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VOL. XLIX
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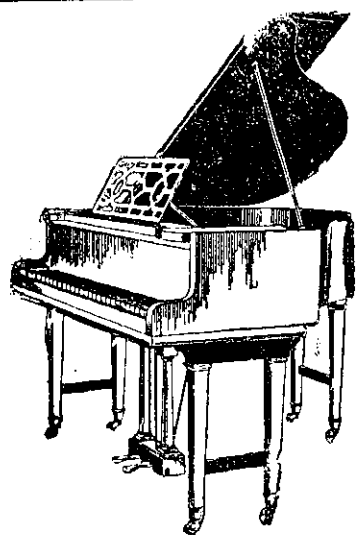
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GLEANINGS FOR NEXT WEEK'S CALENDAR.

- May 21, Sunday.—Fifth Sunday after Easter.
 „ 22, Monday.—Of the Feria.
 „ 23, Tuesday.—Of the Feria.
 „ 24, Wednesday.—Blessed Virgin Mary, Help of Christians.
 „ 25, Thursday.—Feast of the Ascension. Holiday of Obligation.
 „ 26, Friday.—St. Philip Neri, Confessor.
 „ 27, Saturday.—St. Bede, Confessor and Doctor.

FEAST OF THE BLESSED VIRGIN MARY, HELP OF CHRISTIANS.

This feast was instituted by Pope Pius VII. at the beginning of last century. Napoleon, in his ambitious attempt to become autocrat of the world, found a formidable obstacle in the opposition of the Supreme Pontiff, who refused to surrender the patrimony of the Church, or to allow the French Emperor to control the management of ecclesiastical affairs. As a consequence of his firmness, Pius VII was detained in captivity for several years.

In gratitude for his liberation, which seemed an answer to the prayers of the Church, invoking the intercession of the Blessed Virgin on his behalf, he ordered the present feast to be celebrated. Under the title of "Help of Christians," the Blessed Virgin Mary has been selected as patron of the Catholic Church in Australasia.

FEAST OF THE ASCENSION OF OUR BLESSED LORD.

Christ risen from the dead remained 40 days on earth instructing His Apostles, and proving beyond doubt the truth of His Resurrection. At the end of that time He ascended into Heaven from Mount Olivet, in full view of His Apostles. Thus He secured for His sacred humanity the happiness and glory which He had merited by His sufferings, and at the same time opened to us the gates of Heaven. From the time of the Apostles this event has been commemorated in the Church by a special feast.

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St. Bede, commonly called Venerable Bede, was born not far from Newcastle-on-Tyne, in 673. Piety and learning were in him equally conspicuous. Mabillon writes of him: "Whoever applied himself to the study of every branch of literature, and also to the teaching of others, more than Bede? Yet who was more closely united to Heaven by the exercises of piety and religion?" "To see him pray," says an ancient writer, "one would think he left himself no time to study; and when we look at his books, we wonder how he could have found time to do anything else but write." The works of Venerable Bede include several commentaries on the Sacred Scriptures, and a history of the Catholic Church in England, which have earned for him the title of Doctor of the Church, conferred on him by the late Pope. Venerable Bede died in 735.

◆◆◆◆◆ Grains of Gold

SONNET.

Storm had been on the hills. The day had worn
 As if a sleep upon the hours had crept;
 And the dark clouds that gather'd at the morn
 In dull, impenetrable masses slept;
 And the wet leaves hung droopingly, and all
 Was like the mournful aspect of a pall.
 Suddenly, on the horizon's edge, a blue
 And delicate line, as of a pencil, lay,
 And, as it wider and intenser grew,
 The darkness removed silently away
 And, with the splendor of a god, broke through
 The perfect glory of departing day;
 So, when his stormy pilgrimage is o'er,
 Will light upon the dying Christian pour.

REFLECTION.

If thou writest, it does not relish to me, unless I read there Jesus. If thou disputest or holdest a conversation, it does not relish to me, unless the sound of Jesus be heard there. Jesus is honey in the mouth, music in the ear, jubilation in the heart.—St. Bernard.

The Storyteller

When We Were Boys

(By WILLIAM O'BRIEN.)

CHAPTER XXXIX.—(Continued.)

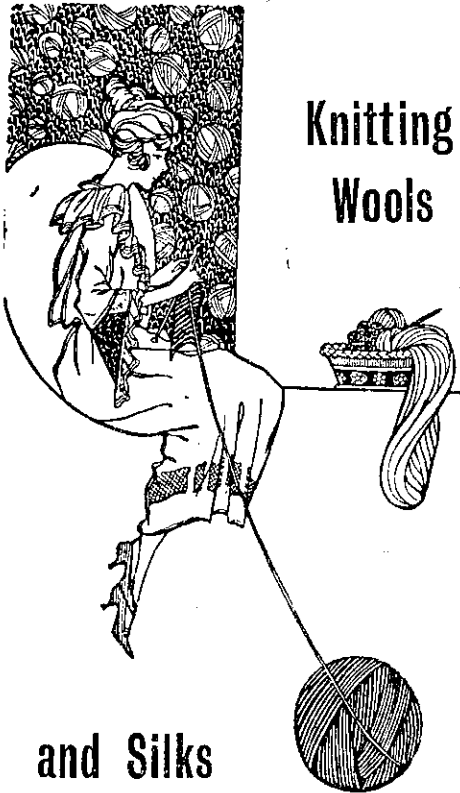
It was only that morning Hans Harman had finally satisfied himself that the Composition Account was in the hands of the all-seeing Englishman. Things had been going horribly wrong with him all round. A superstitious belief in luck was the agent's religion. His belief in his own star had hitherto been indomitable. But now that the run of luck was against him he had the gambler's usual cowardly conviction that if red was breaking the bank he had only to lay a napoleon on it to transfer the luck to black. His latest great scheme had been to make himself the Attorney-General's chief bottle-holder, with a view to obtaining the vacant seat at the Local Government Board by way of recompense. His agency at Drumshaughlin had, of course, become untenable; but, on the other hand, Lord Drumshaughlin could have no interest in provoking a public exposure of his own family skeletons; and what with the 8000*l.* he would receive from the county for the burning of Stone Hall, and the income he might hope to derive from the reinvestment of the Hugg loan and his own, he was able to map out a career of opulence and splendor for himself in Dublin, where a seat at the Local Government Board was the blue ribbon of place-hunting ambition. But, though he threatened in his own daring way to throw himself into the Fenian camp, he could not bring Toby Glascock to business about the vacancy in the Local Government Board. The fact of it is, the Attorney-General, who never liked the agent's cynical air, had heard rumors of the relations between Harman and his principal; and was so satisfied that the Puddleston peerage had made the Drumshaughlin tenantry secure, and so universally assured that the whole contest would be a mere matter of form, that he flatly rejected Harman's terms, and was even emboldened (out of hearing of the reverend clergy) to tell the agent that he might go to the Fenians, or go to the devil, if upon mature consideration he felt so disposed. The agent *did* quietly arrange a little revenge by giving Mat Murrin a secret letter to the tenantry; but he no longer felt as if his revenge had much sting in it. He felt like a beaten general who could look for no higher satisfaction than gouging a wounded enemy's eye out for mere mischief's sake on his line of light. And now he had learned for certain that the Composition Account, the key to his life of fraud, had fallen into the iron grip of Joshua Neville. This book he had usually kept locked up in his own cabinet at Stone Hall. But, so completely secure seemed the triumph of his plans for forcing a sale of the estate, that in sitting up late at night, preparing the Rental for the Court, he had transferred the Composition Account-book to the Rent Office for the purpose of readier reference as to the difference between the nominal and real rental, and had overlooked it among the other books which he locked into the safe upon the night of Joshua Neville's midnight visit to the office. He had not at first remembered the circumstance, and had searched for the private account-book like a maniac in all sorts of possible and impossible places; but this morning the recollection of having seen its red-and-gold-lettered title on the white vellum among the pile of estate-books he had bundled into the safe, suddenly flashed upon him clear as day; and he started up, ashen-colored as a corpse, with the horrible thought that a policeman had just grasped him by the collar and hissed "Felon!" in his ear.

"Neville is quite capable of doing it—those infernal virtuous fellows always are merciless—but I dare say they would scarcely search me, and ten minutes would do it," he said, opening his cabinet and placing a small phial of laudanum in his breast-pocket. "Poor Deb!" he said, as he saw his sister's green and shrunken face on the garden-path outside. There is no such thing as a perfect villain. Hans Harman was about as bad a scoundrel as I could find in nature; but it was impossible not to feel some touch of human kinship with him as he stood there by the window, like a chained and doomed wild animal, softening towards the one human creature who had been able to make tendrils of affection cling round his lonely life. There is the insurance for five thousand on my life. I must have that at all events, in spite of all the ho

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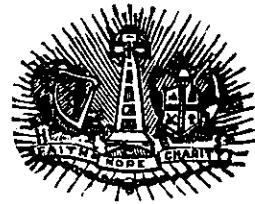
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tear my carcass," and he spent half an hour over some legal instrument, which he then called in Deborah and a servant to witness; and, without the slightest word of explanation, kissed Deborah on the forehead. "If I had only a trifle of ready money," he said, after bundling his sister out as unceremoniously as he had embraced her. "But, curse it!—there is no time to realise, and any application at the bank might only precipitate matters. What if I try old Dargan? He is to a certain extent in the same boat."

It was a novel sensation to Hans Harman to feel his heart go pit-a-pat in a sickening way as he saw Head-Constable Muldudden's great-coated figure approach his gig on the way to Dargan's. The horse felt a sudden jerk at its jaws and nearly stumbled. The handsome spectre that held the reins hardly dared to raise his eyes out of their dark circles. "Has he the warrant?" was the question that every drop of blood seemed to ask as it jostled towards his heart. Head-Constable Muldudden had not the warrant, however, and had the usual full-dress salute for the agent. Muldudden had just been informed that he had been awarded "a record" for distinguished service against the Rebels, and could not conceive how anybody could be thinking of anything else in the world this morning.

Humphrey Dargan had but a frosty welcome for his old patron. The money-lender was sitting in the back parlor at the bank counting over sovereigns and bank-notes, which he was building into solid ramparts and pyramids in front of him. It was an immense sum—being in full discharge of all interest due on the Drumshaughlin loans; and Joshua Neville himself had just been with him to deliver the notes and gold and receive his receipt. Neville had also frightened him out of his senses by hints that a colossal fraud had been discovered, and that the degree to which criminal responsibility attached to the several parties thereto was still a subject of painful investigation. A violation of the criminal law was the very last thing Dargan's cautious soul had contemplated. That he should have pinched and schemed all his life to end his days in a convict's jacket was an idea altogether insupportable. He had reposed implicit confidence in Hans Harman's astuteness and knowledge of law; but if Harman's own feet were in the snare was he likely to be over-nice about exculpating his confederate? Ever since his failure to carry His Worship for the Club, Mrs. Dargan had conceived a distrust of, and contempt for, the agent. She blamed him for the wreck of all her ambitious dreams—for the unpleasant sensation made by her own sky-blue silk and emerald-green sunshade at the archery tournament—for little Flibbert's insolent demand of an additional thousand pounds with Lily's fortune—for the ugly cough contracted by poor Lily herself during that secret night mission to the Mill—for the three thousand pounds' worth of bills Lord Shinrone's son had inveigled Lionel into "doing" for him before bolting for the Colonies. And now that she learned that the fallen agent was himself within measurable distance of a police-cell, the worthy lady observed to His Worship, with a chaste virtuousness all her own: "Serve him quite right too. And I have to request, Humphrey, that you will give all the assistance possible to the ministers of justice. He will possibly be brought before yourself," she added, with a last touch of feminine satisfaction.

"The truth of the matter is, Mr. Harman, sir," remarked Mr. Dargan, kneading his hands together as if rubbing them with an unusually heavy lather of soap. "I'm the feather of a family, sir—humble people, sir, but still in their own way have managed by humble industriousness to keep a clean sheet, so to say, sir, as between man and man; and altogether apart from the disagreece, sir, as Mrs. D. remarked: 'You're getting on in years, Humphrey,' she says, 'and how do you think a flagged cell would agree with your rheumatism in the end of your days?' That's the way women do be talking, Mr. Harman, and in short, sir—"

"Devil take your cant! You mean that you're afraid your own crooked neck is in danger, and that if tightening the rope round my neck can save you, you'll do the strangling."

The money-lender bobbed in his chair, as if an electric battery were playing under his long nails. There was something in the agent's face that frightened him; it gave

him a thrill of relief when he saw a policeman pass the window. "Well, Mr. Harman, sir, you do put things in strong language—in powerful strong language, sir; but that was always a pleasant way of yours—he, he!" he sniggered, with a ghastly assumption of gaiety. "All that I ventured to submit—submission I always do hold by as a man that knows his pleece, sir, and ever did—all I so far trespassed as to submit was that this affair in the Landed Estates Court seems to have been, sir, ahem!—in short, a narrow squeak, sir—and now I'm told there's something behind, Mr. Harman, sir—something worse, they really do be telling me, sir—something—ahem!—in short, sir, too unpleasant to be mentioned among gentlemen, so to say, Mr. Harman, sir—"

"Fiddlesticks, Dargan, you moneyed men are always afraid of your shadows," said Harman, in his old jaunty way, appropriating the fire with his spread coat-tails as he used to do at Stone Hall, and laughing down over the shoulder of the money-lender, who was sitting in front of him. "This meddling Englishman has got under some damned Fenian influence or other, and has a plot on foot to get rid of me by cooking the estate accounts against me. I've got to remove myself out of the fellow's power for a while, or he may give you and me trouble; but it's a mere question of my quitting the country for six months, and of your giving me the means to quit it." He left the fire and walked to the opposite side of the table for the purpose of looking Dargan full in the face.

"Me, sir!" exclaimed the money-lender, bounding in the air.

"Two thousand will do it—half that heap of money you have there on the table before you. It is the merest matter of accommodation. You have got the Hugg loan secured, and I will give a lien on the 8,000l. that will be coming to me from the Grand Jury at the Spring Assizes. I could raise it at the bank myself within half an hour, only that I don't care to be drawing large sums there publicly at this moment. Hell and furies! Dargan, you don't mean to say you hesitate? Will it take a legal argument to hammer it into your stupid skull that you will be running absolutely no risk, and that you will be saving yourself as well as me from very substantial risk by putting me out of harm's way?"

"A stupid old skull it is, I must allow, though it served you well enough in a small way in its time, Mr. Harman, sir," said the money-lender, with that feline movement of his long nails from under their velvet sheath with which his humbler clients were familiar enough, and which even his most powerful ones had once in a way made uncomfortable acquaintance with. "My knowledge of law is not much, sir, to be sure; but they do be telling me—they really do, sir—Head-Constable Muldudden now, for example, is a deep man about the sections of an Act of Parliament—"

"Has Muldudden been talking of my name?" gasped the agent.

"Not exactly that, sir, but I once heard Head-Constable Muldudden referring the Bench to the section that makes it—in short, Mr. Harman, sir, a felony—yes, really!—to conspire for the purpose of—of course, it's a funny thing to say, sir—for the purpose of screening a criminal from justice, so to say, Mr. Harman, sir."

"May the devil roast you on a slow fire!" muttered Harman, walking round to his former position between the fire and the money-lender's chair. For a moment there was silence in the room. Harman's eyes rested on the barricade of money which Dargan had just been building up in sections. The dull gleam of the gold fascinated him, made him giddy. Suddenly a wild, bloodshot-like light flamed into his eyes. His tall figure towered up behind the money-lender like a handsome panther ready to spring. "Make it one thousand, Dargan," he said, almost carelessly. "I have been your friend. It is to me you owe your endless farms, your loan transactions with Lord Drumshaughlin, your magistracy. Make it one thousand. It will enable me to start a ranche in a small way. It will save my life, and you will have security ten times over at your mercy."

Humphrey thanked his stars that he had not to face his visitor this time. He could not for worlds have turned around and met his confederate's eye when answering this piteous appeal. "I am an old man, Mr. Harman, sir, and I never bargained for getting into collision with

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the law—you know I never did, sir," he whimpered in a feeble whine, instinctively plunging his long bony fingers into the pyramids of gold, and drawing them silently towards him as if they clung to his flesh.

(To be continued.)

Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER VIII.—BACK TO THE WILDERNESS (1886).

There followed three weeks, every waking hour of which was one crowded with glorious life for the unsuspecting mass of the Irish Party and of our countrymen, but for those who knew how the battle was really setting brought an ever darkening certainty of defeat. It was no longer a question of imposing our own terms, but of how much of the Cabinet's lightened cargo could be preserved from the winds and waves or whether it was indeed worth preserving. There were almost nightly assignments between Parnell and myself in the almost lightless corridors at Westminster when all but the policemen were gone, or at some late supper-house where black-avised foreign revolutionaries were rattling dominoes or high-colored beauties awaiting or returning from their turn at some of "the Halls" close by.* Parnell kept a gallant face, but there was always some fresh tale of Liberal defections, of new waterings down, of this or that member of the Cabinet smitten with tremors which he mistook for conscientious scruples, of Gladstone himself showing signs of turning bridle, of a Liberal Party no more fitted to outride a General Election than a scuttled ship to face the ocean in an equinoctial gale.

Customs and Excise once for all went overboard to keep Harcourt. The enormous Land Purchase scheme, to buy off the landlords, was patched together at haphazard a night or two before its introduction. A solicitor's clerk in Dublin would have turned out a more creditable legislative proposal. The only excuse for it was that it was never to pass. But it did much to ensure that the Home Rule Bill was not to pass either. Parnell's ingenuity was tasked for a plea of even decent toleration for a Bill which would have compelled the tenants to pay a minimum of twenty years' purchase of an unreduced rental, while the British taxpayers, for whom an Irish Parliament was but an airy abstraction, were worked into a white terror by the spectre of a colossal liability—he boldly and most falsely swelled it to £300,000,000—which Chamberlain agitated before their ignorant eyes. Then came Stead's oracle: "This won't do!" in the *Pall Mall Gazette*, proclaiming from his own Pythian three-legged stool, that the departure of the Irish members from Westminster, hitherto the most tempting Home Rule bait for English eyes, must be given up if red ruin was not to swallow the Empire or Gladstone and his Bill to be torn limb by limb by the last ragged regiments of his Party. Last of all there arose the whisper and then the clamant demand that the Bill must be indefinitely hung up, if by hook or crook the sterile victory of a Second Reading could be secured for it.

Upon both these latter points Parnell was not to be shaken. If there were to be two Parliaments competing

* A detail not without significance. At the Café Royal, where we sometimes met, Parnell had many months previously entertained a distinguished American—Senator Jones, of Florida, if my memory does not fail me—to a sumptuous Party dinner, the bill for which he had, with characteristic inattention in such matters, long overlooked. To the proprietor, who had several times approached me in shady corners with sugar-coated hints on the subject, I replied: "Why not speak to Mr. Parnell himself?" To which his startled "Ah, Monsieur!" with gentle elevation of the eyebrows, was as pretty a tribute as French politeness could frame to Parnell's power of inspiring awe where he was himself least conscious of it. When for my own comfort's sake I jogged his memory, he laughed. "What, the Senator again? Would you mind settling it with your own cheque? I hate to give my signature to people I don't know. There is sure to be a Scotland Yard man among the waiters." And he was instantly reabsorbed in State affairs, as though duns were the least obtrusive, and indeed the most obsequious, of acquaintances.

for Irishmen of ability, the more splendid Imperial one would have an easy victory, and the little assembly in Dublin would sink into contempt and beggary. Or else the moment Irish public opinion realised the consequences, men would be sent to Westminster for the one purpose of claiming the repeal of the new Constitution or re-opening the war between the two countries in a more envenomed spirit than ever. If the experiment was to succeed, it could only be by concentrating Ireland's best brains and purest ambitions in Ireland for the service of Irish ideals.

There was room for more anxious debate when it came to be a question of purchasing Chamberlain's assent to the Second Reading on condition of the subsequent "hanging up" of the Bill. The panic-stricken Ministerial Party and all but two members of the Cabinet were known to be thirsting for the compromise. To Parnell it was plain enough that the nominal victory of a Second Reading would really mean the abandonment of the Bill, in submission to its implacable enemies, and with a loss of prestige to its author from which, at his age, no recovery was to be looked for. One night his mind was all but made up to throw out the Bill on the Second Reading, to expel Gladstone's caitiff party from office, and trust to some new clash of English factious interests or some nobler impulse of free democracy for the triumph of a principle now for ever consecrated by Gladstone's high authority. When, at the meeting of the Liberal Party at the Foreign Office, Gladstone himself was forced to appear in penitential garb with an offer of surrender to the rebellious powers of Birmingham, arrangements to call the Irish Party together to authorise this grim decision were actually being concerted between us, when a message from the Irish Office called Parnell away. When we met the next day his stand was definitely taken. Our discussions of the previous night proceeded upon the assumption that Chamberlain would accept the concessions humbly proffered to him and go through the form of supporting the Second Reading. In that event Parnell would not have flinched from the responsibility of putting a summary end to the imposture. There arrived now some astounding confidential information that Chamberlain was taking the obeisances of his party and the self-abasement of his old leader with the hauteur of a conqueror, and would be content with nothing less than the unconditional destruction of the Bill in the voting lobbies. The Liberals were still keeping up their courage by whistling the old tune that the Second Reading was safe, that Chamberlain would at the last moment relent, or that next to nobody except the Hartingtonian Whigs would follow him. The delusion did not for a moment impose upon Parnell. "I dare say the old man is not to blame, but nothing can save the Bill," he said. "It would be madness for us to relieve Chamberlain of the responsibility of giving it the finishing stroke. We've got to see this wretched debate out with the best face we can. Above all, not a hint to any human being, or we shall have a stampede."

In essentials, my memory is, thank God, as firm as the outlines of a Flaxman drawing, but the minor curves have a way of fading out. Hence the relief of being able to turn to a few memoranda in shorthand which have by some accident come down amidst the flotsam and jetsam of those tempestuous times. They begin on the 24th of May, and break off as abruptly on the 4th of June. The idea may have been that we had reached a stage at which interesting things might be noted without any longer dreading seizure by the police, and that by the later date it had become evident that the days of immunity from police aggression were again coming to an end. The value of the few extracts which follow is that they give a glimpse such as only the emotions of the hour can give of the dangers thundering about the Irish leader's path while our sanguine countrymen were disporting themselves in the high heavens in an ecstasy.

(To be continued.)

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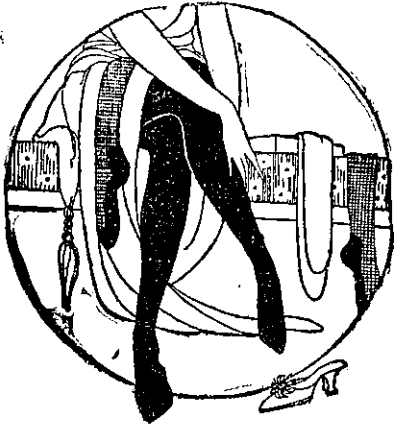
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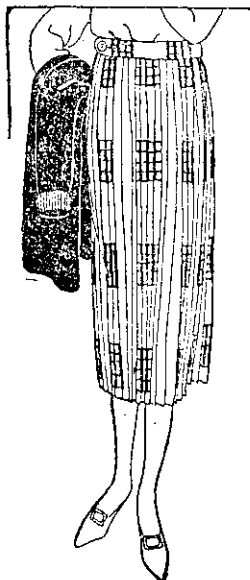
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The Orange Terror

How Ulster Catholics Are Tortured by Uniformed Hooligans: Official Apologia

The following statements have been received by the Irish Provisional Government (says the *Weekly Freeman* for March 4):—

On February 13, at 3.30 a long lorry of "A Specials," with an officer in military uniform in charge, raided Lynn's house in Market Street, Ballycastle, Co. Antrim. The search lasted about three hours, and it is stated that a shot-gun and ammunition, a bayonet and some papers were taken away.

At 3 p.m. two "Specials" went to Ballycastle barracks, carrying service revolvers; they proceeded up Carey Road, in the Cushendall direction. Between 3.30 and 4 p.m. they were observed by several civilians to be running back in the direction of Ballycastle, carrying their caps and revolvers in their hands. One of these "Specials" was noticed to be bleeding in the face. They went into the R.I.C. barracks, and it is stated that they alleged they had been fired upon in the vicinity of Carey Road Church.

