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### GLEANINGS FOR NEXT WEEK'S CALENDAR.

August 26, Sunday.—Fourteenth Sunday after Pentecost.  
 „ 27, Monday.—St. Joseph Calasanctius, Confessor.  
 „ 28, Tuesday.—St. Augustine, Bishop, Confessor,  
 and Doctor.  
 „ 29, Wednesday.—Beheading of St. John the Bap-  
 tist.  
 „ 30, Thursday.—St. Rose of Lima, Virgin.  
 „ 31, Friday.—St. Raymund Nonnatus, Confessor.  
 September 1, Saturday.—St. Giles, Abbot.

#### St. Joseph Calasanctius, Confessor.

St. Joseph was born in the Kingdom of Aragon, in Spain. From his youth, and especially after becoming a priest, he felt a great attraction for the instruction of children. Having gone to Rome, he devoted himself almost entirely to his work. He died in 1648, in his 92nd year, after having founded a religious congregation, which had for its special object the education of the young, but particularly of the poorer classes.

#### St. Augustine, Bishop, Confessor, and Doctor.

St. Augustine was born in Algeria in 354. In spite of the watchful care of his mother, St. Monica, he gave himself up in his youth to many excesses. When he was 33 years of age, the prayers of his pious mother at length obtained for him the grace of a complete conversion. During the remainder of his life he endeavored to undo the evil which his teaching and example had wrought. He composed, in defence of the Faith, a long series of treatises, which have rendered his name illustrious throughout the world as one of the most profound, ingenious, and prolific writers that have adorned the Church of God. During the 35 years he governed the See of Hippo, he was the centre of ecclesiastical life in Africa, and the Church's mightiest champion against heresy.

#### St. Rose of Lima, Virgin.

Lima, in South America, was the birthplace of St. Rose, who, in a life embracing only 31 years, gave a signal example of profound humility, patience, and suffering, voluntary mortification, and an ardent love of God. During a long and painful illness her constant prayer was "Lord, increase my sufferings, and with them increase Thy love in my heart." She died in 1617.

#### St. Raymund Nonnatus, Confessor.

According to the rule laid down by Christ, that Christian proves himself His most faithful disciple, and gives the surest proof of his love of God, who most perfectly loves his neighbor for God's sake. Judged by this test of true sanctity St. Raymund should rank high amongst the saints. Born in Spain in 1204, he gave not only all his property, but his liberty, and even exposed himself to the most cruel torments, and risked his very life, in order to promote the spiritual welfare and secure the release of Christians held in captivity by the Moors. After a life wholly spent in the service of his neighbors, he died near Barcelona in 1240.

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 And soon the billows high  
 Bear his stout heart from country, friends and home;  
 He gladly goes in answer to the call—  
 Transcending earthly tie—  
 Of his loved Lord, and souls that bid him come.  
 Nor recks he mem'ries dear, nor does he pause—  
 Oh! never such a thought—  
 In doubt to hesitate and count the cost;  
 Exiled, he wills to be in such a cause,  
 That souls so dearly bought  
 With love intense may not to death be lost.  
 Dear Lord! accept my health, my friends, my life;  
 The honor is so great  
 To work with Thee, and win Thy heart's desire;  
 I ask no other grace, nor in the strife  
 For vict'ry soon or late;  
 Thy holy will alone my thoughts inspire.

—J. O'H.

## The Storyteller

### Knocknagow

OR

### The Homes of Tipperary

(By C. J. KICKHAM.)

#### CHAPTER XXVIII.—BARNEY WINS A BET, AND LOSES MUCH PRECIOUS TIME.

The cause of Mrs. Kearney's trouble was all this time comfortably ensconced in the chimney corner, in the little kitchen behind Mrs. Burke's shop, with his foot on the hob—which foot, by the way, the servant girl had seized with the tongs while making the fire, mistaking it for a sod of turf of the description known as "hand turf"; in the manufacture of which the moulders allow free scope to their fancy, and occasionally produce a marvel of grotesqueness.

Barney had but just reached Mrs. Burke's door, when the rain began to pour down in right earnest. So, after putting Bobby under a shed in the yard, he took possession of the corner, and kept it without flinching even when the fire was at the hottest, and the big black pot hanging over it was enveloped in the blaze—which drew from the girl who had attempted to boil the potatoes with his foot, the remark that "the devil a wan else she ever knew could stand the same corner but Dan Brit and John Roche, the lime-burners."

"An' spake uv the ould boy an' he'll appear," she added; "here is Dan himself."

The individual spoken of drew a chair to the fire, scowling at Barney as if he considered him an intruder. It could be seen at a glance that Dan Brit was not a model of sobriety. After eyeing Barney in silence for a minute, he was turning to the girl to order a pint of porter, when he looked again at him and hesitated. In fact, Dan Brit was debating with himself whether, if he ventured to ask Barney to take a drink, was Barney the sort of person to say afterwards, "Let us have another." And in case he was the man to say so, Dan Brit had his mind made up to call back the girl just as she was going for the two pints of porter, saying, "Kitty, I'll take a glass of the old malt; I'm not very well to-day." And so Dan Brit would have a glass of whiskey, price threepence, in exchange for the pint of porter, price three-halfpence; which, in a social and friendly way, and, in the spirit of a "good fellow," he was thinking of pressing Barney Brodherick to accept at his hands.

And while Dan Brit was pondering the risks to be run in the matter, his eye fell upon Barney's foot on the hob, which object seemed to fascinate Dan Brit and drive all other objects and subjects out of his thoughts for the time being.

"The devil so ugly a foot as that," said Dan Brit, solemnly, "I ever see, anyhow."

"There's an uglier wan in the house," rejoined Barney.

"No, nor in Ireland," returned Dan. "Nor in Europe, Asia, Africa, or America."

"Will you bet a quart uv porther?" said Barney.

"That there's not an uglier foot in the house?" exclaimed Dan, staring in astonishment at him.

"Yes," replied Barney, with spirit, "I'll wager a quart uv porther, an' let Kitty be the judge, that there's an uglier foot in the house."

"Done!" exclaimed Dan Brit, who grasped at the certainty of getting a drink without paying for it. "But will you stake the money?"

"Ay, will I," said Barney, suiting the action to the word, and slapping down the coppers on a chair near him.

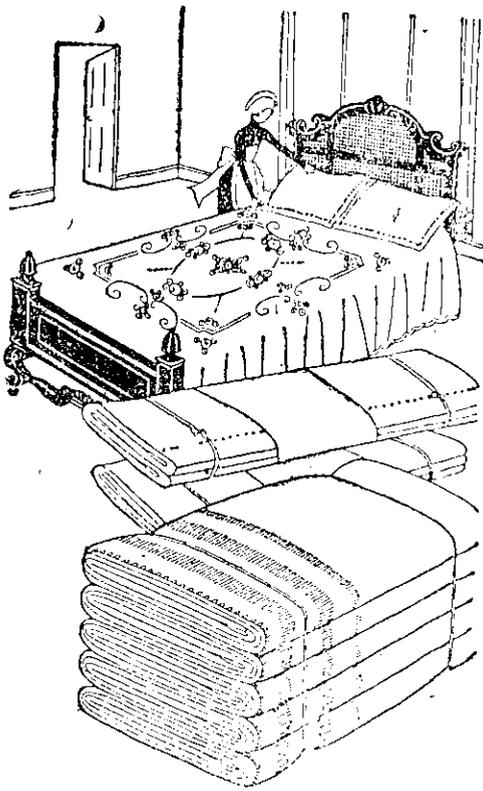
"Take that money, Kitty," said Dan Brit, "an' decide the bet."

"What is the bet?" Kitty asked.

It was explained to her; and Kitty shook her head sorrowfully, and told Barney he was always a fool.

"Stake the money, yourse'f," said Barney. And Dan did so.

"Come, give me back that change," said Dan; "an' bring in the drink. The bet is mine."



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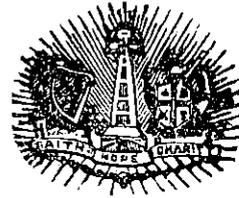
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"Wait a bit," returned Barney. "Kitty, give us a peep at your own."

"What impudence you have!" exclaimed Kitty, indignantly. "Who dare say a word agin them, I'd like to know?" And Kitty exhibited a pair of very presentable feet.

"Begob, Kitty," said Barney, with a grin, "if I was dependin' on thim, I'd lose my bet."

"An' do you mane to say you haven't lost id?" Dan asked. "Run, Kitty, for the porther."

"Ay, will she; but 'tisn't my money'll pay for id."  
"Didn't you bet there was an uglier foot in the house than that?"

And Dan Brit pointed to the foot on the hob.

"I did."

"And where is id?"

Barney Brodherick slowly and deliberately drew his other foot from under the chair, and held it up to view.

"Here's your money, Barney," exclaimed Kitty, in an ecstasy of delight. "You won the bet; I'll go for the porter."

Dan Brit's jaw fell down as he stared with open mouth at Barney. And after swallowing his share of the porter he walked away with an expression of countenance which made Kitty observe that "wan'd think 'twas a physic o' salts he was afther swallyin'."

When the rain ceased, Barney, snatching one of his baskets from Mrs. Burke's counter, hurried off to Wat Murphy's and presented Mrs. Kearney's written order to the butcher.

"I haven't what she wants," said Wat; "but I can send her a nice bit that will answer her as well."

He seized his knife and saw, and cut and weighed the beef so quickly that it was wrapped in the cloth and deposited in the basket before Barney could collect his wits to demur to the proceeding.

"An' now," he muttered, scratching his head as if the thing were done past recall, "an' now she'll be puttin' the blame on me, an' sayin' 'twas my fau't—an' that's the way they're always layin' everything on my shoulders. The divil may care what's done wrong—'tis Barney wud every wan uv 'em, big an' little."

"If she finds any fau't wud that," said Wat, as if he were threatening somebody. "tell her 'tis her own cow," which, however, did not happen to be the fact. But Wat Murphy told lies in the way of business on principle. "For"—Wat was wont to observe—"if I didn't tell lies, do you think I could ever sell an ould ram?"

"Och! be the hokey, 'twill dhrag the arm out uv me!" exclaimed Barney, as he raised the basket. "If I thought 'twould be so heavy, I'd bring up the ass."

"Put it on your head," Wat suggested.

"I'm d—n sure I won't. Do you want to make a woman uv me? Is it like a can uv wather you want me to carry id?"

"A purty woman you'd make," observed Wat, as Barney stooped under the weight of the heavy basket.

"Blood-an-ouns, Wat!" he exclaimed, turning round outside the door, "when are we to have the bull-bait?"

The question was suggested by the white bull-dog, who walked to the street-door and back again without condescending to take the slightest notice of Barney, or anyone else.

"I'm not at liberty to give particulars," Wat replied, in a manner that put a stop to all further inquiries on the important subject of the bull-bait.

Barney held on his way till he reached the corner of the street, when he was obliged to rest his basket against the iron railings of a genteel house, separated by a small garden from the street.

"Oh, murther, murther!" he muttered, "I'll be kilt afore I'm down to Mrs. Burke's. An' 'tis a good deed; where was I comin' wudout Bobby? An' thanum-undoul! the mistress'll murther me worse nor the basket. I remember now, she warned me to be home as fast as I could. I wondher what excuse I'll have for her? Let me see. Begob, I'll say Bobby got the cholic after the peltin' we got comin' through the bog. For how will she know but it was skelpin' in our face, barrin' Judy Brien might tell her; an' nice thanks that 'id be afther givin' her a lift from the crass."

Here Barney pulled up his sleeve to the elbow and looked at his arm, upon which the handle of the basket had left its mark.

"Begob, 'twill cut the arm off uv me," he continued. "An' the divil's cure to me; where was I comin' wudout Bobby?"

He swung the basket on the other arm and was setting off again, when the hall door of the genteel house opened, and a lady came running towards him down the straight gravel walk.

"Wait for a minute," she called out, "I want to speak to you."

Barney stopped; but she required a minute or two to recover breath.

"You're Mr. Kearney's man," she said at last.

"Yes, Miss," replied Barney, "I'm his b'y."

"What have you in the basket?"

"Mate, Miss."

"What sort? Show it to me."

Barney raised a corner of the cloth.

"Beef!" she exclaimed. "I declare it's a round. Will that be all dressed together?"

"Begob, mese'l don't know, Miss."

"Do your people have butchers' meat every day?"

"Faith, an' they do so, Miss; barrin' Friday."

"Oh, yes, they're Roman Catholics. Are you a Roman Catholic?"

"Begob, I am, Miss—though my mother was born a haythen."

"Born a heathen! Is it possible?"

"The divil a lie in id, Miss—an' reared. But she turned afther runnin' away wud my father—God rest his soul."

She looked at Barney as if he were a natural curiosity; and began to wonder what particular race of savages his mother belonged to.

"Of what country was your mother a native?" she asked.

"A native?" Barney repeated, as if the question were rather puzzling. "Oh, ay!" he added after a pause, "'tis id what counthryman is my mother? Begob, she was bred, born, an' reared in Ballyporeen. Her father was the clerk uv the church; an' my father was sarvin' the slathers whin they wor roofin' id. 'Tis of'n I heard her tellin' the ins an' outs uv id. He used to run up an' down the ladder so soople, that, be japers, she tuck a strange likin' to him, an' med off wud him—though her sivin generations afore her wor haythens."

"Oh, you mean," said the lady, "that your mother was a Protestant, and she married a Papist, and became an apostate?"

"Begob, that's id, Miss," replied Barney, perfectly satisfied with her version of the affair. "But this 'd never do for me," he added, thrusting his arm into the handle of his basket. "'Tis all hours, an' I'm in for gettin' Ballyhooly from the mistress."

"Wait for a moment," the young lady exclaimed, quite frightened at the idea of his escaping. "Tell me; is Mr. Lowe with your people still?"

"Begob, he is, Miss; I have letthers for him."

"Show them to me!" she exclaimed eagerly, thrusting out her hand through the railing.

"They're in the basket, below, at Mrs. Burke's, Miss, wud the newspapers an' the things for Miss Mary."

"What things are they?"

"The divil a know I know. I get a scrap uv writin' mentioin' what I'm to brin'. On'y for that they'd bother the life out uv me."

"How does Mr. Lowe spend his time?"

"He's d—n fond uv discorsin' Miss Mary," Barney replied, with the extraordinary grimace which he meant for a smile.

"Oh, I suppose he has no other amusement?"

"Himself and the docthor goes uv an odd time over to Hanly's," said Barney; "an' they wor out wud the hounds yesterday."

"I wonder," said she, as if thinking aloud, "did they meet Robert?"

"They didn't lave Mr. Bob's till wan o'clock last night, Miss," returned Barney. "An' 'tis I have good reason to know id; for I stopped up wud Tom Maher for the horses, an' they kep' me dancin' for 'em in the kitchen till I

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hadn't a leg to put on her me. The docthor was purty well I thank you. An' faith there was no fear uv Mr. Lowe aither."

"Do you mean to say that Mr. Lowe was at Mount Tempe last night?"

"Faith, then, he was so, Miss; an' 'tis I have raison to remember id."

She turned round and ran into the house, as if she suddenly discovered that Barney was not a safe companion, and that the fate of the clerk's daughter, of Ballyporeen, might be hers if she did not instantly fly from danger. But, so far from having any such amiable intentions, Barney, as he swung his basket on his hip, ejaculated an imprecation of so extraordinary a character that we are not sure whether it would bear repeating—at least in his own words. Miss Lloyd—we hope the reader has recognised Miss Lloyd—pulled up her skirts considerably higher than her ankles as she ran back to the house; and the glimpse thus afforded of the nymph's limbs must have suggested to Barney Brodherick the before-mentioned imprecation. For, looking after the flying fair one, and recollecting the precious time he had lost on her account, Barney prayed that a certain sable gentleman might have "her shin-bone for a flute, playing the 'Rakes of Mallow' for her sowl," into a place where it might dance to the music upon a pavement which must be pretty extensive by this time.

"O Isabella!" Miss Lloyd exclaimed. "O Isabella!" She dropped into an arm-chair and panted for breath.

Isabella ran to the window to try if she could catch a glimpse of the desperado who, she had no doubt, must have attempted to carry off her sister.

"O mamma," she continued, "Mr. Lowe has been at Mount Tempe."

"Well, and what of that?"

"What! Oh, that we must have the party at once, and I am sure he will come."

"No; I tell you he would not unless those people with whom he is staying were asked."

"And what great harm would it be to invite them?"

"Henrietta, you astound me! But there has been enough of that nonsense already. It is out of the question."

"But what I mean is that *they* would not come."

"No matter, it would be talked of. You know the Scotts did not ask ourselves last time; and if they knew we had such acquaintances what would they not say!"

"But why do you think he would not come if they were not asked?"

"Indeed, Henrietta," said her sister—a blooming, blue-eyed girl of twenty summers or thereabout—"it would be positive rudeness after your being there."

"I would not mind the rudeness," rejoined her mother.

"But when he saw you there he must be under the impression that they are recognised by the gentry. Indeed, I don't know how you can disabuse him of this notion—you are for ever thrusting yourself into improper places."

"Oh, I can say it was merely accidental. He knows they are only farmers. And Robert is so intimate with their brother."

"Oh, if there was no one but him I should have no objection. But the sister is out of the question. I really wonder both she and her mother have not called on you. I saw them drive by the day before yesterday. And, indeed, I'd have no objection. Mrs. Barn tells me she's a respectable sort of person; and very good to make presents."

"There is Robert," said Isabella, pointing to the window.

"Oh, we must send for him!" exclaimed Miss Lloyd.

"I wonder is there a meeting of the club to-night?"

"No; it is to be on Thursday," her mother replied.

"They are going to elect Beresford Pender."

"Robert says he'll blackball him," said Isabella.

"I really cannot understand his prejudice against him. He is a young man of excellent principles," replied her mother.

"I hate the sight of him!" exclaimed Isabella. "He is the most insufferably vulgar creature I ever saw."

Mr. Robert Lloyd, in hunting costume, and mounted

upon his well-known grey horse, had ridden quietly past his mother's house without turning his eyes towards it. A servant, however, was sent to the hotel for him; and he soon strolled up to the gravel walk, with his hands in his pockets.

