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No. 45



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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR.

- November 19, Sunday.—Twenty-fourth Sunday after Pentecost.  
 ,, 20, Monday.—St. Felix of Valois, Confessor.  
 ,, 21, Tuesday.—Presentation of the Blessed Virgin Mary.  
 ,, 22, Wednesday.—St. Cecilia, Virgin and Martyr.  
 ,, 23, Thursday.—St. Clement, Pope and Martyr.  
 ,, 24, Friday.—St. John of the Cross, Confessor.  
 ,, 25, Saturday.—St. Catherine, Virgin and Martyr.

#### Presentation of the Blessed Virgin Mary.

According to a pious tradition dating from the earliest times, the Blessed Virgin, when a child, was taken by her parents to the temple of Jerusalem, where she was carefully instructed and trained by pious matrons in the practice of virtue. The feast we celebrate to-day commemorates the generous enthusiasm with which the Blessed Virgin dedicated her life to the service of her Creator—an offering which she never recalled by the slightest sinful act.

#### St. Cecilia, Virgin and Martyr.

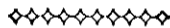
St. Cecilia was a member of a noble Roman family. Betrothed by her parents, against her own wishes, to Valerian, a pagan, she succeeded in converting him and his brother to the Christian religion. On this coming to the ears of the Prefect of the city, the two brothers were beheaded. The same sentence was passed on St. Cecilia, but owing to the clumsy manner in which the executioner performed his task the holy virgin lingered for three days in great agony, A.D. 230.

#### St. John of the Cross, Confessor.

St. John was a Spaniard. He received his surname from his special devotion to the Passion of Christ. He was associated with St. Teresa in reforming the Carmelite Order, of which he was a member. At the time of his death, in 1591, St. John was in his fiftieth year.

#### St. Catherine, Virgin and Martyr.

St. Catherine, a native of Alexandria, and illustrious for her brilliant talents and profound learning, was, after suffering many cruel torments, beheaded by order of the Emperor Maximian II., in the beginning of the fourth century.



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Ye holy dead! He hangs there in your midst,  
 The Crucified Christ of Calvary;  
 He guards the holy ground wherein you sleep,  
 His glory shines around you tenderly.

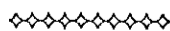
The Christ of Love! No star illumined the darkness  
 Of His Gethsemane and Olivet.  
 On Calvary's Hill—crucified—pierced and bleeding,  
 The crowning Act of Jesus' Love was set.

Oh! dear holy dead! Who sleep in hallowed ground,  
 With Jesus and His loving Mother nigh,  
 Your bodies only rest in God's own Acre,  
 Your holy souls with Him will never die.

He looks at us, with Hands outstretched in pity,  
 With Eyes Divine of Mercy and of Love;  
 And we, whose hearts were crushed with grief and sorrow,  
 Know our loved ones are sleeping there above.

Oh! our loved dead! Who now with Christ are resting,  
 Within the shelter of His Sacred Heart,  
 Oh! plead for us, that when death's shades descending,  
 The Peace of God from us may not depart.

—L.H.S.



#### REFLECTIONS.

True peace is taken away by the lie of false peace.—  
 St. Cyprian.

Let us knock at Our Lord's gate with prayers.—St.  
 Cuthbert.

## The Storyteller

### Alice Riordan

(By MRS. J. SADLIER.)

(CHAPTER X.—(Continued.)

"Certainly I do not see the matter as you do," replied Wilnot. "I profess no extraordinary love for the Catholic Church, and there are some of her doctrines which I cannot approve; yet still I know very well that she teaches all the fundamental truths of Christianity. I see her children everywhere leading good and virtuous lives—that is, where they do live according to her teachings. I find them good and faithful friends, obliging neighbors, industrious, honest men of business, patriotic and public-spirited citizens, and as Christians, unrivalled in their devotion to God and respect for the things that appertain to Him. I believe that they go to heaven if they do as their Church teaches, and I have no patience with these humbugging societies, whose avowed purpose is the conversion of Catholics. I say, Charles Finlay, and I always shall say, that you proselytising gentlemen and ladies had better leave Catholics to go to heaven their own way, for I don't see that you can succeed in bringing them over to yours. Did you ever hear what Henry of Navarre said when he had made up his mind to become a Catholic?"

"No; what was it?"

"Why, he first assembled the Protestant ministers, and asked whether they thought salvation was to be had in the Catholic Church. After long and serious deliberation, they answered in the affirmative. The monarch then summoned an assembly of the Catholic bishops, and put the same question to them. 'Why, certainly,' said they, 'not only is salvation to be had within her pale, but there is no salvation out of it.' 'In that case,' said Henri Quatre, 'I'll take the safe side.' So he at once became a Catholic. There is a similar case on record regarding the wife of the Emperor Charles VI.—a princess of Wolfenbuttel. When the young prince proposed for her, it was on the condition that she should become a Catholic, as he would not marry a Protestant. She forthwith called a council of ministers, and asked if it was possible to save one's soul in the Catholic Church. After much consultation they said, 'Yes.' 'Well, then,' said the princess, 'the Catholic Church holds that there is no salvation beyond her communion, so where there are two roads, it is for the traveller to choose the safest.' Next day she was baptised, and her father very soon followed her example. What do you say to these instances, Charles Finlay?"

"Poh! poh!" said Mr. Finlay, "what do they prove? That the Church of Rome was as arrogant in her assumptions then as she is now. What do you say to their worship of the Virgin and of all Saints, as they say themselves?"

"Fudge, Charles, all fudge! they just worship the Virgin, and all the rest, as much as you or I do. Why, my worthy fellow, no enlightened, sensible Protestant thinks of bringing such a charge against Catholics in our part of the world. Catholics pray to the Virgin, and to the Saints to intercede for them, you'll never find them asking them to grant them anything of themselves, but only to ask it for them of Almighty God; just as you or I would employ the credit of a friend at court if he wanted a favor from the sovereign."

"Well, indeed, uncle, that's true," said Cecilia, who had listened very attentively; "I have often heard our Catholic servants at their prayers, and when they pray to the Blessed Virgin they always ask her to pray for them, and now I think of it, that shows that they do not make her equal to God, when they only ask her to intercede with Him who was her Son on earth."

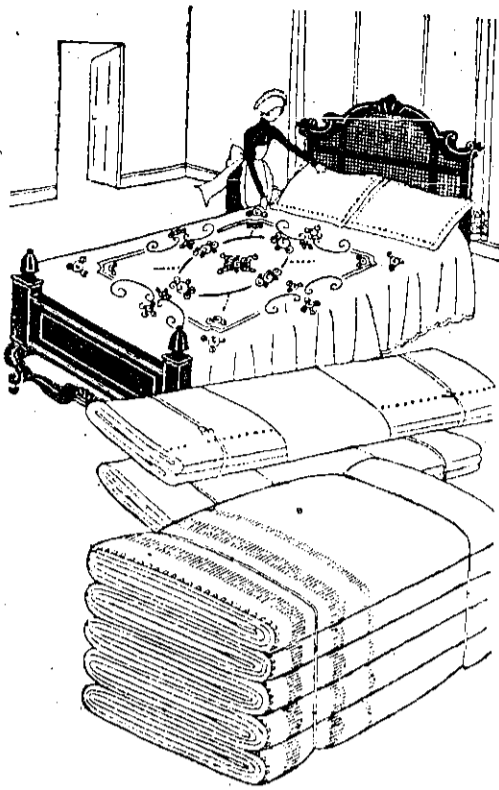
"And is still her Son in heaven, my child," said her mother, mildly. "The connection never can be dissolved, and hence it is that Catholics call Mary the Mother of God. Really, I must confess that it seems very natural, and even proper, to invoke her intercession, since she must have the very greatest influence at the court of heaven, to follow up Edward's similitude."

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"Yes," cried her husband, testily; "but how can she, or any other mere creature, hear the prayers that are addressed to them in every part of the world. I thought," he added, with an ironical smile, "that ubiquity was one of the divine attributes; but Papists suppose it to be common to all the saints in their calendar."

"As to that," said Mr. Wilmot, "we are told that 'there is joy in heaven upon one sinner's doing penance.' I suppose Catholics infer from that, and well they may, that the saints reigning with God are fully cognisant of all that passes on earth. And then I have heard them in controversial discourses bring forward that passage from the Apocalypse wherein St. John describes the angel offering to the Most High 'the prayers of the saints in a golden censer.' But, hang it! I don't think there's any of us desirous of studying Catholic doctrines—only let us mind our own religious affairs, and leave them to do the same—that's my notion. After all the furious cannonading of your Bible Societies, and Tract Societies, and Missionary Societies, and what not, I don't see that you gain much ground—in fact, not a single inch. The old Bishop at Rome wears his tiara just as jauntily, and sits as firmly on his pontifical chair as any one of his predecessors, and, to all appearance, his successor will do the same; so I'm strongly inclined to think that your labor is about as productive as that of the sage individual who set about washing the blackamoor white. Look now, there are two pair of young eyes closing, and poor Harry here has been sitting up too long. Hullo, Archy! show Uncle Ned to his room, will you?"

Then bidding all a kind "Good-night," he left the room.

That night, before Mrs. Finlay went to sleep, she called Alice to her bedside, and whispered:

"Alice, will you remember me in your prayers to-night?"

"Oh, then, indeed I will, ma'am," said Alice, joyfully; "and I've never forgotten you in my prayers since the day I saw you first."

"Go, then, and pray that God may show me the light of truth. Go, for here's Mr. Finlay coming."

"What are you doing here?" said Mr. Finlay, in a sharp tone, as he met her at the door.

"I was up with a drink for the mistress, sir."

"Well, go down stairs at once. No eavesdropping here; mind that!"

"Sir?"

"No listening, I tell you. Away with you to the kitchen."

"May God forgive you, Mr. Finlay," murmured Alice to herself, as she quickly descended the stairs.

Next morning Mrs. Finlay was still very poorly, and unable to leave her bed, and Mr. Finlay stayed at home on account of Wilmot. Just before breakfast, as they were returning from a short walk, they were passing a small room on the first floor, where the young people usually kept their school-books, etc., and hearing Archy talking quite loud, Mr. Finlay said, "Let us stop to hear him; he is reciting some of his lessons aloud."

They had barely listened a moment when it became sufficiently evident that Archy was not reciting a lesson, and just as evident that he was very much engrossed with what he was about; for though his father pushed the door open he did not perceive it.

Peal after peal of girlish laughter rang through the room, and the cause was very plain. There was Master Archy mounted on a table, a long coat of his father's girded around him, on his neck a white pocket-handkerchief, tied in cravat fashion; his dark silken hair brushed up off his forehead in a peculiar sort of style, and he pouring out, with the most comical gesticulations, a violent tirade against Popery. Cecilia and Alice were the sole auditory, the latter being at work in the room, and it was not the least amusing part of the proceedings to hear Archy, every now and then, address himself to Alice:

"Why do you laugh so, you little superstitious, ignorant, idolatrous Papist, you bedevilled, blindfolded young Romanist? Mind your work, I say; don't you know I'm the Rev. Jedediah Higginbottom?"

Here Wilmot could restrain himself no longer, but burst into a loud laugh, clapping his hands and crying: "Well, done, upon my honor!"

Archy dropped his hands, and looked towards the door, with a face of pale dismay; but before he could spring from the table, his father caught him by the neck.

"You are, are you? Well, Mr. Jedediah Higginbottom, I shall teach you to mock God's holy people; come down, sir; he sternly added; "down instantly!"

So enraged was Mr. Finlay, that Wilmot could scarcely get him persuaded to commute Archy's punishment into a day's confinement to his own room. But after a long and urgent entreaty, he at length succeeded, and the sham preacher was sent upstairs in disgrace.

"There, now," said Mr. Wilmot, "that's the glorious fruit of taking the boy to your meetings; you see the whole thing strikes his young mind as irresistibly ludicrous. But come, I want to see how Harriet is this morning."

(To be continued.)

## Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER XV.—(Continued.)

For the honor of old age, it is a pity that the last public act of Professor Goldwin Smith's not unenlightened life should have been a speech in the Queen's Park worthy of the intellectual level of the least reputable of the listeners who translated his words into brickbats and gunshots. A Protestant Bishop of the suggestive name of Sullivan, gained for himself a no less *triste* distinction on the occasion. Lord Lansdowne himself was indiscreet enough to choose that moment for quitting Government House for Toronto, and thus risking a fresh spark within a yard of the cask of gunpowder that was known to be on the point of exploding there. The explosion did not fail to come off. St. Andrew's Hall, which was hired for our meeting, shut its doors against us; so did every other public building in the city. The Orange Grand Masters improved the hints from the platform into open and insolent boasts that we should never be allowed to enter the city, or, at the worst, never be allowed to leave it unless in our coffins. But now a phenomenon occurred of auspicious omen for the greatness which has since raised free Canada to a world-power. For the intolerance which disgraced Toronto, so far from intimidating our friends, created a notable reaction in our favor, and a very general condemnation of the Governor-General, among the wisest elements in the Canadian Parliament and in the press. The principal Liberal organ, the *Montreal Herald* "which (it was mournfully eabled to the London press) was previously adverse to the Irish visitor, now approves his course, and declares if Lord Lansdowne has any answer, the public will expect it from him." The conservative organ, the *Gazette*, was no less severe on the "blundering and intemperate language" of Professor Goldwin Smith who, it cruelly reminded him, "has long been out of sympathy with Canadian opinion," and Mayor Howland's disgust was expressed in a blunt declaration that "Mr. Goldwin Smith's speech has aroused prejudices which make a riot seem inevitable."

The Governor-General himself in his reply to the resolutions of the "loyalist" meeting in the Queen's Park, could not refrain from avowing his chagrin in the words: "It has been the source of the deepest regret to me that those who have sought for political purposes to stir up strife between me and the tenants on a part of my Irish estates should have been for a time successful."

Our friends, boycotted in our design to be content with a modest indoor meeting, announced that the meeting must now be held in the most conspicuous place in Toronto, viz., the Queen's Park, and from the very platform from which the bloodthirsty Professor and the Bishop had hurled their comminations. The sensational riot of the following day in a surprise attack upon two or three of us, as we were taking an evening stroll, led the public to forget that in the real trial of strength in the Queen's Park, the boasts of Mr. Goldwin Smith's disciples were completely put to shame. They failed even to drown our voices. The newspaper correspondents estimated the assemblage at fifteen thousand. The banks were closed, and the Orange operatives of the factories were let loose; so that the main forces of the intolerants was undoubtedly

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included in the muster. They made terrifying faces and bellowed forth their curses in all the approved forms of Chinese warfare, and in the course of their three or four hours' roaring made three separate and very resolute charges to gain possession of the platform. They were favored by the benevolent neutrality of an enormous force of police who kept steadily never minding when wave after wave of the Orange attack surged towards the platform: but on each occasion as the Orange tide was forced back by the magnificent tenacity of the Nationalists, it was upon the Nationalists, and not upon their assailants the truncheons of the police battalions fell in all their fury. But the Nationalists, although doubtless considerably in the minority, to the end maintained an unbreakable wall around the platform against rioters and police combined. The chairman of our meeting, Mr. Mulligan (the Law partner of the Conservative Prime Minister of the Dominion) repeatedly told the Police Commandant (a Major Grissell, or some such name) that his men were the only effective disturbers of the meeting. The self-command and good humor with which danger and responsibility seldom fail to inspire me, joined with a voice not quite unequal to the tumult of battle, enabled me to devote my speech largely to bantering the clumsy fanatics upon their inferiority to the House of Commons in the arts of howling down an Irish opponent.\* They charged and charged again, this time within a yard or two of the platform with uplifted clubs; but once more our own trusty phalanx sent them reeling back into the arms of the police, and I was able to ask free Canada to note the collapse of Lord Lansdowne's method of answering a plain indictment. The day wound up with a banquet of enormous dimensions at the Rossin House, and toasts of legitimate thankfulness for the victorious close of an experiment not without its anxieties.

This was the result in the open light of day, and with due notice to all concerned. The next day the Rossin House was astir with callers of all politics or of none, soberly thankful that the first meeting in the Queen's Park had been unaggressively but effectively answered by the second. There were reports that a sullen sense of defeat was still smouldering in the Orange quarter, but there was so little semblance of excitement in the streets that when I proposed to walk off the fatigues of the day by a stroll in the golden evening air, a stranger would as readily have anticipated an earthquake as that even our anonymity should be penetrated. The little airing was so unpremeditated that, half an hour before, Kilbride and Charlie Ryan, and the American newspaper correspondents had dispersed to see the town for themselves, confident that there were no storm signals to threaten their evenings amusements. The Prime Minister's colleague, Mr. Mulligan, alone accompanied me as we left the Rossin House: a young barrister named Cahill joined us in the street outside. We had turned the first corner of the block containing the hotel buildings, on our way to the lake shore, before we were recognised. Even then we had entered the second street of the block before we noticed that the group was beginning to form behind us, and that a policeman had taken up his position in their midst. Every moment there were additions to the group, and there began a muttering of growls and curses which left no doubt of their temper. Mr. J. M. Wall, of the *New York Tribune*, who had just heard of our departure from the hotel, hurried up with the news that a torchlight procession was being organised to escort Lord Lansdowne to and from the theatre, and that the streets

were getting excited. Mr. Mulligan decided that it would be wiser to abandon our walk and return to the hotel by the third street of the block.

No blow had yet been struck, and our growling escort remained all the time behind our backs, although pressing closer and closer. We four had got almost to the corner of the third street, walking at a leisurely pace with a view to avoiding a rush, when from behind the blow of a heavy club on the head of Mr. Cahill laid him prostrate on the footpath beside me in a pool of blood. As I turned, the miscreant who had struck the foul blow—a red-bearded mechanic, whose face was yellow with passion or cowardice—darted back into the crowd who also fell back a pace or two, as it seemed to me, in a moment of remorse. Unfortunately, the policeman who might still have saved the situation took to his heels in a fit of the most abject panic it has ever been my fate to witness. When questioned at a police investigation into his conduct a few days afterwards, the poor wretch made a defence which, if it did not smack of Sparta, had a good deal to commend it to the indulgence of the average Sunday citizen: "Well, if O'Brien wanted to throw away his life, I did not want to throw away mine: I had my wife and children to think of."

(To be continued.)

## An Extraordinary Argument

(By G. K. CHESTERTON, in the *New Witness*.)

When anybody offers a defiance to my views, and professes to be prepared with a defence of that defiance, I have always desired to accept his challenge and give him his chance. When Mr. Cecil Maitland mentions me by name in this paper and pits his view of Catholic ethics against mine, it is especially necessary that there should be no doubt about the answer. On some points indeed there has never been any doubt about it. I really have not the patience to pick up the pieces of the poor old argument, torn ten thousand times to rags, about the immorality of the text-books of the confessional. Mr. Maitland must excuse me; fatigue overcomes me with the very thought of it. If he does not very much mind, I would rather it were about Maria Monk, or the horrors of the Continental Sunday, or the very improper conduct of Guy Fawkes, or something a little brighter than the confessional business and yet on the same general level of culture. I am also quite content to leave Mr. Maitland to untie himself as best he can from the hideous entanglement of his own argument on this subject. Apparently he denounces the clerical books for immorality; admires the secular story for the same immorality; and is much gratified because the immorality he admires is copied from the immorality he denounces. It all seems to be a little mixed.

Nor is it necessary to dwell long on the other details. The comparison between St. Thomas Aquinas and Freud is rather crushing and cruel for the poor German professor; nor do I clearly understand what the comparison means. It may be that St. Thomas Aquinas deals with some of the subjects of Freud. If the critic can suggest any subject that St. Thomas Aquinas does not deal with, it will be much more enlightening. I have not read St. Thomas any more than I have read the *Encyclopedia Britannica*; and many unpleasant topics are possibly touched on in both. But the friends of Freud say he interprets life by subconsciousness; and the foes of Freud say he is mad on sex. And anybody who said either of these things about St. Thomas would certainly be mad on something. But here again Mr. Maitland seems to get into difficulties entirely on his own account. Let us assume the highly historical proposition that the mind of St. Thomas was poisoned with sex, because it was poisoned with Catholicism. Let us adopt the critic's own comparison, and say he is poisoned like Freud. The question still remains, or rather rises with all the dramatic challenge of a detective story: Who poisoned Freud? I cannot think it was the Jesuits; I cannot think that even Mr. Maitland can hear their catlike tread behind the curtains. The detective story suggests many more of the same kind. Who poisoned Zola? Was his immorality wholly due to his devout Catholicism? Did no other influence, beyond his penances and pilgrimages, fill him with

\*The account of the next morning's papers fairly summarises the comments of the average citizen on the day's doings: "The scene was one of the wildest that could be witnessed and baffles description. . . Mr. O'Brien was received with loud cheering, and with equally loud groaning, fiendish yells, and curses, and the singing of 'God Save the Queen.' This was kept up throughout his entire speech. Mr. O'Brien stuck to his work, however, coolly and deliberately. He faced the mass of his opponents with the greatest courage, and was supported with intense enthusiasm and spirit by his sympathisers. His voice seemed to acquire additional strength as he proceeded and he got every sentence out with clarion clearness above the turmoil."

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these dark emotions; or is it all to be explained by his superstitious self-prostration before the shrine of Lourdes?

Even in a matter on which I feel so strongly I should like to be as friendly as possible; and I fear it is not kind to say that Mr. Cecil Maitland reminds me of Mr. Lloyd George. It makes it little better to add that this is only because Mr. Lloyd George reminds me of hundreds of other people. Our leaders can hardly be said to be leading, even in the sense of misleading; they are following in a rut that is indeed trampled but is now very nearly abandoned. The politician said something recently that we have all heard a hundred times, and most of us heard too often, wondering why anybody ever said it even once. It was concerned with allegations of "The failure of Christianity" to prevent the Great War. That many may still be saying this is but another evidence of how few of them ever think of thinking what they are saying. To begin with, of course, no authoritative Christians ever dreamed of saying that wars would now cease, and the wilder sort of Christians were always saying that wars would now be multiplied, being among the apocalyptic portents of the last days. As a matter of fact, the people who really did prophesy that wars would now cease were not the Christians but the Anti-Christians. The people who really did say that war was a thing of the past were generally the people who also said that Christianity was a thing of the past. It was agnostics and anti-clericals of the type of Carnegie who said in so many words that there would be no more wars. It is they who were false prophets, if any people were false prophets. It was the Marxian materialists who were always telling us that a general strike, among the proletarians in all nations, would prevent any conflict between those nations. It is they who failed, if anybody failed, to prevent the Great War. It was they who claimed to be able to do it, and they who showed that they could not do it. Nobody had ever claimed that a combination of bishops and curates all over the world could do it. And those who boasted, and failed, then had the impudence to turn round and attribute the failure to those who had never made the boast.

But the impudence involved here is even more simple and startling. In any case it seems brazenly irrational that because people have failed to be Christians they should say that Christianity has failed. It might be mildly suggested to them that they need not look quite so far afield for the failure. My mother tells me not to climb a certain apple-tree to steal apples, and I do it in spite of her. A bough breaks, a bulldog pins me by the throat, a policeman takes me to prison, whence I eventually return to shake my head reproachfully at my mother, and say in a sad and meditative manner: "I had hoped better things of you. Alas, there is something pathetic about this failure of motherhood to influence the modern mind; I fear we must all admit that maternity as an institution is barren and must be abandoned altogether." The impudence of this illogical shifting of responsibility is bad enough in the case of the Christian counsels of peace and pardon, in their strife against the human habits of vainglory and vengeance. But it is a thousand times more monstrous in the case to which Mr. Maitland applies it; the case of the ideal of purity and the practice of profligacy. There the case is not even complicated, as is the case of war, by the possibility of Christian and heroic war. Here, it seems, man is really to treat the religion like the imaginary mother; instead of blaming himself for not having obeyed her, he begins to abuse her for not having been obeyed. He first despises her advice, and then despises her for giving advice that can be despised.

As a general attitude, this would be sufficiently outrageous in its intellectual injustice and insolence. In the particular case which it is applied it is outrageous in fact and history as well. The critic has the credit of inventing an entirely new slander against the Irish nation. It is a charge so false that none of the furious and malignant enemies of that nation have ever even attempted to make it before. He takes one particular person who happens to be an Irishman, and whose literary works are said to be very sensual or immoral. He then suggests that the writer is sensual because he is Irish, and that the Irish are sensual because they are Catholic. At least, unless he does suggest that, I cannot make any sense out of his argument. Now it is a matter of common confession and common sense that the Irish are not notable for sensuality. Men would admit it who would admit nothing else in their

favor. Men would admit it because they could not deny it. The Irish are accused of being murderous, of being treacherous, of being incurably lawless, of being insanely irrational, of living for a dance of death otly explicable by their being possessed of devils. But they are not accused of being grosser than other peoples in the things of sex; because the contrary is a matter of fact and almost a matter of statistics. What possible rhyme or reason can there be in proving the effect of a religion on one Irishman, when it does not have that effect on one in a thousand of any other Irishman? If one albino were born in a tribe of African negroes, would he say that the tropical sun burns everybody white? If one Chinaman had his pigtail cut off, should we say that Confucianism had always prevented the growth of pigtails? Why cannot people attacking Catholicism retain any common sense?

Anyhow, if Mr. Maitland wants to attack Catholicism, he might be advised not to do it with suggestions which thousands of people simply happen to know to be the reverse of the fact. I am not particularly proud of believing that there is positive evil in the world. I have no pride in it for the same reason that I have no doubt of it. My shame and my certainty both come from the same thing; that I have found the evil in myself. But in so far as it was encouraged by outer influences, I know it was not by religious influences, and could not possibly have been by Catholic influences. I know very well that I could find food for all the vilest cravings in the universe in the ordinary modern materialistic city, with its materialistic literature and philosophy. The suggestion that somebody or other had to go to a confessional-box to find it is as absurd as a suggestion that he had to go to a church in order to find a crowd of people. It is like saying that London contains no smoke except incense smoke, or no dirt except the dust and ashes of ascetics. It is simply not worth talking about.

## Chesterton's Cap and Bells

(By MYLES CONNOLLY, in *America*.)

Many excellent people, it appears from time to time, still consider Mr. Gilbert K. Chesterton a huge buffoon. The author of "Orthodoxy" with his boy's heart and prophet's vision, is still to them a mountebank in cap and motley, jingling crazy bells. And those gems of jovial sagacity of his, those flashes of spiritual fun and philosophic intuition, lights on the soul's adventure, gallant life-songs, canticles to God and His creation, remain at best snatches of roguish burlesque. Long ago, I, too, was a party to this myth. So now, I sit me down, like the man in the old ballad, and take this opportunity to do penance for my sin. Chesterton is entertaining. But he is not entertaining, say, in the manner of Irvin Cobb. And he is not simply entertaining.