"SPECIALS' " CONDUCT.

At about 3.30 p.m. on the same date a number of "Specials," who, it is alleged, were under the influence of drink, arrived on the scene of the alleged ambush and fired rifles and revolvers indiscriminately. They held up a number of civilians and turned them back on the road. They continued this conduct for two or three hours and then returned to the town, where they indulged in similar tactics.

On the following morning (Tuesday), February 14, a notice was posted up in Ballycastle, threatening severe reprisals if "Specials" were shot or wounded. Civilians in the vicinity of this alleged ambush are positive that they heard no firing in the district when the two "Specials" went to Carey Road on the previous afternoon.

RESULT OF BRAWL.

Several people state that when going through that road one of the two "Specials" was wearing sticking plaster on his face, the result of a brawl on the previous Saturday night in the barracks, when he sustained injuries which necessitated medical attention.

A Catholic employee in a Protestant firm in Belfast was on strike with the other employees for ten weeks, and when the strike finished recently he was reinstated. The foreman (a Protestant) of this firm is considered a fair-minded man.

On Monday evening last, when this Catholic employee was putting on his coat on leaving for home, he discovered two Snider rifle bullet cartridges in the pocket. The object of this was quite obvious—to get him held up and searched, and when the ammunition would be found upon him he would be imprisoned, thus losing his job, so that his place might be taken by a Protestant. Fortunately, he discovered the "planted" ammunition in time, and at once acquainted the foreman of it, so as to safeguard himself against the attempt to implicate and victimise him.

CATHOLIC HOUSE WRECKED.

On February 15, five respectably dressed men went to the house, 49 Spring Street, off Woodstock Road, Belfast, occupied by the Catholic family of Mrs. Devine (widow) and her son and two daughters. These five men burst in the door and asked for the son. The two daughters escaped by the back; the mother tried to prevent the men opening the kitchen door, but they forced it open and savagely beat her on the head with the butts of revolvers.

While this was taking place a crowd of about 50 men kept guard outside, held up the street, and ordered the inhabitants of the other houses to keep indoors on pain of being shot. After Mrs. Devine was beaten the men looted the house, carrying off everything portable they could find. Mrs. Devine had been in occupation of this house for 19 years. Her son, Patrick, has not been able to live at home for the past seven weeks. Mrs. Devine and her two daughters are now staying in a Catholic district, and her son is in another part of Belfast.

PUBHOUSE WRECKED.

At about 12 o'clock on Wednesday, February 15, two men in civilian clothes approached Coyle's publichouse in Trafalgar Street, Belfast, and attempted to batter in the

door. The "Special" Constables at the corner of the street, instead of preventing the men from damaging the premises, appeared to direct and encourage them in their work by signs and nods.

Then about a dozen more civilians came to help the two who were already attacking the premises, and a woman (a Protestant resident in the street) shouted to them to stop as "the military have got word and are coming."

On February 18 three "Special" Constables in uniform accompanied by three civilians went into the Seamen's Institute, Belfast, where the "Specials" are stationed, came out after a while, and walked down Corporation Street towards Flynn's publichouse. The three civilians kept on the same side of the street where Flynn's publichouse is situated, and the three "Specials" on the other side. When the three civilians came to Flynn's publichouse, one of them looked in the window and nodded to the other two, who threw a bomb through the window. The bomb exploded.

BOMB THROWERS ESCAPE.

Three men (Catholics) made a rush after the bomb throwers, who were running away, but were held back from pursuing them by the three "Special" Constables, who also proceeded to search those three men. While they were being searched a police-sergeant came on the scene, and a Catholic resident shouted to him to follow the men who threw the bomb and who were at this time running up George's Street.

The sergeant gave chase, but did not succeed in capturing any of the bomb throwers.

At about 1.45 on February 23, three shots were fired from Messrs. Gunning and Campbell's mill, North Howard Street, Belfast, at a coalman carter who was driving one of Messrs. Davidson's carts. The carter, who is a Catholic, was proceeding down North Howard Street towards the Falls Road. Fortunately the man was not hit by the bullet.

SHOTS AT A CARTER.

It was reported in Belfast at 3 p.m. on February 23, that a man named James Rice, an employee of the Co. Down Railway Co., was fired at, but not hit. A quarter of an hour afterwards a regular onslaught of firing was made in Catholic streets in the Newtownards Road. The report in one of the principal Orange newspapers states that this man Rice is a Protestant, thus implying that the subsequent shooting was something in the nature of a reprisal. As a matter of fact, Rice is a Catholic.

A COOKSTOWN COMPLAINT.

The following telegram from Cookstown was received by the Provisional Government on Thursday:—

"Seven masked 'B Specials' raided Killymoon Castle at 8.30 last evening, raised hell till 9.45; covered O'Sullivan with rifles, abused and maltreated him, and said they would have him dead or alive. Threatened to shoot Mrs. McCarthy, who fainted. If Hall not removed from there at once there will be murder."

"Killymoon" is the residence of Mrs. McCarthy. Mr. O'Sullivan is Quartermaster, 3rd Brigade, 2nd Northern Division. Mr. Hall is District Inspector of "B Specials."

THE RULE OF THE RIFLE.

The provocative conduct of "B Specials" all over Tyrone has given rise to much indignation amongst the Catholic inhabitants.

On Wednesday, farmers from the townland of Letteree, Dromore, were on their way with milk to Shaneragh creamery when "Specials" at the point of the rifle compelled them to bring the milk to a creamery, the manager of which is a Unionist. The "Specials" remained until the milk was taken over. On the return journey, it is alleged, that they called on the manager of the Shaneragh creamery, and told him that if he took in any milk from the district he would be shot. They said they were acting under orders.

Two motor drivers on their way from Dromore to Omagh were shot at in the townland of Clanabogan by "B Specials," but fortunately they escaped without injury.

In Fintona, several people on their way home from an entertainment were held up and searched by "Specials." A Protestant worker, Jos. Wright, who was wounded by "B Specials" last week in Fintona is still under treatment in the Tyrone County Hospital. In Omagh several people are held up every night and searched.

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WHAT "SPECIALS" THINK OF RECENT RELEASES.

Colonel Wickham, Commissioner, Belfast R.I.C., sent a long private communication to Sir Dawson Bates, Minister for Home Affairs, Belfast, on February 15, in which he complained that he had been informed by the Minister that the prisoners captured at Dromoro (the footballers), then in Derry Gaol, were to be released.

Colonel Wickham went on to say that he was to meet their comrades this week, and he wished to impress upon them the necessity of discipline and restraint, but he was greatly afraid if the impression became general that acts of violence could obtain the release of offenders, this practice of kidnapping for the purpose of barter would grow and that the police forces would lose confidence in the efficacy of making arrests, with the result that their vigilance would relax, and that they would be driven to more drastic methods. "Still more will this be so if the legally detained offenders are set free prior to the release of those illegally detained, and if no effort is made to bring to justice those responsible for those illegal acts resulting, as they have, in the death, wounding, and detention of members of the Crown forces."

Was St. Peter in Rome?

(By JOHN C. REVILLE, in America.)

The death of Pope Benedict XV, the meeting of the Conclave to elect his successor, the accession of Pius XI to the throne, have again turned all eyes to the Vatican. With rare exceptions the Press paid a generous tribute to the late Pontiff. To Pius XI it gave a cordial welcome. Here and there a discordant note was struck and unfair estimates of Benedict and his work were written. At this Catholics were not surprised, nor did they marvel that often answered objections against the Papacy and the Popes were brought forward. Among those objections one was urged anew in connection with the statement that Pope Benedict XV was the successor of St. Peter and that as Roman Pontiff he traced back his line to the Fisherman of Galilee. He could not be Peter's successor, so the objection ran, for Peter was never at Rome. Peter therefore never founded his Chair in that city, and the claims of the Roman Pontiffs that they occupy his seat of authority are not supported by history. In answer, it can be proved that Peter visited Rome, that he suffered martyrdom there, that Peter was truly Bishop of Rome, "or, what is the same thing, that the early Bishops of Rome were universally regarded as his true successors in the episcopate." (O. J. B. Allnatt, *Was St. Peter Bishop of Rome?* London, Catholic Truth Society Pamphlets. Vol. 50, p. 1 sq.)

Except perhaps among the Wandenses, St. Peter's residence in Rome, his episcopate and martyrdom there were the common belief of Christendom for 12 unbroken centuries. In 1326, during the controversy between Pope John XXII and Emperor Louis of Bavaria, Marsilius of Padua, a champion of the Emperor, wrote in connection with Jean de Jandun, his famous *Defensor Pacis*, or "The Champion of Peace." The book was filled with false theories of the State, anticipating to some extent the social errors of Rousseau's *Contrat Social*. Marsilius was a man of undoubted learning. In the *Defensor Pacis*, he did not absolutely deny Peter's residence and episcopate in Rome; he cast a doubt over them. Certain Lutherans and Calvinists absolutely denied them, among others, the learned but bitterly partisan, Spanheim. Rationalists like Baur, Adalbert Lipsius, his pupil, who devoted his whole life practically to attacks on the Petrine claims, Winer, Zeller, Volkmar, called the residence and martyrdom of Peter in Rome "a myth." Gregorovius writes in his *History of the City of Rome in the Middle Ages* (Vol. I, p. 172): "History knows nothing of the presence in Rome of the Apostle Peter," and calls Peter "the legendary founder of the Roman Church." He is confronted on the other hand by a host of Protestant scholars—Cave, Pearson, the great Hugo Grotius, the erudite Usher, Blondel, Lardner, Hilgenfeld, Hase, Hundhausen, Guerike, Neander, and as many others, who entirely favor the Catholic claims. Adolph Harnack cannot be open to suspicion in this matter. In speaking of the Baur-Tubingen school, he writes:—

"The martyrdom of St. Peter in Rome was contested, first, through Protestant prejudice and later through a similar critical prejudice. In both cases the mistake led to the recognition of important historical truths, and has consequently been productive of good. But that it was a mistake is now perfectly clear to every sincere investigator. The whole critical armory with which Baur attacked the ancient tradition is now rightly regarded as worthless." (Grisar: *History of Rome and the Popes During the Middle Ages*. Vol. I, p. 298.)

Calvin himself was finally convinced of St. Peter's martyrdom in Rome, and wrote in his *Institutes* (Bk. IV, ch. VI, par. V): "I no longer question the fact of the martyrdom of St. Peter in Rome which is unanimously attested by all historians."

But what are the principal grounds of our Catholic belief? Strange as it may appear, St. Peter himself stands sponsor, for at least the one fact, that he was at Rome, and there in a position of authority, that of his episcopal and pontifical dignity. Writing to the Christians of Asia Minor, he closes his First Epistle with the words: "The Church which is in Babylon . . . saluteth you and so doth my son Mark" (C, V, 13). The Babylon here mentioned cannot be the old capital of the Assyrian Empire. It was at that time a deserted city. It cannot be any one of the insignificant towns which bore that name in the East. Peter never visited them. Babylon here means imperial Rome, the centre of heathen wickedness in Peter's day, just as the older Babylon was in the day of Balthasar. The well-known Protestant *Speaker's Commentary*, finds "an absolute consensus of ancient interpreters that here Babylon must be understood as equivalent to Rome." It adopts "without the least misgiving this explanation of the word as alone according with the mind of the Apostle and the testimony of the early Church." It adds that non-Catholic scholars, Ewald, Thiersch, and Hilgenfeld support this view. The same *Commentary* declares that the presence and martyrdom of St. Peter in Rome are maintained by "nearly all unbiased critics." The "Commentary" of the Protestant Bishop, Ellicott, says:—

"It may be called the established interpretation that the place here meant is Rome. We never hear of Peter being in the East, and the thing itself is improbable, whereas nothing but Protestant prejudice can stand against the historical evidence that St. Peter sojourned and died in Rome. . . . Whatever theological evidences may follow from it, it is as certain that St. Peter was at Rome as that St. John was at Ephesus."

Ellicott admits that the evidence for St. Peter's stay in Rome is "as strong, early, and wide as that on which we believe that Hannibal invaded Italy."

In the striking words in St. John's Gospel (XXI, 18, 19), Our Lord had foretold the manner of death whereby St. Peter was to "glorify God." As C. F. B. Allnatt argues (*op. cit.* if Peter glorified God through his martyrdom, the place where he did so must have been well known to the early Christians. If it had not been known, God could not have been glorified in the sense foretold. For that implied notoriety, the *clara notitia cum laude*, or wide-extended knowledge of the fact with due attendant praise. Now Rome alone is mentioned by early Christian writers as the scene of St. Peter's martyrdom. Neither Jerusalem, nor Antioch, nor any other apostolic see ever claimed that honor. So forcibly do the facts militate for Rome as the scene of the Apostle's death that the Protestant Lardner, in speaking of St. Paul's martyrdom at Rome (a fact never doubted) says that it rests on no better evidence than does the martyrdom of St. Peter in the same city. Moreover, when St. Paul came to Rome, he found the Faith founded there. (Rom. I, 8; XVI, 9; XV, 14). Who founded that Church? "The Roman Church," answers Dollinger in his *First Age of Christianity and the Church* (pp. 94-96) "must have been founded by an Apostle, and that Apostle can only have been Peter." Insisting upon the peculiar tone of the Epistle of St. Paul to the Romans, the tone of one addressing an organized Christian body, well grounded in the Gospel, Dollinger concludes that "we are brought back to Peter as the only founder who can be imagined. The notion of a gradual origin of the community without any particular founder, or of Aquila or Priscilla being its founders, or St. Paul himself, is self-evidently untenable."

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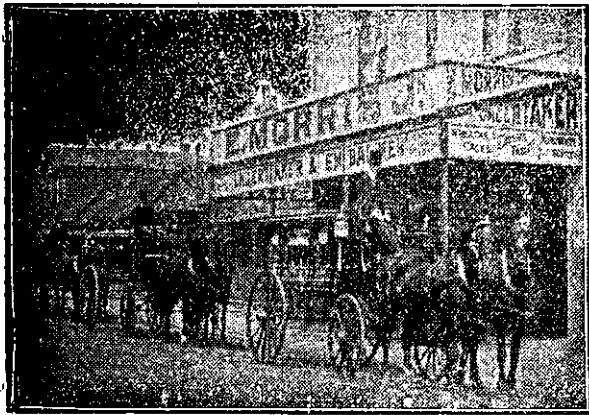
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One hundred and fifty years after the death of St. Peter, his martyrdom in Rome was spoken of in the whole Church as a well authenticated and undoubted fact. To quote the merest fraction of the testimony would require a treatise. The Protestant historian, Cave, in his *Scriptorum Ecclesiasticorum Historia Literaria* (p. 5), writes: "That Peter was at Rome . . . we intrepidly affirm with the whole multitude of the ancients." And he proceeds to quote, chapter and book, "witnesses altogether unexceptionable," St. Ignatius, Peter's successor at Antioch; Papias of Hierapolis, probably a disciple of St. John; St. Irenaeus of Lyons, disciple of that Polycarp who was a disciple of St. John. Most of these witnesses were of the apostolic or immediate post-apostolic age. Others like Origen, Caius, Tertullian could be added. These witnesses are Latins, Syrians, Greeks, testifying either to Peter's sojourn in Rome or his death there. Similar testimony is found in every succeeding age, from St. Clement of Alexandria in the second century; from St. Cyprian of Carthage, Tertullian, and Origen in the third. In the fourth century St. Jerome explicitly affirms St. Peter's journey to Rome, his episcopate there, his martyrdom there under Nero, his burial "at Rome on the Vatican Hill, near the Triumphal Way" (*De Viris Illustribus*, C. I).

Peter's episcopate in Rome is solemnly affirmed by a multitude of early authorities. For the first five centuries, writes Allnatt (*Loc. Cit.*), and indeed until many centuries later, not a single writer can be cited as having entertained the faintest doubt that Peter had established his Chair in Rome. Constantinople and Rome, East and West, Gaul and Africa, heretics and schismatics looked upon the succession of the Bishops of Rome from St. Peter as an unimpeachable historical fact. In 451 the Council of Chalcedon, an Eastern Council, hence not naturally inclined to the recognition of Roman claims, addresses Pope Leo I as "the interpreter to all men of the voice of Peter." Another Eastern General Council, that of Ephesus in 431, calls Pope Celestine "the successor in order, and placeholder of the Blessed Peter . . . who even until now, and always, lives and exercises judgment in his successors." The Council of Arles (314) speaks a similar language. The Fathers of the Church re-echo the same sentiments. St. Optatus of Milevis, about the year 375, reminds the Donatist Parmenian that the "Episcopal Chair was first established by Peter in the City of Rome." Writing about 315, Eusebius, the Father of Church history, affirms that Peter, after founding the Church of Antioch, "proceeded to Rome, where . . . he continues for 25 years Bishop of that city." Going back from Eusebius to the earliest times, we find similar testimony from St. Cyprian, St. Hippolytus, St. Hegesippus, Tertullian, St. Ignatius, and men almost contemporary with the Prince of the Apostles.

But if the early Fathers and Councils, the catalogues of the Popes headed by Peter's name were silent, "the stones will cry out." Peter's tomb in Rome under the wondrous dome, the Mamertine prison where he suffered for Christ; cemeteries which from the earliest times bore his name; monuments in brass and stone, memorials of his sufferings and death; the chair from which he taught; churches built centuries ago on the site of houses that sheltered him; the records of him discovered by De Rossi and Lanciani; the Feasts of Peter's Chair and Peter's Chains, are facts, not myths. They, too, have an apologetic and historical value of the first importance. "For the archaeologist," says Father Gisar (*Op. cit.*, p. 225) "the presence and execution of St. Peter (and Paul) in Rome are facts established beyond the shadow of a doubt by purely monumental evidence." Were every other historical record lost, the very stones of Rome would cry out that Peter hallowed them with his presence and encrimsoned them with his blood.

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The City of Horror

Savagery, organised and unchecked, has surely reached its limit in Belfast by the cold-blooded butchery of the Catholic McMahon family (says the *Irish Catholic* for April 1). By this time, the civilised world is aware of the latest infamy of this bigoted city, and is aghast at its brutality. For no other reason than that they were Catholics was this prosperous family of boys and their father mortally assaulted, and their mother and sister plunged in anguished unavailing sorrow. The dastardly crime spread a gloom over the entire district, and St. Patrick's Church, where the mortal remains of the murdered Catholics lay awaiting interment, was visited by thousands of their sorrowing co-religionists, who came to pray for the eternal repose of the latest martyrs for the Faith. The funerals on Sunday were the largest ever seen in the city. Forty thousand persecuted Catholics, headed by Most Rev. Dr. MacRory, marched to Milton Cemetery, and the roadways along the route were packed with sympathisers. When the Last Blessing was given a striking incident took place. With one accord the great mass of mourners sang triumphantly the touching hymn, "Faith of Our Fathers," and never in the hearts of all who had the privilege of taking part will the stirring memory of the noble lines be forgotten.

"Faith of Our Fathers, living still
In spite of dungeon, fire, and sword."

Here were the Catholics of Belfast, subjected to the horrors of the wicked Penal Code! No prospect of relief was ahead. Instead, an addition to their previous disabilities was promised them by the sectarian authorities—in the penalty of the "cat" for wrongdoers, who would certainly not be the bigots of Belfast. Yet, withal, the spirit of the downtrodden minority is firm and unbroken. Their trust in God and His Blessed Mother is unshaken!

To cover up the infamy of the foul deed great protestations of disavowal are being made by the Belfast majority, but it is only right to say that these are treated with suspicion by the Catholics, who hear of another raid being made on Saturday night last in the Antrim Road area in the home of a highly respectable Catholic family, who had the happiness, or, perhaps, one might say just now, the unhappiness, of possessing seven fine sons. The "murder gang," masked and armed, made a descent in the midnight hours on the house, but were disappointed of their prey by the fact that the youths, like all Belfast Catholic young men, had left their homes till the murder wave passes. Belfast non-Catholics are also finding it very difficult to answer the query: "Who are the people who are abroad during Curfew hours murdering the Catholics?" It is not the military, as they leave the streets about 11.30 p.m.

Why Bookmakers?

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By licensing bookmakers the sporting community would be able to bet within its means. The Government would have a new source of considerable revenue. And the interests and rights of the people as a whole—not small individual sections—would be studied. This matter is being widely discussed at present, and a petition to Parliament is now being circulated. All sportsmen and broadminded people who value their personal liberty are invited to sign this petition. Tell your friends, too, that their signatures will help the good cause of freedom. The petition may be signed almost anywhere—look it up to-day.—150A.

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Current Topics

Pour La Bonne Presse

We notice that in their recent letter the French bishops urge the importance of supporting the Catholic newspaper. If it is so grave a matter in Catholic France it is even graver here amid an environment that is saturated with anti-Christian influences. Our newspapers are anti-Catholic and the books exposed for sale are Protestant or infidel in tone when they are not worse. An antidote is needed in every home, and that antidote is the Catholic paper. Priests in charge of souls could help greatly in this if they set before themselves the ideal of aiming at having a *Catholic paper in every Catholic family* in their parish. We know one priest who makes it a habit to ask on his rounds of the parish if the Catholic paper is taken in, and to remonstrate where he finds it is not. If every priest did this, if every priest did as much as he might do to encourage and exhort his people to read Catholic papers, it would make a very vast difference in the tone of the people. Now we want the clergy to help us in this matter. A traveller will be put off by excuses and he cannot point out the way of duty as authoritatively as the priest. Some priests are willing to go to the trouble of taking the names and addresses of those who have agreed to subscribe and to be responsible for the payment of the annual subscription. We want a great number of the clergy to do as much as that for us. And it is not for us. It is for the spread of truth and of Christian principles in the homes all over New Zealand. Now that the danger of shortage of paper is over and times are becoming normal once more, we want to increase our circulation by at least a hundred per cent. We can do this easily if the clergy will help us. It is for the glory of God and the honor of Ireland that we ask them—*Do chum gloire De agus onora na h-Eireann*, as the motto of the Four Masters ran. Who can refuse to listen to an appeal made for that motive?

Slavish Silence

The outgoing chairman of the Rugby Union comes from Taranaki, one of the provinces in which men are still bred in New Zealand. At the recent meeting in Wellington he spoke some hard words that made the Dunedin sportlings look white about the gills. He dealt it out straight and strong to them regarding their co-operation with the State school teachers in the boycott of the Brothers' boys. It would seem that the local bigots are in a fix over the matter. They went just a wee bit too far. The Rugby people say that they were deceived by the teachers, and the teachers were deceived in thinking that the representatives of the other provinces would stand for the introduction of their contemptible spirit into the sport. And, alas! the Union will not consent to finance a competition run by bigots. More power to them for that. Of course it goes without saying that the whole miserable business went without a word of condemnation from the editors of our local daylies. One more proof of how wrong the teachers were and how right the Brothers' boys. There was a time, not so long ago, when the *Star* at least would have made a stand for decency in sport. That time has gone, and our morning and evening advertising sheets are now as like as Tweedledum and Tweedledee.

Sir Henry Wilson

Apropos of Sir Henry Wilson's recent activities it is well to have a little light on the man's character. The following note from the *Nation* is illuminating:—

We see Sir Henry Wilson's maiden speech in the House of Commons hailed, in the Liberal Press and elsewhere, as if it were a remarkable event. Its substance seems to us to be of a good old type, to be heard from any public-house oracle in England. It was the coarser military mind, speaking the coarser military

creed. Sir Henry was one of the executants of the regular war (which his strategy completely misunderstood), and one of the promoters of an irregular one in the Ireland of 1914. Now he preaches the next war, which, apparently, we are going to lose because we want a little rest from thousand-million Budgets. What war? And with whom? A war with Russia to stop her from recovering the way to the sea that she has lost? This is one of the blessings we owe to the Treaty. Or a war with the new little nations, which was another? Or, perchance, with France, and Sir Henry Wilson's "pals" of the camp and the mess-room? It is astonishing that such stuff as this should be heard with patience at this time of day, and even from this House of Commons.

