of God was subject to him on earth, so we believe his intercession to be most efficacious in heaven. St. Thomas of Aquin says of him: "Some Saints are privileged to extend to us their patronage in certain cases with peculiar efficacy; but to St. Joseph is given to assist us in all cases, in every necessity, in every undertaking."

St. Justin, Martyr.

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

GRAINS OF GOLD

HE IS RISEN.

Lift up your eyes that are weary with weeping!

Messias is risen! His triumph is won!
 Glad calls the dawn to the world that lies sleeping,
 "Arise and rejoice in your thrice-glorious Sun!"
 Ye who have stood with the Mother, heart-broken,
 Most shall delight in her heart's glad release!
 Truly for you is His Easter word spoken;
 True and eternal His greeting of "Peace!"

REFLECTIONS.

Guilt may be blustering and desperate, but it holds within itself the elements of weakness; only purity of purpose is really strong.

Look about you in the universe and see nature always smiling, see every species of lower life praising God for His benefactions. Why should man be the only exception?

If there be no sweetness in effort and anticipation and the conquest of difficulties, there will be none when the goal is reached. Use the faculty of enjoyment, or you will lose it. Find the honey hidden in every blossom. To postpone your happiness is almost equivalent to throwing it away.

The Storyteller

WHEN WE WERE BOYS

(By WILLIAM O'BRIEN.)

CHAPTER XX.—(Continued.)

"Ma'am, your most obedient," said the American Captain, with a bow oddly suggestive at one and the same time of a Versailles salon of the last century and of a contemporary log-hut; for Captain Mike, albeit his heavy black moustache and bomb-shell talk was the courtliest of backwoodsmen. "Ours is about as big a continent as there's on show; but it don't grow anything of your par-ticular complexion, Miss. This little playground of a country pro-duces uncommon purty playthings, I must, as a candid Amurrican citizen, certify."

"You are very flattering," said Miss Westropp, smilingly, "and very forgiving," she added in a gentle tone. "Harry told me something of what happened long ago. Well, you have your revenge. We thought we were disposing of you for ever by driving you across the Atlantic, and you are coming back our master."

"No, ma'am, there's one species of slavery the Amurrican constitooshun ain't never abolished and never wants to. Its name is woman. You, and the likes of you, will have your slave plantations all the time, and Mike MacCarthy will be the darnedst quiet nigger that ever hoed corn as long as *you* hold one whip. But I'm not going for to deny," said the Captain, "that the people who went in emigrant ships are coming back in Amurrican bottoms and with Amurrican principles. Human natur is going to kick up purty lively in this oppressed country before very long. I guess we're going to pass this wrinkled old hag of a system of government of yours through our patent Columbian mangle and bring her out as young as—as you, Miss. We've got your range already. Every Amurrican letter read in an Irish cabin is the reading of a Declaration of Independence. You'd have to stop the ocean postage before you could stop our invasion—and it's too late now—we're here!"

"I'm beginning to be a little afraid of you invaders," laughed Mabel, with a little shudder which was not all jocose; "but you won't be too hard on sinners who do penance, will you?"

"Miss," said the American Captain, "the Ninth Massachusetts would feed you with rose leaves. And it ain't clear to me," he added, staring reverentially at her faintly-blushing cheek, "it ain't clear to me, on the look of you, that that has not been your or'nery diet."

"Captain Mike is rather down on his luck," said the Lord Harry some days afterwards. "Isn't it funny? The poor beggar has had to pawn his revolver. I caught him at it. He has not got his remittances, and they're pestering him about his bill at the hotel, and the police are beginning to hover about unpleasantly. Mabel, I wish you would let me bring him to dinner. I rather suspect he has had no breakfast."

"And it was only yesterday I saw in the newspapers that these American flibusters are wallowing in the gold of their unfortunate dupes," said Miss Westropp, meditatively.

"Oh, you know, there's plenty of money," said Harry, fearing that he had been an unskilful diplomatist. "They have no end of guns and money. There may be a fleet of them in the Bay any morning. But it's deuced awkward for a fellow in the meantime to be reminded of his bill and to feel hungry."

"Why should not Captain MacCarthy have a room here?" said Miss Westropp, suddenly. "There's plenty of house-room, goodness knows; and he's such fun! And wouldn't it be poetic justice—isn't it perhaps a small history of our time—that we, who evicted

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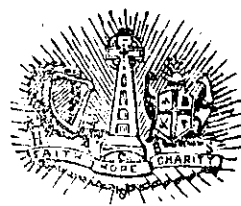
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him from his cabin twenty years ago, should instal him in the Castle now."

"The very thing that struck myself, but I was afraid to ask. By Jove, Mabel, you are a witch—or an angel. You are making a new man of me," cried Harry, who had several times lately become dimly unconscious with what floods of radiance this bright spirit was suffusing his withered life. "Why do you do it, Mab? What do you expect from me? I can never do anything to make you happy—no more than a big dog—can I?"

"You have done it already, dear," said Mabel, with a mother's fond look of pride, "for you are a new man!"

No wonder that Miss Deborah Harman, retailing rumors of these doings to the Neville girls, should hint at the gravest fears that affection could suggest as to the mental and moral condition of the Hon. Miss Westropp. "Frank" Harman, being content with equipping the three Misses Neville with bows and arrows, and getting the young Guardsman to allow himself to be put up for the Club, and hinting what an adorable place Lord Clanlaurance's lawn would make for a garden party, was not inclined to be too hard upon the Wild Irish Girl whose eyes had attracted the Nevilles to a dull neighborhood; but Miss Deborah, in whose mind the acidity of personal rivalry was now added to the promptings of apostolic zeal, was less disposed to spare the sisterly rod.

"There are really limits to everything, and only that Hans is so provokingly easygoing with women, he would let Lord Drumshaughlin know what people are saying. Mr. Harman, you know, is not in the least afraid to say what he thinks," she said, proudly. "He would throw up the agency altogether only that the Drumshaughlins are so wretchedly poor, and he is anxious to keep things together as long as he can. But really it is time for some friend of the family to speak. Mabel is turning the place into a perfect menagerie. One does not know what strange-looking people one may meet, if one visits there—Fenians or French monkeys, or Americans with bowie-knives. Fancy, the police are actually watching the place!"

"We dine with the Westropps this evening," said Miss Neville, in some alarm. "I like Mabel ever so much—she is so engaging and so uncommon, you know—but I do hope there will be nothing uncomfortable."

"You are to be envied, my dear Miss Neville," said Miss Deborah, sweetly. "You will, perhaps, be taken down to dinner by Dawley, the tailor."

CHAPTER XXI.—LOTOS-EATER VERSUS... IRONMASTER.

"You will bore yourself to death in this infernal hole," said young Mr. Flibbert, flogging his trousers with his riding switch, as the Guardsman and he stood on the steps of the Club, with minds as vacant as the sleepy square in front of them, which was large enough for the Life Guards Grey themselves to manoeuvre in, and at this moment contained no sign of life except a hen or two clucking tunefully in the lazy sunshine.

"Oh, no, if I don't bore other people to death," said Neville. "I like the place. Don't you?"

As a matter of fact little Flibbert had never felt happier in his life. Here he was patronising a Life Guardsman as rich as a silver mine on the father's side, and inheriting the tip-top blood of the Winspurleighs. (He had been following it back to the Middle Ages in the Club copy of Debrett.) A small audience, just to see with what ease he bore himself, would have completed the Sub-Inspector's self-satisfaction. But it would never do to let the world know this. He shrugged his shoulders with the air of one for whom a stirring world of wits and bright eyes was languishing, while duty condemned him to listen to the morning song of the poultry of Drumshaughlin.

"One Irish village is as good as another," he remarked, resignedly, "and as cursedly bad."

"Then why do people come so long a way to see Glengariff?"

"They come because they have not got to stay," said Flibbert, laughing gaily at his own paradox, and making a note of it for further circulation. "The people who are admiring the rocks to-day will be trying one another's temper to-morrow, and will hail the long car as a deliverer the day after for taking them away to Kenmare or to Old Harry. Surely you don't go in for scenery and that kind of thing?"

"No, no," said Neville, somewhat nettled to find himself obliged to account for his presence in Glengariff, "but I like to have beautiful and simple things around me, and I think there is plenty here to interest a fellow if he looks about."

"Yes," said little Flibbert, who was apt to let his wit run away with him when he felt himself in the satiric vein. "There is one of our most eminent citizens—old Cambie, the linen-draper, opposite—you see the bill for sale under the Bankruptcy Court on the shutters. The old gentleman is in the horrors. That is his little girl going for the doctor."

"Then he is only imitating his betters," said Neville, with some disgust. "The steward told me just now he spent the night holding down some young squire from near Bantry who's in the horrors, too."

"Yes, young Bloodstone, of Broadlands—there's an impression that he and the scullery-maid are married. The Bloodstones are broken, horse foot, and artillery."

"It seems to me everybody in this country is bankrupt or going to be, except you gentlemen who have the governing of it. You, at all events, ought to see some good in it."

"Oh, of course, it has its amusing side," laughed the little police officer, mistaking the young Englishman's disgust for a compliment, which enabled him to forget the tangle of debts which was secretly wound round his own legs and arms, "only for the horrible sameness of the thing. Here's old Captain Grogan now, toddling across the square at precisely the same hour as he has come for twenty years past, and he will make precisely the same joke that he has made for twenty years, seize the same chair and the same paper, and maunder over the same measure of brandy-and-water till old Captain Grampus is wheeled in at one o'clock in his bath-chair to resume the same battle over the campaign in China. You see, it becomes rather slow," sneered Flibbert, who, having found it heaven to get into the Club, was now beginning to find a higher heaven in despising it.

"I should think all that was comfortable enough," said Neville, simply. "I don't find life very brilliant anywhere. Don't you often find crowded London rooms every bit as dull as that square?"

"Ah, the Harmans!" cried young Mr. Flibbert, hailing the Harman family trap, with an enthusiasm perhaps heightened by the sense of escape from the appeal to his own experiences of London drawing-rooms. "We are going to invoke your sisters' aid for a flower-show—may we count upon you?"

"I'm of no use at that kind of thing," said Neville, "but if anybody thinks I am, I always go upon the principle of not objecting."

In truth, young Neville was beginning to feel amazingly at home amidst his new surroundings. When he looked out on the map for Glengariff, it was with no more thought of the place or the people than one who buys a pearl necklace has of the country of the pearl-divers. He considered it solely as a portion of land and water which had the happiness to be in the immediate neighborhood of Miss Westropp. If Lord Clanlaurance's Castle were as distant as the Sahara Desert, and as ugly, he would have rented it all the same. His one vague notion of what brought him to Glengariff was that of lying like a big dog at his mistress's feet, blinking faithfully at her in the sun. He had not imagination enough, or selfishness enough, to think what he was to do with himself in the necessary intervals. He would not have repined in the least if he had found himself a thousand miles away from billard balls and betting tapes. What he was not in the least prepared for was to find that he had stumbled into the oddest new world, which was as unlike the

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world seen from the Chrysanthemum Club windows as a wild rose was unlike an orchid, and—more surprising still—that it was interesting him a great deal more. Doubtless, if Miss Westropp had not shown that wild interest of hers in the natives, he would have come and gone without observing particularly whether the people were black, white, or yellow; whether they spoke Gaelic or Cherokee; but now that his attention was directed to the subject, he began to find a certain opiate charm in the lazy Spanish melancholy of the place. The men seemed to puff away their sorrows in their tobacco-smoke. It seemed to him that the children were more at ease in their rags than the young gentlemen in the bow window of the Chrysanthemum were in their high collars. Irish poverty has the picturesque advantage of having smiles more easily at command than tears. We easily forgive the misery that a small coin or even a kind word from us can dissolve into happy dimples and rude sonnets of liquid gratitude. Charity in this form becomes a heady dissipation. Young Neville indulged in it as lawlessly as Father Phil, and became almost as popular. He forgot all about the smokiness of the cabins in the rich caressing word of welcome. Even those Irish peasants who have forgotten all else of their own ancient tongue, still go to the old Gaelic fount for their language of endearment—their *máragals* and *mavournéens*, which are no more to be done into English than the Mass; and there is a quaint religious spell of its own in this heart-worship in the lost tongue. Then Neville, who, because he was the shyest, was supposed to be the stiffest of mankind in his relations with the softer sex, was immeasurably pleased to find that the peasant girls had an instinctive confidence in his honest blue eyes. Their open, fearless faces and merry eyes were as ready to sparkle and laugh under his glance as mountain brooks in the sunshine. Those who have endured the miseries of a shy man will not need to be told that, to such unwieldy creatures no womanly flattery can be so sweet as a look of confidence from an untutored girl. Any man may have flattery who can pay for it, but it is only a good face that an innocent girl will look straight at without confusion, though it is, oftener than not, a plain face. Finally, having been stunned all his life in the domestic circle with the praises of industry and iron, he found a relief in the dreamy, out-at-elbows, half-happy, half-despairing apathy of life in and about Drumshaughlin; and having been drilled in a regiment of young men, who all dressed, lived, and thought alike, according to a stern creed which cripples young souls more remorselessly than the Chinese do their children's toes, it was quite a novel, and, after the first start or two, not unpleasant sensation to find himself plunging into wild, free, barbaric latitudes, where young men still talked of dying for a sentiment, and were actually preparing to do it. So far as I have observed, Englishmen have their doubts about their own national stiffness of tongue and joints, as they, once in a way, have even about the Christian Revelation. They have not the least notion of forsaking the one or the other, but they have a weakness for things as different as possible from their own received beliefs, if only because they are different. Neville did not mean to have his own clothes cut by Dawley, nor himself to engage in treasonable practices; but outlandish garments and treason were like potheen whisky among the illicit pleasures of the country, and, right or wrong, the whole life of the place was so much more piquant than two rows of perfectly dressed people in carriages going up the Row, to yawn in the faces of other two rows of ditto ditto coming down.

(To be continued.)

We shall probably discover that we owe a heavier debt of gratitude to God for the trials we have endured than for the comforts we have enjoyed. For how many more are drawn towards Him by sufferings than by consolations.—Cardinal Gibbons.

THE STORY OF IRELAND

(By A. M. SULLIVAN.)

Chapter LXXIV.—“The Penal Times.” How “Protestant Ascendancy” by a Bloody Penal Code Endeavored to Beautify the Mind, Destroy the Intellect, and Deform the Physical and Moral Features of the Subject Catholics.

It was now there fell upon Ireland that night of deepest horror—that agony the most awful, the most prolonged, of any recorded on the blotted page of human suffering.

It would be little creditable to an Irish Catholic to own himself capable of narrating this chapter of Irish history with calmness and without all conquering emotion. For my part I content myself with citing the descriptions of it supplied by Protestant and English writers.

“The eighteenth century,” says one of these, writing on the penal laws in Ireland, “was the era of persecution, in which the law did the work of the sword more effectually and more safely. Then was established a code framed with almost diabolical ingenuity to extinguish natural affection—to foster perfidy and hypocrisy—to petrify conscience—to perpetuate brutal ignorance—to facilitate the work of tyranny—by rendering the vices of slavery inherent and natural in the Irish character, and to make Protestantism almost irredeemably odious as the monstrous incarnation of all moral perversions.

“Too well,” he continues, “did it accomplish its deadly work of debasement on the intellects, morals, and physical condition of a people sinking in degeneracy from age to age, till all manly spirit, all virtuous sense of personal independence and responsibility, was nearly extinct, and the very features—vacant, timid, cunning, and unreflective—betrayed the crouching slave within!”

In the presence of the terrible facts he is called upon to chronicle, the generous nature of the Protestant historian whom I am quoting warms into indignation. Unable to endure the reflection that they who thus labored to deform and brutify the Irish people are for ever reproaching them before the world for bearing traces of the infamous effort, he bursts forth into the following noble vindication of the calumniated victims of oppression:—

“Having no rights or franchises—no legal protection of life or property—disqualified to handle a gun, even as a common soldier or a gamekeeper—forbidden to acquire the elements of knowledge at home or abroad—forbidden even to render to God what conscience dictated as His due—what could the Irish be but abject serfs? What nation in their circumstances could have been otherwise? Is it not amazing that any social virtue could have survived such an ordeal!—that any seeds of good, any roots of national greatness, could have outlived such a long tempestuous winter?”

“These laws,” he continues, “were aimed not only at the religion of the Catholic, but still more at his liberty and his property. He could enjoy no freehold property, nor was he allowed to have a lease for a longer term than 31 years; but as even this term was long enough to encourage an industrious man to reclaim waste lands and improve his worldly circumstances, it was enacted that if a Papist should have a farm producing a profit greater than one-third of the rent, his right to such should immediately cease, and pass over to the first Protestant who should discover the rate of profit!”

This was the age that gave to Irish topography the “Corrig-an-Affrion,” found so thickly marked on every barony map in Ireland. “The Mass Rock!” What memories cling around each hallowed moss-clad stone or rocky ledge on the mountain side, or in the deep recess of some desolate glen, whereon, for years and years, the Holy Sacrifice was offered up in stealth and secrecy, the death-penalty hanging over priest and worshipper! Not infrequently Mass was interrupted by the approach of the bandogs of the law; for, quick-

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ened by the rewards to be earned, there sprang up in those days the infamous trade of priest-hunting, "five pounds" being equally the government price for the head of a priest as for the head of a wolf. The utmost care was necessary in divulging intelligence of the night on which Mass would next be celebrated; and when the congregation had furtively stolen to the spot, sentries were posted all around before the Mass began. Yet in instances not a few, the worshippers were taken by surprise, and the blood of the murdered priest wetted the altar stone.

Well might our Protestant national poet, Davis, exclaim, contemplating this deep night-time of suffering and sorrow:—

Oh! weep those days—the penal days,
When Ireland hopelessly complained:
Oh! weep those days—the penal days,
When godless persecution reigned.

They bribed the flock, they bribed the son,
To sell the priest and rob the sire;
Their dogs were taught alike to run
Upon the scent of wolf and friar.
Among the poor,
Or on the moor,
Were hid the pious and the true—
While traitor knave
And recreant slave
Had riches, rank, and retinue;
And, exiled in those penal days,,
Our banners over Europe blaze.

A hundred years of such a code in active operation ought, according to all human calculations, to have succeeded in accomplishing its malefic purpose. But again, all human calculations, all natural consequences and probabilities, were set aside, and God, as if by a miracle, preserved the faith, the virtue, the vitality and power of the Irish race. He decreed that they should win a victory more glorious than a hundred gained on the battle-field—more momentous in its future results—in their triumph over the penal code. After three half-centuries of seeming death, Irish Catholicity has rolled away the stone from its guarded sepulchre, and walked forth full of life! It could be no human faith that, after such a crucifixion and burial, could thus arise glorious and immortal! This triumph, the greatest, has been Ireland's; and God, in His own good time, will assuredly give her the fulness of victory.

(To be continued.)

A U T U M N.

The still, reluctant dying of the leaf
Shall cast a shadow o'er the twilight time
In rainbow-beauty, and the wind shall rhyme
The echo of a sad song's trailing grief.

Sic transit! Not with gorgeous pomp and blare
Shall Beauty pass and Death, defiant, greet;
But grey-robed winds shall come with muffled feet,
And weave sweet dreams upon the conscious air.

And she shall pass; as incense passes when
Light windlets lift the flower-faces up
And waft their soul to Heaven, while the cup
Goes crumbling to its earthly home again.

With the red glory sinking in the west,
She, calm and great, will glow and fade, and glide
In passionate silence, to th' unfathomed tide
Of Heaven's glorious light, in dimness dressed.

ENVOI.

But memoried traces of her shall remain,
A reflex, tinting a fair afterglow
Of Hope upon the soul, that she may know
Death's but a rainbow-archway in Life's fane.
—MARY MONGEY, in *Studies*.

If your doubts do not prevail so as to make us leave off praying, our prayers will prevail so far as to make us leave off doubting.—Hickman.

THE CHARACTER OF THE IRISH TERROR

There is (says the London *Nation*) a passage in Bolingbroke, if we remember rightly, in which he describes the true statesman as the man who can remember that the world in which he is administering affairs for the moment began before him and will continue after he is dead. We wonder what Ministers who are responsible for the state of things described in temperate language by the Labor Party Commission imagine is the future of Ireland. The answer, no doubt, is that none of them look beyond the next Session.

But what do those Englishmen who can look ahead think about the future? Roughly, our position in Ireland is that of Germany in Belgium. Terrorism is the force on which we rely. Our position differs from that of Germany in this respect; that our methods of frightfulness are rather less sensational, and that they have been carried out less under command. The German soldier burnt or shot under orders from his officers. The burnings and shootings in Ireland have been carried out more by *condottieri* acting on their own initiative. Sir Hamar Greenwood's account of Balbriggan, for example, describes a body of one hundred men, under no kind of authority, taking lorries and petrol and burning and killing, and returning to their barracks, as if they were a perfectly independent body of freebooters. In this respect our frightfulness differs from the German. But it remains frightfulness, and it is by frightfulness that we are holding what authority we possess. The report of the Labor Commission speaks, for example, of the number of people who are "on the run" in Ireland. In one important town all but five of the town councillors are "on the run." Now what does this expression mean? It means that men who are interested in politics, some of them Irish Volunteers, and in that sense belligerents, but many of them Sinn Feiners or trade unionists who have no connection with the Republican Army, live in a perpetual expectation of capture. They do not sleep in their own beds; they move from place to place; they are always on their guard against surprise. Sir Hamar Greenwood uses the phrase, amid the answering cheers of the House of Commons, to describe the steady progress he is making in reducing Ireland to order. The innocent might suppose that these men are in danger of arrest and trial before a court of law. No such thing. *They are in danger of murder.* When at last they are surprised in bed, they are carried off, not for trial, but to the nearest backyard or the nearest river, to be shot or drowned. "Attempting to escape" is now becoming one of the commonest forms of death in Ireland. When all the ordinary processes of law are suspended, and a country-side is put under the authority of a force raised in another country for the purposes of terrorism, this sort of thing is inevitable. You get the terrorism by which order was maintained in the Balkans. The report gives a picture of Tralee: "The whole population seemed to be sunk in the depths of morbid fear and contagious depression. There is no curfew in Tralee, but the streets become bare soon after the hour of darkness sets in. . . . We were told that the Town Council was compelled to meet in secret in some hidden ravine. Petty tyranny, beatings, intimidations, raids, threats of violence against husbands uttered to wives, brutal assaults to make boys forswear Sinn Fein, to denounce the Pope, to spit on photographs of the late Lord Mayor of Cork, to chant the battle-cry of the R.I.C. . . . had left their mark upon the inhabitants. . . . Names painted above shops in Irish characters have had to be obliterated under penalty of vengeance. . . . The Black-and-Tans used to drive about in lorries, trailing a Sinn Fein flag through the mud." It is not surprising to learn that the disease of St. Vitus's dance is rapidly increasing.