When Max Eastman asked Charlie Chaplin what it is he does to people to make them laugh, that good artist very sensibly replied: "I make them conscious of life. 'You think this is it, don't you?' I say. 'Well, it isn't, but this is, see?' And then they laugh." It is thus that Chesterton entertains: he makes people conscious of life. Life to him is at once a quaint spectacle, a dazzling pageant, an eldritch fantasy, an awful ritual, a practical occupation, and a perilous adventure. He startles the man who has accepted it as commonplace into wonderment. He jolts the subjectivist out of himself. He points out to the blind and bored that man feeds himself through a hole in his head, that people on the streets are masks of God, that satisfactory explanations never satisfy, that a chicken might have come from an apple blossom and an apple from an egg. Behold, he commands them, how grotesque the world is, how magnificent, how domestic, how incredibly beautiful. Ponder how unaccountably strange it is to be alive and to parade about ridiculously on two jointed sticks. You alone of animals can laugh. Life is a long surprise party. Look up! Remember Satan fell by force of gravity, he tells them. And they laugh. For suddenly they are conscious of life.

Of course, many do not know why all this should be entertaining. They do not try to get his point of view. They do not believe there is any reason in his point of view. For the moment, they see life afresh. They catch his ecstasy. They cry out with him:

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 Because they are old and grey?  
 To me like sudden laughter  
 The stars are fresh and gay;  
 The world is a daring fancy  
 And finished yesterday.  
 Why should I bow to the Ages  
 Because they are drear and dry?  
 Slow trees and ripening meadows  
 For me go roaring by,  
 A living charge, a struggle  
 To escalate the sky.

Thus he entertains. When the book is closed it is over, except for an errant memory as Chaplin's entertainment is over after the picture.

Incidentally, when this same Chaplin was in England, it appears from his diary that he met everybody there but Chesterton. And Chesterton is the only one it would have been particularly good for him to meet if he is actually trying to live up to his philosophy of art as he has expressed it. Chaplin's friends such as Douglas Fairbanks, and those who have studied him, as Claire Sheridan who made his bust, declare that he has a remarkable love of the beauty in the commonplace. Perhaps it is he who could catch the spirit of "Napoleon of Notting Hill" or "Manalive" and give us a film drama that would thrill even the chronic movie-goer with the beauty of honest love, the glory of wholesome adventure, and the grandeur of home. The sketch Chaplin has given of himself and H. G. Wells at the latter's room, is highly amusing. One phase shows the pedagogic Herbert strutting up and down the room with Chaplin's cane in his hand and Chaplin's hat on his head—the while the "Outline of History" lies open on the table! One fears Mr. Wells in his danger of taking his universe too lightly.

The fact is Chesterton is not simply entertaining. You have only to meet him to discover that certain eagerness, that sincerity, and gentleness that mark him as far from the please-all performances of Arnold Bennett as the parading egotism of George Moore. He strikes you as one who has taken his own advice: he learned to love the world before he criticised it; he learned to love its people before he dared discuss them. What he loves, he loves so deeply that he must cry out to share it with everyone else.

This attitude, undoubtedly, has kept him from any high standing as an artist. If he had not the burden of his splendid message to shout from the house-tops he would have been one of the world's immortal entertainers. He is not satisfied with the difficult accomplishment of pleasing. He has something to say and he says it. It is this motive that keeps him journalistic, that holds him to the daily battle, that urges him on to the tilt so that his appeal is transitory and his subject-matter the question of the day. It is this that hurts his method, and his style, so that, as McFee once remarked, he is not content to let his words speak, but must have them do ground and lofty tumbling as well. A message is almost always fatal to the writer who would be an artist. Chesterton, however, has no desire to be an artist. He would rather be a soldier. He is. And it is quite sure that while the pleasure he gives may be evanescent the good he has done will have a very long life.

One is apt to imagine this militant Chesterton as a noisy sort of braggart with a chip on his rather enormous shoulder as one is apt to imagine the entertaining Chesterton a tumbling clown with cap and bells. Popular caricatures of him and some of his writing incline one to that belief. You find, however, a meek man, though a huge one, with a soft voice and a gently enthusiastic manner. Even his laughter which is ready, jovial, and lovable, is quiet laughter. Once I made the remark that he was not uproariously dictatorial after the manner of Dr. Johnson with whom he has been so often compared. "Ah," he murmured humbly, "Dr. Johnson had a right to roar. I have none." Meekness, it is to be remembered, is not timidity. The meek men, they used to say, were the bravest in battle.

As may be guessed from the rhythm of his written language, Chesterton is a conversationalist. He thoroughly enjoys talking. His manner of laughing at his thoughts before expressing them is entertaining enough to be for-

givable. He talks much in the fashion of his short essay. In answer to a query as to how he managed to keep so genuinely happy, he replied that he endeavored always to be humble. He holds him a sage who said: "Blessed are those who expect nothing, they shall not be disappointed."

"We take too much for granted [he expostulated, sitting in a great chair with his big tumble-haired head thrown leisurely back on the cushions]. See that light there streaming through the window. We mark it without the least surprise. We accept it as a commonplace. Yet it is really a source of ecstasy, miraculously seen by us once lost in the primeval darkness. When we live in a crystal palace all of the time we are prone to be bored. If you could keep the world shut up in the nursery for six days and let it out, like a child, on the seventh it would probably enjoy that day. Now it manages to be bored the whole seven. Man needs the contrast humility offers. The truly humble man is in a state of perpetual astonishment.

"There is the old joke of the man who used to hit himself on the head with a hammer because it felt so good when he stopped. It is customary to speak of him as a lunatic. Sometimes I think he was not nearly as lunatic as ordinary pleasure-seekers are. They seem never to be thankful for having a head without having a headache. They seem never to know the best way to find a thing is to lose it. That lunatic with his hammer could very well found a new religion, don't you think? . . . Or a new heresy? Heresies are most of that sort, you know; with a grain of truth, as Sir Thomas More said."

I am tempted to reproduce, even thus poorly, more of his conversation, but I believe the above enough to indicate, at least, that Chesterton is far from being the tumultuously irresponsible fellow he is supposed to be. He has a peculiar practicality about him, a common-sense vision that bears comparison with the plain wisdom of his Father Brown. He knows the value of everything, though very possibly the price of nothing, to paraphrase Wilde's epigram. It is the sort of practicality that he insists on believing is in most Irishmen, no matter how erratic.

One cannot forget that passage in his *Irish Impressions* where the Belfast Protestant, after condemning the prevalence of priest-craft and the indolence of the Catholic peasant in the South, leads Chesterton to show him Belfast harbor teeming with commerce.

"No man of any imagination would be insensible to such titanic experiments of his race; or deny the dark poetry of those furnaces fit for Vulcan or those hammers worthy of Thor. But as I stood on the dock I said to my guide: 'Have you ever asked what all this is for?' He was an intelligent man, an exile from metaphysical Scotland, and he knew what I meant. 'I don't know,' he said, 'perhaps we are only insects building a coral reef. I don't know what is the good of the coral reef.' 'Perhaps,' I said, 'that is what the peasant dreams about, and why he listens to the priest.'"

Chesterton, as the phrase goes, usually knows what he is doing. The one who, like Mencken, judges him a garrulous buffoon without plan in all his pleasantries sadly underrates his man. In a partly introductory essay in his "Alarms and Discursions" he writes out this credo.

"I really have a notion of why I have collected all the nonsensical things there are. I have not the patience nor perhaps the constructive intelligence to state the connecting link between all these chaotic papers. But it could be stated. This row of shapeless and ungainly monsters which I now set before the reader does not consist of separate idols cut out capriciously in lonely valleys or various islands. These monsters are meant for the gargoyles of a definite cathedral. I have to carve the gargoyles, because I can carve nothing else; I leave to others the angels and arches and the spires. But I am very sure of the style of the architecture and of the consecration of the church."

It is one, Chesterton who writes "A turkey is more occult and awful than all the Angels and Archangels," or "The only way of catching a train I have ever discovered is to miss the train before." It is another Chesterton who writes that "Purification and austerity are even more necessary for the appreciation of life and laughter than for anything else," or "Man cannot love mortal things. He can only love immortal things for an instant."

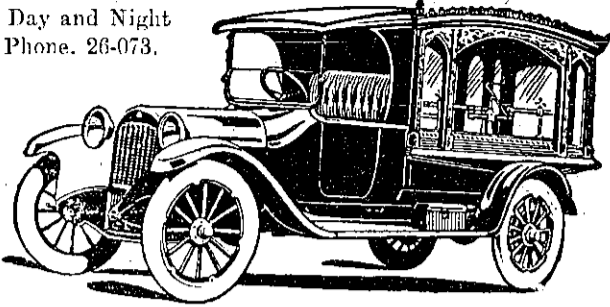
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## A Mystic of Our Own Days and Her Condemned Diary

Not a few of our readers (says the *Fortnightly Review*, St. Louis, U.S.A.) will have been surprised at the news that the Holy Office, by a decree dated March 15, 1922, condemned Canon Leguen's book, *Une Mystique de nos Jours*, being the diary of Sister Mary Bernier, a religieuse of the Congregation of St. Charles of Angers, France, who died in the odor of sanctity, May 24, 1908. This book, well known in Great Britain, Ireland, and America through its English translation, edited by Dom Bede Camm, O.S.B., had gone through four editions in the original. It bore the *nihil obstat* of Canon Saudreau, the *imprimatur* of the Bishop of Angers, a letter of acknowledgement from Cardinal Merry del Val, Papal Secretary of State when the book was first published, commendatory letters from two archbishops, one bishop, and several abbots and eminent theologians (Poulain, Jouin, Hugon). The English translation, in the second edition (London: Burns, Oates, and Washburne, s.a.) bears the *nihil obstat* of Dom Thomas Bergh, O.S.B., and the *imprimatur* of Canon Surmont, Vicar-General of Westminster, and has an enthusiastic preface by the editor, Dom Bede Camm, O.S.B. As we noted in our No. 14, the book was highly praised by the late William Doyle, S.J., and attained its popularity in English-speaking countries mainly as a result of the enthusiastic recommendations, contained in his letters as published in his biography by Alfred O'Rahilly.

Quite naturally the question arises: Why has this book been condemned by the Holy See?

The S. Congregation of the Holy Office seldom if ever publishes its reasons for the condemnation of a book. We cannot but regret this rule in a case like the present, where a work recommended by high ecclesiastical dignitaries and read widely and enthusiastically by the faithful, is formally "reprobated."

From what we have been able to gather from French, German, and Swiss Catholic reviews, the probable reasons for the condemnation of *Une Mystique de nos Jours* are the following:

1. Sister Gertrude Mary, in her diary, ascribes all her thoughts and aspirations, even the most trivial, directly to God or to Jesus Christ, and regards every voice she hears, or believes she hears, as inspired. This involves great *danger of self-deception*. The rules which St. Ignatius Loyola has given for the discernment of spirits enable us to understand how difficult it is to recognise any or all of the innumerable pious thoughts, feelings, sentiments, and aspirations that pass through the soul in the course of a single day as immediate inspirations from above. Justly does Dr. E. Krebs, in his recently published work, *Grundfragen der kirchlichen Mystik*, warn against over-estimating mystical experiences and recall the fundamental rule of St. John of the Cross, that we should not attribute any importance to such things, but always allow ourselves to be guided by reason and by those truths which the Church has taught and teaches daily (p. 244). This rule is neglected in the diary of the saintly French nun, as Canon Leguen himself seems to have felt, for he adds a foot-note saying that Sister Gertrude Mary's diary should be taken as a whole, without attributing too much importance to the details. But it is surely not without danger to publish a book in which such a saintly person ascribes all her thoughts and feelings directly to God and His audible advice. Professor de Chastonay, in the *Schweizerische Kirchenzeitung*, is inclined to blame Canon Leguen, who was Sister Mary's spiritual director, for urging, nay commanding her to write down her mystical experiences and representing them as divinely inspired.

2. Sister Gertrude Mary's converse with God and Christ, as described by herself, will impress many as *unduly familiar*. There is no reason to doubt that she was a saintly person, and no Catholic theologian would adopt the opinion of certain modern psychiatrists that the mystical effusions of a pious woman must invariably be attributed to the sex instinct. But it must be admitted that the intimate manner in which Sister Gertrude Mary communes with God and Christ exceeds the limits of the permissible and strikes the average reader as unduly

familiar, nay well nigh irreverent. When human affections and their expressions are transferred to the Deity, there is need of an extremely delicate sense of discrimination and propriety to prevent the impression of an undue admixture. There is danger in trying to popularise such familiarity because it may easily undermine the respect which men owe to God and His Saints.

3. The assertions of Sister Gertrude Mary are not all theologically sound. She says, for instance: "The Three Divine Persons are present in my soul, not with that habitual presence ordinary to every soul in a state of grace, but by an 'altogether special presence.' So Jesus said to me. . . My soul is, therefore, the abode of the Adorable Trinity. . . I act with Them and for Them." (English ed., pp. 137, 138, 139.) She asserts that she received the extraordinary grace of being made dispenser of the infinite merits of Christ (English ed., p. 87). Similar "*saintes audaces*" are found scattered through the pages of her diary.

The condemnation of Canon Leguen's book does not, of course, imply an adverse judgment concerning the personal holiness of Sister Gertrude Mary, whose good faith and piety seem to be beyond doubt. Nor does the decree of March 15 mean that her diary is unacceptable or deserves reprobation in all its parts. There are in it many beautiful passages from which genuine edification can be drawn. But the condemnation embodies a distinct and unmistakable warning. Mysticism is experiencing a revival in our day, and the market is flooded with writings on this subject, not all of which comply with the criteria laid down by the Church. "Whoever decides to publish mystical experiences," says Dr. Chastonay, "should heed the admonition of St. Teresa, that in the domain of mysticism there is need of expert guides, who not only have unlimited good-will, but profound theological knowledge and, if possible, some mystical experience of their own. The pious curiosity that leads many to swallow all such books, entails the danger of being lured upon paths which do not lead to the centre of religious life, but lose themselves in flowery meadows and shadowy valleys. Women in particular are inclined to absorb uncritically everything that is published, not only in the line of novels, but unfortunately also in the far more delicate and difficult sphere of piety. Therefore let us be thankful when our holy Mother the Church raises her voice in warning and let us obediently follow the path of sound and solid piety which she points out to us."

### KEEP THE IRISH AT HOME

As soon as Ireland settles down and an Irish Government has taken completely in hands the reins of the country, I hope to see a badly-needed law passed (says the special New York correspondent of the *Catholic Times*). This is to deal with the question of emigration from Ireland. The Catholic Church will suffer somewhat in this country from such a law, since it receives no more faithful, no more generous immigrants than those who come from the shores of the Emerald Isle. But Erin has first right to her own children. Besides, to put it mildly, she has done her share for the upkeep and the building of the Catholic Church in the States. It was the domestic servants from Ireland, goes the common saying in New York, who erected the Cathedral in Madison Square. After careful enquiry I find Ireland's best friends in America feel that Ireland is the best place for the Irish young man and woman. Even bishops and priests of Irish blood have advised the youth of Ireland to stay at home, and not to be guided by the opinion that comfort, happiness, and wealth awaited them here. More wages they certainly would receive; but twice greater would be the outlay of each day for clothes, food, and amusements. Only a very few weeks ago a ship came into New York harbor with 500 immigrants from Ireland: youths who must perforce accept jobs here which they would refuse with disdain at-home. People in Ireland and England who look for the reconstruction of Irish industries and the swelling of the population of the country would be conferring no small favor on Erin if they would only urge the passing of an anti-emigration law as soon as feasible, but also help in teaching would-be emigrants that such a measure is a desideratum.

**W. F. Short**

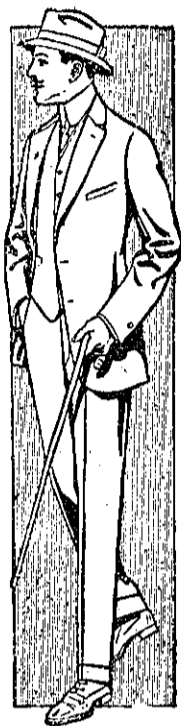
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## The Rock of Cashel

(By W. H. N. DOWNER, in the *Irish World*.)

There are few more imposing ruins in the world, certainly there is none in Ireland, than the splendid group which crowns the summit of the Rock of Cashel. "Nothing," says Stephen Gwynn, "is better worth seeing, nothing less often seen by the tourist." Situated in the Golden Vale of Tipperary, and rising abruptly from the smiling plain which stretches from Slievenamon to Slieve Phelim, this great, solitary, ruin-crowned rock is a never to be forgotten sight. Once a military position of great importance, it is just the size of the "bit" which is missing from the Devil's Bit Mountain near Templemore, and tradition has it that, in order to let his sheep cross the top more easily, his Satanic Majesty bit this substantial chunk out of the mountain.

Tiring, however, of such a weight, he dropped it at Cashel, a little over 20 miles South. How fondly writers have described the glories of Cashel—Stephen Gwynn in *Munster* and the *Fair Hills of Ireland*, and the Rev. G. N. Wright in his *Scenes in Ireland*, and if the writer of this little sketch has in several places quoted from them it is because he feels that he could not equal, much less excel, their singularly striking and beautiful languages.

It is not with the town, or, rather, with the City of Cashel (which Sir Robert Peel represented in the Imperial Parliament), that we are at present concerned. It is not with the cathedral of recent date, nor the stately bishop's palace (a Georgian mansion) nor do the two old abbeys at the foot of the rock itself attract us just now—our chief interest is in the great rock, and the wonderful group of ruins on its bare two acres—ruins which have been described as "the noblest assemblage of monastic ruins in the *Insula Sanctorum*."

Yet they are not all ruins, for the Round Tower is perfect, and the Chapel of King Cormac nearly so, and it is a curious fact that these two, which are amongst the oldest buildings, should be the most perfect now. A gate in a building which was once the residence of the Vicars Choral gives access to the top of the rock. Before you is the door of the great Cathedral, and in going over to it you pass the Coronation Stone of the Kings of Munster, and above it a cross with an effigy of St. Patrick upon the east side.

A huge block of solid masonry, weighing some tons, which fell from the castle, lies near by. Over to the right, against the huge wall of the Cathedral, is the beautiful Chapel of King Cormac, which (says Gwynn) "represents the final development of building carried out by Irish workmen and designers on purely Irish lines. The craftsmen who built Cormac's Chapel could build anything under competent direction." And truly it is a lovely relic, with its stone roof, its two steeples, and its wonderful doorway, so often photographed and so often sketched adorned with zig-zag and bead ornaments, with an effigy of an archer in the act of shooting carved above the archway. The building is small, but the beautiful stone arcades along the walls and the exquisite carving of the stones, produce an effect of almost dazzling richness.

The great Cathedral is of later date—it stands on the site of a former building, dedicated to St. Patrick, and is of large dimensions. The back of the nave, however, is peculiar, in that it terminates in a castle—for Cashel was sometimes the scene of bloody warfare. It was fortified in 1647, but taken by Lord Inchiquin. About the year 1495 the Cathedral was burned by the eighth Earl of Kildare—the "Great Earl"—and it was on his being summoned before the King to answer several charges which had been made against him that the following well-known incident occurred:

Replying to the charge of having burned Cashel Cathedral, Kildare said that he never would have done it but that he thought Archbishop Creagh was within it at the time. This prelate was at that time one of Kildare's accusers, but when one of those present said: "All Ireland cannot ride this man," Henry, convinced that Kildare was not guilty of all with which he was charged, and no doubt, amused by his blunt reply, exclaimed: "Then, he shall rule all Ireland," and appointed him Lord Lieutenant.

The Cathedral was used for Protestant worship until

the "Gothic reign of Archbishop Price"—ever since anathematised for his act of vandalism in having the choir unroofed, in which destructive work a regiment of soldiers was engaged. The Rev. G. N. Wright said, nearly a century ago, that Archbishop Price, who succeeded to the See of Cashel in 1774, "commenced the Cromwellian mode of beautifying a country by converting its noblest structures into picturesque ruins." Price's predecessor, Archbishop Bolton, wrote to Dean Swift: "I design to repair a very venerable old fabric that was built here in the time of our ignorant, as we are pleased to call them, ancestors. I wish this age had some of their piety, though we gave up, instead of it, some of our immense erudition."

By means of little spiral staircases and passages in the great walls one can climb to the very top of the Cathedral tower, and what a magnificent view rewards the effort! How well the writer remembers the great rugged range of Galtee mountains, culminating in Galtymore (3015 feet) stretching right across from south-east to south-west, about 20 miles to the south, and in the immediate foreground the fertile "Golden Vale," while up northwards the Devil's Bit looms large. Glance down at the buildings on the rock, the different ages are here illustrated, as in a splendid gallery of arts, by the works that were peculiar to each; while the majestic group looking down in silent but sublime language relates their history.

Cashel was to the South of Ireland what Tara was to the North—"the heart of Munster, whence principalities radiated out"—Thomond to the west, Ormond to the east, Desmond to the south. It dates back to the remote ages, and it was to Cashel—the royal residence of the Munster Kings—that St. Patrick went about the year 450. Tradition has it that it was then, whilst preaching to King Aengus and his household, that he explained the doctrine of the Trinity by means of the shamrock.

But the greatest interest of Cashel begins when it ceased to be a royal residence and became the seat of religion. In 1101 Murtough O'Brien, King of Munster, before one of several expeditions into Ulster, convened a meeting of the clergy and laity of Leath Mogh at Cashel and "granted Caiseal of the Kings to the religious, without any claim of laymen or clergymen upon it but the religious of Ireland in general." The most important event, however, that happened at Cashel was the famous Synod of 1172. Henry II. had landed at Waterford, and going by Lismore had crossed the Galties and marched to Cashel, where he was well received by Archbishop O'Lonergan. To Cashel Irish princes flocked to pay homage to the new sovereign, who had come to Ireland armed with the Bull of Pope Adrian IV., which plainly stated that the Pope made over Ireland to England, that it might be brought into complete conformity with Catholic usages. Under Henry's auspices the Synod of Cashel was convened early in 1172, and was attended by the archbishops and bishops of Ireland and several Anglo-Norman ecclesiastics. In this year the fate of the independence of the Catholic Church was sealed.

Few places in Ireland have witnessed so many important events; in fact, the history of Cashel is both a symbol and a synopsis of the history of Ireland, and many of the great events in the latter, stage by stage, century by century, have either been enacted at Cashel or have been closely connected with it.

These striking parallels are worthy of notice. First of all, St. Patrick's visit to Cashel corresponds to the beginning of the spread of Christianity in Ireland. Then shortly after Ireland's "golden era" of learning a bishop ascended the throne of Cashel in 900; this was King Cormac Mac-Cullinan, the author of the *Glossary*, and at least a portion of the *Psalter of Cashel*, some of which is still extant. Then in 1172 Cashel witnessed a memorable event in the history of the Irish Church which took place at the same time as the tremendous political change in the country's government, while omitting the events in the long intervening period the removal of the roof of Cashel Cathedral might be said to symbolise the final suppression of the native Irish, when, according to Lecky, "the last spasm of resistance had ceased." Cashel is no ordinary ruin—each of its wonderful antiquities is a sight in itself, and when grouped together and crowning the summit of a singularly striking natural rock their charm is irresistible and their beauty unsurpassed.

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fifth until the middle of the 18th, Cashel was a place of importance. Priests of Church and State no longer hold courts and synods in its splendid halls, but Cashel still makes its mute but eloquent appeal to all who love dignity and beauty. "Here," exclaimed Sheil, in an address to the electors of Tipperary in 1832, "my cradle was first rocked, and the first object that in my childhood I learned to admire was that noble ruin, an emblem as well as a memorial of Ireland, which ascends before us—at once a temple and a fortress, the seat of religion and nationality, where councils were held, where princes assembled, the scene of courts and of synods and on which it is impossible to look without feeling the heart at once elevated and touched by the noblest as well as the most solemn recollections."

## WANGANUI NOTES

(From our own correspondent.)

November 4.

The Food Fair on Saturday last was a great success, St. Mary's Convent grounds being a busy centre. And indeed it deserved to be a success from the amount of work put in by those helping. There had been preliminary efforts to raise funds—a social here, an evening there, and almost everyone carrying a handbag or a lead pencil for the last few weeks, was worth dodging. So that the various stalls were loaded with goods, and loaded too alas! with active workers. Busy about the stalls were: Mesdames Richardson and Coxon, afternoon tea which was served in the schoolroom; Mesdames Kitchen and O'Neill, Misses McTubbs, Clark, Willis; home-made sweets: Mesdames Green, Connor (2), Gordon, Ruscoe, Irwin, Higgins, and Doolan, produce and anything else they could get; Mesdames Anthony, O'Sullivan, Johnston, Dowdall, Treader, fancy goods and likewise a bit of everything; Mesdames O'Meara, Morton, Meehan, Jago, and Miss Cullinane, home-made cakes and bread; Mrs. S. Barry, soft drinks. In addition to these heads mentioned, there were scores of tails old and young, attached to some stall or other and progress was difficult. In any case there was nothing gained by progressing because there was a jenny, an aunt sally, Christmas lambs, sides of bullocks, and goodness knows what not. Messrs. O'Meara, Redwood, Carmody, Coxon, L. Fremont, Smith, O'Sullivan, Anthony, Stanton, Barry, Holly, and others were busy enough, and the Queen Alexandra Band, under Bandmaster Buckley, discoursed suitable music. The nett result will be somewhere about £300 and everyone is happy.

We seem to have got back into our ordinary stride now, have quite got over the mission, and are busy getting ready for Christmas which will be upon us before we know where we are. The Sistine Choir is not forgotten, nor is it likely to be if our boys will continue to join in the singing of the Benediction as they did on last Tuesday afternoon. They have such good voices these boys, but they got into the lazy habit of letting the girls do all the singing. However, it must be since hearing the Sistine Choir that they have heard for themselves what a choir of men's voices can sound like, and now they are going to give the girls a run for their money. We have material enough for a real good combined choir whenever there is singing to do, and if they cannot combine, they should try to take turn about.