Sir Robert and Mr. Wells

An exchange says:—

An interesting controversy arose last year between Sir Robert Stout (Chief Justice of New Zealand) and Mr. H. G. Wells regarding the treatment of natives in Tasmania by the early settlers. Sir Robert Stout, in a letter to the *British Australasian*, took exception to the following statement made by Mr. Wells in his *Outlines of History*:—"They (the Spaniards in America) were as destructive and reckless as the British in Tasmania, who shot the last paleolithic men at sight, and put poisoned meat for them to find." He wrote to Mr. Wells, and declared that this was a grave error, but the novelist replied in a curt note, declaring that Ling Roth, the authority on native Tasmanians, gave chapter and verse for his own statements. This, however, did not satisfy Sir Robert Stout, who again wrote to Mr. Wells. To the second letter no reply was made. The whole of the correspondence was published in *The Age* on December 28 last, and a letter has now been received from Mr. Wells dated from Seville on February 12, 1922. "Sir Robert Stout's 'reply,'" writes the novelist, "is a miserable quibble, turned on the words 'the last paleolithic men.' My silence in a correspondence that I supposed to be private was due not to 'discretion,' but contempt. Since Sir Robert Stout has sought glory in your columns by publishing our correspondence while I was busy in America, I shall be obliged if you will give publicity to this footnote."

The Delusion

In one of his striking editorials, Frank Crane tells us that all the nations are suffering from a terrible delusion: "The delusion is that the only way for a nation to be safe is to arm itself against the aggression of another nation. This *fundamental canon of idiocy* is assumed as a matter of course by the hard-headed Britons, the common-sense Americans, the acute French and the clever Japanese. Their firm faith in this Alice-in-Wonderland axiom is what is bankrupting the world. War, horrible as it is, is not so destructive to the resources of a country as preparedness for war, because the latter is continuous. Every war ends some time; preparedness goes on forever. The two nations which have the best chance for the future are Germany and the United States. Because the United States will not arm and Germany cannot. When Germany had disarmament wished upon her it was the best thing that ever happened. If that condition continues twenty-five years, she will be easily, after America, the richest nation in the world. If somebody could lick France and compel her to disarm she would have a future. As it is she is speedily deteriorating. The French taxpayer is paying \$30, the English tax-payer \$60, the German only \$10.

"McCready Sykes says: 'No modern nation has ever been or can be impoverished by paying an indemnity, which under modern conditions and prevailing conceptions of international ethics can ultimately be paid only out of exports of a nation's surplus production. In the very production of that surplus a nation sweeps along to economic progress. By the time France had finished paying the indemnity of the Franco-Prussian war it was France and not Germany that had grown prosperous and rich.'

"All our wriggling and squirming, all our foaming patriotism and statesmanlike wisdom, all our alleged common sense and reason, all of which are supposed

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to prove to us that no nation is safe unless it is able to lick all the others, just as no man is safe unless he has a revolver in every pocket, cannot get away from the word of destiny: 'They that take the sword shall perish by the sword.'

"The real cause of unemployment in England, where processions of idle and hungry men swarm the streets, is the British Navy.

"The real cause of France's half-bankrupt condition is her army.

"The real cause of the starvation and pestilence that walks in Russia is Mr. Trotzky's military organisation.

"Of course, there is a simple plain way out of all this, and that way is some League of Nations or its equivalent.

"You do not believe in the League of Nations? You don't have to. This is a free country.

"But that unbelief is about the most expensive thing in the world."

The Belfast Pogrom

While the daily Press tries to cloak the atrocities committed by the Orangemen in Belfast on a Catholic minority, the leading Irish and a few English papers are bringing the guilt home where it belongs—to the Orangemen, and especially to the Specials who are supposed to be under control of Sir James Craig's Government. The *Daily News*, March 4, publishes an article in which we read: "The plight of the Catholic and Nationalist population of Belfast is shown by the record of bombing and shooting which has marked the latest outbreak of violence in the city. During this reign of violence in which Specials of the "A" and "B" class played leading parts, 13 Catholics were killed and 22 wounded." It is worth remembering that those Specials are payed by the British Government, so that England as well as Carsonia is responsible for their crimes. The *Irish News* tells us that when Mr. Devlin drew the attention of the House of Commons to the atrocities the Speaker tried to rule him out of order on the plea that it was a matter that concerned Sir James Craig's Government, Mr. Devlin, however, appealed successfully to Mr. Churchill for confirmation of his assertion that these men were payed by the British Government, and the Speaker had to allow him to tell the House of the inhuman conduct of a force under British control. Further evidence of the attacks made on Catholics by this British force is to be had from the following report published in the *Irish Independent*, March 13:

"Immediately after the shooting of Constables O'Connor and Cullen on Falls Road on Friday night, two gunmen were observed running diagonally through Dunville Park into Grosvenor Street (an Orange area). One was dressed in a grey tweed suit and grey soft hat, and the other wore a Burberry coat and brown soft hat. Between midnight on Friday night and 4 a.m. on Saturday military and Specials raided the Falls, Clonard, Kashmir, and Springfield Roads. Several houses were smashed open. Miss MacBriarty (Kashmir Road) was wounded in the arm by a shot from one of the raiding party. Five people were arrested.

"After a funeral party on Saturday at Greencastle an Orange mob wrecked the Emmet Hall and chased a number of Catholics out of Greencastle.

WOMAN MURDERED.

"On Friday night W. Rogers, T. Hurley, and — Boyle were halted at Wheatfield by a man said to be in authority, and two Specials. They were asked 'who shot the two Specials,' and they said 'they did not know.' They were told to go, and as they turned to do so the two Specials clubbed them with the butts of their guns. Rogers' head was badly bruised, Boyle's hand was cut open, and Hurley was struck several times on the back with rifles. A number of women passing by saved them from worse. A cage lorry of Specials went up Little George's Street at 9 a.m. on Saturday. Four of the Specials knocked at the door of No. 99, and Mrs. Catherine Eason was shot dead when she went to open the door. Mrs. Eason was near her confinement. After shooting the woman the Specials went into their lorry and drove away."

All the efforts of the Die-hard Press are unable to conceal the fact that Catholics are being treated worse by Orangemen than the Armenians were ever treated by the Turks, and that a British force is foremost in the deeds of shame and inhumanity.

The Broken Compact

As a result of the breach of faith of Sir James Craig it has been found necessary to impose again the boycott on Belfast, and already the merchants there are beginning to sue for peace. The boycott was lifted on the promise made by Sir James Craig that he would undo the wrongs done to Catholic workers and have all religious tests withdrawn. The *Irish World*, March 28, thus tells us how he kept his pledge:—

"The following examples, all occurring within the last week, may serve to show how 'these tests are being withdrawn.'

"1. A woman alderman appointed an ex-soldier to a position in the City Hall. After he had been at work for several days he was 'discovered' to be a Catholic. Naturally the indignation of the 'tolerant corporators' was intense, and the lady was severely rebuked for her negligence. She promised 'to make it all right,' and the soldier was dismissed the next day.

"2. An official in a British Government department had his name sent forward for an important post under the Northern Parliament. Had been practically appointed when someone asked did they know he was a Catholic. He did not get the position.

"3. A chemist answered an advertisement for an assistant, had an interview, got the job, and was leaving the shop. 'By the way, I forgot to ask what religion?' 'Catholic.' 'Just wait a moment. I must speak to my manager.' After half an hour's 'speaking' the appointment was cancelled.

"4. Women workers sent from the Labor Exchange in reply to one of the numerous applications for workers gave their bureau cards. 'Yes, we want machinists. What religion?' 'Catholic.' Cards returned with 'Not wanted' written across them."

Commenting on Sir James's pledges, *Poblacht Na h-Eireann*, February 26, says:—

"This week, with its death roll of 35 and its hundreds of wounded (mostly Catholics), may possibly be an easing of the situation, from the fact that it leaves so many fewer Catholics to be contended with. The unity and courage recommended by Sir James have been manifested in the daring heroism of his followers in bombing children at play and shooting old women, self-restraint in refusing to be 'provoked' into attacking any but those they know to be unprepared and unable to defend themselves, whilst for cheerfulness they surely have good cause in having rid this enlightened city of so many 'Papish brats.'"

The worst feature of all this is the fact, admitted by Mr. Churchill, that the Specials, paid by the British Government to maintain order, are foremost in the perpetration of murder and outrage.

Origin of Plain Chant: Influence of Early Irish Music

A lecture on "Plain Chant" was delivered by the Rev. Father O'Mullane at a meeting of the Leinster Society of Organists and Choirmasters, which was held recently at the Royal Irish Academy of Music, Dublin (says the *Irish Catholic*).

Father O'Mullane sang very beautifully, and in a clear sympathetic voice, "Dies Irae," "Vexilla Regis," and the Introit "Salve, Sancta Parens."

The lecturer traced the origin of plain chant through all its developments to the present day. He explained fully the modes, notation, and method of rendering. The references to Irish association with ecclesiastical music were copious. The use of liquescence, a well-known feature in Irish traditional singing, was, he said, important, as it produced the full effect in plain chant.

Early Irish music had a marked influence on the development of plain chant. Our existing melodies were confirmatory credence of this. The Irish Saint Columkille wrote a Latin poem, and Saint Benan was described as "Saint Patrick's Psalm Singer." There were many indications that the music of native growth in the early Irish

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Church influenced the plain chant in Europe. The works of Sedulius were incorporated into the Offices of the Church. The Introit, "Salve, Sancta Parens," was also written by Sedulius.

As early as 590, at the Synod of Drumseat, a species of chant was recorded. A distinct chant was taught in the famous Monastery of Bangor, and it was brought to the Continent by St. Columbanus and his companions. The Continent and Britain were indebted to Ireland in the matter of Church chant.

Answers to Correspondents

READER.—Our attitude is that of the majority of the Irish people. And, as you know, the Christian principle is government according to the will of the people. Moreover, the Irish Hierarchy have now expressed their views and they are exactly in accordance with our own policy. What more do you want? Do you think you know more about the question than the whole body of the Irish bishops? We certainly do not think you do.

C.B.—We have not been able to trace the song you mention. However, we will keep our eyes open and secure it for you if possible. The cult of the Bulgarian Bug seems to be on the wane. Several people offered us theirs for keeps recently, but we prefer to die a natural death when the time comes. This sort of talk about germs and microbes reminds us of what Mr. Dooley said some years ago: "In my time, Hennessy, if you went to a doctor he gave you a bottle of water with a packet of sulphate of magnesia in it and the deed was done. Now he frightens the wits out of you by telling you that your interior is like another Belgium where friendly germs and hostile microbes are slaughtering one another."

F. McK.—H. G. Wells is about as sound an authority on history and philosophy and theology, and several other things on which he writes, as our office boy is on Sanskrit. That a book written by a man in a hurry should be taken seriously and boomed by critics is as good a proof as any we know that the business nowadays called education is a fraud. Wells, before he grew a head too big for his hat, used to tell a really good story about the man in the moon, but he is unable to do that now. His alleged "History" is full of wild and weird assertions which only raise a smile of pity on the faces of intelligent readers.

SINN FEIN.—The following extract from the *Nation* will perhaps give some notion of how the question of claims is to be treated:—

"Mr. Churchill explained the way in which the British and Irish Governments are to treat claims for injury during the disturbances in the course of a statement in the House of Commons yesterday week. The disturbances are to be regarded as 'a rebellion retrospectively viewed as a civil war, terminated by a treaty and amnesty.' Each side will make itself responsible for the injuries inflicted by its own forces. This applies to injuries in England as well as Ireland. The British Government will accept all awards given in Ireland in respect of personal injuries, but in the case of injuries to property awards that have been given in undefended cases will be reviewed by a committee consisting of a member appointed by the British Government, a member appointed by the Irish Government, and a chairman agreed upon by both. Then the local authorities will be relieved of the impossible charges imposed on them by the Malicious Injuries Act, and the British taxpayer will pay for the damage done in British reprisals, official and unofficial."

W. P. Mc. (Granity).—The awarding of the medal referred to is withheld pending the fulfillment of certain conditions of which the winner is well acquainted.

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Was it for This?

The Answer

(By ANDREW E. MALONE, in the *Free State*.)

Was it for this the Wild Geese spread
The gray wing upon every tide,
For this that all that blood was shed,
For this Edward Fitzgerald died,
And Robert Emmet and Wolfe Tone,
All that delirium of the brave.

This question is being asked throughout the length and breadth of Ireland by opponents of the Treaty. It is not being asked in the same exquisite language that Yeats uses in the poem quoted. It is being asked in the language of innuendo; in the language of the politician rather than in the language of the poet. The language in which the question is being asked implies that those who negotiated the Treaty in London, those who supported it in An Dail, and those who supported it in the capacity of ordinary Irishmen are all unworthy of the sacrifices that have been made throughout our history, and more particularly, they are all supposed to be unworthy of the sacrifices of the immediate past. This language of innuendo is surely unworthy of the men who use it. It is unworthy of the men against whom it is used. Above all it is a definite blot upon that freedom in which cause it is supposed to be used. Freedom comes from God's right hand and needs a Godly train Davis warned us. Are we mindful of the warning? Are we mindful of the necessity for trust and tolerance which the gift of freedom makes imperative? It must be said, by one at any rate, that we do not seem to be at the moment mindful of any of these things. We are much too busy imputing motives and endeavoring to cast slurs to take heed of Davis. But we must take heed—and take heed quickly.

A DECISIVE YES.

When the question is asked "Was it for this . . . that blood was shed?" there is no necessity for any Irishman of our day to look downcast, and there is no necessity for him to think that the only possible answer is "No." On the contrary—the answer is most decisively "Yes." It was for this the blood was shed. For this Treaty, which is the reality of Irish freedom. The cause has had many names—it has superficially even had many objectives—but always the aim was the same. The aim was to get rid of English government from Ireland. Through the whole course of our history, whether we fought for an English king against an usurper or whether we called our objective Home Rule it was always the same grand passion that inspired us. Our passion was to own and control our own country for ourselves. It was the great urge towards national individuality: not any mere form of constitution, that propelled our people through over 800 years of agony. It is true that some thought in terms of a republic; it is true that some thought in terms of a monarchy; it is true that some thought in terms of repeal of the Union; it is true that some even thought in terms of Home Rule. From time to time each and all of these things gave inspiration to our leaders and to the masses of our people. Is it our function to sit in judgment upon those past upholders of our rights and beliefs? Is it meet that we should pass judgment upon them? One and all they served the right as they saw it and through their continuous and cumulative efforts we are to-day about to enter into that heritage of freedom for which they wrought and fought and died. Most certainly it was for this that blood was shed. It was for this heritage of freedom which through and by the Treaty we are about to enjoy that "Edward Fitzgerald died, and Robert Emmet and Wolfe Tone." As a result of the sacrifices it is ours to see that the freedom is not abused and that it is not misused.

FREEDOM AND GOVERNMENT.

The Treaty brings freedom and the freedom it brings is real. It may not be necessary to say that freedom does not mean the absence of government, but as that idea is abroad it should be stated that on the contrary freedom depends upon government. The Treaty gives us the freedom to govern ourselves and to control our own destinies. That is all that for the present we require. In future our own economic affairs are to be subject to our own desire, to our own capacity, and to our own sagacity. We can make this island of ours an industrial hell upon the ap-

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proved European and American models or we can make of it an ideal industrial commonwealth. In this alone lies everything that is likely to weigh upon the ordinary worker upon which this and every other country ultimately depends. Our governmental energies can be used by our own people in future. In the past those energies were only used by our enemies to our detriment. Let it be emphasised that this freedom is a thing to be used by us—it is not a gift of silver spoons for the mouths of every Irishman. To us the task of rebuilding our country. To us the task of replacing the ruins of every century from the twelfth to the twentieth by the best that the brains and experience of this twentieth century can produce. It is surely a glorious task, and it is surely a tremendous honor to be alive in the time when such an opportunity is presented. In every aspect of our national life this Treaty makes us—the ordinary, average, common us—supreme. There may be an oath; there may be a Governor-General; there may be a British Empire. What do they matter compared with the one great fact that in Ireland the Irish people are supreme—that in Ireland the Irish people control their own education their own economic affairs, and their own defence. Everything else is unreal, everything else is merely the time-honored device of saving faces and keeping up appearances.

OUR RESPONSIBILITY.

It is true we shall be *within* the British Empire. It is also true that we shall never again be *under* the British Empire. The British Empire can no longer infringe upon our national life. From this year our country can definitely take her place in Europe and in the world. Our representatives will be abroad. We can, and doubtless will, enter into commercial treaties with other countries. We can, and of course we will, be represented in the League of Nations—perhaps even we can by our efforts make of that body a real League of Nations instead of a body bullying in the interests of Britain and France. All these things are open to us. The future of our country is now definitely in our own hands. It is for us to make or mar it. We can, of course, mar the future. We can at this moment so hamper our government that its energies, which ought to be constructive, are merely defensive. We can see that our infant State is crippled at its birth, and if we do, future generations must care for the crippled body and live with our crime. That infant body is now in our hands. It is dependent upon our care. Its growth is our business. No more is it in our mouths to say "England did it" and pass the blame verbally. Any mess we make will now be our mess. The country is now ours to make of it what we will. To bring our generation to this point has involved great sacrifice. Noble men have died for this. We must endeavor to be worthy of their sacrifice. It was "for this that all that blood was shed" and though all the romance has not died in Ireland—let us hope it never shall die—it is for us to face the reality and to mould the plastic present into the image of our heart's desire.

St. Joseph's Boys' Home, Middleton

A meeting was held recently at St. Joseph's Boys' Home, Middleton, with the object of initiating a fund to provide instruments for a brass band in connection with the home. Among those present were Messrs. W. E. Simes, W. H. Dudderidge, F. Smythe, P. C. Walsh, T. McDermott, E. G. Watkins, and G. C. Hayward (presiding). The Rev. Mother-General of the Sisters of Nazareth, now on a visit to Christchurch, was present, and informed the meeting that nearly all the similar institutions of their Order throughout the world had a band, and she was anxious that the home at Middleton should have one also. Those present were formed into a committee to further the object in view on the motion of Mr. Simes, who was of opinion that the amount required to purchase the instruments would be raised without difficulty. Should a guarantee be required so that the instruments could be shipped with as little delay as possible this (he said) would be forthcoming. The Mother-General thereupon assured the meeting that a guarantee would not be needed, and that she would send instructions at once to have the necessary outfit forwarded. Mr. P. C. Walsh was appointed secretary; Mr. W. H. Dudderidge, assistant secretary; and Mr. T. McDermott, treasurer of the fund.

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Dean Power on the Hawera "Dervishes"

When the Apostolic Delegate honored Hawera by his presence, the head master of the local State school brought the children out to see the procession and to pay a mark of respect to the Pope's representative. Then the Orange drum beat. The following is the Dean's comment on the bigots:—

Dear Reader,

Have you ever heard of the Dervishes? There are no fewer than 36 orders of them in the East. They are, however, generally divided into two classes: the Dancing Dervishes and the Howling Dervishes. Originally devoted to their peculiar form of religion, they are now, in great part, mere religious entertainers, if not mountebanks. The Dancing Dervishes work themselves into a state of frenzy; pirouetting, spinning, and whirling, often to the verge of epilepsy, and sometimes over the verge. The other class indulges in a similar frenzy, adding to it vociferous howling and shrieks to Allah. A sheik of one of these classes enjoyed, until recently, the privilege of riding over prostrate bodies in the streets of Cairo.

You may be inclined to suppose that the tribes of Dervishes are confined to the East; but you would be wrong, if you came to any such conclusion, for they are to be found even in New Zealand. We have seen them during the past few days pirouetting, spinning, whirling, and howling in a mad frenzy round the headmaster of the local State school, while their sheiks were getting ready to crush his prostrate body in the streets; and all this because he had dared to join with all his town's people in offering a common courtesy to the illustrious Chief of Christendom.

It would have been boorish in the extreme for Mr. Strack, the board inspectors, and the children of the school to remain within closed doors while the Papal Delegate was being honored with a reception that was unique in the annals of the town. There was not a private house, a shop, an office, a public or private institution along the route of the procession that did not empty itself to honor my distinguished guest. I was extremely grateful to my town's people of all creeds, and proud of them, and I did not neglect to return them my heartfelt thanks. I thanked them also for his Excellency, at his command; he had asked me to assure all the people of Hawera how he was touched to his inmost heart by their great display. It would now appear that the honor was not quite universal, since 23 individuals have taken steps to make it known that they were out of sympathy with it.

A few days after the visit the school committee took exception to the master's action. I read in the Press that the committee had deputed him to the Minister for Education for having caused the Delegate's procession to pass by the State school, and the Delegate to address the children. That both these statements were false, I could have vouched for at the time. Emboldened, no doubt, by my silence, those men watched for a favorable opportunity to pour the vials of their wrath upon the master's head, and wreak vengeance upon him.

Some few Catholics, actuated by the spirit of the Good Samaritan, which is the spirit of Christ, rescued, or helped to rescue, the master from the slaughter; then the committee and their backers, like howling Dervishes, rushed upon the Catholic rescuers, and in their mad determination to have their blood, outpaced the New Zealand record for sectarian hooliganism. With unholy haste they convened an indignation meeting of Protestants, giving the terms of a resolution calling upon the Prime Minister and the Minister for Education to pass a penal law against Catholics. The 23 names attached to this advertisement will, I trust, be kept in perpetual memory as an awful warning of what may happen to men and women, otherwise estimable, who coquet with Dervishes. For the Dervish frenzy is highly contagious, and one of its worst effects is blindness of intellect, a blindness not infrequently leading to madness. "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth: because the darkness hath blinded his eyes."

This blindness of intellect makes men very poor indeed, and with a poverty of a most degraded type. The poverty of the Eastern Dervishes is a vocation; and, so far,

Mrs J. Aramburu

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has something noble in it. Dervish is a Persian word, meaning in the first instance door, and then coming to mean poor, because those who make a religious vocation of poverty go from door to door begging. But our Dervishes, rejecting the religious vocation, and thinking it a disgrace to be poor in this world's goods, think it no disgrace to make display of an intellectual starvation that simply beggars description.

The advertised resolution, which was actually proposed by Mr. Robert S. Sage, chairman of the meeting, is a gem of purest ray serene; and as a specimen of poverty of intellect, stands unrivalled in the dismal annals of bigotry. It reads thus:—

"That in school districts under the Education Act, where there are established Church schools, the parents of children attending such schools be disfranchised in regard to the ordinary State schools."

It should here be mentioned that when this advertisement first appeared, the word Catholic was found before Church; its omission is a proof that in the interval a little ray of light found its way into the minds of the convenors. But now a singular thing takes place: Amongst the convenors was the Rev. Henry B. Gray, of the Presbyterian Church; the Presbyterians of New Zealand have entered upon a campaign of school building; clearly, therefore, if the disfranchisement is not to be limited to Catholics, but also extended to Presbyterians, the Reverend Mr. Gray will be in conflict with the Moderator of the General Assembly. So Mr. Gray, while justifying his position among the convenors, says he does not wish to be associated with the resolution. But his letter, which shows evidence of careful composition, indicates that it is the inopportune-ness of the resolution he objects to, not its injustice, nor its outrage on nature. He further states that he appended his signature to the advertisement "as a protest against what seems to me an altogether unwarrantable recognition of the Romish Church." Our good brother has probably not discovered that neither scholars nor gentlemen any longer use the word Romish as an adjective to qualify the Mother Church of Christendom. Will the kind reader note well the words in inverted commas? They show that the outburst centred round the person of the Apostolic Delegate.

Now the good man who took the chair, and his male and female associates, had not sufficient intelligence to see that Horace, the old satirist, was but uttering a sarcasm when he spoke of expelling nature with a pitch-fork. And thus it came to pass that in full view of his audience, Mr. Robert S. Sage, in Quixotic fashion, but without the inspiration of the lovable Don, seized his awkward implement, and rode full tilt against nature and her eternal law. With what measure of success or discomfiture, the Press report does not permit me to say.

This modern Quixote, without the inspiration of Quixote, would tax, for the support of the secular school, parents who send their children to Catholic or Presbyterian schools; would even go with hat in hand to Catholics and Presbyterians for money to spend in laying out the secular school grounds, but would give these Catholic and Presbyterian subscribers not even an indirect voice in the spending of their money. But the sad thing is that this wrecker of nature does not stand as a solitary monster, but has at least 21 others with him.