Now the German terrorism in Belgium had a definite object. It was the German way of deterring the Belgian civilians from attacking soldiers or otherwise giving trouble during the occupation of Belgium. The Germans wanted to hold Belgium during the war, perhaps to hold Belgium after the war, by military power. But even the Government does not pretend that we mean to hold Ireland by military power for an indefinite time. We are not going to annihilate the Irish population; we cannot remove Ireland to some other part of the globe. Ireland is there at our door, and there she will remain. What, then, do our politicians expect next year, five years hence, ten years hence, as the result of this terrorism? They answer that they will break the spirit of Ireland and intimidate her into a docile acquiescence in any system we may seek to impose. Do they seriously think this? The Labor Commissioners were immensely impressed by the romantic passion with which the youth, and even the childhood of Ireland are throwing themselves into the Sinn Fein movement. The execution of Kevin Barry was followed by

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great accessions to the Republican Army from the Dublin University. In the slums of Dublin and Cork little children form fours, march, and drill for the day when they will rid their country of the filthy visitation of the "Black-and-Tans." Intimidation might produce a temporary success of a kind, and the Government try to make the nation believe that such a success is within their reach. But for Englishmen who are thinking of the future, the question is not whether an abominable system of terror can divide the ranks of Nationalist Ireland or bring about a modification of her immediate demand, but what sort of Ireland we are to have in the future. At present we are creating an Ireland in which the first instinct of every self-respecting man is to hate England. Sir John Moore after seeing something of English rule in Ireland, said more than a century ago, that if he were an Irishman he would be a rebel. Six years ago, Irishmen, thinking England was going to give them their freedom, were so well disposed to us that they were ready to help us in the war. Can anybody imagine that an Ireland brought up on memories of the outrages committed by English irregulars, and the insolence with which these men bear themselves before the Irish people, will cherish anything but profound hatred for the very name of England?

The Government's policy leads nowhere. It would be intelligible, though abominable, if this people meant to devote its energies to holding down the Irish people by force, and to prepare for all the military and diplomatic dangers that are inseparable, for a generation to come, from a permanent quarrel with the Irish race. On any other assumption it is madness. The alternative policy is to make peace, and that is the policy which the Labor Party is about to urge on the country in an active campaign. The obstacle to peace is racial pride; the arrogance of men who think, as the Germans thought, that it is the mark of superior worth to give orders and not to discuss terms. Our politicians are so far gone in their contempt for all liberal ideas that they think the present reign of terror in Ireland is less disgraceful to us than a frank recognition of the view that Irish Government is a matter for the decision of Irishmen and not for Englishmen. Six years ago Germans thought that the atrocities in Belgium were less damaging to German honor than the admission that Germany could not give orders to her neighbors. Englishmen appreciated her mistake, but they are now copying it. We have to make peace with Ireland in order to bring to an end a state of things that disgraces us, and in order to secure a tolerable life in the future for both peoples. Lord Grey reminded the House of Lords in October that we were only just in time in giving self-government to the Transvaal. How much time is left to us in Ireland?

THE SHAME OF THE PEACE TREATY

Nothing more pathetic has reached this country since the World War closed, than the heart-rending stories of misery and want in Austria, with countless thousands of little children as the innocent victims (writes Father Joseph Kelly, of Detroit, U.S.A., in the *Fortnightly Review* of St. Louis). And what is the reason for the wretched state of these people? The integrity of the Austrian nation has been violated by the Treaty of Versailles. The alienation of the territory belonging to her has left her stranded, little more than a political and business capital, like a head bereft of its body. Moreover, the country is not merely unable to pay the interest on its vast debt, but unable to pay its running expenses. Its currency has been inflated until it is worth only about one per cent. of its face value. Austria is unquestionably in a deplorable plight.

The Treaty of Versailles has been the cause of all this. So far as Austria is concerned, it is a monstrous injustice, the work of men blind to facts, the juggling of children with the blocks of other people's destinies. Austria is a standing condemnation and reproach of what was done at Paris. Austria was not only dismembered and ruined, but worse still, a huge indemnity was imposed after taking from the people the power to pay it. Even the means of living were taken from them. To all appearances, Austria was rendered impotent, in order that she might become a prey to be divided among the Powers who went into the war "to make the world safe for democracy." What has democracy done for Austria? The people sadly admit, and keenly feel, not what democracy has done for them, but what the so-called democracy of England and her associates has done to them. Are we not co-responsible for the sad state of these stricken people? Let us strike our breasts and admit our guilt.

It was in our power at Versailles to insist that the reasons that actuated us to enter the war, "to make the world safe for democracy," be lived up to. We lost our

opportunity and let England and her associates have their way. The policy that is now being followed in unhappy Ireland was the policy of the Peace Conference, and the results of that policy are the same in all countries affected. Democracy and the "rights of small nations" have no place in that policy. Austria stands out as a terrible example. She is ruined, and her people are almost beyond recovery.

What are our duties to this country? Since a nation, like a man, does not live unto itself, but is a part of a great vital network of relationships, something will have to be done about Austria. As we are responsible for her condition, justice requires that we exert every effort to rehabilitate her. There are several millions of people to reckon with. They are little different from other human beings. They cannot live unless they have work and clothing and shelter and food and order, and these are impossible if their public life fails to function. Economically it is doubtful whether Austria can survive if left in its present political status, even should temporary help be provided. For the present, money, food, and clothing should be sent from America into the homes of the weak, emaciated, and starving victims of conditions over which they have no control. Then, the government itself should be rehabilitated. The proposed Austrian loan of \$250,000,000 is a highly important step towards the accomplishment of this end. Unless both of these things are done, or something equally efficacious, it is not difficult to foresee what the end of that unhappy country will be.

SACRED HEART CONVENT, WANGANUI.

Miss Kathleen Carroll, a pupil of the Convent High School, St. John's Hill, Wanganui, has received cabled advice through the New Zealand University that she has passed her final section B.A. degree. Miss Carroll received her entire education from the Sisters of St. Joseph. Previous to her coming as a boarder to the High School, she was a pupil of the Sisters of St. Joseph in Manaia, a branch of the Order from Wanganui. She entered the boarding school here at 13 years of age, and began her secondary work at 14 years of age. Miss Carroll passed the following examinations within the six years of her boarding-school period:—Public Entrance with credit; Senior National Scholarship, Matriculation, First Terms (Victoria College, Wellington), Second Terms, and in the same year First Section B.A., Third Terms and Final Section B.A. Miss Carroll is just 20 years of age, and leaves her Alma Mater this year to take up the profession of teaching. She paid a very high tribute to her teachers and school on receiving the news of her success—"I owe it all to my teachers at the Sacred Heart Convent, Wanganui."

The public examinations at the above school were again this year a record—no failures, and candidates sat for "D," Matriculation, Public Entrance, and Intermediate.

A DONEGAL HUSH SONG.

God bring you safe from the death sleep of night,
A Leanniv Machree,
My Heart's Delight,
From the green-hill'd homes of the Shee,
O'er the purple rim of a starlit sea,
Through a leafy lane, o'er Moy Me's plain,
Where dew-drops strung on a gossamer chain,
From blossomy boughs, swing to and fro,
And a round, red moon hangs low, so low—
God bring you safe through the Night to me,
My Heart's Delight,
A Leanniv Machree,

God bring you safe from the death sleep of night,
A Leanniv Machree,
My Heart's Delight,
From the grey world's edge where the rose-dawn sleeps,
Through the white dream gates where the shy day peeps,
Down the silver track of the Morning Star,
To the yellow strand where the white cliffs are,
Where each fairy foot in a fairy brogue
Is hastening away to Tir-na-oge.
God bring you safe to the Dawn and me,
My Heart's Delight,
A Leanniv Machree,

—CATHAL O'BYRNE.

There is no creature so little and so contemptible as not to manifest the goodness of God.—Thomas a Kempis.

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THE "TRAPPIST" WHO GOT MARRIED

MODERN EDITION OF MARIA MONK.

One of the leading South African dailies, a few weeks ago (says the *Southern Cross*, of Capetown), reproduced with great gusto, as did the Dunedin and other New Zealand papers, the following report from a section of the London press:

"A former Trappist monk, Father Alberic, now known to the world as Mr. James Cornell Biddle, a member of one of Philadelphia's oldest and richest families, is the chief figure in a romance which culminated yesterday in his marriage to Miss Mary Lena Gaines, of Warrenton, Virginia.

"The couple are bound for "Paradise," the fine old Virginian estate belonging to the bride, where they will make their permanent home.

"For thirty years the bridegroom lived a life of perpetual silence in seclusion, penitence, and prayer at the Trappist monastery situated at Broad Knoll, Gethsemane, 48 miles south of Louisville, Kentucky. Daily there he performed certain manual tasks and contemplated the graves made ready for each monk, dedicating the remainder of his time to studying the early Christian writers. A year ago he renounced his vows, having reached the conclusion that 'the Protestant or Evangelical form of Church government was the primitive form.'

"I was influenced," he said, 'by the writings of St. Paul, and became convinced that celibacy was not obligatory for the clergy.'

"Mr. Biddle, after the marriage ceremony, received reporters, to whom he repeated over and over again that his was not a *Garden of Allah* romance. 'In the *Garden of Allah*,' he observed, 'the monk took his step against his conscience. In my case I am absolutely at peace with my conscience.' The bridegroom gave his age as 52 and the bride as 48."

THE TRUTH.

We have now received a copy of the English weekly, *Plain English*, which completely exposes this "latest example of American fiction."

It is true (says *Plain English*) that the "bridegroom, belongs to a 'rich and old family' His parents are leading stockholders in one of the largest jewellery firms in the world, namely, Messrs. Bailey, Banks, and Biddle. Some years ago his relations, who are Protestants, had him certified in the usual way as a lunatic. In one of his lucid moments he was admitted to a retreat house, conducted by Catholics, where he could harm no one, and where it was hoped prayer and study might improve his condition. But he was never anything but a hopeless humbug. His relations withheld his money from him, with the understanding that on emerging from his retreat as a Protestant he could have it.

He was apparently under the delusion that he was a Trappist sworn to silence, and several priests, who observed his conduct and his refusal to speak, considered that he was as mad as ever. Annoyed at their attitude, he left the retreat house for the woman whom he afterwards married.

The "Paradise" fine old Virginian estate belonging to the bride is simply a brick house of the Colonial period surrounded by a few cornfields in the midst of a negro settlement. As the property is mortgaged for two-thirds of its value, the charming bride seems to have trapped her "Trappist" with considerable advantage to herself.

But in the meantime grave scandal has been caused by the suggestion that the bridegroom was a Trappist monk. The general public may be unaware that the Cistercian Order, commonly called the Trappists, frequently undertakes the care of victims of drugging or intemperance. But, to say the least, it is unfortunate that the good monks should have scandal brought upon their Order because a semi-lunatic believes himself to have been a monk. In so doing, Mr. Biddle has copied the notorious Maria Monk, who, as an inmate in a rescue home, supposed herself to be a nun, after she "escaped" and resumed her immoral life.

Look about you in the universe and see nature always smiling, see every species of lower life praising God for His benefactions. Why should man be the only exception?

FARMER READERS.—Where do you get your Butter Wrappers printed? Why not patronise the printing department of the *N.Z. Tablet*, Dunedin? Every order, no matter how small, is welcome. Prices on application to the Manager for 1lb or ½lb wrappers.

ITALIAN PRESS ON THE BRITISH POLICY IN IRELAND

A correspondent in Rome writes:—

Italian journals continue to show their interest in Irish events, an interest which arouses some not over dignified manifestations of displeasure from certain types of Englishmen in Rome.

The *Corriere d'Italia* for December 10, in an article entitled "Freemasonry and the Irish Crisis," points out the development and activity of English Freemasonry in recent years. English Freemasonry, it points out, whatever protestations may be made by it or its apologists, is identical in principle and aims with its more noisy or more open Continental sister. It notes the all-powerful influence of Freemasonry in English politics and government, especially as regards projects of law purporting to apply to Ireland, and points out that Freemasonry is the only political society which the R.I.C. and D.M.P. were officially authorised to join. It emphasises the coincidence between the renewed activity of English Freemasonry and the increase of savage reprisals, and in general the present English policy in Ireland. "We cannot," it concludes, "but feel a new thrill of sympathy for our Irish brethren, knowing them engaged in a life-and-death struggle against the common enemy."

Even the *Giornale d'Italia*, usually of decidedly pro-English tendencies, in its London correspondence for December 12, remarks that Mr. Lloyd George, in initiating his policy of terrorism in Ireland "perhaps did not even realise the possibility that the Irish would merely make up their minds to resist it."

An article entitled "David and Goliath" appears in the *Tempo* for December 21 from the brilliant pen of Prof. Ernesto Buonaiuti, already well known to Italian sympathisers with Ireland by the little book, *L'Isola di Emeraldia*, in which he and Father Turchi record their impressions of a visit to Ireland.

"The chronicle," he writes, "speaks daily of the skirmishes in which the war declared by the little David on the giant Goliath is carried on, and of the horrible reprisals which the giant, grown furious, takes on defenceless villages and solitary factories. The chronicle must prepare to register still more sanguinary encounters and still more eager campaigns. What will Lloyd George do when the Republic of de Valera, which has already constituted its armies and organised its tribunals, will refuse to pay the ordained taxes to the Imperial treasury?"

In such a struggle, he concludes, every surprise is possible. "When the soft warmth of spring is at hand, the winter in its agony loves to let loose all the more furiously the violence of its parting blast."

The *Conquista Popolare*, a Catholic weekly of Verona, publishes an article entitled "The Shame of Our Age." It remarks that since the *Conquista Popolare* commenced publication a year ago, it has been dealing with the Irish question as one of the points of its programme as regards international affairs. It notes the falsifying of information on Ireland through English agency, in keeping with the policy of England, "whose most certain and uninterrupted tradition is hypocrisy." It notes what has been accomplished by French journals to secure genuine information on events in Ireland, and promises to do the same for Italy. "It will be seen," it adds, "how in the first quarter of the twentieth century of the Christian era the greatest infamy of our age belongs, not to the Turks, not to the Japanese, not to the Chinese, not to the Russians, not to . . . the Hottentots, but to England—the Paladin, as we know, of Belgium and Serbia and all the small nations of the universe."

The Provincial Council of Milan has passed a resolution in favor of Irish independence. Similarly the General Assembly of the Italian Popular Party, Roman section, has expressed its "wish that the Direction of the Party and the Parliamentary Group take efficacious action in Parliament and through the country in defence of the martyr people against the tyrannical oppression of capitalistic England."

It is curious to note a certain coincidence. After such recent manifestations of Italian interest in Ireland, and before the introduction of the Hon. Mauri's motion in the Italian Parliament, the price of capitalistic England's coal has been reduced very considerably for the benefit of Italy.

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Current Topics

Loyal Moryah!

Archbishop O'Shea hit the nail on the head when he told his hearers that the noisy and blatant heralds of the P.P.A. are part and parcel of that infamous Irish secret society which makes loyalty consist in consigning the Pope to hell with pious frequency. The noisiest and most blatant of them all is the admirer of the murderer Cromwell who from the pulpit of his tin temple now and then lectures on Catholic theology. One and all, they mean by their loyalty that they will support any Government that will give them their way and will persecute Catholics whenever the P.P.A., the Council of Churches, or the *Nation* and the *Wanganui Chronicle* demand it. It is loyalty of the same kind that threatened to kick into the Boyne the King's Crown if he dared do justice to the Irish people. Lest our readers have forgotten how loyal were the parsons and the pests of Ulster who backed Carson and the Kaiser against the Irish Catholics, we will recall a few choice expressions of Protestant loyalty. Speaking at Edinburgh, December, 1911, Carson said: "I have been called a rebel, but I do not care for that." At Belfast, April, 1912, he said: "The present Government had treated them with fraud, and if necessary they would treat the present Government with force." (The Council of Churches were not worried over that, were they?) At Blenheim, July, 1912, Carson said: "We will shortly challenge the Government to interfere with us if they dare." At Armagh, October, 1913: "It is good that there should stand beside me here the Lord Primate of Ireland, a very good specimen, if I may so say, of a brother rebel." (Did the Reverend J. J. North lose any sleep over the Protestant Primate's rebellion against the Crown?) In the same strain spoke Galloper Smith, Bonar Law, Captain Craig, and many other loyal heroes who had sworn, when they got their positions, that they would in all circumstances support the Crown. It is not surprising that such perjured people later on tore up their war pledges and by their trickery and chicanery dragged the name of England in the mud. What did they care for England? They cared exactly as much as the P.P.A. or the Council of Churches cares for the Empire. But let us see how loyal were those Orange parsons whose treason never worried the New Zealand Council of Churches half as much as we do when we demand that for shame's sake England ought to keep her word of honor to the men whom she called upon to die for the destruction of Prussian tyranny. One Reverend Anderson, speaking at Irvinestown, May, 1912, said: "He begged of them to put their trust in God and to be ready to shed their blood and risk their lives in defence of the great privileges they enjoyed." That was an honest man. He cared nothing for the Empire but he cared a great deal for his privileges. The Ulster Protestant press boasted that the Kaiser would help them to burst up the Empire, and Ulster Protestant bishops spoke in the same strain, making it quite clear that their loyalty consisted in supporting a Government as long as it maintained their ascendancy over the vast majority of the Irish people. Did the *damunnians domesticus* become perturbed by all this parsonical rebellion? Did the *Wanganui Chronicle* bawl over this treason? Did the loyal Orange Lodges and the loyal P.P.A. worry one whit at the open proclamations of sedition made by parsons and Orangemen? Not a bit of it: the only thing that worries these persons is that the Irish people at home may win, or that Catholics out here may get fair play. What a contemptible gang they are! At home and abroad they are all the same, blatant, boasting, ignorant ranters who from press and pulpit make it clear that the one god they adore is the idol of their own selfish interest. The sad part of it is that we have in Parliament men who are tools of those wretched persons.

Opportunists

Among the Apostles there was one opportunist. More than his principles, he sold his Master for a

purse of silver, and having sold Him the people to whom Judas went for consolation spurned him with contumely. It is always the way: the *seoinin* kowtows, and his pay is kicking; the opportunist preserves an ignoble silence and his reward is contempt; Judas hanged himself with a rope and his followers are metaphorically gibbeted by all honest men. A dear old Irish priest who has gone to God used to say that the only way to win respect from an Orangeman was to use a blackthorn on him; and conversely the surest way to win scorn from our political and religious foes is to run after them and to make door-mats of our principles for them. It is a splendid thing to see an upright man walking the ways of the world, fearing God alone, proclaiming his faith in all things right and just and holy, and never bending a servile neck to the placemen of the earth. It is fine to see an Irishman who is not afraid or ashamed to stand up for wronged Ireland at all times and to know no other guide in his demands for her than truth and justice. It is inspiring to find a Catholic who is as true to his religion in a crowd of men as he is when on his knees at night in the solitude of his room. But the pity of it is that what is so fine and so inspiring is equally rare. Expediency is the rule among the multitude here. You must not advocate Ireland's just claims openly (like that unspeakable *Tablet* does!), you must always remember that the P.P.A. and the parsons do not like Sinn Fein, and you must talk unctuously about "our Empire, "our fleet," and "our men." Anyhow, what is Ireland to us? What did she give us but the Faith? For the Irish people, with the thought of God ever before them, the Faith was all right, but we have other things besides God to think about, you know, and we must be broad-minded and affable to all. We left Ireland behind long ago, and even if she is a small nation why should we worry about her wrongs and her sufferings? We don't suffer, and making a stand for Ireland might inconvenience us out here." That is exactly the line of thought of our opportunists. They have the purse; they have sold their principles; and honest men have metaphorically hanged them. "Away with de Valera and give us Nosworthy!" is their motto. Archbishop Redwood, Archbishop Mannix, Archbishop Walsh, and Cardinal O'Connell are very foolish persons and they don't know as much as we do." When the people who reason thus are not of Irish birth there is some excuse for them, but for those who are born in Ireland there can be none. But even among the latter there are degrees of infamy. An ignorant layman may plead ignorance: perhaps it is natural that ideal things and spiritual things should not mean much to him. But the *seoinin* Irish priest is in a class below which imagination cannot descend: he sins against the light and for him hope is lost. We thank God that such are few. The day has come when all true men of our race are taking their stand with Archbishop Walsh, Archbishop Mannix, and Archbishop Redwood on the side of right and justice. It is recognised by intelligent men now that to dictate to the Irish people what we think best for them is not only impertinence but contrary to the right theory of sound government. Marked as the division between the sheep and the goats is the division now between the true Irishmen who stand by their country in her dark hour and the miserable *seoinin* who, ensconced in their snug nests, level destructive criticism at every man who ever tried to do anything for anybody. Self is the god of the *seoinin* and the opportunist; they talk and talk and go through life like drones until they die and leave the world better for their absence. If their wisdom only equalled their conceit, if their deeds only equalled their words, the contempt that men have for them would be changed into respect and esteem. But there is no hope: they sin against the light.

Were the Early Christians Socialists?

It is not uncommon to read in Socialist papers and books that the early Christians were Socialists and that the Gospel of Christ was a revolution in economic theory. Christ, they say, was a Communist who condemned private property and strove to abolish

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Capitalism, teaching that to be attached to riches was sinful and that poverty was a condition for going to Heaven. He was followed by the Apostles, the Fathers of the early Church, and the faithful, so that the first Christian Churches were societies of Communists. Not, they say, until Christianity became the fashionable religion of the Roman Empire did the Church change her views to suit altered circumstances, as, indeed, she had already done in the great trading centres of Egypt, under Clement of Alexandria. Clement, according to Nitti, accommodated the Gospel of Christ concerning riches to the requirements of a rich commercial community; and we are told that the medieval and modern Church adopted his views from that time to this.