Advance Parakino, and don't be surprised if that settlement up-river has electric light before Wanganui gets it. The Maoris at Parakino wanted a water supply, and not unlike their white brethren sat down and talked the matter over for a few years. However, last year, Father Ginisty got down to facts and figures, and in his capacity of an official member of the Wanganui Maori Council, was able to persuade the Maoris to start a Co-operative Store with the idea of using the profits thereof to help pay the cost of installing the water. Now the water supply is an established fact in all the dwellings, cowsheds, gardens, etc., and some have a hot water service also. On the slope of one of the hills near the Pah there is a spring which the Natives knew to be a reliable one in summer, and this spring has been boxed in. The water is carried to four 600-gallon tanks acting as reservoir (a concrete reservoir was out of the question), set in a position at an altitude of 250 feet above the Pah, and is dis-

tributed from the reservoir to the various points. The supply is quite good—about 150 gallons per hour for a population of 80 people. The Government has made a grant of £25 for the scheme, and the remaining £95 of the cost will be borne by the Co-operative Store £50, the Parakino Natives £20, and the Maori Council £20. Rev. Father Ginisty and Mr. Pargeter, Health Officer for the district, went up last week to see the work and the inspector congratulated the Maoris on having one of the best supplies on the river. The work was well and faithfully done by Mr. Chadwick, of Koriniti, and the Maoris are pleased indeed with the result. Mr. Tanginoa and other members of the council, as spokesmen for the Maoris, thanked Father Ginisty for the interest he took in them, and also thanked Mr. Pargeter for the practical advice given them on details pertaining to matters of health.

The many friends of Mrs. T. F. Kiely, Durie Hill, will be pleased to know that she is well again after her serious illness.

Mrs. E. Fremont, sen., of Aromoho, is in hospital just now, she having had the misfortune to break her leg. Just a simple accident. Mrs. Fremont was hurrying across her own garden, when she twisted her foot and fell heavily, breaking her leg. Mrs. Percy Benefield, of Aromoho, is also in hospital. There is much sickness about, an epidemic of measles, but so far it has not been found necessary to close the schools.

## Importance of Maintaining a Sound Catholic Press

"The existing Catholic papers do a great amount of good, were it not for them the lot of Catholics in this country would be hard and the Church might be crushed," (says the *Catholic Press Association of America*). Even the few hundreds in the different dioceses who do read these papers form a Catholic elite who are a credit to the Church and leaven the mass of humanity. The influence of the Catholic paper indirectly extends far beyond the numbers of their subscribers.

### Apathy.

"There are Catholics who say that they have been reading the secular dailies all their lives and they have done them no harm. Others say that they went to public schools and they took no harm. No one is capable of judging in his own case, much less of holding himself up as a model. The Vicars of Christ who have so often urged the necessity of a powerful Catholic press are safe guides.

"The apathy and indifference of so many Catholics is a malady resulting from the reading of the past. To win them over will be the task of years. The shekels for maintaining a Catholic press will not come from them. They, like their non-Catholic brethren, are to be the objects of the apostleship of the press. And this must be built up and maintained primarily on the sacrifices of those who have a Catholic mind and, indeed, a Catholic heart.

"There are very many Catholics who are utterly disgusted with the secular dailies because of their sensationalism, mendacity, and irreligion.

### A Pope's Advice.

"Pope Pius X., in his letter of September 8, 1912, to the Tertiaries, prescribes that they 'not only read what is written in defence of religion, but work to have such writings spread among the people.' In fact, all Catholics should be active in promoting the Catholic press. If our Holy Church is to hold its own in the midst of a world of enemies we must work heart and soul for the support of the Catholic press."

DON'T FORGET THE ORPHANS!

## "Reminiscences of Early Days in New Zealand."

Archbishop Redwood's *Reminiscences* is now on sale, and may be had from The Catholic Supplies, Manners Street, Wellington; O'Connor, Barbadoes Street, Christchurch; or N.Z. Tablet Office, Dunedin. It is a book that ought to be read in every home in New Zealand.

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## Current Topics

### Election Humor

According to the *Christchurch Press*, Mr. Massey said at Auckland that the people of New Zealand need just now "careful finance, stable government, and sound administration."

Mr. Lee, speaking at Oamaru, quoted some extracts from a Socialist catechism and made a great potter about the contempt which Socialists and with them all people of common sense have for the flag-flapping. The only policy possessed by Lees and Parrs seems to be to wrap themselves in the flag and call out: "Hit me now and the child in my arms." People are a wee bit tired of that sort of nonsense.

"Beware of politicians who have no stake in the country," said a capitalist orator not long ago. "Who made your town? Who made your harbor? Where would you be but for me and the other mes like me with their thousands floating on land and sea?" What fun we love because reporters are kind to wealthy politicians!

### Poor New Zealand

The other day in a train we overheard a man who looked like a milliner's mannikin proclaim aloud that Ireland ought to be submerged in the sea for ten minutes or more. It was only by pointing out that the mannikin ought to be regarded as merely a nuisance with which it was impossible for a man to be angry that we prevented a wild Irishman from kicking the reformer's backbone through the roof of his hat. What the silly remark of the silly person brought to our mind was the amount of good that a real washing might do to poor New Zealand which, as a magistrate told us recently, is becoming a sink of immorality. "And," he added, "it is only when we have schools like yours that we shall begin to save the country from the putridity which is destroying it rapidly."

### Dail Eireann

When the Dail met at length in September Professor Hayes was elected Speaker, and Mr. Cosgrave nominated his selections for the several Departments. The proceedings proved that the members are all anxious for the restoration of normal conditions in the country and that they will stand no militarism. The following note from the *Nation and Athenaeum* sums up the proceedings:

On Monday and Tuesday, Mr. Cosgrave and General Mulcahy supplemented the brief statements of policy that had been made on Saturday. Mr. Cosgrave announced his intention to carry out the Treaty; spoke of the great dishonor repudiation would mean to Ireland; and pointed out that whereas no Government could tolerate armed resistance, constitutional opposition to the Treaty on the part of the minority was, of course, perfectly legitimate. General Mulcahy told the Dail that before the attack on the Four Courts, the Government were warned by Rory O'Connor that he meant to attack British soldiers in order to bring back the British Army. Mr. de Valera has broken his long silence by a newspaper interview. He argued that peace was not possible without a revision of the Treaty, and complained that the war was doing everybody harm. This amazing person speaks as if he had no responsibility for the crimes of his followers, though he has never said a word to discourage them. He complained, too, that the Dail, in its long wrangles last year, spent too much time on personal questions. This from the politician who accused Mr. Griffith and Mr. Collins of personal treachery! There has been some excitement in Ulster over the rumor that the Royal Assent was to be refused to the Bill that passed the Northern Government for abolishing Proportional Representation in local government elections. The Nor-

thern Government has so little regard for appearances that it would rescind at the first opportunity the right conferred on minorities by the British Parliament.

### Ireland

The troubles in Ireland still continue. In spite of the priests and bishops young desperados range the country destroying life and property and trying to outdo the Black-and-Tans. We have just received a letter from a priest in Ireland who says that five miles from where he lives a company of Free State soldiers were fired on as they were going in to Mass with the people on a Sunday morning. Three of them were thus murdered on their way to Mass by people who evidently prefer shooting from behind a hedge on the

### THERE IS NO MORE DESERVING CHARITY THAN THE ST. VINCENT DE PAUL ORPHANAGE.

Lord's Day to honoring God. From a speech in Dail Eireann by the Minister of Agriculture we learn that at Maryborough three of the best of the Free State officers were shot dead with duun-dum bullets and immediately after the cowardly ambushers put up their hands and surrendered, led by a gentleman who was a British gaoler a year ago. From a speech by another deputy we find that after a similar attack at Leix the men behind the hedges actually screamed for mercy. The following extract from the President's speech gives in a few words a picture of the conditions under which the Irish people are living at the present time:

"When people spoke of prisoners and the disadvantages and of other sufferings they evidently forgot that their soldiers were cockshots for snipers behind either a wall or a chimney or anything else (cheers).

Day and night the sniper goes on with his fell work, and not alone the soldiers of the National Army, paid for out of the treasury of the Irish people, but even the unfortunate civilians going to their work, going to their rest, and women and children at night had their lives made a terror."

All this is taking place without a protest from de Valera whose silence can only be construed as approval of the crimes of his followers, and whatever were his services in the past it would be a foolish thing to allow remembrance of them to excuse him when he is a menace to the Irish people. De Valera, Collins, Griffith, none of them matters in comparison with the Nation; and the people are the Nation; and the people will in the end put down the armed lads who are doing all in their power to make Ireland a hell for those who live in it. From the revelations made by General Mulcahy it is now clear that de Valera aimed at becoming a military dictator and that he was absolutely deaf to the voice of the people, in spite of his own pleading for self-determination throughout his American tour. It certainly seems now that ambition, hatred of England, or pique matters more to both de Valera and Childers than the welfare of Ireland. Once more we repeat that it is the people that concern us. We stand or fall with the majority of the Irish people, whether they are for a Republic or for a Free State; and no man who has any knowledge of Christian ethics can take up any other position. This is not merely a political question. It is a question with direct moral bearings, and the Catholic who refuses to listen to the voice of the united Hierarchy of Ireland is lacking either in loyalty or intelligence. It is good to read the strong and determined speeches made in the Dail and to find in them all a resolute and unwavering purpose of asserting and defending the authority of the Government elected by the people. The Dail will have no military dictatorship by de Valera or by anybody else, and speaker after speaker made it clear that any army in Ireland, big or little, must be the servant of the Irish people and not their master. Finally, let us say that we are full of hope that all will come right. When you hear people weeping and moaning over the state of the country remember that Dr. Sheehan who *knows* says that things are not a tenth as bad as they are painted.

**Mrs. J. Aramburu**

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### A Sane English View

While brainless asses of the man-milliner type to which we have already referred prate about submerging Ireland, there is a disposition among English people who have both knowledge and honesty to admit sorrowfully that the example of the British forces in Ireland is a considerable cause of the present lawlessness. The following extract from the *Manchester Guardian* is a fair presentation of the case, and we recommend our readers to note that even if the worst comes the editor of this important English journal regards it as hopeless for the Irregulars to think of bringing back the British army. Speaking of the doings of the Irregulars, he says:

"The burnings and wreckings of creameries and dwelling-houses during the Black-and-Tan Terror were just as bad. And for more than a century we had been taking pretty sure means to inoculate Irishmen with the idea that law and order deserved neither liking nor respect. But, however much Englishmen have contributed to raise up the spirit expressed in the savageries in Lord Lansdowne's house and garden, the question now is not one of relative shares of moral responsibility for these orgies of spite and of waste. The question is that of Ireland's rescue, by her own sons and daughters, for her own sake, from the slippery chute on which any country is started when the notion becomes at all widely spread that a man may enter another man's house and steal or break up his things without becoming a cur and a traitor to mankind, and especially to his own country.

"This passion for mean destruction is a disease of common occurrence under certain conditions. Undisciplined troops soured by defeat and retreat, and miserable city mobs in utter despair of any alleviation of their miseries have always been liable to break out in paroxysms of looting, burning, and smashing. The unnatural impulse to lessen man's store of all that man lives by and labors to make is a kind of moral low fever that visits men when hope fails and the future shows nothing to live for, much less to behave oneself for. In Ireland the malady seems to have been encouraged, with a sort of insane cunning, by some of the most twisted minds among the rebel leaders, the moral perverts who would rather see Ireland depopulated and sown with salt than bate a jot of their own fine-drawn theories about national conduct. Some observers say that the notion is to reduce Ireland to such a pandemonium of fraternal strife and misery that England would come back, and the luckless remnant of Kilkenny cats would then unite to get themselves exterminated in opposing her. If so, let all hope of staging this second-rate tragedy be given up. England is not coming back. Ireland has got to deliver herself from any wild life that she suffers to breed in her own jungle. If she does not master the jungle, the jungle will overgrow her and Irish life will go back to the state in which all human life was when a man who had found a piece of food had either to flee or to fight for his life while he ate it. Even the absolute beginnings of human joint action are not secured from abolition by anything except perpetual self-control. On the other hand it is right to say that trustworthy observers of Dublin crowds describe the beginnings of a new temper—an alert and cheerful readiness to do as the civil authority bids—which is, of course, the natural temper of a free citizen who feels that the civil authority is nothing more nor less than the organised will of himself and his neighbors."

### For the Orphans

This week, and till the end of the month, the Sisters of Mercy in Dunedin are holding a grand bazaar for the purpose of raising funds in order to enlarge their orphanage which has become inadequate for the calls made on its resources. For nearly a quarter of a century it has done magnificent service in the cause of religion. Owing to many circumstances the number of applications for admission have increased in recent years, so that the task of building

new premises can no longer be avoided. As the orphanage was erected to protect and safeguard Christ's little ones it is in the spirit of Christ who loved little children that the enlargement is undertaken by the Sisters. They have given their work and their prayers unselfishly in the cause of charity and they will continue to do so as long as God spares them; and they, giving all they have to give, now ask their friends, Catholic and non-Catholic, to whom true charity appeals, to give some financial assistance towards making the bazaar a success; for on its success depends in large measure what they will be able to do for the orphans now and in the future. The devoted Sisters shelter, clothe, feed, and educate the children committed to their care, and one has but to visit the institution to be convinced that the work is done mar-

### ARE YOU DOING YOUR BIT FOR THE ORPHANS THIS WEEK?

vellously well. A little aid is given by the Government, but it is very little. Spread over all the orphans it only amounts to the paltry sum of a pound per head in net expenditure for a year, so that it is almost negligible. In some instances a parent is able to contribute towards the expenses of keeping his children, but very often there is no parent to contribute. Yet, by the aid of Divine Providence, the Sisters somehow manage to make ends meet and to bring up healthy, well-trained children in an atmosphere of peace and happiness. But for the good Sisters many of these little ones would be lost to the Church and exposed to such dangerous temptations that their eternal welfare would be in jeopardy. The number of children they save every year is a splendid contribution to the cause of Christian charity, but when we think of all they have done for the past twenty years we get some idea of the claim which their orphanage has on our support and on our admiration. The little children, such as Christ in His mortal life gathered around Him, are gathered around Him on earth to-day in the shielding arms of a Catholic orphanage, and all who help to make such an institution more efficient are certainly sharing in a most meritorious work and gaining great blessings for themselves. In giving towards the bazaar one is lending to the Lord, and laying up a treasure in Heaven where thieves cannot enter and break through, nor rust or moth consume. The virtue of charity has solemn obligations, and we are all bound—not merely advised but strictly bound in conscience—to give according to our means for the relief and support of our poorer brethren. In practice the best way to fulfil this obligation is to give to some organised work of charity in which the money will be used wisely and well. From time to time we have all been deceived by persons who came a-begging and no doubt frequent deceptions make some of us inclined to be hard-hearted. However, such deceptions do not remove our obligation of giving alms; they ought only teach us to give with more discretion. Here, then, is a work of charity of the very highest excellence; here is an organisation in which every penny will be spent conscientiously and advantageously. By giving generously you will help to make the bazaar successful, and by making the bazaar successful you will enable the Sisters of Mercy to draw round the Feet of Christ a larger number of little children who will be trained in His love and service. In a special manner this great charity appeals to the whole diocese of Dunedin, for the doors of the Orphanage of St. Vincent of Paul are open to the whole diocese, and even to parishes beyond the diocese. We have no doubt that the appeal will also be heard by very many good Christians throughout all New Zealand and that they will respond generously for Christ's sake.

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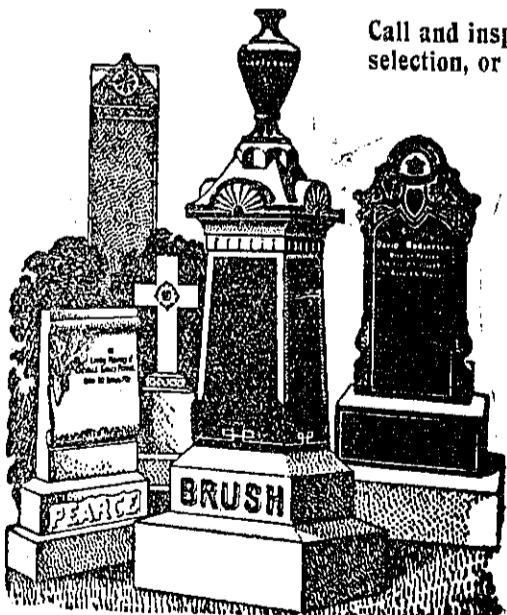
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## Irish History Lessons

VI.

### THE SUCCESS OF SINN FEIN.

Prior to the negotiations which led up to the signing of the Treaty, a curious thing had happened in Ireland. Its north-east corner, which had commenced the gun-running, was given a Parliament of its own. To understand the position you must imagine that Auckland should cut itself off from New Zealand and have a Parliament of its own. But why, you ask, why? Because the people inhabiting that north-east corner are peculiarly situated. They are the descendants of the English planters of whom you have read, or at least some of them are. They are curious in that, according to famous Ulster writers, they would resent being considered English, yet neither do they desire to be associated with the Irish of the South whom they regard as "Papishes"—that is blind and benighted followers of the Pope. But you will say, "Then Ireland is split into two nations. Why not let that corner have its way?" Well that would be fair enough if one did not remember one fact—namely, that in that corner there are almost an equal number of true Celts who yearn for a united Ireland, and who have suffered repeatedly in the name of Ireland.

But further let us say outright that the Orangemen are, except in the matter of religion, very little different from the Irish of the South. Ireland has been to both alike a mother. Both alike have inherited her hills and her airs. Surely some day a realisation of this will come to the men of the North. It is absurd to say that the question is a religious question. Some of the finest patriots in these last years even have been Protestants. "It isn't only a religious question," said an Orangewoman to me once, "it's a question of trade. Ulster is wealthy, the South is poor. You want our riches." Only one sentence of that was true. "It is a question of trade," but events have proved that it is the North that needs the South. When the buyers of the South by means of the boycott decided to punish the North for its outrages Ulster, prosperous Ulster, looked ruin in the face.

Ulster has been to England an excuse and an embarrassment. To those who hate the South it has been an excuse. "Can we desert Ulster?" has been a useful slogan. I see a time not far distant when we may hear it again. To freedom, loving statesmen it has been an embarrassment. Its clinging and gushing loyalty has often weakened them. It has shown itself on at least one occasion shamelessly willing to transfer its loyalty if thwarted.

Lloyd George, who is nothing if not acute, gave Ulster a separate Parliament before commencing negotiations with the South.

You will be wondering perhaps what has this to do with the success of Sinn Fein. Well I, in turn, will ask you a question. What has been the aim of every Irishman you have met or read of? A free united Ireland! Now I think you will see that an Ireland with two distinct Parliaments is not a united Ireland. All success is comparative. That means it can only be measured by what has gone before. Complete success is rare in this world. Some maintain that by patience complete success in this instance could have been obtained, others say it was wiser to take what one could, and when stronger seek the rest.

Measured by Redmond's Home Rule Bill of 1914 Sinn Fein's success in the comparative sense is indisputable. They obtained things that Redmond would not have mentioned at Westminster even in a whisper. Measured by Redmond then, they can claim success. Measured by Parnell they must, and do admit defeat. Parnell's intent, Parnell's slogan was "No Partition!" Measured by that standard the negotiators were beaten before they crossed the channel.

I cannot here set down the clauses either of the Treaty or of the Constitution that followed it. The delegation was at first led by de Valera, but he later, to Lloyd George's relief, decided that his place was in Ireland. One cannot help wondering what would have happened if he had stayed. Some say he was influenced by American public opinion which said President Wilson should not have gone in person to the Peace Conference. Had he stayed, there would have been no doubt as to whether the delegation

possessed full powers and we should have been saved a painful controversy and a more painful war.

Mr. Griffith took Mr. de Valera's place. His ideal had always been, not a Republic, but a Dual Monarchy. Mr. Lloyd George addressed himself to him and the delegation saw itself faced with a split. Mr. Gavan Duffy and Mr. Barton decided that as Mr. Lloyd George had heard Mr. Griffith and Mr. Collins he should hear them also. That un-solicited interview shows how far the delegates had drifted apart. Mr. Collins refused to go. Mr. Griffith went under protest. He told Lloyd George Ireland, in his opinion, should accept Dominion Home Rule. "A dual monarchy!" he kept repeating. "And what," said Lloyd George to Gavan Duffy, "is your difficulty?" "Our difficulty is that we do not desire to enter your Empire!" The meeting on that broke up.

Then came Lloyd George's ultimatum. Three out of the five were already decided. They were given till midnight. Griffith, Collins, and Duggan were resolved upon the Treaty. Barton and Duffy found themselves faced with the responsibility of war, and finally consented. Gavan Duffy was the last to sign. Then they went home.

Reading through the negotiations in view of what follows one is forced to this conclusion. The issue should never have been left to individual opinion. Had the negotiators been acting under a definite mandate, that is an order from the Dail, all the later discord might have been saved. So many assertions have been made and so many counter assertions that it is plain that confusion existed. As it was on their return to Ireland, de Valera as President of the Republic, rejected the terms.

The Dail by a narrow margin decided for Griffith and the Treaty, a decision substantially confirmed by the people later at the polls. Considerable discord grew between the parties, culminating in Collins's attack on the Four Courts which the Republicans held as a stronghold. Since then there have been, on both sides, deaths to mourn.

Too talkative Irishmen have informed the world that because of this Civil War their nation has become a laughing stock. What is there for mirth or for mockery in any civil war that the world has yet known. A civil war can only arise from a terrible simplicity and sincerity of purpose. I cannot imagine that Collins felt pleasure during that attack on the Four Courts, nor can I see that de Valera, for pleasure, has become a rebel at the crossroads, when he might have been head of his State and light of his nation. The only Irishman I despair of is the Irishman who thinks his country a laughing stock.

Ah, the love that has been poured out on Ireland, poured out, like Magdalen's nard, upon her weary feet! The heart-break of it! In this war comrade is fighting against comrade, brother against brother, each believing he is doing his best for Kathleen ni Houlihan. John McNeill's son died the other day in the Republican ranks. His two brothers are in the Free State Army.

"The Irish have even their virtues in excess," said a scholarly priest to me a month ago, not on this matter, but another. Then he added a strange saying that I took home to wonder over—"Too far East is West!" It is true and very true that saying, and ah well, the East is prudent, safe, sincere, but some, some love the West!

And though the midnight of this discord be black and blind, though star has fallen after star, the spinning world will turn again and bring this land, this well-loved land into the gentle sun. Was it not spoken by a great and grieving heart—"No man can set the boundary to the march of a nation!"

Catholics have great need, in these days, to be able to answer honest seekers after truth. The person unable to give helpful information when questioned on the meaning of some religious belief is a reproach to Catholicity; when such a one fails, then, to prepare himself for another such encounter, he can with difficulty be excused from deliberate treason to our Holy Faith.

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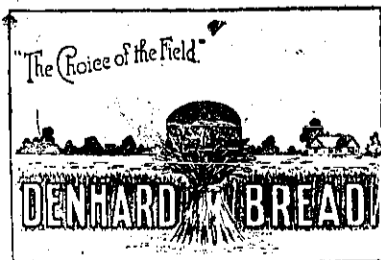
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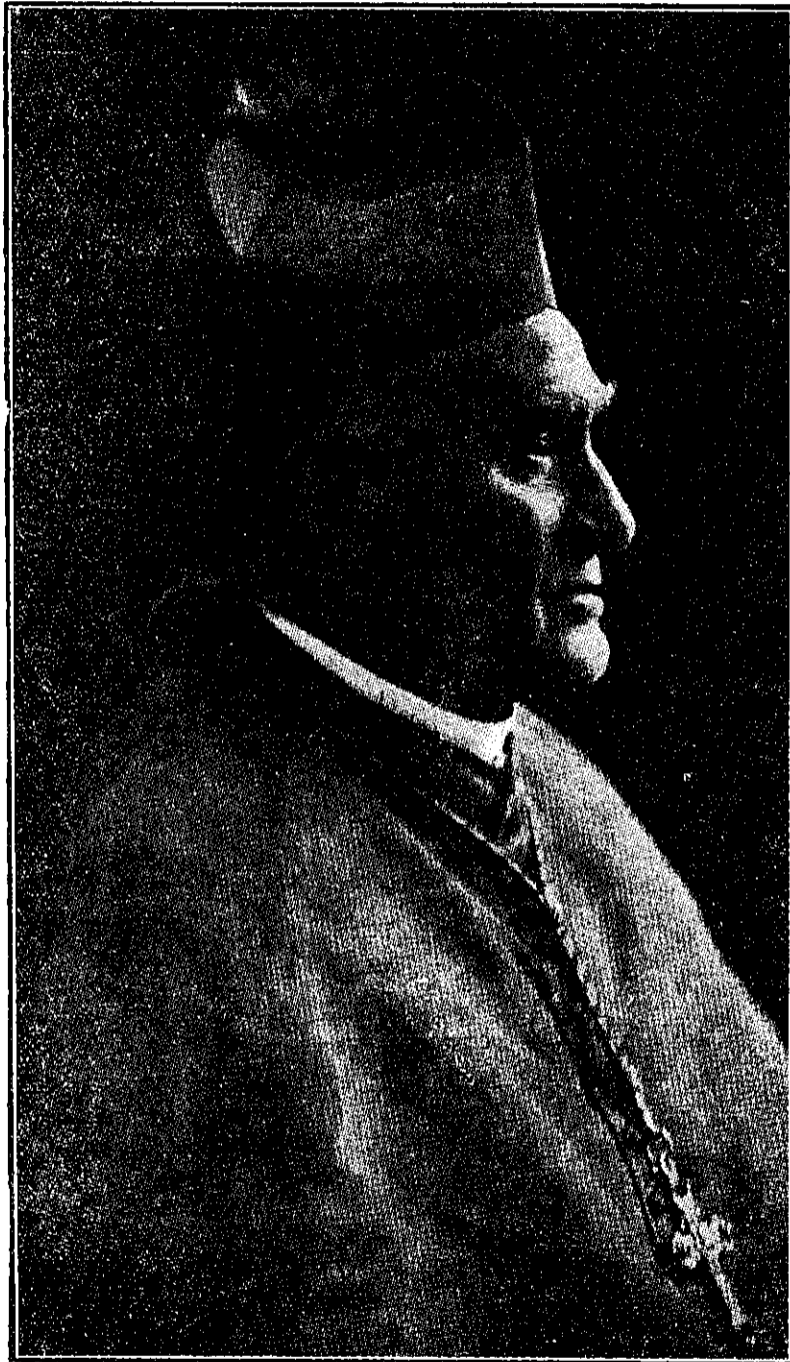
## Archbishop Kelly's Golden Jubilee

### Brilliant Celebrations in Sydney

Glorious weather favored the celebrations on November 1 (says the *Freeman's Journal*) in connection with the sacerdotal golden jubilee of his Grace the Archbishop of

Sydney that their great leader had attained two score and ten fruitful years in the priesthood.