Lord Camden states that "taxation and representation are morally inseparable; that this position is founded on the laws of nature; nay, more, it is in itself an eternal law of nature." This principle is affirmed in the Great Charter and in the Bill of Rights; has been respected even by Henry VIII and Elizabeth in the most arbitrary moments of their reigns; has been upheld by Pitt, Edmund Burke, and a long line of illustrious statesmen and orators, and has always been regarded with a peculiar jealousy by the English race at home and abroad. But Robert S. Sage and his associates are, in their own estimation, more eminent in statesmanship, of loftier and more humane character, and of broader sympathy than the eminent men I have referred to. They will pardon me when I say that in their mad tilt against an eternal law of nature, they rather resemble Howling Dervishes and sectarian hooligans. Knowing the power which they unfortunately wield at the present time, they would compel an obsequious Government

to pass a sentence of outlawry against Catholics; they would bring about a re-enactment of a most iniquitous provision of the infamous Penal Code, feeling that the ousting of Catholics from the national life of the Dominion would be of some petty advantage to themselves.

Though I knew nothing whatever about it until all was over, I was delighted beyond measure to learn that so many Catholics had joined with their decent Protestant neighbors in defence of the divine Commandment. As the question of taste has been introduced, I make bold to affirm, and without any fear of serious or weighty contradiction, that if the conduct of the Priest and the Levite on the road to Jericho was reprehensible and of execrable taste, that of the charitable Catholics and Protestants who acted like good Samaritans was the height of good taste.

Let us all hope, even though it would be against hope, that our little town will never again witness such an outbreak of sectarian hooliganism. I have seen nothing like it during my 35 years in New Zealand; and I doubt if anything worse than it could be found outside Stamboul and Belfast. In the interests of this hope, and for the promotion of gentle peace, I would urge all over whom I have any influence to stamp upon the foul head of religious hate wherever it obtrudes itself.

It may seem ungenerous on my part to accentuate by this letter the discomfiture that has come upon the rabid sectarians at the hands of the general public; but I could not refrain from expressing my heartfelt gratitude to the people of the town, who have made me their debtor once again. Least of all could I do this, seeing that this horrid outburst has arisen round the exalted person of his Excellency the Apostolic Delegate, who condescended to be my guest.

P. J. POWER.

P.S.—Since this letter was printed, I have been informed that the nature-wrecking resolution was not carried at the meeting; so that our town still retains its honor. The wreckers may now seek other climes more favorable to their schemes.—P.J.P.

The Future of China

Far-Eastern questions, which are necessarily concerned very largely with the future of China, and the attitude of Japan towards the evolution of that great land as a Republic, are discussed in the January *Asiatic Review* by representatives of the two parties to the problem—Chao-Hsin Chu (Chinese Charge d'Affaires in London) and Auchi Nishinoiri (London correspondent of the *Nichi-Nichi*, of Tokyo).

"What China wants to-day," writes Mr. Chu, "is justice. Justice alone can sweep away all such contrivances as special interests and spheres of influence. Beyond question, justice to China will not only serve as a key to the peace of the Far East, but to the peace of the world as well. In short, peace in China and justice to China will give to the whole world equal opportunity in commerce and perpetual tranquillity in the Far East."

He urges the importance of China as a source of raw materials and with her population of 400 millions, a market for manufactured articles. To keep and improve this market for British products it is very important (he adds) for British business men to see that China is allowed to prosper on commercial lines without foreign interference. He continues:—

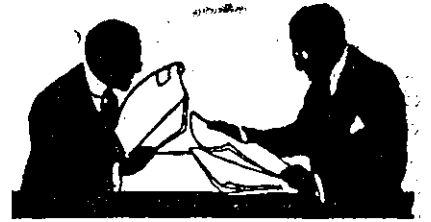
"The financial conditions of China as a whole are sound and solvent. The total domestic and foreign debts in China amount to not quite one billion dollars; spread over 400 million people, it means \$2.50 per head, or in English money about 7s, while in England it works out at about £174 per head. As to taxation in China, it is one of the lightest in the world, being \$1.50 per head, or in English currency about 3s 8d, against £30 per head in this country.

"As to customs revenue, China has no freedom of tariff. She is bound by the treaties made with the foreign Powers not to raise higher than 5 per cent. the import duty on foreign goods. It is an *ad valorem* 5 per cent.; effectively it amounts to only 3.7 per cent. It is obviously very unfair to restrain China from raising a higher rate of import duty, and hence it is a cause of the great deficit in the Government Budget. In order to improve her

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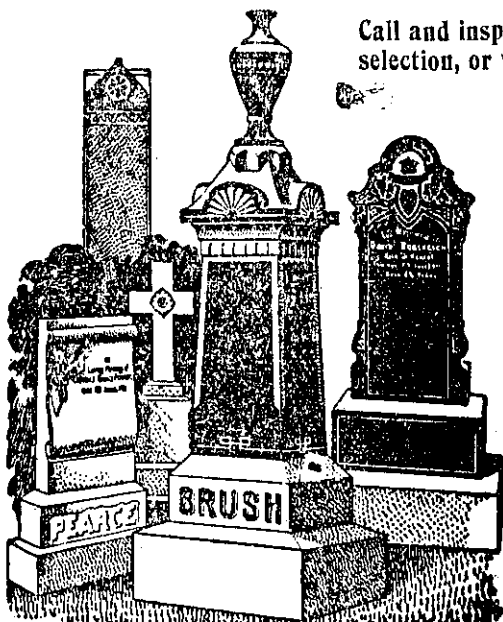
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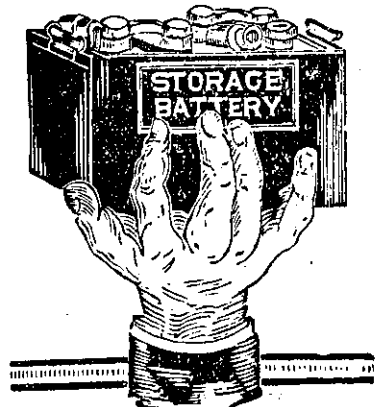
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financial conditions China is justified in asking the foreign Powers to allow her freedom of tariff, or at least allow her to raise up to 12½ per cent., as her delegates asked at the Washington Conference."

Discussing her financial standing Mr. Chu points out that China's rate of exchange is better than before the war, and she is one of the few countries still using metallic coinage in all business transactions, and not the paper money used in other countries.

Dealing with Chinese affairs from a Japanese standpoint, Mr. Nishinoiri claims that "during the last two decades the Japanese Government has time and again given proof of exemplary patience and moderation in handling negotiations with the representatives of China:—

"A disunited China had always been regarded by Japanese statesmen as a potential danger to the peace of the East, not only on account of the influence which such a state of affairs was bound to exert upon the political and economic life of Japan, but because they recognised clearly that European nations with interests in China might possibly fall into disagreement over episodes directly due to the unsettled conditions."

Japan, the writer points out, has been faced by two problems—to provide for an ever increasing population and to safeguard her economic development by securing access to raw materials:

"Both these objects could only be attained by securing the co-operation of the United States on the east and of China on the west, and unfortunately the former was mistrustful and the latter in a state bordering on chaos. America's trust was needed if Japan was to develop her export trade with her; China's economic prosperity was essential if Japan was to obtain from her those supplies of raw material which she urgently required. The future economic prosperity of each of the three countries was, in fact, interdependent."

Mr. Nishinoiri concludes by urging that the success of the new Pacific Pact and Washington depends entirely on whether China can improve her internal situation. "Japan desires to believe that all will be well, and will play her part, with entire good faith, in assisting towards this result; but that good faith must not be doubted in the future, as it has been in the past, and above all, China herself must understand that the hand of fellowship and friendship is being extended to her in all sincerity."—*The Review of Reviews.*

BOOK NOTICE

After Sixty Years: Diamond Jubilee of the Institute of Notre Dame des Missions: 1861-1921.

Our review column does not happen to be lengthy this week, but it contains the notice of an interesting Jubilee memorial which gives us the record of the labors and successes of the Sisters of the Missions in New Zealand. As the Tablet Company published the work we cannot permit ourselves to sound its praises as far as the printing and illustrations are concerned, but we have no hesitation in commending it from another point of view: it has been written and compiled by Mr. J. J. Wilson, and he has done his work remarkably well. As a literary and historical record this Jubilee volume deserves high commendation.

AN APPEAL

The St. Vincent de Paul Orphanage, South Dunedin, is overcrowded. It is imperative that extra buildings be erected at once so that these orphans (Our Lord's little ones) may be decently accommodated, and it has been decided to hold a Monster Queen Carnival in Dunedin to raise the necessary funds. MISS MAY INDER is the Southland Queen. The generosity of the Southland people will be gauged by the amount they contribute through their Queen.

B. Lawrence, Hastings, 5s and blocks; B. McCann, Outram, 15s and block; M. Anderson, Tuapeka Mouth, 15s and block. The children of St. Columba's Convent, Riverton, £5 for cards. Well done, children.

J. J. MARLOW,

313 Princes St., Dunedin,

Organiser for the Southland Queen.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 12.

The annual meeting of the Wellington Diocesan Council of the New Zealand Catholic Federation will take place at Wellington on Thursday, July 13. It is anticipated that there will be a large attendance of delegates. All remits for consideration should reach the Secretary, Box 620, Wellington, as early as possible.

There was a large congregation at St. Mary of the Angels' Church, Boulcott Street, last Sunday evening, on the occasion of the monthly Exposition of the Blessed Sacrament. Very Rev. Father McCarthy, S.M. (Superior of the Marist Missioners) preached. Members of the Children of Mary Sodality and of the Hibernian Society took part in the procession.

Advice from Australia intimates that Rev. Father Quinn, S.M., formerly of St. Bede's College, Christchurch, and St. Joseph's and St. Mary's parishes, Wellington, is lying seriously ill in Sydney. The prayers of the city congregations were requested last Sunday for his welfare, and his many friends throughout New Zealand will also add theirs for his speedy recovery.

Mr. John O'Donovan, who recently resigned the Commissionership of Police, and who left last week on an extended visit abroad, was entertained and farewelled prior to his departure by a large number of friends.

Rev. Father Kennedy, of Eketahuna, has arranged with the Marist Missionary Fathers to conduct a mission in his parish, commencing on May 28.

The Month's Mind for the late Sister Mary Joan of Arc, of the Sacred Heart College, Lower Hutt, was observed yesterday morning at the Church of SS. Peter and Paul, Lower Hutt, in the presence of a very large congregation. Also present were the scholars of the Sacred Heart College, the children attending the parish school, the Sisters of Notre Dame des Missions, of Lower Hutt and Petone, the clergy of the various parishes in Wellington, and Mrs. McGlone and Mr. V. McGlone, mother and brother of the deceased. Very Rev. Father Gilbert, S.M. (Rector of St. Patrick's College) was celebrant of the Solemn Requiem Mass, and was assisted by Rev. Father O'Donnell (St. Joseph's Church, Buckle Street) as deacon, Rev. Father Murphy (St. Mary of the Angels, Boulcott Street) as sub-deacon, and Rev. Father Carmine (Lower Hutt) as master of ceremonies. The choir was supplied by St. Patrick's College, under the conductorship of Rev. Father Ryan, and the "Dead March" from "Saul" was played. At the conclusion of the Mass Rev. Father Carmine apologised for the unavoidable absence of Rev. Father McCarthy, who was called away on a very important business. He tendered his heartfelt sympathy to the Sisters of the convent, the parents and relatives of the deceased in their sad bereavement. Among those present were Very Rev. Dean Tubman (Island Bay), Very Rev. Dean Lane (Lower Hutt), Rev. Fathers P. F. Cullen (Adm. of St. Joseph's Church, Buckle Street), McDermott, and F. Cullen (Buckle Street), Moloney, S.M. and Spillane, S.M. (Basilica, Hill Street), Butler (Kilbirnie), Griffin (Johnsonville), Dowling, S.M. (St. Bede's College), J. Cullen (St. Patrick's College), Fallon (Newtown), Devoy, S.M. (Island Bay).—R.I.P.

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Wanganui

(From our own correspondent.)

May 11.

Gonville turned out to the full of its Hall the other night for the first "evening" of the season. Euchre, supper, and dance went to make up a jolly night, and the town folk who went out to help swell the numbers had a glad time. Gonville is reckoning on a series of card nights, and is giving "points" prizes at the end of the season. The working committee this winter consists of Mesdames Ruscoe, Irvine, Connor, Gordon, Misses O'Connor and Callaghan; Messrs. L. Fromont (secretary), Jago, Markham, Baker, Hambly, and Raines.

Very Rev. Dean Hollev is with us just now, having spent the week-end here. A visit to Jerusalem up-river, is being included in the trip.

The many friends, pupils, and otherwise of Sister Charles, are more than sorry to learn that she is suffering from a serious form of eye trouble. We all unite in hoping and praying that she may get better soon.

All music lovers in our congregation are looking forward with some excitement to the two big treats of the near future—"Miss Hook of Holland" and the Sistine Choir. Religiously speaking, we are much interested in both; many, indeed, are taking part in the former, the musical part of which is under the able conductorship of Mrs. Chas. Spillane. And won't it be just heavenly to get a chance to criticise a real Gregorian, etc., etc., (words fail me) choir.

Ex-Senior Sergeant Bourke, has been appointed to represent the Catholic community on the Provisional Com-

—@@@ JEVES' FLUID @@@—

mittee of the Patients' and Prisoners' Aid Society. Just what this society sets out to do has not been explained to us yet, but whatever our share may happen to be may be left quite safely to Mr. Bourke, who is not likely to let us off, even with a caution.

Died last week after a long illness, Mr. Edgar Jago, youngest son of the late Mr. Joseph Jago and Mrs. Jago, of Waitotara, and brother of Mr. Frank Jago, of Wanganui. The late Mr. Jago, who was 35 years of age, had been away on active service, and was badly wounded and gassed during the second battle of the Somme in 1918. This undermined his health and so impaired it, that, in spite of every care, he finally succumbed. In connection with Mr. Jago's case, we, in Wanganui, had our first experience of a call from the Hospital Board for volunteers to give blood for the sufferer, and it was good to hear that twelve strong men had offered to supply the need. Two were selected, and as a last hope of saving a life, the infusions were made. It was not to be, however, and the end came some days later. Sincere sympathy is extended to the family.—R.I.P.

Died also last week at Hastings, another who was well-known here—Mr. Joseph Purcell, for many years resident in Wanganui. The late Mr. and Mrs. Purcell (the latter died only a few months ago) were among the pioneers of the Church here, and were known to all the early settlers of those days. Some years ago the family moved to Rongotea, and later, on to Hastings, where they have lived since. Four sons and three daughters, all grown-up, are left, and to them is extended the sympathy of their old friends.—R.I.P.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

May 15.

The annual meeting of the Board of Management and Ladies' Executive Committee in connection with the Catholic Girls' Hostel, was held on last Monday evening at the Hostel, Rev. Father T. Hanrahan, Adm., presiding. The secretary (Mr. T. Cahill) presented the statement of accounts for the past year, which showed a credit balance of £32 17s 11d. and assets over liabilities, £318 18s 5d. The Board of Management reviewed the work of the year which proved conclusively that the institution was self-supporting. There were 30 permanent boarders, and as there was accommodation for 33, it had practically been a full house. No effort had been made during the year just ended to reduce the capital debt, but the committee has decided to make a move in that direction by holding a garden fete in February next. Father Hanrahan expressed his pleasure at the healthy state of the finances, eulogised the excellent work being done by the hostel, and complimented the management on its attention to every detail. Messrs. W. Hayward, J. McNamara, J. R. Hayward, and T. Cahill (secretary), constitute the Board of Management as elected. Mrs. Geo. Harper is again president of the ladies' executive, with Mrs. Walter Clifford and J. S. Barrett as vice-presidents. The committee consists of Mesdames W. G. Ives, G. Dobbs, S. Ryan, H. Burns, P. Burke, W. Hayward, Misses M. Harrington, and M. Daly.

At the recent term examination at the Sacred Heart Girls' College, the following pupils of the Sisters of the Missions secured special distinction:—Secondary classes: Honor certificates were gained by Eileen Blake, Dorothy McGillicuddy, Noreen McKendry; credit certificates by Mary McCabe, Nellie McKendry, Ita Lloyd, Beryl Kingan, Lily Lattimore, Ella Williams, Margaret Dennehy, Mary Farrell, Patricia Harrison, Eileen Murray, Dorothy Lynskey, Nora Mahoney, Maisie McLennon, Phyllis Neil, Patricia Smith, Eileen Scullion; commercial classes:—Honor certificates: Ena Gillespie, Violet Cotter, Isabel Hanrahan, Cecilia O'Reilly, Julia Lancaster; credit certificates: Sarah McCartin, Eileen Gartley, Edna Coulston; honor certificates (standard vi.): Rita Bowley, Iris Coulston; credit: Enid Brittenden; honors (standard v.): Bonnie Robson; credit: Eileen Marshall, Esma McMennamin, Bessie Johnston.

The sectional committee in connection with the forthcoming carnival in aid of the Lewisham Hospital public wards, are very busy organising and carrying out socials and concerts, all of which are being well patronised. A street collection on Wednesday last, realised £230.

The members of Sodality of Children of Mary, Addington, held a special meeting on Sunday week, when Rev. Father O'Connor (Spiritual Director) gave an instructive lecture on "Devotion to Our Lady," and urged members to attend regularly the devotions being held each evening during the month in the Church of the Sacred Heart. After Benediction of the Blessed Sacrament had been given the election of office-bearers was proceeded with and resulted as follows:—President, Miss N. Ross; treasurer, Miss A. Considine; secretary, Miss N. Sloan; councillors, Misses E. McDonald and W. O'Connell.

The Christchurch Celtic Club held its annual meeting in the Hibernian Hall on Tuesday evening, the 9th inst. There was a large attendance of members, presided over by Mr. H. Nevin. Rev. Fathers Hanrahan and O'Doherty were present. The secretary (Mr. V. Toomey) read the balance sheet, which showed the funds to be in credit to the amount of £9 11s, a condition considered very satis-

factory. Office-bearers were elected as follows:—Patron, his Lordship Bishop Brodie; president, Mr. H. Nevin; vice-presidents, Messrs. J. Joyce, J. O'Carroll, and J. Maguire; secretary, Mr. V. Toomey; treasurer, Mr. E. McGrade. A musical programme was contributed to by Mrs. Baxter, Miss Scullion, Mr. Maguire, and Rev. Father O'Doherty.

The meeting on last Monday night week of St. Patrick's branch of the H.A.C.B. Society, at which, in the absence of the president, Bro. H. Upjohn, V.P., presided, was numerously attended. The quarterly balance sheet and auditors' report presented by the secretary (Bro. M. Grimes) showed an increase in all funds for the term and a marked advance in membership. At the conclusion of the business an entertainment was given in honor of Bro. H. A. Sloan, P.P., who was recently married. Bro. T. P. O'Rourke referred to the fine services rendered to the branch during the past 15 years by Bro. Sloan, and, in conveying the sincere good wishes of all the members to their guest and his wife, presented him with a silver teapot, suitably inscribed. After a number of other members had expressed their sentiments of regard, Bro. Sloan replied in appropriate terms. A musical programme was afterwards contributed.

◆◆◆◆◆◆◆◆◆◆

Timaru

(From our own correspondent.)

May 15.

In connection with the Winter Show held here last week the Marist Brothers were awarded second prize for the best kept garden in the competition amongst the various schools in South Canterbury, for the Hurdley Shield. The judges gave great praise to the Brothers on behalf of our boys for the excellent display, which has been greatly admired by a large number of enthusiasts. The Brothers were also awarded a number of prizes for splendid exhibits of vegetables.

The Catholic Club is becoming more popular and is extending its sphere of usefulness. Lately a chess and draughts club, and also a miniature rifle club were formed. An increasing number attend on Wednesdays for the weekly programme, which comprises debates, lectures, readings, extempore speaking, etc. A weekly social is held, and the various clubs and societies are arranging for a number of socials to be held during the winter months. The rooms are open every night for the convenience of members. Some well-wishers are donating furniture, papers, etc., for use at the hall. A forward movement will be made by the executive at all the Masses on next Sunday to obtain a larger membership.

Trial of Bishop Liston

Prosecution Opens

Dr. James Michael Liston, Catholic Coadjutor Bishop of Auckland, appeared before the Supreme Court on Tuesday on a charge of making seditious utterances on the night of March 17.

The Crown challenged 16 jurors and Dr. Liston five.

Mr. Meredith, Crown Prosecutor, conducted the prosecution and Mr. O'Regan appeared for the defence. The court was crowded and the gallery filled with ladies. Hundreds were unable to get in.

Mr. Meredith said that Dr. Liston was charged with uttering seditious words. Section 118 of the Crimes Act laid down that seditious words were words expressive of seditious intention, to bring into hatred or contempt or to excite disaffection against the King or Constitution, or to procure otherwise than by lawful means changes in the Constitution or Government, or to raise discontent or disaffection among the King's subjects, or to promote feelings of ill-will or hostility. It was for the jury to consider whether Dr. Liston's words came within the category prescribed by law, and, if so, was he guilty of the charge preferred against him. The jury also had to consider the general circumstances in which the speech was made, the time at which it was made, the state of public feeling, and the number present, so that the effect might be gauged. On St. Patrick's Day affairs in Ireland were very much before the public. Ireland was in a state of turmoil, and, though distant, the people here were very interested in what was going on, irrespective of nationality. The point was not a great one, but the concert did not begin with the National Anthem, as was the custom. Dr. Liston represented the views of a large number of the members of his Faith. His speech could not be compared with the words of an illiterate, irresponsible member of the community. He knew he was speaking with the voice of authority, and that words from him would have great weight among those who heard them. It was difficult to suggest that this was not a considered speech, because the programme contained notice of the speech. It was contended that underlying the speech was unveiled hostility and bitterness towards the British Government. He had overstepped the mark of fair criticism. It was an abuse of freedom of speech.

Gordon Stanbrook, reporter on the *Herald*, stated that he took longhand notes of the speech from which he

James McKenna

I wish to notify the readers of the *Tablet* that I have commenced business on Cash Lines as General Grocer, etc. (next J. Howard, Butcher) A trial solicited.

Main St., Gore

wrote his report, which was not an enlargement of the notes, as much in them was not used. What he wrote was practically a verbatim copy of part of his notes, changed from the first to the third person. The report included the statement: "My parents were driven from the country in which they were born, and would have been content to live, because the foreign masters did not want Irishmen and women peopling our land, but to use it as a cattle ranch for the snobs of the Empire." The speaker amplified the part played in art and letters by Irish saints and scholars, and proceeded to refer to the trials Ireland had gone through, saying: "It seems to me providential that the man who has carried us so far, and enabled us to win, is there to see that the rulers of Ireland are not duped by England. We must not forget the men and women who in 1916 were proud of their country in the glorious Easter." He said he had the names of 155 men and women, some of whom were shot, some of whom died by hunger strike, murdered by foreign troops.

In reply to the judge, witness said he was sure this expression was used.

In reply to Mr. Meredith, witness said he had not taken the whole speech, but there was nothing in it to alter the tenor of what he had given. The expressions were not qualified in any way. The words he gave were verbatim. He took the references to foreign masters and foreign troops to mean the British Government and Army.

In reply to Mr. O'Regan (for Dr. Liston), he said that the Bishop spoke for 20 minutes. His report took three minutes to read. He took a note of what was of public interest, having regard to the exigencies of space. He was not now a shorthand writer.

Mr. O'Regan: Reporters do not, as a rule, take shorthand notes of such speeches?

Witness: No.

Is it not risky to say that part of a speech is verbatim when you took it in longhand?—It is possible to remember some passages.

Some of your evidence differs here from what you gave in the lower court?—I dare say. I have to rely almost entirely on memory.

Counsel pointed out that the words "my father and my little Irish mother" were not used in the reported portions of the speech.

Witness: No. That is "sob stuff," not reported in a paper like the *Herald*.

Mr. O'Regan: Do you still say that the people referred to by the Bishop died at Easter, 1916?