The charge that the Church has changed her doctrine is an old one. It is the same charge as was made by the Reformers, and is still made by their successors in our time. Cardinal Newman studied the problem for years before becoming a Catholic, satisfying himself that the charge was false, and that what was called change was only vital and natural development. People outside of the Church fail to grasp the distinction between precepts and counsels and much confusion springs from this error. The Protestant theory that all that is good is of precept and that nothing is merely recommended as a higher course has found its way among all who depend on Protestant literature; and consequently we find the view repeated by Socialist writers who, knowing nothing of Bible criticism themselves, depend for their information on traditional Protestant views. For example, they cannot distinguish between the precepts and the counsels in the case of the rich young man whom Christ told to keep the Commandments if he would enter into life, and upon further query as to what good might be done, told him to sell all his goods and give the proceeds to the poor. Instead of proving, as Socialists say, that Christ laid down poverty as a necessary condition for Heaven this narrative proves exactly the contrary. "If thou wouldst have everlasting life, keep the Commandments"—that is, the Ten Commandments of the Decalogue in which there is nothing against riches and no insisting on the necessity of poverty. Then comes the counsel: "If thou wouldst be perfect, go sell what thou hast and give it to the poor." That is, if the young man wanted to lead a life of higher perfection than that to which ordinary Christians are called he was to sell his goods and give to the poor. Note that he was not told to give to a common fund from which the poor were to draw at need. It is clearly implied that the money derived from the sale was to be his to give or to hold as he pleased. For the Apostles, St. Paul may be taken as a representative witness. In his instructions to Timothy he tells him how to deal with the rich, but he does not tell him that they must renounce their wealth or give it into a common fund. From the New Testament we can gather that there was for a time a system of holding all in common in the Church at Jerusalem. We can also infer that it was local and temporary, and in no wise of obligation. And as for the instances brought forward by writers to support the contention of Socialists, we usually find that they stop short of the important points and quote only as much as suits them: another relic of Protestantism. In parables one must distinguish what is figurative and symbolic from what is essential, and one must be careful not to base arguments on what is merely *ad ornamentum*. Thus, the narrative which says that it is easier for a camel to pass through the eye of a needle than for a rich man to go to Heaven only teaches that riches are a burden which makes winning Heaven difficult in ordinary circumstances. Indeed, one interpretation refers the "eye of a needle" to a gate in the city walls so called and so low that camels had to be rid of some of their load before passing through it. But even if that be not the true interpretation, what follows (and what Socialists omit) makes it clear that Our Lord meant something very different from what Socialists say He meant. The disciples asked Him: "Who then can be saved?" "With men," said Our

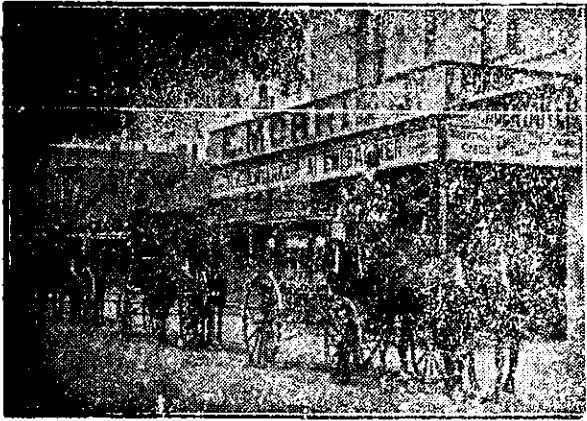
Lord, "this is impossible, but with God all things are possible." The meaning of this is that with God's grace even the rich man may be saved. And, of course, if the possession of riches were sinful and essentially wrong God's grace would not come to the rich as long as they remained in a sinful and wrong way of life.

With reference to Communism in the early Church, Tertullian may be quoted to prove that the right of private property was recognised. He says in his *Apologia*: "Though we have our treasure chest, it is not made up of purchase money, as of a religion that has its price. On the monthly collection-day, if he likes, each puts in a small donation; but only if it pleases him, and only if he is able; *all is voluntary*." In O'Brien's *Medieval Economic Teaching*, Bergier is quoted as saying: "Towards the end of the first century St. Barnabas; in the second, St. Justin and St. Lucian; in the third, St. Clement of Alexandria, Tertullian, Origen, St. Cyprian; in the fourth, Arnobius and Lactantius, say that among the Christians all goods are common; there was then certainly no question of a community of goods taken in the strict sense." Here we have Tertullian mentioned as one who writes of community of goods, while we have just seen that he clearly recognises private property. Consequently, the community of goods in the early Church was a very different thing from Communism as understood by modern Socialists. O'Brien says: "It is therefore doubtful if the Church at Jerusalem, as described in the Acts, practised Communism at all, as apart from great liberality and benevolence. Assuming, however, that the Acts should be interpreted in their strict literal sense, let us see to what the so-called Communism amounted. In the first place, it is plain from the Acts (iv. 32) that the Communism was one of use, not of ownership. . . . This distinction is particularly important in view of the fact that it is precisely that insisted on by St. Thomas Aquinas. . . . In the next place, we must observe that the Communism described in the Acts was purely voluntary. . . . There is no indication that the abandonment of one's possessory rights was preached by the Apostles. Indeed, it would be difficult to understand why they should have done so, when Christ Himself had remained silent on the subject. Far from advocating Communism, the Founder of Christianity had urged the practice of many virtues for which possession of private property was essential." As for the passages which are adduced from the Fathers of the Church, Mr. Devas says (*Dublin Review*, January, 1898): "The mistake of representing the early Christian Fathers of the Church as rank Socialists is frequently made by those who are friendly to modern Socialism; the reason for it is that either they have taken passages from their context, and without due regard to the circumstances in which they were written, and the meaning they would have conveyed to their hearers; or else, by a grosser blunder, the perversions of heretics are set forth as the doctrine of the Church, and a sad case arises of mistaken identity." For a comprehensive account of the opinions of the Fathers we refer our readers to *Medieval Economics*, pp. 41-101. We conclude by saying that Communism was not taught by Christ, nor by the Apostles, nor by the early Fathers, and that it was not practised, as the Socialists understand it, in the early Christian communities. The right of private property was recognised and upheld while at the same time charity and benevolence were preached and practised, and poverty was represented as being, all things considered, a better state than wealth. We do not say that Churchmen did not at times show undue favor to the rich; we do not say that some such are not among us still; but we say that the doctrine of the Church has not changed although it may have developed as a tree develops from the plant without losing its oneness and continuity.

Give me the eye which can see God in all, and the hand which can serve God in all, and the heart which can bless Him for all.—Lecker.

Mrs. J. Aramburu

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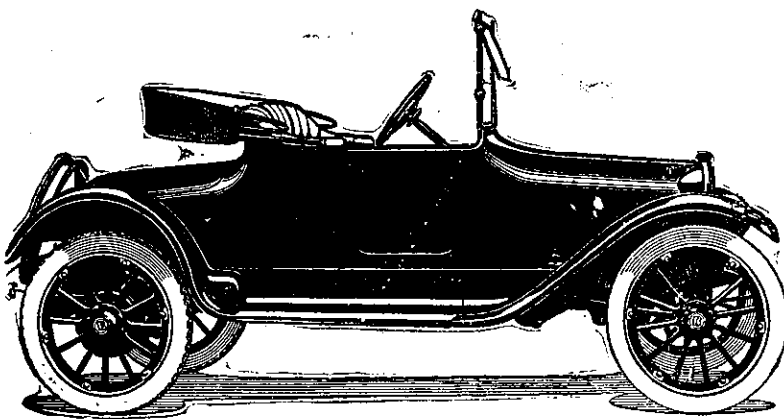
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WHY THE AMERICAN PEOPLE HATE ENGLAND

(By SHANE LESLIE, in the *New Witness*.)

The most obvious straw showing which ways the winds are blowing, next to the Dover debacle, is the account of Sir Auckland Geddes's dash home. The popularity of the British Ambassador is now apparently so great that at the suggestion of the American Foreign Department the journey was kept a profound secret, possibly lest he should be unduly incommoded by complimentary banquets, Irish addresses, oratorical bouquets, and other signs of the success of British diplomacy in promoting good relations between the two countries.

Geddes's Departure a Hasty Retreat.

Nevertheless, Geddes's departure is after the nature of a hasty retreat. It is true there is a Presidential lull. Geddes can have little further use for Wilson since his failure to deliver the goods promised at Versailles, and Harding has not shown signs of having any special use for Geddes or the diplomacy he represents. New arguments and counters are needed for the game of international poker and Harding obviously comes in with a full house. For the moment Geddes has withdrawn from the cross-roads where the jangling interests of two countries meet or fail to meet. The press has issued a hurried communique containing a list of thorny questions on which he is expected to consider with the Cabinet. Amongst them is the unexpected item of Ireland. The forbidden subject at last is to be forced on the lips of an Ambassador. For six years it has been perfectly well known that the Irish question has been the vital or fatal key to Anglo-American relations, according as it was turned. The furious and astounding flood of events before and since the armistice failed to submerge the Irish question in America, as it was hoped. While some questions have dropped out of America's ken and care, the Irish question has been emphasised. It has long been threatening a crisis, and there is no doubt that St. Patrick's Day will signal a new and possibly final phase. For, a fortnight previous to that date, Mr. Harding will have become President of the United States. It has not been realised on this side that Harding was elected with the full force and concurrence of the Irish-American vote. As a whole, Americans took much the same view of the Peace Treaty as Mr. Keynes, and they showed their contempt for a President who had been wizarded into a Tiger's belly and had barely escaped digestion.

The Power of the Irish-American Vote.

Since his election Harding has made no utterance which should suggest friendliness to British Imperialism. His message to the English-speaking peoples is a Recessional. He is impressed not by their glory, but by their duties to be "restrained, tolerant, and just." The thought of Ireland underlies the whole utterance. It is clear that the policy which thwarts Ireland's self-determination as a nation, indirectly keeps America out of the League of Nations. America is sick of Europe and sick with England. On the complications which have arisen in oil and finance there is no manifest desire to soothe British strain. On the Panama question, which Mr. Wilson gave so decidedly in England's favor, Harding threatens a complete reversal. American, but not British ships, he thinks, should be excused tolls in the Canal. Meantime a British financier is to be sent, not at American request, to discuss some alleviation of the appalling debt to which the British taxpayer is shackled. The anti-British American cares nothing for financial stability between the two countries. He sees that any loosening of funds will help England to continue the war on Ireland as well as to build a navy, equalising matters at sea or on the Panama Canal. Already before his arrival, a resolution has been placed before Congress calling for no remission or slackening of debts. These are concrete, if indirect, examples of the power of the Irish-American vote. Somebody is not only twisting the lion's tail, but his purse-strings as well, which is a much more serious thing in these times.

America More Anti-British Than it Ever Was Anti-German.

It may cause indignation to say that America is at present more anti-British than it ever was anti-German, but it is true, and Geddes knows it. Wilson dragged America into the war after winning his elections on a definite Peace ticket. To-day, if there was war between America and England (which heaven or Lord Northcliffe avert), we are credibly informed that there would be no need of a Conscription Act. The bitter Irish sentiment of political injustice and historical wrong has been working through the American forces and populace at large ever since the Armistice. The Peace Treaty, followed by the war on Ireland, fanned it to epidemic. At Harding's mass meetings it was only necessary to mention England

to rouse the disapproval of the audience. Harding has the tiny group of old Republican leaders, who used to live in the odor of British approval, but he has also received an avalanche of Irish votes, followed by sundry other nationals and the whole progressive party, led by implacable critics of England like Hiram Johnson, Borah, and La Follette. If they were of Harding's opposition, the British Embassy might breathe, but they are of his counsels.

The Irish Difficulty at Boiling Point.

For four years there has been a steady suppression of diplomatic truth. Impolitic propagandists have been sent from England and polite Americans have been entertained in England, who have both conspired to a pretence that the Irish issue is dead in America and wholly exploded in American eyes, thanks to the dud pro-German plots which the British Government reveals at intervals of several years. Meantime the Irish-American difficulty has simmered and boiled until the whole of American political life has been affected and has passed from the simmering to the boiling point. All relations with England, commercial, financial, and naval, have in the political whirlpool become colored and distempered.

Will Geddes Tell the Truth?

Finally, Geddes retreats precipitately. Will he tell the truth or be allowed to? The myth may still be necessary to keep up that America is a purely Anglo-Saxon community and civilisation, dying for alliance with England, but always unexpectedly thwarted by American domestic politics. False diplomacy and false Americans combine to uphold the myth. Incredible harm is done to the relations of the two countries by the ex-Americans, who are encouraged to pour contempt on America in English circles. Foolish representatives report that Ireland is not seriously considered in America. In any case, we are told what do the Americans want? Why cannot they mind their own business? Ireland is a domestic question, etc. But Americans reply that Panama also is a domestic question, and the size of the American navy is a domestic question.

England Has Completely Lost the Public Opinion of America.

There can be little doubt that the truth is that until there is a reasonable, generous, and honorable Irish settlement there can be no financial alleviation with popular American assent, no hope of permanent disarmament or prospect of American entry into the League of Nations. An Anglo-German entente would be easier to negotiate at the present time than an Anglo-American one involving any appeal to the American people and Congressional action. Harding's party has all the appearance of a strong naval party. It also shows every sign of being in sympathy with Ireland.

Geddes is no doubt aware of the truth; but whether he will be allowed to open the eyes of the much-bluffed and long blind-folded British public is another matter. Bryce could afford to blink at the truth in days of peace. Spring Rice discovered it and died in his efforts to meet it. Reading discovered it and wisely retreated. Both Reading and Grey reported the truth, though Reading's speech to the Reform Club was carefully kept out of the press. When their suavity had failed and good manners were believed to be at a discount in American diplomacy, Geddes was sent out on the same principle that the butler is sent to argue with an unconvinced cabman. It is almost inconceivable that such being Anglo-American conditions, the Government should have irritated the Irish sore to eruption. Not only has Ireland been divided from England thereby, but a gulf has been created between England and America which our generation will not see or hear the last of. Yet in the United States, as in Ireland, the majority of the people wish to live at peace and in self-respecting harmony with the English people. But the English Government is one that the American will not touch, even at the other end of a League of Nations. Any friendliness between the two peoples has been postponed out of political sight. England has completely lost the public opinion of America.

England Stinks in American Nostrils.

The change which has taken place in American sentiment within two years is almost incredible. The Armistice found America anxious to make up generously for her delay in entering the war. Germany was anathema. The Kaiser alone was the personified enemy of America, democracy, and small nationalities. Now Lloyd George, Carson, and Hamar Greenwood have succeeded to his base position in American public opinion. No English Minister could any more speak in an American city to-day than Hindenburg or the Crown Prince could in Belgium. If England's Machivellian enemies had been given a free hand to work out their toils, they could not have obtained direr results than the present Cabinet have presented to them. The object lesson of Ireland has brought about

what seemed to be impossible and whereas Germany had begun to stink in American nostrils two years ago, to-day it is England that has relieved her of that unpleasant predicament.

And Geddes will be asked, What do these infernal Americans want? And if he has any humor left he will say that the Americans will be perfectly satisfied if another step in the peerage is given to the Astor family!

DEATH OF CARDINAL GIBBONS

His Eminence James Cardinal Gibbons, Archbishop of Baltimore, U.S.A., of whose death we learnt by cable under date March 23, was born in 1834, at Baltimore, of Irish parentage. He was educated first in Ireland and later, for the priesthood, at St. Charles's College, Ellicott City, and St. Mary's Seminary, Baltimore. He was ordained in 1861. Five years later he was Assistant Chancellor to



the Plenary Council of Baltimore, and within 7 years of ordination he was consecrated Bishop as first Vicar-Apostolic of North Carolina. He was appointed to the See of Richmond in 1872, and went as Coadjutor to Baltimore in 1877, succeeding as ninth Archbishop in the same year. The Third National Council of Baltimore was held under his presidency in 1884, and in 1886 he was raised to the Cardinalate—the second American Cardinal. His Eminence, whose wearing of the red did nothing to diminish his pride in republican institutions, was the first Cardinal of his country to take part in the election of a Pope, assisting in 1903 at the Conclave which elected Pius X. As the author of *Faith of Our Fathers*, *Our Christian Heritage*, and the *Ambassador of Christ* he had the rare pleasure of knowing that his writings went forth in a multitude of editions. He was a welcome visitor and preacher at the Eucharistic Congress of Westminster in 1908. He was at the time of his death the first Cardinal Priest and senior member of the Sacred College by creation.

WANING.

Wild wind, west wind, wind that sweeps the sky,
Tossing the ragged clouds about in a gipsy revelry,
My throat has ached to drink your wine for many a wind-
less day—

But I am caged in a cheerful house, and can not get away.

Tall trees, pine-trees, that march around the hill,
Swaying in a stately dance to the wild wind's piping shrill,
My heart cries out for the joyous days that in your lodge
I've spent—

While my good wife nods by our well-kept fire, nor dreams
of my discontent.

Swift water, white water, plunging down the falls,
Pushing with impatient hands at the caging cañon walls,
There's a call in my breast to strive once more against
your rough waves cold—

But my old dog lies on the hearth and sleeps—am I, too,
growing old?

—FRANK E. A. THONE, in the *Grinnell Review*.

AMERICA'S NEW CARDINAL.

Most Rev. Dennis J. Dougherty, D.D., Archbishop of Philadelphia, was last month raised to the Cardinalate (says a cable message). The new Cardinal was born in Girardville, Pa., U.S.A. on August 16, 1865. He received his early training in St. Mary's College, Montreal, whence he returned to Overbrook. In 1885, he entered the American College, Rome. After completing a brilliant course and winning a Doctorate in Theology he was ordained by Cardinal Parochi on May 31, 1890.

Cardinal Dougherty's first appointment was as professor of Dogmatic Theology in St. Charles' Seminary. After thirteen years he was consecrated by Cardinal Satolli and became Bishop of the diocese of Neuva Segovia in the Philippines. Overcoming insuperable obstacles, he accomplished splendid work and gained the love and esteem of his fellow-citizens. On leaving that Diocese in 1908 to take up the work as Bishop of Jaro he had the satisfaction of seeing his work at Neuva Segovia crowned with success with a devoted and united flock.

In the Diocese of Jaro, Bishop Dougherty labored for seven years winning the affection of Catholics and non-Catholics alike. Parishes were increased in number, native clergy fostered and vacancies filled. Shortly after the silver jubilee of his ordination, Bishop Dougherty was transferred to the See of Buffalo where he was installed on June 7, 1916. After three years of fruitful service as Bishop of Buffalo he was called to the Archbishopric of Philadelphia. On May 6, 1919, the sacred pallium was conferred on the new archbishop. His Excellency, the Most Rev. John Bonzano, Apostolic Delegate to the United States, officiated at the investiture. During his administration of the Archdiocese of Philadelphia, Archbishop Dougherty has achieved notable work for church and state and won the warm esteem of all. His Grace has also been an inspiring figure in the erection of the National Shrine at Washington, and is Chairman of the Department of Law and Legislation of the National Catholic Welfare Council, a Trustee of the Catholic University and a member of the Board of Managers of the Catholic Church Extension Society.

Archbishop Dougherty is the fifth American Cardinal, the fourth to be born on American soil.

AMERICA AND IRELAND.

I wish that I could give all the reasons which make me look to this year as likely to be the turning point in the fortunes of Ireland, the unhappy holy isle (writes a special correspondent to the *London Catholic Times*). In the last few weeks things have happened in the States which convince me that not since 1916 has the prospect for Ireland been so hopeful. A new commission, non-political and non-sectarian, organised by 38 distinguished men, has been formed for the relief of Ireland. So significant is the fact that such a committee has been organised that the newspapers are chary about giving it to the public. When the entire committee is organised it will contain the names of practically every Irish-American of prominence. When many millionaires band themselves together results are bound to follow. The work of organisation has been going on for some months, but the mere mention of the names of the people in the organisation can give no idea of its character and purposes.

Mrs. MacSweeney's Visit.

Mrs. MacSweeney made a great impression. Her testimony was published in practically every paper in the country. The effect which it produced is perhaps best explained by such a fact as that Mr. Wilson asked for a complete report of all the proceedings before the *Nation* Committee. It is rumored on rather good authority that one of the last of Mr. Wilson's official utterances would be a statement in favor of self-determination for Ireland. The reasons for giving credence to this rumor are so good that I for one will be disappointed if it proves false. Sir Auckland Geddes has been mak-

ing petty blunders all the time, which are galling everybody in the State department. It may be that the general dislike for all things English which exceeds in the minds of most people the dislike for the Germans during the war, is making it hard for the inexperienced Geddes. To the average American nowadays the English are not only "Huns" but "super-Huns." It will take much "peaceful penetration" to reinstate the "mother country" in the esteem of the Yankee, and it is hardly an exaggeration to say that "hands across the sea" is a forgotten refrain.

Americans Amazed.

What seems to amaze most Americans is that the English, with their supposed hard-headedness and their gift for extricating themselves from embarrassing situations continue to endure the Government's folly. It is certain that the blunders of the Coalition have done more to solidify American sentiment in Ireland's favor than any other single factor in recent times. Never before was there so much interest in the affairs of the Empire, and it is needless to say that the Indians and the Egyptians and the Coreans and all the other "small and oppressed peoples" are getting a sympathetic hearing before all kinds of audiences. It matters little what Mr. Lloyd George may do now; his place among the great oppressors is firmly fixed in the American mind. His continued truculence in dealing with Ireland makes it increasingly difficult for the advocates of peace to find a hearing. Cork will not be soon forgotten. Nothing less than the withdrawal of the army from Ireland would convince the average American that he is not more than an imitation Prussian.

Our papers are all in ecstasies over de Valera's coup in running the gauntlet. His presence in Ireland will not add to the peace of mind of the powers that be, and everybody is watching with interest what effect his advice will have on the peace proposals. After his American reception he will hardly be on the side of surrender.