It is possible his Grace Dr. Kelly was greatly surprised and touched at the magnitude of the religious demonstration. For he certainly had not inspired the enthusiasm by any special preparation. We can imagine the Archbishop visioning a very modest ceremony on this November day marking such an important epoch in his life. But when the news got abroad that his Grace would soon be



THE MOST REVEREND MICHAEL KELLY, D.D.,  
Archbishop of Sydney.

Sydney, and it seemed as if nature was fully attuned to the spirit of the day. The arrangements, too, were perfect, all the ceremonies being carried out with delightful smoothness. St. Mary's Cathedral, the scene of many Catholic triumphs, presented another spiritual pageant that thrilled the great congregation when the revered jubilarian celebrated the thanksgiving Mass amidst impressive pomp and splendor, and with a sanctuary crowded with prelates and priests come from far and near to rejoice with the faithful

50 years a priest, intimations came from other States that he would be nobly supported on this day of days, whilst his own priests and laity laid their plans to make Wednesday's programme an historic one. It may be said that all the Archbishop's friends who could get there were in St. Mary's Cathedral on Wednesday morning, whilst throughout the Archdiocese thousands who could not spare the day from work honored the Archbishop in their hearts and remembered him in their prayers.

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## The Chief Attention.

The day began with presentations and ended with presentations, but, of course, the proceedings in the Cathedral claimed the chief attention. Interested folk gathered before the doors long before the hour fixed for the High Mass, and watched the steady stream of people gathering in the Archbishop's honor. Here there was a flash of purple as some visiting dignitary made his way towards the presbytery; there the sombre robes of a group of nuns. Priests came along in ones and twos and threes. And swamping prelates and priests, Brothers and Sisters, was the steady tide of the laity making through the great doors. Of course, it was a morning of reminiscences—of Ireland, of Rome, of Australia. For during the 50 years that have passed since Archbishop Kelly was ordained priest in 1872, he has made many friends, and has done many things that are well remembered. Several generations claim his friendship, and some in that waiting throng boasted of what they knew of him in the Old Land and more of what they knew of him in the new. But all touched on one thing—the love and admiration his saintliness had inspired. And during the Mass you could read in the faces of the great congregation the earnestness and sincerity of the spirit which brought them there that morning.

## The Procession.

The procession into the Cathedral, which preceded the Mass, was more than usually picturesque and arresting. Rarely has Sydney seen such a representative body of Catholic ecclesiastics on the sanctuary. For whilst his Excellency the Apostolic Delegate represented his Holiness the Pope, practically every diocese in Australia had a dignitary present to assure Archbishop Kelly of the universality of the good wishes. New Zealand, too, through the venerable Archbishop Redwood and his Lordship Bishop Whyte, also sent its felicitations. As the Knights of the Church led the long line of prelates and priests to the altar, whilst choir and orchestra burst out in glorious music, truly the Australian Church was seen in its fullest splendor and majesty. It was a great tribute to a great Archbishop that wonderful assemblage of all that is richest and best in our Catholic life, and it truly attested the popularity and influence of the modest scholar upon whom so much greatness has been thrust.

## The Ceremonies.

His Excellency the Apostolic Delegate presided at the ceremonies, and was attended at the throne by the Very Rev. Dr. M. J. O'Reilly, C.M. (Rector, St. John's College), and Rev. Dr. Farrelly (secretary to the Delegation).

His Grace the Archbishop was celebrant of the Mass. The assistant priest was the Very Rev. Father Thomas Phelan (Chancellor of the Archdiocese); deacon, Right Rev. Mgr. O'Gorman, P.P.; subdeacon, Right Rev. Mgr. King; deacons at the throne, Very Rev. P. Cullen, C.M. (Superior of the Vincentians), Very Rev. P. B. Kennedy, O.F.M. (Superior of the Franciscans); masters of ceremonies, Rev. E. F. Bond and Rev. W. O'Flynn. Other ceremonies supplied by students of St. Patrick's College, Manly.

Among those in the sanctuary were:—The Archbishop of Wellington, the Most Rev. Dr. Redwood, the Archbishop of Melbourne (the Most Rev. Dr. Mannix), the Archbishop of Perth (the Most Rev. Dr. Clune), the Coadjutor-Archbishop of Hobart (the Most Rev. Dr. W. Barry), the Coadjutor-Archbishop of Sydney (the Most Rev. Dr. Sheehan), the Bishop of Maitland (Right Rev. Dr. P. V. Dwyer), the Bishop of Armidale (Right Rev. Dr. O'Connor), the Bishop of Lismore (Right Rev. Dr. J. Carroll), the Bishop of Wagga (Right Rev. Dr. J. Dwyer), the Bishop of Bathurst (Right Rev. Dr. M. O'Farrell), the Bishop of Wilcannia Forbes (Right Rev. Dr. W. Hayden), the Bishop of Cooktown (the Right Rev. Dr. Heavey), the Bishop of Ballarat (Right Rev. Dr. Foley), the Bishop of Sandhurst (Right Rev. Dr. McCarthy), the Bishop of Dunedin (Right Rev. Dr. Whyte); and a large number of the clergy.

The Lord Mayor of Sydney (Ald. W. P. McElhone) was also present, as well as the following Papal Knights: Hon. Sir Thomas Hughes, K.C.S.G., Hon. J. Lane Mullins, K.C.S.G., Captain A. W. M. D'Apice, K.C.S.G., Messrs. George E. Bryant, K.S.S., P. S. Cleary, K.S.S., P. J. Minahan, K.S.S., M.L.A., J. F. Hennessy, K.S.S. W. J. Coogan, L.C., P. O'Loughlin, L.C., D. R. Haugh, L.C.

## Archbishop Mannix's Panegyric.

At the first Gospel the Archbishop of Melbourne ascended the pulpit and delivered an impressive panegyric on the life and labors of the revered jubilarian. "In this great celebration," said his Grace, "Rome joins Sydney; and the Holy Father himself has sent a cablegram conveying to the jubilarian Archbishop his Apostolic Blessing, united with wishes for every blessing of soul and body in the time to come." Continuing, the Archbishop went on to say: "This is indeed the day the Lord has made. It is a day of joy and of thankfulness for the Mother Church of Australia. Congratulations came to the Archbishop on the completion of his fifty golden years—congratulations from his Holiness the Pope, from the Pope's representative here in Australia, from the bishops, from the clergy, and from the faithful people, not only of Sydney and the Province of New South Wales, but from the whole of Australia. These congratulations will be conveyed to the Archbishop after the Mass, and it has fallen to my lot to say a few words that may be appropriate at the time, and on behalf of the bishops, clergy, and people who would wish to be here but are not here. For these celebrations are not confined to Sydney or the Province, as the good wishes

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and congratulations come to the Archbishop from every corner of Australasia—for the Dominion of New Zealand is represented." His Grace said that in one respect it was hard to say things that were fitting on an occasion of this kind. Everyone knew that at a jubilee celebration there were sometimes certain misgivings, some anxiety lest the celebrations might overtax the energies of the jubilarian; but, thanks be to God, the Archbishop of Sydney, looking back upon his fifty years of the priesthood, is as hale, as vigorous in mind and body, as he was long ago in Ireland, or later on in Rome. "Therefore, my task," said his Grace, "is so much easier.

## Another Difficulty.

"There is another difficulty that is always there when one speaks of a man in his presence. Naturally, we must have a regard for his own modesty, and the things best worth saying must be left unsaid. Left to himself, I am confident that the Archbishop would forego the jubilee celebration, but values it most because of the prayers it brings to him from his own people and those outside his own archdiocese. He never considered human praise and never looked for exalted dignity. But God's Providence watched over him from the beginning—his birth in Ireland, his training as a student in Rome, and then as a priest. God always took care to fit the back for the burden, and to the Archbishop of Sydney He has given courage and zeal. So much so that, though heavy responsibilities have been his portion from the beginning, he never shirked his duty and never failed to face danger. Human respect is not a part of his constitution.

## Candid and Frank.

"He has been open, candid, frank almost to a fault. In every office which he filled he has been ready to spend himself and be spent. His Master's business is his sole purpose in life, and he has a wide sympathy that comes from a knowledge of his Master and that broad outlook that only his Master can give. His life has been a crowded one, and yet the Archbishop has never been weary. He has never failed in any difficulty; or, if so, he did his best and left the rest to God; and if God were satisfied with failure, or partial failure, then the Archbishop was content. Indeed, his wise, placid, and childlike confidence in all relating to Providence has been a lesson to us—and see how God has blessed that childlike confidence!

## The Burden of His Predecessor.

"It was not an easy thing for the Archbishop to take up the burden that had been laid down by his illustrious predecessor of happy memory, Cardinal Moran; and yet your Archbishop's confidence was in God. And the years that passed showed that he was worthy of his vocation, and for all time the Archbishop's name will be associated with the progress of the Church in Sydney, which is unsurpassed in any portion for its rich and fruitful heritage.

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What wonder to-day," added the Archbishop, "that we all gather around him—bishops, priests, and people—and offer him our cordial and heartfelt congratulations. What wonder, indeed, at the time of his golden jubilee, he has the love and affection of his own people! That he has the esteem and veneration of his own clergy and his brother prelates in the Episcopacy! He is regarded as our mainstay and wise counsellor.

#### Sharing His Labors.

"It was time the Archbishop shared his labors with another, and all congratulate him upon having recently secured a Coadjutor-Archbishop according to his own heart. We hope God will spare the Archbishop to complete in all its fulness and beauty this glorious Cathedral, which will be the glory not merely of Sydney but of the whole of Australia. We hope the Archbishop's days will be prolonged, and we hope that every day will bring him more content and happiness. We hope that he will long be spared to guide his people in the paths of God, to confer distinction upon this Mother Church of Sydney, and to be to his brother prelates what he has always been—a wise counsellor when unworldly counsel is valued and is to be put into action. We thank God for all the graces and blessings which have descended upon the Archbishop in those fifty years. Again we say to him, long days. Again we express the hope that he shall live to see every one of his cherished desires fulfilled; and when God calls him in the distant future, we hope that he will look upon a glorious life equal in all things to the fifty years that have passed."

At the close of the Mass the Chancellor of the archdiocese, the Very Rev. Father T. Phelan, P.P., read the Apostolic Blessing and the granting of a Plenary Indulgence to all present.

#### The Presentations.

His Grace the Archbishop and assisting priests then retired to the sanctuary to unrobe, and upon resuming his seat upon the throne the imposing presentation of the addresses was proceeded with. The first, from his brother prelates, was read and presented by the Bishop of Maitland, the Right Rev. Dr. P. V. Dwyer, in place of the revered Bishop of Goulburn, the Right Rev. Dr. J. Gallagher, who was not able to be present, and bore the following signatures:—

John Gallagher (Bishop of Goulburn), Patrick V. Dwyer (Bishop of Maitland), Patrick O'Connor (Bishop of Armidale), John Carroll (Bishop of Lismore), William Hayden (Bishop of Wilcannia-Forbes), Joseph W. Dwyer (Bishop of Wagga Wagga), Michael O'Farrell (Bishop of Bathurst).

An address from the clergy was read by the Right Rev. Mgr. J. P. Coonan, Vicar-General; and one on behalf of the laity was presented by the Hon. J. Lane Mullins, K.C.S.G.

After the ceremonies in the Cathedral, the laity entertained his Grace the Archbishop at a luncheon at the Hotel Australia. The Lord Mayor of Sydney presided, and later on, to keep a pressing engagement, Alderman McElhone gave way to the Hon. J. Lane Mullins.

## Answers to Correspondents

- J.P.—Write to the Reverend Father Superior, St. Beuno's College, Holywell, Wales.
- Mrs. J.B.K.—The yarn about the Pope and his cook is exactly what we should expect to find in a paper run by a member of the Cabinet.
- J.F.M.—Later on. For many reasons we do not want to touch the question just now. In good time we will say what we have to say.
- INTERESTED.—We have to try to make room for a little of everything. Glad you like the story but regret that we cannot give larger instalments.
- Mrs. M.—The Editor regrets that the contribution is not suitable.
- INQUIRER.—There is no harm in dancing as long as propriety and decorum are observed. But we know mothers who would rather see their daughters dead than dancing some of the modern obscene contortions derived from savage orgies. We have heard from a

sensible father of a family very severe criticism of the dances he saw here at the Ball in honor of the Prince of Wales.

J.K.L.—Glad to hear from you but you don't catch me taking leaps in the dark. Besides, your "Irish Melody" note is illegal. You may say that a horse paid close on a score but New Zealand law does not permit publishing exact dividends for fear several wowsers might die of the shock when reading the good thing they missed.

CELTIC TEACHER.—We received notifications as to the number of pupils competing from the following schools only:—St. Dominic's; N.E. Valley; South Dunedin; Greymouth; Hokitika; Manatia; Palmerston North; Te Aroha; Waimate; Alexandra; Teschemakers; Barbadoes Street; Riccarton; Port Chalmers; Hamilton; Gore; Cromwell; Kaikorai. Donations towards prizes came in from the following: Mrs. T. J. Bourke; Very Rev. J. O'Connell; Rev. M. Fogarty; Rev. John Kelly; Rev. G. Hunt; Rev. Father Mansfield; Very Rev. Father Whelan; Rev. Father Peoples.

## CORRESPONDENCE

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

### SHONEENISM IN PRACTICE.

TO THE EDITOR.

Sir,—Apropos of your frequent and apposite references to the coming general election, I propose with your indulgence to refer to a few facts in connection with the last. One of the Auckland constituencies selected as its Parliamentary representative one, Mr. J. S. Dickson, whose only claim to prominence is his close connection with Mr. Howard Elliott and the Protestant Political Association. As a matter of fact when the House of Representatives thrilled with indignation at the slanders cast by Elliott upon one of our saintly dead, this gentleman made no secret of his sympathy with the man who had been publicly thrashed by the dead man's brother. Mr. Dickson and his friends have repeatedly boasted that he sits in Parliament by the largest majority polled by any Parliamentarian in this country. Certainly his majority exceeded 2000 votes, and your readers will be surprised to learn that he received a substantial measure of Catholic support! It will be obvious enough to anyone who studies the figures that such a plurality could never have polled were it not that Mr. J. S. Dickson, the personal friend of Mr. Howard Elliott and avowed representative of the Protestant Political Association, received hundreds of votes from people whom they revile as "superstitious Romanists!" The figures of course tell their own tale, but I have frequently visited Auckland since the election, and having seen and heard things for myself, have no hesitation in stating that Mr. Dickson is *persona grata* with not a few in the North who proclaim themselves Irishmen and Catholics! Under these circumstances it is not surprising that Auckland was able to produce a quota of shoneens who, when the *furor* about Bishop Liston's speech was at its height, did not scruple to attack their Bishop in the public press! Another illustration of shoneenism in practice was afforded by this city of Wellington. Some weeks prior to the general election Mr. Howard Elliott announced by means of an "interview" published through the sympathetic medium of the local Liberal organ, the *New Zealand Times*, that Mr. Semple's election for Wellington South was an affront to Protestantism and that no means would be left to unseat him at the general election. Moreover, the Leader of the so-called Liberal Party, the late Mr. W. D. S. MacDonald, publicly announced that there were certain Labor extremists to defeat whom "the two great political parties" had combined. In due course a certain Colonel Mitchell announced himself as an Independent candidate for Wellington South. Under the circumstances a man whose head was no bigger than a door-knob could see that Mr. Mitchell was the Reform-Liberal-Welfare League-P.P.A. candidate. That he was supported by every rancorous bigot was quite evident and notorious. Certainly Mr. Mitchell proved himself a dexterous politician, for he disclaimed all sympathy with the P.P.A., protested that he was a supporter of Sir Joseph Ward, that he was proud of his many Catholic friends, etc. His protestations were palpably false and could be believed only by those who

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wished to be deceived. In due course Mr. Mitchell was elected, and now mark what followed. When the Massey Government, prompted by its chaplain, Mr. Howard Elliott, introduced its amendment to the Marriage Act, Mr. Mitchell came out in his true colors and trooped into the Lobby along with his friend and colleague, Dickson, in support of the Bill! For this he was in due course publicly congratulated by the Protestant Political Association, and one wonders now how proud his Catholic friends are of Mr. Mitchell. The Marriage Amendment Act, 1920, is a futile, ineffective, and contemptible piece of legislation, and personally I would have preferred complete indifference on the part of the Catholic body to the deliberations of the partisan Parliamentary Committee to which it was referred. That the Act is a blank failure, that it is incapable of enforcement, that it is in every way beneath contempt—all this is beside the question, however. Its purpose was to insult the Catholic community, but the humiliating fact remains that the Mitchells and the Dicksons who voted for it are the elected representatives of no small section of Catholic voters! Evidently the Woman of Three Cows has left a numerous posterity in this country for shoneenism—or should I say “respectability” or snobbery? has laid hold of not a few of the Catholic community, and it is as well perhaps that your readers should be made aware of the fact. I am, etc.,

P. J. O'REGAN.

Wellington, November 10.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 10.

The Thorndon bazaar has had another successful week. Each evening there was a good attendance. On Wednesday and Saturday matinees were held at which the children attending the schools were present. The tug-of-war competition has proved most exciting, and this, together with the dancing, has proved a great attraction. A good sum should be available as a result of the bazaar to reduce the debt on the new hall.

His Lordship Dr. Whyte arrived from Sydney yesterday, and his Grace Archbishop Redwood is expected on Monday. Both prelates have been attending a Conference of the hierarchy.

The mission conducted by the Marist Missioners, Rev. Fathers McCarthy and O'Leary—at St. Joseph's, Buckle Street, was brought to a conclusion last Sunday evening, when hundreds were unable to gain admission to the large church. Rev. Father O'Leary preached the final sermon of the mission. Renewal of the Baptismal Vows and the imparting of the Papal Blessing concluded one of the most successful missions held in the parish.

Rev. Fathers McCarthy and Herring, Marist Missioners, are at present conducting a mission at Napier.

The annual report and statement of accounts in connection with the Wellington Catholic Education Board for the year just ended has been issued, and discloses an excellent position. The Board has been in existence ten years, and during that period has accumulated a fund of £8591, besides bearing the expenditure for the upkeep of the schools. In addition, bequests have been made to the Board (after providing for the maintenance of certain beneficiaries during their lifetime) which brings the accumulated fund to £13,191—£8591 in hand and £4600 to be eventually handed over to the Board. During the year the late Mrs. Mary Kennedy provided in her will the sum of £2000 for Catholic primary education, and gratitude is expressed for the generous bequest made. The Board trusts in the very near future to be able to announce free education in the Catholic primary schools. The penny collections on Sundays totalled £784 during the year; the Boxing Day picnic, £105; St. Patrick's Day celebrations, £102; and the schools' social, £94; while the interest received from investments in freehold property totalled £290. The expenditure totalled £967, made up as follows:—Deficiencies in school fees, £332; repairs and sta-

tionery for schools, £222; water, insurance, and interest on mortgages on school properties, £318; board expenses, £95. The surplus for the year's working totalled £393, which, with Mrs. Kennedy's bequest of £2000, augmented the accumulated fund by £2393. There are eight schools, attended by 1461 children, and which occupy the time of 33 teachers, financed by the Board. Since the inauguration of the Board the penny collections total £6550; Boxing day picnic, £858; St. Patrick's day celebrations, £2000; school's social, £1348; interest, £1279; donations and bequests, £8460. The report also contains interesting statistics showing the compulsory contribution through taxation by Catholics to the State system. The chairman of the Board is his Grace Archbishop O'Shea, whilst Messrs. J. J. L. Burke, B. Doherty, and P. D. Hoskins occupy the positions of vice-chairman, hon. treasurer, and hon. secretary respectively.

### DIocese OF AUCKLAND

(From our own correspondent.)

November 10.

The following paragraph appeared in the *Wexford People* for September 9:—“While conversing in the Market Square, Enniscorthy, on Sunday afternoon, his Lordship Most Rev. Dr. Cleary (Bishop of Auckland), and Chev. Grattan Flood, Mus., Doc., had a narrow escape from being shot. Standing in close proximity to a house in the Market Square which the National troops use as a store, a rifle was accidentally discharged within. The bullet pierced the window and passed a short distance from where the two gentlemen were standing and lodged in the sash of a draper's window a few yards from where they were.”

The parishioners of All Souls' Church, Devonport, assembled in large numbers in St. Leo's schoolroom on Monday, the 6th inst. for the joint purpose of welcoming home the rector, Father Furlong, who has returned from a six months' health-recruiting visit to Australia, and according a farewell to Father Buckley, who acted as *locum tenens* during Father Furlong's absence. On behalf of the parishioners, Mr. J. P. Wright presented Father Furlong with an illuminated address and a wallet of banknotes. Bishop Liston congratulated the Catholic people of Devonport on having such a zealous pastor, and expressed the hope that the admirable spirit would continue. Father Furlong said the Devonport people had always been noted for their loyalty to their pastor and for their enthusiasm in all matters connected with the Church. He made special mention of the cordial relations existing between the various religious bodies in Devonport. That day three clergymen of other faiths had gone out of their way to welcome him home and extend to him the hand of fellowship and good-will. The chairman presented Father Buckley with a handsome fountain pen as a memento of his stay in the parish.

His Lordship Dr. Liston presided over conferences of the clergy on Tuesday, the 7th inst., at the Bishop's House, Ponsonby, and on Wednesday the 8th at Hamilton.

The many friends of the Rev. Father Forde, will be pleased to know that he is making very satisfactory recovery after his recent serious illness. He is at present on holiday in Taranaki. Our people tender him hearty congratulations on his new appointment as parish priest of Te Aroha.

The Venerable “Grand Old Man” of our diocese—the Right Rev. Mgr. Golden—is at present a patient in the Mater Hospital. He has our prayers, sympathy, and best wishes.

The solemn blessing and formal opening of the new convent for the Sisters of St. Joseph, Great North Road, Grey Lynn, will take place on Sunday, November 12. The Right Rev. Dr. Brodie, Bishop of Christchurch, will officiate, being assisted by the Right Rev. Dr. Liston.

St. Benedict's bazaar has reduced the parish debt by a thousand pounds. This announcement was made at St. Benedict's on last Sunday, when all who helped to bring about the success of the bazaar were warmly thanked. The balance sheet will be presented at a meeting of the committee, which is fixed for Wednesday, November 15.

The funds for the new school to be erected at Thames have been increased by £1160, which represents the net profits from the recently held bazaar.

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Teachers of sixth standard pupils are reminded of the Trentham scholarships for the children of soldiers who served abroad during the war. Applications should be posted to Mr. McIntosh, the secretary, in Wellington. The scholarships may be taken out in any of our secondary schools. Some teachers are making the mistake of waiting until the pupils pass their examinations, but it is advisable to apply at once. If a pupil fails to pass the sixth standard her or his application can easily be withdrawn. These scholarships are open to both boys and girls.

A very successful "gift evening" was held in St. Patrick's schoolroom on Monday, the 6th inst., by the Children of Mary of St. Patrick's Cathedral parish, when quite a number of gifts were presented for the sale of work to be held later on in the year.

At the age of 84 years Mrs. McAneny passed peacefully away at the residence of her daughter on Sunday, November 5. With her husband (the late Daniel McAneny) and two children, they landed at Onehunga from South Africa in the brig Maori, 59 years ago. Her early years were spent at the Thames and the Northern Wairoa, where she became well known and highly respected. She is survived by three sons and six daughters, 39 grandchildren, and 21 great-grandchildren. Her remains were interred in the Waikaraka cemetery.—R.I.P.

### DIocese OF CHRISTCHURCH

(From our own correspondent.)

November 13.

St. Mary's garden fete will open on December 9. The various stallholders and committees are working energetically and methodically to promote its success. In the Memorial Hall on Saturday evening next, a children's fancy dress entertainment promises to be a big attraction.

The extensive additions to St. Mary's presbytery are being rapidly pushed on. It is expected that the work will be completed prior to Christmas.

Rev. Father O'Connell, S.M., will celebrate the silver jubilee of his ordination to the priesthood on November 30. Preparations are well in hand to suitably observe the occasion.

His Lordship Dr. Brodie left for Auckland during the week.

His Lordship Dr. Whyte, Bishop of Dunedin, on his return journey from Australia was the guest of Dr. Brodie.

Rev. Brother Denis, Provincial of the Marist Brothers, is at present in Christchurch. He leaves for the South during the coming week.

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### Timaru

(From our own correspondent.)

November 13.

Last Thursday night the pupils of the Marist Brothers' School gave their annual school entertainment in St. Patrick's Hall. A very bright and artistic programme was presented and greatly appreciated by the large audience. The hall proved too small to accommodate all who desired to attend. Fathers Hurley, Barra, O'Ferrall, and Venning, S.M., and Rev. Father Campbell, C.S.S.R., were among those present. The Brothers have every reason to feel proud of the manner in which the boys acquitted themselves. The singing reached a very high standard. The senior boys in chorus gave (1) "There's a big lot of sunshine coming soon," (2) "Evening bells," also (1) "The Meeting of the Waters" (2) "Canadian boat song." Action songs were given by Masters B. Loughnan and K. Hall, also by the junior pupils. A part song "Sweet and Low," was tunefully rendered by eight boys. The vocal solos included "Ireland must be Heaven" and "Farewell" by Master Leo. Hertnon, "Genevieve" and "Sweet Spirit hear my Prayer" by Master G. Gaw, "Sing, sing, bird on the wing" by Master T. Mullaly, action song by Master P. Daly, vocal duets, "Friendship" and "The Wind and the Harp" by Masters L. Hertnon and G. Gaw, "Life's dream is o'er" by Masters T. Mullaly and P. Daly. Recitations were splendidly given by Masters J. Pearce and T. Hertnon. The statue and flag drills were charming items and elicited hearty applause. A farce entitled "A surprise visit," was excellently staged by Masters J. Pearce, M.

Cosgrove, L. Bentley, B. Gilmore, and B. O'Brien. The accompaniments throughout were efficiently played by Mrs. M. O'Donoghue, Mrs. J. G. Venning and Miss P. Lynch; and they very ably supported the boys in their various items.

The annual parish picnic was held at Victoria Park, Waimate, on October 23, when over 650 persons travelled by the excursion train. Unfortunately rain set in about noon, and marred the pleasure of the picnickers. The programme was carried out as far as possible, and the hard-working committee under the guidance of Rev. Father Hurley (president), did its utmost to make young and old as comfortable as possible, under the adverse conditions which prevailed. Notwithstanding the inclemency of the weather those in charge of the stalls and side-shows did a satisfactory business, the profit from which goes towards the school funds. The cost of fares, meals, and prizes for over 300 children was defrayed by the parishioners, who subscribed £50; and the committee provided boiling water, tea, and sugar free to all.