Witness: On consideration, I think the reference also concerned people who had died after Easter, 1916.

Do you say the Bishop said "Women during Easter week were murdered by foreign troops"?—Yes. He had a list in his hand. He mentioned some names.

He referred to three priests?—Yes.

Do you know that no priests were killed in Easter, 1916?—No, I cannot say I do.

Mr. O'Regan: I put it to you that the words used by the Bishop were "I have here a list of 155 men and women who, during and since 1916, have died for Ireland. Sixteen were executed by shooting in 1916. Fifty-two were killed while fighting during Easter week, 1916; seven by hunger strike (including Terence McSwiney, Lord Mayor of Cork); eight were executed by hanging; twelve by shooting; and five (including three priests) were murdered by foreign troops."

Witness: That is not my recollection of it. I would not deny that those were the words used, seeing I was relying entirely on memory.

Mr. O'Regan: I put it to you that the Bishop used the term "murdered" only in connection with those killed by the "Black-and-Tans."

Witness: I must say that is not my recollection of it.

Mr. Meredith: You are satisfied that the words "murdered by foreign troops" were used?

Witness: Yes.—Mr. O'Regan: We don't deny it.

His Honor: The point is that the words had reference only to those killed by the "Black-and-Tans," who, we know, carried on reprisals.

Mr. Meredith: Was reference made to the "Black-and-Tans"?—Witness: No.

His Honor (to witness): You must realise that "murdered by troops" will scarcely apply to those who were hanged or died on hunger strike.

Witness: On consideration it does seem wanting in meaning.

The remainder of the evidence for the Crown was on the lines of that given at the lower court.

For the defence, Mr. P. J. O'Regan said that in a charge of sedition based on newspaper reports accused was usually confronted with a shorthand note. In this instance the newspaper report was used. He had never heard of a case of the kind where a longhand report was used, supplemented by the recollection, hazy in many cases, of witnesses, some of whom were obviously biased. He submitted that the Crown had not made a case to answer.

His Honor said the proof of the words used was a matter of evidence. It would be impossible for him to withdraw the case from the jury when there was direct evidence that certain words had been used which might in the opinion of the jury convey a seditious intention. Supposing there had been no reporter present, and no report made, might the seditious words not be proved by those who heard them? In this case there was something a little

better than that. There was a skilled person present taking notes, though not in shorthand. Though there had been very serious discrepancies in the evidence as to what the Bishop actually said, that was a matter for the jury, not for the bench.

Mr. O'Regan (continuing) said the jury must have been satisfied that the report on which the charge was based, which was admittedly brief, was also inaccurate. Dr. Liston had preserved the notes of his speech, and they would be put in. The jury would have no difficulty in deciding after hearing the Bishop that he had no seditious intention, and that the words, if properly reported, were not capable of that interpretation. The words had to be taken in their setting, and it was altogether unfair to do as had been done by the Press throughout New Zealand, to publish what the Bishop had said in one paragraph, isolated from the context, and make drastic comment upon it. He had no hesitation in saying this was the class of case which put the jury system to the severest test.

Giving evidence, Dr. Liston said he was not a member of the concert committee nor of the Self-Determination League. He had never been a member of the league, and had never attended a political meeting. This was the first public meeting he had addressed in Auckland. He spoke a little longer than 20 minutes. It was about a week before the concert that he agreed to speak. He was asked a fortnight before it to speak, but was not out for the limelight. He prepared some notes (produced). He was born in Dunedin. His parents came to New Zealand in 1863 or 1864. They were born in 1847 and 1849 respectively. He admitted the report of his speech regarding their being driven from Ireland, and the words "snobs of Empire" were substantially correct. He was referring to the eviction of his parents, and the three and three-quarter millions evicted with them. He was recalling what eviction in Ireland meant.

Mr. Meredith asked whether this evidence was admissible: whether the words should not speak for themselves.

His Honor said it was a question of intent, and witness was entitled to explain what his intent was.

Continuing, Dr. Liston said the reference to "foreign masters" was to landlords, who were mostly absentees, and in that sense were foreigners. They were both English and Irish. The report of his remarks about Ireland having had an instalment of her freedom was substantially correct, in that he gave a historical statement of the fact referring to the whole history of Ireland. The "first instalment of freedom" referred to the Treaty; in his opinion a gift of God, because it gave political freedom to Ireland. By "determined to have the whole of it" he meant that though relations had been adjusted by the Treaty between England and Ireland there was still a great deal to be done. For instance, the union of the two Parliaments. This could be achieved by a friendly agreement without any force. He had not mentioned force, and he failed to see how his words could infer the use of force. He had in his mind a parallel between New Zealand and Ireland. The relations between New Zealand and the Mother Country had changed, and were changing in quite a friendly way. The report about there being plenty to fight and die for Ireland did not accurately represent his statement. Quoting from his notes, he declared his words to have been: "God has made Ireland a nation, and while the grass grows and the water runs there will be men in Ireland, and women too, to fight and even die, that God's desire may be realised." He had not the intention to infer that physical force should be used. His reference to Irishmen as Empire builders had been very briefly reported, but accurately in the main. The same applied to his remarks concerning Ireland's achievements in art and literature, in which he had dealt at considerable length. The comparison between the difficulties of the Empire and of Ireland was in the main correctly reported. It referred to a situation which constituted the main reason why he spoke at all. Many of their people were growing anxious about affairs in Ireland, and he wished to give them a word of encouragement. Two things had happened to raise hope—the conference between Mr. Michael Collins and Sir James Craig, and Mr. de Valera's statement at Paris that he would not oppose a Free State. This was what he had in his mind when he said Ireland's troubles might be overcome. He had no seditious intent whatsoever. The passage in his speech about the man who stood by Ireland was in the main correctly reported. He referred to Mr. de Valera. Everybody knew Mr. de Valera did not agree with the form the Treaty was taking. He thought it a good thing in view of past history that there should be a man on watch to see that Ireland got all she was entitled to.

Coming to the passage about the "glorious Easter of 1916," Dr. Liston said the passage did not accurately represent what he said. It was inaccurate, misleading, and hopelessly bungled. He thought it was taken down by a man who, however honest, was as competent to take down a report on Irish affairs as he himself would be to report a lecture on engineering. The document from which he read that portion of his speech had come to him through the mail that afternoon just before the concert. His words were: "I have here a list of men and women who were proud to die for Ireland during and since 1916. Of these, 16 were executed by shooting in 1916, 52 killed while fighting during the Easter of 1916, including Terence McSwiney (Lord Mayor of Cork) who died of hunger strike, eight were executed by hanging, 12 executed by shooting, and 57

including three priests, were murdered by foreign troops." "Those," said Dr. Liston, "were the exact words I used. Only those in the last category were meant to be described as murdered by foreign troops. He did not speak of the Easter week people as being murdered at all. He did not refer to any women as being killed in Easter week. Nothing would be further from his thought than to refer to those killed in Easter week as murdered. The word "murdered" referred only to those killed in 1920 by the "Black-and-Tans," when the policy of reprisals was in full swing. It would have been better to have mentioned "Black-and-Tans" instead of using the words troops, but he took it his audience knew the word "murdered" was used because leading statesmen and Anglican clergy in England employed it. It referred to the "Black-and-Tan" reprisals. The words "glorious Easter," he thought were used parenthetically. It was a common phrase applied to that insurrection. At the time it occurred many people in Dublin thought it a mad enterprise, but with the lapse of time it was felt that those who had died had passed beyond criticism. The conclusion of his speech about forgiving but not forgetting, was reported briefly, but very correctly. He spoke without any show of feeling, and there was no disorder in the audience. He had no seditious intention whatsoever. That he would say most emphatically. The first comment he read on his speech was in the *Herald* on Saturday morning, and the *Star* on Saturday evening. His first thought was that the report was grossly misrepresenting him. He made up his mind to deal with the matter fairly quickly. On Monday morning he got the *Herald* about 8.15, containing a statement by the Mayor criticising the speech. About an hour later he received a letter from the Mayor asking if he had been correctly reported. He then wrote the Mayor declining to reply as a protest had already been made public. There the matter ended. Criminal proceedings were threatened, and he was advised to keep silent otherwise he would have given the public of Auckland the explanation he was giving in that unhappy position. After proceedings were announced he wrote to the Prime Minister in terms already published. That letter set forth the teachings of the Church and his own personal sentiments.

To Mr. Meredith: When he first saw the report he felt himself grossly misrepresented. He would not care to be responsible for the remarks as reported. The speech as reported, had it been made, could be very well criticised. He felt that the words as reported would be improper as coming from a prominent man. But for the Mayor's letter he would have made a statement clearing up the misunderstanding. In face of the threat of criminal proceedings he was advised to keep silent.

Mr. Meredith: Did you not feel it due to the public and your church to clear the matter up forthwith?

Accused: Not in view of Mr. Gibson's letter.

When you wrote to the Prime Minister the position was the same?—Substantially the same.

Yet you altered your mind?

Accused: In writing to the Prime Minister my letter treated of different things.

Mr. Meredith: Your letter did not say: "The words reported to have been used"?

Accused: I had nothing to retract.

Counsel: Did you not think it due to the Prime Minister?

Witness: Not at that time.

Counsel: Did you notice the turmoil which followed your speech?

Accused: I saw the newspapers were excited, but I did not know the people were.

Counsel: Seeing the way the papers treated the matter, might you not have given the Prime Minister the explanation you have given to-day?

Accused: That is a matter of opinion, and I had good advice.

Counsel: Did you not consider it might have obviated these proceedings?

Accused: We did consider that, but we decided against that course.

Counsel: The term "glorious Easter" was used in connection with the Easter of 1916?

Accused: Yes, it was the occasion of an insurrection in Dublin.

Counsel: In which there was considerable damage to property and loss of life?

Accused: Yes, it was ultimately quelled by bringing in troops.

Counsel: Troops from England?

Witness: Yes.

Counsel: In what respect do you suggest it was glorious?

Accused: Because of the manner in which young men of the highest probity died trying to do something for Ireland.

Counsel: Men of the rebel party?

Accused: Yes.

Counsel: In using those words did you support them?

Accused: I admired them.

Counsel: When you used those words did you support and advocate their action?

Accused: Must I answer that question, your Honor. Mr. O'Regan objecting, his Honor said he thought it was hardly a proper question. Witness was being asked if he supported the rebellion when Mr. Meredith said that intent was under consideration: He was asking Dr. Liston what he had in his mind in using the words, just as he had explained himself regarding other phrases. His Honor: If witness objects to answering he is entitled to do so, and he has objected to dealing with the list of those who had died.

Dr. Liston said he had changed "murdered by British troops" to "foreign troops," because he did not care to use the word "British." He thought the word "foreign" would be less offensive.

This concluded the examination of Dr. Liston.

The defence having other witnesses to call, the case was adjourned till next day.

Selected Poetry

My Song

(For the N.Z. Tablet.)

My song is but a fleeting birth,
Transient as a flower
Awakened from the pregnant earth
To Heaven—a little hour.

A blossom blown upon the way
Breathing a brief delight—
A sunbeam stolen from the day
To perish in the night.

A voice that falters on the air
Beneath the souled lark,
To tremble into silence where
The light fades into dark.

A songster with unsoaring wings,
That dares to sing aloud
Visions of imaginings
And dreams born of a cloud.

My song is but a sob—a smile—
Culled from joy and pain,
To linger but a soothing while
And sink to earth again.

But joy of song is Heavenly—
There is so much to love,
Content I muse beneath the tree
And list to those above.

—HAROLD GALLAGHER.

Christchurch.

The Sally Ring

Within the ring o' sallyes
The sthream is dark an' slow,
'Tis deep an' dark with ne'er a croon
At night below the summer moon
Within the ring o' sallyes,
Where fairy fingers grow.

Within the ring o' sallyes
I know the whispers fall—
'Tis lonesome there a summer day,
'Tis sthrange an' lonesome there alway
Beside the broken wall
Within the ring o' sallyes
Where whispers ever call.

Within the ring o' sallyes
The years come home to die;
A thousand thousand graves there be
That on'y fairies know an' see,
Or maybe you an' I,
Within the ring o' sallyes—
An' there meself would lie.

Within the ring o' sallyes
I'll build a house o' stone.
A little house all white with lime
An' thatched with sedge o' yester-time,
An' live me all alone,
Within the ring o' sallyes
Where I was sometime known.

—PATRICK KELLY, in the *Irish World*.

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FEATURES OF THIS WEEK'S ISSUE

Leader.—No Popery, p. 25. Notes.—“Alice Riordan” —our new serial; Vers Libre; “We”; One Sympathiser, p. 26. Topics.—Pour La a Bonne Presse; Slavish Silence; Sir Henry Wilson; Sir Robert and Mr. Wells; The Belfast Pogrom, pp. 14-15. The Orange Terror, p. 9; Was St. Peter in Rome?, p. 11; Was it for This?, p. 17; Dean Power on the Dervishes, p. 18; The Prosecution of Bishop Liston, p. 22.

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, MAY 18, 1922.

NO POPERY



As a result of the No Popery campaign, conducted mainly by parsons who pose as ministers of the Gospel of Christ, there have been within the past few years outbursts of savagery and violence against men, women, and children, more shameful and inhuman than the worst atrocities invented to arouse hatred of the Germans during their occupation of Belgium. Owing to tactics similar to those pursued here by bigots who were protected by the New Zealand police while stirring up sectarian strife during the war, the demon of bigotry has been responsible in America and in Ireland for appalling murders, for arson and plunder, and for malignant persecution of defenceless and inoffensive citizens. In New Zealand it has as yet gone no further than petty persecution of Catholic employees in stores and factories, and the imposition of a religious test by certain of our papers. But if this Dominion has not a record as bad as Belfast and some of the United States it is not the parsons and the Government that protects them we have to thank for it.

*

During the past eight months, in America five priests have been murdered, an attempt was made to burn another to death, and two have been mobbed. From the *Catholic Times* we quote the following details of the No Popery campaign in the United States:

“Here is the record of priest-killers and mobbers within the last eight months: Father Patrick E. Heslin, of Colma, California, was murdered by an anti-Catholic, William Hightower, now serving a sentence for the crime; Father James E. Coyle, of Birmingham, Ala., shot by a preacher who objected to the priest's stand on marriage, the slayer being acquitted; Father Belknap, of Lead, S.D., killed by a man who escaped; an attempt made to burn Father Francis Beebe, of Seattle, to death on August 13, 1921, the priest escaping; Father Florian Chodniewicz, of Chicago, shot to death January 27, 1922, by an alleged altar-wine thief; Father Richard Schwietermann, C.P.P.S., of Minster, O., shot to death a few weeks ago when trying to settle a quarrel between two brothers; Father Felix Vachon, O.M.I., of Roy, N.M., dragged through the streets by

a mob, with the connivance of public officials, on December 10, 1921, when he was falsely charged with setting fire to a public school building, the real culprit later confessing; and, finally, the mobbing of Father Keller.”

The condition of Catholics is still worse under the Orangemen in Belfast. We have from time to time given ample details of the pogrom conducted by the bigots there, especially by the Ulster Specials who, as Mr. Churchill admits, are paid by the British Government, and we can have no doubt that there is a conspiracy existing to murder, ill-treat, and persecute the Catholics in the northern city in order to make Carsonia safe for the friends of the Kaiser who threatened to kick the Crown into the Boyne. The situation is thus briefly summed up by a writer in the *Irish Catholic*:

“Every day, with only one exception, has witnessed the foul murder of unoffending, defenceless Catholics. Women, old and young, have fallen a prey to the brutal gunmen. Sins crying to heaven for vengeance in the slaughter of expectant mothers have just been added to the list of Belfast horrors, and decent non-Catholics are individually stern in their condemnation of these Cromwellian atrocities, shouting loudly, as the tiny coffin of the murdered infant passed to the grave with that of its murdered mother: ‘How can the villains who did that appear before the Judgment Seat?’ And even the soldiers on duty of protecting the funeral wept unrestrainedly at the graveside at the sight of such a harrowing spectacle. But the murderers, young, well dressed men, have no scruple in destroying the rising generation. They shoot coolly in cold blood anyone, man or woman, known to be Catholic, and in this may become heroes of a kind, great fellows in the lodges, worthy disciples of Cromwell the ruthless.”

*

Not only Catholic papers but also English dailies expose the crimes of the Belfast bigots, which, for years, the British Government tolerated and condoned, and which a large number of those papers that raved over corpse-factories and mutilated children in Belgium cloak and conceal in the interests of the Protestant and Tory Die-Hards who are at their backs. The *Daily Herald* says: “Belfast is probably the most lawless city in the world. Why? For three reasons. The first is that the Ulster leaders, for their own base purpose of keeping the rest of Ireland in subjection to the alien British domination, have in the past so encouraged the spirit of religious and political hatred that now it has got beyond all bounds. The second is that the Die-Hards who so long succeeded by their manipulation of the Ulster problem in preventing any freedom for Ireland, still hope to take away the freedom that has been won. And the third is that the murderers in Belfast always have at their backs the knowledge that the Orange power is maintained by British bayonets, and whatever atrocities they commit, and whatever provocation they extend to the rest of Ireland, the British Army will always be on the Ulster side.” (*Daily Herald*, quoted in *Irish Independent*, March 25, 1922.) A writer in the *Irish Independent* of the same date, says: “It is high time that we recognise the hard facts of the case, which are that the Orange Wee State means to erect a crazy edifice of its power upon a pyramid of Catholic skulls. It feels that before it can create a political monstrosity it must begin with a moral monstrosity. It must drive from its borders, by death, hunger, homelessness or terror, the minority in its midst which is too numerous for comfort and too steadfast for proselytism. The Belfast Parliament is like a criminal who is hurried from one act of blood-guiltiness to another, conscious of iniquity it is haunted by fear of retribution.” That is a picture of the awful state of affairs which our daily Press condones and our parsons approve by their silence, a state which some of the latter would, if we judge from their published attacks on Catholics, like to see introduced into New Zealand. However that may be, it is a sign of the utter rottenness of the Empire that while such crimes are committed daily there is not one protest made by the Protestants outside the South of Ireland.



NOTES

"Alice Riordan"

In a few weeks from now our present serial, *When We Were Boys*, will end and we will present our readers with *Alice Riordan*, a charming novel which is sure to be read with delight in Catholic homes. In the great novel which is now drawing to a close, William O'Brien told us the story of the Irish people at home a generation ago, and his book was interesting reading in the light of events during the past few years. It told of the dauntless Irish spirit of freedom that century after century inspired the young men of Ireland to make an effort to win back for their country the rights of which she had been robbed by force and fraud: it was a story of the days of cruel laws and bad landlords, and the reading of it throws more real light on the Ireland of that time than volumes of dry history books. Our new serial brings us to new scenes. It deals with the Irish race beyond the seas, with the Irish in exile, far from their own dear land; and it treats mainly of their fidelity to religion in spite of temptation and trial. True to Ireland and true to the Faith of Our Fathers, the children of St. Patrick have ever been. In all history there is nothing to compare with their undying loyalty to both, and we pray that in the future their record may be as glorious as in the past. *Alice Riordan* is a beautiful story and at the same time a very eloquent tribute to the Irish love of the Faith.

Vers Libre

Some American writers with no ear for rhythm tried to write verse. They turned out prose that was not even good prose, but as it was arranged in lines, more or less of the same length, they said it was poetry. It was pointed out to them that poetry ought to follow certain well-defined rules and regulations in order not to be disqualified by the stewards for running off the course. The Americans said that these rules were all right for old-fashioned poets, but that they had introduced a new sort of go-as-you-please verse and that they were going to defy the stewards and take the consequences. One of them, who had gone to school, invented a new name for their poetry, calling it *Vers Libre*, which is the French for Go-As-You-Please Verse. As there were many writers who cherished hatred against editors who refused to consider their efforts, the new movement met with so much support that notice had to be taken of it. In fact such a crowd entered for the new events that the newspapers which always follow the crowd began to recognise the Go-As-You-Please versifiers and to pretend that they saw something in what they wrote. Also a number of people who take poetry on trust and only read it because they have an idea that it ought to be read, took up *Vers Libre* (which now became a recognised English term) and pretended that they enjoyed it. Hence it seems to have come to stay, and the only way of escape from it is to run away into the Bush. Here are a few samples of "great poetry" (so we are told) in the Go-As-You-Please manner:

"Death sends a radiogram every day: When I want you I'll drop in—and then one day he comes with a master-key and lets himself in and says: We'll go now."

"Galoots fat with too much, galoots lean with too little, galoots millions and millions, snousel and snicker on, plug your exhausts, hunt your snacks of fat and lean, grab off ours."

If you can admire that you are in the way of becoming a Vers-Librust. If you cannot, drop American poetry and get back to old Shakspeare.

"We"

An American writer says the readers of a paper are often puzzled to know what manner of being is hidden behind the editorial "we." The episcopal "we" connotes dignity, learning, eloquence, and virtue, or at any rate it ought to; but the editorial pronoun is a much vaguer symbol and may, according to the taste of the reader, stand for a penny-in-the-slot machine, for a gramophone, or for a parrot. In the case of a professedly comic paper there will be a mental picture of an editor as benign as Father Christmas; if the paper be an ordinary follow-my-leader propaganda organ, the picture may be that of a bland person without a conscience and quite content to do what he is told and in the manner desired, for the sake of his pay—or shall we call it salary? A certain editor received a pen-and-ink sketch of what a reader thought he was like in the flesh, and it depicted a very solemn-looking person, with a revolver on his table and a flag that was evidently meant, as far as black and white could go, to represent three colors—it was not within a mile of the mark. However, it does seem that the "we" adds mystery to the matter, and perhaps that is why it is retained. Another reason may be that it is something in common between bishops who are respectable people and editors who have not in latter days covered themselves with glory. So that for the present, at any rate, knights of the quill, or of the typewriter, or of the scissors-and-paste will go on hiding themselves behind the protective pronoun, much as ostriches might imagine they hide themselves when they stick their heads in the sand. As a matter of fact we do not know whether ostriches do so or not, but it does not make much difference to anybody.

One Sympathiser

It is consoling to find out for certain that there is one man in the world who is able to sympathise with editors. We do not think there are two. The man in question is one who changed the editorial "we" for the episcopal. More than one editor has done this, but not all of them have remembered in the days of their old age the hardships that beset their earlier path. In the memoirs of Bishop Waitz, who was once editor of the *Brixen Chronicle*, we read the following words:

"The work of a journalist is sometimes deemed as of little importance. There are those who read the newspapers only to speak in criticism and arrogance of them. It were good for such people if they would become editors for only half a year. They have no understanding of what an editor must know and do. A great responsibility attaches to the editing of a newspaper, because its influence is so widespread and important.

"It is a thing of bitterness for an editor to devote care and diligence to the writing of an article only to see it ignored or censured or attacked. I understand why editors grow old in their youth and have diseases typical of their calling—heart trouble and apoplexy—as the consequence of their activities. There is hardly another kind of work which so strains the heart and the nerves as that of an editor."

He understood. And once again, *tout comprendre c'est tout pardonner*.

DIocese OF DUNEDIN

All interested in the refreshment stall in connection with the projected fair in aid of the St. Vincent's Orphanage Building Fund are requested to attend a meeting to be held at St. Joseph's Hall on next Tuesday evening at 8 p.m.

A euchre social in the interests of the Children of Mary's stall in connection with the St. Vincent's Orphanage fair will be held in St. Patrick's Schoolroom, South Dunedin, on next Tuesday evening, the 23rd inst. An excellent programme has been arranged, and patrons may confidently anticipate an enjoyable function.

At 3 p.m. on Sunday next (weather permitting) the annual procession in honor of Our Blessed Lady will take place in the convent and orphanage grounds, South Dunedin.

The Sisters of Mercy gratefully acknowledge the receipt of £1 from "C.A.," Thames, N.Z.; and £1 from

"Grateful," in honor of St. Anthony, for the St. Vincent de Paul Orphanage.