"O Robert," said his eldest sister, "you had Mr. Lowe last night?"

"Ay, faith," he replied.

"Do you think you could get him to stay with you for a few days?"

"He's a d-d-d sight better off where he is. I wish I could exchange places with him."

Miss Lloyd made a gesture expressive of the most ineffable contempt.

"He's to be at Ned Brophy's wedding to-night," Bob observed.

"Oh, and we are asked," exclaimed Miss Lloyd. "Are you going, Robert?"

"Ay, faith. I always go to a tenant's wedding."

"It is what the highest people do," said his mother.

"And don't you think we ought to go?" Miss Lloyd asked.

"If you wish it, I see no objection."

"Will you come, Bell?"

"If I thought there would be any chance of fun, I would. Will there be any fun, Robert?"

"Ay, faith. He has two pipers and three fiddlers."

"And an excellent dinner," said Miss Lloyd. "I saw all the things. They have three legs and two shoulders of mutton, and—"

"Don't mind the bill of fare. But can we make ourselves fit to be seen in so short a time?"

"I'll wear my blue gauze," said Miss Lloyd.

"What! will you go in a low body?"

"Of course I will; and I'll wear my pearls. And, mamma, will you lend me your bracelets?"

"Yes, you may have them; but take care and don't lose them, as you did those trinkets the other day."

"Oh, they were only worth a few shillings."

"Yes, but it would be just as easy to lose them if they were diamonds."

"Oh, you need not fear; I'll take care of them. Come, Isabella. And, mamma, will you tell John to have the car ready?"

And Miss Lloyd hurried to her chamber, on hostile thoughts intent, so far as Mr. Henry Lowe's heart was concerned.

"Now, Robert," said Mrs. Lloyd, on finding herself alone with her son, "did you do anything in that matter yet? You know her fortune is very considerable, and would enable you to put everything to rights. So I beg you will make up your mind this time, and don't act so strangely as you have so often done."

"I'll talk to Jer about it."

"Well, Jer is sensible, and got you out of some awkward scrapes. But this is a different thing altogether. So I request you will act for yourself now. Have you seen her?"

"Ay, faith."

"And how do you like her?"

Mr. Robert Lloyd opened his mouth very wide and yawned. And when his mother looked round to see why he had not replied to her question, the gentleman was leisurely walking out of the room with his hands in his pockets. Whistling was one of the things that Mr. Robert Lloyd did well; and as he sauntered down the gravel walk, his mother could distinctly hear the little air which he had played upon his jew's harp for Mr. Lowe, and of which he had become particularly fond since Richard Kearney's misadventure in the bog.

(To be continued.)

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Out into the limbo of yesterday!  
Its music and dancing are fierce and free,  
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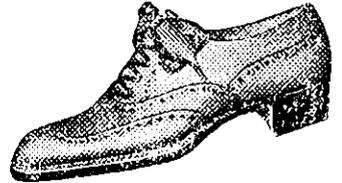
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### JEYES' FLUID

## Evening Memories

(By WILLIAM O'BRIEN.)

CHAPTER XXVI.—(Continued.)

Parnell was, I thought, relieved to find how moderate a call was made for his own intervention. He agreed that the proposal would establish the struggle in Ireland upon a new basis of legality, and would probably frighten the Landlords' Syndicate into abandoning their estate-clearances altogether. He only doubted whether the tenantry of Tipperary were to be moved out of their fat prosperity to take romantic risks for distant strangers. Until he was reassured on that head, he could not engage his own responsibility for an adventure which might prove to be a fiasco. But he had no objection that I should go to Tipperary to put my own sanguine anticipations cautiously to the test, and if my experiences were satisfactory, and if Archbishop Croke should be found willing to co-operate, he promised to go over to preside at the first of a series of County Conventions in the Archbishop's Cathedral town of Thurles, and lay the foundations of a great national combination against the vindictive barbarities planned by the Evictors' Syndicate. Upon this undertaking I repaired to Tipperary to make proof of the practicability of the proposal, at my own individual peril, and without any publication of Parnell's name or promise. The results surpassed my wildest expectations. The men of Tipperary had been long chafing under their inactivity, while the rest of the country was in death-grips with Coercion, and sprang to arms at the first call to action with all the sternness of passion without words which was their tradition. The Archbishop was enraptured with the news, and did not hesitate long to accept the full responsibility of publicly saying so. The tenants proceeded with as much prudence as determination. They appointed a deputation, headed by Canon Cahill, their parish priest, to wait upon Mr. Smith-Barry in London with a memorial remonstrating with him in respectful terms upon his interference between the Ponsonby tenants and their landlord when their differences were on the point of an amicable settlement, and earnestly urging him, in the interest of tranquillity upon this hitherto peaceful estate, to relinquish a work of extermination which was calculated to inflame the worst antagonism between landlord and tenants, and to produce a counter-combination for the tenants' protection, to which we would feel ourselves forced by every feeling of humanity and self-protection to adhere." Mistaking the visit to London of the deputation for irresolution, Mr. Smith-Barry repulsed them with words of pitiless hauteur, thirty families on the Ponsonby estate were expelled from their homes by way of a first dose of terrorism, and two prosecutions were instantly levelled against myself. One was for conspiracy "to prevent Mr. Smith-Barry from doing what he had a legal right to do," the prosecution being itself an audacious conspiracy to prevent his tenants from doing what they had an equally good legal right to do. The other was a charge of carrying on the Plan of Campaign on the Smith-Barry estate, the truth notoriously being that what was really dreaded in the new movement in Tipperary, was that it avoided all controversial relations with the Plan of Campaign, and raised the entirely separate and unassailable issue of the tenants' right to exercise the same power of combination for the protection of their brother-tenants which Mr. Smith-Barry had exercised with his brother landlords for their destruction. All which was a reassuring sign that the Government had recognised the formidableness of the new Trade Unionism, and were driven to their most desperate resources to stifle it at its birth. To make quite sure of my removal from the scene, before the Tenants' Defence Organisation could be placed on its legs on the lines concerted with Parnell, two additional prosecutions were instituted against me for speeches on the Kenmare estate in Kerry, the hearing being timed for a week after the date fixed for the prosecutions in Tipperary.

Barely two weeks were available before my disappearance. I utilised the interval for an appeal to Mr. Smith-Barry's tenantry in the County of Cork to make common cause with their brethren in Tipperary. Our meeting in the City of Cork for the purpose was proclaimed, and

the city occupied by a small army of infantry and hussars, under the command of Captain Plunkett, to trample down any attempt to defy the proclamation. While Captain Plunkett was marching his squadrons about the city streets in search of any eligible pretext to charge or shoot, I transferred myself during the night to the midst of Mr. Smith-Barry's estate at Clonakilty, and addressed an enthusiastic meeting of the tenantry without interruption, the district having been thoughtfully denuded of policemen to supply Captain Plunkett with his battalions for city service. That brutal swashbuckler had his revenge for his defeat by scenes of blood-fury more disgraceful than any other I can recall even in a time when the Castle officials' want of wit was habitually avenged by cowardly onslaughts on a disarmed people. When I arrived in Cork that night upon my return from Clonakilty, the railway platform was in the possession of a perfectly savage mob of armed men, for whom the best excuse that can be imagined was that they were the victims of some grotesque panic as to what impossible thing might happen in the way of a rescue or insurrection. Their blazing eyes and hideous animal yells suggested even to one who has never been too harsh a critic of the Irish police in the mass, men maddened with drink and with rage after a day of disappointment and popular derision. Their commander, with his sword raised aloft, rushed at me as I left the railway carriage with the desperation of a tipsy man dreaming he was charging a battery of cannon, and shouted that I was his prisoner; the most representative citizens and clergymen who attempted to approach to shake hands with me, were felled to the earth with clubbed rifles or batons; one of my Parliamentary colleagues, "Paddy" O'Brien, was, without a shadow of justification, stretched on the platform in a pool of blood from a terrific blow upon the head, which went within an ace of costing him his life; and this was but the overture to a series of savage excesses by my drunken captors lasting all through my transfer by the night mail train to Tipperary. The officer in command thrust his naked sword at the breast of a young girl in Mallow for approaching to shake my hand; and three of my escort discharged their revolvers past my ear into the midst of an unoffending crowd on the Charleville platform for the same offence. The absurdity, as well as brutality, of their panic was heightened by the fact that I was no sooner transferred to the charge of another and a sober police officer a couple of hours afterwards in Tipperary, than I was immediately released from custody on bail. Nay, the charge which was made the pretext for my arrest, and for the bloody scenes attending it, was a few days afterwards abandoned altogether by the Crown on the discovery that in order to substantiate it, Mr. Smith-Barry would have to appear in the witness-box, and reveal the whole story of his Eviction Syndicate.

(To be continued.)

### Death of Popular Irish Girl

Letters from Ireland (writes a correspondent) announce the death of Miss Ellie Fogarty, ninth daughter of the late John Fogarty, which occurred in April at the residence of her mother, Aghlish, Corofin, Co. Clare. The deceased, who was a most fervent Catholic, was beloved by old and young, and her sudden death came as a severe blow to her mother, to whom she was deeply devoted. The funeral, which was the largest seen in the district since that of her late father, took place at the family burial ground at Cool. Those in attendance included the clergy who officiated at the Solemn Requiem Mass and those who were present thereat. Besides her bereaved mother, three sisters and two brothers in Ireland and three sisters in New Zealand—Mrs. R. J. Burke (Palmerston North), Mrs. T. M. Prendergast (Hukarui), and Mrs. R. A. Burke (Mangatainoka) are left to mourn their loss, and to whom much sympathy is extended.—R.I.P.

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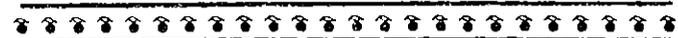
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## A Complete Story

### St. Joseph's Answer

#### A CHILDREN'S STORY.

##### I.

Josephine and Gabriel were twins, and their birthday was the feast of St. Joseph. Gabriel thought it too bad that he couldn't have been named after the great saint whose day was his own natal day, but it happened that his oldest brother bore the name of Joseph. Otherwise this surely would have been his name.

However, his mother consoled him by saying that Gabriel was a very beautiful name to have, as it was borne by the angel of the Annunciation—the heavenly messenger who told the Blessed Virgin that she was chosen to be the Mother of God.

But Gabriel protested that "it sounded an awful lot like a girl's name." Then when his playmates began to shorten his name to "Gab," he became greatly agitated.

"That isn't a bad idea," his father said, smiling at his son's chagrin, "the name fits pretty well. You're quite a talker, you know."

"You mean he's got the gift of gab, don't you, dad?" put in Joseph, who had stolen his smaller brother's name, "Or chewing the rag—it's all the same thing."

Gabriel became nettled. "Yes, I'd like to know who chews it worse than you do," he retorted. "You even chew the rag in your sleep, so I have to stay awake lots of times listening to your crazy talk."

Joseph laughed at this allusion to his propensity to talking in his sleep, and then his mother endeavored to calm the troubled waters by intervention.

"Now boys, don't quarrel over nothing," she advised. "Laugh instead, and look at the funny side."

"There's no funny side to look at, as far as I can see," grumbled Gabriel, "and if those fellows don't cut out that 'Gab' business I'll call them names they won't like."

Mrs. Miller smiled, for she knew that Gabriel's "bad names" would not be anything objectionable.

"You do that, Gabriel," urged Josephine, who was always ready to stand back of her brother in all circumstances. "What will you call them?"

"I'll give you a list of good ones," suggested Joseph. Then he mentioned a number of formidable epithets for Gabriel's use:

"Bonehead, Daffy, Simp," were a few of the choicest names proposed. About a dozen were rattled off, the last one suggested being, "Nobody Home."

"Of course you must give the right name to the right fellow," Joseph added, very seriously, "or you may get into trouble with the bunch."

But when Gabriel had the opportunity of applying these strong and suggestive titles his courage failed him. After all, he didn't want to show any ill-feeling. The boys didn't mean any harm. He'd just insist upon their calling him by his full name and no abbreviation about it. But to this the others objected, saying it was altogether "too much of a mouthful"—took too long to say. So "Gab," short and to the point, they continued to call him until in time Gabriel became quite accustomed to this vestige of his full name, and thought no more about it.

The twins were greatly devoted to each other, and if Josephine was ever ready to champion her brother's cause, Gabriel was just as generous to always take sides with his little sister.

Josephine had very bright red hair that always attracted attention wherever she went. One day she and her brother were playing out on the lawn. A strange boy whom they did not know came along up the sidewalk.

"Gee! look at the red-hair!" he insolently exclaimed. "Hello, Reddy; you'll set the house on fire if you ain't careful. Better call the fire brigade before the flames spread."

At once Gabriel was ready to defend Josephine against this onslaught. He was only a very little fellow at the time, but he was courage personified.

"Don't you talk that way to my sister!" he commanded,

drawing himself up to his full height and passing an arm about the little maid at his side.

The other boy laughed derisively. "If I had a sister with hair like that I'd give her away. Let me warm my hands," and he advanced nearer.

At this Gabriel stooped and picked up a stout stick that lay on the ground, and made a pass at their tormentor, but the latter dodged the blow.

"Going to show fight, are you?" he questioned. "Say, you're a dangerous guy to leave running loose!"

He darted off, with Gabriel following in his wake, the big stick brandishing furiously, while Josephine looked on with mingled fear and admiration.

The aggressor would permit his pursuer to approach almost close enough to administer a whack, but would then jump out of harm's way each time and leave Gabriel beating the air.

This afforded the older boy plenty of amusement, and he laughed in great glee at a small lad's attempt to deal a vigorous blow.

Thus the two continued on their way until the stranger reached his domicile. Then with a parting derisive retort to his adversary he disappeared inside the door.

Gabriel stood at the steps a long time in hopes that the boy would reappear, until tired out and disappointed, he retraced his steps back to Josephine.

She was relieved to see him again, for she feared that "that mean boy" might have done something terrible to her brother—maybe grabbed the stick from him and hit him so hard that he wasn't able to come back.

"I waited for him to come out again, and I was going to give him an awful swat," Gabriel explained. "But he didn't come out—I guess he was afraid."

And Josephine declared that her brother was just awful brave" and that she thought he'd make a fine pugilist when he "grewed up." All of which pleased the young man exceedingly.

Mrs. Miller from the first taught her children to have a great love for St. Joseph, and the twins, in particular, were very much devoted to the guardian of Jesus and Mary, a devotion that increased as they grew older.

And all during the month of March they never failed to spend some time in prayer before St. Joseph's altar after they made their daily visit to the Blessed Sacrament.

The statue of the great saint was a beautiful one, and represented the Infant Saviour nestling in the arms of His foster-father. He appeared to be sleeping, and His little head rested trustingly against the saint's shoulder.

Josephine and Gabriel were fond of this statue, it seemed so real to them. St. Joseph gazed down at them so kindly and the dear Babe, to use the little girl's expression, "looked just like He was having the nicest little nap, and you wouldn't be surprised if pretty soon He'd open His little eyes and blink them at you."

The children were spending Lent piously, as all Catholic children who have good parents are sure to do. They gave up little things that they were especially fond of, and when a famous and very excellent circus came to town they did not dream of going, although someone gave their father complimentary tickets and the temptation was very great.

But their mother often told them that there were many Catholics who spent the Lenten season carelessly, with little or no thought of doing penance, and that it was a good thing to offer up acts of self-denial for such as these. So the children offered up their good works heroically in reparation, and many of their devout practices were done in honor of their favorite, St. Joseph, during the days of his month.

Josephine and Gabriel were always very confidential, and as they grew older they began to discuss their future vocations. Gabriel was now an altar-boy, and he had quite made up his mind to be a priest, so he told his sister one day.

Josephine thought that was grand, but she wished she was a boy so that she could be a priest too. Then an inspiration came.

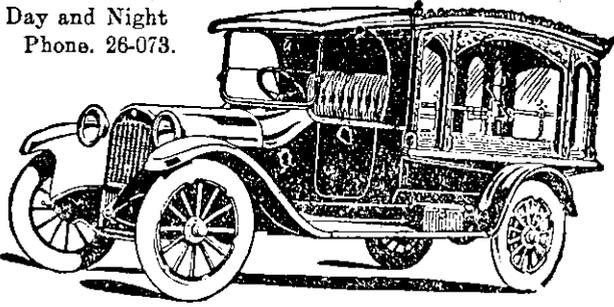
"I know what I'll be. I'm going to be a Sister. It'll be the next best thing to being a priest. She was greatly delighted over this decision, and Gabriel, too, thought it was simply splendid.

"Even if we're separated far apart," he told her,

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So the minds of the twins were firmly made up regarding their future careers, and their parents were happy to know of the choice they had made.

## II.

One year the month of March opened mild and spring-like. The acacia trees were gorgeous in their golden robes, and the fruit trees with their soft, fluffy blossoms—pink and white—were a real delight to behold.

"Looks just like pink snow fell on those trees," Josephine cried joyously, as she and her mother went out to the back yard one lovely day. The Miller family had quite a little orchard of their own.

As the month advanced the warm sunlit days gave place to clouds and chilly air and finally, rain and blustery weather.

"What's that old saying—if March comes in like a lamb it will go out like a lion?" quoted Josephine as she and Gabriel came home from school one stormy afternoon.

"That's just what it's up to all right," responded her brother as a gust of wind swept Josephine's umbrella out of her hands into the miniature river that was racing along the curbing. Away it floated, and Gabriel laughing at the funny situation, splashed deep into the water and pursued the floating object until it was rescued. But it was dripping wet after its voyage, so the twins resumed their way under the protection of Gabriel's umbrella.

Josephine was troubled over the fact that her brother's feet had received a thorough soaking, and as he already had a cold she feared he would be sick as a result of the wading through the water.

The matter was reported to Mrs. Miller, and she ordered a hot bath at once. But what Josephine had apprehended came about, for by the next morning Gabriel was very ill. For days he tossed in fever, and doctor stated that pneumonia was his ailment.

Poor Josephine was heart-broken when she learned that the physician after a few days pronounced Gabriel's case hopeless and his recovery unlooked for.