### Oamaru

(From our own correspondent.)

November 12.

His Lordship the Bishop (Right Rev. Dr. Whyte), who returned from Australia during the week spent a few days here on his way South.

On Sunday evening the members of the Sistine Choir Soloists sang and assisted the choir at Benediction. Rev. Father Morkane, of Mosgiel, preached the occasional sermon and also addressed the Soloists in their mother-tongue. The Basilica was as crowded here as in other centres. The Soloists have been warmly appreciated, and their return concert was even a greater success than the first. A very pleasing and effective touch was given on Saturday when some of the Teschemakers girls presented each member of the choir with a floral tribute tied with streamers of Italian colors. On Sunday afternoon the Soloists were motored out to Teschemaker's and gave a musical treat to the Dominican Nuns and their pupils.

The Monsignor has been further beautifying the front of the Basilica by the erection of a concrete wall and ornamental fencing extending to the presbytery grounds. This is a big improvement as the old hedge has been an eye-sore for many a day.

### Milton

The annual bazaar and sale of work was held in the Coronation Hall on Friday and Saturday, the 3rd and 4th inst. (writes a correspondent). Due to the extremely inclement weather experienced, the attendance at both afternoon and evening sessions were somewhat meagre, but evidently those present accorded very liberal patronage, the gross takings amounting to £340. Following are the names of stall-holders, etc., who received the hearty co-operation of a large number of assistants:—Art Stalls and Needlework—No. 1: Mrs. W. Kirby; No. 2: Miss M. Grealish; No. 3: Mrs. Keogh; refreshments: Mrs. Quill, Misses Athy (2); sweets, produce, etc.: Mrs. Joseph Powley; shooting gallery: Mr. H. Curran; sheep-guessing: Mr. T. Quill; hoop-la: Mr. J. Dowdall; dips: Miss Molly Cheyne. The officials included Mr. John Dowdall, sen. (in charge of the ticket office); Mr. P. Curran (door-keeper); Messrs. J. R. Wilson, J. Savage (supervisors of the drawing); Mr. E. Fahey (treasurer); and Mr. W. Kirby (secretary). The Milton Municipal Brass Band, the Milton Pipe Band, and Walsh's Orchestra rendered a very excellent selection of music each evening. The proceeds for the bazaar are in aid of ordinary parish requirements, but principally to form a fund which will act as a nucleus to make provision for the procuring of a new car for the efficient working of the very scattered and extensive parish.

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## FEATURES OF THIS WEEK'S ISSUE

Leader—Ireland. Notes—Anatoie France; The Harmsworth Encyclopedia; On Translations. Topics—Election Humor; Poor New Zealand; Dail Eireann; Ireland; For the Orphans, pp. 18-19. Chesterton's Cap and Bells, p. 9. A Mystic and Her Condemned Diary, p. 13. The Rock of Cashel, p. 15. The Success of Sinn Fein, by E.D., p. 21. Archbishop Kelly's Golden Jubilee, p. 23.3

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

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



DUNEDIN, NOVEMBER 16, 1922.

## IRELAND

**P**EOPLE who are unable to understand the character of the Irish people are inclined to be gloomy about the prospects of the country at present; but some of us who know the temperament of the race and who have lived through worse periods are not prepared to accept the current jeremiads as inspired truth. Our own instinct prevents us from doing so, and we are confirmed by the recent speech of Dr. Mannix who, after a conversation with Dr. Sheehan, said he was by no means despondent about Ireland. Remember that Dr. Sheehan is a man who knows what he is talking about when he speaks on Ireland, and when he tells us that things are not nearly as hopeless as they are painted by people who do not understand his word goes.

The ragged and ungovernable fringe of the Republicans has been and is still responsible for atrocious crimes. They have destroyed Irish property, shot Irish soldiers from behind hedges with dum-dum bullets, killed Irish soldiers going into church for the Sunday Mass, flung bombs in public places and killed civilians, and in other ways emulated the deeds of the "Black-and-Tans." The leaders have never said a word to show that they condemn such conduct; and it is conduct which the highest moral authority in Ireland, that is the united Hierarchy, frankly calls murder. It is supposed that the object of all this criminal nonsense is to bring back the English in the hope of uniting the people against them once more; but such a hope is without foundation, as it is almost certain that England will not come back, and in the meantime English enemies of Ireland are enjoying themselves immensely and applauding the murders and other deeds of violence done by one section of the people against another. Nor is it certain now that if the English did come back the mass of the people would under any circumstances take sides against them when doing so meant helping the men who have done such damage to Ireland's welfare during the past half-year. The interest in Ireland in America has been killed. Irishmen all over the world have been disgusted by the twisting and inconsistency of de Valera and by his

silence when his old friends were lying dead, and even more by his tacit approval of deeds described by the Hierarchy as murder. We appreciate the fact that many cling to him from a mistaken idea of loyalty and through gratitude for his past services. They indeed were great, but they were almost negligible when compared with the services of the strong, silent man who stood aside and let de Valera take the limelight; who alone and single-handed laid the foundations of the whole movement and gave his days and nights to it for twenty years, in poverty, in want, in obscurity, all the while building with dauntless determination and with deathless hope in the soundness of his policy. De Valera's services were great, but they were as nothing to Arthur Griffith's, and they were small compared with those of Collins, who, according to the man best able to judge, won the war. And there is no doubt that the cruel personal attacks made by de Valeraites on Collins and Griffith were the means of making many a wavering Irishman at home and abroad throw his lot in with the Free Staters. The deeds of the Republicans are bad enough but their principles are worse. They have renounced their allegiance to the Irish Nation, for they have declared that their ideas matter more than the will of the people, preaching the right of a group of armed men and boys to compel a nation by force to their way of thinking. De Valera, who sent us word to advocate self-determination instead of a Republic, now stands for the destruction of self-determination, the sole safe principle of government and the one and only effective argument he himself used in America and in the appeal to the League of Nations. De Valera, too, stands for rebellion against the right of the Irish Hierarchy to fulfil the mission of teaching the Irish people which comes to them from Christ Himself, and in this he has done more harm to Catholic Ireland than England was ever able to do.

We make allowances for the fact that the demoralisation caused by the Great War and the example of the English forces in Ireland have had a corrupting influence on the young people. We can understand how some of the Republican leaders convince themselves that they are right and that the bishops are all wrong, for we know that they are secretly encouraged by a few priests here and there who presume to be better theologians than a body of thirty prelates, nearly all of whom are specialists in the matter of theology. And we believe that, apart from a number of desperate characters who have no regard for religion or country, the mass of the Republican forces is composed of men who are sound at heart and only through erroneous ideas led to fight against their own Nation. The Nation is not demoralised, whatever people who do not know it may tell you to the contrary. At the very least, three fourths of the people are better in every way than Irishmen ever were, and among the disturbers there is, as we said, a very large proportion of sincere if misguided idealists. In time the people will prevail. It may be a long time, but it will not take nearly as long as it took England or France or America to settle down after their revolutions and civil wars. We admit that the present conditions are bad. But we believe that they are better than they would be in any other country under similar circumstances, and we are not going to let Jeremiahs of any kind kill our optimism where the fate of Ireland is concerned. We stood against great odds in this country for the Irish people when we were laughed at for supporting them and when we were attacked openly and secretly for doing so, and in the end we were proved to be right all along the line. We stand by the Irish people now, as then, affirming their right to self-determination and our faith in their future greatness when the trouble shall have passed and the Government will be able to proceed without internal hindrance to the task of building up a great, glorious Ireland. Apart from the fringe of law-breakers attached to the Republican forces, there is only one class which we cannot

justify. It is plain Catholic teaching that the bishops are our guides on all moral questions; it is certain that the questions of right and wrong involved in resistance to a government are moral questions; and if a few bishops could be mistaken, it is a moral impossibility that the whole Hierarchy of a Nation could err when making a pronouncement for the moral guidance of their people. Hence, we can find no excuse for a few priests who encourage the Republicans to resist the bishops united in council, and we consider that all the murders and all the burnings are of very small moment in comparison with the damage done to a Catholic people by the sinners against the light who lead the people in revolt against the Church; for it is in the name of the Church the Hierarchy have spoken.

## NOTES

### Anatole France

Anatole France's works have been condemned by the Congregation of the Index. As far as we know the condemnation extends to all his works. No great loss is involved for English readers, for whatever he has of merit is due to his literary charm and this is lost entirely in the course of translation. Moreover, judging by what books of his we know in English they fully deserved condemnation—if only for their tediousness. We might also add that what works of his we have read in French are less objectionable than the English versions we have come upon.

### The Harmsworth Encyclopedia

America recently had a note warning readers against the *Harmsworth Encyclopedia* which is said to be honeycombed with atheism and blasphemy. Such cheap works of reference are hastily made up and articles are selected without due attention to the qualifications of the writers. Hence, they are perfectly useless as authorities and to quote them is almost a sign of ignorance. We knew in our pre-*Tablet* days of a wild-eyed bigot who used to write letters to the paper about Ireland, basing his assertions on Michael McCarthy and the *Harmsworth Encyclopedia*—both authorities being absolutely worthless in the eyes of any educated person. Note that the compilers of really reliable works of reference, such as *Chambers' Encyclopedia*, go to the trouble and expense of getting signed articles by authorities on debatable questions. The same practice is of course observed in the authoritative *Catholic Encyclopedia*, which, by the way, is one of the best publications in the world of books.

### On Translations

In development of what we have said in the past on this subject we quote the following from the *Manchester Guardian*:

"Most of us have to depend on translations of some foreign books if we want to find what is in them. Some of us can get at Homer or Vergil only through 'crib,' and some at Tolstoy or Goethe. How much of them, then, can a translator give us? To put it another way, what choice ought he to make when he finds that, as between two qualities of his original, he can only give us more of the one by giving us less of the other? Take the case of one of the astutely simple French lyrics of Verlaine. One of its attributes is a certain choice and arrangement of French words. Another attribute is a certain bloom or aroma of beautiful significance which disengages itself from those words and that arrangement in French. But many words have, in one language, a subtly evocative power which is not possessed by the words which, in the ordinary sense, correspond most closely to them in

another. Is the translator, then, to hunt up the closest English counterparts to those individual words and that arrangement, knowing as well he knows that no corresponding aroma or bloom will disengage itself from them? Or is he to drop them, partly or wholly, and hunt for some English words and constructions from which he believes it possible to disengage something nearer to the general significance and fragrance of the original? A doughty blow on behalf of the former type of translation, in general, is struck by Professor J. P. Postgate, in a little book, *Translation and Translations*, just published by Messrs. George Bell and Sons. He is all against the free handlers. Of course all translators want to be 'faithful to the original.' But fidelity may be to the original conceived in one way or to the same original conceived in another. Professor Postgate offers many admirable examples of triumphant fidelity to the wording of translated authors and to the detailed phrasing, so to speak, of their thought. He carries us with him till we think of such triumphs of the other method as the tremendous translation of the *Dies Irae* in Scott's poem, or the lovely English translation of a little poem of Callimachus in Cory's *Ionica*, or, of course, Fitzgerald's translation of the *Rubaiyat*, which has made a distillation of essences from a Persian poem one of the most popular poems in English.

"Professor Postgate is not insensible to the quality of such things. He feels to the full the loveliness of Cory's lines. But his instinct is against such endeavors. Perhaps a good test case is Professor Gilbert Murray's translation of the plays of Euripides, happily known to a hundred thousand play-goers through the productions of Mr. Granville Barker, Miss Penelope Wheeler, and others. Those who thus hear the plays certainly do not get at the words and phrasing of Euripides to the same degree to which readers of Munro's translation get at the words and phrasing of Lucretius. But Professor Murray, with crafty sympathy, has made these departures from the exact form and movement of the Greek writer's speech a means to a rendering of Euripides' special shade of plaintiveness which none of the closer translators has equalled. Such translation is akin to the best kind of illustration, in which a draughtsman does not attempt to say over again in pencil strokes precisely what his author has already said in words, but rather tries to express the quality of his own personal delight in the original, and thereby—so mysterious are the ways of art—calls up the idea of the original before us with a vividness which a more plodding and circumstantial illustrator could not achieve. The translator has to make his choice—it all comes back to that. And, whichever choice he makes, let us not ban him. Professor Postgate's way of translating the classics has immense value, and so has Professor Murray's. Why should we deny the good name of translator either to him who is the more anxious not to falsify the letter or to him who goes in the greater fear of not catching the spirit?"

### Death of Monsignor Golden

We were informed by telegraphic message from Auckland on Tuesday of the death, that morning, of the Right Rev. Mgr. Golden. The obsequies are arranged to take place this (Thursday) morning.—R.I.P.

A final rally in the interests of the Southland queen candidate in connection with the St. Vincent's Orphanage fair is now being made, and those holding blocks and cash are requested to forward same to the organiser (Mr. J. J. Marlow) not later than Friday, December 1. Books of tickets with no prospect of their disposal should be posted to the organiser without delay. As only two weeks remain for still furthering the present great effort on behalf of the orphans, the committee appeals to all lovers of the little children to get busy.

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## DIocese OF DUNEDIN

The Devotion of the Forty Hours' Adoration, which was commenced at St. Joseph's Cathedral on last Friday morning with Solemn High Mass at 9 o'clock, of which Rev. Father Fenton was celebrant, Rev. Father S. Marlow, deacon, Rev. C. Tylee, subdeacon, and Rev. Father Foley, Adm., master of ceremonies; was very numerously attended throughout. The preacher on Friday evening was Rev. Father P. J. O'Neill, of South Dunedin, and on Sunday evening Rev. Father Andersen, of Holy Cross College, Mosgiel. There was Solemn High Mass at 11 o'clock on Sunday, Rev. Father Andersen being celebrant, Father Spillaue, deacon; and Rev. T. Lenihan, subdeacon. The closing ceremonies on Sunday night, after compline and sermon, included a procession of the Blessed Sacrament in which the men and boys of the congregation participated, and Solemn Benediction of the Blessed Sacrament at which Father Andersen officiated, assisted by Father Fenton and Rev. T. Lenihan, as deacon and subdeacon respectively; Rev. Father Foley, Adm., being master of ceremonies.

At the evening devotions at St. Joseph's Cathedral on last Sunday evening, Miss Claire Gooley, the talented soprano of the famous "Diggers" company, gave an artistic and devotional rendering of Truman's "Ave Maria."

In the presence of a crowded congregation at St. Joseph's Cathedral on last Sunday evening about 140 boys of the Christian Brothers' School, wearing their red sashes and sodality badges, were received by Rev. Father Foley, Adm., in the Confraternity (Knights) of the Blessed Sacrament.

His Lordship the Right Rev. Dr. Whyte, Bishop of Dunedin, having broken his return journey from Australia, arrived in this city on Monday evening.

The unexpected demise on Wednesday, the 8th inst., of Miss Mamie Smith, eldest daughter of Mrs. E. Smith, of the North-east Valley and of the late Frederick Smith, occasioned deep sorrow, and widespread sympathy with the bereaved mother. The deceased, until a fortnight before her death, was a student at St. Dominic's College, where she endeared herself to teachers and companions. Her remains were taken to the Sacred Heart Church on the day of her death, and the children of the Sacred Heart School, where she had spent the early happy years of her school life, kept up the recital of the Holy Rosary. Numerous messages of sympathy were sent to the bereaved mother, accompanied by prayers that God who had sent her the cross would Himself be her consolation. Requiem Mass for the repose of the soul of deceased was celebrated the next morning by Rev. Father Foley, Adm., the church being filled to overflowing, those present including the pupils of the Dominican Nuns and students of St. Dominic's College. The coffin was borne to the hearse by six members of the Children of Mary Sodality wearing their regalia, the whole ceremony being most impressive. Rev. Father Foley, Adm. (who, together with Father Spillaue, had attended deceased during her short illness) officiated at the graveside.—R.I.P.

The annual boxing tournament in connection with the Christian Brothers' School, will take place at the King's Theatre on Saturday evening.

### St. Vincent's Orphanage Fair

AN AUSPICIOUS OPENING.

The carnival, which has been so energetically promoted during the past months in an endeavor to raise funds for much-needed additions to St. Vincent's Orphanage, South Dunedin, was formally opened by his Lordship Dr. Whyte, Bishop of Dunedin, at His Majesty's Theatre, on Monday night, in the presence of a large assemblage. His Lordship, who was accompanied on the stage by Rev. Father Delany (chairman) and members of the committee, said that if the workers here were the same as those elsewhere they would prefer a short speech and a long purse. Personally, he had just returned from a rather long trip abroad, and as trips nowadays were rather expensive things he might perhaps be excused if he left it to them to produce the long purse. If he were asked to give reasons why the bazaar should be supported he would say that there were about 100 reasons, and those 100 were represented by the children behind him on the stage. Anyone who saw those children looking so healthy and

well-cared-for would at once see the necessity for the bazaar. He would be very much mistaken if it did not prove a huge success. His experience in Dunedin so far had convinced him that the people of this city would support so worthy an object with their customary generosity. He had also heard that the Dunedin people were very charitable, and from what they had done in the past he was led to believe that they might expect a most successful bazaar on this occasion. He had never known a bazaar for which the people had worked so heartily, so unselfishly, and so generously as this one, and they were justified in anticipating the most satisfactory results. During the past eight or nine months a great number of workers had been bending the whole of their energies to preparations for the bazaar, and it was hoped that their labors would be rewarded by results which would outstrip anything attained in the past. He congratulated all the assistants on the great taste they had displayed in the adornment of their stalls, and also upon securing a fine musical programme for presentation each evening. He hoped the bazaar would be the means of enabling the Sisters, whose work was so well known throughout Otago and Southland, to extend that work and bring under the influence of their home a great many more children than they were able to cope with at the present time. (Applause.)

Mr. J. J. Marlow, on behalf of the executive committee, asked the audience to pass a very hearty vote of thanks to his Lordship for his presence that evening for the purpose of opening the bazaar. Bishop Whyte had expressed his desire to be present with them on that occasion, and

CHARITY COVERS A MULTITUDE OF SINS.  
THEREFORE HELP THE BAZAAR.

he had purposely cut short his visit to Australia to do so. Although the Bishop had not been long among them he had shown the keenest interest in their welfare, and he (the speaker) knew that they had his best wishes for their success. (Applause.)

The arrangements for the carnival are very complete, and beautifully adorned and well-stocked stalls meet the view at every turn. While the theatre proper is used for the series of pleasing entertainments, the various annexes are utilised to the greatest advantage. The Victoria Hall, where tasty refreshments are served, has been delightfully decorated, and reflects credit on Mr. Van Paine, who has devoted a great deal of time to a work which has produced such striking results. Mrs. Van Paine is in charge. All the appointments of an up-to-date café are here to be found, and patrons have the additional enjoyment of listening to the sweet strains of an efficient little orchestra. The Fullers' Hall, adjoining, contain practically the whole of the stalls, and is the scene of great animation each evening. The whole of the ground floor is occupied by the Christian Brothers' Old Boys, who, under the capable direction of Mrs. G. M. Baker, the head of the stall, have transformed the big space into a brightly decorated and brilliantly lighted "hall of delight."

In connection with the bazaar a queen carnival is being held. Following are the queens:—St. Vincent de Paul, Miss May Inder; country, Miss Lillian McDonald; Ladies' Club, Miss Nancy Spiers; Children of Mary, Miss Nancy Blaney; Old Boys, Miss Philomena Stewart; Cathedral, Miss Ima Dawson.

Besides the refreshment and old boys section, the following stalls are in active operation:—St. Vincent de Paul's, Children of Mary, St. Joseph's Ladies' Club, Cathedral, and Sweets, besides soft drinks stalls and other side shows.

The opening entertainment was given by the orphan children, the choral singing being, as usual, of a very high order. Ex-pupils of the Sisters of Mercy also assisted. Music is provided each evening by the Kaikorai Band.

The morality of the coming generation depends to a far greater extent on the mothers of to-day than on all the loud-voiced legislators and clamorous reformers.

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## DEATHS

**HILL.**—Of your charity pray for the repose of the soul of Catherine Hill, relict of Alexander Hill, Blue Spur, Lawrence, who died at Invercargill, on October 29, 1922.—Sacred Heart of Jesus, have mercy on her soul.

**McANENY.**—Of your charity pray for the repose of the soul of Mrs. Catherine McAneny, who died in Auckland, on November 5, 1922; aged 84 years.—R.I.P.

**MOONEY.**—Of your charity pray for the repose of the soul of Thomas Mooney (beloved husband of the late Margaret Mooney), who died at Dunedin, on November 3, 1922; aged 71 years.—Sacred Heart of Jesus, have mercy on his soul.

**O'CONNOR.**—Of your charity pray for the repose of the soul of Brother Thomas O'Connor (Lay Brother of the Society of Mary), who died at Mount St. Mary's, Greenmeadows, on November 2, 1922, in his 84th year and the 28th year of his religious profession.—R.I.P.

**RIORDAN.**—Of your charity pray for the repose of the soul of Mary Riordan, wife of James Riordan, Taihupo (late of Wanganui and Taradale), who died at Taihupo, October 27, 1922; in her 67th year.—Sacred Heart of Jesus, have mercy on her soul.

**SMITH.**—Of your charity pray for the repose of the soul of Mamie, eldest daughter of Mrs. E. Smith (15 Queensbury Street, North-east Valley, Dunedin) and the late Frederick Smith, who died on Wednesday, November 8, 1922; in her 18th year.—On her soul, sweet Jesus, have mercy.

## IN MEMORIAM

**ALLEN.**—Of your charity pray for the repose of the soul of Lawrence, dearly loved son of Herbert Thomas and Lena Allen, who died at the New Plymouth Hospital, November 17, 1921.—Sacred Heart of Jesus, have mercy on his soul.

**CUNNINGHAM.**—Of your charity pray for the repose of the soul of Henry Cunningham, who died on November 7, 1920.—Sacred Heart of Jesus, have mercy on his soul.

**CUNNINGHAM.**—Of your charity pray for the repose of the soul of Henry Cunningham, who died on November 7, 1920.—Sacred Heart of Jesus, have mercy on his soul.

**O'BRIEN.**—Of your charity pray for the repose of the soul of Daniel O'Brien, who died at Edendale, on November 14, 1916, in her 81st year; also for the soul of Ellen O'Brien, who died at Maitara, on February 9, in her 84th year.—Sacred Heart of Jesus, have mercy on them.

**O'MALLEY.**—Of your charity pray for the repose of the soul of Patrick Francis O'Malley (25th Reinforcements), dearly loved second son of James and Mary Jane O'Malley, who died at Christchurch, on November 12, 1918.—Sacred Heart of Jesus, have mercy on his soul.—Inserted by his loving parents, sisters, and brothers.

**PRENDERGAST.**—Of your charity pray for the repose of the soul of Edmond Prendergast, of Bayswater, who died at Christchurch, on November 14, 1921.—On his soul, sweet Jesus, have mercy.

**QUINN.**—Of your charity pray for the repose of the

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soul of John Thomas Quinn, dearly loved husband of Margaret Quinn, who died at Tomuka, on November 18, 1918.—O Sacred Heart of Jesus, have mercy on his soul; Queen of the Holy Rosary, pray for him.

**SULLIVAN.**—Of your charity pray for the repose of the soul of James Joseph Sullivan, who died at Levels, on November 19, 1918.—On his soul, sweet Jesus, have mercy.

**WOODS.**—Of your charity pray for the repose of the soul of my husband, G. W. Woods, who died at Invercargill, on November 18, 1918.—May he rest in peace.—Inserted by his loving wife.

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## ST. VINCENT de PAUL ORPHANAGE CARNIVAL

By permission of the Minister of Internal Affairs the drawing of the Art Union advertised to be drawn on November 25 has been POSTPONED UNTIL DECEMBER 2.

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The Golden Barque, by Seumas O'Kelly—4/.

The Hounds of Banba, by Daniel Corkery—4/6.

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On My Keeping and in Theirs, by Louis J. Walsh—3/.

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## Our Sports Summary

### ST. PATRICK'S HARRIERS AND ATHLETIC CLUB, DUNEDIN.

The annual meeting of the above club was held the other evening, Mr. D. Keyes presiding in the absence of the president (Mr. J. J. Marlow). The chairman distributed the following prizes:—1st in 5-mile championship and 1st in 3-mile handicap, F. White; 2nd in 5-mile championship, T. McAllen; 1st in sealed handicap and 5-mile and 2nd in 3-mile, J. Taylor; 1st in mile novice, C. Hanrahan; 2nd in mile novice, J. McEueany; 1st novice in 5-mile championship, H. C. Clutterbuck; 1st in sprints event, L. Davies; 2nd in sprints event, C. Menhiuck.

Attendance badges were awarded to 10 members who participated in 22 runs held during the season. After the distribution of prizes entertaining items were contributed by Miss N. Spillane, Messrs. F. Rodgers and W. McKenzie (songs); Miss Monaghan (dance); Messrs. E. Culling, C. Hanrahan, and McDonnell (recitations). The members of the club entertained the visitors to supper, and during the evening the secretary (Mr. J. T. McDonnell) was made the recipient of a gold badge as a mark of the members' appreciation of his services. The supporters of the club were thanked for their valued assistance during the year.

### BASKET BALL IN CHRISTCHURCH.

Basket ball as a game for girls evidently has come to stay in Christchurch. In this season over nine teams entered for the Christchurch Basket Ball Association's first grade competition, which aroused much interest, matches being played every Saturday during the winter. The winning team was Convent Ex-Pupils "A" team, its match record being: Played 16, won 15, drawn 1.



### WINNING TEAM IN FIRST GRADE BASKET BALL COMPETITION AT CHRISTCHURCH.

The members of the team as shown in the photograph were: Back row (left to right)—A. Joyce, O. O'Reilly, M. Williams, E. Pearce. Front row—D. Brittenden, D. Harrison, I. Campbell (Captain), K. Gibbs, A. O'Connell.

### Dunedin Irish Society

Mr. A. Ryan presided over a fair attendance of members at the monthly meeting of the Irish Society held on Thursday last. A musical programme, to which the following contributed, constituted a pleasant evening's entertainment:—Pianoforte solo, Miss M. Coughlan; piano duet, Misses Paget; songs, Mrs. Sandys, Miss Fitzpatrick, Miss N. Spillane, Miss Symons, Miss Kilkeary, Miss Green, Messrs. E. O'Connor, and F. Rodgers. The accompanists were Misses R. Carter and M. Coughlan. At the conclusion of the Sistine Choir Soloists' Dunedin season (in His Majesty's Theatre) Mr. Ryan, on behalf of the society, presented each of the soloists with a membership badge and ribbon, and invested them as hon. members of the society. He said he wished to convey the good wishes of the society, and to express its appreciation of the wonderful feast of song its members had had the pleasure of hearing, and he felt that there was a bond of sympathy between the great Sistine Choir and the Irish Society, in

this, that each had the aim of fostering the love of national song and music.