The opening meeting of St. Joseph's and St. Patrick's Orphans' Sewing Guilds was held in St. Patrick's School Hall, South Dunedin, on Thursday last. Under the superintendence of the Sisters of Mercy, the members assemble weekly and cheerfully devote a few hours to making clothing for the children of St. Vincent's and St. Joseph's Orphanages. Donations of material and clothes from those in sympathy with the guild will be gratefully received. There are now branches of this charitable association in Gore and Mosgiel, each animated by the same spirit—desire to help the orphan children of the diocese sheltered in our institutions, and the work, self-imposed, is carried out unselfishly by the good ladies of the guilds.

On Saturday and Sunday last some organising on behalf of the Children of Mary's stall, South Dunedin, in connection with the St. Vincent Orphanage fair was carried out by Mr. A. F. Quelch in Milton, and Mr. J. P. Walls in Balclutha. A committee was formed at both centres and steps taken to canvass the towns and district. Much enthusiasm was shown by the people, and it is confidently expected that good returns will result from the efforts commenced last week-end.

The death occurred at the Dental School on Tuesday morning, while under an anaesthetic for the extraction of teeth, of William Riddell, the only son of his widowed mother, residing in this city. The deceased, who was 15 years of age, was a pupil of the Christian Brothers, and was studying for matriculation. Requiem Mass for the repose of his soul was celebrated this (Thursday) morning at St. Joseph's Cathedral at 9 o'clock.—R.I.P.

Rev. Dr. Buxton, of Holy Cross College, will deliver a lecture on Ireland, at the monthly meeting of the Dunedin Irish Society, to be held at the Overseas Clubrooms on next Thursday evening, the 25th inst.

This year's Thomas Moore Concert is being given in the Early Settler's Hall, on Monday evening the 29th inst., under the auspices of the Dunedin Irish Society, and by its choir with which is incorporated the St. Joseph's Glee Club. An excellent programme of selected "Moore" items has been arranged, and patrons may confidently anticipate a real musical treat.

Obituary

MR. JOSEPH M. PURCELL, HASTINGS.

Mr. Joseph M. Purcell, who died on the 27th ult., at the residence of his daughter, Hastings, in the eighty-second year of his age, was a very old resident of the Dominion. He was born at Castle Connell, Co. Limerick, Ireland, in 1840, and left for Australia when he was 17 years old. After working on the Victorian goldfields he came to New Zealand at the time of the Otago gold rush. Going to Wanganui about the year 1870 he entered into business there. In 1900 the late Mr. Purcell and his family moved to the Orona district (Manawatu), and engaged in farming. In 1911, he came to Hastings and resided there till the time of his death. The late Mr. and Mrs. Purcell celebrated their golden wedding in April, 1921, and Mrs. Purcell died in December of the same year. A grown up family of four sons and two daughters are left to mourn their loss. The funeral took place on the 29th ult. Requiem Mass for the repose of his soul was celebrated by Rev. Father Goggan, S.M., and Rev. Father Fraher, S.M., officiated at the graveside.—R.I.P.

MR. WALTER McCARTHY, NAPIER.

Mr. Walter McCarthy died at his residence at Franco Road, Napier, on the 26th ult. (writes our own correspondent). He was the second son of Mr. and Mrs. T. T. McCarthy, and was born in 1877. After leaving school he joined the staff of the Hawke's Bay Farmers' Co-operative Association, but for the last 25 years of his life was associated with the firm of Messrs. Ellison and Duncan, ultimately reaching the important position of managing director to the firm. His business ability brought him into prominence, and he was well-known and highly respected throughout the Dominion. His wife pre-deceased him by a few years. The late Mr. McCarthy took a keen interest in all matters affecting the welfare of the town. Above all he was devoted to the interests of the Church, and won admiration by his constant fidelity to his religious duties. The funeral took place from St. Patrick's Church, the remains being laid to rest in the Napier cemetery. Rev. Father Tymons officiated at the graveside, Very Rev. Dean Holley, Fathers Hickson and Clancy also being present. On the day of the funeral many flags were flown at half-mast in the town, as a mark of respect to the

memory of the deceased. A son and daughter are left to mourn their loss, and they, with the other relatives of the deceased, have the sincere sympathy of a wide circle of friends.—R.I.P.

MRS. MARIA GARTY, OKAIAWA.

With very sincere regret (writes a correspondent) the death is recorded of Mrs. Maria Garty, of Okaiawa, Taranaki, who, fortified by all the sacred rites of Holy Church, passed peacefully away at the residence of her son-in-law, Mr. M. Fahey, on Saturday, the 22nd ult., at the age of 73 years. The late Mrs. Garty, daughter of Patrick and Mary Kean, arrived in Melbourne in 1869. Coming to New Zealand in 1871, she made Dunedin her destination and was married to Mr. Patrick Garty there in May, 1875, by the late Bishop Moran. She subsequently resided at St. Bathans for 43 years, beloved by all who knew her, and anyone in want, no matter who or what they were, never passed the home of the late Mrs. Garty without partaking of her hospitality. Of her family of four sons and four daughters, three are dead; those left to mourn their loss being Messrs. James and Thomas Garty, Mesdames Fahey, Glengarry, and Tiller, together with their father, Mr. Patrick Garty, and also 20 grandchildren. Throughout life the late Mrs. Garty was ever bright and cheery, and her greatest delight was in listening to the charms of Irish melodies. Her illness at her daughter's home was of short duration, and death came unexpectedly. Following the Catholic custom, the body was removed to St. Joseph's Church, where it lay overnight, and was a forcible reminder to the large congregation present on the following morning at the memorial Mass celebrated for soldiers who died at the war. The interment took place in the Hawera Cemetery, Very Rev. Dean Power, with Rev. Fathers Kelly and Moran, officiating.—R.I.P.

There is nothing, O my God! that I am not ready with a free heart to give up for Thee.—St. Francis of Assisi.

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South Dunedin

MARRIAGES

CROWLEY—GALLAGHER.—On April 20, 1922, at the Church of St. Mary of the Angels, Wellington, by Rev. Father Kane, John, third son of Mr. and Mrs. D. Crowley, Co. Cork, Ireland, to Mary Josephine, third daughter of the late Mr. and Mrs. John Gallagher, of Cronadun, West Coast.

SLOAN—LOCKHART.—On April 18, 1922 at the Sacred Heart Church, Addington, by Very Rev. Father Price, Henry, eldest son of Mrs. E. and the late Patrick Sloan, Addington, to Katherine, youngest daughter of Mr. Joseph Lockhart, Newtownards, Co. Down, Ireland.

DEATHS

GARTY.—Of your charity pray for the repose of the soul of Maria, wife of Patrick Garty, who died at her son-in-law's (Mr. Michael Fahey) home at Okaiawa, on April 22, 1922; aged 73 years.—Sacred Heart of Jesus, have mercy on her soul.

McLOUGHLIN.—Of your charity pray for the repose of the soul of Mary McLoughlin, sister of M. McLoughlin and Mrs. O'Shea, Te Aroha, who died in Ireland on March 17, 1922.—R.I.P.

IN MEMORIAM

KELLY.—Of your charity pray for the repose of the soul of Michael Kelly, who died at his residence, 29 George Street, Rocky Nook, Auckland, on May 23, 1921.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving wife.

McCUTCHEON.—Of your charity pray for the repose of the soul of my dear husband, Gerald Francis McCutcheon, who died at Palmerston North on May 10, 1921.—Sweet Jesus, have mercy on his soul.

POWER.—Of your charity pray for the repose of the soul of Sarah Power, who died on May 15, 1921.—On her soul, sweet Jesus, have mercy.

TREACY.—Of your charity pray for the repose of the soul of John Treacy, late of Evans Flat, beloved husband of Anne Treacy, who died at Dunedin on May 17, 1920.—Inserted by his loving wife and family.

WILSON.—Of your charity pray for the repose of the soul of William Wilson, who died at Dunedin on May 12, 1916.—Sacred Heart of Jesus, have mercy on his soul.

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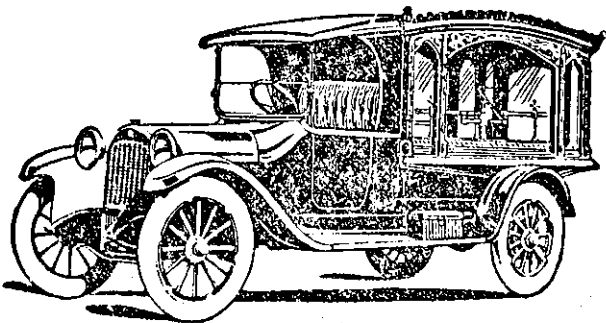
THE IRISH SOCIETY

DUNEDIN.

The MONTHLY MEETING of the Irish Society will be held in the Overseas Club Room on THURSDAY, MAY 25, at 7.45 p.m. A lecture on Ireland will be given by Rev. L. Buxton, D.D.

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Epitome Theologiae Moralis. By Dr. C. Telch—7/9

Australia at Lourdes. By Rev. W. B. Mangan, M.A.—6/3.

Round the Boree Log and Other Verses. By John O'Brien—6/2.

Story Sermonettes for the Children's Mass. By Rev. F. A. Reuter—9/6.

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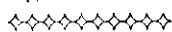
Commonwealth Notes

NEW SOUTH WALES.

The great gathering recently at the Australia Hall, Orange, was a glowing tribute to the popularity of Rev. Father Thomas Brosnan, and a striking testimony of the loyalty and devotion of the Catholics of Orange and district to their clergy and Church. The building was well filled, and the gift of the parishioners to the departing priest was £500. Father Brosnan first arrived in Orange 16 years ago, and since that time he has labored in Dubbo, Rockley, and Bathurst. At the death of Father Ryan, seven years ago, Father Brosnan was appointed as Administrator of Orange. In that short time his genius for organisation has been shown by the fact that the sum of £12,000 has been raised for parochial works. The generosity of his parishioners thus rewarded him and was a proof that they recognised how he was spending himself for them. In the seven years he has erected the presbytery in Orange, a convent and school at Borenore, a school at Forest Reefs, a convent at Millthorpe, a church at Mullion Creek, while a convent at Forest Reefs and a school at Millthorpe are in course of erection. After all this good work, done in a quiet, unobtrusive way, he leaves for Ireland towards the middle of the month, on a visit to his parents, who live in Tralee.

The Prince of Wales Theatre, Gulgong, was crowded on a recent night, when the friends and parishioners of Rev. Father E. P. O'Donnell, who has been appointed Administrator at Orange, assembled to bid farewell to their popular pastor. The whole of the vast parish, whose destinies Father O'Donnell has presided over for the past 20 years, was represented, and during the evening the guest was presented with a cheque for £400.

On April 16, the Marist Brothers completed 50 years of educational work in Australia. In 1872 they opened their first school at St. Patrick's, Sydney. Of the four Brothers who opened the first school two survive in a venerable old age—Rev. Brother Augustine, of St. Joseph's College; and Rev. Brother Ludovic, who resides in the mother-house of the Order, in Grugliasco, Italy. The 50 years that have elapsed since the Brothers first arrived in Australia have witnessed a remarkable expansion in their work. There are now 200 Brothers conducting 44 schools and colleges in New South Wales, Victoria, South Australia, Western Australia, New Zealand, Fiji, Samoa, and New Caledonia, with a total of 5400 pupils, and their continued success in the public examinations of the various States bears witness to the high standard of their teaching.



VICTORIA.

Referring to the robbery of Monsignor Rella, leader of the Sistine Choir, Archbishop Mannix said, at a meeting in the Cathedral Hall:—I should like to take this opportunity—the first one I have had—to express my deep indignation at the outrage that has been offered to our distinguished Italian visitor, Monsignor Rella. We have been privileged in having a visit from the Sistine Choir in Melbourne. Most of us had heard of it before it came, and all who have had the privilege of going to the concerts at which they were entertained with such wonderful music would say that a greater compliment has never been paid to Melbourne in the musical world than when the Sistine Choir came to Melbourne to give these concerts. (Applause.) We read in the papers the other day that this world-famous combination—unlike many other famous musical people and choirs—were going to give a special concert to the inmates of the various charitable institutions throughout Melbourne, without distinction of creed. Almost the next day we hear that some miscreant here in Melbourne entered Monsignor Rella's room, rifled his effects, and took all they could lay hands on, including many valuable documents and personal belongings, besides a large sum of money. Now, I think we have reason to hang our heads in shame that such an outrage should be perpetrated in Melbourne—and that in the broad daylight—within less than a stone's throw of the police station, and with a policeman at nearly every corner. We have, indeed, reason to hang our heads in shame at such an outrage. It has occurred to me that we ought to do something to try and rub out the stain from Melbourne. We cannot rub it out in its entirety, for the remembrance of

it will remain; but I think that we can do something before Monsignor Rella and his choir leave to efface this blot. It has occurred to me that those who have had the privilege, like myself, of assisting at these wonderful concerts could make up as much of the loss as would send Monsignor Rella out of Melbourne without any monetary loss at all." There was a ready response to his Grace's remarks, and the Monsignor's loss was more than fully subscribed, over £400 in all being received. Subsequent to the theft, the thieves threw the greater part of the stolen property into the grounds of "Raheen," Archbishop Mannix's residence.

In living memory there is no record of such scenes of enthusiasm as those which marked the close of the Sistine Choir season in Melbourne, and the departure of the artists from that city. At the termination of the final concert, the great audience stood and cheered for several minutes. As the conductor and singers were leaving the hall they were besieged with autograph-hunters, and their exit was considerably delayed. When Monsignor Rella reached the Swanston Street entrance, a body of musical enthusiasts stood on each side of the steps, and, holding laurel wreaths above his head, formed an unusual guard of honor. In the streets many who had been unable to secure admission joined the audience in cheering the silver-haired maestro, who was visibly affected by the demonstration. On the departure of the choir from Spencer Street, the station was thronged by an immense assemblage, who sang and cheered themselves hoarse in a memorable scene that would have flattered the pride of a national hero. As Monsignor Rella entered the platform crowds of young admirers scattered rose leaves on his path. Still preserving all the dignity and simplicity of his lovable personality, with bared and bowed head, he smilingly reached his car, where his own band of singers joined in the lusty farewell. Archbishop Mannix went to the railway station to say farewell to the choir.



QUEENSLAND.

For the annual Retreat for priests in the diocese of Rockhampton, Very Rev. Father P. M. Lynch, the widely-known Redemptorist, visited the city. This is Father Lynch's first visit to the Central District. This year there will be two Retreats for priests, the second to be also conducted at Charters Towers by Father Lynch, whose last Retreat for priests was given some months ago at Kuching, Sarawak, Borneo, in the domain of Rajah Brooke. As readers of the *Catholic Press* already know, Father Lynch lately returned from the Philippines. For many months he gave missions in the Orient, visiting, among other places, Hongkong and Canton, also the Straits Settlements, and the Malay Federated States. Retreats for religious Orders will be given by Father Lynch at Barcardine, Longreach, and Townsville, as well as in Rockhampton and Charters Towers, before he leaves the diocese.



SOUTH AUSTRALIA.

Rev. Father Michael Dooley, S.J., of Norwood, who died recently in North Adelaide Hospital, was born in Co. Galway, Ireland, in the year 1850. At 17 he consecrated his young life to God in the Society of Jesus. Later we hear of him doing the work of the Master in India. Next we find him at Invercargill, New Zealand, as curate to the late Father McEnroe, S.J. A short period there sufficed to endear him to all who knew him. For nigh 30 years he lived in the colleges of the Society in Sydney and Melbourne what may be called the hidden life, peacefully pursuing the ideals of the Master. His name is still held in benediction by the many boys who were fortunate enough to have his tuition and example. For the last seven or eight years, Mauresa, Norwood, has had the benefit of his wise counsels. Father Dooley gave one the impression of a quiet, earnest man, who had studied deeply and copied faithfully the virtues that should adorn a religious and a priest of God.

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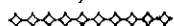
Our Sports Summary

[To ensure insertion without delay, notes intended for this page should reach us not later than Tuesday morning of each week.]

DUNEDIN.

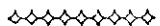
In last Saturday's Association football matches the Christian Brothers' 2nd grade team was successful in defeating Southern by 3 goals to 1. Goals for the winners were scored by Laffey, Reddington, and Donnelly. In the back division Lacey, Burrell, and Brown were prominent. The 3rd grade team lost to Maori Hill by 3 goals to 1. Smith and Deaker played well for the "Greens."

The Christian Brothers' School has appealed to the New Zealand Union against its expulsion from school football in Dunedin. A private competition has been arranged for the boys and efforts are being made to provide trophies for the competition. The competition—both Soccer and Rugby—commenced in the first week in June. Only two teams from the school played on Saturday last, both being successful. In 5th grade Soccer the school beat Southern by 4 to 1, and in 5th grade Rugby the school beat the Boys' High School, 8-6.



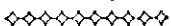
WELLINGTON.

On Saturday last at Newtown Park the Marist Brothers' Old Boys' senior football team met and defeated Selwyn by 24 points to 3 (writes our own correspondent). The day was wet and the ground soft, making the game a forward one. The splendid work of the Marist forwards was a feature of the play throughout, and gave them the substantial lead which resulted at the finish of the game. The junior team was successful in defeating Ponoke by 19 points to 3, and the 3rd grade team defeated Porirua by 9 points to nil.



CHRISTCHURCH.

Marist Brothers' Old Boys' were successful in all six grades of Rugby football on Saturday (writes our own correspondent). The results were as follows:—Seniors defeated Old Boys by 30 to nil; juniors beat Merivale, 28 to 8; 3rd grade won from Old Boys, 71 to 5; 4th grade against Kaiapoi won by 9 to 3; 5th grade beat Technical College, 28 to 6; and 6th grade won by default from St. Peter's.



ASHBURTON.

The Celtic Football Club (senior) journeyed to Methven the other week and met the players there in the first round of the competition. As was expected, the game was a strenuous one, but Celtic proved the victors by 6 points to 3. The 3rd grade met Allenton on the same ground, but suffered defeat by 29 points to nil.



TIMARU.

The Celtic football teams are doing well in the competitions (writes our own correspondent). The senior fifteen defeated Temuka by 3 to nil on the 6th inst., and also beat Zingari (the winners of the Skinner Cup last year) by 28 points to 3 on last Saturday. The 3rd and 4th grade teams won their games last Saturday. The "Celts" are training well, and are making the most of the facilities provided at St. Patrick's Hall. Lately poles bearing powerful arc lights have been erected in the adjacent school ground, to enable the players to train more thoroughly, especially in serum and line-out work, on Tuesday and Thursday nights.



STEEPLECHASING IN IRELAND.

Irishmen were the first to indulge in cross-country racing (says an exchange). As far back as 1752 steeplechasing was in being in Ireland. Probably the strong elements of risk and excitement attached to this sport appealed strongly to our riding ancestors. The first authenticated account of steeplechasing is that which tells of a match which took place in 1752, between a Mr. O'Callaghan and a Mr. Edmond Blake over the country from Buttavant Church to Doneraile Steeple.

From all accounts cross-country 'chasing has become general, usually taking the form of matches between two or more county gentlemen for a nominal stake, the primary object of the matches being the sporting one of testing the merits of the rival animals.

The term "steeplechasing" itself comes from the fact that prominent marks, usually church steeples, were selected as points in the race for the riders to mark on their cross-country run over ditches and hedges. Nowadays the courses are mostly artificial, and are marked with flags.

As well as being the home of steeplechasing, Ireland also owns the distinction of possessing the finest natural course in the world. Punchestown is far famed for its merits, equally good from the point of horse, rider, and spectator. As a meeting it only dates from 1851, the first being held by the Kildare Hunt. Two years later the Kil-

dare and National Hunt races were organised. Fairyhouse, the well-known Easter Monday rendezvous of race-goers, is another good natural course.

Steeplechasing was not recognised as a regulated sport until about 1825, when the younger members of the various hunts took it up, plates were put up for prizes, and restriction placed on the weights of riders.

From accounts of cross-country chasing during these early days, the sport seems to have been a particularly dangerous and trying one both for rider and horse, the courses selected having been extremely long, and the obstacles more or less impractical. A favorite distance then was about 20 miles, the stiffest and most impossible course being chosen for preference. The presence of friends and foes at casual places on the course led to much foul play, and caused many exciting and amusing incidents.

However, the sport became increasingly popular, and in 1839 the first great Liverpool Steeplechase was run over a two-mile course at Aintree. It took place on February 24; there were 17 starters; all carrying 12 stone. The race was won by a horse called Lottery, belonging to Mr. Elmore. Captain Beecher, one of the early steeplechase riders, rode in this race, and took a bad fall at the brook that still bears his name.

From 1839 on, steeplechase meetings were instituted in various places all over England and Ireland, a few of the most noted being Sandown Park, Kempton, Newbury, Punchestown, Lingfield, Gatwick, etc., but Liverpool remained the favorite and most important of all; the Grand National run there is the principal annual 'chasing event.

Point-to-point meetings are as nearly as possible the same as the early steeplechase meetings. Now, as then, the races are contested by hunters over a hunting country. They are particularly popular with hunting men, as they neither require the money, practice or skill wanted over an artificial course.

Every hunt in Ireland now holds its annual point-to-point meeting, and the occasion is one on which almost every inhabitant of the district contrives to be present. There is a general "bonhomie" connected with these meetings never found elsewhere; most especially is this good feeling found in Ireland. For sheer sport, fun, and diversion there is nothing to beat an Irish point-to-point.

Thames

(From our Travelling Correspondent.)

It was decided at a general meeting of the Thames parishioners, held some months ago, to erect a new convent school, and a committee consisting of Mesdames Simpson and D. Stewart, Misses G. Molloy, V. Twohill, and E. Kelly, Sergt. McDonnell, Messrs. Hoult, D. Twohill, P. Flynn, and R. Kenny, jr; with Rev. Father Dignan as chairman, and Mr. E. R. Harold (secretary) was appointed, the chairman and secretary being also appointed trustees of the fund. Up to date nearly £1000 has been subscribed, a result which is very gratifying to the committee. As it is estimated that about £3500 will be required for the object in view, it has been decided to promote a bazaar and queen carnival, to be held in the near future, by means of which it is anticipated the necessary requirements will be fairly well met. Subscriptions will be gratefully received and acknowledged by the secretary from any ex-pupil of the Thames Convent, who may feel disposed to help in the good work. The new school is to be built of brick and concrete, and provide accommodation for 200 pupils; it will also embody every modern improvement.



Let us not regard the things behind, whither the devil recalls, but the things before, whither Christ calls.—St. Cyprian.

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Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

Second Article: Relations Between the Living and the Dead.

26. The relations between the living and the dead are founded on the dogma of the Communion of Saints. We call the Communion of Saints that union which exists for time and eternity between all the members of the Church gathered into one body, of which Jesus Christ is the head; also that each participates in a certain manner in the spiritual goods of the others.

Let us here remember what has been said elsewhere, that the Church of Jesus Christ, considered in all its extent, comprises three branches or three partial Churches: the Church militant, the Church suffering, and the Church triumphant. The first is composed of the faithful who are on earth, the second of the souls in purgatory, the third of the blessed in heaven. These three parts form together but one complete Church, one single society, one mystical body, one spiritual family, with Jesus Christ for head, of which all the members are animated with the same spirit, bound by the ties of the same charity, and united by a reciprocal influence, which is called the Communion of Saints.

It is called the Communion of Saints, and not the communion of Christians, (1) because the name of saints is given in Scripture to all the faithful; (2) because all have been sanctified by baptism; (3) because all are called to a state of perfect sanctity, and a great number have already attained it.

It has been said in the definition that the Communion of Saints exists both during time and eternity; because neither the union of the members of the Church between themselves, nor the union with Jesus Christ their head, is broken by death.

27. The members of the Church militant on earth hold communion among themselves with the souls in purgatory and with the saints in heaven.

(1) They hold communion among themselves (1) by the profession of the same faith and the same hope; (2) by the participation in the same worship and the same sacraments; (3) by the dependence on the same visible head, who is the Pope; (4) by the community of spiritual goods.

The spiritual goods of the Church, such as the holy Sacrifice of the Mass, prayers, and good works, are in common amongst the faithful, without, however, detracting from the merits of him who does the good works. The faithful participate in the goods of the whole body; but all do not participate in them equally. Each one receives according to the measure of his faith and charity. The Christian who is in a state of mortal sin, being like a paralysed member, receives the least part; and notoriously excommunicated persons, heretics, and schismatics, being members who are separated from the Church, are entirely deprived of the Communion of Saints.