SACRED HEART COLLEGE SWIMMING CARNIVAL.

The annual swimming carnival in connection with the Sacred Heart College, Auckland, was held at the Shelly Beach Baths last Monday afternoon week. Keeness marked the meeting both by the stewards and competitors. No less than 22 races were put through in less than two hours. The following are the winners of the principal races:—50yds championship (under 13): G. Blunt (40secs). 100yds championship (open): S. Mulloy (78 2-5secs). 50yds championship (15 and under): V. Redfern (36 4-5secs). 50yds breaststroke handicap (open): W. Reilly (57secs). 50yds backstroke handicap (open): W. Reilly (51secs). 35yds handicap (under 13): P. Smyth (28 4-5secs). 50yds handicap

(14 and over): D. Russel (31 3-5secs). 100yds handicap (open): J. O'Sullivan and D. Russel, dead heat (76 secs). Form relay race: VI. 1, VB. 2, IIIA. 3. 25yds beginners' race: F. Sandays (31secs). Diving championship: J. Muir. Class relay race: VIA. 1, VIB. 2, IVA. 3.

ST. PATRICK'S HARRIER CLUB.

The second annual meeting of members of St. Patrick's Harrier Club, South Dunedin, was held recently, Mr. L. Marlow presiding. The report for the past year gave the membership as 23, the season's record being 16 well-attended runs; and the thanks of the club is tendered to those who assisted the members to make the various events so successful. Regret is expressed at the resignation of the captain (Mr. L. Marlow) and secretary (Mr. W. McAllen), both of whom accomplished good work in the interests of the club. His Lordship Bishop Whyte is patron of the club, and Mr. J. J. Marlow president, a number of vice-presidents, and the following other office-bearers were elected:—Captain, C. Morris; vice-captain, E. McElroy; handicappers, L. Marlow and W. McAllen; timekeeper and starter, Mr. E. Ryall; delegates to N.Z.A.A.A., L. Marlow and C. Morris; committee—C. Morris, E. McElroy, E. Culling, J. T. McDonnell, C. Cull, T. McAllen; joint secretary and treasurer, J. T. McDonnell and E. Culling.

Our good God, after Himself, has nothing more precious to bestow than His love and His Cross.—St. Margaret Mary.

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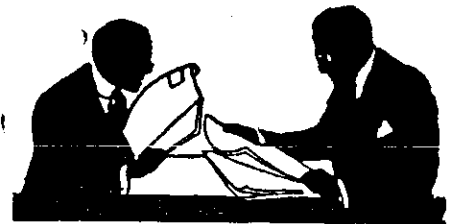
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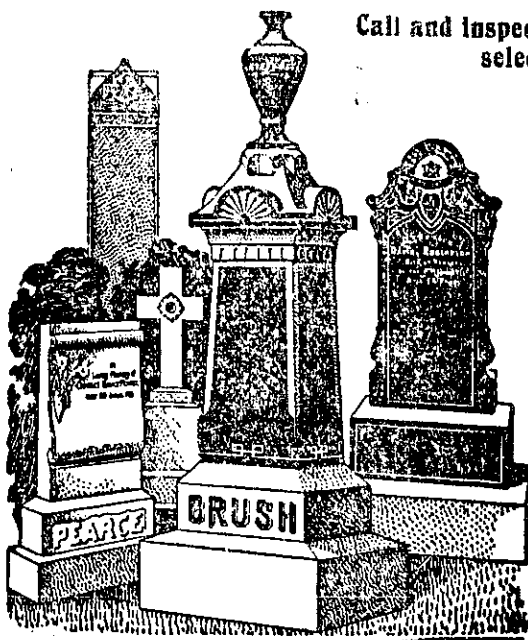
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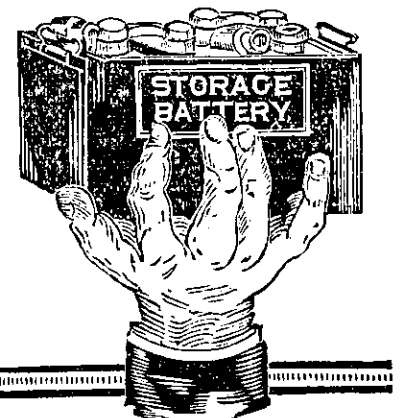
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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 2.

Large congregations attended the solemnities of Holy Week at St. Joseph's Church. Pontifical High Mass was celebrated on Holy Thursday by his Grace Archbishop O'Shea, Father O'Donnell being deacon, Father Kane subdeacon, and Father McDermott master of ceremonies. The incidental music was very capably rendered by the boys of the Marist Brothers' Choir, conducted by Rev. Brother Aidan. The ceremonies included the procession of the Blessed Sacrament to the Altar of Repose, where continuous adoration was observed. The sermon in the evening was preached by Rev. Father Segrief, S.M., and the men of the congregation kept watch before the Blessed Sacrament throughout the night. His Grace Archbishop O'Shea presided at Mass of the Presanctified on Good Friday, the deacons of the Passion being Rev. Fathers Gilbert, S.M., Ryan, S.M., and Segrief, S.M. There was veneration of the Cross and in the afternoon the devotion of the Stations of the Cross. The sermon on Good Friday evening was preached by Rev. Father Gondringer, S.M. There was Pontifical High Mass on Easter Sunday, his Grace Archbishop O'Shea being celebrant, Father O'Donnell deacon, Father McDonnell subdeacon, and Father McDermott master of ceremonies. His Grace the Archbishop preached on the Resurrection, and extended to the parishioners the sincerest good wishes for every joy and blessing of the Easter festival. Very large numbers approached the Holy Table at the early Masses. The devotions in the evening included Pontifical Benediction of the Blessed Sacrament.

The members of St. Patrick's College and St. Joseph's Conferences of the Society of St. Vincent de Paul visited the Mount Cook prison at Easter and gave a concert. The treat included a generous repast, for the providing of which the friends of the society are cordially thanked, also the Bristol Piano Co. for the use of a piano.

DIocese OF AUCKLAND

(From our own correspondent.)

April 1.

Pontifical High Mass was celebrated in St. Patrick's Cathedral on Easter Sunday by the Right Rev. Dr. Cleary. Fathers O'Flynn and Buckley were deacon and subdeacon respectively. Father Hoole was assistant priest, and Father Forde, Adm., was master of ceremonies. The choir gave a very fine rendering of Mercadante's Mass, the "Haec Dies" and "Hallelujah Chorus" also being sung. The choir was under the able conductorship of Mr. Leo Whittaker, who is leaving shortly for a trip to Europe. During his absence Mr. W. Pringle is to assume the conductorship, and doubtless he will keep the choir up to the high standard that it has attained. Mr. Geo. Inglesby Allen is still the talented organist.

Right Rev. Dr. Liston, Coadjutor-Bishop, preached in St. Patrick's Cathedral on Easter Sunday night.

The fourth annual conference of the Auckland Diocesan Catholic Teachers' Conference was opened on March 29 by the Right Rev. Dr. Liston, Coadjutor-Bishop. Representative teachers from as far south as Christchurch were present, and a thoroughly instructive and enjoyable time was spent.

This week his Lordship the Bishop will pay another visit by seaplane to the most northerly part of his diocese. He expects to visit Russell, Whangaroa, Mangonui, Houhora, Kaimaumau, Awanui, Ahipara, Lake Ohia, and Parengarenga. The journey is to be made in the new supermarine flying boat just landed at Kohimarama School, which developed a speed of about 70 knots in a trial flight.

Right Rev. Dr. Liston leaves to-night for Whan-

garei on a visitation. He will be absent from the city for about six weeks, during which time his Lordship will visit Whangarei, Whakarepa, Rawene, Dargaville, Gisborne, and East Coast.

The Sisters of St. Joseph are much consoled in the loss of the Grey Lynn Convent, by the kind messages of sympathy and help which have come to them from all parts of the Dominion. Amongst the very first to reach them from outside the city was the telegraphic message from his Grace Archbishop Redwood.

A junior team from the Marist Brothers' Old Boys' Club played a junior team from the Marist B.O.B. at Napier on Easter Saturday. Auckland won by 17 to 3 thus retaining their hold on the shield for this event. The Napier boys treated the Aucklanders in their usual thorough manner, and all were delighted with the trip.

A Marist Rugby tournament in Wellington next Easter would be a great attraction, as well as a splendid opportunity for a reunion of the old boys. A Dominion Marist Brothers' Old Boys' team would take a lot of beating.

The Whangarei Public School rep. cricket team played Vermont Street School in Auckland during the Easter holidays. Two interesting games eventuated, Vermont Street winning both. The scores were:— 1st match—Vermont Street: 1st innings, 119; 2nd innings, 8 for 207. Whangarei—First innings, 32; 2nd, 23. Vermont Street won by 271 runs. Second match.—Vermont—1st innings, 48; 2nd, 1 for 95. Whangarei—1st innings, 30; 2nd, 36. Vermont won by 9 wickets. The best performers were Commons (42), Viscovitch (45), Lack (55 retired), Viscovitch (28 not out), Callaghan (26), Darby (23); bowling: Lack (12 for 35), Commons (5 for 18).

DIocese OF CHRISTCHURCH

(From our own correspondent.)

April 4.

The ceremonies of Holy Week at the Cathedral were attended by very large congregations. On Holy Thursday evening a sermon on the Blessed Sacrament was preached by Rev. Father Eccleton, and on Good Friday by Rev. Father McCarthy, Marist Missioners. There were crowded congregations at all the early Masses on Easter Sunday. There was Pontifical High Mass at eleven o'clock, his Lordship Bishop Brodie being celebrant, Father O'Hare assistant priest; Father Collins (Holy Cross College, Mosgiel), deacon; Father Skinner, subdeacon; and Fathers Hanrahan, Adm., and Gallagher, deacons at the throne. His Lordship the Bishop preached, and at the conclusion of Mass imparted the Papal Blessing. An excellent rendering of Gounod's "Messe Solennelle" was given by the choir, with Miss K. O'Connor at the organ and Mr. W. A. Atwill conducting. The "Ecce Sacerdos Magnus" and "Victimae Paschali" were also sung. His Lordship the Bishop presided at Pontifical Vespers and Benediction of the Blessed Sacrament, and preached an impressive sermon on the Resurrection. The music included "O Salutaris," Lambillotte's "Tantum Ergo," the "Adoremus," and a sacred solo artistically rendered by Miss Olga Wacked. After Vespers the choir was entertained by his Lordship the Bishop, when the conductor (Mr. Atwill) was made the recipient of a handsome baton. Complimentary reference was made to the excellent work of the organist (Miss K. O'Connor) and of the conductor, while the choir's devotion to duty was favorably commented upon. The high altar and sanctuary were beautifully adorned for the Easter festival.

The solemn office of Tenebrae was attended by large congregations at St. Mary's Church, Manchester Street, during Holy Week. Rev. Father McCarthy, S.M., was preacher on Holy Thursday, and Rev. Father Dowling, S.M., on Good Friday. Very Rev. Dean Regnault, S.M., was celebrant of the Mass of the Presanctified on Good Friday, the deacons of the Passion being Fathers Dowling, Stewart, and Seymour. All the early Masses on Easter Sunday morning were remarkable for the very large numbers who approached the Holy Table. Very Rev. Dean Regnault was celebrant of the High Mass at eleven o'clock, Fathers Stewart and Dow-

ling being deacon and subdeacon respectively, and Father Roche master of ceremonies. The music of Lorsche's Mass was efficiently rendered by the choir with a full orchestral accompaniment, Mr. W. T. Ward conducting. An impressive sermon was preached by Father Bartley, S.M.

The many friends of Very Rev. Dean Regnault will be pleased to learn that he has benefited in health by his recent holiday.

The Marist Brothers' Old Boys' Association has entered six teams for this season's Rugby competitions. The opening run of the members on Saturday was a strong one numerically, all grades being represented.

A social evening, being promoted by Mesdames Ives and Burns, is announced to take place in the Hibernian Hall on Tuesday, April 12, the proceeds to be devoted to the requirements of the new orphanage at Middleton.

A garden fete organised for the purpose of assisting the good Sisters of Nazareth at their Middleton Home, will be held on Saturday afternoon and evening.

At St. Mary's Church on last Sunday morning the men's division of the archconfraternity of the Blessed Sacrament approached the Holy Table in a body for the first time. Their numerical strength proved a source of joy to the Very Rev. Dean and his devoted priests. The first meeting was held in the evening, when Rev. Father Stewart, S.M. (chaplain), began a series of lectures on the History of the Church.

On last Sunday afternoon Rev. Father T. Hanrahan, Adm., presided over a well-attended meeting in the Hibernian Hall in connection with the official opening next Sunday of St. Joseph's Orphanage, Middleton. Representatives from the Cathedral, St. Mary's, Woolston, and Sacred Heart parishes were present. His Lordship the Bishop will officiate on the occasion, the opening ceremony being timed for 3 p.m.

Five pupils of the Sisters of the Mission were successful at the examination in the Art of Teaching and Rudiments of Music in connection with Trinity College of Music, held last December, in obtaining their complete diploma of Licentiate (L.T.C.L.), one Associate Diploma (A.T.C.L.), and one honors certificate. At the examination held in November for the Incorporated Phonographic Society, London, three pupils were successful in intermediate typewriting, and four gained distinction in the junior grades.

Rev. Brother Columbanus, Assistant Superior-General of the Marist Brothers, went north by Saturday's steamer. During his visit to Christchurch he was entertained in the Hibernian Hall by the M.B.O.B. Association at a social evening. As an early pupil of the local school after the arrival of the Marist Brothers under the late revered Brother Joseph, Mr. D. J. Edmonds extended to Rev. Brother Columbanus a hearty welcome, and in the course of his remarks gave a concise history of the school. Mr. P. J. Amodeo spoke of events during more recent years. Bro. L. J. Courtney spoke on behalf of the Hibernian Society, and Mr. Frank Smyth for the M.B.O.B. Association. The latter, on behalf of his associates, presented the distinguished visitor with a writing case and fountain pen suitably inscribed. During the evening an enjoyable musical programme was given. Rev. Brother Columbanus, in a happy speech, thanked all who had contributed to such an enjoyable evening's entertainment, and expressed his pleasure at seeing so fine an organisation as that of the Old Boys' flourishing. He gave the young men some wholesome advice, and thanked them sincerely, also the members of the Hibernian Society, for the compliment paid to the Order he represented through him (the speaker). In conclusion "A Nation Once Again" was lustily sung. On the occasion of his visit to the school, Brother Columbanus was welcomed by the Director (Brother Justin), a programme of entertaining items being afterwards given. Master J. Manix read the boys' address of welcome, after which the visitor was presented with a book of Christchurch views and a photo of his Lordship Dr. Brodie, views of the school, the Brothers' House, and photographic group of present pupils were also included. Advantage was taken

of the occasion to have presented various medals and trophies won by the boys on the sports field. Brother Columbanus congratulated the boys on their excellent performances, and exhorted them to combine clean sport with the higher ideals of life.

RIGHT REV. MGR. GILLAN HONORED

((From our Auckland correspondent.))

St. Benedict's Hall was crowded on Easter Sunday night, the occasion being the presentation of an address and purse of sovereigns to the Right Rev. Mgr. Gillan, upon his relinquishing the charge of that parish because of advancing years. Monsignor Gillan is terminating a highly successful administration of St. Benedict's parish extending over a quarter of a century, prior to which he was in charge of the Sacred Heart parish, Ponsonby. The Right Rev. Dr. Cleary, Bishop of Auckland, with Dr. Liston, Coadjutor-Bishop, Monsignor Ormond, Very Rev. Dean Cahill, and Fathers Furlong, Forde, and Colgan were present. The Bishop extolled the prodigious work of Monsignor Gillan in the diocese of Auckland, and trusted that he would be spared to them for a long time to come. His memory would always be perpetuated in their midst by his monumental works. Mr. R. McVeagh, who spoke from long and intimate acquaintance with Monsignor Gillan, said he knew of no more indefatigable, earnest, and unselfish worker. Though not over-robust in health, yet he never spared himself in ministering to those who were afflicted and needed assistance. No testimonial from them would be adequate enough to reward Monsignor Gillan.

The Right Rev. Dr. Liston, Coadjutor-Bishop, who succeeds Monsignor Gillan at St. Benedict's, spoke in eulogistic terms regarding him. On all sides he learned of his spiritual and charitable works, for which the people were truly grateful.

Mr. J. J. Butler, on behalf of the people, read an address to Monsignor Gillan, after which Dr. Cleary handed him the purse containing £600.

On rising to reply, Monsignor Gillan was accorded a great demonstration. He spoke feelingly, thanked his kind, generous friends, and fervently hoped for them all a period of happiness and prosperity. He said he would always remember them with loving gratitude and pride, and would look back to the many years in which they were associated and to the great work achieved in those years, the credit of which was due, not to him, but to the priests with whom he worked, and above all to the co-operation of his people.

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IRELAND'S FIGHT FOR FREEDOM.

The following letter from the brilliant writer, Miss Jessie Mackay, appears in the current issue of the *Outlook*:—

Sir,—So full and judicial is your editorial of the 7th inst. that your fairness, I know, will allow me to fill up a few gaps in it which still leave the Irish position unintelligible to the uninformed. The most inconsequent of peoples do not go to war with a nation of eleven times their man-power and a hundred times their money-power till assured there is no other way of freedom left. Yet Ireland is at war with Britain now—a fight to a finish.

Gap One.—The "discontent" between the Redmond Compact of 1914 and the Dublin rising of 1916 was caused thus: Ireland stood handsomely to the bargain in men and money until continued petty insults and galling restrictions on Catholic and Nationalist Volunteers convinced her of the immovable hostility of the military clique that ruled her. Then she slowed down—as we would have done. In 1915 the Ulster gun-runners and ex-traffickers with the Kaiser (Sir E. Carson and Mr. F. E. Smith) were taken into the British Cabinet. That showed Ireland what was coming to her "scrap of paper." Ulster could do no wrong.

Gap Two.—You truly indicate the impression made on Ireland by the execution of 15 misguided but for the most part high-minded and unselfish men after the rising. But you forgot the military provocations which ground a patient people up to the Convention of 1917—the harassing of quiet districts, the coercion which turned Redmond's Nationalists into Sinn Fein Republicans. Do your readers understand that "deportation" means the kidnapping of suspected persons without warrant and holding them untried in secret prisons? There were more than 700 such last year. Oddly, Irishmen at all times have resented the principle of Habeas Corpus being good for Britons but not for them.

Gap Three.—The Sinn Fein or Republican Government set up in 1919 over the South and West was proved just, capable, honest, sober, and tolerant—the very antithesis of the drunken military brigandage that finally "pacified" it out of existence. It held on still crimeless till its hope of the Peace Conference and the recognised rights of small nations faded, and more and more soldiers were poured into the country. Arthur Henderson states conclusively: "Up to 1919 all the outrages had been on one side—that of the Government, —and during 1919 there were 14,000 armed raids, three towns were sacked, and 10 civilians were killed by its servants. Before 1919 there was only one policeman killed in Ireland." The English Quakers reported that "the Sinn Fein Government could and would run the country, over 80 per cent. of which English government had ceased. Order and safety were found only in districts from which the military and police were withdrawn." American commissioners, Irish peers once Unionist, independent journalists like H. W. Nevins, writers like G. K. Chesterton all said the same thing.

Gap Four.—The hunger-strikes you mention were undergone as the only effective protest possible against the unconstitutional procedure of the courts-martial that tried them. We think somewhat of what Hampden did for England. Ireland thinks a hundred times more of what these men (especially the Lord Mayor of Cork) did for her by that long terrible martyrdom.

What Ireland needs is a revival? Certainly if a Protestant revival is meant. The tone of Ulster newspapers leaves no doubt of that. But Ulster Protestants must renounce their bitter politics first, now that Carsonism has naturally flowered into Greenwoodism. Ulster cannot come to the altar with the condoned blood of priests and babes and nursing mothers upon her hands—murders on which no inquests are allowed, and dying depositions are refused by the military dictators.

If Catholics are being called to revival the invitation is a spiritual monstrosity. Their own pastors are denouncing the murders that Catholics have committed, and for the rest; Catholic Ireland is in the mingled agony and calm of the surest of all revivals, a natural

martyrdom that forces the civilised world to shudder away from us. Five months ago the widows and bereaved mothers of Irish patriots set aside a day of prayer for the awakening of England. Mrs. Pearse, Mrs. Connolly, Mrs. MacDonagh led that most Christian invocation; yes, and the mother of Kevin Barry, the sweet-faced boy of 18 who was vainly tortured in prison to reveal the names of his companions before he went to the gallows. When Ulster can pray like that, Ireland's redemption indeed will have come.

I am bewildered at the question being narrowed down to the morality of reprisals. The only morality left for intelligent consideration is the saving of the League of Nations, the saving of European civilisation, the saving of the Empire itself (if not too late), by getting out of a country that never wanted us, has little to thank us for, and almost everything to blame us for. This is not my statement, but that of all who have honestly delved in this deepest, most crucial of our British problems to-day.—I am, etc.,

—JESSIE MACKAY.

OBITUARY

CAPTAIN JOHN DOMINIC BERNECH, DUNEDIN.

The death occurred suddenly from heart failure on Monday afternoon last of Captain J. D. Bernech, at the age of 74 years. The late Captain Bernech was born at Trieste (Austria) on January 1, 1847. He arrived in New Zealand at an early age, and was for nine years in the service of the Otago Harbor Board, previous to joining the Union Steam Ship Company in March, 1876, as master of the Beautiful Star. He was in command at various periods of the old Maori, Southern Cross, Mahinapua, Ohau, Penguin, Flora, Rotorua, Corinna, Te Anau, Hauroto, Wakatipu, Māpourika, Moura, Waihora, Talune, Tarawera, Monowai, Waikare, and Warrimoo, and was very popular with the travelling public. The deceased captain was always very proud of the fact that during his lengthy career at sea no mishap occurred to any of the numerous ships he commanded, his careful navigation being duly recognised by his employers. He retired from the Union Company's service on December 31, 1909, and had lived in retirement ever since. The late Captain Bernech was a devout Catholic, and his familiar figure will be greatly missed from among the congregation of St. Joseph's Cathedral. He had a special devotion to the observance of the "First Friday," and constantly attended the early Mass on Sunday mornings.—R.I.P.