### Levin

(From our travelling correspondent.)

One of the most successful Catholic bazaars ever held in the Levin district concluded on the 28th October. The bazaar, which lasted four days, realised just over £400, and the convent building fund will benefit to this extent. The following stall-holders deserve great credit for the competent manner in which they managed their respective stalls:—Convent Stall—Mesdames P. Harper and Campbell; Jumble Stall—Mesdames Bevan and Whitehouse, and Miss M. Bevan; Sweets Stall—Mesdames J. O'Connor and McLeavey; Tea Rooms—Mrs. T. Johnson. The tug-of-war proved a great attraction, and was won by Koputoroa after a keenly-fought contest. Mr. J. J. O'Connor, the energetic secretary, worked unceasingly, and to him the success of the bazaar is mainly due.

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PERIOD FROM OCTOBER 10 TO 17, 1922.

**AUCKLAND, HAWKE'S BAY, AND FOREIGN.**

T. K. Amutello, Vic., 8/11/22; M. C. Williamson Av., Auck., 30/4/23; Convent, Waipawa, 30/3/23; Mr. B. Claudlands, 30/9/23; Most Rev. Archbishop D., Hobart, 15/8/23; Rev. Fr. J. Z., Whangarei, 30/9/23; P. McV., Dannevirke, 30/9/23; Mrs. D., Motukaraka, 30/9/23; M. H., Pukekohe, 30/9/23; F. D. McL., Box 5, Otorohanga, 30/9/23; E. M., Wiri, 8/11/22; G. C., Onehunga, 8/5/23; W. C., Brooklyn, Hamilton, 30/9/23; J. R. G., Private Bag, Hastings, 30/3/23; A. K., Onehunga, R., Pukekohe, 30/3/23; H. M., Gisborne, 30/10/23; J. 8/11/23; M. A. L., Hikurangi, 8/7/23; E. F., Burwood, Mata Mata, 30/9/23.

**WELLINGTON AND TARANAKI.**

J. H. C., Woodville, 30/10/23; P. O'R., Koeke, Mataroa, 30/9/23; Rev. Fr. M., Wanganui, 30/9/23; P. H., Utiku, 30/9/23; Mrs. S., Aitken St., Wgton., 30/9/23; J. C., Karori, 30/9/23; E. O'S., Masterton, 30/3/23; Mrs. B., Wanganui, 15/4/23; J. B., Palm. Nth., 30/9/23; W. J. S. D., Opunake, 30/9/23; H. L. S., Feilding, 8/10/23; J. D. T., Shannon, 30/9/23; J. T. M., New Plymouth, 30/3/23; J. C., Wanganui, 30/9/23; J. H., Hunterville, 30/9/23; J. J. N., Manaia, 30/12/23; J. J. G., Rongotea, 30/9/23; A. S., Palm. Nth., 23/4/23; J. H., Brougham St., Wgton., 30/3/23; M.O.C., Mangaweka P.O., 15/9/23; Miss R., Boulcott St., Wgton., 30/9/23; R. D., Kakaramea, 30/9/23; E. C. T., Palm. Nth., 30/9/23; E. M., Thorndon Quay, Wgton., 30/3/23; M. H., sen., Pihama, 15/10/23; P. B., Masterton, 30/9/23; S. K., Patiki Rd., Tekiri, 30/3/23; S. C., Wanganui, 30/3/23; P. J. O'D., Kaponga, 30/9/23; J. McH., Glenore, Mataroa, 15/9/23; J. F. P., Raetihi, Box 6, 30/9/23; T. H., Auroa, 8/10/23; G. P., Hawera, 23/9/23; M.M., Owen St., Wgton., 8/3/23; T. H. D., Police Stn., Wellington Central, 30/9/23; Mrs. M., Wallace St., Wellington, 30/9/23.

A.M.D.G.

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Entries for the above scholarships must reach the Rector by November 20, 1922. Candidates must be under 14 years of age on December 1, 1922.

Further particulars will be communicated on receipt of applications.

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A Spiritual Retreat for ladies will begin on January 1, 1923. The Retreat will be preached by a Redemptorist Father.

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## Commonwealth Notes

### NEW SOUTH WALES.

The unity that exists between priests and laity was amply demonstrated at a Communion breakfast which took place the other Sunday morning at St. Mary's, North Sydney. Over 500 men, representative of the various social and religious organisations of the parish, sat down to breakfast in Manresa Hall. His Excellency the Apostolic Delegate, who celebrated the Mass and gave Holy Communion, was also present at the breakfast. Rev. Father T. A. Walsh, S.J., presided, and there were also present Rev. Father D. Connell, S.J., and a number of representative laymen. The loyal toast having been proposed by the chairman and duly honored, Mr. P. S. Cleary proposed "The Hierarchy and the Clergy." Non-Catholics, he affirmed, were at a loss in understanding the bond that existed between the clergy and the laity of the Catholic Church. In all spiritual matters the clergy spoke with the voice of authority, and were implicitly obeyed. In material problems Catholics were not bound to follow the Hierarchy and clergy; but, as it was recognised that by their training they became possessed of the social doctrines taught for many centuries by the world's greatest men, their advice was generally accepted by their flocks. It possessed no ulterior motive. That fact was fully realised by the Catholic laity. Much of the present trouble and unrest in other lands could be obviated if more attention were paid to the advice of the Hierarchy and the clergy. Responding, his Excellency the Apostolic Delegate paid a warm tribute to

### THE BAZAAR IS HELD IN HIS MAJESTY'S THEATRE GO THERE AND SEE FOR YOURSELF.

the bond of fellowship that existed between priest and people in Australia. Such harmony was worthy of the admiration of the outside world and would always prove a shield against the attacks of the Church's enemies. It was the manifestations of brotherly love between priest and people that attracted him so much in Australia, and the one desire of his life was to see that spirit extended wherever Catholics congregated. While in Italy recently (said his Excellency) he had striven to encourage these social gatherings, which were such splendid demonstrations of faith. He had noticed a big revival of the religious spirit in Europe. One of the most pleasing features of the Eucharistic Congress was a contingent of 60 University students who represented a sodality. It had a great influence on observers.

Saturday afternoon (says the *Freeman's Journal* for October 26) was quite a red letter day in the history of St. Vincent's parishioners, Ashfield, for the just-arrived Coadjutor-Archbishop of Sydney, the Most Rev. Dr. Sheehan, D.D., performed his first official act by opening the bazaar in aid of the church. This was something of an event also in the life of his Grace, who admitted "he had not only never opened a bazaar before, but he had never been to one." On the arrival of his Grace the school children sang very tunefully a specially composed "Welcome," which was followed by the "Song of the Pope." Seated with the distinguished guest were the Very Rev. Father P. Cullen, C.M. (Provincial of the Vincentians), his Lordship Dr. Hayden (Bishop of Wilcannia-Forbes), Right Rev. Mgr. Power (N.Z.), Very Rev. Dr. O'Reilly, D.D. (Rector of St. John's College), Rev. Father Furlong (N.Z.), Rev. Fathers J. P. Considine and T. Barlow, and a number of representative laymen. Archbishop Sheehan received a great ovation on rising to speak. In a very few words his Grace expressed his thanks for the kind welcome and the good wishes and hopes expressed for his health. "I have been associated for so many years at home with the Vincentian Fathers, that I feel no stranger in their society, and I trust between you and them there is that firm bond of sympathy of a united flock. I am pleased that you have the Christian Brothers, the Sisters of Charity, St. Vincent de Paul Society, the Good Shepherd Sisters, and other societies mentioned, to assist their work. In declaring the bazaar open, it is to Father Cullen's credit more than mine that I am here. Three months ago he cabled to me asking me to be present; it was the first invitation of any kind that I received from Sydney, and I replied I would come if I could. I'm afraid it is much to my discredit this is not only the first bazaar I have opened, but the first I was ever at."

### VICTORIA.

By trains and steamers on Monday (says the *Advocate*, Melbourne, for October 26) members of the Hierarchy of Australia and New Zealand arrived in Melbourne to take part in the annual conference. Melbourne is the most central place in the Commonwealth for a general meeting of the bishops of Australasia, and the conference is held for the purpose of discussing various matters connected with the Church. This year's conference was of added importance, because it enabled his Excellency the Apostolic Delegate, Archbishop Cattaneo, to report to the bishops the result of his recent interview with his Holiness the Pope, and to renew his personal relations with them after the break occasioned by his absence in Europe.

The conference opened at "Raheen," Kew, the residence of his Grace the Archbishop of Melbourne, on Tuesday morning. His Excellency the Apostolic Delegate presided, and the following prelates were present:—His Grace the Archbishop of Melbourne, the Most Rev. Dr. D. Mannix; his Grace the Archbishop of Sydney, the Most Rev. Dr. M. Kelly; his Grace the Archbishop of Wellington, the Most Rev. Dr. F. Redwood, S.M.; his Grace the Archbishop of Adelaide, the Most Rev. Dr. R. W. Spence, O.P.; his Grace the Archbishop of Perth, the Most Rev. Dr. P. J. Clune; his Grace the Coadjutor-Archbishop of Hobart, the Most Rev. Dr. W. Barry; his Grace the Coadjutor-Archbishop of Sydney, the Most Rev. Dr. M. Sheehan; his Lordship the Bishop of Sale, the Right Rev. Dr. P. Phelan; his Lordship the Bishop of Ballarat, the Right Rev. Dr. D. Foley; his Lordship the Bishop of Sandhurst, the Right Rev. Dr. J. McCarthy; his Lordship the Bishop of Maitland, the Right Rev. Dr. P. V. Dwyer; his Lordship the Bishop of Armidale, the Right Rev. Dr. P. J. O'Connor; his Lordship the Bishop of Lismore, the Right Rev. Dr. J. Carroll; his Lordship the Bishop of Wilcannia-Forbes, the Right Rev. Dr. W. Hayden; his Lordship the Bishop of Wagga Wagga, the Right Rev. Dr. J. W. Dwyer; his Lordship the Vicar-Apostolic of Cooktown, the Right Rev. Dr. J. A. Heavey, O.S.A.; his Lordship the Bishop of Bathurst, the Right Rev. Dr. M. O'Farrell, O.M.; and his Lordship the Bishop of Dunedin, the Right Rev. Dr. J. Whyte. His Grace the Coadjutor-Archbishop of Hobart acted as conference secretary.

The Apostolic Delegate, Archbishops Kelly, Redwood, and Spence, and Bishop Heavey were the guests of his Grace the Archbishop of Melbourne at "Raheen." The other prelates stayed with the parish priests at the following places:—At the Palace, Eastern Hill: Archbishop Sheehan, Bishops P. V. Dwyer and Carroll. At Brighton: Archbishop Barry. At Kew: Archbishop Clune. At North Melbourne: Bishop Phelan. At Northcote: Bishop McCarthy. At South Melbourne: Bishop Foley. At South Yarra: Bishop J. W. Dwyer. At West Melbourne: Bishops O'Connor and Hayden. At Malvern: Bishops O'Farrell and Whyte.

### QUEENSLAND.

The Right Rev. Dr. Joseph Shiel, Bishop of Rockhampton, in opening a bazaar the other week, said many good people were shocked at the very name of "raffle," and at once accused them of encouraging gambling. This was a mistake on the part of these people. They believed that they were good and sincere. Although their motive was not always commendable, it arose from a false notion of what gambling was, or from a too sweeping condemnation of the practice, because, unfortunately, it was sometimes abused. Gambling had been defined as an endeavor to gain pecuniary profit for which no equivalent had been given in honest toil. He was afraid that that definition would hardly stand examination. If he could persuade anybody to give him £5000 or £6000 required to clear the debt he would be perfectly justified in taking it, although he had not given any equivalent in toil. If that definition was correct, they must admit that if they wished to be consistent no one could lawfully accept a gift. No theologian would admit that all games of chance were immoral. The desire for inordinate gambling or gambling with money that was not a person's own money, and even with their own money which ought to be spent in supporting dependants or paying debts, were abuses of gambling; but were they to condemn the thing absolutely because it was abused? If so, they must condemn every sense of their bodies, and every faculty of their souls.

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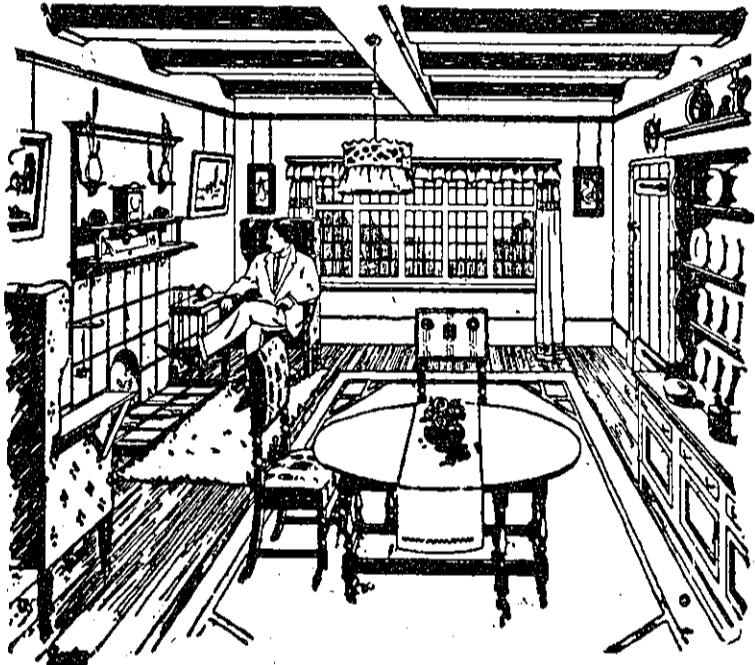
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## Here and There

For the first time in history a Bishop has been consecrated in the Cathedral of Aix-la-Chapelle, that picturesque structure which was the foundation of Charlemagne and the scene of the coronation of a long series of German kings. Dr. Straeter, who is to be Provost of Aix-la-Chapelle and Auxiliary Bishop of Cologne, has the distinction of being the first Bishop elevated to that high rank in the edifice, his consecration as Titular Bishop of Caesaropolis having taken place on July 9 at the hands of Cardinal Schulte. Dr. Straeter was born in Aix-la-Chapelle, in the suburb of Forst. Following his consecration he was installed as Provost of the Cathedral by Cardinal Schulte. Thirty-seven German Emperors were crowned in the great Cathedral of Aix-la-Chapelle, or Aachen, between 813 and 1531. The precious relics obtained by Charlemagne and Otho III. for the imperial chapel were the objects of great pilgrimages in the Middle Ages.

The Rev. Father Peter Rouillac, a noted missionary, died at a private hospital in Mittagong, New South Wales, on Saturday the 21st ult. He was born in Brittany in 1852, came to Australia in 1882, and later joined the staff of the Marist Missionaries in Fiji. Father Rouillac was twice shipwrecked in the islands, and on the last occasion was so severely injured that he was compelled to abandon missionary work. He was a fearless man, and his courage, combined with his accurate knowledge of the Pacific Islands, enabled him to perform feats of seamanship that astounded even mariners themselves. On one occasion, a small open boat containing one white man and four black boys attracted considerable attention as it entered Sydney Heads and slowly made its way up the Harbor. With surprise the authorities learned that the feeble craft had come all the way from New Caledonia, safely piloted by Father Rouillac. Latterly, he resided at Villa Maria, Hunter's Hill, Sydney.

Dr. Joseph Oswald Smith, Abbot of Ampleforth in Yorkshire, in August celebrated the 50th anniversary of his profession as a monk in the English Benedictine Congregation. The Benedictine Fathers of Ampleforth managed to get home from their various missions to take part in the celebrations, which were attended by Cardinal Bourne and the Archbishop of Liverpool. The most significant function of this jubilee celebration is the laying of the foundation stone of the new Abbey church by Cardinal Bourne. The County of Yorkshire, which is the largest in the whole of England, is famous for its monastic ruins, and at one time it must have contained more monastic houses than any other English county. Yorkshire has also its own saints, both of ancient days, and those English martyrs of the Reformation period. Two of the great Cistercian saints, St. Aelred, of Rievaulx, and St. Stephen Harding were Yorkshire men, as was St. Robert, of Knaresborough. Apart from his writings and his learning, Abbot Smith has the distinction of being the first territorial Benedictine Abbot in England to be blessed and enthroned since Abbot Feckenham was installed and restored as Abbot of Westminster in the reign of Mary Tudor.

Diplomats, scientists, and distinguished men from every walk of life gathered in St. Patrick's Cathedral, New York, in the closing days of September for the funeral rites of the late Dr. Jokiehi Takamine, eminent scientist and perhaps the best-known Japanese in the United States, who became a convert to the Catholic Church six weeks before his death. Dr. Takamine, who was a samurai of the Kanazawa clan, was one of the first graduates of the University of Japan in engineering and surgery. Later he studied chemistry at the University of Glasgow. He then went to New York, where he had a brilliant career as a scientist. Dr. Takamine's two greatest chemical discoveries were adrenalin, now used by surgeons throughout the world to raise blood pressure, which is accomplished through the contraction of the small arteries, and takadiastese, which has done much to improve the brewing of saki and the making of indigo. Adrenalin has made possible bloodless surgery in minor operations, especially on the eye, ear, and throat. Dr. Takamine took an American lady, herself a convert, as his wife, and through her as well as his study of all religions, he was led into the Catholic Church, wherein alone he found that which he sought—a religion of authority and revelation.

Dom Leander Ramsay, O.S.B., who at the recent conventual chapter held at Downside Abbey, was elected Abbot in succession to Dr. Butler (resigned), was formerly a clergyman of the Anglican Church. The new Abbot was born in 1863, and after attending King's College School in London, and taking his degree from Exeter College, Oxford, was ordained to the Anglican ministry. Shortly after his ordination he was appointed a Fellow of St. Augustine's College, at Canterbury, and in 1893 was nominated Vice-Principal of the Wells Theological College, one of the more important of the theological seminaries of the Anglican Church. It was in 1895 the Abbot abandoned his Anglican career, and made his submission to the Catholic Church. He entered the Benedictine Order, and four years after his submission was ordained priest and appointed to the staff of the Downside School, of which he subsequently became head-master. Father Ramsay becomes the third Abbot of Downside, a house which while tracing its monastic lineage to the pre-Reformation Benedictines, was not raised to the rank of an abbey until 1900. Abbot Ramsay is a Master of Arts of Oxford, and as head-master of Downside School he raised the prestige of that establishment to the rank of that enjoyed by the great Protestant Public Schools like Rugby and Harrow.

The death of Sir Charles Santley occurred during the last week of September (says a Home paper). The great singer died in London in his 89th year. His death has evoked expressions of more than conventional regret from the public and press, for Santley was quite a singular figure in the musical world. He gave to his art the tribute of sacrifice, as in his early career he embraced hardship out of devotion to his musical ideals rather than avoid it by the abandonment of them. Besides being a great vocalist in the aural sense, he was a great artist, perhaps the greatest the English concert platform has known, and that not merely because he brought to his singing the gift of an exceptional vocal organ but because also he brought to it a simplicity and sincerity which scorned—or really was quite oblivious to—all affectation. No tribute paid to his career surpasses that which declared him to have been "a high-minded gentleman and a simple and devout Christian." Santley became a convert to the Catholic Church comparatively early in life, and remained throughout a long career a devoted and exemplary Catholic. He had the distinction of being the only English vocalist, so far, who attained to the honor of knighthood, for though apparently English knighthoods are sometimes sold, they are occasionally awarded as recognition of merit. Never was the distinction more deservedly merited than when it was conferred on Sir Charles Santley.

General Richard Mulcahy's career presents several analogies to that of Michael Collins. He began life as a Post Office worker; he was unknown to his fellows in the revolutionary movement till the Easter Rising of 1916, when he came under the notice of Pearse, but he had been in the Volunteers from the formation of the force, was early active in the Gaelic League, and when the dark days of 1920-21 arrived he was already recognised as one of the outstanding minds in the Sinn Fein movement. Some of his exploits in evading capture were not less exciting than those of Michael Collins. He is a Waterford man, 35 years of age, was educated by the Christian Brothers at Waterford, and afterwards at Thurles. He did postal work at Thurles and Bantry, and was later in the Postal Telegraph Engineering Department at Wexford and Dublin. After Easter, 1916, he was deported to Frongoch, released after seven months' internment, and returned to Ireland to resume preparations for the struggle with the Crown forces, activities which were covered by an ostensible course of training at the National University for the medical profession. He soon became Chief of Staff of the I.R.A., and a "wanted" man, constantly "on the run." After the truce he retained that position, and in the Dail Cabinet took, in addition, the post of Minister for Defence. During the Treaty discussions in the Dail last December and January, he displayed marked individuality, spoke with deliberation and without rhetoric, and instantly attracted the attention of the assembly.

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## The Little People's Page

Conducted by Anne

Dear Little Folk,

Here we are again, and this time I have some new friends for you—Paddy, Monica, Eileen, Francis, and Jack. What a surprise it was to get letters so quickly, and such nice letters, too. You will be glad to hear from your little friends I am sure, and if you like you can write to each other as well as to me. However, before you can write to each other you must know where to send the letters, so I must ask you all to tell me where you live and what is your proper address. Some of the grown-ups will show you how to write this down. And I would like you to tell me your age also, and the date of your birthday. Don't you think it would be extra nice if I had at least one little friend's birthday to remember for every week of the year, and that means 52 friends. Now, I have a beautiful big birthday book with room in it for more than 52 girls and boys, and I promise to remember all your birthdays if you will remember to tell me when they are. Try now to let us get some of the December children's birthdays. You know it was in December—on the 25th, Christmas Day—that the dear little Infant Jesus was born in the Crrib, and I am sure there are quite a lot of boys and girls who have the same birthday month—aren't perhaps the same day, as the Baby Jesus. You will have to hurry through, because it will take some days for your letters to reach me and for my answers to get back to you.—Your loving ANNE.

THE MONEY YOU SPEND AT THE BAZAAR IS  
LENT TO THE LORD.

My dear Anne,

I am glad we have a page all to ourselves, and I will write a lot. My name is Patricia, Anne, but they call me Paddy. Do you know Maureen, of the *Far East*? We all write to her. I have six cats, and will tell you their names: Robert Emmet is the best one. I have a garden all to myself; it has only two pansies in it; Monica pulled all the others out. I went to school for three days. Bessie is holding my hand to write. I will say good-bye with love and lots of kisses from Paddy.

PADDY HUSSEY.

(Welcome, Paddy, and thank you for sending me the very first letter. Love to the cats—especially Robert Emmet.—ANNE.)

St. Philomena's College,  
South Dunedin.

Dear Anne,

Our delight was unbounded when we learned that you had opened a "Young People's Page" in the *Tablet*, and I am endeavoring to be one of your first correspondents.

On All Saints' Day we, the boarders of St. Philomena's College, went to Fraser's Gully for a picnic. The day was a most beautiful one, so needless to say, all thoroughly enjoyed the rambles through the bush. The clematis growing high up on wild fuchsias caught our eye, and to secure some we suffered considerably from the thorns of the lawyer which was also entwined about the tree. However, we are rewarded for our exertions, as we are now admiring on our class-room altar the trailing stems and lovely flowers of the clematis.

The Christmas vacation is now only six weeks off, and you can imagine from your own college-days how anxiously we are looking forward to the end of the school-year. During the holidays, I hope to spend a few weeks at a sea-side resort, not far out of Christchurch.

I shall close now, dear Anne, with the hope that you will receive many interesting letters from the young people throughout the Dominion, so that you will be obliged to give not only one but several pages to them.

Your loving friend,

MONICA DELANY.

(*Cead mile failte*, Monica. You were nearly first, but Paddy Hussey beat you. Don't forget to write to me during the holidays, and be sure and have lots of fun.—ANNE.)

St. Philomena's College,  
South Dunedin.

Dear Anne,

On opening the *Tablet* this week it was a joy to learn that you were willing to spare a whole page for the children's letters. I am sure this arrangement will make the *Tablet* much more interesting for the young folk who will look forward more eagerly to its weekly arrival.

At present we are all working very hard for the orphanage bazaar, which is to commence on the 13th of this month. It is to be hoped that it will be a great success, as to help the little ones who have lost their fathers and mothers is a big act of charity.

This being my first letter I do not want to take up too much space, for you will be sure to have a large number of correspondents, so I shall conclude by wishing you every success in the future.

Your loving friend,

EILEEN O'MALLEY.

(Glad you are going to help our page, Eileen. Success to your big bazaar.—ANNE.)

Mount St. Joseph's Boys' Orphanage,  
Waverley, Otago Peninsula.

Dear Anne,

Just a few lines to let you know that we are glad that there is a page in the *Tablet* for boys and girls and that we will be able to write letters to you which will be printed.

Our home is a big building with 12 rooms and a dining-room which is a few yards away. We have three cows, two pigs, and a lot of fowls. We have a flower garden and a vegetable garden, and the birds have picked nearly all the seeds. The man who works for us showed us how to make traps with bits of sticks and string, and we have caught a good many birds.

This is all I have to say this time, dear Anne. Hoping that I will be able to write to you again.

With kind regards,

I remain,

Yours sincerely,

FRANCIS DEADY.

(You are my first boy, Francis. I am pleased to know you are so happy. How is Sam?—ANNE.)

Mount St. Joseph's Boys' Orphanage,  
Waverley, Otago Peninsula.

Dear Anne,

It pleased the boys here very much when they heard there was to be a special page for the children in the *Tablet*. Sister read your letter for us, and all the boys are anxious to write about our orphanage, which is situated on a hill overlooking the harbor and is about two miles from Dunedin. We have a lovely view of the city from our balcony and can see the big ships coming in and going out.

Dear Anne, there are 38 boys here at present; the youngest is three years and I am the oldest. I am fourteen and am in Std. V. I am an altar boy, and serve Holy Mass every Sunday in our little chapel. We are making the Nine First Fridays, so all the boys who have made their First Communion go into South Dunedin for the half-past eight Mass.

No more news this time, dear Anne, as you will have many letters to read. All the lads here are anxious to write to you. Wishing you every success in your work.

I remain,

Your new friend,

JACK LESTER.