St. Joseph's Feast was approaching, and this thought encouraged the little girl's heavy heart. Every spare minute was spent before the tabernacle and then at the feet of her dear saint's altar.

With tear-filled eyes Josephine begged and pleaded that Gabriel should be spared, and as she gazed at the Infant tenderly folded in His protector's arms she gained confidence.

"Dear, good St. Joseph, you must love all children, I'm sure," she whispered, "for the sake of the dear little Jesus. Do please ask Him to spare my brother. Oh, I'll miss him so if he dies. But I must be resigned, so dear St. Joseph, help me to say, 'Thy Will be done,' with all my heart."

It was the day before the Feast of St. Joseph. Gabriel was dying—he might pass away at any time, said the doctor. Despite her great sorrow, Josephine carried an armful of lilies from the garden that she and her brother had always carefully tended, to the church, for the saint's altar was being decked for his own day.

With unusual fervor she prayed before the beloved statue to-day. Gabriel had received the last sacraments. His parents were sure he would die, but they were resigned to God's Will. Still Josephine did not abandon hope. St. Joseph had heard her prayers lots of times. She would keep on praying. So she reminded him that the morrow would be his feast-day. Oh, how lovely it would be if he granted her request on that occasion!

It was very late that night when Josephine was aroused from her sleep by her mother. A change had come over Gabriel, and the end must now be at hand. Sobbing, the child followed Mrs. Miller to her brother's room. His parents with Joseph and Josephine knelt around the bed. The patient lay quietly as though asleep.

After about five minutes Gabriel opened his eyes. He smiled in recognition at the little group. Then he said joyously: "I'm better, mother. I had the loveliest dream. St. Joseph—I'm sure it was St. Joseph—he came and

stood near the bed, and he told me I was cured. And I feel—oh, I feel so well."

Josephine beamed with joy. "Oh, I knew St. Joseph would listen to me." She glanced at the little clock near by. It was past midnight. "Oh, look there, mother! If he didn't answer our prayer on his beautiful feast day, too!"—*Irish Catholic.*

## Mussolini

(By MONSIGNOR CANON BARRY, D.D., in the *London Catholic Times.*)

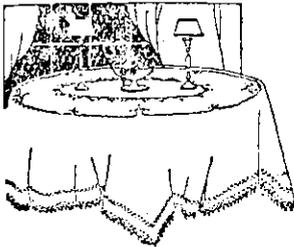
Italy has always been fertile in great men of the type which is rightly termed classic, with its ideal presentation in Caesar, the foremost man of all this world. To our delight, and probably to the astonishment of a public singularly unacquainted with modern Italian events or heroes, two striking figures have claimed attention, both representing Milan on the Roman stage, since a delusive Peace led up to widespread anarchy all over the Peninsula—one being the Holy Father, Pius XI., and the other Benito Mussolini, Dictator and Primo Minister by virtue of a strange new movement whose members glory in the dictator's axe and rods or fasces, and hence bear the name of "Fascisti." There is no need just now to dwell upon the lines of greatness that marked out Achille Ratti, the Milanese Alpine climber, for election to the Papal Chair. But who is Mussolini? At his appearance in the political sky, suddenly blazing out like a comet in violent splendor of strength and decision—proved by combats with Socialism where he conquered—we scarcely knew his name, while his character was said to be doubtful and his past denied by the attitude he took up as self-chosen master of nation, Parliament, and King. Blood had been shed by his orders or connivance; the Socialist-Communist attempt to set up a Soviet over Italy had collapsed in craven fear when these young Fascists turned upon it; and Mussolini with his Black Shirts marched in triumph through Rome, myriads applauding him as the saviour of Italy. This extraordinary revolution follows upon a period when Government had capitulated to Soviet demands, when not a single Prime Minister had any policy of his own, while Italy lost in no small measure, as she deemed, the fruits of Vittorio Veneto, that unexampled annihilation of a whole army and the Austrian Empire at one stroke. Mussolini comes forward, then, as the Regenerator, a man certified to his people by the genius that sees, acts, and succeeds. He knows what Italy wants in economics at home, in prestige and power abroad. The comparison with Julius Caesar is not, in my opinion, unwarranted; for the classic resemblance will come out strong when viewed by anyone well read in old Roman history.

### His Saving Victory.

Mussolini saved Italy when it was on the edge of ruin. How he did so, and what manner of man he is, we can collect much to our profit from Miss Maude Petre's very successful no less than timely version of a fine piece of journalism, done by Dr. P. Gorgolini, *The Fascist Movement in Italian Life* (English translation, T. Fisher Unwin). Miss Petre admires the Fascist programme, but detects in it the absence of certain principles or ideals which would make it Christian, whereas it goes upon a separate curve. The criticism appears to me sound, entirely to the purpose, and necessary. We may feel, as I for one certainly do, grateful beyond words to Mussolini for having rescued his and our Italy from the imbecile politicians who were betraying it to destructive plagiarists of the anarchy which is now laying Russia waste while treating Religion as the enemy of man. Such a tragedy, coming after the heroic sacrifices by which the Italian people braved every vicissitude and won victory at last, would have been irreparable. It was averted by one man; and he was a convert from Karl Marx to the doctrine he is defending at this day with all the national resources at command.

Benito Mussolini saw the light at Fredappio, an insignificant village near Forli, in the year 1883. He had no advantages of birth or bringing up save a fine constitution, a genuine old Roman cast of features, and a piercing intellect which saw into things without regard to convention. He became a schoolmaster and, like so

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many of his class everywhere, a revolutionary. Emigrating to Switzerland, he there taught the Marxian creed with such fierce energy that he was expelled by the Swiss authorities; and he went back home soon enough to advocate the dissolution of the Triple Alliance, and the entry of Italy into the war. He fought at the Front, was wounded, and returned to Milan, where he found the world upset, strikes universal, factories socialised; but the new masters were incapable of managing what they had seized.

#### A Convert from Karl Marx.

Mussolini, so far as I can judge, never was a fanatic, by which I mean that he cross-examined ideas instead of being carried away by them. And the vast experiment practised on the Russian Empire, with such results as we all know, convinced him that Marxian theories interpreted on the lines of Communism would surely destroy any nation to which they were applied. Moreover, a "proletarian" reign of terror was exhibiting its true qualities from one end to the other of the Peninsula by robbery, disorder, and assassination. The Government did nothing; the dynasty of Savoy, though respected and even loved, could do as little as King George V. did while our general strikes defied the nation. Then this bold leader called up the youth of Italy to meet violence with violence; and a vast army of Black Shirts arose, determined on effecting the Counter-Revolution, which has now had such a triumph. Mussolini became general-in-chief, Dictator, and Mayor of the Palace. He showed deference to the King, contempt for Parliament, reverence towards Religion and the Holy See.

#### His Regard for Facts.

This last attitude, so profoundly unmodern, struck the world with amazement. Of what was Mussolini thinking? His own answer would be that he recognised all facts, and, just as the Bolsheviks robbed and persecuted the Russian Church because it was the one vital institution left when the Tsardom fell, so for his part, knowing Italy to be Catholic and the Papacy its age-long inheritance, he refused to engage in or to continue hostilities with Church or Pope. He wanted an economic transformation of society, more or less upon the leading terms of Sorel's idea, which was a revolt from brutal bureaucratic tyranny (shall we dare to mutter the names of Mr. and Mrs. Sidney Webb?) in favor of industrial groups. On the whole, Mussolini dreams of restoring to the social system forces and elements which the pure Marxian would have swept out with his iron mudrake. He believes in the rights of the individual, and in property as among those rights. He is an "aristocrat" by conviction, hating class-warfare, scorning the fictitious majorities, sham parties, and interminable wranglings of Parliaments as they now have become. He is the nation's true representative; what are they except a noisy section of the Stock Market, clamoring for funds from a deluded people? Of his foreign policy I have no room to speak; but I sketched it in outline without so much as knowing Mussolini's name, years ago, in a "Dublin" article entitled "The Dalmatian Question." I see no reason to alter my view. This, the latest of Dictators, would uphold Italy's claims in and across the Adriatic; but, unlike my brilliant friend Signor Corradini, of "L'Idée Nazionale," he is not ambitious of an Italian Empire to be carved out of the East, neither does he favor any scheme of protective duties. Mussolini has said hard things about the British Government and its conduct towards Italy, especially since the Peace of Versailles. He fails to interpret the situation, thanks to his ignorance of our ways and customs in this Island, where geography is not studied and only a few correspondents of the *Times* know anything whatever about Italian troubles. The nation is not to blame. And so I break off at the middle chapter of Mussolini's life and adventures. What will be the end? He came in like Julius Caesar; he rules like Rienzi. These are great names and tragic memories. May the good prevail.

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## America's "Fake" Nuns

### IMPOSTORS WHO BATTEN ON BIGOTRY.

The latest American files to hand describe the unmasking of another "ex-nun," who sought notoriety and cash by appealing to the ignorance of the bigoted anti-Catholic citizens. Needless to say, the woman had never been in a convent, except as a subject for charity. As a return for being befriended when she and her baby were destitute, she invented the usual tale of "escapes," etc. We suppose in due course this yarn will reach Sydney (says the *Freeman's Journal*) and appear in a journal which caters for the Nesses and the Bartons.

As Catholics are too well aware the "walled-up nun," the "escaped nun," the "nun kept by force in the convent," furnish titles for a romantic story as well as topics to draw a curious crowd to a lecture hall.

Whenever you read in the daily press of an "escape from a convent," put it down that some girl (generally a Protestant) ran away from a reform institution conducted by the Sisters. The girl was sent there by parents, guardian, or court, in preference to a State institution. There was no intention on the part of the girl to become a nun, and no willingness on the part of the Sisters to allow her to become a nun.

And when the "Escape from Convent" supplies material for a thrilling story you are safe in drawing one of two conclusions: either the writer is imposing on the uninformed which will insure her many readers, and therefore money, or enemies of the Church have engaged her services.

#### Some of the "Fakes."

It is not uninteresting to review some of these "fake" nuns who have recently illustrated the book of bigotry. Strangely enough, America appears to be the home of most of the newest. Let us make a start with

#### Helen Jackson,

who appeared on the stage a couple of years ago. Her real name is Helen Barnowska. At the early age of fifteen years she was committed to a Sisters' Reformatory at Detroit by her sister, because she was unmanageable. This was in September, 1895. In December, 1897, she was permitted to return to her sister, then living in Pittsburg.

Later she returned to the Good Shepherd Home, but this time to the Carthage, Ohio, Home, because her former Superioress, whom Helen liked, was transferred to that Home. Even after she left the reformatory the last time, in fact even after she married, she and her husband called at the Detroit Home, and were most friendly. Like the other insincere people on the anti-Catholic platform, she saw, during a wave of bigotry, a chance to make easy money.

Helen now lectures in a garb, which she represents as her nun's garb (of course, she was never a nun); it is only a replica of the costume worn by the peasant women and girls in Normandy, France. The Sisters of the Good Shepherd allowed their charges to wear that garb as a uniform during the period in which they are "on good conduct." No one who enters the reformatory under the Good Shepherd Sisters is ever permitted to become a member of their Order. This impostor brought a 20,000 dollar damage suit against the *Ypsilanti Press* for defamation of character. In the trial, in the early part of 1921, before Judge Sample, Wachtenaw Circuit Court, Mich., it was developed that Helen's character was anything but the best. She was committed to the Good Shepherd Home for incorrigibility, and after her "escape" frequented low dives in Chicago. Jury rendered verdict "No cause for action," against the Michigan editor, who had referred to her as a "woman of the street."

Helen Jackson has been repeatedly exposed in different communities at the very time she was speaking to big audiences, yet enemies of the Catholic Church encourage her to go ahead. How dishonest and wicked!

#### Mabel McClish.

Mabel, like the Helen noticed above, was an inmate in a reformatory, which usually suggests early badness. She posed as a "converted nun," but declined to accept an offer of 15,000 dollars, made at her own meeting by Father Conroy, of Crawfordsville, Indiana, for proof that she had ever been a nun.

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## Burke McCarthy.

This lassie, who sometimes parades under the name of O'Connor-Wiley, was never a nun. In announcing her coming, she styles herself "ex-Romanist, author, lecturer, editor." She really was editor of *The Gopher*, an unpretentious, but hot monthly sheet, published in Los Angeles. Her speeches teem with the usual misrepresentations and exaggerations. She stresses the importance of taxing Catholic Church property in the United States, which she holds to be worth billions, while, according to the 1916 U.S. report, it is considerably under one-half billion.

## Mary E. Slattery.

Mary E. Slattery, wife of Joseph Slattery, of Boston, has frequently appeared with her husband under the auspices of the "patriots." Occasionally Mrs. Slattery sought to make a hit by debating with a Miss Nelson, who, while pretending to defend the Catholic Church, was actually in sympathy with Slattery's work. Mrs. Slattery claims to be an ex-nun, but the records of the convent, which she claims to have entered, do not contain her name.

## Maria Monk.

The following is the account of Maria Monk given in *Appleton's Encyclopedia of Biography*, the standard work of biography in America. From page 357, vol. 2, we take the following:—

"Monk, Maria, impostor, born about 1817; died in New York City about 1850. In 1835 she asserted in Montreal that she had escaped from the Hotel Dieu Nunnery in that city, of which she claimed to have been an inmate for years, and told a shocking story of the crimes that had been committed there. Her stories met with no credence in Montreal, and she was shown to be a woman of bad character, whereupon she came to New York and repeated her story, which many believed. She gained an entrance into good society, and received many attentions from those who gave credit to her tale, but it was conclusively proved to be a falsehood. She had even gone so far as to publish a plan of the interior of the Nunnery, which was shown by careful examination to be incorrect in every particular, and in her second publication she described an island in the St. Lawrence River that had no existence. In the midst of the excitement that her story caused, Colonel William L. Stone, then editor of the *Commercial Advertiser*, made a special journey to Montreal to investigate matters, with the result that he refuted Maria's story in *Maria Monk and the Nunnery of Hotel Dieu* (New York, 1836). This raised against him a storm of abuse from her adherents, and Laughton Osborne made a bitter assault on him in *The Vision of Ruberta* (Boston, 1838), a clever but scurrilous poem. Maria's adherents believed in her after she had been repeatedly exposed by men of high reputation, and the Protestant residents thought it necessary to deny her allegations in a public meeting held for the purpose. Her imposture, considering the internal improbabilities of her story, is one of the most remarkable on record. The Know-Nothing party used it to make political capital, and the burning of Roman Catholic churches in various cities was indirectly the result of it. Her 'disclosures' were published in *Awful Disclosures by Maria Monk* (New York, 1836), and *Further Disclosures*, with an introduction by Rev. J. J. Slocum (1836). Of the various editions of this book, it was estimated by Cardinal Manning, in 1854, that from 200,000 to 250,000 copies had appeared in England and America. Maria left a daughter, who published an autobiography, entitled *Maria Monk's Daughter* (New York, 1870.)

Even to-day many of our heightened countrymen get their information (?) about the Catholic Church from the books of Maria Monk, Chiniquy, Freseuborg, etc.

## Margaret L. Shepherd.

This character, who for many years lectured against the Church in England, Canada, and the United States, who represented herself as an ex-nun, was never a member of any Catholic Sisterhood, but she was a worse woman than any of your acquaintance.

1. Her life before entering the Bristol House of the Good Shepherd Reformatory was that of a common prostitute, a swindler and a forger.

2. She went under the following names: Mrs. Parkyn, Mrs. Westly, Miss Probyn, Louisa Egerton, Margaret Herbert, Mrs. Riordan, Mrs. Shepherd, Isabella Marrow, and Miss Truefitt.

3. She was always, since she was first known, a confirmed toper.

4. She was confined for a time in Hoxton Lunatic Asylum.

5. She forged cheques on Mr. Truefitt, Sir Astley Cooper, and Lord Archibald Douglas.

6. She spent some time in Bodmin and Tothill (Millbank) prisons.

7. She was afterwards taken by the Salvation Army from a life of shame. Florence E. Booth, of the Salvation Army, says of her:—

"She has never been a nun. She was taken as a prostitute into the Roman Catholic Penitentiary at Bristol, from which place she ran away, and on request was returned to us by our Bristol branch, and remained in lodgings provided by us until she left England, as before stated."

8. She had two, probably three, husbands, living.

Referring to her trial at Toronto, where she "exposed herself" under oath, the *Toronto Empire* says:—

"The unlovely witness in last week's slander suit has been financially benefited to even an unusual extent by this malodorous sort of thing. Sooner or later the exposure was, of course, bound to come, and it is to be hoped that, as it is self-confessed, it will serve to make those who have contributed to past advertising properly ashamed of themselves."

## Why Profit-Sharing Must Fail

The progressive labor element has never considered profit-sharing favorably (says a writer in the *Fortnightly Review* of St. Louis, U.S.A.). Its usual arguments are developed by the editor of the *Journal of Electric Workers and Operators*, the official publication of the International Brotherhood of Electrical Workers (February, 1923). He says that evidence upon evidence has piled up in this country in the last few years, showing the absolute failure of profit-sharing schemes. "Now more evidence comes to us from Great Britain. One-hundred and ninety-four business concerns in Great Britain had shared profits with their employees up to 1900. All but 36 of these have now abandoned the scheme. Since then 186 others have tried it. Forty of these have already given it up. More than one-half of 380 attempts at profit-sharing have been abandoned as complete failures."

The *Central-Blatt and Social Justice* (May) comments on the *Journal's* article as follows:

"Profit-sharing since its incipency in France in the thirties of the last century, has, except in a few instances, certainly not fulfilled the hopes of those who propagated the measure as a means of labor reform. The editor of the *Electrical Workers' Journal* does not go to the bottom of things, however, when stating objections in the following sentences: 'Good wages and profit-sharing schemes never go together—and the worker is hardly able to recognize his small share of the profits when he finally gets it. This, more than all else, explains their failure. All have had for their main purpose the speeding up of production—the turning out of more work—keeping the daily wage down to the lowest minimum and lessening the dangers of effective protest against low wages and undesirable working conditions.' We do not believe that this writer is justified in saying that employers, who were attracted to this scheme, had the ulterior purposes of which he speaks, in view. Profit-sharing fails because the employer is as much as his employees the slave of a system which has for its chief purpose, not the welfare of men and society, but profit and the accumulation of capital. One of the main defects of the capitalistic system is insecurity, and inasmuch as the employer suffers from this symptom, his entire profit-sharing scheme lacks stability, and in the end, has the appearance of a mere empty promise, made for no other purpose than to induce the working-men to forego those measures of self-help which, for the time being at least, produce much better results than are obtained from any reliance on the bounty of the entrepreneurs. What will happen when, for one reason or another, the employers of Labor cannot be forced into making concessions, remains to be seen. To-day, every one realises that the manner in which the increase in the cost of living and the demand for higher wages are chasing each other in a vicious circle is absolutely irrational. But nobody seems to know how to arrest the wild motion of the dangerous merry-go-round."