CANON MAGNER'S MURDER.

Now that Cadet Harte, the member of the auxiliary R.I.C. force who shot the venerable parish priest of Dunmanway (Canon Magner) and the equally innocent young man Crowley a few hundred yards from the southern town, has been declared "guilty, but insane" by a court-martial, a few simple queries naturally suggest themselves:—

As the cadet was mad that fatal morning, why was he placed in charge of a body of armed men?

If his mental condition was not realised, who was responsible for the neglect?

The *Cork Examiner* puts another question: "Is it in accordance with military regulations that a portion of the Crown Forces should sit idly by while a madman is committing murder?" There is not a man in Ireland who is not interested in the issues arising out of the successful plea of "insanity" made at the Dunmanway trial. The whole question of the personal responsibility that should be attached to the act of a person who kills a fellow human being under any circumstances might be discussed at length in connection with the Dunmanway case; but we trust the temptation to argue the point will be resisted, as actual occurrences gruesome enough to disturb the public mind are numerous, and any topic calculated to induce morbid disquisitions should be, as far as possible, avoided—until Parliament reassembles.

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DEATHS

FITZGERALD.—Of your charity pray for the repose of the soul of Nicholas, dearly loved husband of Ellen Fitzgerald, who died at Ashburton on February 12, 1921, in his 67th year.—R.I.P.

FORD.—Of your charity pray for the repose of the soul of Michael Henry Ford (late of Temuka), beloved husband of Margaret Ford, and youngest son of Mr. and Mrs. J. B. Ford, who died at his parents' residence, Heddon Bush, on Good Friday, 1921, in his 30th year.—Jesus, have mercy on him.

HANNA.—Of your charity pray for the repose of the soul of Robert Hanna, of Christchurch, who died on March 17, 1921; aged 71 years.—R.I.P.

HANLY.—Of your charity pray for the repose of the soul of Joseph, beloved husband of Jessie Hanly, who died at Dunedin on March 25, 1921.—R.I.P.

McSWEENEY.—Of your charity pray for the repose of the soul of John McSweeney, who died at his residence, Mt. Albert, Auckland, on March 9, 1921.—R.I.P.

McGUIRE.—Of your charity pray for the repose of the soul of Cecilia, third daughter of the late John and Mary McGuire, of "Barrfield," Mornington, who died at Dunedin Hospital on April 5, 1921.—Sacred Heart of Jesus, have mercy on her soul.

O'CONNOR.—Of your charity pray for the repose of the soul of Margaret, beloved wife of Daniel O'Connor, who died at Cheviot on March 21, 1921.—R.I.P.

IN MEMORIAM

FOLEY.—Of your charity pray for the repose of the soul of William Foley, who was killed in action in France on April 6, 1918.—On whose soul, sweet Jesus, have mercy.

GRAHAM.—Of your charity pray for the repose of the soul of Francis Joseph Graham, who was killed in France on April 5, 1918.—O Sacred Heart of Jesus, have mercy on his soul.

MacGINNIS.—Of your charity pray for the repose of the soul of my dear brother, Joseph Augustine MacGinnis, who was killed in action in France on March 30, 1918, and who was laid to rest in Euston Road Cemetery, Colincamps.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving sister (E. F. Dawson).

McKNIGHT.—Of your charity pray for the repose of the soul of Gladys Mary McKnight, who died at St. Kilda on March 27, 1920.—R.I.P.—Inserted by her loving aunt (M. Halpin).

O'CONNELL.—Of your charity pray for the repose of the soul of Mary O'Connell, who died at Mt. Cargill on April 5, 1920.—Sacred Heart of Jesus, have mercy on her soul.—Inserted by her loving husband, sons, and daughters.

WALLS.—Of your charity pray for the repose of the souls of James and Frank Walls (sons of Mr. and Mrs. James Walls, Mosgiel), whose anniversaries occur this week.—Sacred Heart of Jesus, have mercy on their souls.

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CONVENT OF THE SACRED HEART, TIMARU

A WEEK-END RETREAT FOR LADIES will begin on SATURDAY AFTERNOON, MAY 7, and end on TUESDAY MORNING, MAY 10.

The Retreat will be preached by a Marist Father. As no special invitations are issued, intending retreatants are requested to apply as soon as possible to REV. MOTHER SUPERIOR.

FEATURES OF THIS WEEK'S ISSUE

Leader—Catholics and Crime, p. 25. Notes—Meredith; A Prophet of Sanity; Obscure; Meredith the Poet, pp. 26-27. Topics—Loyal Moryah; Opportunists; Were the Early Christians Socialists? pp. 14-15. The Character of the Irish Terror, p. 9. Italian Press on the British Policy in Ireland, p. 13. Why the American People Hate England, p. 17. Flag Flapping and Lip Loyalty, p. 32. De Valera's Manifesto to the Irish People, p. 39. Ireland's Fight for Freedom (letter by Miss Jessie Mackay), p. 23.

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, APRIL 7, 1921.

CATHOLICS AND CRIME

THE political and subsidised P.P.Ass. has a definite end to gain just as the Orange Society in Ireland has. And just as the Orangemen will stop at nothing to gain their ends, so also our New Zealand bigots are ready to tell any lie, to publish any misstatement, to fabricate any false charge against Catholics, as long as they can do so without falling foul of the policeman, whose assistance their disreputable methods often render necessary to save them from the righteous wrath of a calumniated and disgusted Catholic public. One of the favorite lies repeated by the horsewhipped hero who has been denounced in press and Parliament as a shame to the Church to which he belongs is that Catholic Education is a prolific source of crime, and that our religious schools in New Zealand fill our gaols. He was horsewhipped for his foul letters concerning a dead nun and it is not likely he will again risk naming anybody in his lies. So now, with characteristic cunning and meanness, he aims at calumniating a class, well aware that British Law, ready to punish the man who defames an individual, permits in its blindness the vilest attacks upon societies and communities. It is so well known that Protestant countries have an unenviable record for crime as compared with Catholic countries that we need only refer our readers to standard works for statistics on the subject. There they will find that Ireland is the purest country in the world; that suicides seem to be the peculiar harvest of Protestantism; that race-suicide and infanticide are found as frequently among Protestants as they are rare among

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Catholics, and that deaths from drunkenness follow the same rule. Passing over such obvious refutations of the Protestant Political Ass.'s lies, let us examine more in detail what these shameless persons say concerning our schools here.

We might well spend a considerable time in explaining that prison statistics are no guide to the morality of a people. The calumniators of dead women are usually out of gaol, while an honest man who strikes another in a fit of temper might be in it. Parsons who prostitute their office for the purpose of causing hatred and dissension, who poison the minds of their poor people with sewage of the Maria Monk and Chiniquy kind, strut through the streets in safety while foolish lads who try to imitate the burglars they saw at "The Pictures" are run in. The woman who steals a loaf of bread sleeps in the prison cell, while the society lady who murders her unborn children sits in the first place in the Synagogue. Consideration of this sort might be multiplied indefinitely and they show what a fallacious argument for or against public morality is that based on prison statistics. Dismissing for the present such an aspect of the case, let us see how valueless even concrete and individual cases may be, and how hard it is to rely at all on the truth of official returns. In February, 1909, the late Father Venning, S.M., Catholic Chaplain to the Wellington Prison, published in the *Tablet* an account of his personal inquiry into the circumstances of prisoners who were returned as "Catholic" in official statistics. He says: "Even when (more or less qualifiedly) 'genuine' Catholics are discovered in prison it is found that (1) most of them know nothing about religion, which therefore cannot be blamed for their plight; (2) the great majority of them are, in the matter of educational upbringing, the product of State schools. They are in gaol, not because they are Catholics, but because they had no Catholic influence in their early lives. They had been without a Catholic home, Catholic companions, Catholic teaching, Catholic schools. It would be impossible for anyone to find a vestige of Christianity in six out of thirty men at present in the Wellington Terrace Gaol—six 'Roman Catholics,' bogus, counterfeit Catholics, who cannot even make the sign of the Cross. Eight out of thirty do not know the *Our Father*. Three of those who do know any prayer at all know not the Catholic but the Protestant version. Five out of the remainder declared that they were *confirmed* by Father —. This fact will tickle the Catholic ear. A Catholic knows from his Catechism that a bishop is the ordinary minister of the Sacrament of Confirmation. Yet five individuals declare that Father — (mentioning the name) confirmed them. In two of the cases the priests mentioned reside in New Zealand. They would be amused to hear that the Holy See had favored them with the power to administer the Sacrament of Confirmation. When asked how old he was when he was confirmed, one 'Roman Catholic' prisoner timidly ventured to reply that he was five years old! Another said he was confirmed 'two or three times'! Twenty-two out of thirty 'Roman Catholics' in Wellington Prison were, educationally, the product of State schools. Of the remaining eight, two are exceedingly doubtful. One stated that he went to a Catholic school 'for a while,' but finished in a State school. Another averred that he was five months at a Catholic school. Even these statements were not to be relied on, for in two cases I was told at first that they went to a Catholic school, but before I had finished my interview they frankly admitted that they had never been inside either a Catholic church or school. A few of the genuine Catholics stated that they would never have been in gaol if they had kept to the practice of their religion." In Dr. Cleary's pamphlet, *Secular Versus Religious Education*, a detailed account of investigations made by Father Cooney at Lyttelton Prison will be found; also some information concerning Dunedin Prison, and the author's experiences of misdescriptions by prisoners in Victoria. The inquiries made at that time completely refuted the argument against religious schools

based on prison statistics, and they still stand to show how dishonest and how discreditable to themselves are the attacks made at the present day by P.P.Ass. lecturers who say that our schools are making criminals of young people in New Zealand.

Such is the shameless effrontery of people who follow the leadership of a man denounced by magistrates as a cad, and branded in Parliament as a disgrace to Protestantism that no exposure will prevent them from earning their pay by dishonorable tactics. But at the same time, the fact that their assertions will not stand examination and that they will not defend publicly when challenged their misrepresentations and calumnies discredits them in the eyes of all men and women who have a particle of self-respect. The investigations made already have done good service and bear repetition as long as the methods that called for them continue. At the same time it would be well to have inquiries made again in the various centres in order to throw into greater relief the dishonest and unchristian policy of those persons who for payment or otherwise go round the Dominion stirring up sectarian strife for exactly the same ends as those for which their Orange friends in Ireland burned women and children out of house and home the other day.

NOTES

Meredith

On the shelves of our leading booksellers' shops you may see in some remote corner to-day all the works of George Meredith with the dust on top of them and their paper covers fading with age. Robert Chambers and William Le Queux and *id omne genus* are in the windows in whatever sort of editions people will buy. Meredith taxes the intelligence and presupposes education while the latter only postulate a capacity for wasting time unprofitably, and therefore they sell. However, New Zealand is not alone in neglecting Meredith. England has had few greater luminaries in her literary firmament, but England, too, neglects him. It is a fact pregnant with significance that while Richard Feverel fell flat in London it was at once proclaimed as a masterpiece by French critics. But, just as French prose is incomparably above English prose, French criticism is as far above what in England passes for criticism as one thing on this earth can be above another. Meredith had many of the gifts of the great French novelists; he was head and shoulders above the British reading public; and it was a tardy recognition that came to him even among the elect. Indeed, his public is the elect, and more than any modern writer he remains caviare to the general. George Meredith was a keen psychologist: no pen has depicted in English finer characters than Diana and Sandra. And as it is with his work: appreciation is not possible for those who are incapable of admiring the art of a master.

A Prophet of Sanity

Meredith has been called a prophet of sanity. From a well-known essay of his we learn a little of his philosophy. He tells us not to take things too seriously, while not taking them too lightly; to be neither a pessimist nor an optimist; to laugh if we must laugh but withal not without a certain tenderness; to recognise the mockery and littleness of humanity and to appreciate what there is of good and noble in it; not to forget when we consider failures how much they that failed have done to make the road easier for their successors. Here is a passage which gives us the clue to his spirit:

"If you detect the ridicule, and your kindness is chilled by it, you are slipping into the grasp of satire.

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you prefer to sting him under a semi-caress, by which he shall in his anguish be rendered dubious whether indeed anything has hurt him, you are an engine of Irony.

If you laugh all round him, tumble him, roll him about, deal him a smack and drop a tear on him, own his likeness to you and yours, to your neighbor, spare him as little as you shun, pity him as much as you expose, it is the spirit of humor that is moving you.

The Comic, which is the perceptive, is the governing spirit, awakening and giving aim to those powers of laughter, but it is not to be confounded with them, differing from satire in not sharply driving into the quivering sensibilities, and from humor, in not comforting them and tucking them up, or indicating a broader than the range of this bustling world to them."

Under all his humor and brilliance lies a fund of what the French call *le gros bon sens commun Anglais*—the gross common sense of John Bull. But his genius breaks forth in such a dazzling coruscation that only the student gets to the heart of him. The average reader, in a hurry to get on with the story, is blinded by his very light and cannot see at all.

Obscure

The owl and the bat blundering in the daylight are like the readers who call Meredith obscure. People whose minds are fed on what is known as light literature—which is not literature from any point of view—do not love books that expect them to use their brains. And as the number of readers whose only literature is light literature is legion, it is not astonishing to find obscurity attributed to Meredith, with less reason on that it has been to Browning. Meredith was primarily a psychologist: character meant most to him. It is therefore a mistake to take him up and read him for the sake of incident and adventure as has become too much the habit with readers nowadays. There is the first point at which he baffles ordinary readers. Again, Meredith was a poet, and as a poet he found it hard to tell a tale in a common way. He was rich in metaphors and images, full of brilliant by-play, abounding in sparkling comment and aside. He dressed the bare bones in such attractive garments that one forgot for a moment that there were any bones at all. We ought to regard him as a classic writer and to approach him with the intense application with which we would take up for study a novel by Flaubert or a play by Moliere: in other words unless we are ready to raise ourselves to meet him we shall not meet him at all.

Meredith the Poet

For a small sum one can buy George Meredith's *Poems*. There are not many of them; they are not lengthy; but what there is is good. The English critics received his verse as coldly as his prose; but Swinburne who knew what poetry is fell upon the Philistines and boldly asserted that the century that has gone did not produce four greater poets than George Meredith. Here is a sample of his power—two stanzas that Swinburne loved for their melody and beauty:

Happy, happy time, when the white star hovers
Low over dim fields fresh with bloomy dew,
Near the face of dawn, that draws athwart the darkness,
Threading it with color, like the yewberries the yew.

Thicker crowd the shades as the grey East deepens
Glowing, and with crimson a long cloud swells.
Maiden still the morn is; and strange she is, and secret;
Strange her eyes; her cheeks are cold as cold sea-shells.

It often happened that when the writer of these Notes was a boy he was living for some months together in a house that had many of Meredith's works under its roof. Books read in youth are best remembered, though one sometimes sadly thinks of the good old books that we shall not have leisure to read again.

Old memories are bound up with our acquaintance with *Evan Harrington*, *Rhoda Fleming*, and *Richard Fevrel*, and certain other works by writers not much read nowadays whom our then host loved. What a boon it would be for the present rising generation if the 'Good People'—as the Irish call the fairies—would come hither and remove from all book shops the trash that stands between us and the best in literature. Mr. Dooley once said that he propped himself up behind the Bible and Shakespere and left Hall Caine and Marie Corelli raging outside. Most of us would do very well to imitate him in that, taking the Bible and Shakespere as meaning good literature in general, sacred and profane.

DIOCESE OF DUNEDIN

There was Exposition of the Blessed Sacrament from the eleven o'clock Mass at St. Joseph's Cathedral on Sunday last. After Compline in the evening there was the usual procession and Solemn Benediction of the Blessed Sacrament.

St. Joseph's Cathedral parish committee of the Catholic Federation met at St. Joseph's Hall after devotions on last Sunday evening. Very Rev. Father Coffey, Adm., presided, and there was quite a large attendance of members. The principal business had reference to the Federation scholarships and preparations for the annual meeting.

An effort is being made to strengthen the membership of St. Joseph's Cathedral Choir, which of late has diminished somewhat in numbers through the departure of some of its vocalists. Those amongst the congregation who are happily possessed of good musical voices are urged to join the choir (which is one that has always enjoyed a high reputation for efficiency). The present enrolment of members will afford an excellent opportunity to young singers to improve themselves in so popular an accomplishment. Those desirous of joining are invited to attend the choir practice on any Thursday evening at St. Joseph's Hall.

A ceremony of profession took place on last Thursday morning in the chapel of the Convent of Mercy, South Dunedin, when Sister Mary Aidan Adamson and Sister Mary Celestine O'Regan made their vows. His Lordship the Bishop, Right Rev. Dr. Whyte, officiated, the assistant priest being Rev. R. Graham. Rev. J. Delany, Rev. H. E. Rooney, and Rev. F. Marlow were also present. Taking for his text the words of St. Matthew's Gospel, "What doth it profit a man if he gain the whole world and suffer the loss of his soul," his Lordship gave a touching discourse on the religious life; he congratulated the young Sisters on the choice they were making and exhorted them to go on courageously in the path of self-sacrifice marked out for them by their Holy Rule. The incidental music was feelingly rendered by the Sisters' choir. After the ceremony his Lordship the Bishop, the clergy, and relatives of the newly professed Sisters were entertained by the community.

Misses Kathleen McDevitt, A.T.C.L., and Marie McMahan, A.T.C.L., have been notified of their success in the higher theoretical examinations (Art of Teaching and Rudiments of Music) in connection with Trinity College, London. Both young ladies received their entire musical education from the Sisters of Mercy at St. Philomena's College, South Dunedin.

On Saturday, 35 of the younger children from St. Vincent's Orphanage spent a pleasant day at the Woodhaugh Gardens, where all things dear to the hearts of little ones were provided for them by several lady friends. On behalf of the children the Sisters of Mercy desire to thank the promoters of this outing—Mesdames Paine, Carter, Clark, and Wilson.

A retreat which is at present being conducted for the members of St. Patrick's Sodality of Children of Mary, South Dunedin, by Rev. Father Herring, Marist Missioner, will close on next Sunday evening, when a number of aspirants to the sodality will be consecrated.

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At the Teachers' Examinations held in January, the following pupils of St. Dominic's College, Dunedin, were successful:—Class C (three subjects, English, French, Latin), Katherine Bourke; Class D (two groups), Katherine Bourke, Gladys Nicholson, Elizabeth Flannery; (one group), Molly Fabian.

Oamaru

(From our own correspondent.)

April 4.

The Holy Week devotions at St. Patrick's Basilica were well attended, especially on Good Friday. On Holy Thursday there was the usual procession of the Blessed Sacrament in which the children of the Convent Schools took part. During the day large numbers paid a visit to the Altar of Repose, which was beautifully adorned and illuminated with flowers and candles.

The Celtics have had their preliminary meeting in view of the approaching football season, and there is the promise of a very good team, as several new members have joined their ranks.

During the month Mass will be celebrated at the following country stations:—On the 10th at Duntroon, Kurow, and Pukeuri; on the 17th at Windsor Park, Ngapara, and Alma; on the 24th at Kurow, Duntroon, and Georgetown.

Wyndham

Many of the adult parishioners and the children attending the Sunday school assembled at St. Kevin's Church on Good Friday afternoon to make the Stations of the Cross and to recite the Holy Rosary (writes a correspondent). On Easter Sunday a Missa Cantata was celebrated by Rev. Father Farthing. The music was Winter's Mass, very capably rendered by the choir, conducted by Mr. P. Brennan. The altar was very tastefully decorated by Mrs. Pritchard for the great Easter festival.

Mrs. Traynor, who recently resigned the leadership of the choir, after 14 years' devoted service, was recently the recipient of a handsome presentation from her fellow members. The Very Rev. Father O'Donnell paid a tribute to Mrs. Traynor's good work in the interests of the Church, and expressed appreciation of the faithful manner in which she had discharged her duties in connection with the choir over so lengthy a period.

Quite a noticeable improvement has of late been effected in the general appearance of the local church property.

Timaru

(From our own correspondent.)

March 28.

At the girls' school hall last week an illustrated lecture on the life of Christ and scenes of the holy places was given by Rev. Father Hurley, S.M., and proved an intellectual treat which was greatly appreciated by the audience. A very fine lantern, just received from America, was used on the occasion, and capably manipulated by Mr. A. Knight.

The football match between the Zingari-Richmond (Dunedin) and Celtic Clubs resulted in a win for the latter by the narrow margin of 5 points to 3. Though the weather was rather warm for the winter pastime, some excellent play was witnessed. The visitors were treated to a splendid social and picnic, and greatly enjoyed the hospitality of the local club.

The ceremonies during Holy Week were, as usual, most impressive, and large numbers attended. On Easter Sunday an unusual number approached the Holy Table. The 10.30 o'clock Mass was celebrated by Rev. Father O'Ferrall, S.M.: the high altar and sanctuary were beautifully adorned, and the choir rendered music befitting the occasion.

A retreat for men is to commence in the Sacred Heart Church on April 5.

CATHOLIC PRESBYTERIANS!

This new enthusiasm for the Catholic name is fast growing serious (says the Melbourne *Tribune* of recent date). Already it is humorous. Once upon a time it was tragic, and the very name meant death. It was banned by law, and there was a price on the head of all who claimed the name. Old England had all her tickets on the name "Protestant"—in Parliament, in the statutes, in the King's oaths, in law and ceremonial, in the press, in the home. To-day there is a remarkable tendency on the part of the same people to run away as far as they can from the name "Protestant," and an equally strong tendency to filch from us the name of "Catholic." It is a good sign to find this is so, but our surprise is natural to find even the sons of Calvin claiming the name.

Is this a Joke?

The Presbyterian *Messenger* is not the place wherein to look for jokes, yet we think we unearthed an unconscious one last week in that journal. Speaking of a *Tribune* article on the census regulations, it objects to our claiming the title "Catholic," and asks: "What about the Church Catholic and Reformed, commonly known in Australia as the Presbyterian Church?" Well, what about it? Why not ask John Calvin about it? Or Martin Luther? Or Zwingli? Or the recognised fathers of Presbyterianism? It is not fair to ask the *Tribune*, about it, as our views may be prejudiced on the subject.