(Dear Jack, remember me in your Nine Friday Devotions and ask the Blessing of the Sacred Heart on Anne and her little friends.)

Sunday Mass is the golden opportunity for a real true heart-to-Heart visit with Jesus our Lord and our Friend. What a loss to allow that time to pass in distraction, and perhaps without seeking any comfort or help for the new week!

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## Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

(4) According to the manner in which sins are committed, they are divided into sins of thought, word, deed, and omission.

14. (1) By sins of thought we mean the simple thought or imagination, the desire and the pleasure or complacency combined. It is a sin of simple thought when we take deliberate pleasure in bad imaginations; for instance, in imaginations of impurity or revenge. A wicked thought only becomes really sinful from the pleasure we take in it and the consent we give to it. It is a sin of desire when we wish to consummate the act of which a bad thought is the object. It is a sin of complacency when we take pleasure in the recollection of evil done.

The pleasure taken in hearing certain bad actions related is not always sinful, because we may be amused by the odd manner in which the thing has taken place, without consenting to the evil it has involved. For instance, in hearing of a robbery; the manner in which it has been effected has been so dexterous and clever that we may hear of it and relate it ourselves with satisfaction, without at all approving of the wrong done to our neighbor or of the offence against God. Or a witticism may escape from some one somewhat infringing on delicacy, and the tone of the speaker and his manner of turning the thing may strike one and provoke a smile. This pleasure that one takes has not the evil for its object, but the circumstances which are foreign to it; therefore it is excusable, and must not be confounded with the delectation of bad thoughts.

15. (2) We sin by word when we indulge in conversations against faith, religion, charity, justice, or purity; when, for example, we give way to blasphemy, backbiting, calumny, lying, perjury, or immodest discourse.

16. (3) We sin by action when we do what is forbidden, and by omission when we neglect to do what is commanded, though we are aware of the obligation, and could comply with it if we chose; for example, if we miss Mass on a Sunday without some lawful motive.

17. (5) Sins are of the same kind when they are opposed to the same virtues or commandments; they differ in kind when they are opposed to different virtues or commandments, or also if they are accompanied by circumstances that give them a new character of malice. Circumstances that change the nature of a sin must be mentioned in confession.

18. (6) Sins of frailty are those which are either committed through ignorance that does not altogether excuse, or by yielding to some strong temptation; sins of malice are those to which we consent with full knowledge, of our own accord, and by the pure choice of the will. Sins of frailty are not always venial; they may be mortal, and are so, in fact, whenever we yield to temptation in a matter of weight.

19. (7) There is material sin when a bad act is committed through inadvertence or ignorance, for which we are not to blame, and without any participation of the free will; formal sin, when we act with knowledge and of our own free will. Formal sin only renders us guilty.

20. (8) There are seven capital sins—pride, covetousness, luxury, anger, gluttony, envy, and sloth. They are called capital sins, not because they are always mortal, but because every capital sin is the source of many other sins.

21. (1) Pride is an inordinate desire of our own elevation and a vain complacency in ourselves. It may be called a swelling out of the heart proceeding from a puffed-up mind, that is to say, from a too high idea a man has of himself and his own merit; it leads us to set ourselves up before others by despising them, and to self-glorification by referring things to ourselves, instead of glorifying God by referring everything to Him.

Almost all vices spring from pride as from their fountain-head; but there are some that flow more directly from it, and which are on that account called the off-spring of pride. The chief of these are vain-glory, boasting, display, pomposness, haughtiness, ambition, hypocrisy, presumption, obstinacy, disobedience, self-delusion with regard to our own defects.

22. (2) Covetousness is an inordinate love of money

and the goods of this world. To seek a fortune for a good end, subordinate to one's duties and to salvation, is right and proper; but otherwise, there is a sin which is avarice. This vice separates us from God, because we cannot serve two masters—God and mammon. It produces neglect of salvation, selfishness, hardness towards the poor, craftiness, injustice, quarrels; to say nothing of cares, anxieties, and murmurings against Providence.

23. (3) By envy is meant the sadness that springs from witnessing the spiritual or temporal good of another, because it seems to lessen our own, or our own merit. This vice engenders rash judgments, detraction, malicious joy at the faults or disgrace of our neighbor, hatred, and vexations of all kinds.

24. (4) Luxury, or the vice opposed to chastity, and forbidden by the sixth and ninth commandments, is the vile source of innumerable sins. Moreover, the criminal affection for carnal pleasures produces disgust for piety, darkness of the understanding, hardness of heart, the diminution and even extinction of faith. It destroys the health of the body and the noblest qualities of the soul, brings trouble and ruin upon families, and often leads to final impenitence.

25. (5) Gluttony is an inordinate love of eating and drinking, or the evil inclination that inclines men to the immoderate use of food or drink. The slaves of this degrading vice stoop so low as to make a god of their belly (Phil. iii.). Gluttony may be committed by indulging in food too expensive or delicate for one's condition in life, by eating at unsuitable hours, or by eating and drinking to excess. Gluttony produces drunkenness, impurity, outbursts of passion, blasphemies, angry quarrels, blows or threats, heaviness of soul, disgust for spiritual things, disregard of the laws of the Church for fasting and abstinence. When excess in drinking amounts to intoxication, and deprives a man of the use of his reason, it is a mortal sin.

26. (6) Anger is an emotion or inordinate transport of the soul, which causes us violently to reject what displeases us, and impels us to take revenge on those who contradict us. The effects of anger are hatred, revenge, imprecations, blasphemies, outrages, and sometimes duelling and murder. Anger becomes a mortal sin when the emotion goes so far as to extinguish the love of God and our neighbor, and makes us blaspheme or commit other sins of serious gravity. There is a certain anger, a just and reasonable indignation, which is exempt from sin; it springs from true zeal and the pure love of justice.

27. (7) Sloth is an inordinate love of ease, a languor of the soul, and a disgust for the labor required for the fulfilment of our duties. Sloth becomes a mortal sin when through it we fail to fulfil a serious obligation. Sloth produces idleness, loss of time, negligence, ignorance, inconstancy in keeping good resolutions, tepidity, temptations of all kinds, and cowardice, which disposes us to yield to them.

28. (8) The virtues contrary to the capital or deadly sins are humility, which is opposed to pride; liberality, to covetousness; brotherly love, to envy; chastity, to luxury; temperance, to gluttony; patience, to anger; diligence and fervor, which are opposed to sloth.

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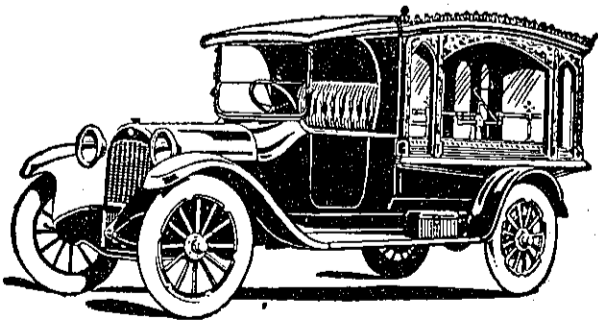
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## IRISH NEWS

### ULSTER "JUSTICE."

Five members of the Free State army were found guilty at Derry Assizes of having firearms and ammunition in their possession "with intent to endanger life and cause serious injury to property." Catholics called to serve on the jury were ordered by the prosecutor on behalf of the Belfast Government to stand aside. The accused were, therefore, tried by an exclusively Protestant jury, although in the city of Derry Catholics are a majority of the population. The judge, a Protestant, said he believed that accused slipped across the border accidentally or to get a drink. The jury, however, found that they had come into the Six County area "with intent to endanger life." This is the impartiality shown by Protestant juries when Catholics are put on trial before them. The judge ordered the discharge of the accused. But they had been four months in prison awaiting trial.

### THE BELFAST POGROMS: DISTINGUISHED JOURNALIST'S VIEW.

Mr. A. G. Gardiner, former editor of the London *Daily News* writes: "I am not a Catholic, and I have no love for the Papacy. I was brought up in the Protestant faith, and I am never likely to desert it for the Catholic faith. But it is because I believe in liberty of the Protestant faith that my blood boils at the infamous pogrom against the Catholic population of Belfast, which has been carried on for two years, and is being continued to-day under the auspices and by the forces of the Ulster Government. The whole Catholic population of Belfast is living under a terror that recalls the Middle Ages. They are driven out of employment by the thousand and by the ten thousand; their homes are burned over their heads; they are shot down in the streets by the armed hordes of the Ulster Government. The poor wretches retaliate, of course. If you govern by murder, what can you expect to reap but murder? But who are to blame but the infamous authors of this savage pogrom?"

### CARDINAL LOGUE DEDICATES CHURCH.

The church of the Immaculate Conception at Tullysarran, near Armagh, of which Cardinal Logue laid the foundation stone in October, 1920, has been dedicated by the Cardinal himself, in the presence of a distinguished gathering of prelates and clergy. The new church stands on a commanding site. In style it is Irish Romanesque. There is a fine roof of Irish oak, which was given by Colonel Ferriss, of Knappagh, and the facing of the walls throughout is of very fine sandstone, brought from the demolished Roxboro' Castle. Dr. Mulhern, Bishop of Dro-more, celebrated the Pontifical Mass at the dedication, and Cardinal Logue presided at the throne in the sanctuary. Dr. O'Donnell, the titular Bishop of Attalia, who was appointed as coadjutor to the venerable Primate a few months ago, preached the sermon, in which he referred to the present unhappy state of the country. This—said the Bishop—was in his opinion largely due to want of that humility upon which the greatness of the Blessed Virgin depended. There was no peace except in keeping the commandments of God. In these days of desolation—continued Mgr. O'Donnell—the churches of Ireland are the chief marks of hope and comfort to be seen on the mangled form of our Motherland. The beautiful Church of Tullysarran will rank among the richest gems that deck her saddened brow. It stands as a symbol of purity and truth in thought and in speech and in act. It is a prayer for wisdom and an offering for peace.

### STILL FULL OF VIGOR: ACTIVE CO-OPERATION WILL SECURE NATION'S EVENTUAL TRIUMPH.

Addressing the Dail on September 11, President Cosgrave said:—

"Great material loss has been inflicted on the nation. It is impossible to estimate the extent of this damage, but it is easy to appreciate how much the money, which will go towards making good that damage, was needed to repair, not the ravages of the last three or four or five years, but the real damage that has been done by centuries of alien domination in this country.

"Very hard work lies before the Parliament of the nation, but with the active and cordial co-operation and assistance of the various sections making up the community it will be possible to restore the nation, not alone to the position in which it was at the time of the passing of the Treaty, but even to restore to it all the potentialities which the acceptance of that Treaty had in last December.

### Must Realise Our Responsibilities.

"This Parliament and this Government of the people is for the people and of the people, and it expects to get that support which is essential to a Government and a Parliament. We must realise our responsibilities, not to one section or another, but to the nation, and we must seek to make the administration of this country and the business of the Parliament something worthy of the people.

"Our army and police force must be efficient. Our courts must command the confidence of the people, and the Parliament must resuscitate the Gaelic spirit and the Gaelic civilisation for which we have been fighting through the ages and all but lost.

"The nation is still full of vigor, and is conscious that the mere handful of violent persons is for the moment standing athwart its upward and onward march. This will be brushed aside and the nation will go forward to the achievement of its highest hopes."

### MR. DE VALERA'S VIEW: GENERAL SMUTS AND THE TREATY.

Mr. de Valera, in the interview which he gave to a representative of the *Manchester Evening News*, said:—

"The best case made for the Treaty from the statesman's standpoint, was that made in the letter which General Smuts wrote to me, as President, about a year ago. If anything could have converted me to acceptance of the Treaty, that letter would. Without hesitation a united Cabinet, however, rejected his recommendations. The change that took place in the minds of some members of the Cabinet between August and December can be judged from this fact alone.

"For Mr. Griffith, as for me, the securing of a united Ireland—a single State—was of first importance. To follow the lines suggested by General Smuts meant that we should first abandon our own proved impregnable position and face the certainty of disruption in our hitherto solid ranks without any reasonable hope that the objective for which the risks were taken would be realised. Unfortunately Mr. Griffith was later led away by the chimera of the Boundary Commission, which he had hoped would take Fermanagh, Tyrone, and other areas from the Northern territory, and so bring Partition to an end, automatically.

### The "Ulster" Protest.

"What might have been anticipated happened, however. At the first protest from Ulster the English politicians ran away from their pledges given in private and betrayed the Nationalist Irishman that trusted them. These were too much committed by their previous action and could no longer make an effective resistance to the betrayal."

After remarking that the Ulster question is an Irish domestic question, and must be settled in Ireland by the representatives of the people concerned, he added: "To satisfy the sentiment of the South the sovereignty of the nation as a whole must be safeguarded. To satisfy the sentiment of the North at the moment some connection with the British Empire has to be provided for. It happens that the condition imposed by the latter largely meets the more material demands of the English as well. The proposal of external association was, therefore, not a personal whim, but is the solution rigidly imposed by the fundamental political facts at the moment, unless force or coercion is to be used against the North or against the South."

### General Interests.

He urged that the propertied classes, the manufacturers, the traders of North and South, if they were wise, would have opposed this peace by coercion, for their interests suffered by the instability of any such dictated peace. The war on the South had wasted, in a futile attempt to destroy an aspiration that has outlasted the attempts of seven centuries, money and wealth that would have provided for the social and economic needs of all sections of the community and made the people prosperous and happy.

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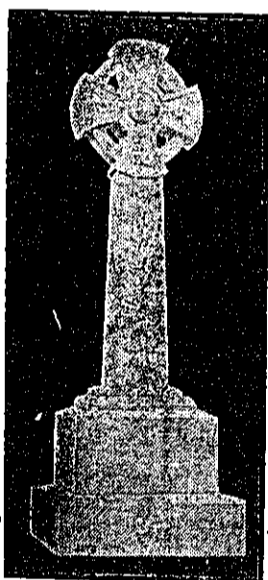
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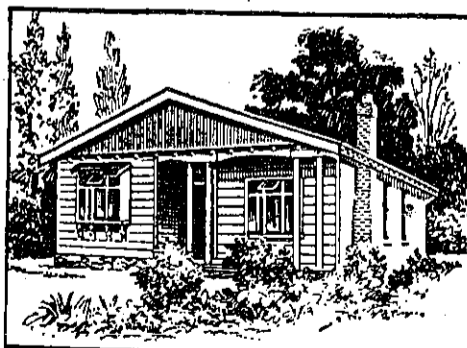
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## Obituary

### BROTHER THOMAS O'CONNOR, GREENMEADOWS.

After a long and painful illness borne in a truly Christian spirit of patience and resignation, Brother Thomas O'Connor rendered up his soul to God on All Souls' day (November 2), at the Marist Seminary, Mount St. Mary's, Greenmeadows (writes an esteemed correspondent). He was born in Co. Clare, Ireland, in 1839, and, after a short stay in Victoria, came to New Zealand nearly 60 years ago. In 1885 Thomas O'Connor joined the devoted band of Lay Brothers who were associated with the Marist Fathers at Mecanee Mission. After his religious profession in 1895 he spent about six years in Timaru. The remaining portion of his life as a religious was passed at the Marist Seminary, first of all at Mecanee and more recently at Greenmeadows. The life of the Lay Brother is one of obscurity, prayer, and manual work; and few there are who know or realise how much the work of the education of young men for the priesthood in the Society of Mary in New Zealand owes to the prayers and labors of her little company of Lay Brothers, in whose ranks Brother Thomas O'Connor spent the last 37 years of his life. The Office for the Dead was sung in the Seminary Chapel on the evening of November 2, and on the following morning, after a Solemn Requiem Mass had been celebrated, the funeral procession wended its way to the Taradale Cemetery.—R.I.P.

### MRS. MARGARET WHYTE, KAPUNI.

There passed away on August 24, in her 60th year, an old resident of Kapuni in the person of Mrs. Margaret Whyte. The deceased was the daughter of Mr. Arthur McEneaney, of Castleblaney, Ireland, and came to New Zealand 35 years ago. For two years she lived with her sister, Mrs. T. Malone, late of Riverlea now of New Plymouth. In 1889 she married Mr. T. Whyte, of Riverlea, and after residing there for some time, they finally settled at Kapuni where Mr. Whyte had considerable property. The late Mrs. Whyte had been ailing for more than a year, though the end came unexpectedly. She was attended by Rev. Fathers N. and J. Moore in her last illness. Her funeral took place from the Catholic Church, Kaponga, where a Requiem Mass had been celebrated for the repose of her soul by the Rev. Father N. Moore, assisted by his brother (Rev. Father J. Moore) and Rev. Father J. Kelly, of Manaia. Referring to the deceased, Father N. Moore spoke very feelingly of the many virtues which characterised her, especially her wonderful spirit of faith and charity. Her holy death, he said, was typical of her life. The end was rather sudden, but was not unprovided, as the deceased was quite prepared for the summons which comes to us all sooner or later. The late Mrs. Whyte, leaves her husband (Mr. T. Whyte) and four daughters—Sister M. Ambrose, of the Sisters of St. Joseph, Mangaweka, Mrs. P. Cameron (Kapuni), Sister Whyte, of Dr. Boyd's hospital, Kaponga, and Mrs. P. O'Dowd (Kaponga) to mourn their loss.—R.I.P.

### MRS. MARY RIORDAN.

There passed away at the hospital, Taihape, on the 27th ult., Mrs. Mary Riordan, fortified by all the rites of the Church. While preparing for Mass the previous Sunday the deceased suffered a paralytic stroke. She was at once committed to expert medical attention, but complications soon intervened and in spite of all care she passed peacefully away. The late Mrs. Riordan was born at New Pallas, Co. Limerick, Ireland, in 1856, and came to New Zealand, landing at New Plymouth in 1874 with her father, the late Mr. P. Real and her brother. Here she was married in 1882; the officiating priest being the Rev. Father Chastagnon, S.M. She took a prominent part in the collection of funds for the building of the present Convent of the Sisters of the Missions at New Plymouth, and loved in later years to recall the great deeds done for the faith in the early days. The duties of her husband caused many changes of residence so that at various times she lived at Opunake, Parehaka, Wellington, Woodville, Waipawa, Napier, Taradale, New Plymouth, and Wanganui. About two years ago she went to Taihape. She leaves a family of three sons—Messrs. D. and T. Riordan (Taihape), and Rev. J. Riordan, S.M. (Greenmeadows)—and five daughters—Mrs. Ireland (Napier), Mrs. Proctor

(Wanganui), Mrs. Gilbert (New Plymouth), Mrs. Ruddick (Ohakune), and Miss Eileen Riordan (Taihape). In her last illness the deceased was attended by Rev. Father Harnett, who also conducted the funeral rites, assisted by Rev. J. Riordan, S.M. Not only did Mrs. Riordan live in the faith but the faith lived in her. Her resignation to God's Holy Will was certainly remarkable. All her life she had prayed that one of her sons might be a priest, and now, within a few weeks of that happy event, God has called her home. Even this sacrifice she gladly made, affording great consolation to her sorrowing relatives. Her funeral was widely attended though the deceased never courted popularity, but on the contrary led a life of suffering, hidden in Christ.—R.I.P.

### Lawrence

The bazaar at Lawrence will be formally opened on the 28th inst., by his Lordship the Bishop of the diocese (writes an esteemed correspondent). The stall-holders have been working strenuously for months past in order to establish a record. The bazaar has been organised to defray the expenses incurred for the renovation of the church, presbytery, and convent. The school also will be renovated.

The "queen carnival" run in connection with the bazaar is causing extreme excitement in the parish at the present time. Miss Rita Tahey is leading with a small margin; Miss Ruby Ryan is next; with Misses Noya Pink, May Sheehy, and Annie McGovern. Successful jumble sales and concerts have been held at Lawrence, Waitahuna, and Tuapeka Mouth; others will be held at Millers Flat and Lawrence for the various queen candidates.

Ticket holders are asked to send in their blocks without delay.

The Bishop of the diocese will visit Millers Flat and Roxburgh on the 25th inst., to confer the Sacrament of Confirmation. A presentation of an address will be made to the Bishop at Roxburgh on the 26th. On November 30, a Solemn Requiem Mass will be celebrated at the Mortuary Chapel in the cemetery for the repose of the soul of the late Monsignor O'Leary. His Lordship will preside and preach. The music of the Mass will be rendered by the school children under the conductorship of Mr. J. J. Woods. Miss Mary Woods, L.R.A.M., will preside at the organ. The friends and admirers of the late venerated Monsignor O'Leary are cordially invited to attend the Solemn Requiem for the repose of his soul.

### PROTESTANTISM PLAYED OUT

The Rev. E. Pell Edmunds, Anglican rector of Whittington and rural dean of Oswestry (England), has made a striking pronouncement in Oswestry deanery magazine on the subject of "Th' owd religion." He says:—

"Signs are not wanting that the only form of Christian religion that will survive and face the future is that religion which has stood the test of the past—the old religion, historical Christianity, the faith of the Catholic Church.

"Protestantism seems to be passing. It has served a useful purpose and numbered many noble adherents. However, man cannot live on protest. The religion of the Protestant is a partial religion, making a one-sided appeal, and more adapted for pietists and the 'unco-guid.'

"It is only the Catholic religion, the religion of the whole rather than of the part, that can meet the spiritual needs of the average man at every time and in every clime. Men are calling for a mystic, supernatural, God-given religion, and a worship linked up with the worship of heaven itself.

The free and easy make-yourself-at-home type of worship, even when it seems to draw, does not satisfy the religious instinct. Rites and ceremonies cannot be dispensed with. They are only a question of more or less. So hearts turn wistfully to the Mass or Lord's Supper as the centre and focus of Christian worship.

"No religion can really help us which closes the doors upon the unseen world and does not encourage prayers for the departed and 'mystic, sweet communion with those whose work is done.' Someone reading this may say, 'If this is the religion that is wanted, then we may as well submit to the Pope and become Roman Catholics.'

"Possibly that is the right course, but it is a matter of controversy."

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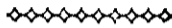
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## Catholic World

### BRAZIL SHOWS RESPECT FOR BLESSED VIRGIN.

The celebration of the centennial of Brazilian independence, which started in September, was officially placed under the protection of the Blessed Virgin by the army and navy of that country. The occasion of this dedication was marked by a Solemn Pontifical Mass sung by the Papal Nuncio in Holy Cross Church. President Pessao, who was recently honored by Pope Pius with the decoration of the Supreme Order of Christ, was present, as were other high Government officials and representatives of both arms of the military service. In the afternoon a Te Deum was sung and a golden heart dedicated to the Mother of God with the inscription: "To the Blessed Virgin Mary, the Immaculate, their Exalted Patroness. Dedicated by the Grateful Fighting Forces on Land and Sea."



### CATHOLIC CONGRESS IN SPAIN.

From September 20 to 25 (says *Catholic News Service*, London) the secular and regular clergy of Spain held their first General Congress, organised by the Clerical Missionary Union in the historic town of Pamplona, where St. Ignatius of Loyola received the wound in 1521, that changed the whole course of his life, and ultimately led to the foundation of the Society of Jesus. The Pamplona Congress, which was held under the special approbation of the Apostolic Nuncio to Spain and the Sacred Congregation of Propaganda, settled the statutes of the Clerical Union, which have now been approved by the Holy See. A President-General, Central Committee, and Executive Council were elected, and plans were adopted to extend the Union to every diocese of Spain—indeed, the plan is more ambitious than this, for it is hoped to enrol associates in all parts of the world. There were several well attended open meetings, when addresses were given by the Bishop of Osma, Padre Juan Portius and other speakers. Interesting moving-pictures were shown, depicting the work of the Apostolic Vicariates, and addresses were given by eminent missionaries from China, India, Fernando Po, the Caroline Island, and other spheres of Catholic activity. Catholic Spain has never lacked the missionary spirit, but this recent manifestation in historic Pamplona marks the beginning of a new crusade on behalf of missions to the heathen. A further impetus to missionary zeal in Spain was given by the great official pilgrimage in honor of the tercentenary of St. Francis Xavier. This pilgrimage took place on the 23rd, when his Most Catholic Majesty headed the pilgrims, in company with the highest officials of Spain.



### THE DOMINICANS IN ENGLAND: EARLY ESTABLISHMENT IN LONDON.

One of the earliest establishments of the English Dominicans must have been at London. First they settled down at Holborn, and then took up their abode at Ludgate. Finally, the Provincial set up residence permanently at Ludgate, and a portion of a conduit that had been carved for Westminster Abbey, which was, apparently, in course of construction at the same time as the Dominican domicile at Ludgate, was presented to the Friars, and installed in their new home. It was common history that the reigning monarch of those days was a frequent visitor to the Dominicans at Ludgate, and had contributed large sums of money and unlimited quantities of lime, stone, and timber towards the erection of their building. It is recorded that it was through the King's influence that the portion of the conduit, meant for the Royal Abbey at Westminster, came into the possession of the "wearers of the white wool." Parliaments were often held at Ludgate, and some of the most prominent ambassadors of the time resided there during their diplomatic stays in that country. The Preaching Friars must have been beloved on all sides in England, for not only royalty heartily welcomed them wherever they journeyed, but men of various political organisations, social institutions, ecclesiastics, and lay folk of all kind, rejoiced in their friendship. They knew they could place their confidence in the holy men; and, especially

the poorer classes sought their aid and advice on matters of welfare and importance.



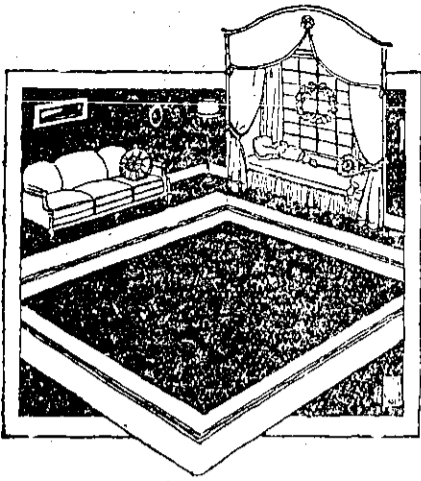
### A TRANSYLVANIAN JUBILEE.