## Current Topics

### Catholics in the United States

According to the Official Catholic Directory for 1923, there are 18,260,793 Catholics in the United States, that is about one-sixth of the total population. There are 22,545 priests, or one for every 810 of the laity. There are 6,406 Catholic parochial schools, attended by 1,922,420 pupils. The following table illustrates the growth of the Catholic population, relatively to the total, during the first sixty years of the last century:

Year.	Catholic Population.	Total Population.	Proportion of Catholics.
1808 ...	100,000	6,500,000	1-65th
1830 ...	450,000	13,000,000	1-29th
1840 ...	960,000	17,070,000	1-18th
1850 ...	2,150,000	23,191,000	1-11th
1860 ...	4,400,000	31,000,000	1-7th

### Bellarmino and American Independence

Among the books preserved by Thomas Jefferson in the Congressional Library at Washington was a copy of the *Patriarchia*, in which Robert Filmer defended the divine right of kings against Bellarmine. Well-thumbed by Jefferson was the following extract by Filmer, which gives a summary of Bellarmine's teaching:

"Secular or civil power is instituted by man."

"It is in the people unless they bestow it on a prince."

"The power is immediately in the people."

"The Divine Law hath given this power to no particular man."

"If the positive law be taken away, there is no reason why, among a multitude, who are equal, one rather than another should rule over the rest."

"Power is given by the people to one man or more."

"It depends upon the consent of the people to ordain over them a king, council, or other magistrates."

"If there be a lawful cause the people may change the kingdom into an aristocracy or a democracy."

Filmer calls these principles "popish" doctrines. One Algernon Sydney was beheaded in England in 1683 for defending the right of the people to depose a king. But the principles of Bellarmine, which were also those of Suarez, Soto, Molina, and Cajetan, were good enough for the framers of the great American Constitution, which said expressly, echoing Bellarmine:

"All men are created equal."

"Governments derive their just power from the consent of the governed."

"When any form of government becomes destructive of their ends, it is the right of the people to abolish it; and to institute a new government."

### The Conquest of Scotland

While people like Joseph McCabe are earnestly trying to persuade their audiences that the Catholic Church is dead and a thing of the past, disqualified for life by ex-monks and other such impartial umpires, we find that the Presbyterians of Scotland are of a different frame of mind. Their trouble is that the Church is too much alive and that they are losing ground in their own land while those awful "Romanists" are sweeping all before them. "The Irish are upon us!" is their cry. "Save us from being annexed, overwhelmed, crushed out and crowded out by those people from the Sister Island who never denied their Faith to please British Kings!" An effort is made to stir up the No Popery spirit and a report has been issued by a committee appointed for the purpose of considering how to deal with "the incursion into Scotland of a large Catholic population within recent years." The report complains that there has been a great exodus of the Scottish

race to America and the Dominions, compelled by the economic pressure of the Irish race. From 1881 to 1901 the increase of the Irish population in Scotland was nearly twice as great as that of the Scottish population, and from 1901 to 1921 the increase of the Irish population was six and a half times as great as that of the Scottish population. Allusion is made to the alleged disinclination of Scots to work alongside and live among Irish, and it is predicted that the great plain of Scotland, stretching from Glasgow in the west to Dundee and Edinburgh in the east, will be soon dominated by the Irish race.

### The Ambitious Irish.

The report also refers to the Irish gift of speech, aptitude for public life, and restless ambition to rule, and it anticipates the rapid permeation of the whole of Scotland by an alien people. The General Assembly is to be asked to urge the Government to appoint a Commission to inquire into the whole situation. The report states that there is no complaint of the presence of the Orange population in Scotland, as "they are of the same race and faith as ourselves, and are easily assimilated to the Scottish population." The *Scotsman*, in a leading article, is dubious regarding the report. "More proof," it says, "than is here produced seems required of this alleged incapacity of the Scotch nation either to assimilate or to withstand on its own ground the industrial impact of the Irish invaders."

### Most Difficult.

"Undoubtedly, however, the Irish population hang closely together in politics, as well as in religion and customs, and present a special and most difficult problem in all the localities where they muster in force. By Irish is not meant merely people born in Ireland. It would even appear that the number of residents in Scotland of Irish birth is diminishing—it was 205,000 in 1901, over 174,000 in 1911, and is put down as 170,000 in 1921. Obviously this only makes more difficult the problem of 'Saving Scotland for the Scots' without doing injustice to the Irish living in the country the great and growing majority of whom have been born here and may, therefore, claim to be part of the nation."

### "Dry" Ships

The American Supreme Court's ruling, that no ships with liquor on board, excepting what is required for sacramental and medicinal purposes, shall enter American waters, has been met with protests from several foreign Powers. The three vital sections of the regulations are:

"Section 2. Any merchant vessel arriving in port with liquor not classed in these regulations either as cargo or sea stores, but claimed by the master to be held for non-beverage purposes, or with wine claimed to be held for sacramental purposes, but without a permit or certificate authorising its possession under the national Prohibition Law, may be allowed to retain a reasonable quantity for such purposes until the master has had fair opportunity to obtain either a permit or a certificate of medicinal need, or otherwise satisfy the requirements of the Prohibition Law and regulations."

"Section 8. No merchant vessel, domestic or foreign, may lawfully carry as cargo within the territorial waters of the United States any liquor for use for beverage purposes."

"Section 10. It is unlawful for any United States or foreign merchant vessel within the territorial waters of the United States to carry or possess as sea stores any liquor whatever for beverage use."

Commenting on these, the *Philadelphia Ledger* says:

"There are bound to be complications. We are interfering with the rights of the world's travellers. Our domestic legislation is being used to dry up the seas. We are hindering the shipping of the world. The interests involved are so great that only an international conference may hope to smooth out what has become a serious international situation."

The *Month's* view, as a Catholic review, is the following:

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"Unable to prevent the sale of liquor in their own territory, the Government of the United States, acting on a decision of their Supreme Court and by a singular and unprecedented stretch of prerogative, intend to make the attempt on the territory of other nations. For that is the plain English of the declaration that by virtue of the tyrannous Prohibition Law no foreign vessels can enter American ports with strong drink on board even though it be sealed against consumption. It would seem that the judges who gave that decision are aiming at bringing the Eighteenth Amendment into still further disrepute with a view to its repeal, for a more intolerable and unnecessary invasion of national rights can hardly be imagined. . . . Testimonies vary as to the success of the Prohibition amendment in effecting its purpose, but all witnesses agree that its enactment has proved demoralising to a degree. *Catholic moral theology regards it as an unjust infringement of human liberty, and considers that no moral obligation to observe it, vi legis, arises*, although to obviate the scandal of an open violation of law, and because no rights of conscience are involved, men are counselled to obey it. But no obligation of any sort attaches to the new Supreme Court decision and we trust that all sovereign States will combine to ignore it. . . . Meanwhile the civilised world will mark with astonishment the growth, in what is supposed to be *the* country of freedom, of State tyranny and intolerance."

The *Month's* sane criticism recalls Dooley on "The Return of Flanagan." Flanagan, on his way home to U.S.A. was telling a poor down-trodden victim of Russian tyranny of the freedom in the land of liberty. But when the customs officers boarded the boat at New York, confiscated his roll of Irish frieze-cloth, broke his quart of potheen, and charged him half a dollar on his black-thorn, his first words to the joyful Mrs. Flanagan, who waited for him on the wharf, were: "Stand back from me, Missus. I'm a Rooshian for the remaindher of me days."

### The Menace of Asia

Guglielmo Ferrero remarks that, by every requirement of good logic, a great nation, on emerging victorious from a great war, ought to instil into its subjects greater fear and respect. But after the Armistice, Afghanistan rebelled against England, and in 1919 came a war of which Europe knows only the result—a treaty renouncing England's claim to the protectorate, recognising Afghanistan's complete independence, and giving her right-of-way, without restrictions and control, into an Indian port. Then, during the war, India was fairly quiet, but when peace came nationalist agitation began, and it seems that neither concessions nor repressive measures have been able to check it. Of other parts of the East he says:

"Though torn by revolution, China has demanded restoration of her territorial integrity and her sovereignty. She has even managed to cancel a number of rights and privileges granted to the great European Powers and to Japan.

"In 1919 England succeeded in establishing a protectorate over Persia. The treaty, which placed the government, the administration and the Army of Persia under British control, gave rise to savage recriminations and jealousies in Europe. There appeared to be nothing to prevent its enforcement, for Persia was disarmed and could no longer count on Russia for support. Nevertheless, the treaty remained a dead letter and has since been abandoned.

"Politically, Egypt is Asiatic rather than African. During the war, Egypt patiently endured the protectorate proclaimed by Great Britain toward the end of 1914. As soon as the war was over, she demanded her independence so vigorously that Great Britain was forced to give in to her on many vitally important points.

"Mesopotamia is no longer quiet. Practically everywhere, the native populations are rebelling against the system of mandates imposed by the treaties of peace. The Arab state erected by the British for use against Turkey, and more or less against France, can not be

trusted. Native hatred of European domination is too strong.

"But the greatest surprise has come from Turkey. At the end of 1918, Turkey seemed to have been annihilated. The Treaty of Sevres not only snuffed out the Ottoman Empire but all Islam in so far as political and military power were concerned. Turkey has since regained Smyrna, Constantinople, and her independence, and the Caliphate is more fanatical in its hatred of Europe and Christianity than before."

In a word, Asia is everywhere rebelling against Europe at the very time when Asia is becoming Europeanised, we are told. Not only European and American weapons, but European and American ideas and doctrines, are being turned against Europe by Asiatics. The Egyptians echo the preachments of President Wilson. The new Calif, sword of Islam and defender of the faith against Christians, is elected by universal suffrage. A parliamentary republic, patterned after the French Republic, invites Europeans to get out of China. "How are we to explain this strange contradiction?" asks Professor Ferrero, who answers the question thus:

"After their victory, the Allied Governments, backed by public sentiment, committed a strange blunder. In all great human events—alliances, wars, revolutions, victories, defeats—there are advantages and disadvantages, gains and losses, factors active and factors passive. The statesman must foot up his accounts and subtract the passive from the active factors. This we have all of us failed to do. And so we have forgotten that the Russian Empire no longer exists.

"The Allied victory was complete in the West, but not in the East, where an Allied nation was crushed and overthrown. Though Italy, France, England, and America destroyed Austria and Germany, yet Austria and Germany, before their defeat, destroyed Russia. And there lies the cause of all our disappointments in Asia.

"If the credit and the power of all the European nations, Great Britain included, have dwindled in Asia, it is because the power of Russia has collapsed. In 1914 Europe was a unit so solid that even the bitterest antagonisms served as a source of strength. Russian power and British power seemed to be—and partly were—rivals in Asia. English, French, German, Russian, and Italian influences competed everywhere and resisted one another, yet the very conflict enabled them to sustain one another.

"Why did France and England wield so much authority at Constantinople until the close of the nineteenth century? Because Turkey was afraid of Russia. Why did Germany then increase her influence there to the detriment of England and France? Because France had formed an alliance with Russia and because England had occupied Egypt. What sentiment drove Japan into an alliance with England? Fear of Russia. Why was China so accommodating in her attitude toward such remote European Powers as England and France? Because the Muscovite Empire was treading on her toes. As long as the Russian giant, up there to the north, threatened all Asia there was an Anglophile party in Turkey, in Persia, in Afghanistan, in India, in China, and in Japan. Of two evils, the lesser seemed preferable. And England's strength was in exact ratio to her weakness, for, from the military view-point as well as geographically, she was less redoubtable than Russia.

"But when Russia fell, no one could any longer endure what had until then been the lesser of two evils. The Anglo-Japanese alliance broke down. The Ameer of Afghanistan stood out for complete independence. In India and China the desire for independence blazed up afresh. In Persia, England could find no support whatever for the Treaty of 1919. The Angora Assembly was able to build up a new Army. The Treaty of Sevres has remained a dead letter because Russian power was essential to its enforcement. If the Army of the Tsars had still dominated Asia, the Angora Assembly would have had neither the time nor the means to do what it has done."

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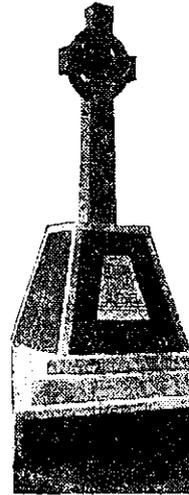
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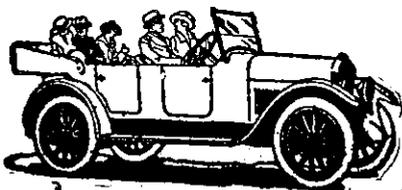
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But Professor Ferrero finds that aspiration for independence is reinforced in Asia by another sentiment—hatred of European civilisation. Many Asiatics, knowing Europe well, call us barbarians. That is Tagore's opinion. Also, it is the opinion of Ku Hung-Ming, who was educated in Europe, and Professor Ferrero quotes him as observing: "It is clear that if civilisation is to be rescued, Europe must find some principle on which to base authority—that is to say, a moral basis for power. But where can the Europeans find such a principle? Only in China. Confucianism not only makes excellent men, it makes good citizens. Its keystone is the great Code of Honor contained in four words, 'Ming fei to yi,' meaning, 'The great moral value of authority.' Only this code can save Europe from anarchy." Many Europeans will smile at this, predicts Professor Ferrero, but they ought not to, he adds, and goes on to remark,

"That same question vexed the conscience of Europe during the first half of the nineteenth century. But the issue was not clearly seen. At the decisive moment in the struggle between quantity and quality, Europe failed to realise how much it was sacrificing to wealth and power. Europeans imagined that they were going to win a new perfection, loftier and more admirable. To-day the Asiatics see clearly the horrors as well as the splendors, the vices as well as the virtues, and the faults as well as the greatness of Europe and America.

"What a chapter of history is beginning in Asia! The greatest, the most complicated, and the most tragic of all problems is to be solved there. During the last few centuries Europe has been unconsciously evolving a blind demigod possessed of formidable power, but not knowing how to use it—a demigod now creating, now destroying, now with elation, now with indifference. This blind demigod, yesterday the admiration of the world, has become obsessed with a mania for destruction and is beginning to be a terror to the world. Where shall we find the remedy that will give this demigod eyes and teach him its strength rationally and for ends recognised as legitimate by the moral consciousness? Shall we find it among the oldest races of Asia, who lived under wiser and just laws when Europe was still altogether barbarous?"

If Asia succeeds in appropriating the weapons and the science of Europe and in retaining the loftiest portion of its ancient civilisation; if it succeeds in harmonising perfection and power, quantity and quality, then, thinks Professor Ferrero, Asia will become a new model for the world. So—

"While Turks, Persians, Chinamen, and Japs come to Europe to study engineering and chemistry, or to buy our guns and explosives, Europeans may well seek to discover the secret to which Ku Hung-Ming refers and which seems to enable Chinese civilisation to last forever. If the Chinese have the secret of an everlasting civilisation, that alone will be worth more than all our inventions."

### A Bit of History

After the close of the Crimean War some Sisters of Mercy returned to England in a ship which carried a number of soldiers. The commanding officer asked them to share the triumph of the troops by walking at the head of the regiment from the ship to the barracks. As they passed along the crowd that had gathered to cheer the soldiers began to hiss and groan at the religious, whereupon one of the men became so angry that he sprang from the ranks and called upon his comrades to defend the women who had cared for them so devotedly. Every man in the regiment took a threatening attitude, with his gun levelled at the crowd, and serious trouble might easily have followed. The commanding officer then stepped forward, and in a few strong words explained all the nuns had done for the suffering army. The hissing quickly changed to cheering, and by the time the barracks was reached the nuns were the unwilling centre of a tremendous ovation. From that day to this the Sisters of Mercy have been revered and loved in London.

## Pope Pius XI and Ireland

(By J.M.H., in the *London Catholic Times*.)

Has it struck the reader, these months, that Italy and Ireland are at one and the same time the oldest and the youngest countries in Europe? Yet so it is. Both countries are engaged in building up industrial enterprises. Italy in the past few months has opened an export market with Ireland, shipping her wines, machinery of all kinds, and macaroni direct from Genoa and Naples to Dublin and Cork. Both countries were up to a little while ago run by foreign capital. Milan and Genoa were run by German capital, and English capital dominated Ireland. To-day, thank Heaven, each of them can say: "I now stand on my own resources, willing and able to work out my destiny."

### Italy's Religious Sympathy.

During the dark years between 1916-21 Catholic Italy gave her fullest sympathy to Catholic Ireland. A nation that suffered so much for conscience' sake could not but gain Italy's heart. The last public subscription given by Pope Benedict XV. was sent to the White Cross Fund opened for Ireland. A few weeks later his body was laid to rest in the grottoes of St. Peter's. And it is worth our while to know that during these later weeks of 1923 when civil dissension tore Ireland there was a Mass daily offered up for Ireland's welfare and tranquillity in a small private oratory on the third story of the Vatican Palace. The priest who offered up the Holy Sacrifice was Pope Benedict's successor, Pius the Eleventh.