The Decay of Protestantism.

There is no surer sign of the decay of Protestantism than the remarkable fact that the name has ceased to connote anything to be proud of. A religion whose beginning and end is merely to "protest" is not a religion at all. Many deeply religious Protestants and sincere believers in Christ are coming to the realisation that what faith they possess is what was left to them of the Catholicity they held before the Reformation. History and common sense and the grace of God are bringing large numbers back to the faith of their fathers. The vast mass is being absorbed in the gulf of indifferentism and infidelity. With most the very name has ceased to command respect. On the contrary, the name of "Catholic" is a blessed name and eagerly to be desired.

The Rev. C. C. Barclay.

The curate of St. John's High Church of England, Latrobe Street, is a more advanced type of the "Protestant Catholic." He is about to be ejected from his stronghold because as asserted in the *Age*, he had paid too much devotion to Our Lady, and because he had practised Confession in his church, and because of his devotion to the doctrine of the Real Presence of Our Lord in the Blessed Eucharist. "Certain people," he asserts, "would pull down his church, but could not lessen his faith. Henry VIII. of infamous memory, had done this on a large scale in the name of the Reformation, but he did not kill the Catholic faith." There is a knowledge of history and of the ancient faith of England involved in these words that serves to throw some light on the anxiety of intelligent Christians to shed themselves of the rather dubious appellation "Protestant."

The week-end retreat at the Convent of the Sacred Heart, Timaru, as advertised in this issue of the *Tablet*, affords an excellent opportunity to school-teachers, office girls, and those whose ordinary avocations may prevent their attendance at the longer retreats to be given in September and January next. Such week-end retreats are rapidly growing in favor in all large centres of Europe, America, and Australia, and it is to be hoped that the Catholic girls of New Zealand will not be behindhand in showing their appreciation of the advantage offered them at Timaru.

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COMMONWEALTH NOTES

NEW SOUTH WALES.

The Right Rev. Dr. O'Farrell, the recently consecrated Bishop of Bathurst, arrived in Orange recently on his first official visit to that portion of his large diocese. The visit had been looked forward to with a great deal of interest, and expectations were exceeded. Bishop O'Farrell has won the hearts of his people, and he is assured of the keen support of his flock in the days to come.

The religious ceremonies connected with the celebration of St. Patrick's Day were held in St. Mary's Cathedral on the Feast day, and were attended by a large congregation. A procession of the students of Manly preceded his Excellency the Apostolic Delegate and the Archbishop of Sydney into the Cathedral. A special feature of the celebrations was the decoration of the altar of the Irish Saints, beneath which sleeps the long sleep of the great Church-builder, his Eminence Cardinal Moran, and the pioneer priests.

The census is to be taken on April 4, and it has been decided that Catholics (including those of the Oriental titles) should use the term "Roman Catholic" when filling in the section of the census papers relating to religious designation. On the occasion of the last census, Catholics lost many names through lack of unity on this question, some designating themselves Catholic and others "Roman Catholic." It is the solemn duty of all Catholics to apply the designation "Roman Catholic" to themselves at the forthcoming census in order to ensure that they are credited with their exact numerical strength. Unity in this matter is essential to demonstrate to the people of Australia the wonderful progress made by the Holy Roman Catholic and Apostolic Church in the Commonwealth during the last decade.

VICTORIA.

Last Sunday (says the *Melbourne Tribune* for March 17) was a memorable day for Dr. Phelan, the beloved shepherd of the diocese of Sale, and for the Catholics of Gippsland. On that afternoon, under most favorable weather auspices and in the presence of the most representative Catholic gathering that has ever assembled at Sale, the memorial stone in the marble porch of the magnificent college for boys which is being erected by Bishop Phelan was solemnly blessed and dedicated. The total cost of land and building will amount to about £25,000, and already his Lordship has about four-fifths of that large sum in hand. The successful organisation of so large a project in a diocese which contains considerably less than 15,000 Catholics, scattered over an area comprising hundreds of miles of sparsely-settled country, is a striking evidence of the rare ability and energy of Dr. Phelan. His Lordship has faced the situation with that leonine courage and tenacity which Melbourne people know so well. All obstacles have been surmounted, and he will soon have the pleasure of telling the Holy Father that the charge given him by Pius X. of glorious memory has been faithfully carried out, and that, in addition, the building will be handed over to the Marist Brothers in a few months' time practically free of debt.

In the 1920 historic St. Patrick's Day procession (says the *Melbourne Advocate* for March 24) added significance was given to the display by the presence of a bodyguard of Victoria Cross winners and close on 10,000 returned soldiers. The military and naval sections marched by way of protest against slanders heaped on his Grace the Archbishop of Melbourne and as an expression of their adherence to the principle of the rights of small nations, especially Ireland. That memorable procession was the best of its kind ever witnessed in the Southern Hemisphere, and its wonderful features have been preserved in moving pictures, which have been shown throughout the Commonwealth with gratifying success. Last Saturday the 1921 festival of the great Apostle of Ireland was celebrated and the procession, though lacking the military and naval display of the previous year, was a remarkably fine spectacle, and attracted considerable attention as it mar-

ched through the principal streets of the city. Attempts had been made by the sectoin which is constantly showing a strong hostility to the Catholic body to lessen the effect of the procession by practically confining it to the back streets, but they failed to achieve their purpose. As usual the procession was formed in front of St. Patrick's Hall, and it marched by Bourke, Spring, and Evelyn Streets to the Exhibition Oval. The marching was distinctly good, and the marshals had admirable control throughout. As in 1920, the hour of starting was 1.30 p.m. The procession committee had made complete arrangements, and each organisation fell into position without the least confusion. It was a big line to handle, but the organisations really helped the committee and marshals by their faithful observance of instructions. The Catholic and Irish national organisations turned out in splendid numbers. In doing so they were actuated by love and loyalty towards his Grace the Archbishop of Melbourne, who is absent in the Old World, and by sympathy with the persecuted people of Ireland in the dark hour of their trial. It was a procession that was in every way worthy of the Catholic and Irish bodies of Melbourne, and it can take rank with the best St. Patrick's Day processions held in this city for many years. It was manifestly a public profession of patriotism and faith.

QUEENSLAND.

In a Pastoral Letter to the priests and people of the archdiocese of Brisbane directing a triduum in preparation for the Feast of St. Patrick for the cessation of the infamies that are being perpetrated throughout Ireland, and for the restoration of peace to the people of that country, Archbishop Duhig says:—The recurrence of St. Patrick's Day affords me a favorable opportunity of addressing you with a view to enlisting your sympathy and your prayers on behalf of the suffering people of Ireland. During the past few months the civilised world has been shocked beyond expression by the excesses committed by the Crown Forces in Ireland. The wanton brutality of the "Black-and-Tans" towards innocent victims has been condemned by the British press, by statesmen of high rank, by Churchmen of all creeds, and by unprejudiced witnesses, some of them Australian citizens who, since their return home, have excited deep interest by the recital of the sad story of what they saw. Morning after morning one trembles on opening his newspaper, lest the last cabled horror may be worse than its predecessor. Thank God for the fair-minded men who hesitate not to condemn the studied cruelty of those who profess to be acting on the side of law and order. The Archbishop of Dublin felt called upon to enter an emphatic protest against the manner in which the execution of six Sinn Feiners was carried out in Cork Prison a few days ago—and he asks: "Could any more scandalous form of reprisals have been devised?" There are certainly reprisals on the Sinn Fein side that cannot be justified, but without in any way condoning them, we may say they are the actions of a people goaded into rebellion by a military despotism almost without parallel. The Crown Forces in Ireland have been let loose upon the people to do what they will. They have shot innocent and guilty alike, broken into, looted, plundered, devastated peaceful homes until their very name has become a synonym of terror throughout the country. It is difficult to believe that the men engaged in this campaign of extermination in Ireland ever fought against the Turks or witnessed the horrors of the German invasion in Belgium. They are putting up a shameful record that will remain a foul blot on the history of British Government in Ireland. We are bound, not only as the descendants of that suffering race, but as Christians, to protest against this awful state of things, and we do so with all our hearts. Human agencies have so far proved impotent to bring these horrors to an end, and our only hope is in God. It is to God, therefore, we ask our people to appeal, and this time of Lent is certainly opportune for the pouring out of our united prayers for the restoration of peace and happiness in Ireland.

IRISH NEWS

GENERAL.

Mrs. MacSweeney, widow of the late Lord Mayor MacSweeney, of Cork, has received the freedom of New York, which was conferred upon her at a formal ceremony specially arranged. She is the first woman to receive such an honor.

Father Dominic, chaplain to the late Lord Mayor of Cork, has been condemned to five years' imprisonment on two counts—(1) a private letter was found in a house of London, in which the chaplain gave an account of happenings in Ireland; (2) he was found in possession of a memo. which, if published, would have caused disaffection, and as the London correspondent of the *Catholic Herald of India* remarks, "the first to publish the memo. are the Government who permit the newspapers to reproduce the evidence in court." So this is what up-to-date jurisprudence is like in Ireland: A man is shot for holding his hands in his pockets and for running away in fear; he is court-martialled for keeping neutral, has his house burned for not knowing of a coming ambush when he should have known, and is imprisoned for writing a private letter and for taking private notes.

The Ulster Special Constables, organised from among the followers of Sir Edward Carson to maintain law and order according to British standards, in Ireland, have been distinguishing themselves again. A detachment of them which was stationed at Newtownbutler became afflicted with a terrible thirst, and to appease it travelled in a motor lorry to the town of Cloynes, which is also in Co. Monaghan. What was more natural than that these Orange defenders of the Crown and Constitution should seek for spiritual consolation (the kind that comes out of the neck of a bottle) in the public house of a mere Papist. This detachment, numbering 15 men, all fully armed, drew up at the hotel of a man named John O'Reilly, in Cloynes, in the early hours of a recent Sunday morning, and entirely forgetful of the dignity of the law, including the Sunday Closing Act, broke into the place. The local Constabulary being notified by Mr. O'Reilly of the attack on his house turned out and a pitched battle between the Specials from Carsonia and the local defenders of law and order took place. In the fight one of the Specials named McCullough, from Belfast, was shot dead and another named Archdale, from Enniskillen, was dangerously wounded and two or three others injured slightly. In the lorry was found a large quantity of groceries and several bottles of ginger wine. Those of the Specials who were in a condition to travel were sent back to Newtownards, Co. Down, where the platoon was organised. The Specials feel keenly the reproach of having mistaken ginger wine for whisky.

IRISH PRISON HORRORS.

The *Irish Bulletin* reports appalling conditions in the temporary gaols and internment camps established by the British Government in various parts of Ireland.

Prisoners who without trial or charge have been placed in these awful make-shift places of confinement, although in rugged health, when arrested have died in a few weeks. Two such cases, those of Patrick Walsh, aged 19, a native of Meelish, Co. Mayo, and Michael Mullen, Springtown, Co. Galway, are reported from Galway City. Their deaths, it is charged, resulted from barbarous treatment which they received while in custody.

The *Bulletin* describes a typical one of these prisons—that at Earls Island, Co. Galway. There were 27 prisoners in Earls Island, all housed in a small galvanized iron shed. The shed was so defective in lighting arrangements that even at midday it was impossible to read in it. Prisoners who had spent three weeks in the shed were taken away practically blind. There was no fire allowed and no artificial light. Although it was midwinter the prisoners had but three blankets between them. Hardly a day passed at this camp on which the prisoners were not assaulted. Constables and troops also assaulted the prisoners, in some

cases tearing out their hair and in others beating them mercilessly. One young man was taken from the shed by the military. He was handcuffed and was then punched about the yard by soldiers and struck with revolver butts. Another young man was taken from the camp after being informed that he was to be half hanged and then drowned. There were no beds in the galvanized shed. The prisoners were not even allowed to undress, as they never knew when they would be taken from the shed to be assaulted, threatened, or taken away.

CARDINAL LOGUE DENOUNCES BRITHUN CRIMES.

The Lenten Pastoral Letters by Irish bishops were devoted to the situation in Ireland. That of Cardinal Logue, Primate of Ireland, declared:—

"The cry of suffering Ireland, despite efforts to smother it by propaganda, will re-echo through centuries, marking a sorry place in history for the present rulers." He added:

"There has been no word of conciliation, but repression, such as outstrips any example except that of perhaps Turkey and the Bolsheviki."

Cardinal Logue said the policy of the Government had robbed it of all sense of sacredness of human life and extinguished the instinctive horror of bloodshed. He declared that the so-called official reprisals were acts of wanton oppression and injustice: the men guilty of any overt act were dragged out at night and shot before their families; that prisoners were shot under the pleas of attempting to escape, though they were surrounded by armed men.

"Poor people, who instinctively run to cover when they see formidable lorries approaching, are shot at sight," said the Cardinal.

"Latterly," he declared, "even religion has not been spared. Sacristies of churches have been searched. Churches have been surrounded by armed men, while people attending Mass were held up and searched as they left church. Of course, nothing was found except prayer books and rosaries. Catholics do not go armed to hear Mass or prepared to commit crime."

FOR IRISH VICTIMS.

A New York journal says:—

"A fund to save thousands of starving and homeless victims of fire and famine in Ireland starts with 300,000 dollars gathered among themselves by 38 distinguished men, who have organised a non-political and non-sectarian American Committee for Relief in Ireland, and issue an appeal in the name of humanity for a stricken people. To this 25,000 dollars has already been added as an initial contribution, by the Friends of Irish Freedom.

"In the ranks of the new organisation are representatives of the Catholic Church, headed by Cardinal Gibbons, members of the United States Senate, prominent members of the Bar, bankers, editors, and manufacturers.

"The organisation consists of a national council from all parts of the country, with specific powers vested in a temporary executive committee of 15, of which former Judge Morgan J. O'Brien is chairman.

"The appeal to the public says: 'Industry is paralysed to-day in Ireland, and the greater part of the able-bodied male population is leading a hunted and fugitive existence. If present conditions continue unrelieved the Irish race in Ireland faces virtual annihilation. We are confident that Americans of every class and creed will respond promptly to avert the terrible fate menacing a people to whom they are so closely bound by ties of kinship and of common heritage.'

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FLAG FLAPPING AND LIP LOYALTY

The St. Patrick's Day celebrations have again been the occasion for a display of silly and futile flag flapping and lip loyalty on the part of certain sections of the community (says the *Southern Cross*, Adelaide). The *Register*, the Orange and Masonic lodges, the Protestant Federation, and the Royal Society of St. George appear to have entered into an unholy alliance with the view of conducting an "offensive" against his Grace the Archbishop and the Irish Catholics of the State. Apparently the *Register* pulls the strings and the puppets dance. In this connection the activities of Sir W. J. Sowden and Fred Johns (the promoter of the Public Service Masonic lodge, and formerly a prominent member of the *Register* staff) are not without significance. The *Register* opened the offensive after the Archbishop's return from Ireland, and Sir W. J. Sowden followed it up in his Presidential address at the annual meeting of the Royal Society of St. George. Now, Fred Johns as secretary of the Society backs up the League of Loyal Women, who, on March 7, sent the Lord Mayor the following resolution passed at the executive meeting on that day:—"That the Lord Mayor be asked to see that the Union Jack and Australian flags are carried at the head of the St. Patrick's Day procession in Adelaide in March, and in any procession which may be held in the future in this city, the said flags to be of a size 6ft x 3ft, and attached to poles. The Lord Mayor gave these busybodies—who would be better employed in attending to their husbands, homes, and children, if they have any, than in stirring up strife—their fitting answer in the following reply, sent through the Town Clerk:—"I am directed by the Lord Mayor . . . to say that, in accordance with the policy of the previous Lord Mayor, which has been approved by the council, it is not considered necessary to make any such stipulation. For very many years the procession of St. Patrick's Day has been held in the city, and his Lordship is not aware of anything having occurred in connection therewith which would justify such a departure from the recognised practice regarding street processions." Then Mr. Johns came on the scene with the following letter to the City Council on Monday:—"The Adelaide branch of the Royal Society of St. George respectfully suggests that the Lord Mayor and members of the Adelaide City Council in granting authority for any public procession held in the streets of Adelaide in future should require that the Union Jack and the Australian flag be carried on poles at the head of the procession as an outward expression of loyalty, following the practice adopted in other cities of the Empire." This letter was scathingly referred to by Councillor Lundie, who said:—"If the society thought it was going to try to force people to denote their loyalty by carrying a flag, it would make a mistake. He saw enough flag-flapping and lip loyalty during the war. There were other ways of expressing loyalty than by carrying a flag down the street. Many of those connected with the society were not too loyal to the community. Many of them were profiteers, and were not showing loyalty, for they were practically robbing the community, which was dealing with them. In the last quarter of a century there had been no trouble in connection with processions, and it was a slur on the community to suggest that any alteration should be made." After a protest by Cr. Edwards against correspondence from such "a two-penny-halfpenny organisation" being submitted to the Council, it was contemptuously side-tracked to the usual committee. The matter would hardly be worthy of notice but for the evident design revealed in letters in Monday's *Register*, i.e., to humiliate the Archbishop and the Irish citizens of the State by compelling them to show special honor to a flag which is not the Empire flag at all, and which is specially objectionable to Irishmen. The Union Jack is a purely British flag, symbolising the Union of Great Britain and Ireland—a union brought about by bribery, fraud, and force; a union to which the Irish people never agreed, and against which

they have protested for over a century. The presence of the Union Jack on the Commonwealth flag is surely quite sufficient acknowledgment of Australia's adherence to the Empire—a fact which nobody questions.

WHAT PARTITION MEANS.

Partition grind rather finely (says the *Dublin Leader* editorially). The Local Government Board sent a letter to the Enniskillen Guardians concerning an order separating the townlands comprised in the Belleek Rural District situate in Co. Fermanagh from the Union of Ballyshannon and adding them to the Union of Enniskillen on and from All Fools' Day—of course the Imperial L.G.B. called it April 1. The chairman of the Enniskillen Guardians, Mr. Cahir Healy, described this as the first step in Partition—we wonder what will be the last step? Mr. Cahir Healy further remarked that "Belfast has prospered on the trade of Ireland, not on the trade merely of the four counties. We hear a lot in the Fermanagh papers of the increased prosperity of Belfast. I say it is a myth. Belfast is already declining; her citizens are walking the streets without work. Bigotry does not pay. Intolerance, like water, finds its own level soon. Catholics were driven out of the linen mills a short time back; to-day the doors are being closed upon those misguided fellow-workers who drove them forth, for America has refused to buy Belfast linen until Belfast learns to be tolerant and Christian."

One result of the setting up of the Carsonia Parliamenten must surely be the underlining of the Belfast boycott. The twenty-eight counties will instinctively feel that it is none of their business to strengthen the six counties, and apart from any conscious or organised movement there must be a tendency to weaken economically the six counties. The whole thing will be rather unnatural, as Ireland is naturally a unit, but it will naturally flow from unnatural Partition. How can Belfast and its environs keep up its Parliamenten and pay a tribute of eight millions to Mother England? Well, if the dominant people in the six counties go in for that sort of game they will have to pay the reckoning. We predict that they will have sore hearts and puzzled heads at no far distant date.

If the Parliamenten is set up we have no doubt that many Nationalists will slip across the frontier into Ireland Major at the first opportunity, and they will be assets. Many Orangemen will also slip overseas for work and wages. We can grow flax and make linen in the South—even as far South as Cavan and Donegal, and the future of white men's shipbuilding is probably with America, to which country—if they are taken in—the bolt-throwers may emigrate. The Parliamenten seems such madness that it is hard to believe that it will materialise: but so many mad things have been done in recent years that there may be something in the determination of certain people to establish this thing. If it be established Carson, even though he is not a young man, will probably live to regret the day it was founded.

AN APPEAL

ST. JOSEPH'S CONVENT, GREY LYNN, AUCKLAND.

The Convent home in which the Sisters of St. Joseph, Grey Lynn, Auckland, lived and worked for God and thousands of God's little children has been burnt to the ground, burnt as it seems to us by foul means. The home must be raised again in which the Sisters will take up their work for God and Christ's little ones. We appeal to the ever-generous Catholics of New Zealand to help us in this undertaking and to show the people of this country that we regard the Sisters and their noble work as a priceless possession.

* JAMES M. LISTON,
Coadjutor-Bishop.

St. Benedict's,
Newton, Auckland.

FAITH OF OUR FATHERS

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

9. The Divine Founder, who established His Church in the way we have just shown, gave to it, at the same time, four distinctive marks: He wished it to be *one, holy, Catholic, and Apostolic*. These marks are of the very essence of the Church, and are inseparable from it. They may be seen by all, and are thus the visible signs or notes by which she is known over all the universe, as we shall see later.

10. The work of Christ has to endure and be perpetuated in the world without being shaken by the downfall of human institutions; it has to range over centuries as a perfect empire to the end of time. For Jesus Christ had solemnly declared it by the assurance that the gates of hell should not prevail against His Church, and that He would remain with her all days, ever assisting and aiding her, even to the consummation of the world. To this perpetuity of existence is added infallibility of doctrine. The Saviour gave to His Church the grace to preserve for ever intact the true faith which he has confided to her. In declaring that the gates of hell should never prevail against His Church (which is essentially a teaching Church), He promises always to preserve her from destruction and her doctrine from error. Hell might indeed prevail if the Church ceased to exist, or if she deviated from the true faith, because then she would no longer be the Church which was founded by Jesus Christ, the society of His true disciples or of true believers. Jesus Christ would then withdraw this perpetual assistance which He promised in these words: "Go, teach them all things which I have commanded you (to believe and to practise): and behold, I am with you all days, even to the consummation of the world." As the Church, then, was to last for ever, the Apostles had their successors in the episcopacy as well as in the priesthood—these were the bishops and priests; and Peter also had his successors in the Roman Pontiffs.

11. In founding on St. Peter His spiritual empire, or, which is the same thing, in placing the keys of His Church, the symbols of supreme power, in the hands of Peter and his successors, Jesus Christ made the Prince of the Apostles the founder of a spiritual dynasty. This dynasty of the true Church has been perpetuated uninterruptedly by the 260 successors of Peter, the last of whom is now seated on the pontifical throne under the name of Benedict XV. It forms the trunk of the mystical tree which has since spread its branches over the whole earth.