The Catholic diocese of Transylvania, formerly Hungarian, but now under Rumanian sovereignty, has been celebrating the silver episcopal jubilee of its Bishop, Mgr. Majlath de Szekhely. It was in 1897 that Count Charles Majlath was consecrated as coadjutor to Mgr. Lonhart, to whom he succeeded only a few months later as Bishop of Transylvania. Every year this lion-hearted prelate has passed some three or four months in traversing his vast diocese, which extends over 3000 leagues and embraces the territory known as Transylvania: there he visits, blesses, and encourages, visiting all the churches, schools, and hospitals, upon which he has lavished his vast patrimony as a member of the Hungarian nobility. Under his jurisdiction there are some 400,000 Catholics of the Latin Rite, distributed among 16 deaneries and 245 parishes. Besides these there are some 800,000 Catholics of the Greek Rite, under their own ecclesiastical jurisdiction, as well as 834,000 members of the Rumanian Orthodox Church. Under Bishop Majlath's pastoral care the Christian life has flourished with the greatest intensity. The people flock in crowds to the Sacraments; there is a fine institution for the special education of young women; the Catholic press is vigorous, and in 1913 the Bishop revived the diocesan synods which had been in abeyance for more than a century. Since the termination of the war Transylvania has been handed over to Rumanian sovereignty, and the Bishop has been exposed to considerable annoyance, and even worse. Arrested on the stupid plea of being a Bolshevik, Bishop Majlath was practically imprisoned in the Episcopal Palace. His correspondence with the Holy See was censored, and he was cut off from all communication with his clergy. Some of these indignities have ceased; but conditions are still very bad. Much church property has been sequestered by the State, the schools are in some instances threatened with extinction, while the Orthodox Rumanians are carrying on a bitter and intolerant campaign against the Catholic Church. But the heroic Bishop of Transylvania undeterred carries on his apostolic work, and not even the great poverty which has fallen on his diocese can chill the warmth of his people in their celebration of their beloved pastor's episcopal jubilee.



### INTERESTING CONGRESS IN HOLLAND.

The third Religious Ethnological Congress, which has just concluded its sessions at Tilburg, was one of the most interesting assemblies ever held. The congress owes its inception to two learned religious, Father William Schmidt, of the Society of the Divine Word, and the Jesuit Father Frederick Bouvier. Of these two founders, only one survives: for Father Bouvier fell in action, while serving as chaplain stretcher-bearer at Vermandovillers in September, 1917. His surviving colleague, Father Schmidt, was one of the speakers at the recent congress, at which he read a letter written by Father Bouvier in 1915. The founders of this movement had two aims. First of all a methodological information of young missionaries, placing them in possession of an instrument for inquiry, for research and interpretation in all spheres of the domain of religion. The second aim was to advance among Catholic savants all the most difficult questions involved in the comparative history of religion. The first congress of this kind, held long before the war was thought of, took place at the University of Louvain, under the direction of that distinguished scholar, Cardinal Mercier, and attended by scholars from Belgium, Holland, France, Germany, England, Italy, Austria, Spain, and Ireland; among whom were to be noted the foremost scholars of the Catholic world. The session which has just been held should have met in 1914, but the war put that out of the question. Thanks to the hospitality of the clergy and people of Tilburg, it has met in that town, where the proceedings were opened by the celebration of Mass in the Church of the Sacred Heart by the Bishop of Bois-le-Duc, Mgr. Diepen. About 170 members attended, coming from Allied countries, the Central Powers, and neutral countries. Many learned and interesting conferences were given, and Father Schmidt announced that Pere de la Boulaye, S.J., had consented to take the place of the lamented Father Bouvier. The addresses and discussion turned on the main theme of religious ethnology, some of them going back to far distant origins.



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## Domestic

By Maureen

### SOME EXCELLENT CAKE RECIPES.

**Rock Cakes.**—Use 1 cupful of butter, 1½ cupful of sugar, 3 eggs, 1 teaspoonful of cinnamon, 1 scant teaspoonful of soda dissolved in a little hot water, 1lb walnuts broken in small pieces, 1½ cupful of stoned raisins, a little salt, about 3 cupful of flour. Drop from spoon on buttered pans and bake in a quick oven.

**Spice Loaf.**—½ cupful sugar, 1 cupful of dark treacle, ½ cupful of butter, 1 teaspoonful each of ginger, cloves, and cinnamon, 2 tablespoonsful of soda dissolved in 1 cup of boiling water, 2½ cups of flour and 2 well-beaten eggs the last thing before baking.

**Cinnamon Cake.**—1 cupful sugar, 1 tablespoonful of butter, 1 egg beaten in cup (fill with milk), 2 cups flour, 2 teaspoonsful baking powder, sprinkle sugar and cinnamon on top before baking cake.

**Treacle Cake.**—½ cupful brown sugar, ½ cupful butter, 1 cupful treacle, 1 teaspoonful ginger, 1 teaspoonful cloves, 1 teaspoonful cinnamon, 2½ cupful flour, 2 teaspoonsful soda in a teacupful of boiling water; add 2 eggs after all is well beaten.

**Economy Cake.**—No. 1—Put in saucepan 1 cupful of water, 1 cupful of brown sugar, 2 cupful of seeded raisins, ½ cupful of lard, 1 teaspoonful cinnamon, ¼ teaspoonful cloves, ¼ teaspoonful nutmeg, ¼ teaspoonful salt. Boil 3 minutes, cool, add 1 teaspoonful soda in a little warm water, 2 cupful flour, ½ teaspoonful baking powder; add candied peel if liked.

**Economy Cake.**—No. 2—2 cupful granulated sugar, 2 tablespoonsful butter, 2 cupful raisins, 2 cupful milk with 2 teaspoonsful soda in 3½ cupful flour, 1 teaspoonful cinnamon, ¼ teaspoonful cloves. Mix and bake in a hot oven.

**Economy Cake.**—No. 3—Sift into mixing bowl 1½ cupful of flour and 1 teaspoonful baking powder, add 1 cup of sugar; put into the measuring cup the whites of 2 eggs, add enough melted butter to half fill the cup and on that put enough sweet milk to fill the cup. Put in mixing bowl with other ingredients, add flavoring, and beat five minutes; bake in two layers with icing between and on top.

**Nut Cake.**—2 eggs, 1 cupful of sugar, ½ cupful of butter, ½ cupful of milk, 1½ cupful of flour, 1 teaspoonful of baking powder, 1 cup chopped walnuts. Mix well and bake quickly.

### Ginger Beer.

Put the rind and juice of 2 lemons in a large earthenware pan with 1oz of the best root ginger that first must be well bruised to extract the flavor. Add 1oz of cream of tartar and 3lb of loaf sugar. Pour over these ingredients 3 gallons of boiling water, and when it is nearly cold put in 2 large tablespoonsful of brewer's yeast. Put it in a basin with 2 teaspoonsful of castor sugar, and then work it with a wooden spoon until it is liquid before adding it to the water, etc. Stir the whole well, then cover the pan with a cloth and stand the vessel in a warm place till the next day. Then skim off the yeast and bottle at once, taking care not to disturb the sediment. Cork and wire or tie down the bottles. In four days the ginger beer will be ready for use.

### A Biscuit Filling.

Biscuits that are bought with icing between them are more expensive than a plain variety, and they weigh heavier, therefore it is a good plan to buy plain biscuits and turn them into sweet ones by the following method: Take ½lb of icing sugar, crush it well, and make it into a thick paste by adding a little water (the water should be added very sparingly, or it will become too thin). Flavor the mixture with almond or any other essence preferred, and color a deep pink with a little cochineal. Spread a little of this mixture on one side of a biscuit and press another over it. This quantity is sufficient to convert 1lb of plain biscuits into "cream sandwiches."

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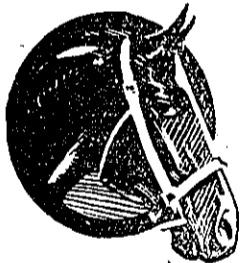
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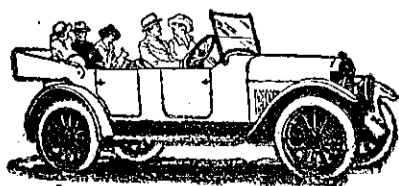
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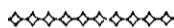
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# ON THE LAND

## MARKET REPORTS.

At Burnside last week there was a large yarding of fat cattle, 236 head being offered. Prices throughout the sale were easier than those of the previous sale, particularly so at the end, when values were back fully 20s per head. Fat Sheep.—There was a small yarding, 1018 head being penned, the quality of which was much on a par with that of late sales. The yarding being small, there was very keen competition at the commencement of the sale, and prices were fully 3s above the preceding week's values. As the sale progressed, however, prices eased and values in the last races were 2s lower than at the commencement. Prime woolly wethers, extra heavy, realised from 47s to 53s, medium 30s to 34s, lighter sorts to 27s, extra heavy ewes, 33s to 36s, medium 21s to 25s, light 14s to 16s 3d. Fat Lambs.—There was a small yarding, 89 head being offered. There were some very prime lambs included in the sale, which sold at 36s, and values were 1s to 18d above the previous week's prices. Pigs.—A full yarding was offered, all classes being represented. There was a keen demand for all prime sorts. Best baconers realised from 6½d to 7½d, and best porkers from 7½d to 8½d per lb.



## GENERAL TREATMENT OF FRUIT TREES.

Some people (says a writer in a Home journal) run away with the idea that it is only necessary to stick a fruit tree or bush in the ground, and perhaps prune it a little occasionally, to obtain an abundant supply of fruit for many years; but in these days, when insects and diseases of various kinds are so rife, it is a great mistake.

In the first place, all fruit trees—apples, pears, plums, etc., should be carefully planted, preferably in the early autumn, spreading the roots out well, and keeping the neck or collar of each plant high—barely below the level of the soil.

As a rule, no manure is required for these unless the soil is really poor, when a little well-decayed material may be worked in below the roots, not in contact with them. Generally fruit trees are so easily and successfully "fed" when required with surface dressings of animal or artificial manure that it is unnecessary to use much, if any, when planting.

However, "bush" fruits—gooseberries, currants, etc.—should have a fair quantity of stable or farmyard manure worked into the soil before planting; strawberries must have a good dressing, and raspberries a plentiful one, especially where the soil is of a light description.

Once planted, the trees or bushes, of whatever kind, should be let alone for a year or two to "make" themselves, especially when planted in the spring. Then take them in hand, prune them properly, and keep them pruned, as required annually, and when carrying heavy crops of fruit, duly feed with top-dressings of animal or artificial manures.

The value of mulching fruit trees and bushes of all kinds over the roots with littery manure, especially in a dry season, when grown on the dwarfing stocks, or on a light, poor soil, cannot be over-estimated; but the mulching should be done in the spring, left on all the summer, and not put on in the autumn or winter, as is sometimes done.

It keeps the roots comparatively cool and moist, as well as feeding them, and avoiding a lot of work in watering, or making a little water go a long way.

Both strawberries and raspberries must be well mulched with long manure each spring, and even gooseberries and currants are the better for the same treatment.

Pruning is such a wide subject that it can only be just touched upon here. However, it may be safely stated that it is much better to do as much "pruning" as possible in the summer, with finger and thumb, than to leave it to be done with the knife and saw in the winter. Always begin at the top of the tree, and work down gradually to the bottom, and, above all, do not prune too closely. Insects and diseases of various kinds are a terrible plague, and in these days require to be made a special study.

## MANURING FOR THE GARDEN.

A few notes on this subject are offered with the hope that they may remove false impressions as to the value and use of some fertilisers (says a writer in the *N.Z. Journal of Agriculture*). The prominence given to forms of phosphatic fertilisers—superphosphate, basic slag, and the Nauru and Ocean Island phosphate—is perhaps largely responsible for the impression that a phosphate is all that is required. Some of the other elements required by plants are found naturally in the soil, and farm practice is so arranged as not to exhaust these natural supplies. Areas used for cropping are frequently changed and grazing-animals return fertilisers in their excreta. All that has to be made good is the actual amount taken away—such as in milk, meat, and bone, etc.—and even a proportion of this is made good by natural forces. Again, it is quite a common practice with farmers to plant potatoes on a newly-broken-up paddock where cows had grazed, no fertilisers being used for the potatoes. Good crops are usually obtained—I have seen an average of 15 tons per acre lifted. The following season the area is usually again cropped with potatoes, it being considered that, the turf having had time to become thoroughly disintegrated, the soil will be in better physical condition than the previous year and able to produce another good crop. Generally a light application of superphosphate is given on the second occasion, the result being satisfactory.

The case of a garden is quite different. More or less intensive cultivation is practised, the same soil is cropped year after year, and practically all the produce is carried off. It is evident that a system of manuring that is suitable for farm practice will not do for a garden; more complete fertilisers must be used. Manuring must also be supplemented by methods of cultivation suited to the case. Deep trenching is an important means of maintaining a state of fertility in the soil; provided the soil is efficiently drained air penetrates to a greater depth in trenched ground and increases the activity of soil-bacteria. After some years of continual cropping the top soil becomes less fertile, but fertility can be restored by retrenching, bringing the bottom soil to the top.

For the present purpose it will be sufficient to state that the chief manurial requirements of plants are lime, phosphoric acid, nitrogen, and potash. In farm practice, for reasons stated earlier, it is not always necessary to directly apply all these elements, but this is essential in a garden subject to continuous cropping. Humus also is necessary; no soil lacking in humus is fertile. This is one reason why stable or farmyard manure is more valuable for vegetable-culture than any other material, the humus content being in the best form. Vegetable-gardens can be, and have been, kept in a fertile condition for many years by the use of only stable manure and lime, the lime being necessary to correct acidity of soil which the constant use of stable manure causes. It has in the past been quite common practice to use no other manure, except occasionally nitrate of soda to help lagging crops, and wood-ashes, which are incidental in most gardens, to supply an extra amount of potash to crops that need it, such as potatoes, onions, leeks, tomatoes, etc. The reason why stable or farmyard manure is so valuable is that, apart from its humus value, it is what may be termed a complete fertiliser—that is, it contains varying proportions of all the elements required.

Other complete manures are as follows: Seaweed, richer in potash than stable manure, is of lower value because the form of humus is not so good. Cow-dung, not so rich as stable manure, is specially good for light or sandy soils; if used to any extent on heavy or medium heavy soil it does harm by making the soil hard to work and closing it up to the exclusion of air. Sheep-manure ranks in value between the two; it is richer in nitrogen than either. Fowl-manure is complete if properly stored, but in a fresh state is not so rich. It should be stored in a dry place, mixed with an equal amount of dry soil, and used at the rate of 1lb to 2lb per square yard. Lime or wood-ashes should not be mixed with it, as the lime of which wood-ashes are largely composed would drive off the ammonia, which is the most valuable constituent.

Soot is a useful fertiliser for soil not deficient in humus; about 7lb per square rod may be used, and should be exposed to air—but kept dry—for a few weeks before being used.



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Never trouble trouble till trouble troubles you,  
This a saying old in years, but with a message true,  
For if you borrow trouble you will surely run in debt,  
And if you buy on trust, I'm sure you will have cause to fret.

For trouble is a breeder  
Of trouble, through and through,  
So never trouble trouble till trouble troubles you.

Never trouble trouble till trouble troubles you,  
By this I do not mean that you shall get a selfish view;  
If others are in trouble, just lend a helping hand  
Of sympathy and friendship, but this is my command—

While trouble is a blessing  
From many points of view—  
Yet never trouble trouble till trouble troubles you.

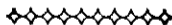
Never trouble trouble till trouble troubles you,  
But when it comes just meet it with an optimistic view.  
Though skies are grey and cloudy just smile a bit and say,  
"The sun will shine to-morrow and chase the clouds away."

Be generous, unselfish,  
Be loyal, brave, and true,  
But never trouble trouble till trouble troubles you.  
—C. L. SUMNER.



### SACRAMENT OF MARRIAGE: SOURCE OF DOMESTIC HAPPINESS.

The Sacrament of Matrimony was not given only for a day, and its purpose of giving grace to the husband and wife to live happily together and to bring up their children in the fear and love of God, can not be frustrated except by one's own failure to co-operate seriously and joyfully with God in His designs. Be sure that it is God's business more than it is yours, to ward away danger and unhappiness from the sacred spot which is home; and His help can never be wanting, and will never fail, if it is looked for, and allowed to do its best without conscious hindrance. "The work is great, for a house is built for God, not for man." You hold your children in trust for Him, the words of Scripture ring and tingle in the ears of faithful Catholics, with the distinctness with which they fell upon the ears of the baby's mother by the winding Nile in the days of the infancy of Moses. "Take this child and bring it up for me, and afterwards I will pay you your wages." Catholic people, this is your commission, to bring up your children for God. How easily it is done, with God's help "nearer than the door," and the beauty and sanctity of the Holy Home of Nazareth to inspire you at all times, and the blessing of Holy Church coming to you down through the years from the blessed bond of God's Sacrament given you on your happy marriage day.



### CANON SHEEHAN: GEMS OF THOUGHT SELECTED FROM HIS WRITINGS.

The problem for youthful activities is, how to conserve and advance the material prosperity of our race, without allowing it to degenerate into mammon-worship, and so that it may be an effectual help in promoting our spiritual and intellectual destiny.

There never yet was a fine, pure soul that might not be ruined by evil habits, nor an evil inheritance that might not be sweetened and ennobled by good ones.

Man is the most interesting little being on this planet; and Catholic writers must really try and come down from the skies and present the little puppet in his most attractive shape.

Everyone must give the world the best that is in him without fear, or hope of reward.

There are hot springs in the human heart that never leap to the surface till they are bored through by sorrow and remorse.

May God forgive our pride, it is the worst inheritance we have got. It is the cause of all the heart-breakings and desolation in the world.

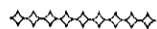
Peace comes not with the fulfilment but with the quenching of desire. Self-denial is the watch-word. A man must be superior to his circumstances. They are fleeting; he is immortal. They are valueless; he is above all price. Peace, divine peace, comes only when he has ceased to wish.

It is easy enough for the hot blood and the quick pulses of youth to despise the future and the consequences of present acts, but, believe me, the most bitter pain of life is to think that we have just missed a golden prize, when, by a single effort, we might have gained it. Of course, there is little use in talking. Experience alone is the world's teacher. But he is a desperate schoolmaster. What he teaches is written in tears and blood.



### DO YOU KNOW THAT—

Catholic monks first put floating bells over sunken rocks to warn mariners in fog and darkness; Cardinal Langton first organised the systematic fixing of lights on dangerous headlands; his guild of the Holy Trinity, for that object, is still represented in Trinity House, London, which rules all the English lighthouses; Cardinal Langham first established technical schools for painting, architecture, and the keeping of orchards, gardens, and fishponds; Bishop William of Wykeham first introduced a system of good roads; the Jesuit Clavius, by order of Pope Gregory XIII., introduced our system of daily dates; Eustachius, Fallopius, Vesalius, and Malpighi were the pioneers of modern physiology; Bishop Steno wrote the first systematic treatise on geology?



### NUTS TO CRACK.

Why are some hats called wide-awakes?—Because they never had a nap and never need one.

What trees flourish best on the hearth?—Ashes.

What objects in human form are the most patient?—Statues.

Why is a father's nose like a well-trained child?—Because it is always under a parent's eye.

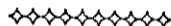
Why is an empty purse expressive of constancy?—Because you find no change in it.

What is the parting salute of a runaway pig?—Excuse haste and a bad pen.

What trees has fire no effect upon.—Ash trees, as when burned they are ashes still.

Why are dealers in glassware unlike all other dealers?—Because it won't do for them to crack up their goods.

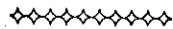
What is the difference between a cat and a comma?—A cat has its claws at the end of its paws, a comma its pause at the end of a clause.



### TRUTH AND SINCERITY.

"The highest compliment that can be bestowed on a man is to say of him that he is a man of his word; and the greatest reproach that can be bestowed on a man is to assert that he has no regard for the virtue of veracity. Truth is the golden coin with God's image stamped upon it, that circulates among men of all nations and tribes and peoples and tongues; its standard value never changes nor depreciates.

"Let it be the aim of your life to be always frank and open, candid, sincere, and ingenuous in your relations with your fellow-men. Set your face against all deceit and duplicity, all guile, hypocrisy, and dissimulation. You will be living up to the maxims of the Gospel, you will prove yourself a genuine disciple of the God of Truth, you will commend yourself to all honest men. You will triumph over those that lie in wait to deceive, for the intriguer is usually caught in his own toils."—Cardinal Gibbons.



### WHAT MATTERS DEATH IF FREEDOM LIVES?

What matters death if Freedom be not dead?

No flags are fair if Freedom's flag be furled.

Who fights for Freedom goes with joyful tread

To meet the fires of hell against him hurled,

And has for Captain Him whose thorn-wreathed head

Smiles from the Cross upon a conquered world.

—JOYCE KILMER.

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## WHAT SHE WANTED.

A customer asked one of the saleswomen at the linen counter for a certain style of handkerchief. The always-pleasant, ever-obliging assistant opened box after box, looked over the stock in the show-case with great care, and then brought forth a reserve stock and looked painstakingly through this—but without finding what was wanted.

Then from a remote corner of one of the shelves she took down another box.

When it was opened the customer exclaimed, "That's it!" and holding up a lace-trimmed handkerchief she asked, "How much is it?"

When told the price she replied, "I didn't want to buy any of them, but a friend gave me one for a present, and I wanted to find out how much she paid for it."



## SETTLING THE ARGUMENT.

Two small boys were discussing the excellencies of their respective parents, and the conversation had reached the personal stage.

"Well," remarked Tommy Stubbs, "you can say what you like, but I reckon on your father's about the meanest man that ever lived. Fancy him letting you walk about in them old boots, and him a bootmaker, too!"

"Garn," replied Bobby Roberts, "my father ain't so mean as your father, anyway. Fancy him being a dentist and your baby only got one tooth!"



## HOW TO DO IT.

The professor was trying to demonstrate a simple experiment in the generation of steam.

"What have I in my hand?" he asked.

"A tin can," came the answer.

"Very true. Is the can an animate or an inanimate object?"

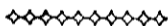
"Inanimate."

"Exactly. Now, can any little boy or girl tell me how, with this tin can, it is possible to generate a surprising amount of speed and power almost beyond control?"

One little boy raised his right hand.

"Well, Tommy?"

"Tie it to a dog's tail!"



## SMILE-RAISERS.

Mother: "Where are you going, Willie?" Willie: "I am going out to spend my pennies. You said I was to save them for a rainy day, and it's raining hard!"



"What is the effect of taking a cold bath every morning?" "The chief one that I've noticed is an unconquerable desire to tell everybody about it!"



Willie (to talkative caller): "Well, now that you've come, I suppose I shall have to go for the doctor." Talkative Caller: "Why, Willie?" Willie: "Father says you always make him ill!"



Mamma had sent little Bessie to the pantry to fetch some sticky fly-paper. She was gone a long time, and finally the mother called:

"Bessie, hurry with the fly-paper. Have you got it?"

There was a pause, and then this in an earnest voice:

"No, mamma, the fly-paper's got me. But—we're both coming!"



A teacher asked her class to write an essay on London. She was surprised to read the following in one attempt:

"The people of London are noted for their stupidity."

The young author was asked how he got that idea.

"Please, miss," was the reply, "it says in the text-books that the population of London is very dense."

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## SCIENCE SIFTINGS

By "VOLT"

## Weather Signs.

In different localities the weather varies so much that the official weather forecasts are only of general application. Here is a simple and reliable way of telling if rain is coming during the day (says the *Pall Mall Gazette*). As early as possible in the morning go out and search the sky for the smallest cloud that is in sight. Keep this under close observation for five minutes or so, and note whether it alters in size. If the cloud gets smaller one can be almost certain of a fine day. On the other hand, if it increases in size, rain will surely come in a few hours. Where the cloud remains the same size no special change in the prevailing weather is likely to take place. If the cloud increases very rapidly thunder is almost a certainty in the summer. Alteration in the size of clouds is connected with the state of the atmosphere. When the air is very dry and rain is unlikely, the clouds soon vanish; if the atmosphere is charged with moisture, the masses of vapor increase, and this will soon be discharged in the form of rain.

## Amateur Wireless: How to Use a Wavemeter.

One of the most useful and interesting accessories to a wireless receiving set, apart from those essential to the working of the set, is a wavemeter (writes E. Blake, A.M.I.E.E., in a London paper). This is an instrument for measuring the length of the waves received or, on a sending station, that of the waves radiated. In the latter instance a wavemeter is a necessity, because the operator must check and alter the tuning adjustments by measuring the waves being radiated, so that these may be of the correct length.

The uses of a wavemeter in connection with a receiving set are as follows:—

(1) To enable one to adjust the tuner beforehand to a certain wave-length, and

(2) To ascertain or check the length of the waves emitted by a transmitting station.

I will illustrate the way in which the instrument is applied to these purposes.

Suppose it is announced that a broadcasting station will send a concert on the waves 390 metres long, and that although you do not know the correct position for this wavelength, you wish to receive the concert from the start without wasting time in turning the tuning handles round. On the wavemeter there will be either a scale and pointer indicating various wavelengths, or you will have a card showing how to set the instrument to the wave-length you require. When the instrument is set to 390 metres, the next step is to start a little electric buzzer working. This is supplied generally with, and connected to, the meter, and is actually a tiny "spark" transmitter, the circuit of the meter being a variable oscillatory circuit.

When the buzzer begins, very weak waves are radiated of the length to which the meter has been set. The whole apparatus is placed near the receiver, which "picks up" the signal sent out by the wavemeter—a continuous buzz. All that remains to be done is to put on the telephones and tune in the buzzer signals until the adjustment which brings in the buzzer signals at maximum strength is found. Your receiver is then adjusted to 390 metres. Write down the figures to which the various pointers point for future reference.

Now let us suppose you have been "searching" with your receiver and have received signals from a station which interests you, and you wish to know the wave-length it is using. You place the wave-meter near your receiver, keeping the adjustments of the latter, unaltered, set the buzzer going, and manipulate the wavemeter until you hear the buzzer signals at maximum strength. You then read off on the wavemeter scale or card the wave-length at which it is set.

It is very interesting to check the alleged wave-lengths of amateur stations in this way.

Apropos my remark that the wavemeter is a feeble transmitter, it may interest you to learn that the writer once connected the buzzer to a large aerial, and with power supplied from a 2s dry cell transmitted signals which were readable at a distance of five miles.

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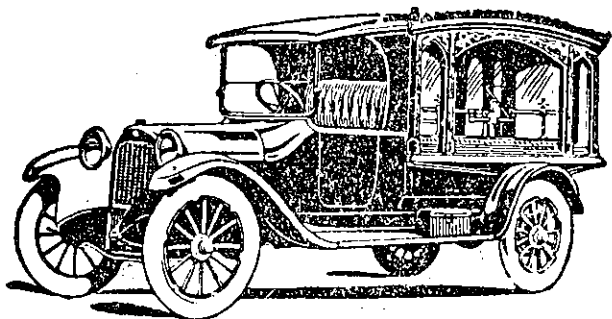
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