### The Pope Reads and Writes Irish.

Since the days of the Popes in centuries long past when "wine from the royal Pope" came to Ireland in the shape of arms and money and powder no Pontiff, I venture to say, has taken a more practical method of knowing the people of Ireland than his Holiness Pius the Eleventh. He reads and writes the Irish language. As a notable historian he made a close study of Erin's history. One of his most charming brochures was penned on St. Columbanus. And not many moons ago he commissioned a prelate from the South of Ireland to collect and publish all the details that the libraries of Italy could yield up on the lives of the old Irish missionary saints who labored and died in the sunny South. From St. Cathaldus, Bishop, who sleeps in his adopted spot on the east coast of Italy (and whose name in plain English, it is not necessary to point out, was Patrick Cahill, from Co. Waterford, to St. Columbanus at Bobbio—they are all as well known to the present occupant of the Chair of St. Peter as they are to most Celts.

### The Celebrations at Bobbio.

It was at Bobbio, one of the suffragan dioceses of Genoa, that Father Achille Ratti drew the inspiration that urged him to learn the native tongue of St. Columbanus. No wonder, then, that the people and clergy of the diocese are observing this very month the recurrence of the thirteenth centenary of the death of St. Columbanus with as much solemnity as if the sturdy old Irishman died amongst them only yesterday. His death occurred in 615, and therefore the centenary should have been observed in 1915. But as Italy entered into the European arena in this year, Bobbio had to defer the observance of it until 1923. Not until next September will the official observance of the centenary be duly held.

### Italian Lectures on the Life of St. Columbanus.

But in preparation for this the Bishop of Bobbio, Right Rev. M. Calchi-Novati, has organised a cycle of lectures to be given in his diocese on the Irish Abbot, Patron of Bobbio, by the greatest orators in Italy. The first of these lectures was delivered by the Hon. Achille Pellizari, Deputy of the Second Chamber, member of the Popular Party, and Professor of the University of Genoa, at the beginning of May in presence of the Bishop, his Vicar-General, and the elite of the clergy and people of this ancient diocese. And at the conclusion of his account of the life and labors of the old Irish Abbot in Bobbio the Italian orator, amid a scene of intense enthusiasm, prayed that the clouds over the native land of Columbanus had now lifted for ever.

### Italy's Political Sympathy.

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in Europe. Other States on the Continent had had more reason, because of historic ties, to manifest openly sympathy with this small nation. But the fact remains that public sympathy was more open and spontaneous among Italians. It seems their warm, quick sympathies felt compelled to leap out to bleeding Ireland. The cry of "Viva l'Irlanda" was sure to set the Chamber ablaze. And on the evening that news of the death of Terence MacSwiney, Lord Mayor of Cork, became known in the Chamber of Deputies at Rome a large number of the members rose to their feet in silence as a sign of homage to the great dead. Let me add that on that same day the Auxiliary Bishop of Paris refused the parish priest of the Madeleine permission to have a Solemn Requiem for the soul of Lord Mayor MacSwiney on the plea, forsooth, that "we cannot enter into politics."

Pius XI. in Ireland.

It is generally known that Don Achille Ratti visited England at least once. But it is not generally known that the future Pope was in Ireland. His visiting card has been found among those of distinguished visitors in past years to the library of the Royal Irish Academy. It is scarcely likely that an ecclesiastic who went to the trouble of learning one of the most difficult languages in Europe would neglect inspecting the ancient manuscripts of Ireland.

## The Ruhr

The outbreak of Bolshevism of which the German bishops had given a serious warning in their appeal began in Gelsenkirchen on May 24 when organised "centuries" of the Communists set out to reduce food prices. This action was followed by looting and riots. The shops, which had all been locked at the beginning of the disturbances, were broken open and their merchandise distributed. In the struggle between the Communists and the citizens' defence forces 11 people were killed and many wounded. Police headquarters were stormed by the rioters and a Communist regime established, with the city completely in control of the Bolshevik forces. Additional French troops were sent into Gelsenkirchen, but they were ordered not to interfere so long as the demonstrators did not clash with the French military. French official authorities are quoted to the effect that Moscow has sent more than 20,000,000 Swiss francs to the Ruhr Valley in order to aid in the establishment of a Soviet republic. Two shiploads of wheat are also said to have been sent on the initiative of Moscow for the support of the Communists, particularly at Dortmund and Bochum, with promises of further supplies if needed. These statements were published by the French as a reply to the charge of fostering the Communist uprising.

On May 25 the fall of Bochum was also announced. This is an important centre of the Prussian steel and iron industry, besides being a coal-mining town. It is also a great centre of Catholic social activity. No serious fighting appears to have taken place at Bochum, when the Communists invaded the Stinnes plant and compelled cessation of work. The 23,000 employees followed the order and laid down their tools. The total number on strike in the Bochum area is given as 60,000. No casualties occurred at this time, although the movement engineered by the revolutionists was vetoed by the Labor leaders. Plundering and looting was also prevented by the discipline which the Communist leaders successfully enforced. Describing the existing conditions in his cable dispatch of May 25 to the New York *Herald*, Lincoln Eyre wrote:

"Meanwhile, the poilus stand smilingly by while a motley crowd of youths, with Red or anarchistic black arm bands, govern Europe's rights to her industrial regions. Thus far it must be admitted that the young revolutionaries have done rather well. Gelsenkirchen is fast returning to normalcy, and Dortmund, Bochum, and Essen, where the Communist agitation is in full swing, are also comparatively peaceful.

"The only property destroyed has been the police headquarters, together with a few provision stores. In Gelsenkirchen the municipal government continues to function, having accepted the dissolution of the so-called self-protecting units in favor of a police force exclusively from the working class, but the selection is not limited to the Communist faction.

"The protective committee in charge of policing Gelsenkirchen has issued an edict as dry as Volstead's, even beer being prohibited. The necessities of life will be rationed until wages catch up with the cost of living."

In Essen the warehouses were looted and the citizens here as elsewhere were practically helpless since their police had been disarmed by the French and so could offer no effectual resistance. There was danger, too, that the Communists would lose control over their own bands, and delegates were sent from the Bolshevik headquarters in Berlin to the countless little towns where the Communist movement was spreading. The initial success of the Communist uprising, it will be noticed, took place in the cities that had suffered most from the French invasion. To stay the disorders the German Government asked permission to send German police into the occupied districts of Essen and Gelsenkirchen.

By May 28 the police had been strongly reinforced by recruits from the unoccupied territory. The counter-revolutionary movement appears to be centred in Bochum. Its sudden assertion of power led to new collisions and further bloodshed, but the progress of the Communists was stayed and the advantage rested with the civic forces. The French continued to hold aloof, despite occasional requests from German municipalities. Their troops were confined to their quarters, making a clash with them improbable.

## The Clash in the Klan

Women are to blame, it is said, for the bitter fight in the Georgia courts for control of the Ku Klux Klan. The legal battle raged for a week, then simmered down when a judge of the Superior Court placed the administration of the Klan's affairs in the hands of a commission consisting of the Klan's founder, its present head, and a municipal court marshal of Atlanta. "Nevertheless, the short civil war in the official circles of the Klan will do more to end the career of this organisation than all the criticism which has been levelled at it from the outside," believes the Asheville (N.C.) *Times*. Klansmen on both sides also declare that the controversy is the most serious that has ever threatened the existence of the order, according to an Atlanta dispatch to the New York *Tribune*. Heretofore, notes the Atlanta *Constitution*, "the heads of the Klan have met opposition with a solid front."

The Klan controversy, says this same Georgian paper, is the outgrowth of Colonel Simmons's recent announcement that the Kamelia, a woman's organisation formed by him, would be allied with the Klan. The Imperial Wizard, H. W. Evans, thereupon issued an order forbidding Klansmen from participating in the new Klan for women. This edict—but we will let a Philadelphia *Public Ledger* editorial writer tell the story:

"All is konfusion—indeed, one might almost say khaos—in the Grand Headquarters of the Ku Klux. Internal explosions are occurring daily, and no one knows what the end may be.

"A year or so ago Wizard Simmons, sitting alone in his palace at Atlanta, asked himself whether wizarding were not, after all, rather rough work, and whether it wouldn't be nicer to be an Emperor with a throne 'n' everything. And Emperor of the Invisible Empire he became by his own proclamation. It was not long till Emperor Simmons had cause to wonder whether he hadn't elevated himself out of power. A new Imperial Wizard, one H. W. Evans, had been appointed. Emperor Simmons seems often to have thought fondly of the \$3 per hood which he had garnered in earlier and happier days. He appears to have descended from his throne to make a few inquiries about it, only to be ignored by his chief magician. So he went to the lawyers. He started a suit, with sheriffs, affidavits, lawyers, seizures, injunctions and counter-injunctions all in a magnificent row. He ousted Evans for a day. Then he was ousted in turn. When he found himself being edged out of the order, he was suddenly illuminated within by a new inspiration. He would organize the Kluxettes! He would have a ladies' Klan, and sell hoods and furniture for their klaverns. These are times of equal rights, and if there is any fun to be had out of tar and feathers, why shouldn't women have their share?"

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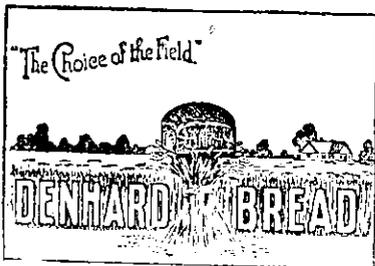
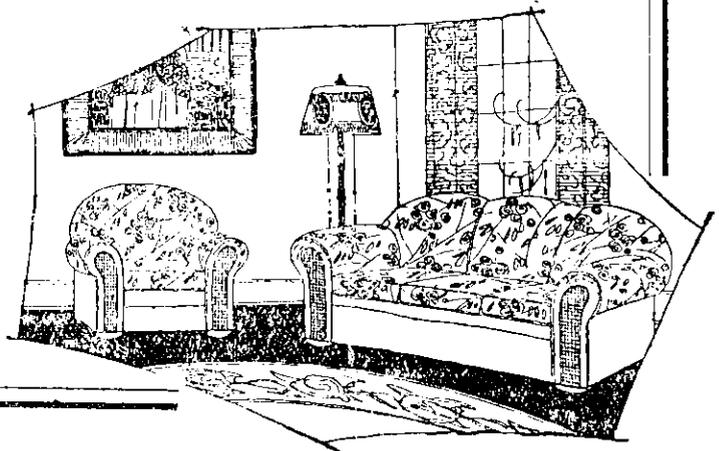
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"When the emperor of the Ku Klux announced to the world that he was organising the feminine Klan, the Kamelia, the new Imperial Wizard, Evans, ordered Klansmen everywhere within his jurisdiction to have nothing to do with the Kluxettes or their order. Evans charged Simmons with greed; Simmons charged Evans with greed. . . .

"There are conferences and uproarious rows in all the klaverns of the Klux. Sentiment among the officials is divided. Some are for the Emperor and some are for the Imperial Wizard.

"These people are not crazy. They are not even slightly kukoo.

"Koin is koin."

"But it is not of the slightest interest to an overwhelming majority of the American people whether Emperor Simmons or Imperial Wizard Evans is the big cheese of the Ku Klux Klan," thinks the Norfolk *Ledger-Dispatch*. "What is of interest is that this legal proceeding is verry-apt to put the eternal kibosh on the whole mass of flummery and flubdub, half absurd and half vicious, known as the Ku Klux." Already, reports an Atlanta correspondent of the New York *World*, Klans in several States are disbanding as a result of the bitter fight for control. In fact, observes the La Grange (La.) *Reporter*, "if the fight keeps up between the leaders of the Klan, the Klansmen may be so busy mobbing one another that they won't have time to mob any more outsiders."—The *Literary Digest*.

## CANTERBURY NOTES

### SOCIAL AND GENERAL.

Euchre Party and Dance at Lyttelton.—Another successful euchre party and dance was held at the Lyttelton Club Hall on Wednesday evening, the 15th inst., by members of the Catholic Club and their friends (writes the local correspondent of the *Lyttelton Times*). The attendance was large and a merry lot of dancers danced to music supplied by Miss McConville's orchestra. The winners of the euchre match were Mrs. N. Walsh and Mr. Williams, and Mrs. O'Connor and Mr. Smith being awarded consolation prizes.

Social at Woolston.—A progressive euchre party and dance was held in the Oddfellows' Hall, Woolston, on Tuesday evening, the 14th inst., in aid of St. Anne's school and social committee (says the *Lyttelton Times*). The euchre prizes were won by Miss L. Bull and Mr. Dean, and consolation prizes were awarded to Mrs. P. Leahy and Mr. Howard. During the evening Miss Evelyn Hobson was presented with a beautiful grey suede handbag. In making the presentation Mr. Trewern spoke highly of Miss Hobson's work for the parish. Mr. Hobson, on behalf of his daughter, suitably responded. A dainty supper was served by the ladies committee. Mr. Wells acted at M.C.

Prompt and Effective Service.—An incident at sea which has received wide publicity is thus described:—During the last trip of the *Marama* from Sydney to Wellington a fireman fell down the ladder leading to the engine room. He was rather seriously gashed, and the covering of one lung was exposed. No professional medical man was on board, but two passengers, at the captain's request, stepped into the breach—Father Hanrahan, of Christchurch Cathedral, and Mr. Somerset, a well-known sportsman. Mr. Somerset acted as anaesthetist and the priest as doctor, and the wounds were patched up. It was found necessary to put in a number of stitches. The patient was removed to hospital on arrival in Wellington a day or two later, and was discharged soon afterwards. The hospital authorities state that the attention received at the hands of the "doctors" undoubtedly saved the injured man from serious complications.

Successful Dance in Christchurch.—St. Mary's Memorial Hall (Manchester Street), spacious though it is, was hardly large enough to accommodate the happy throng of dancers who assembled on last Thursday night for a very enjoyable dance organised by the members of the surprise packet stall at the forthcoming grand carnival (says the *Press*). Spirited music was supplied by Sutherland's Band, and one end of the hall was furnished as a cosy drawing room. The delicious supper, the arrangements for which were in the hands of Mrs. Prendergast, Mrs. Sparrow, and Mrs. Coffey, was served on small tables decorated with roses. A few of the many present were:—Mesdames Prendergast, Mackenzie (Timaru), Roy Nottingham, Coffey, Catherwood,

Sparrow, Brown, C. Barnett, Lagan, Aldridge, Daly, Misses Goggin, Ward (2), Bradford, Young, Haughey, Ford, Behan, Hayward, Darby, Mullins, Elsie Ives, Irene Mahon, Eileen Power, Stone, Hooker, Blackie, O'Malley, P. Flood, G. Giles, B. Flood, D. Jones, D. Harris, B. Holley, Messrs. Prendergast, R. Nottingham, H. St. A. Murray, Catherwood, Ford, Darby (2), Hayward, Sparrow, Coffey, Goggin, Amodeo (2), Tipler, Kingan, O'Sullivan, and Ives.

## Answers to Correspondents

READER OF THE *Tablet*.—Disqualified for the combination of nonsense and scurrility in your letter. May we add that your style and manners do not convince us that you are a better guide than the Irish Hierarchy? Are you ashamed of your name?

Y.Z.—So far as we are aware there is no "Home" for a patient such as you describe. It seems to us that it is a case for domestic attention.

PERPLEXED.—Under the circumstances you ought not worry. Take what is going and make up for it in some way by prayers and good works.

SPORT.—It was the verdict of people who were present that the Heenev-McCleary fight was a disgusting exhibition of brutality. When the Dunedin man was lying helpless on the ropes, with his opponent battering him, the universal opinion was that the referee was worse than stupid not to stop the fight.

READER.—Yes, we noticed as you did that every native Irish speaker believes that every pronunciation but his own local effort is wrong. They also boast about how easy and how regular it all is. We have the *Imitation* in Irish on order at present.

## BOOK NOTICES

*The Child at Prayer: A Book of Devotions Compiled by Katharine Tynan.* Burns, Oates, Washbourne, London. (Cloth, 1/6; leather, 2/6, 4/-, 6/-.)

This is a beautiful little prayer book for children. It is well printed in clear type, and strongly bound.

*The Secrets of the Religious Life.* Translated from the French. Burns, Oates, Washbourne, London. Price 3/.

This translation of a book the merits of which have been recognised for three centuries will be welcome to those who love the soundness and clearness and depth of many of the old spiritual writers. It is a book for religious, and it contains the wise spiritual counsel of a director after the heart of St. Francis de Sales. The Archbishop of St. Paul rightly describes it as "a choice contribution to spiritual literature."

*The First Red Cross,* by Mrs. Ernest Oldmeadows. Burns, Oates, Washbourne, London. Price 4/6.

The authoress of this interesting book, like her husband who has recently become editor of the *Tablet* (London) can write. And in this, the first book we have seen by her, she has chosen a fine subject, i.e., the activities of Camillus de Lellis as saint, soldier, and nurse. It will be news to most people that the saint was the real founder of the Red Cross, and Mrs. Oldmeadows has in her book laid a beautiful wreath on the shrine of this patron saint of the sick and wounded.

London C.T.S. Publications: *The Question of Reunion*, by Rev. R. Downey, D.D.; *Revelation*, by Rev. J. Lattey, S.J. Price, Twopence each.

### Monsignor Coffey Memorial Fund

The following contributions towards the above fund have been received:—Mrs. M. Coffey, St. Bathans, £1 1s; Mrs. Clements, North-east Valley, and Mr. M. O'Donnell, King Street, Dunedin, each £1; J. O. R., North-east Valley, and Mr. T. Dillon, Manor Place, Dunedin, each 10s.

Further contributions may be forwarded to Rev. Father Foley (treasurer) or to the secretary, *N.Z. Tablet Co., Ltd.* As the fund will be closed this month (August) the treasurer would deem it a favor to have remittances from intending subscribers.

A meeting of the executive will be held at the end of August to complete the business of the memorial.

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## Death of Monsignor Hackett

The death occurred at the Ellerslie presbytery on Thursday morning, the 16th inst., of Monsignor J. J. Hackett, at the age of 64. A few months ago the late Monsignor became indisposed, and went into hospital. He returned to the presbytery, but his health did not improve, and he passed away (says the *Auckland Star*).