Some of the branches have separated from the sacred trunk; these are the heretical and schismatical sects: but the trunk itself, united with the root, has remained unchanged, and ever subsists laden with branches and with fruit. It is the succession of the Popes in the Roman Church, the mother and mistress of all the Churches—the centre of the Universal Church, the true Church of Jesus Christ.

12. The true Church, as we have said is no other than the Roman Catholic Church: she is the faithful depository of the doctrine of Jesus Christ, as well as of His Sacraments and all the means of salvation which He has bequeathed to humanity. Adversaries rise up against her; these are heretics and schismatics. They allege that the true faith, the true Church of Christ, is not the Roman Catholic Church, but that their particular sect is the true Church of Christ. We must prove, on the contrary, the truth and legitimacy of the Roman faith, or, in other words, that *the Roman Catholic Church is the true Church of Jesus Christ*.

13. The proofs of this assertion are undeniable and clear to all persons of good-will. We shall cite two—the proof drawn from the existence of the Apostolic See, and that of the four marks of the Church.

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Gisborne

(From our own correspondent.)

March 18.

The Catholics of Mangapapa, always enthusiastic in Church affairs, held a small but very successful bazaar and sale of work recently. The effort was in aid of the Mangapapa church fund, and was well patronised by the Catholics of Gisborne.

St. Patrick's Day was duly celebrated. Masses were celebrated at St. Mary's Church at 6.30 a.m. by Rev. Father Lane, and at nine o'clock by Father Brady, large congregations attending. In the evening a most enjoyable Irish national concert was given in H.M. Theatre, which was crowded to its utmost capacity by an enthusiastic audience. An excellently arranged and essentially Irish national programme was presented, the various numbers being contributed by artists of acknowledged ability, and the promoter of the concert (Rev. Father Lane) was warmly complimented on the success achieved. A feature of the entertainment was the selection of Irish melodies rendered by Mr. C. Wood's orchestra. The duties of stage manager were capably carried out by Mr. Frank Sexton, and Mr. T. Shore was an efficient accompanist. During an interval, the presentation of a cheque for a substantial amount was made to Father Brady, prior to his departure to Remuera, Auckland. In appropriate terms Rev. Father Lane voiced the sentiments of the parishioners, as well as his own, regarding the departing priest. Father Brady briefly responded, and sincerely thanked the people of Gisborne for the kindness they had extended to him during his term of duty in the parish.

New Plymouth

(From our own correspondent.)

March 22.

Mr. and Mrs. S. Hooper, formerly of New Plymouth, have returned to again reside here.

Rev. Father Prendergast, who has been assisting Very Rev. Dean McKenna, is leaving shortly on an extended holiday for health purposes.

With regret I have to record the death of Oswald McHardy, second son of Mr. A. McHardy, of the local National Bank of New Zealand. Deceased, who was a fervent Catholic, died after a very short illness at the early age of nineteen years. To his bereaved parents and relatives deepest sympathy is extended.—R.I.P.

The Misses Bramleys, for many years associated with Church matters in our parish, have left New Plymouth to reside in Wellington.

I have to chronicle, with regret, the death of another of our esteemed parishioners in the person of Mrs. W. Jennings, wife of Mr. W. T. Jennings, M.P. Deceased, who lost two sons during the War (Edgar, who was killed on Gallipoli, and Harold, who died of wounds), was at the news of their deaths prostrated with a serious illness, from which, after four years of terrible suffering, death came as a happy release. Deceased was of a sweet and kind disposition, and bore all her trials and troubles with fortitude. To her bereaved husband and children deepest sympathy is extended.—R.I.P.

A large number of members of the Hibernian Society approached the Holy Table at St. Joseph's Church, New Plymouth, on Sunday, March 13, in honor of the approaching feast of the Apostle of Ireland. St. Patrick's Day itself was commemorated by the annual national concert in the Rolland Hall, organised by the local branch of the Catholic Federation. The entertainment proved a thorough success, and the committee are to be congratulated on the programme presented. The stage, which was decorated in the national colors, presented a pretty picture. A detailed account of the items would be too lengthy, but special mention may be made of the dialogue of two little Irish colleens, the Misses Payne (recently from Ireland), who recited in the mother tongue, and who held their audience by their sweet Irish demeanor.

Hawera

St. Patrick's Day was observed in Hawera this year by a picnic for the children in the King Edward Park, which was largely attended. A good sports pro-

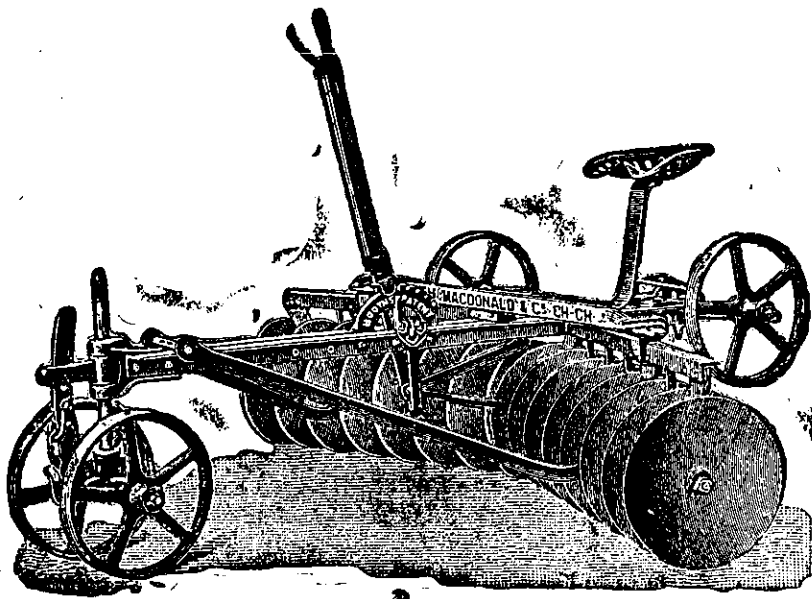
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gramme was carried out, and the children spent a day of enjoyment which will long be remembered by them. In the evening a social was held in the Foresters' Hall in the presence of an enthusiastic and appreciative audience which filled the building to overflowing. The best of local talent was engaged for the production of a well-arranged programme of national items. At an interval the following resolution was carried unanimously:—"That this meeting of Irish sympathisers express conviction that the road to peace and happiness between England and Ireland lies in immediate withdrawal of armed forces of the Crown and in granting people of Ireland that right of self-determination which was avowed object of Allied nations in great war." It was further resolved that the resolution as adopted be forwarded to the Secretary of State for the Colonies. "God Save Ireland" was then sung in unison.

Alexandra

At a parish picnic gathering held on St. Patrick's Day at Alexandra, a resolution of sympathy with the Irish people in their present sufferings, with the hope that peace would soon prevail and that Ireland would gain the fullest measure of freedom, was unanimously carried on the motion of Mr. M. Keleher.

Foxton

The St. Patrick's Day resolution as suggested by the *Tablet* was (writes an esteemed correspondent) unanimously passed at Foxton and Shannon, and cabled to the British Prime Minister.

[The above reports of the observance of St. Patrick's Day were unavoidably crowded out of our last two issues. Belated reports (which cannot now receive insertion) show that every portion of the Dominion observed the great national festival and unanimously adopted resolutions of protest against the outrages now being perpetrated on the people of Ireland, and in favor of granting self-determination in accordance with the war aims of the Allies.—Ed. N.Z.T.]

OBITUARY

MR. MATTHEW CRANNITCH, TEMUKA.

Mr. Matthew Crannitch, one of Temuka's best-known and most highly-respected residents, passed away at his residence, Dyson Street, on Friday, March 11, after a comparatively short illness. The late Mr. Crannitch was born in Co. Limerick, Ireland, 62 years ago, and came to New Zealand when a young man. Settling at Timaru in the boot trade, he conducted a successful business there for a number of years, and was subsequently licensee of hotels at Timaru, Kurow, and latterly at Temuka. The late Mr. Crannitch was a most popular host, and made many friends, who will sincerely regret his comparatively early death. While in Temuka he took no part in public affairs, but in Timaru he was for some years a member of the Borough Council. He was twice married, and leaves a widow and family of eight to mourn their loss. One of his sons, John, was killed in the Great War. The funeral was attended by friends from all parts of South Canterbury, the cortege being a very lengthy one. There was a large muster of members of the Hibernian Society at the funeral—including a number from Timaru—and four of them acted as pall-bearers. Rev. Father Hoare, S.M., officiated at St. Joseph's Church and at the graveside, assisted by the Very Rev. Dr. Kennedy, S.M.—R.I.P.

Would life be worth living for us without these Sacraments, and without this Church? We would be without Divine consolation and comfort; we would be without a spiritual guide, without a teacher, and without hope.

GARDENING NOTES

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

WORK FOR THE MONTH OF APRIL.

The Vegetable Garden.—Select a fine day when the soil is dry to finally mould up celery, taking care not to allow any of the soil to lodge in the heart of the plant. Asparagus will have completed its growth for the season when the foliage turns yellow. It is time then to cut it down close to the ground, clear away the refuse, and fork up the surface of the bed to entirely free it from the roots of weeds. If it is found that seeds have germinated in the bed, remove the seedlings as they appear, otherwise the bed will be spoiled in the spring by overcrowding. Give a good sprinkling of coarse salt and a covering of rotted farm-yard manure to the bed, and, as the winter rains will wash the fertilising matter down to the roots of the plants, no further attention will be necessary till the spring. Attend to sea kale by heaping dry soil, sand, or coal ashes in mounds over the roots, then covering up with dry stable manure; or if the latter is not available boxes or cement barrels will answer. Rhubarb roots may also be treated in the same manner. Keep planting cauliflower, brocoli, and cabbage, also sow a bed of cauliflower and cabbage seed to stand the winter and be ready for early spring planting. A sheltered position should be selected, or better still a garden frame, for protection from rough weather. Sow a bed of giant rocco onion for early spring use, and of lettuce for transplanting early in the growing season. Keep the garden free from weeds before wet weather sets in, as such work then is unpleasant and unsatisfactory.

The Flower Garden.—Continue planting bulbs such as hyacinths, tulips, narcissi, ixias, sparaxis, and crocus; these require to be inserted three or four inches deep in the soil. Gladiolas should be lifted and stored away when the foliage dies down, as they deteriorate if left too long in the same place. Save the seed of plants, as it ripens for the next spring sowing. The seeds of hardy herbaceous plants may be sown on the borders now, but tender annuals should not be sown till the spring. Geranium cuttings should be put in as soon as possible, using the hardy parts; sandy soil but little water is required to ensure vigorous growth. Now is a good time to sow down lawns, or renew or improve old ones requiring attention. Top dressing or a sprinkling of fertiliser should be applied to lawns which have not a healthy appearance. Heavy rolling after wet weather will improve the lawn and destroy the grass grub, which will now be much in evidence. A light sowing of lawn grass seed mixed with white clover and a sprinkling of light soil is the best for bare patches if done before rolling. Prune flowering shrubs which have finished blooming, and if others are needed these may be propagated now from cuttings if planted deeply and firmly.

The Fruit Garden.—Ripe pears and apples should be now picked and stored away in a cool airy place, and the trees afterwards pruned, care being taken to burn all prunings to destroy insect pests.

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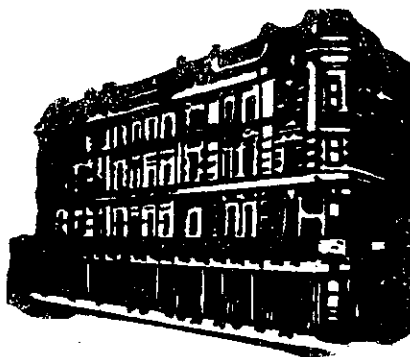
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AUCKLAND

(From our own correspondent.)

March 25.

A reception was held at St. Mary's Convent, Ponsonby, on St. Patrick's Day, when Miss Mary McLaughlin, of Gisborne, was received into the Order of Our Lady of Mercy by the Right Rev. Dr. Liston. Very Rev. Chancellor Holbrook was master of ceremonies.

On Monday, March 21, in St. Benedict's Club room, a "welcome home" was tendered to Right Rev. Mgr. Ormond. Mr. J. J. O'Brien presided, and on behalf of Monsignor Ormond's friends there assembled, and many who were not able to be present, he extended to the loved and honored guest a hearty welcome. He expressed great appreciation of the Monsignor's sacrifice in relinquishing the secretaryship of the Apostolic Delegation to take up parochial work in St. Benedict's important parish. The Right Rev. Dr. Liston also tendered a cordial welcome, and others, who also extolled the work and qualities of Dr. Ormond were Very Rev. Dean Cahill, Very Rev. Chancellor Holbrook, Messrs. R. McVeigh, Hall Skelton, R. Casey and Daniel Flynn. A varied musical programme was contributed to by Mrs. Hanson, Misses Nora McManus, Agnes Dixon, and Higgins, and Mr. W. Pringle. Mr. Harry Hiscocks was accompanist. Monsignor Ormond, in reply, said that although he had received the greatest possible kindnesses from Australians—for he had travelled through almost every diocese—yet he must admit that he was glad to be back in New Zealand, and felt very happy in again taking up parochial work. He doubted meriting all the very kind words which had been uttered by the various speakers, and thanked all who so warmly greeted him.

The ceremonies for Holy Week were observed in St. Patrick's Cathedral with accustomed solemnity. Right Rev. Dr. Liston presided. Rev. Father Forde, Adm., was master of ceremonies, and was assisted by Father O'Malley. The "Lamentations" during Tenebrae were sung on Wednesday by Fathers Kelly, Taylor, and Forde; on Thursday by Fathers O'Flynn, O'Byrne, and Furlong; on Friday by Fathers Skinner, Kelly, and O'Byrne. The chanters were Fathers Kelly and O'Byrne. On Holy Thursday Pontifical High Mass was celebrated by Bishop Liston; deacon and subdeacon were Father Hoole (of Spanish Place Church, London), and Father Hunt; assistant priest, Very Rev. Dean Cahill; Fathers O'Flynn, Colgan, Kelly, and Taylor also assisted. In the evening Father Taylor preached an instructive sermon on the Blessed Sacrament. On Good Friday Bishop Liston was celebrant of the Mass of the Presanctified; assistant priest, Father Murphy; deacon and subdeacon, Rev. Fathers Colgan and J. Murphy; deacons at the throne, Chancellor Holbrook and Father Furlong; deacons of the Passion, Fathers Taylor, O'Flynn, and Kelly.

In connection with the golden jubilee of Father Golden, his Grace Archbishop Redwood wrote:—

"I am very sorry I did not hear about the celebration of your golden jubilee in time to take part in it on the day itself. However, I am most happy to add my most cordial congratulations, and my most heartfelt tribute of praise and gratitude, to the chorus of so many of your friends in all parts of the Dominion. May God grant you many happy years more to your long and most fruitful life, and may He crown you at the end with everlasting bliss. Such is my best wish and earnest prayer.

Yours very sincerely in Christ,

* FRANCIS REDWOOD, S.M.,

Archbishop of Wellington."

In addition to a magnificent set of vestments, the clergy also presented the jubilarian with a fine set of up-to-date Breviaries. Useful gifts were received from the convents at Blenheim and St. Mary's, Ponsonby, and from different other places. Father Golden is very proud of the fact that the people of Auckland, on the auspicious occasion, presented the Little Sisters of the Poor with a fine new piano. This is a source of great pleasure to the old people, a few of whom are first-rate musicians, and for whose benefit the instrument has been donated.

C A T E C H I S M S.

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A CATHOLIC CONGRESS IN LITHUANIA.

Five hundred delegates from all parts of Lithuania, representing every Catholic organisation in the Republic, met in Kovno for the Catholic Congress of Lithuania, which held its sessions from January 3 to January 5 (says a Catholic News Service message). The Congress was opened by the celebration of Pontifical Mass in the Cathedral at Kovno by Mgr. Karevic, Bishop of Kovno. The inaugural business session was presided over by the Bishop, supported by the President of the Republic, who welcomed the delegates on behalf of the Government. M. Marc Sagnier, Deputy in the French Parliament, delivered an address before the Congress, for which a vote of thanks was passed by the President of the Lithuanian Republic.

THE POPE'S APPEAL FOR AUSTRIA.

Rome.—An urgent appeal on behalf of Austria has been addressed to the Governments of the world by his Holiness the Pope (says a Catholic News Service message). The appeal is in the form of a letter from Pope Benedict XV. addressed to the Cardinal-Secretary of State, who is charged to communicate it to the Governments who are in diplomatic relations with the Holy See. The Pope says:—"The strange and sad condition in which Austria finds herself consequent on the vicissitudes of the war and the Treaty of Peace have assumed such gravity that it is impossible to remain any longer silent. The noble and illustrious nation which during centuries has shown so much merit in defending Christian faith and civilisation, has lost all its ancient splendor, and now resembles a head severed from its body struggling with the horrors of poverty and despair. Its commerce is at an end, its industries are paralysed, its money has enormously depreciated. We cannot see how Austria can find in herself the means to exist as a State and to give bread and work to her population. Though various Governments have been touched by its pitiful state and have promised assistance, even if that were given quickly it could not be efficacious, since Austria lacks vitality of her own."

OH, MAIRE MINE.

Oh, Maire Mine, my heart is glad,
The summer days are nigh;
The sunny days with sunlit haze,
Beneath the sunset sky.
And hand in hand through Wonderland
A-dreaming we will go,
O'er field and vale and faery dale,
To the Hill Where the Poppies Grow.

Oh, Maire Mine, I hear again
The same sweet haunting lays,
In the heart o' me is the melody
The fairy piper plays;
The whole day long he sings the song
In measure soft and low,
That takes me back along the track
To the Hill Where the Poppies Grow.

Oh, Maire Mine, my lovely girl,
A sthoirin gal mo chroidhe,
The blossoms rare, the scented air,
Are calling you and me;
By a golden thread our souls are led,
Our hearts with love aglow.
The live-long day will light the way
To the Hill Where the Poppies Grow.

—FRANCIS P. JONES.

The Holy Ghost being the Spirit of the Father and the Son, we owe Him an equal love with Them. He is the Spirit of Love through whom the Father has given us His only begotten Son. What, therefore, should be our love for this Holy Spirit, the Spirit of life, the Spirit through whom alone Jesus Christ lives in us, the Spirit who of sinners makes us saints? Are we not obliged by gratitude to devote ourselves to Him?—Pere Nouët.

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IRISH MISSION TO CHINA: FIRST CHURCH OPENED

These notes from Han Yang (says the *Far East* of recent date), a consignment of which will appear from time to time, are intended to give the Australian public first-hand information concerning the progress of the Irish Mission in China.

Church and Hospital Secured.

The first band of our missionaries, consisting of seventeen young priests from Ireland and America, reached this city of Han Yang, in the heart of China, on August 21 of last year. When we arrived we found that we had not a roof we could call our own. In the true city of Han Yang, which is as large as Melbourne, there was not a solitary Catholic church, or school, or presbytery. We had, therefore, to rent from the Han Yang Iron and Steel Company, a few houses in which we could live until a permanent mission house could be built or purchased.

Good luck, or Providence rather, has favored us. We have just secured a splendid piece of ground and a group of residences, together with a church and a hospital, at a comparatively trifling cost. God has been very good to us.

Built by Baptists.

In the valley between Tortoise Hill and the city walls of Han Yang the American Baptist Mission had the good fortune, in 1906, to procure three and a half acres of ground. On this very select site they built a spacious hospital to meet the needs of the Han Yang sick. This hospital has four large halls and a good number of rooms. At a distance of sixty yards from the mission building stands the doctors' house, containing eight large rooms and as many small ones, while adjoining are apartments for servants. Fifty yards from the doctors' residence those American Baptists built their church, or preaching hall. In addition, they erected an isolation hospital, nurses' apartments, and a hall that can accommodate 200 comfortably. The entire group of buildings—known in China as a "compound"—they surrounded with a high and substantial wall.

In 1915 they left Han Yang, having failed to make their mission a success, and the whole compound was offered for sale. It remained unoccupied until three weeks ago, when it became our property. It is now the headquarters of the Irish mission in China.

Our New Home.

The Baptist hospital was quickly transformed into a mission house. What was once a ward on the left-hand side of the hall is now an oratory, and a splendid one it is. The beautiful original polish of the floor remains, and the walls are respectable. In the sanctuary are a High Altar of St. Patrick, altars of the Sacred Heart and of Our Lady, and on either side two extra altars, making seven in all.

Father O'Brien, known to his friends as "Father Jack," is our sacristan, ably assisted by Father Quinlan, whom we knew in College as "Tom, the Strong Man."

Midnight Mass.

On Christmas Eve every adult Catholic in and around Han Yang went to confession, and at 11 p.m. all assembled for Midnight Mass, preceded by prayers and hymns. A Christmas-tree which we had set up in the church created a sensation. The people had never seen anything like it.

Anyone who could have stood at the back of our little church at that Midnight Mass to hear our little congregation of eighty chanting their prayers aloud and see them going to Holy Communion could not help feeling that our prospects here are indeed bright and that with God's help the people of Han Yang will make excellent Catholics.

It was the happiest Christmas we ever had. It was the occasion on which we opened our first church in China; also the occasion on which the first sermon was preached, and the first time we have had a con-

gregation in the proper sense of the word. From Christmas, therefore, we shall always date our progress, and each year, as the Great Feast comes round, we shall check up and find out what advance we are making. At the Midnight Mass there was joy in the heart of every priest, and a thankfulness to God that he could not, and never can, put into words. None of us could express what he felt, as we saw those good people file up to the altar and receive Communion, and as we saw them we thought of the hundreds of thousands in Han Yang and the hundreds of millions throughout China who still lie buried in the sleep of paganism, unmindful of the Infant Saviour who was born to redeem them.

MR. DE VALERA'S MANIFESTO TO THE IRISH PEOPLE

Mr. De Valera recently issued the following manifesto to the Irish people, on the second anniversary of the meeting of Dail Eireann:—

Fellow-Citizens—I am glad to be with you to greet and congratulate you on this second anniversary of the formal confirmation of our nation's undying desire for its ancient independence; the founding of our State on the ascertained will of the people; the giving practical effect in our own regard to those rational principles universally accepted during the war as the only basis for a lasting peace between the nations; the faithfulness with which through two terrible years you have stood firm in the face of ruthless repression will make our nation shine out as long as human records endure a glorious exception in this sad period of abandonment of ideals, conscienceless betrayals.