(2) The faithful on earth communicate with the souls in purgatory by the brotherly love which they feel for them; by the help which they procure for them; and, reciprocally, by the gratitude of the holy souls towards those who help them, and their prayers to God for their benefactors.

(3) They communicate with the saints in heaven by the honors which they render them, and, reciprocally, by the benefit of the intercession which the saints make for them.

28. Faith teaches us that the saints in heaven make intercession for us at the throne of God; and that it is a holy and praiseworthy practice to honor and invoke them, and to venerate their relics and images. This is what is called the homage due to the saints.

By the saints, we understand the Blessed Virgin Mary, the Mother of God, the holy angels, and all the blessed whom the Church has placed on her altars.

29. We have already spoken, in the chapter on the Incarnation, of the worship of Jesus Christ, to Whom we render, by reason of His divinity, the supreme worship due to God alone. The homage or worship rendered to the saints is altogether different. They being creatures we honor them as such, by a worship which is inferior to the worship rendered to the Creator. In order to understand

all that has reference to this matter, it is necessary to have an exact idea of homage or worship and the different kinds of worship.

By worship in general we mean the honor rendered to a person or thing because of his or its dignity or merit. We call the object of worship that which is honored; the motive of worship that for which honor is rendered.

There are two distinctions to be observed here—(1) natural or civil and religious worship. The first, founded on a natural dignity, is that which is due, for example, to parents from their children and from subjects to their kings. It is generally called honor and respect. Religious worship has for its motive the supernatural dignity and excellence of its object. It is this worship that we render to God and His saints, to the Church, and to her sacraments and ministers.

Leading French Composers Catholics

The paper *La Liberté* recently started an investigation among the musicians and dramatic critics of the country to find who is considered to be the greatest of French musicians since the death of Saint-Saens. The answers showed that the two greatest living French musicians are both Catholic composers.

The majority of the composers and critics designated Gabriel Faure as the head of the French school to-day. By a strange coincidence Gabriel Faure succeeded Saint-Saens as organist at the Madeleine, although he resigned about 15 years ago when he became director of the Paris conservatory. Although he is known principally for his symphonies and instrumental works, Gabriel Faure is also the author of a famous Requiem Mass, which is considered to be one of the masterpieces of modern music, and also of numerous motets to the Blessed Sacrament and the Blessed Virgin, the music of which has an infinitely delicate and mystical poetic quality.

Some of the answers to the investigation mentioned Vincent d'Indy as the foremost French composer, and even those who did not give him first place admit that he comes immediately after Gabriel Faure. Count Vincent d'Indy, a pupil of Cesar Franck, has been the faithful guardian of the doctrine of the great Christian master, and continues his work. He is the director of the Schola Cantorum, and is an avowed Catholic. He has composed many symphonies and dramatic works. He is also the author of the very Christian Legend of St. Christopher, which, last year, was placed on the repertory of the opera of Paris.

Support of Catholics from a Curious Source

"If I were to belong to any Church at all, it would be the Catholic Church," was the saying of Bran, the famous editor of *The Iconoclast*, who was killed in the streets some years ago by some Baptist bigots. Whenever a chance of exposing fraud or bigotry came his way Bran seized it, a fact that resulted in his murder. Bran, by the way, was a Freethinker. By Mr. C. A. Windle his chair in the office of *The Iconoclast* was taken, and by him Bran's programme is being trenchantly carried out. In reply to the attacks made from time to time by Bills proposed in Congress by congressmen inimical to the Catholic schools Windle steadfastly defends the uncompromising stand which American Catholics have taken. At present an insidious measure to wipe out all Catholic schools is being prepared in Congress; the bigots never rest. And Windle has been one of the first to step into the arena on behalf of these schools because he hates the falsehood used by those who clamor for nothing but State schools. "Charles Carroll, of Carrollton, the Catholic, signed the Declaration of Independence," Windle writes. "A Catholic education did not impair the patriotism of General Phil Sheridan. The 'hero of Shenandoah' did not need an anti-Catholic bigot to teach him patriotism. The 'Rock of Chicamauga,' General Thomas, was a Catholic. Lincoln did not think him a traitor." Windle, like Bran, is a Freethinker, but he hates hypocrisy.—Exchange.

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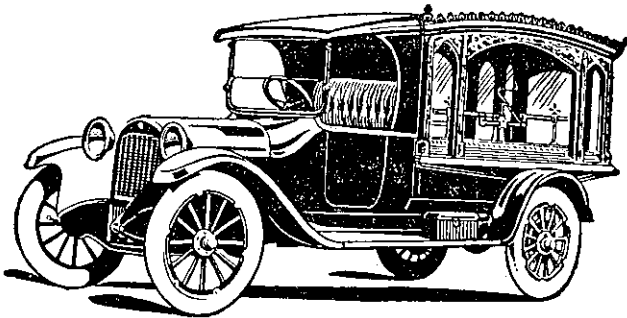
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IRISH NEWS

SHOT FOR HIS RELIGION: THE ORANGE INQUISITION.

The murder of Augustus Orange, a Catholic young man, while returning from a St. Patrick's night dance in St. Mary's Hall, is described in detail in the *Irish News*.

At the corner of Ravenhill Road, or a short distance down that thoroughfare, he was seized and questioned.

"What is your religion?" was the first question, followed by an order "to curse the Pope."

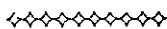
"If you are a Protestant curse the Pope," yelled one of the mob, and another added: "Don't be afraid. We are the right sort; we are all good Orangemen." Still another interjected: "Do him in, and quit gabbling."

The victim adopted a non-committal attitude, and said "he would curse no one." "Do you belong to the Church of Ireland?" one of the mob queried. "Yes," said Orange. "I belong to the Church of Ireland." "Ah, do him in and bring the clergy," shouted out another in a guffawing, sarcastic tone.

"Are you a Sinn Feiner?" he was asked finally, and the youth was understood to reply in the negative.

The murderers were not satisfied. He had refused to curse the Pope, and so must be a Catholic.

The last seen of the poor fellow was when he was being marched to his death between four men. He was taken up Empress Street, or one of the side streets leading to Woodstock Road, and marched into Clermont Lane, where he was shot dead. His lifeless body was dragged some distance and left lying at the street corner.



UNIONIST DENOUNCES BIGOTS: WORKERS FOOLED

Councillor Thomas E. Alexander (solicitor) a prominent Unionist member of Belfast Corporation, startled that assembly by a frank speech on February 24.

He had been asked, he said, by a gentleman, the previous day, "What is the difference between Dublin and Belfast?" And thinking to be clever, he replied that it was 112 miles. "No," said the man, "Dublin is in the Free State and Belfast is in a damned bad state." (Laughter.) Such a statement set them a-thinking as to what was the cause of the state of things which they found in the city. "It is," he said, "this long-continued vendetta, which is becoming a social plague, and has brought discredit upon our city.

"I don't disguise the fact," continued Councillor Alexander, "that during the past two years I have been a sadly disappointed man. Two years ago I thought that the workers of this city had at last, irrespective of creed, seen the wisdom of joining hands, and thus combining, steadily progressing to a higher and better state of civic life.

"I know we all deplore the lawlessness which has existed in this city during the past two years, and everyone here, I am sure, longs for its speedy termination. But the deplorable state of the city is made all the more vexatious by the fact that, as I believe, much of it could have been avoided.

"If the spirit of toleration had been properly encouraged, I believe Belfast would have been saved the scenes which have gone far to disgrace it in the eyes of the civilised world.

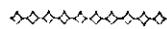
"There should be no difficulty in men of different creeds working together in harmony. It is childish and absurd that you should maltreat a fellow-man because he worships in a different church, perhaps in the same street.

"They have to pay for it, but in my opinion they don't know that. It has not been pointed out to them as it should have been, but my opinion is that in a very short time they will find out how they have been fooled, and they will find out the men who have fooled them, and chase them out of the city of Belfast once they have found them out."

Alderman Campbell (Labor), expressing approval of Alderman Alexander's remarks, said his party deplored that such sentiments had not been expressed long ago.

He (Alderman Campbell) was sorrowful to think that some people approved of what was going on, but they did not take part in it. He thought the greater criminals were those who sat easy and comfortable and allowed the thing to go on without a protest. He knew from conversation with otherwise admirable individuals, that they approved of this sort of thing. He was a most despicable coward who approved of the thing and was not prepared to go out and take his share.

As one who did not believe in converting people to his views by means of the pickaxe and paver, he held that every citizen was equally culpable who had not the courage to express disapproval of what was going on.



THE BREAKING-UP OF LAWS.

The latest crimes reported from Belfast are also the ugliest (says the London *Daily Herald*).

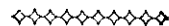
Belfast is probably at this moment the most lawless city in the world. Why? For three reasons.

The first is that the Ulster leaders, for their own base purpose of keeping the rest of Ireland in subjection to the alien British domination, have in the past so encouraged the spirit of religious and political hatred that now it has got beyond all bounds.

The second is that the Tory Die-hards, who so long succeeded by their manipulation of the Ulster problem in preventing any freedom for Ireland, still hope to take away the freedom that has been won, and, therefore, still intrigue against that co-operation between North-East Ireland and the rest, which alone can restore Ireland to unity and peace.

And the third is that the murderers in Belfast always have at the back of their minds the knowledge that the Orange power is maintained, in the last resort, by British bayonets, and that, whatever atrocities they commit, and whatever provocation they extend to the rest of Ireland, the British Army will always be on the "Ulster" side.

The first step to Irish peace, then, as we have always maintained, is the total withdrawal of British troops from every part of Ireland. That would show Ulster that it must, whether it wants to or not, behave itself, and once that point is established, the inevitable economic necessities of the situation would tend to draw the whole of Ireland together into a single Free State. But though this step on the part of the British Government is necessary, it is by no means sufficient. In all these matters of conflict and crime, we are driven back in the last resort to the platitude that nothing will stop war except peace. And nothing will bring peace except the spirit of peace.



THE "BLACK-AND-TANS" IN LONDON.

There are a considerable number of the demobilised "Black-and-Tans" in London. The Irish Office in Westminster was their paymaster, so they have come back to worry Sir Hamar Greenwood about the promised pensions, which so far seem not to have reached the payment stage. Many, too, have come under the influence of the drift that brings out-of-works in general to London. They have fallen on evil days and they do not meet with much sympathy from the Londoners. A few days ago they held a mass meeting in Hyde Park. It was a depressing affair. The "Black-and-Tans" mustered to the number of some hundreds and a few onlookers joined the crowd, but evidently were not particularly friendly to the disbanded irregulars. Hardly one of the newspapers even mentioned that the meeting had been held. None of them reported the speeches in which the veterans of the campaign of arson, murder, and pillage set forth their grievances. It had been a disappointing business for them, they confessed. They complained of the slowness of the Government in settling up their claims, and still more, of the difficulties they found in getting employment of any kind. One speaker told how the moment it came out that an applicant for work had served in the "Black-and-Tans" the interview came to an unsatisfactory end. Employers did not want them. There are some strange tales of loot from Ireland being sold in London since the disbanded "Black-and-Tans" and Auxiliaries arrived. In one case the evidence of loot was an engraved inscription on a gold watch, which showed it had been the property of an Irish Mayor who was murdered by the forces of the Crown. Another piece of loot—now happily restored to Catholic keeping—is a beautiful cross with five reliquaries set in it.

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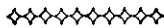
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WEDDING BELLS

SLOAN—LOCKHART.

The wedding was solemnised at the Church of the Sacred Heart, Addington, recently, of Mr. Henry A. Sloan, eldest son of Mrs. Ellen Sloan and the late Patrick Sloan, Simeon Street, Addington, and Miss Katherine Lockhart, youngest daughter of Mr. Joseph Lockhart, Newtownards, Ireland. Rev. Father O'Connor officiated, assisted by Rev. Father Price (Methven). The altar and sanctuary were beautifully decorated by friends of the bride. The bride, who was given away by her brother (Mr. J. Lockhart), was attired in a tailored navy costume and close-fitting toque of gold tissue. She carried a handsomely-bound prayer-book with hand-painted streamers. The bridesmaids were Miss B. McCormick, who wore a dress of vieux rose velour cloth embroidered in black, and very pretty hat of velvet to match; and Miss Nellie Sloan (sister of the bridegroom), who was attired in a navy coat frock handsomely embroidered, with hat to match. Mr. Frank Sloan was best man, and Mr. J. M. Sloan groomsmen. As the bridal party left the church the "Wedding March" was played by Miss Marion Williams. The party adjourned to Thompson's tearooms, where the wedding breakfast was held. Amongst those present were Rev. Fathers O'Connor, Price (Methven), O'Hare (Mt. Magdala), T. Hanrahan, Adm. (Cathedral), and O'Meeghan. The newly-wedded couple left by the mid-day express for the south.



CROWLEY—GALLAGHER.

The wedding was solemnised at St. Mary of the Angels' Church, Wellington, on Thursday, April 20, of Mr. Jack Crowley, third son of Mr. and Mrs. D. Crowley, of Greymouth, and Miss Mary Gallagher, third daughter of Mrs. and the late John Gallagher, of Cronadun, Nelson. Rev. Father Kane, S.M. officiated, and celebrated a Nuptial Mass. The bride, who was given away by her brother-in-law (Mr. H. W. Todd) wore a gown of cameo pink charmeuse, gracefully draped with radium lace and finished with a short two-panelled train; also a tastefully arranged bridal veil. As bridesmaids Miss Dolly Gallagher wore a dainty frock of lemon charmeuse and radium lace, tastefully draped and finished in kingfisher blue tones. Her hat was in navy crepe ribbon, with oriental leaves, and she carried a bouquet of blue delphiniums, with ribbon streamers. Miss Eileen O'Malley was gowned in a petalled frock of turquoise blue georgette, with a belt of blue charmeuse in swathed effect, and finished with a handsome jet head ornament. Her hat was of black plush, with black feather and lemon relief, the bouquet being of lemon chrysanthemums, with ribbon streamers. Mr. Harold Marshall was best man, and Mr. James Crowley was groomsmen. The chief bridesmaid received a "Nellie Stewart" bangle, and the second bridesmaid a double aquamarine pendant. Later a reception was held at the residence of the bride's sister, Mrs. H. W. Todd, Devon Street. Mr. and Mrs. Crowley left for the North, the bride's travelling costume being in navy serge. She also wore a kingfisher blue hat, with lemon feather, and a handsome fur cape-wrap, the gift of the bridegroom. Their future home will be in Greymouth.

CUMANN NA N-GAEDEAL

(Wellington Gaelic Society.)

The anniversary of Easter Week was celebrated on Sunday night, April 24, by a lecture on "The Men of Easter Week" delivered by Mr. Nolan, followed by a musical programme suitable to the occasion; all standing in silence at the finish as a mark of respect to the memory of those who had fallen. The debate on the following Sunday night proved very entertaining, the subject—"Are the Irish a melancholy people?"—giving plenty of scope for what proved a genuine display of wit and humor on the part of the speakers. A fine rendering of some of the latest songs out from Ireland concluded the programme. "Parnell" was the title of Mr. Haig's lecture for the succeeding meeting. All arrangements for the concert in the Town Hall are now complete, and the concert promises to be a great success.

University Catholic Societies

We are glad to see in the January issue of *The Inter-University Magazine* that the federation of the University Catholic Societies of Great Britain has been effected and the final draft of a constitution of a federation has received the assent of the societies concerned (says the *London Tablet*). The objects of the federation are "to promote social intercourse between Catholics connected with universities or university colleges; to assist the formation of an educated Catholic opinion in matters of social, intellectual and political importance in relation of groups in each university or university college, for the special study of social, economic, scientific, etc., topics; to create a panel of suitable lectures upon such topics and a suitable literature." This is a large-minded and practical programme, which, with the increased intercourse and the mutual encouragement and help fostered by it, should be well within the ability of the various societies to carry out.

The *Magazine* has received a sympathetic letter from Sir Michael Sadler, Vice-Chancellor of Leeds University, in which he emphasises two points which are part of the very purpose of the Catholic University Societies—co-operation and the importance of fundamental principles of life. After pointing out how the new universities have learnt from the old, and now realise the value of corporate life, Sir Michael proceeds: "Co-operation without compromise is feasible for us. We can be frank, and yet refrain from quarrelling. We, of the Church of England, have much to learn from personal intimacy with the living representatives of a high tradition. Whatsoever is best in our keeping should, if they are willing, be at others' service. Within the friendly walls of university life, at any rate, we can find scope for amity, which is not false to conviction. Since the war we have all been driven in thought back to fundamentals. More light about fundamentals, greater certainty about fundamentals, is what we long for. Whatever our faculty, we feel the same need. Intellectual guidance, very important though it be, will not give us all we seek. Spiritual guidance, tendered by men of deep experience, is needed also."

Valedictory Gathering

(From our Timaru correspondent.)

Prior to his departure from Timaru on transfer to the Post and Telegraph Department at Wanganni, Mr. M. Hyland was farewelled by a large and representative gathering at the Browne Street Hall, which was tastefully decorated for the occasion. Rev. Father Hurley, S.M., presided. After toasts appropriate to the occasion had been honored, the rev. chairman presented the guest of the evening with a solid silver tea service, and in doing so paid a warm tribute to the fine services rendered by the recipient in the numerous movements having for object the welfare and advancement of the parish. Appreciative references to Mr. Hyland's good work were voiced by Mr. F. Roach, on behalf of the Celtic Football Club; Mr. M. Houlihan, representing the Celtic Cricket Club; Mr. J. G. Verning representing the St. John's Tennis Club; and Mr. J. B. Crowley, on behalf of the parishioners. In acknowledging the thoughtful kindness of his many friends and his thanks for the valuable gift they had presented him with, Mr. Hyland said the happiest days of his life had been spent in Timaru, and he had enjoyed the work of which they spoke so generously. Mr. T. O'Connor arranged the musical programme, and his orchestra added greatly to the enjoyment of the evening. Songs were given by Messrs. Crerar, Earl, and Fouhy. A clarinet and cornet duet, "A Perfect Day," was well rendered by Messrs. O'Connor and Watts, the former also giving a humorous recitation. Mr. J. O'Leary, who ably proposed the toast of the "chairman," which was enthusiastically honored, referred to the manner in which the successful function was conducted, to the deep and practical interest evinced in the welfare of the men of the parish, and to the facilities provided at St. Patrick's Hall for their mutual improvement and benefit.

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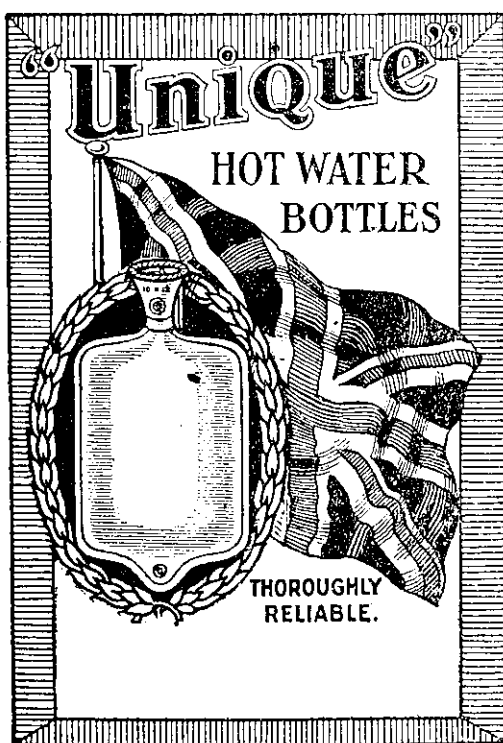
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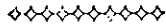
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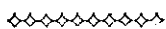
The Holy Father received in private audience on the eve of St. Patrick's Day the Marquis MacSwiney, of Mash-anaglass, who presented him with a fine collection of works on Irish history and archaeology offered by the Royal Society of Antiquaries of Ireland, the Royal Irish Academy, and various authors. His Holiness was very pleased with the presentation, and ordered it to be placed in the Vatican Library, which will thus have the finest collection of Irish works in Italy. His Holiness warmly thanked the marquis, begging him to convey his thanks to all contributors.



POPE'S MESSAGE TO CATHOLIC WOMEN.

The President of the English Catholic Women's League has just received from Rome the following message through the hon. organising secretary, Miss Balfe, who has been granted a private audience by his Holiness Pius XI: "His Holiness gives Apostolic Benediction most cordially to the Catholic Women's League of Great Britain and to all members of the C.W.L. and their families."

The first post-war Conference of Catholic Women's Leagues will be held in Rome from May 18 to 24. There are now 38 leagues in the International Union, representing 19 nationalities. A large attendance is expected. The Holy Father will nominate his representative, who will be present at all the sessions. Miss Streeter and Miss Margaret Fletcher will attend as members of the International Bureau elected in 1913, and the English C.W.L. will be represented by Lady Sykes, Mrs. Taylor, and a member of the Roman branch as official delegates. Other members (says the London *Catholic Times*) may possibly be present *a titre consultative*.



FAMOUS CHURCH BURNED.

A telegram to a London exchange dated Quebec, March 29, says: The Basilica of St. Anne de Beaupre has been destroyed by fire. The cathedral was famous for its shrine. The statue of St. Anne, with historic relics, to which miraculous cures are ascribed, has been saved.

The flames started in the sacristy, from which they spread to the monastery, afterwards attacking the roof of the basilica. Father Bruneau and others risked their lives in carrying precious relics and the statue of St. Anne from the burning building. In an incredibly short time the towers, 60ft high, comprising the facade of the building, crashed to the ground.

The monastery officials estimate the damage at \$1,200,000 (nominally £250,000). The outbreak is believed to be due to the fusing of electric wires. The only building saved is the old chapel where the shrine was originally housed, and whither the statue has been removed, pending the rebuilding of the basilica.



OXFORD TO THE POPE.

Pope Pius XI is (says *Catholic News Service*) the first of the long line of Roman Pontiffs, reaching back to Apostolic days, who studied in the University of Oxford, and in the world-famous Bodleian Library, and to commemorate this unique event the curators and officials of the Bodleian are presenting an address to the Pope, congratulating his Holiness on his accession to the Chair of Peter.

The address of congratulation to the Pope is composed in Latin by one of the first Latin scholars of the university. The text is being beautifully inscribed by hand on vellum, and will be bound in a rich silk covering. This is the first time in the centuries-old history of the Bodleian that a distinction of this kind has been bestowed on one of the frequenters of the library.

Although Pius XI is the first of his name and dignity to make use of Oxford for purposes of study, his Holiness was preceded some centuries ago in Oxford by the famous Cardinal Aeneas Sylvius Piccolomini, who later became Pius II.

BOLSHEVISTS TO ADMIT CATHOLIC MISSIONARIES.

An important change of mind on the part of the Bolshevist rulers of Russia is reported in the Russian paper the *Roul*.

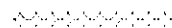
According to this journal, information has been received from a very trustworthy source, which states that after prolonged negotiations with the Vatican, the Soviet Government has agreed to authorise Catholic missionaries to take up their abode in Russia, and to open up missions.

Under the pre-revolution arrangements, which remain unaltered up to the present, the whole of the Russian Empire formed the ecclesiastical territory of the Catholic Archbishop of Mohilev, who had as one of his suffragans the Polish Bishop, Mgr. Cioplak, stationed in Petrograd.

MANCHESTER GREETS THE POPE.

Some twenty years or so ago the present Pope, then simple Dr. Ratti, made a visit to the city of Manchester. In memory of that visit the Bishop of Salford and the Catholic citizens have sent to the Pope a letter of loyalty and congratulation.

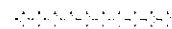
The Pope has replied, through the Secretary of State (Cardinal Gasparri), and in thanking the Bishop and citizens of Manchester, his Holiness recalls the gracious courtesy that made his visit to Manchester so agreeable. The letter imparts the Papal Benediction.



NEW ARCHBISHOP FOR MILAN.

Pope Pius XI has appointed Mgr. Eugene Tosi (Bishop of Andria) as his successor in the Archbishopric of Milan. The new Archbishop is a Milanese, and was born at Busto Arvizio. After serving for several years as Vicar-General of the Diocese of Rimini, Mgr. Tosi was appointed Bishop of Squillace.