The late Monsignor Hackett was born in 1859 at Moate, Westmeath, Ireland, and commenced his studies at St. Joseph's Seminary, in his native town. He then proceeded to Rome, where he devoted himself for seven years to the study of philosophy and theology at the College of Propaganda. His ordination as a priest took place on



March 4, 1882, and he proceeded to a cure at Port Augusta, South Australia, and the following year he arrived in Auckland. Soon after his arrival he was appointed to the extensive district which ran from Helensville, through Dargaville to the North Cape, his headquarters being at Te Kopuru. He was later appointed Administrator of St. Patrick's Cathedral by Bishop Luck, and held the position until 1894, in which year he was appointed to the parish of Paeroa, which at that time included the townships of Te Aroha, Waihi, Karangahake, and Waikino. In 1918 he was appointed parish priest at Ellerslie, and that parish was still his home at the time of his death. The deceased cleric was raised to the dignity of Dean by the late Bishop Lenihan, and in 1915, on the recommendation of Bishop Cleary, he was promoted to the further dignity of Domestic Prelate, with the title of Monsignor. For many years, and until his death, Monsignor Hackett was a member of the Bishop's Council. Since February of the present year he had been very ill, and spent two months in the Mater Misericordiae Hospital, afterwards returning home to Ellerslie, where he passed away. A man of high attainments and great personal charm, the late prelate was a general favorite with all who had the privilege of his intimate acquaintance. He was noted also as a preacher, lecturer, and wit, and to the last he retained his good spirits and keen-witted humor.

Pontifical Requiem Mass for the repose of the soul of the deceased Monsignor was celebrated at the Church of the Immaculate Conception, Ellerslie, on Saturday, the 18th inst. (telegraphs our own correspondent). His Lordship Bishop Cleary presided, and was attended by Right

Rev. Mgr. Mahoney and Rev. Father Doyle. His Lordship Dr. Liston was celebrant; Rev. Father Colgan, deacon; Rev. Father Finn, subdeacon; and Very Rev. Chancellor Holbrook, master of ceremonies. A large number of the diocesan clergy were present in the sanctuary, and a choir of priests rendered the Gregorian music of the Mass and Solemn Office.

His Lordship Dr. Cleary, in the course of an eloquent and touching address, dwelt on the life and work of the deceased Monsignor during a period of forty years in various parts of the diocese. His missionary labors were incessant, and his zeal and fervor in the work of his Divine Master would long be a cherished memory. At the conclusion of his discourse his Lordship gave the absolution at the catafalque. There was a large congregation, among those present being representatives of the various religious Orders.

The funeral cortege to the Panmure Cemetery was over half a mile in length. His Lordship Dr. Liston officiated at the church and graveside, and the attendant priests sang the "Benedictus."—R.I.P.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 17.

Three New Zealand candidates for the Marist Brothers, who have just completed their training and novitiate, arrived from Sydney last week to take up duty in the Dominion.

Owing to the prevalence of influenza his Grace Archbishop O'Shea was unable to complete his episcopal visitation of the Hawke's Bay district, and had to return to Wellington.

The Ven. Archdeacon Devoy, S.M., of Island Bay, is confined to his room suffering from the prevailing epidemic. His many friends will be glad to hear of his speedy recovery.

The death occurred last Saturday of Mrs. Reardon, wife of Mr. M. J. Reardon, after a short illness. The deceased, who was only forty years of age, was a daughter of the late Mr. J. Cotterell. She was a native of Wellington, and endeared herself to all who had the pleasure of her acquaintance. The interment took place on Tuesday, Requiem Mass being offered at St. Joseph's, the members of the Hibernian Society acting as pall-bearers. The greatest sympathy is felt for Mr. Reardon and his only son (Master Reardon, of St. Patrick's College) in the very sad bereavement which they have suffered.—R.I.P.

The death has occurred at his residence, 8 Glenbervie Road, of Mr. Thomas P. Redmond, in his 85th year. The late Mr. Redmond was born at Wexford, Ireland, in 1839, and adopted a seafaring profession, commanding several sailing vessels trading out of Waterford. He later transferred to "steam," in Messrs. Malcomson Bros.' employ, and traded to the Mediterranean and Near East for some years before coming to New Zealand in 1874. Mr. Redmond then joined the staff of G. Thomas and Co., auctioneers, and on the death of the late Captain Thomas, entered the Government. He retired on superannuation eight years ago. The death of Mr. Redmond removes the last of the foundation members of the Hibernian Society, which was established in 1874, and of which he was one of the first presidents. The funeral was a private one, and took place on Friday, prior to which a Requiem Mass for the repose of his soul was offered at the Basilica of the Sacred Heart, Thorndon. Three sons and two daughters are left to mourn their loss.—R.I.P.

Without doubt one of the most successful functions this season was the charity social held last Thursday evening in St. Peter's Hall, the proceeds of which are to be devoted to the St. Vincent de Paul Society, so that its members may further on its works of charity among the poor, sick, and unemployed. The decorative scheme carried out was just the required one for setting off the many dainty and pretty frocks. The many colored lights mingled with streamers and festoons of lycopodium gave a most artistic effect, and quite a carnival atmosphere was created

by the throwing of streamers, the use of the limelight and spotlight effects, capably carried out by Mr. V. McGlone. A novelty was the torchlight dances. Many pocket torches, together with the colored subdued lighting effects, presented a pretty sight, and was the cause of much admiration. The excellent music by Mr. R. Taylor's Jazz Orchestra was highly appreciated, and contributed in no small way to the enjoyment of the evening, dances being repeatedly encored. A dainty supper was served, the tables being decorated with beautiful spring flowers. The committee, who deserve great credit for the hard work to ensure the enjoyment of every one attending the dance, was comprised of Mrs. Una Bezar, E. Carter, L. Conaghan, N. Davies, M. Kelly, P. Nash, Messrs. J. Cahill, V. Daniel, W. B. Gamble, C. Hartnett, C. Mallra, J. T. O'Sullivan, J. Troy, with Mr. R. S. Dwyer as hon. secretary. Messrs. J. T. O'Sullivan and J. Troy made efficient M.C.'s. The committee extend their sincere thanks to all those who helped or donated refreshments towards making the social such a great success.

### DIocese OF AUCKLAND

(From our own correspondent.)

August 18.

Sick pay amounting to £25 was passed for payment by the H.A.C.B. Society at its last meeting.

At a general meeting of the parishioners of the Good Shepherd parish it was decided to hold a fancy fair about November next.

By the Marama on Tuesday last, Mrs. Boylan, of Devonport parish, returned from Sydney, where she has been spending the winter months, accompanied by her son, Mr. J. F. Boylan (solicitor), and Miss Marie Boylan.

Rev. Father Duffy, of Taumarunui, who rendered such splendid service in the recent Main Trunk train smash, is recovering from a severe attack of the influenza. He will be off duty for a further month, and left for Wellington during the week.

The parish of All Souls, Devonport, proposes holding a bazaar early in November to assist the liquidation of the debt on their beautiful new church. A very strong committee has been formed, and arrangements are well in hand for various entertainments during the coming months.

Detective M. Gourley, who has been transferred with promotion from the staff of the Auckland waterfront police to the position of senior detective at Wanganui, was tendered a farewell last week by representatives of the shipping and mercantile interests, the police department, and the legal profession. Mr. D. Carter, Auckland manager for the Union Steamship Company, who presided, presented Detective Gourley, on behalf of Mrs. Gourley with a cheque for over £400. Mr. Carter said that Detective Gourley had been associated with the waterfront for 13 years, during which time he had performed an excellent and valuable work. This was principally the detection of theft and pillaging, and as a result of his efforts there was a considerable improvement. Although it was not possible to stop crime of this description entirely, it was gratifying to have officers who carried out work in this connection with such efficiency. Detective Gourley thanked the donors on behalf of Mrs. Gourley, and expressed his unwillingness to leave so many friends in Auckland. Cheers were given for Mr. and Mrs. Gourley and family. Detective Gourley has left for Wanganui to take up his new duties. Mr. Gourley will be greatly missed in Catholic circles, particularly by the football fraternity, his practical support of the Marist Brothers' Club, Vermont Street, being greatly appreciated by all concerned.

A new branch of the H.A.C.B. Society was opened at Devonport on Sunday, the 12th inst., by the district officers, assisted by the Right Rev. Dr. Liston and Rev. Father Furlong (pastor of the parish). The usual formalities under the direction of the district president (Bro. Colhoun) and Bro. Kane (district secretary) were duly carried out. The initiation of the members was performed by the district president, after which the first office-bearers of the branch were elected as follows:—President, Bro. K. Jones; vice-president, Bro. Peter Walsh; secretary, Bro. J. R. Miller;

treasurer, Bro. P. J. Malloy; warden, Bro. D. Franklin; guardian, Bro. M. Malloy; sick visitors, Bros. Malloy and Kyle; trustees, Bros. Leo O'Malley, L. McGann, and Andrew Walsh. The newly-elected office-bearers were initiated by Dr. Liston, who tendered to them very excellent advice on the manner in which they should carry out their respective duties. It was decided that the branch should be known as St. Leo's. A hearty vote of thanks was passed to Dr. Liston for his kindly and effective services.

### ST. MARY'S CONVENT, PONSONBY.

On August 15 the following Sisters were received into the Order of Mercy at St. Mary's Convent, Ponsonby:—Sisters M. Michael (Carroll), Louis (Dempsey), Joseph (Fleming), Damian (Kavanagh), Victoire (Murphy), Columbanus (Lynch), Avila (Lynch), Jerome (Tuohy), Perpetua (Clarke), Aquinas (Murphy), Anastasia (Bergin), Kieran (Callaghan), Helen (Flynn), Immaculata (Canavan), Rosario (Hutchinson), and Angel (Whelan). The ceremony was conducted by the Right Rev. Dr. Cleary, Bishop of Auckland, who was assisted by the Very Rev. Chancellor Holbrook. Also present were Right Rev. Mgr. Mahoney (Onehunga), Right Rev. Mgr. Cahill, Rev. Fathers, Murphy, Shore, Timoney, P. J. Murphy, Mansfield, Skinner, and O'Byrne. The music incidental to the ceremony and the Benediction following was beautifully rendered by the Sisters' choir, and after the ceremony there was a reunion of the Sisters from the various branch houses of the Order of Mercy in the city and suburbs.

### DIocese OF CHRISTCHURCH

(From our own correspondent.)

August 20.

Rev. Father Herring, S.M., will open the annual Retreat for men at St. Bede's College on August 31.

Rev. Father Nicholas Moore, of Eltham, is at present the guest of his Lordship Dr. Brodie. He preached in the Cathedral on Sunday evening.

The heating system recently installed in the Cathedral girls' schools is working in a most satisfactory manner, and is carrying out in full the high promises made by the contractors (Messrs. A. and T. Burt). It has proved a great boon to the Sisters and their pupils, particularly in the keen frosty mornings we have had here of late.

The residents of Cashmere Hills, Fisherton, and Spreydon will be pleased to learn that a site for a church has been secured. It is situate on Fisher Street, almost adjoining Colombo Street, and therefore, besides being centrally located, is handy to the tram. The section contains 14 acres, and will, when built upon, prove the solution of a long-felt want.

At the meeting of St. Matthew's (Ladies') branch of the Hibernian Society on Monday last, a surprise was sprung upon Mrs. Blackaby, who, in conjunction with Mrs. J. S. Tulloch, has a stall in the sale of work which opens at the end of the week. Her Sisters of the branch came along with their parcels, and greatly advanced the sales department of Mrs. Blackaby's stall. The gifts were the more acceptable on account of the spell of indifferent health through which this energetic worker had been subjected. Games, competitions, and items of entertainment made a pleasant evening. Amongst those contributing to the musical side were Mrs. H. A. Sloan, Miss Moore, and Mr. Lockhart.

A meeting of the stall-holders and committee set up to carry out the sale of work in aid of the Cathedral schools, was held on Sunday afternoon in the Marist Brothers' Schoolroom. Rev. Father T. Hanrahan presided over a good attendance. Mr. P. O'Connell reported having made arrangements with Messrs. C. F. Cotter and Co. for the lighting, and with Mr. Shaw for the stage work and stall construction. Mrs. Greenlees, for the entertainment committee, has given assurance of a bright and varied programme each evening. There will also be side-shows in abundance. The fair will be opened on Saturday evening by his Lordship the Bishop. The various stalls have quality and quantity in their wares, so that patrons are assured of satisfactory dealing. Mr. T. Cahill, who has been an inmate of Lewisham Hospital for the past fortnight, will be at his post as secretary. During his indisposition Mr. Geo. Dobbs acted in his stead.

# Selected Poetry

## Before Sleep

O child of struggle, here's the night!  
Then rest, then rest.  
Let peace come nestle on your brow.  
Put out the light—

Nor back to the old battle hark.  
Draw down the shades,  
Put out the light. And in your soul  
Put out the dark.

—AGNES LEE, in *Faces and Open Doors*.

## Your Own Fair Youth

Your own fair youth, you care so little for it,  
Smiling towards Heaven, you would not stay the advances  
Of time and change upon your happiest fancies.  
I keep your golden hour, and will restore it.

If ever in time to come, you would explore it—  
Your old self, whose thoughts were like last year's pansies,  
Look unto me; no mirror keeps its glances;  
In my unfailling praises now I store it.

To guard all joys of yours from Time's estranging,  
I shall be then a treasury where your gay,  
Happy, and pensive past unaltered is.

I shall be then a garden charmed from changing,  
In which your June has never passed away.  
Walk there awhile among my memories.

—ALICE MEYNELL, in *Poems*.

## Oasis

Let them go by—the heats, the doubts, the strife;  
I can sit here and care not for them now,  
Dreaming beside the glimmering wave of life  
Once more—I know not how.

There is a murmur in my heart; I hear  
Faint—oh! so faint—some air I used to sing;  
It stirs my sense; and odors dim and dear  
The meadow-breezes bring.

Just this way did the quiet twilights fade  
Over the fields and happy homes of men,  
While one bird sang as now, piercing the shade,  
Long since—I know not when.  
—PROFESSOR EDWARD DOWDEN, in the *Irish Weekly*.

## Sand Lily

Prone I lie while turquoise desert dome  
Goes grayly into purple.  
Should I stay rooted there will be gray  
Again, then a rose dawn,  
And always blue at mid-day.

O splendid slow march of colors!  
Each slips a sheath that flutters down  
To tint a mood and warm this ivory lily  
Growing beside my outstretched hand.  
Sand lily, has your quartz-cold cup  
Been filled with mellow sun?  
Have vagabond winds brushed past to  
Spray your heart with pollen?  
And have you made a hard round seed  
Against the day your petals fall?

Sand lily, I also know the stir  
Of mystical metabolism—  
The pulse of thirsty roots that sought  
The cool spring under blackness—  
That's why I lie here, earth-caught.

—FAITH MARIS, in the *Lyric West* (Los Angeles).

## They Do Not Live

They do not live who choose the middle way,  
Whom ecstasy and anguish have not known,  
Who scale no trembling heights, nor plumb the lone  
Depths of an aching darkness in bright day.  
They miss the passion with the pain, the gay  
High tides that sweep the spirit to its own,  
The lifting surge of music, the dear tone  
Of a loved voice in pleading or in play.  
They miss the hurts and stumblings; surely fear  
Is never theirs, nor groping in the night;  
In their serene cool weather come no dread  
Torrents or tempests to corrupt their sight,  
Nor any rainbow; neither do they hear  
The sea, nor does the thunder wake these dead.

—IRWIN EDMAN, in *Public Opinion* (London).

## Beauty

I shall be ever near thee; snow or rain  
Serve but to lend new wonders to the light  
I hold to lead thee, and my very sight  
Makes pleasure flourish at the root of pain.  
Youth with its passions, age with its deep desires,  
Princes or paupers are to me the same;  
Back to the moon I fling the fainting flame,  
Snatched from the western hearth of dying fires.

He that keeps faith with me will surely find  
My substance in the shadows on the deep,  
My spirit in the courage that men keep  
Though all the stars burn out and Heaven goes blind.  
When sorrow smites thee, look! my joy is near,  
Flashing like sunlight on a falling tear.

—JOHN CROSS, in the *Yale Review*.

## After the War

They all go by . . . the plangent wars.

—R. L. STEVENSON.

They all go by, the pitiless, plangent wars,  
They all go by and leave the altered world  
Unaltered. Underneath the hawthorn tree  
The shepherd tells his tale, and o'er the sea  
The ships are sailing with their wings unfurled,  
Spring blows her clarion and the skylark soars.

The ancient mysteries are now as then;  
Millions have passed, Earth heeds it not and smiles,  
The roads outstretch their gray monotonous miles,  
The ageless course of things begins again.  
This loved hillside is beautiful as when  
The clangorous trumpets blared, and when the isles  
And all the mountains from their deep defiles  
Answered the summons with a stern "Amen."  
—J. H. HALLARD, in the *Cornhill Magazine*.

## Luck

Some there are that love and win,  
And some that love and lose,  
Some girls take what they can get,  
And some girls choose.

Some there are find joy in life,  
And some that only bear it.  
Some throw their luck away,  
And some snatch and wear it.

Life is like a Market Day  
That may be dark or sunny,  
White roses may go begging there  
And cabbages make money.

Since I'm not sure of anything  
Beyond the present minute,  
I think I'll put a little love  
And some singing in it!

—LOUISE DRISCOLL, in *Current Opinion*.

**McLauchlan Bros.**  
WAIMATE

CYCLES, MOTOR CYCLES, PRAMETTES  
TRY US FOR A SQUARE DEAL

## FEATURES OF THIS WEEK'S ISSUE

Leader—Milk-and-Water Catholics, p. 29. Notes—"Ponjola"; "Oiseaux de Tempête, p. 30. Topics—Catholics in U.S.A.; Bellarmine and American Independence; The Conquest of Scotland; The Menace of Asia, p. 19. Short Story, p. 11. Mussolini, p. 13. "Fake" Nuns, p. 15. Pius XI. and Ireland, p. 21. The Ruhr, p. 23. The Clash in the Klan, p. 23.

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

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

Die 4 Aprilis, 1900. LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, AUGUST 23, 1923.