"Great indeed have been your sufferings. For months authentic despatches brought news of the almost daily assassination of representatives citizens, of the callous murder and mutilation of defenceless prisoners, of the flogging and inhuman torturings of brave men, even the boy condemned to the scaffold who would not be false to the patriot comrades, the massacre and the wanton shootings of unarmed citizens, women and children, in the public places, of the burnings of homes and the looting and destruction of the fruits of your industry, and I know how heavy the price you were being made to pay for your devotion; but thank God though the armed bully is in your streets and with cowardly insolence he taunts you with your powerlessness, the ancient heroism of your fathers which enabled them to face undaunted the persecutors of their day is yours also, and your sufferings serve but to teach you how dearly bought and how precious is the heritage of nationhood they have passed on to you to guard. Thank God that splendid morale which has made you the wonder of the nations remain unbroken, and the enemy is once more learning that though with brute force brave men and brave women may be murdered, brute force can never reach the spirit that inspires them.

"Your sufferings will surely not be in vain. The surrender of right, which alone could give victory to the usurper, with all his forces and his frightfulness he can never compel.

"Love of country and of freedom will in your case, as in others, prove superior to the might of his Empire, and every drop of patriot blood that he sheds will but make for us more sacred the duty of perseverance and more certain its fulfilment.

"No one can be base enough now to barter away that for which our noblest have given up their lives, and so though the moment is dark and the world unheeding, confident of final success, with calm deliberation, let us face the New Year of the Republic ready to endure whatever yet may be necessary to win for those who come after us the priceless boon of permanent peace and secure liberty in their native land.

"EAMON DE VALERA.

"Dublin, January 21, 1921."

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(By MAUREEN.)

Flaky Pie-Crust.

Before sifting flour for pie-crust, add one level tablespoonful cornflour to every cup of flour. You will find this a great help in making tender flaky crusts.

Cheap Tea Cake.

Mix 1 tablespoonful butter or dripping, 2 tablespoonfuls sugar, 2 teaspoonfuls baking powder, 1 egg, 2 cups flour, 1 cup milk, and a little vanilla. Bake for three-quarters of an hour.

Cauliflower Scalloped with Cheese.

Boil the cauliflower as usual, then remove the core and break the sections into small pieces. Put into a baking dish in layers with white sauce and grated cheese. Place a mixture of cheese and fine bread-crumbs on the top, and put into the oven and bake until brown.

Cake Without Eggs.

This cake should be eaten fresh. 1lb flour, ¼lb butter, ½lb sugar, ½lb currants or sultanas, and a few muscatels, 2oz candied peel, ½ pint milk, 1 teaspoonful soda (baking). Put flour in basin with sugar and sliced peel and currants. Beat butter to a cream, and mix these ingredients together with milk. Stir soda with two tablespoonfuls milk, add to the rest of mixture and beat till thoroughly mixed. Bake 1½ to 2 hours.

Sandwich Cake.

Cream 3oz butter. Beat the yolks of three eggs. Beat one breakfastcupful sugar gradually into the butter and half a cup of sugar into the yolks, then beat the two together. Soak half a cup grated coconut in a cup and one-fourth milk and add to the egg mixture alternately with three cups flour, one teaspoonful salt, and four teaspoonfuls baking powder, sifted together. Beat in the white of one egg. Bake in three layers. Put the layers together and cover the top with boiled frosting, then sprinkle the whole with coconut.

Plain Suet Pudding.

Ingredients: Half a pound flour, one teaspoonful baking powder, three ounces suet, two ounces sugar, half a pint milk, and a little grated nutmeg. Method: Sift the flour and baking powder, shred suet finely, and rub into the flour, and add the sugar and grated

nutmeg. Make a hole in the middle, pour in the milk or water; mix lightly but well, and put into a pudding cloth. Tie securely, leaving enough room to swell. Plunge into a saucepan of boiling water and boil two hours. Serve with golden syrup or treacle warmed.

Household Hints.

Before wearing new kid gloves for the first time it is a good plan to warm them before the fire.

When making jam, if the fruit is allowed to boil for 10 minutes before the sugar is added, only about half the quantity of sugar will be required.

The sweep need never visit you if you burn a little saltpetre in your grate occasionally. The fumes will free the chimney from soot.

To clean rusty curtain pins, let them stand for a few minutes in a cupful of water to which a little ammonia has been added. Then take them out and rub them well and they will look like new again.

Never darn knitted underwear with wool; it will shrink and make a hole larger than the original one. Use instead loosely-twisted knitting silk. When washed the new texture will be almost the same thickness as the knitted material.

When silver has become badly tarnished and you wish to avoid a great deal of rubbing and hard work in connection with the cleaning of it, put it in an aluminium dish and pour water over it. Boil it in the water for a short time, and it will come out bright and clean. The aluminium pan will be slightly discolored after this process, but it may be easily cleaned with any scouring soap.

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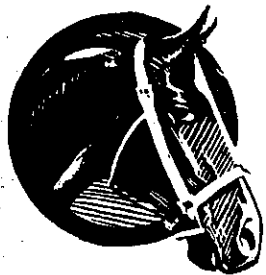
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ON THE LAND

MARKET REPORTS.

At Burnside last week, there was a yarding of 204 head of fat cattle. Prices were slightly better than the previous week's, and a total clearance was effected without difficulty. Extra prime heavy-weight bullocks brought up to £21 7s 6d, prime from £16 10s to £19 2s 6d, medium from £11 to £14 12s 6d, others from £8 to £10, best cows and heifers to £13 2s 6d, medium from £10 7s 6d to £11 10s, others from £8 2s 6d upwards. Sheep.—There were 2019 penned. A medium yarding of sheep, a large proportion of which came from the interior, and the majority of which were in medium and low condition. Prime sheep showed an improvement on the preceding week's rates, and although the sale opened at that week's parity prices gradually improved to the extent of 3s, and for best sheep 4s per head. Extra prime wethers brought from 28s 3d to 30s, prime wethers from 22s to 27s 6d, medium from 17s 9d to 20s 6d, lighter kinds from 10s 6d upwards, extra prime ewes to 24s, prime ewes from 17s to 20s 9d, medium from 10s to 14s, lighter kinds from 6s upwards. Lambs.—1807 penned. There was a medium yarding. All the exporters were operating at late limits, and prices showed little difference compared with the previous week. Extra prime lambs to 22s 9d, prime from 18s to 21s 3d, medium from 15s to 17s 9d, inferior kinds from 10s 6d upwards. Pigs.—A small yarding, comprising mostly baconers, was offered. The prices realised were about equal to the preceding week's rates, although the demand was not by any means brisk.

At the Addington market last week fat stock yardings were smaller. For extra prime beef and wether mutton satisfactory prices were realised, but secondary quality, particularly cow beef and inferior live mutton, touched practically record low prices. Butchers are so well supplied at present that only top quality is being competed for. Lambs.—For lamb values averaged from 5½d per lb to 5¾d for top lots. Extra prime lambs 23s 6d to 24s 6d, prime 19s 9d to 23s 3d, medium 17s to 19s 6d, light and unfinished 12s 6d to 16s 6d. Fat Sheep.—A slightly smaller yarding than usual. Good quality sold readily, but low rates prevailed for other sorts. Extra prime wethers up to 26s, prime 21s 9d to 24s 6d, medium 18s to 21s, light and unfinished 8s to 17s 6d, prime ewes 18s to 22s 9d, medium 13s to 17s 6d, light 9s 6d to 12s 6d, inferior 5s 9d to 9s. Fat Cattle.—Extra prime beef sold up to 42s per 100lb, but good beef went about 35s. Cow beef was worth from 25s downwards. Quotations: Extra prime steers up to £25, prime £15 10s to £18 5s, medium £11 to £15, light and unfinished £5 5s to £10 4s, extra prime heifers up to £13 15s, prime £8 10s to £12 10s, ordinary £5 2s 6d to £8, extra prime cows up to £15 5s, prime £6 15s to £8 15s, medium and inferior £2 15s to £6. Vealers.—There was a slightly better demand. Runners brought up to £4 12s 6d, good vealers £2 7s 6d to £3 5s, medium £1 7s 6d to £2 5s, small calves 8s 6d to £1 2s 6d. Fat Pigs.—A slightly better demand. Choppers £5 to £7 10s, light baconers £4 15s to £5 5s, heavy £5 10s to £6, extra heavy up to £6 9s (average price per lb 6½d to 7d); light porkers £3 10s to £3 15s, heavy £4 to £4 5s (average price per lb 10½d).

GREEN MANURING.

Among the most effective methods of increasing the fertility of the soil is the practice of green manuring—that is, the ploughing under of a green crop (says the *Farmer's Union Advocate*). The beneficial action of this operation is a twofold one: it enriches the soil, in the first place, by supplying it with a considerable proportion of readily available plant food; and, in the second place by adding humus, and thus improving the soil's texture and its power of absorbing and retaining moisture. When such a crop is buried, the surface soil becomes enriched by the nourishing materials which the crop, during the period of

its growth, has drawn from the air and from the lower portions of the sub-soil, and this material is now placed within the reach of the succeeding crop.

During the growth of the plant the soil has, in addition, been stirred up and disintegrated by the development of the roots. When ploughed under, provided that sufficient moisture and warmth are present, the buried mass decomposes with more or less rapidity and the succeeding crop gets the benefit of the fertilising ingredients contained in the decaying mass of vegetation in readily-available form. The resulting humus is of the greatest value, not only as a source of plant food, but in improving the soil's texture, in preventing too rapid evaporation, and in enabling the soil to absorb and retain the water, thus rendering it less liable to suffer during dry spells.

A further important result is the formation of carbonic acid by the decomposition of the buried crop. Carbonic acid is given off abundantly in the fermentation of the mass, and assists in the disintegration of the soil and in rendering available the plant food contained in it.

Green manuring is effective both in a sandy and on heavy clay-soils, and indeed, on all soils deficient in humus.

NOT FIRE BLIGHT.

Doubt as to the correctness of the diagnosis of the fruit pest which has been described as fire blight is raised in an article in the *New Zealand Herald* by Mr. F. R. Field, F.R.H.S. He suggests that the much-discussed blight may be only twig blight, a much minor trouble. At first, he says, the appearance of the disease were diagnostic of blight, and developments pointed more and more strongly to the less serious malady—twig blight—which may be either a pest of very recent introduction, or seeing that it characteristically varies very considerably indeed in its manifestation from year to year, it may be merely that, though long established in the country, its remarkable prevalence this season has now forced it upon our notice for the first time, and it may be that it is merely a result of the abnormal state of the atmosphere. Certainly we had an extraordinary winter, and a still more unseasonable spring. Pear trees which took blight upon its first appearance, and received no prompt attention, are now looking quite healthy, and bearing crops of fruit. This is entirely opposed to what we read about fire blight. Apple trees, too, that showed blight unmistakably, and received no attention whatever, have remained thoroughly vigorous. All this indicates twig blight, and if this diagnosis is correct, then in all probability the trees that suffered most this season will bear heavier crops next year; and (as with man and measles) continues more or less immune for years to come. Mr. Field says there is fairly strong evidence that the present pest has been noticed, though to a lesser extent, in the Auckland district for some years back, without any appreciable injury to the trees or crops resulting. Indeed, one grower avers that it was in the district 30 years ago, and such irregular appearance and non-appearance would be consistent with the intermittent habit of twig blight.

MOSSBURN BAZAAR

Holders of Tickets in connection with the MOSSBURN BAZAAR are kindly requested to forward the blocks to Mrs. F. J. CROSBIE, Mossburn, not later than April 18, 1921.

The Bazaar will be opened on APRIL 20, 1921, by Mr. A. Hamilton, M.P., and will continue for two days. A great amount of ornamental and useful work will be offered for sale.

An open tug-of-war for teams of 5 men will be held.



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A LIFE'S GARLAND.

Snowdrops for baby's hands—
Fragile and fair as they.
While shy and faltering she stands
Upon the threshold of her day,
Strew snowdrops in her way.

Daisies for childhood's share,
Strong, sturdy flowers and bold,
All fashioned like the child's own fair
White fancies—simple fold on fold
About a heart of gold.

And violets for her—
The maiden—let there be;
Purple for wonder just astir,
White for her perfect purity—
Almost as sweet as she.

Bring to her womanhood
Deep roses, silken, bright,
Crimson as the heart's own blood,
And fragrant with a sweet delight,
A few thorns out of sight.

And later, autumn leaves
Brought by the autumn blast,
Whose tangle of strange color weaves
The fading pattern of the past—
Like a garment sewn, at last.

Afterward, one dim hour,
When dreams and doubts are dead,
When she has done with leaf and flower,
Lay her to rest, and softly spread
God's white snow overhead.

—N.B.T. in an exchange.

ABIDING FAITH OF TRUE MOTHER HEART.

Washington Irving must have known the full and abiding faith of the true mother heart when he wrote: "A father may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands. But a mother's love endures through all; in good repute and bad repute, in the face of the world's condemnation, a mother still loves on and still hopes that a child may turn from his evil ways and repent; still she remembers the infant smiles that once filled her bosom with rapture, a merry laugh, the joyful shout of his childhood; and she can never be brought to think of him as all unworthy.

"The instruction received at the mother's knee, and the paternal lessons, together with the pious and sweet souvenirs of the fireside, are never entirely effaced from his soul."

INFLUENCE OF RELIGION IN OLDEN TIMES.

The close contact which Catholicism had with the every-day affairs of the people in Catholic times was pointed out by Mr. William Drummond Young in his presidential address recently to the members of the Caledonian Catholic Association of Edinburgh at the Cathedral Hall. He spoke on "Edinburgh in Catholic Times."

The members were given a stirring account of some of the Catholic ways of those old days, and an appeal was made to work for the conversion of the people of the present day to the Catholic Church, which had done so much for society in the old Catholic days.

Not only in the more important affairs of life, but even in the lighter as well, the Catholic religion made itself felt in Catholic times. It threw over even commonplace affairs of every-day life a mantle of contact with the great truths of salvation. It produced a social atmosphere far different from that of to-day's civilisation.

The speaker described the churches and religious houses which were scattered over the old town, and said that this survey suggested the great difference between "then" and "now" in the influence which religion had, and how religion was a very real and integral part of the everyday life of the people. In those days nearly everybody, with their Trade Guilds, Town Council, Parliament, Nobles, and King, seemed to form part of the buttresses supporting the Church.

At that time scarcely an event of any importance could occur, apparently, without the people's faith being felt in connection with it. The faith of the people of those days, the speaker suggested, seemed to be as much a necessity of their daily lives as was their material food.

He pointed out some of the many ways in which the clergy worked for the welfare of their flocks, even aside from strictly spiritual matters. Their great activity in charity and similar good works was a monument to their value in the everyday life of their people in these fields.

It was pointed out that members of the ranks of labor to-day were recognising that in the old Catholic guild system they had something very much in advance of anything which was at hand for them at present.

A NON-CATHOLIC ON CATHOLIC SCHOOLS.

According to Mr. H. W. Nevinson, a well-known English author and journalist, "the real source of the Church's power lies in that pitiful and considerate attention to the Christian soul in all the great and small events of life, so that the soul is never lonely, never unprotected or abandoned." In reference to the blessed influence of Catholic elementary schools, he does not hesitate to give this appreciative testimony (says *Ave Maria*).

"As you pass within Catholic walls from the common streets, you may understand the curious surprise with which a Greek of the second century, or a savage worshipper of Thor, came upon some early Christian home in the midst of a cultured city or haunted wilderness. There at last he found a peculiar peace, a confident serenity, and almost womanly consideration for the wants and weaknesses of mankind. He perceived that from the hour of birth to its final departure upon the long but hopeful journey to God, the Christian soul was comforted and encouraged by words and ceremonies of a plain and beautiful symbolism. A guard had been set at every gate by which the unseen powers of covetousness, presumption, sloth, and despair might break in and assault the human spirit. To every phase of common life a kindly sympathy was extended, and to the very uttermost the living soul was never excluded from the hope of victory in the long spiritual contest of existence.

"It is the same in the Catholic school. From morning till evening the children are surrounded by the plain and beautiful symbolism of protecting and merciful powers. The crucifix hangs upon the walls. The Virgin, with flowers round her feet, watches them like a mother more beautiful and considerate than their own. Three times a day their prayers go up, and three times a day they are instructed in the definite teachings of the Church, so reasonable and satisfying that I think everyone would wish them to be true. When you see the children beat their breasts at the words 'Through my fault, through my fault, through my most grievous fault'; when you hear them repeat the 'Hail Mary,' and remember that the first part of it was made by the Angel Gabriel, and the second by the Church so long ago; when you hear them instructed that the oppression of the poor is one of the four sins that cry to Heaven for vengeance,—it is not difficult to understand why the ancient Church has maintained its hold upon humanity."

A "WEIGHTY" QUESTION.

A Scotchman in search of work was recently given employment as a laborer at a shipyard. His first job was to carry several heavy planks. After he had been at it for about two hours he went to the foreman and said:

"Did I tell you my name when I started to work?"

"Yes," replied the foreman, "you said it was Thompson."

"Oh, then, it's a' right," said the Scot, as he looked towards the pile of planks he had yet to carry. "I was just a-wunnerin' if you thocht I said it was Samson."

USELESS.

What's the use of moping

When your skies are dark and gray?

Does it help you in the groping?

Does it ever smooth the way?

What's the use of getting

Glum of lip and dull of eye?

What's the use of fretting

When the joys you want slip by

Did a whimper ever lighten

Any burden that you bore?

Did a glum face ever brighten

Any sky that's gone before?

When you let a trouble fret you,

And you put away your smile,

Does your growling ever get you

Any pleasure worth the while?

You can't fret away your sorrows,

You can't mope away your care;

You can reach the glad to-morrows

If the troubled ones you bear.

But your growling and your whining,

And your face that's sour and glum,

Will not start the sun to shining

Or hasten joys to come.

SMILE RAISERS.

Alpine Guide: "Hold on as tight as you can, sir. I've been rather unlucky with my visitors this season just round this corner!"

Binks: "What is your favorite book?"

Jinks: "My bank-book; but even that is lacking in interest these days."

Friend: "How long did they regard you as a hero after you returned home?"

Returned Soldier: "Until I tried to get a job."

My Lady: "Tell Marie I want her to come and take my hair down."

The New Maid: "Can't I take it down to her, ma'am?"

Jane, I have told you, over and over again, that I will have cleanliness; yet why is it I am always finding cobwebs on the drawing-room ceiling?"

"I think it must be the spiders, miss."

Willie: "Who is Bill Stickers, dad?"

Father: "Don't know. Why?"

Willie: "Because down the road there a notice on the wall saying he'll be prosecuted."

Miss Kidd: "Oh, Jock, certain parts of Scotland have gone 'dry,' haven't they?"

Jock: "Yes; and ye ken, one toun is sae dry that the folk ha'e tae stick the stamps on their letters wi' a pin."

The Proprietor: "What made that customer walk out? Did you offend him?"

The Assistant: "I don't know. He said he wanted a hat to suit his head, and I showed him a soft hat!"

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SCIENCE SIFTINGS

(By "VOLT.")

Insects Make Sealing Wax.

Shellac is the product of a tiny insect which infests certain trees in the East Indies. The term lac is the same as the Hindu numeral lac—a hundred thousand—and indicates the countless myriads of insects which make their appearance each spring on the young, tender shoots of the infested trees. These feed upon the sap in the bark, and after passing it through their bodies exude it in the form of a crimson-colored resin, which in course of time hardens into a tiny semi-transparent cocoon or shell.

It is these cocoons which, after being melted in boiling water and poured out on a cold surface, constitute the shellac of commerce.

Shellac has many uses. Sealing wax is practically all shellac. It is the principal ingredient in most varnishes. Hat manufacturers cannot make hats without it, a shellac solution being essential for the stiffening process. Photographers find it absolutely necessary for their business, a similar solution entering into the composition of all films, while it is, of course, the main essential in all kinds of lacquer work. In fact, there is hardly any substance that is so generally used in so many widely-different trades and manufactures.

Nor has any real substitute for it ever been found. Yet but for the fact of a tiny insect desiring to keep itself warm and comfortable the world would have none of it.

The Church and Science.

Twenty-seven universities founded between 1303 and 1489 were based on charters issued on the Holy See's own impulse, and were guaranteed against financial concern by the Pontiffs, who gave every possible encouragement to scientific investigation declared the Rev. John E. Wickham, who discussed, "Are Religion and Science Contradictory?" in the opening sermon of a mission at Our Mother of Sorrows' Church in Philadelphia.

"Italy," said Father Wickham in discussing the establishment of the universities, "saw the rise of Perugia in 1303, of Pisa in 1343, of Pavia in 1389, of Turin in 1405. France beheld the beginnings of Avignon in 1303 and Bordeaux in 1441. Spain rejoiced in Coimbra in 1308; and Valladolid in 1308; in Valencia in 1410; in Saragossa in 1474; in Avila in 1482. England and Scotland saw the erection of Cambridge in 1318; St. Andrews in 1418; Glasgow in 1460; Aberdeen in 1494. The empire was provided with Prague in 1437; with Heidelberg in 1385; with Erfurt in 1388; with Cologne in 1388; with Leipsic in 1498; with Griefswalde in 1456; with Friburg in 1456; with Basle in 1460; with Ingolstadt in 1472; with Tubingen in 1482. Netherlands saw Louvain in 1425, and Hungary saw the University of Pressburg in 1467. Papal confirmation encouraged Cracow in Poland in 1364, Vienna in 1365, Upsala in 1467, and Copenhagen in 1479. Chemistry and medicine, mathematics and law and physics, astronomy and botany and geology were studied with warm ecclesiastical approbation. In fact, there were few matters of speculative or applied sciences of present educational curricula that have not traditions of intensive study in the Papal colleges of the middle ages."

"The Church," said Father Wickham, "has never failed to guard science against charlatany and false prophecy."

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