In 1917 the late Pope appointed him to the Bishopric of Andria—a diocese which is celebrated in ecclesiastical annals on account of the miracle of St. Epina.



ST. JOAN OF ARC IS SECOND PATRON OF FRANCE.

A Papal Brief of Pius XI has been published in Paris, according to which the Pope declares St. Joan of Arc, to be the second Patron of France, ranking after the Blessed Virgin.

The Brief, which is a colorful ecclesiastical document overflowing with historical allusions of the greatest interest, narrates how the late Pope had intended to proclaim St. Joan as the second Patron of France, shortly before his death.

"We declare" says Pius XI in the Papal document, "in the plenitude of our Apostolic Power, and confirm that the Virgin Mother of God, under the title of her Assumption into Heaven, has been chosen as the principal Patron of all France, after God. . . . And We declare with the greatest joy and ordain the Illustrious Maid of Orleans . . . the secondary Patron of France, and once again, by Our Supreme Apostolic authority, concede equally all honors and privileges which accord with the title of second Patron."



Very Rev. Dean Lane Honored

A pleasant little function, which took the form of a banquet (writes a correspondent) was held in the Judgeford schoolroom recently, with the object of tendering a farewell to Very Rev. Dean Lane, of Lower Hutt, on his relinquishing pastoral charge of that portion of the former parish. A number of the residents of Palautanui, which district is now comprised within the new parish of Johnsonville, assembled for the occasion; Rev. Father Griffin, of Johnsonville, being also present. Musical and vocal items were contributed, and several speeches were made eulogistic of the devoted zeal exercised by the Dean during the lengthy period (37 years) of his pastorate. During the evening an illuminated address conveying the people's regret at their revered pastor's severance from them, and expressive of their heartfelt gratitude and appreciation of the many self-sacrificing services rendered them by the Dean, often under the most strenuous conditions. "Your genial and sympathetic nature has won for you the esteem and admiration of non-Catholics, as well as of Catholics" was the concluding tribute paid in the address, which was read by Mr. O. Abbott, and its presentation was accompanied by that of a well-filled wallet.

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Domestic

By Maureen

DATE SANDWICHES.

Mix equal amounts of date pulp and finely-chopped preserved ginger, moisten with a little of the ginger syrup, and spread over lightly-buttered bread. Cover with another slice, and finish as for other sandwiches.

BREAD SAUCE.

2 tablespoonsful of breadcrumbs, 1 small onion, $\frac{1}{2}$ teaspoonful of salt, a dust of red pepper, $\frac{1}{2}$ cupful of milk, $\frac{1}{2}$ teaspoonful pepper. Boil the onion in the milk for 15 minutes, strain the milk over the crumbs, add the seasonings, and simmer slowly for 10 minutes; serve at once.

GOLDEN ORANGE GINGERBREAD.

Cream one-half a cup of butter. Add one cup of treacle, one well-beaten egg, the juice and pulp of one orange. One teaspoonful of soda, dissolved in half a cup of cold water. One teaspoonful of ginger, and two cups of flour. Stir well and bake quickly.

SAGE-AND-ONION STUFFING.

Peel and chop two large onions, measure them, and mix with twice the amount of bread crumbs. Add a spoonful or two of dried sage, or double the quantity of fresh sage, and enough hot water to moisten the crumbs. Mix into them while warm one-fourth a cup of butter, one-half a teaspoonful of pepper, and bind with one well-beaten egg. This makes a good stuffing, not only for roast pork, but for ducks or roast goose.

CHOCOLATE CREAM TAPIOCA.

To one quart of scalded milk add one-half cupful of granulated tapioca and boil for ten minutes, using a double boiler. Beat the yolks of two eggs and mix with one-half cupful of sugar and one-fourth teaspoonful of salt. Add to the tapioca mixture two ounces of chocolate, and when melted stir in the egg mixture. Cook for two or three minutes and remove from the fire. Add one teaspoonful of vanilla and stir in the well-beaten white of two eggs until they are thoroughly mixed. Chill before serving.

RAINBOW SPONGE CAKE.

Mix well together one cupful of butter, two cupful of sugar, three cupful of flour, five eggs, one cupful of milk, one teaspoonful of carbonate of soda, and two teaspoonsful of cream of tartar. When it is ready to bake, take out one cupful of the mixture, and add to one tablespoonful of grated chocolate or chocolate powder, mixed with a little

milk. Pour in the yellow mixture about an inch deep at the foot of the cake-tin; then pour in a little of the chocolate mixture, and so on, adding alternate layers until the cake-tin is full. Bake in a very slow oven.

SOME BANANA RECIPES.

The food value of bananas is good. They furnish heat and energy, but do not build muscular tissue. Raw bananas are apt to be found indigestible by some persons, and are better if lightly scraped after peeling—that is, scraped enough to remove the "fuzz." Also, while a banana that has blackened in spots should not be eaten, the banana with the blackened skin, provided the inside fruit is white, is far the wholesomest, since it is thoroughly ripened, and the yellow-skinned bananas are seldom ripe, as we usually get them.

Baked Bananas.—Cut the bananas first in halves, then lengthwise. Dip in lemon juice, then in fine sifted crumbs; place in a well-greased baking tin, and cook in a hot oven from ten to fifteen minutes. Serve hot with lemon sauce.

Banana Custard.—Arrange alternate layers of sliced plain cake and cut-up bananas in a dish, and pour over all a rich, soft custard. Let stand twenty minutes, and serve with a garnish of preserve.

Banana Fritters.—Mix three-fourths of a cup of milk with one beaten egg; stir in one cup and one-half of flour sifted with two teaspoonsful of sugar and one-half a teaspoonful of salt; add one tablespoonful of melted butter or olive oil, and mix with from four to six bananas, peeled and sliced. Fry, by a tablespoonful at a time, in deep fat.

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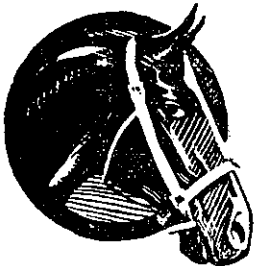
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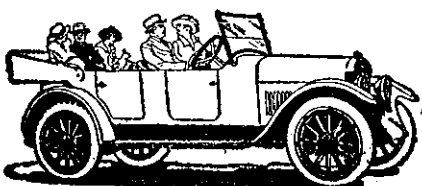
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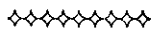
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ON THE LAND

MARKET REPORTS.

At Burnside last week 252 head of fat cattle were yarded. This number, after the two previous heavy yardings resulted in a fall of fully £1 per head. Best bullocks made to £13 15s, prime £11, medium £7 to £8, light £6, best cows and heifers to £7, medium to £5, light heifers and old cows to £4. Fat Sheep.—3580 were penned. Heavy wethers were down about 1s, medium-weights and ewes, owing to one export buyer taking 1350, were same as on the previous week. Quotations:—Extra prime to 34s 3d, prime to 30s 6d, medium 22s to 25s, light from 17s to 21s, extra prime ewes to 24s 9d, prime 17s 6d to 21s, lighter from 13s up. Fat Lambs.—Small yarding of 795, mostly medium quality; prices on a par with the preceding week. Freezing buyers were the principal operators. Pigs.—An exceptionally large yarding was offered, all classes being well represented. Competition was good, considering the large supply, which was due in a large measure to the fact that bacon curers were anxious to stock up. Prices for baconers were practically on a par with late rates; but porkers were a shade easier. Prime baconers realised from 6½d to 7d per lb, and prime porkers from 7½d to 8d per lb.

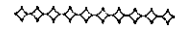
At Addington market last week there were big yardings of stock in all sections, and a slight easing in values, except for breeding ewes. Fat Lambs.—A yarding of 5450, compared with 6430 on the previous week. Prices all round were a shade weaker, averaging about 7½d per lb. Extra prime lambs, 25s to 38s, prime 21s 9d to 24s 6d, medium 19s 3d to 21s 6d, light and unfinished 16s 6d to 19s 9d. Fat Sheep.—A very heavy yarding, and an easier sale for big sheep, particularly ewes, which comprised the greater part of the entry. Extra prime wethers, 27s to 33s 6d, prime 22s 9d to 26s 9d, medium 19s 9d to 22s 6d, lighter 17s to 19s 6d, extra prime ewes 23s to 24s 9d, prime 19s to 20s 9d, medium 14s 9d to 18s 9d, lighter 11s 6d to 14s 6d, old 8s 9d to 11s 3d. Fat Cattle.—A yarding of 508—practically a record. Prices showed an all-round easing, though a good clearance was effected. Extra prime bullocks £14 to £15, prime £10 5s to £13 10s, medium £7 12s 6d to £10, inferior £6 5s to £7 10s, extra prime heifers £8 10s to £10 10s, prime £5 12s 6d to £8 5s, ordinary £4 to £5 10s, prime cows £5 to £7 15s, ordinary £3 10s to £4 15s, old £2 5s to £2 7s 6d. Vealers.—Prices were lower than on the preceding week. Runners to £5, good vealers £3 5s to £4, medium £1 5s to £2, small calves 3s upwards. Fat Pigs.—Porkers and baconers were in over-supply. Choppers £2 10s to £4 10s, light baconers £3 5s to £4, heavy £4 5s to £5 5s (average price per lb 6d), light porkers £1 18s to £2 5s, heavy £2 7s 6d to £3 4s (average price per lb 6d to 8d).



MANURING OF FRUIT TREES.

The Horticulture Division of the Department of Agriculture supplies the following information on the above subject in answer to a correspondent:—"It may be said at the outset that lime is always necessary, and where this is deficient it should be applied at the rate of two tons per acre of the ground limestone (carbonate of lime). Fertilisers proper should be varied according to the soil and usual rainfall. Thus superphosphate tends to hasten maturity, which means that in certain conditions it shortens the growing-period. It is, therefore, appropriate for use where the soil is naturally wet or the summer rainfall heavy. It is not appropriate for use under dry conditions. In dry or moderately dry soil or conditions blood-and-bone manure is better. This probably would suit your case. The amount to use should be according to the size of the tree, varying from 20lb for large to 4lb for quite small trees, to be applied about July. Potash is necessary; it affects the fruit directly, and also stiffens the growth and renders plants less liable to attack by fungus blights. Nitrogen is necessary to promote vigor in the tree; it affects only the vegetative parts of a tree. Blood manure contains considerable amounts of potash and of nitrogen. Where blood manure is not used potash and nitrogen should

be added, the former by sulphate of potash (1lb for a medium-sized tree), while nitrogen can be supplied by nitrate of soda, using the same amount as of potash. This, however, should not be applied until the tree is in growth—about October. Where trees are lacking in vigor, whatever other fertilisers may have been used, nitrate of soda will usually restore vigor.



STRAWBERRY CULTURE.

A correspondent, to an exchange, with a view to strawberry growing on a commercial scale, asks several questions, which space will not permit the paper to answer in full. A few of the general strawberry requirements (says the writer) may help, however. They are taken from an article by Horticulturist W. H. Taylor, and appear in the *Journal of Agriculture*.

Good drainage is a *sine qua non* of strawberry culture. If the plants are in the ground during winter a waterlogged state results in loss of roots. Soil that is waterlogged in winter is cold in spring, and consequently not in a state that will promote quick root-action, which is highly important with spring-planted strawberries. In consequence of the warmth of our climate in spring a cold soil will at that time result in a great disparity of temperature between root and top, and a slow start will be made by the plants.

Perfect drainage is necessary for another reason. Fertility depends on the action of certain microbes in the soil, and if these microbes are not active there can be no fertility. Even artificial manures are valueless without active microbes. A certain degree of heat, the presence of air, and perfect darkness is necessary to these organisms. If the soil is full of water there can be no air in it, and it will be too cold. As the microbes require darkness, they cannot work within a few inches of the surface. Deep tillage is, therefore, necessary as well as drainage.

The maintenance of an open surface is of equal importance, both to admit air and to preserve moisture. It should be understood that the strawberry is a surface-rooting plant. The roots never penetrate deep into the soil, and do not reach much beyond the spread of the foliage. This serves to emphasise the importance of perfect tillage and the maintenance of a good rooting medium around the plants. The crop of fruit is produced in a very brief period of time, and the demand for plant-food is thus sudden. The supply of fertilisers should, therefore, be readily accessible to the roots, and should be in excess of the actual requirements of the crop of fruit, so that finding sufficient may be easy. The best soil is fairly heavy loam, friable in character.

Whether subsoiling is advisable should be decided by the character of the soil; usually it is required. After ploughing, the usual steps should be taken to break up the furrow and bring the surface soil to a fine tilth. If the mechanical condition of the soil is not good a green crop should be sown and ploughed in before planting strawberries. This should be done if the soil is deficient in humus, even though otherwise in a suitable condition. Stable or farmyard manure would answer the purpose better, but is rarely available. If the soil is poor it will be advisable to apply artificial fertilisers; the increased bulk of the crop will pay for this.

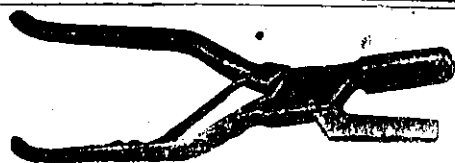


For every good deed of ours the world will be the better always. And perhaps no day does a man walk down the street cheerfully, and like a child of God, without some passenger's being brightened by his face, and, unknown to himself, catching from his look a something of religion.—R. L. Stevenson.

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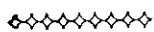
Mary, sweet mother, my Daddy tells me,
That you love little tiny tots tenderly,
And never refuse what we ask of you,
And I have a favor I wish you would do.

My dearest sweet mother—I miss her so,
She's living in heaven with you, you know,
To-day is her birthday, her sweet name's day,
The first one she's had, since she went away.

When she was here, 'fore she left Dad and me,
On her birthday we'd kiss her, so lovingly,
And wish her—oh—all sorts of joy and bliss,
And then we'd kiss her, an' kiss, an' kiss.

But now we can't do that, she's gone, you see,
And this morning we cried, both Daddy and me.
Then Dad said, "I know what we'll do, Mary Lou,"
And he told me to ask this favor of you.

So, Mary our Mother, so kind and so pure,
Please say to dear Mamma, she's near you, I'm sure,
That her little girl thinks of her, longing, to-day,
And hopes that she'll have—oh, a happy Birthday!
—ROU LEETH.



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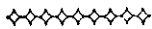
To talk health, happiness, and prosperity to every person you meet.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

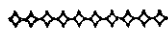


OUR FACES NOT OUR OWN.

"My boy," said a wise father who knew how to play and be a chum with his twelve-year-old boy, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill-spirit evident in his looks. His father's unexpected words brought him back to life, and he looked up with a half guilty expression, but did not understand what was meant.

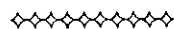
"You do not own your own face?" his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel them to look at a sour, gloomy and crabbed face."



SOURCE OF DISTRACTIONS.

To quote from an authoritative writer on the interior life, here is what St. Teresa says of involuntary distractions at prayer: "There is another thing which greatly afflicts those who give themselves to prayer. It is the distractions which often come and carry their thoughts, and their hearts, too, hither and thither. These come at times from the immortification of the senses; at times from the soul's being distracted in itself; and often because the Lord wills it, to try His servants. Now, in such cases, we must recall our thoughts from time to time, by reviving our faith in the presence of God, and by remaining before Him with reverence and respect. If we do not succeed in fixing them on the prescribed point, we must bear these annoyances and vexations with humility and patience. It will not be lost time, as at first sight may appear, but such a prayer may sometimes be more fruitful than many others made with recollection and pleasure. For all the

actions performed to banish or to endure these distractions, as they are done in order not to displease God, and to become better qualified for His service, are so many acts of the love of God."



KINDNESS TO THE LITTLE ONES.

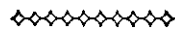
A young woman of about 18 years was being considered for a position in which she would have a good deal to do with children, and some one said of her:

"Well, I have known her nearly all of her life, and I know that she is always nice to children. She is often in our home where there are six children, and she is always obliging and appreciative."

"That is a high recommendation," said another woman. "I would be inclined to fight shy of a young woman who did not like children and who was unkind to them."

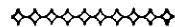
The woman who is "nice to children" has a good heart. She would be as apt to be "nice" to the old people as to children and one would not be apt to find her rude or really unkind to anyone. "He who doeth a kind deed to a little child, doeth it for all the long years that lie ahead of that young life."

Of all forms of human kindness, none are of greater value than the kindness shown to the little ones of the world, and those who never show any kindness of this nature are sadly deficient in one of the sweetest and noblest traits of character.



CHARACTER MUST BE MOULDED.

What man wins with, if he wins at all, is character, and character is no spontaneous growth. It does not spring full-armed into the fight against moral or spiritual foes. As it can be won, it can also be lost—lost merely through inaction, slothfulness and failure to cultivate it. Here again the philosophers speak with much clearness. "He that wrestles with us," said Burke, "strengthens our nerves and sharpens our skill. Our antagonist is our helper." "Difficulties," said another great man, "are things that show what men are." Another one speaks of "the muscular training of a philosopher," which, he says, results in: "A will undisappointed; evils avoided; powers daily exercised; careful resolutions; unerring decisions." "The art of living," as seen by Marcus Aurelius, "is more like wrestling than dancing, in so far as it stands ready against the accidental and the unforeseen, and is not apt to fall." No man, it has been said, ever grew good or bad all at once. Goodness or badness is the result of a process, and in the former case the process may be, and usually is, arduous. The apostle is in agreement with the philosophers, with whom, indeed, he has much in common: "So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible one. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body; and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Through it all runs the note of effort and struggle, and in it there is a warning against one of the most demoralising and enfeebling of faults—which is slackness. The object which all these teachers had in mind was the "soul well-knit" which is an essential element in a strong character—indeed, the very centre of it, and quite indispensable to it. But the "soul well-knit" is the product of life's discipline bravely endured, and wrought into character.—*Catholic Bulletin*.



LIFE.

A little bit o' sunshine,
An' a little bit o' rain,
A little bit o' music,
An' a little bit o' pain,
A little bit o' playtime,
A little bit o' strife,
With lots o' time for lovin',
That is life.

A little bit o' weepin',
A time for sheddin' tears,
A little bit o' heartache,
Sprinkled all along th' years,

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A little bit o' sorrow
That cuts you like a knife,
Jus' to make you sense th' gladness,
That is life.

—Detroit Free Press.

◆◆◆◆◆
JUDICIAL WIT.

During the hearing of a lawsuit the judge reproved a man for making unnecessary noise.

"Your Honor," was the reply, "I have lost my overcoat, and I am looking about to find it."

"Well, sir," said the judge, "people often lose whole suits here without making so much disturbance as that."

◆◆◆◆◆
LIGHTS OUT!

"You'll get run in," said the pedestrian to the cyclist, "if you ride without a light."

"You'll get run into," responded the rider as he knocked the other down.

"You'll get run in, too!" said the policeman, as he stepped forward and seized the cyclist.

Just then another cyclist came along without a light, so the policeman was run into, too, and had to run in two.

◆◆◆◆◆
MIGHT LOSE THEIR WAY.

"Um, yes! Ah!" remarked the doctor to his patient. "I'll give you the following prescription," and he handed him three small packages.

The patient opened them and read directions.

"A powder for my headache," he said aloud; "a pellet for my liver," he continued, "and a capsule for my gouty foot." Then he stopped and pondered for a moment. "I say, doctor," he queried, "how will the little beggars know where to go when they get inside?"

◆◆◆◆◆
VERY NATURAL.

"Now, children," she said, "let me see what you remember about the animal kingdom and the domestic animals that belong to it. You have named all the domestic animals but one. Who can tell me what that one is?"

There was no reply.

"What!" exclaimed the teacher. "Does no one know? It has bristly hair, likes the dirt, and is fond of getting out into the mud."

A small boy at the end of the class raised a timid hand.

"Well, Allen?" said the teacher.

"Please, ma'am," said the little boy, reflectively, "it's me."

◆◆◆◆◆
SMILE RAISERS.

Insurance Agent: "But you surely agree to taking out an insurance policy to cover your burial expenses?"
Wily Scot: "Na, na, mon; I might be lost at sea!"

¶

Fat Boy: "This puddin's all right, ain't it?"

Thin Boy: "Yes, I wish I had it."

Fat Boy: "Get away, it wouldn't be any good to you. It ain't your shape."

¶

Tommy had nearly blistered his fingers by endeavoring to draw on a pair of new boots.

"Och," he exclaimed, "I'll never get 'em on at all until I wear 'em a day or two."

¶

"My wife was feeling ill this morning and asked me to send for the doctor, but I reminded her that the sales were starting and she felt better at once."

"But wouldn't it have been cheaper to send for the doctor?"

"Confound it! I never thought of that!"

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SCIENCE SIFTINGS

By "VOLT"

OUR DEBT TO THE SUN.

Apropos of its announcement that the Medical Research Council has appointed a committee to investigate the effects of light on the human body the *London Times* says that research has suggested that in our environment lie many factors which greatly, even profoundly, influence our reactions to disease. Many of these factors—now called the third partners in disease—are of a mysterious kind, and are but little understood. Some of them favor the onset of disease, others make the soil very unfavorable for the seed. Chief among the latter is the sun, that greatest physician.

Last summer, when London streets were drenched with pure, unfiltered sunlight, and it was possible to acquire a "tan" in Piccadilly, the health of the city and of the country in general improved very greatly. Nowhere was the improvement more marked than at that "Sunlight Sanatorium," the Lord Mayor Treloar's Home for Crippled Children at Alton. The pioneer work which Sir Henry Gauvin is doing for surgical tuberculosis at the home has been already referred to in *The Times*. His method is to avoid operation and trust to sunlight, fresh air, and good food. Last summer the sun justified the best hopes entertained of it.

THE BRAIN IN ACTION.

In the strictly limited sense in which we are right-handed we are left-brained.

As I write these words with my right hand (states a doctor in a London paper) it is the left side of the brain that starts and controls the movements of that hand.

But that thought and memory involved are initiated from neither the right nor the left side of the brain; those "higher centres" are not definitely localised.

However, the "centres" for all the movements of the body are.

Place your hand flat over either ear in such a way that the tips of the fingers reach the summit of the scalp and it will cover, on either side, the area that governs the movements of the opposite half of the body.

Direct experiment on animals and the results of disease in human beings have enabled doctors to construct a complete map of this motor area of the brain.

When a man has a "stroke" and loses the use of his right arm and his right leg and the right side of the face, we know exactly where the damage is on the left side of the brain.

And the outlook is less unfavorable if the left half of the body is paralysed, because speech is governed by a centre in the left side of the brain.

Most people are right handed.

They learn to use their right hand for writing and other purposes from childhood, and its muscles are more quickly responsive to the brain.

But the left hand has an equal capacity of development.

As well as being right-handed, we are also right-legged.

If you were placed in a field blind-folded and directed to walk in a line straight ahead you would find that you would eventually return to somewhere about the place you started from, after describing a wide circle towards the left.

This has actually occurred to many who have set out to cross a wide common in a fog, and it is due to the fact that the right leg habitually takes a very slightly more powerful step than the left.

That is also the reason why the shoemaker tries a shoe on your right foot for preference.

As the muscles of the right arm and leg are more constantly employed and more quickly respond to orders which we know came from the left side of the brain, it is fair to assume that the "centres" there that control them are more highly developed, and in that limited sense we are left-handed. But in no other.

Sight and hearing are governed from both sides; thought, memory, sensation, and feeling are no more placed on one side than on the other.

We live and move and exist in the brain alone. The rest of the body is but an instrument to carry out its orders.

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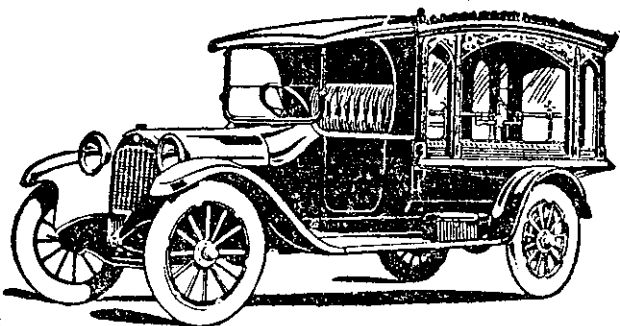
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