## MILK-AND-WATER CATHOLICS



witty *sagart* once told a flock in a dairying district that many of them were only "milk-and-water" Catholics; for, in the summer, the milking kept them away from church, and, in the winter, the rain. However, it is usually in the towns that one finds most Catholics of that category. You find them among the young people who are misled by the will-o-the-wisps of the devil: among

their elders who suffer from laziness and from atrophy of conscience; among society people who think it vulgar to be out of step with their broad-minded non-Catholic friends; among business people who are so busy making money that they have no time to save their souls. Outside the fringe of earnest believers who never miss Mass, who go regularly to the sacraments, who uphold their religion, who help their schools, there is a host of stragglers who are more or less left behind by the members of the Church Militant, who bear the brunt of the battle for the Faith. They all have one thing in common: they have not brains enough or soul enough to understand what their Faith is, what it means, what heroism and what sacrifice on the part of our fathers made it, even humanly speaking, glorious: they are unable to see the grand truth of that bold challenge once uttered by the late Archbishop of St. Paul: "I hold no man my equal who does not share the Catholic Faith with me!"

Faith of Our Fathers! People may boast of the deeds that made the British Empire, but what are they in universality, in age, in stainless purity to the deeds that brought down to us that Faith? People may boast of long descent from a line of nobles, but what is it when you compare it with the unbroken and untarnished genealogy of the spiritual heirs of the Faith of the Apostles? People may boast of their race, but what is even the oldest race to the brotherhood which claims as glories Augustine, Basil, Ambrose, Columba, Malachy, Francis of Assisi, Francis de Sales, Ignatius, Dominic, the heroic Plunket, the fearless Jean, the seraphic Bonaventure? which adds to them the names of Pante, of Aquinas, of Scotus, of Raphael, of Angelo, of Da Vinci, of Pasteur? What line of kings can compare with the Popes? What heroes were braver than maidens like Agnes and Agatha and Lucy?

Against the impregnable rock of Peter the assaults of foes have been powerless in all ages. Alaric and Attila shattered themselves on it; in later times the fury of the Reformation spent itself in vain, and the might of Napoleon broke like a reed against it. If you are ignorant of history, if you have a heart incapable of admiring whatever is great and good and noble, you may be a milk-and-water Catholic, but if you are a man or woman worth knowing the clarion call of "Faith of Our Fathers" will rouse at once in your breast the response: "We will be true to thee till death!" If there were no other motives but historical and sentimental ones, we ought to be proud of our Faith and true to it. But beyond and above all such human reasons there is the great reason that our Faith is our link with God, with His grace, and through grace, with eternal life. When people abandon their Faith or grow indifferent to it, they revert to the earth from which their bodies were formed; they cease to look upwards; they try to establish their kinship with monkeys and apes. But people who cling to it lift their eyes to the skies and try to make the upward march of their body keep pace with the flight of their soul towards the things of the spirit, which are the things that matter. And the one way to do that is to be true to the Faith, to be members of the Church Militant, to be active soldiers in the army of Christ on earth, to be living links in the great chain which binds the grand society of the noble living, who are following Christ, of the noble dead, who are being purified in Purgatory to become worthy of seeing Him, of the blessed in Heaven whose souls are bathed in the radiance of the Great White Rose. In other words, we must do on earth what the Church commands us: we must keep the Commandments, hear Mass, frequent the sacraments, as good and earnest Catholics do at all times and in all places. And when doing that, to the best of your ability, whatever the world may think of you, you are in a position to make the same statement as Archbishop Ireland made and to regard yourself as above those who are not manifesting their appreciation of the Faith as you are. You need not worry about "Society." The humble men and women whom you meet on the road to the church are better men and women than your "toney" friends: better in the sight of God, and better friends for you could you but see it.

\*

If the true Catholic is such as we have briefly described, we know what the milk-and-water variety is only too well. Perhaps even next door to you lives the dear lady or the smiling gentleman who deprecates all active defence of our Faith, even when it is attacked; who shows his or her broadmindedness by eating meat on Fridays or by going for a joy-ride instead of to Mass on Sundays; who sends the children to non-Catholic schools because there they will meet people who will be useful to them in after life; who closes the ears to appeals for funds for education; who never spends a pound in buying good books, in supporting Catholic papers, in helping Catholic charities; who criticises sermons which express plainly the truths that are hard sayings for back-sliders; who avoids missions; who does not become a member of Catholic guilds or confraternities. The milk-and-water Catholic, in one word, is the Catholic who fails to do his duty in the most important matters in life. He is a shirker in the things that are of most importance; he is a coward where cowardice is most shameful, that is, in the matter of following Christ who died for us all. There are many of these slackers and backsliders and cowards around us. Could they but see themselves as they really are, their complacency would receive a rude shock. While trying manfully to avoid being in any thing a milk-and-water Catholic, let each of us pray for those who unfortunately belong to that too numerous host, the host of *faint* Christians who never seem to remember that they received Confirmation as a grace whereby they might be at all times courageous enough to profess their Holy Faith and to practise it without fear or human respect.

## NOTES

### The Simplicity of the Dove

It is not always that the children of this world display the cunning of the serpent. A few days ago there was a sale on in an island south of the equator. Looking in the window when passing by, we noticed a set of four volumes advertised as,

"Reduced from 15/- to 9/-."

That was, considering the books themselves, rather attractive. However we looked again, and read in plain letters and figures on the wrapper,

"Published at 2/6 a volume."

Considering that the retailer probably bought them at 1/10 a volume, when brand new, the gilt wore off the bargain as we gazed.

### "Ponjola"

A new novel, by Cynthia Stockley, is *Ponjola*. It is also her best. That she can write has already been demonstrated by previous works. She has imagination and the gift of creating atmosphere. But in many ways *Poppy* and *The Claw* were tawdry, melodramatic, and perhaps amateurish. With a prejudice begotten of this opinion, the pages of *Ponjola* were perused last week, and with every page the prejudice waned and at last was gone. Not *The Dop Doctor*, not perhaps *The Story of a South African Farm*, but *Ponjola*, should we select as the best novel of Africa yet written. Mind, it is not a Sunday school story. It is a book about men and women living in an outpost of civilisation, where the refinements of life are few, and where human nature is less likely to be tamed, at least to respect for convention. As strong meat is not food for all, a strong book is not always good reading. But, remember that a book that deals with the ugly facts of life is not a bad book: if it were the Catechism would be a bad book. It is the manner in which the treatment is conducted and also the aim in view, or the intention, that make the difference—that is, of course, presupposing that the book is not obscene. *Ponjola* is not obscene or even suggestive, but it deals with some of the seamy sides of life, and for this reason, to anticipate the condemnation of people who might take both narrow and wrong views, the little digression we have made may be pardoned. This novel is one of the finest and sincerest things in the way of fiction we have read for a long time. It is a notable advance on the author's previous work. There is restraint, power proved by restraint, wonderful local color, clever characterisation, and—if you want a moral lesson in your novel—intensely real painting of the temporal punishment of dissipation. Examining it from all points of view, the verdict remains the same: it is a great novel. Probably it will stand for Africa as high as *Kim* stands for India. And *Kim* (much as we dislike Kipling) is the novel of India.

### "Oiseaux de Tempete"

Some day, when your reading of Paul Bourget, or Henri Bordeaux, or René Bazin goes on so smoothly that you are beginning to think you know all about French, take up a romance of the antarctic seas—*Les Oiseaux de Tempête*, by Louis Frederic Rouquette,—and your complacency will receive a salutary shock. For instance, in the chapter, "Des Voix Sur La Mer," we read:

*Aux-dessus du gaillard d'arrière, sur la dunette, accoudé au bois poli de la galerie, je regarde Notre Dame de L'Aventure filer legere sous le vent et mon esprit vogue, pareil au navire.*

*Et l'amour du matelot pour son navire éclate tout à coup dans ces vers:*

O see how well our good ship sails.

*"Oh, regarde comme notre vaisseau est beau sous les voiles. . ."*

*Vire, vire, vire, gentil galant. A la bosse, hale tout et encore un coup! Deux hommes sur la vergue de misaine. Coupe les rabans, fais tomber la voile en avant. Hale en bas a tribord. Le lof hardiment à bord. Hale derrière a l'écoute de la misaine. Deux hommes sur la grand' vergue.*

*Fais tomber la grand' voile et le hunier.*

*En haut les gabiers! Hisse l'artimon. Loffe! Prende garde à l'embarquée. Tiens haut la barre. Comme cela.*

Easy, is it not?

On page 96 we read:

*Vous ne sauriez croire l'émotion indicible qui a étreint ma gorge lorsque, pour la première fois, j'ai vu se lever au-dessus de moi "les étoiles nouvelles" chères au poète.*

*Quand la Grande Ourse nous a quittés, quand Cassiopée et Andromède, le Cygne et le Bélier, et toutes les Pleiades, du Zenith sont passées au Nadir, c'est la sensation la plus poignante qui ait jamais sourbé mon âme.*

*Sous le signe de Capricorne est-elle meilleure, cette âme tourmentée? Je ne sais, mais elle se rejouit à l'instant même de voir monter au ciel les astres inconnus. Le Paon, l'Oiseau de Paradis, le Sagittaire, le Phoenix, la Dorade ou le Caméléon et la plus belle parmi les plus belles . . . Celle-ci . . . la Croix du Sud, dont les dix-sept constellations guident désormais notre route.*

That is all plain sailing. We quote it only because it recalls what the astonishment of the early voyagers must have been when they saw rising and soaring into the heavens those wonderful stars of the southern skies, some of which were to them but legends, while others were wholly unknown and unheard of. Our beautiful Southern Cross seems to have received its name from Amerigo Vespucci, at the beginning of the sixteenth century. It was also described in letters by the Florentine, Andrea Corsali, who says that no other constellation in the sky can rival its beauty. Dante speaks of the four stars which glorify the southern sky, telling us that they were never seen by mortal eyes since the days of Adam and Eve. From the sixteenth century onwards the sky was gradually mapped out, and the new discoveries were often given the names of beasts and birds and legendary animals. Thus, in old maps, we have the Centaur, the Wolf, the Dog, the Dove, the Archer, the Argo, the Hydra, the Crow, the Water-Carrier, and so on. In view of the infallible tone of some pseudo-scientists of our day, it is worth noting that scientists long ago held that there were no lands in the South capable of supporting living beings, because there were no stars above them to pour down their influences on earth!

### Anarchy in China: Bandits Sack Town

MISSION BUILDINGS DESTROYED.

The following cable messages to the daily press were received during the week:—

Peking, August 17.

Hankow messages report that bandits attacked Tsaoshin and burned the London Missionary Society's hospital and foreign quarters, also the Catholic Church buildings, and looted the town. Two Irish Catholic priests named Ward and McHugh were the only foreigners in the town at the time of the attack. Both are missing, but it is believed that they escaped dressed as Chinese. A Chinese doctor and other Chinese attached to the London Mission were captured. Two-thirds of the houses in the town were burned. The local garrison, numbering 120, lost eight killed, and the rest marched out. The bandits, who are still in the neighborhood, took 200 captives.

PRIESTS' ESCAPE.

Peking, August 18.

The Catholic priests, who escaped from Tsaoshin, have reached Hankow. Father McHugh succeeded in crossing the river, using a door as a raft. They report that the greater part of the town has been burnt, though the Catholic church and the Protestant hospital escaped.

# Hirsuta

Is a guaranteed cure for Dandruff and Falling Hair. Hirsuta promotes the growth and restores premature grey and faded hair to its natural glossy and healthy appearance. Price, 4/6; posted, 5/- any part of N.Z. Order to-day.

Sole Manufacturer  
**W. E. Taylor**  
Hair Specialist.  
366 King St., Dunedin.

## DIOCESE OF DUNEDIN

A jumble sale will be held in the old post office buildings, Princes Street, to-morrow (Friday) in aid of the fund to assist the Sisters of Mercy in their work at Morningson. Donations of suitable articles for disposal will be gratefully received on the day of the sale.

At the recent meeting of St. Joseph's Ladies' Club advantage was taken of the occasion to present Miss I. Keenan (who is leaving Dunedin on an extended trip) with a small token to mark the esteem in which she is held by the club members. Rev. Father Foley, Adm., in making the presentation eulogised the good qualities of the recipient, making special mention of the interest she took in all matters pertaining to the club.

The St. Joseph's Ladies' Club held a very successful euchre party in St. Joseph's Hall on Wednesday evening week for the benefit of the Christian Brothers' School. The ladies' prizes were awarded to Mrs. Smith (1st) and Miss Columb (2nd), the consolation prize going to Miss McEntee; and the men's prizes to Mr. Witty (1st), Mr. Isaacs (2nd), and Mr. C. Mullins (consolation prize). During the evening Miss Madge Yates delighted the audience with two recitations, both being heartily applauded. The handing round of supper concluded a very enjoyable function.

The news of the death during the week of Mrs. Margaret Ferguson Fogarty (*née* Campbell), wife of Mr. D. Fogarty, of Roslyn, occasioned very widespread sorrow. The late Mrs. Fogarty, whose married life had only extended over about a year, was of a particularly bright and happy nature which endeared her to all who had the privilege of her acquaintance, and her sudden demise, at the early age of 29 years, came as a shock to her many friends. Deceased, who was a convert and most fervent in her religious duties, was a member of St. Joseph's Ladies' Club and other Catholic organisations. With her husband she was a member of St. Joseph's Cathedral Choir, and out of respect to her memory, Mr. A. Vallis played the "Dead March" from "Saul" at the close of the 11 o'clock Mass at the Cathedral on Sunday. The funeral from the Cathedral on Monday afternoon was largely attended, Rev. Father Monaghan officiating at the church and also at the interment in the Southern Cemetery.—R.I.P.

### ST. VINCENT DE PAUL SOCIETY, SOUTH DUNEDIN.

The annual meeting of St. Patrick's Conference of the St. Vincent de Paul Society (Ladies' Auxiliaries), South Dunedin, was held in St. Patrick's Schoolroom on Wednesday evening, the 15th inst., Rev. Father Delany presiding. The report stated that 13 sewing meetings had been held during the year, with an average attendance of six members. 90 new and 145 second-hand articles were distributed, also 19 pairs of new boots and shoes. 77 orders for groceries and 33 for coal were issued. 185 visits were made to the sick on behalf of the conference. An expenditure of £103 14s 10d was entailed during the period October, 1922-June, 1923. Other works which the ladies of the conference carried out during the year apart from their charitable operations were the entertaining to breakfast of 80 children on the occasion of making their First Holy Communion; providing breakfast for the local branch of the Hibernian Society on the occasion of the annual Communion of the members; and treating the children of St. Vincent's Orphanage to a supply of fruit on the feast of St. Vincent de Paul.

In warmly commending the members of the conference on their excellent work during the year, Father Delany said that it was the general desire that special mention should be made of the much appreciated services of Mrs. Nelson as acting president during the absence through illness of the president.

### Oamaru

(From our own correspondent.)

August 19.

The annual examination of St. Joseph's School will commence on Monday, the 27th inst. Teschemakers Convent is at present closed for term holidays.

Mr. Don Farrant, on the occasion of his approaching marriage, was, on Saturday last, tendered a social evening by his fellow-club members of the Celtic football team.

The time for the sale of work is now drawing near, and stall-holders are making a big effort to insure its suc-

cess, as sickness has caused a good deal of lost time for the past month.

Oamaru, like other places, has been having its share of 'Flu, but it is beginning to abate now. Most social functions were postponed for a time, but these are now being renewed. The Celtic fortnightly socials will be resumed on Tuesday next.

Much sympathy is extended to the Joyce family in the loss they have sustained by the death of their mother. Mrs. Joyce was well known in North Otago, and was noted for kindness and hospitality. Death also claimed two young men of the Catholic community in the persons of Mr. Owen Daly, who contracted pneumonia after influenza, and Mr. McElhenney.—R.I.P.

### New Plymouth

(From our own correspondent.)

August 17.

The beautiful new set of Stations of the Cross, the gift of the children of the parish and Convent High Schools, have been erected in the church. The Stations are Gothic in design and are oleographs of the works of great masters.

There died here recently, after a short illness, Miss Clarice Fuller, Deceased, who was educated at the local convent school, was only twenty years of age at the time of her death, and was of a quiet and retiring nature. To her bereaved mother and relatives deepest sympathy is extended.—R.I.P.

Among donors of valuable gifts to the church are Miss Harding (two stained-glass windows previously noted), Mrs. Hooper (a beautiful new carpet for the sanctuary), Mrs. Tom Cameron (a new set of electric light shades and globes for the sanctuary), Mr. J. Oakes, of St. Gerard's, Wellington (a valuable collection of choir music), and Mr. E. Whittle (a life-size statue of Our Lady of Lourdes (now in Wellington).

The interior and exterior painting of the church has now been completed, and has considerably altered the appearance of the old building. Two beautiful stained-glass windows from Munich, the gift of Miss Harding in memory of her late uncle (Father Tracey, of Stratford), have been placed in the sanctuary. One of the windows is a replica of the famous painting of the Madonna, and is a beautiful work of art. The other window, that of the Sacred Heart, is equally of excellent workmanship, the whole tending to add to the devotional aspect of the sanctuary.

### Obituary

#### MOTHER MARIE ST. FEBRONIE, ORDER OF OUR LADY OF THE MISSIONS.

Death has claimed another of the religious of the Institute of Notre Dame des Missions, in the person of Mother Marie St. Febronie, who died at Waitara Convent on August 9, after a long and very painful illness. Mother Marie St. Febronie was born at Wakeford, Ireland, 53 years ago. She entered the convent at the early age of 15 years, and worked for the glory of God at Ashburton, Nelson, Petone, and Kaikoura. Eighteen months ago she was obliged to undergo a very serious operation from which she never really recovered. During this year her health failed rapidly, and six weeks ago she was obliged to keep to her bed. From that time on she suffered intensely, but bore all with a beautiful example of patience. When told that her end was near she said "Thank God," and prepared most fervently to meet her God. The end came on August 9, and, attended by Rev. Fathers Lynch and Dillon, of New Plymouth, her soul passed from her earthly body to that eternal reward of which her life in this world was an example of her holiness. Her body was brought to New Plymouth, where Requiem Mass was celebrated, the choir singing the Gregorian chant throughout. The funeral took place immediately afterwards, and was attended by the school children and a large number of people, including Sisters from the New Plymouth, Stratford, Eltham, Inglewood, and Waitara Convents. Mother Marie St. Febronie belongs to a family who have given five of their daughters to religion, three of whom are in the Order of Our Lady of the Missions, namely Sister Mary St. Appolina (Christchurch), Sister Mary St. Sabina (Nelson), and Sister Mary St. Flavia (New Plymouth), also Sister Mary St. Raphael (Home of Compassion, Wellington).—R.I.P.

**Miss Foley**

**MILLINER**

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SEASONABLE MILLINERY.—Inspection invited.

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## MARRIAGES

- MOLONEY—SUTHERLAND.**—On June 21, 1923, at the Church of St. Francis Xavier, Whangarei, by the Rev. Father O'Doherty, Cyril Denis, son of Mr. and Mrs. Moloney, Frankton Junction, to Harriet (Sis), daughter of Mr. and Mrs. Sutherland, Whangarei.
- MULLANE—KIRBY.**—On July 28, 1923, at the Cathedral of the Blessed Sacrament, Christchurch, by the Rev. Father Joyce, John, only son of Mr. and Mrs. D. Mullane, Christchurch, to Margaret, second daughter of Mrs. Johanna Kirby, Kaikoura.
- O'CONNOR—RYAN.**—On July 12, 1923, at the Church of SS. Michael and George, Remuera, by Rev. Father Doyle, Patrick Joseph, only son of Mrs. B. O'Connor, Epsom (and the late Patrick O'Connor), to Agnes Alma elder daughter of Mr. and Mrs. J. W. Ryan, of Epsom.

## DEATHS

- FITZGERALD.**—Of your charity pray for the repose of the soul of John James, dearly beloved husband of S. Fitzgerald, and father of Mrs. D. J. Parker, Gisborne, who died at Wellington, on July 27, 1923; aged 72 years.—R.I.P.
- GUTHRIE.**—Of your charity pray for the repose of the soul of Catherine, beloved wife of John Guthrie, Gisborne (and late of Wellington and West Coast), who died on August 10, 1923; aged 79 years.—On her soul, sweet Jesus, have mercy.
- REARDON.**—Of your charity pray for the repose of the soul of Evelyn Julia, the beloved wife of M. J. Reardon, who died at her residence, 22 Wallace Street, Wellington, on August 11, 1923. (A native of Wellington City).—R.I.P.
- REIDY.**—Of your charity pray for the repose of the soul of John Reidy, who died at Mater Misericordia Hospital, Auckland, on August 4, 1923; aged 84 years. (Native of Co. Clare, Ireland).—R.I.P. Home papers please copy.
- SEYMOUR.**—Of your charity pray for the repose of the soul of Emily Madeline, beloved wife of Charles Alexander Seymour, who died at 178 Clyde Street, Island Bay, Wellington, on August 3, 1923; aged 63 years.—On her soul, sweet Jesus, have mercy.
- WOODS.**—Of your charity pray for the repose of the soul of Catherine Mary, relict of D. W. Woods, who died at 12 Brown Street, Dunedin, on August 5, 1923; in her 79th year; deeply mourned.—R.I.P.

## IN MEMORIAM

- COLE.**—Of your charity pray for the repose of the soul of my dear wife Ethel, who died at Dunedin, on August 20, 1922.—We miss you most who love you best.—Inserted by her loving husband, son, and sister (Myrtle).
- GOGGIN.**—Of your charity pray for the repose of the soul of Eveleen Marie Goggin, wife of Leonard Goggin, and younger daughter of Samuel and the late Marie Haughey, "Crystalfield," Cheviot, who died on August 21, 1921.—Eternal rest grant to her, dear Lord.—Inserted by her loving sister.
- MAHONEY.**—Of your charity pray for the repose of the soul of Daniel, beloved husband of Margaret Mahoney, Carlton Mill Road, Merivale, Christchurch, who died at Palmerston North, on August 19, 1920.—R.I.P.
- McWILLIAMS.**—Of your charity pray for the repose of the soul of John, dearly beloved husband of Mary McWilliams, who died at Mater Misericordia Hospital, Auckland, on August 23, 1920.—Eternal rest grant unto him O Lord, and may perpetual light shine upon him.
- NELSON.**—Of your charity pray for the repose of the soul of Julia Teresa (Dolly) Nelson, who died at Invercargill, on June 24, 1921. Also for the repose of the soul of Kathleen Lillian (Lena) O'Malley, who died at Queenstown, on August 26, 1921.—Sacred Heart of Jesus, have mercy on their souls.—Inserted by their loving parents, sisters, and brother.
- O'BRIEN.**—Of your charity pray for the repose of the soul of Bombardier William O'Brien, son of Denis and the late Jane O'Brien, of Mosgiel, who was killed in action in France, on August 26, 1918.—On his soul, sweet Jesus, have mercy.—Inserted by his father, sisters, and brother.
- O'LEARY.**—Of your charity pray for the repose of the soul of Jeremiah Cornelius, beloved eldest son of John and Annie O'Leary, Norsewood, who was killed in action at Bapaume, on August 24, 1918.—R.I.P.
- O'MALLEY.**—Of your charity pray for the repose of the soul of Kathleen Lillian (Lena) O'Malley, who died at Queenstown, on August 26, 1921.—On her soul, sweet Jesus, have mercy.—Inserted by her loving husband.
- PHELAN.**—Of your charity pray for the repose of the soul of Julia, beloved wife of Frank Phelan, who died at Caversham, on August 18, 1922.—On her soul, sweet Jesus, have mercy.
- TODD.**—Of your charity pray for the repose of the soul of Mary Todd, who died at Ravensbourne, on August 14, 1918.—On her soul, sweet Jesus, have mercy.

## WANTED

- WANTED.**—Elderly Catholic WOMAN for DOMESTIC DUTIES; country home. Apply "Capable," c/o Manager, *Tablet* Office.
- WANTED.**—Position as HOUSEKEEPER to priest, good plain cook in Catholic family, or general in small family; references if required. Apply Mrs. Connery, G.P.O., Palmerston North.

## THE IRISH SOCIETY

The MONTHLY MEETING of the above Society will be held as usual in the OVERSEAS CLUBROOM, Dunedin, on TUESDAY next, AUGUST 28. A large attendance is requested. Rev. Father McLaughlin will lecture.

## Retreat for Laymen

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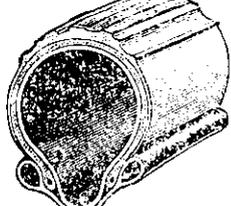
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## Commonwealth Notes

### NEW SOUTH WALES.

Some excellent advice was given the other week by the Rev. Edward Taylor, an Australian, who has just returned to Sydney from Madagascar, a French colony, in which he worked for some years as a representative of the London Missionary Society. "I have come from a country where there are no sects and where sectarianism is almost unknown," he said. "There are differences of societies, but that is a negligible thing. They all work harmoniously in a broad, free spirit." It was, therefore, a little painful to him, Mr. Taylor said, to come back to Australia, and feel that he belonged to a denomination, though he was not ashamed of his denomination. He detested the sectarian spirit, and regretted to see what appeared to be a recrudescence of it. The Christian population of Madagascar is given by the *Statesman's Year Book* as 450,000 Protestants and 50,000 Catholics. Every Australian who returns from abroad is shocked at the comparative extent of sectarianism in Australia. And nine-tenths of it is political opportunism.

On Wednesday next, 15th inst. (says the *Catholic Press* for August 9, the Feast of the Assumption of Our Blessed Lady, the many friends of his Grace the Archbishop of Sydney will recall that on that date 22 years ago his Grace was consecrated a Bishop in Rome. We offer his Grace our best congratulations on the years of faithful pastoral ministry that have intervened. Since taking over his high office the Archbishop has been unremitting in the discharge of his many arduous duties. In every sense of the word he has been a good pastor to his people. With apostolic fervor he has spoken on the importance of salvation, and on the dangers that threaten it in our midst. Under his fostering care schools, churches, and institutions of charity and beneficence have been multiplied in the archdiocese of Sydney. His priests appreciate his kindness, his practical wisdom, his courteous disposition. His Grace enjoys excellent health, despite his years and his constant toil. Indeed, as the years go by he seems to become more and more efficient. In civic life the Archbishop has given an example of a prelate whose works and public utterances are without offence to any man. He has made no personal enemies. He has ever promoted civic peace, and has inculcated principles that make for civic harmony and progress. We wish our Archbishop renewed vigor for his work, and many years of rule as the chief pastor of the archdiocese of Sydney.



### VICTORIA.

On behalf of the priests of the Melbourne archdiocese, the Very Rev. Dean Hegarty, P.P., D.D., V.F., presented the Bishop of Geraldton (the Right Rev. Dr. R. Ryan, C.M.) with a cheque for £420.

In St. Killian's Hall, Bendigo, on Sunday afternoon (says the *Freeman's Journal* for August 9), a cheque for £2271 3s, representing the profit from the last St. Patrick's Day celebration in Bendigo, was handed the Bishop (Right Rev. Dr. McCarthy), by the president of the committee. The money will be devoted to the maintenance of the Catholic educational institutions in Bendigo district.

One of Melbourne's big Catholic charities is likely to change its quarters in the near future. At a largely attended gathering in St. Vincent de Paul Boys' Orphanage, South Melbourne, the Rev. Brother O'Neill said that the buildings, which had been erected about 70 years ago, had almost outlived their usefulness. It had been found impossible to remodel the place, and the Brothers were giving serious consideration to the erection of a new orphanage. Mr. T. M. Burke had placed at their disposal a site of 117 acres in the metropolitan area, and in the near future it

The Church of Our Lady of Victories, Camberwell, was crowded the other Sunday morning, when Archbishop Mannix blessed four memorial stained-glass windows, erected to the memory of the late Rev. Father George Robinson, who built the church at a cost of £40,000. The donors of these works of art were Miss Amy Castles, Miss O'Shannessy, the Camberwell parishioners, and the late Miss Nora Fogarty (who left a bequest for the purpose). Archbishop Mannix was attended by Rev. Father E. O'Brien (parish priest), Very Rev. Dr. Graber (Administrator of Geraldton diocese, W.A., during the interregnum after Bishop Kelly's death), and Rev. Father Hackett, S.J.

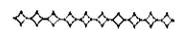
was possible that the orphanage would be established there. The financial difficulty stood in the way at present. Archbishop Mannix said that a new orphanage was a pressing necessity, and he trusted that it would come soon.

One of the most interesting incidents in the life of a religious Order is the celebration of the golden jubilee of one of its professed members. Thursday, July 26, was a day of jubilation among the members of the Order of Christian Brothers, not only in Victoria, but throughout Australia and New Zealand. The occasion was that of the Rev. Brother M. S. Nunan's attaining his fiftieth year as a Christian Brother. Of his fifty years as a Brother, Brother Nunan has spent twenty-nine of them as collector for the orphanage at South Melbourne.

Speaking at North Richmond the other Sunday, the Very Rev. J. Sullivan, S.J., said the Education Act had been brought into existence with the object of driving a wedge into the Catholic body and splitting it asunder. The framers of the Act, however, made a sorry mistake. Catholics built their own schools, and their system of education was most complete and gave excellent results. It was the work done in their schools that counted for most in Catholic life. The main source of strength of the Catholic Church was the Catholic school.

Upon elevation to the episcopacy it is usual for the newly-consecrated Bishop to adopt a distinctive crest. That chosen by the Bishop of Geraldton has a triple significance. It consists of the Ryan family crest, a swan (denoting Western Australia), and the coat of arms of the Vincentian Order, picturing the Divine Founder of the Church built upon a rock commissioning His Apostles to go forth and teach all nations. The motto, *Evangelizare pauperibus misit me* (to evangelise the poor He hath sent me), and the insignia symbolical of the exalted dignity of the episcopacy, completes the newly-ordained Bishop's coat of arms.

The golden jubilee of Mother Mary of the Visitation was celebrated at the Convent of the Good Shepherd, Abbotsford, on Friday, 27th ult. His Grace the Archbishop of Melbourne (Most Rev. Dr. Mannix) celebrated the Anniversary Mass in the convent chapel, at which the jubilarian received Holy Communion. At the conclusion of the Mass the ceremony incidental to the 50th anniversary of religious profession was conducted by his Grace the Archbishop, which included the renewal of the vows of poverty, chastity, and obedience, which had been pronounced that day 50 years ago at the mother house of the Order, Angers, France. Then a golden wreath, signifying the 50 golden years spent in the cloister, was received by the venerable jubilarian at the hands of his Grace the Archbishop, with which was bestowed the Apostolic Benediction from his Holiness the Pope. Mother Mary of the Visitation was for the long period of 24 years Provincial-Superioress at Abbotsford, and for another 20 years had charge of several branches of the Good Shepherd Order throughout Australia.



### QUEENSLAND.

On the return of his Lordship Bishop Shiel from an extensive tour of the western part of his diocese, extending to far-out Cloncurry, the Catholics of Townsville assembled in large numbers on Tuesday, 17th ult., at the School of Arts to entertain their beloved Bishop at a musical social, and to congratulate him on his jubilee of 25 years of priesthood. The Right Rev. Monsignor Bourke, V.G., presided, and said it had been arranged that his Honor Mr. Justice Douglas would read the congratulatory address to his Lordship, and would be supported by Messrs. H. Glynn, Connolly, J. P. Quinn, and M. T. Downey. Unfortunately, however, owing to the influenza epidemic raging in Townsville at the time, both the former gentlemen were unable to be present, and he called upon Mr. Quinn to read the address. Mr. Quinn, in his opening remarks, said he felt honored to have this opportunity to convey to his Lordship the love, affection, and loyalty of the Catholics of Townsville. He said Bishop Shiel had endeared himself to all during the four or five months he resided in Townsville during Monsignor Bourke's absence, when he not only carried out the functions of Bishop of the Diocese, but also acted and administered to them as their parish priest.

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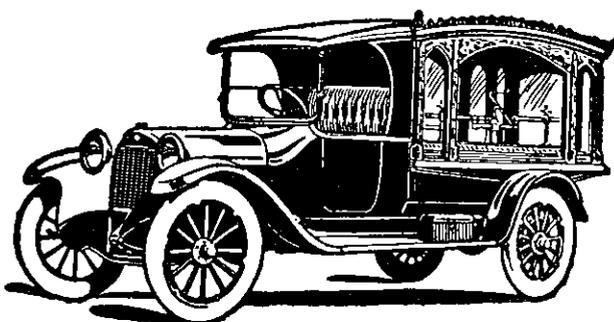
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## Here and There

**Limerick Lady's Religious Bequests.**—Sarah O'Sullivan, Newenham Street, Limerick, who died on January 31, 1923, has bequeathed £500 to be invested so as to produce the yearly amount necessary for the education of some poor boy for the priesthood of the Redemptorist Order in the school or institution known as the Juvenate, attached to the Church of Mount St. Alphonsus, Limerick, a preference to be given to a relative of her own. She also bequeathed £30 to the Rev. Daniel Mangan for the purposes of the Foreign Mission in Uganda, and left considerable sums for the celebration of Masses for the repose of her soul, together with £50 to the Good Shepherd Convent, Limerick, and £10 to the Society of St. Vincent de Paul, Limerick.

**Mayo Man's Marvellous Triumph.**—The *Daily News* says: Mr. Louis Brennan, the inventor, who has been State-aided in his researches, has succeeded in so perfecting his helicopter aeroplane that it has hovered for nearly a quarter of an hour at a height of many feet. All the time the machine was in perfect control. It carried passengers and a military load of 1000lbs. This achievement marks the most important and far-reaching step yet made in aeronautics, and places England ahead of all other countries in the search for a machine which will rise vertically and fly horizontally. The helicopter is not the only success of Mr. Brennan, who is 71. He is the inventor of the Brennan torpedo, selling his invention to the British Government in 1880 for £110,000—more than four times as much as was ever before paid by the Government for an invention—and also the mono-rail, a gyroscopic railway consisting of a single line laid down on the ground. Mr. Brennan is an Irishman, a native of Castlebar. His parents emigrated to Australia when he was a boy of 11. In Melbourne he was apprenticed to an engineer. He invented the torpedo there. He has been in England since 1887.

**A Dramatic Critic's Handsome "Amende."**—Mr. St. John Ervine, the dramatic critic of the *Observer*, who is not unknown in Dublin, where he was for some time connected with the Abbey Theatre, has, it appears, been having a tilt at the Catholic Church, as also at "servant girls and actors." It having been borne in upon him that his strictures were baseless he has made a public apology in the *Observer* for his error, and he has done it in a whole-hearted manner which reflects credit upon him. The apology is as follows:—"In the preface to a book called *Some Impressions of My Elders* there is a passage in which I make an offensive and stupid reference to the Catholic religion and to servant girls and actors. There is no need for me to explain the circumstances in which I came to write this passage, for an inexcusable act remains inexcusable in all circumstances. It is sufficient to say that I caused pain to many people whom I like and respect, and I wish as publicly as I can to withdraw the offensive passage and to state my regret that I allowed myself to print it."

**Famous English Tenor's Dublin Debut.**—Just a century ago, in June, 1823, John Braham, the famous English tenor, made his first Irish appearance at the Theatre Royal, Dublin. From 1801 to 1841 Braham was unapproachable in English opera and concert work, and he also was successful as a composer, as may be evidenced in his "Death of Nelson," "All's Well," and "Never Despair." He made his Dublin debut in the "The Devil's Bridge," a musical pasticcio, which contains some pleasing numbers, and would bear revival. His success was assured, and he made several subsequent visits to Dublin in 1829, 1831, 1839, 1841, and 1844. During his Dublin engagement, in June, 1823, a fellow-actor, Williams, met with a singular accident. When performing as "Jobson" in the ballad opera of "The Devil to Pay," Williams (who appears blindfolded) stepped over the footlights and fell into the orchestra, much to the consternation of the conductor, G. A. Lee. However, he escaped unhurt, and the play was continued as usual.

**Christianity and Social Problems.**—A rather remarkable gathering (says *Catholic News Service*, London) has just come to an end at Swanwick, in Derbyshire, where Catholics, Anglicans, Baptists, Presbyterians, and other Protestant Dissenters have been meeting for the United Summer School, in the interests of interdenominational social service. During the week that the summer school lasted

there was only one united meeting of all the religious bodies, at which Father Vincent McNabb, a former Provincial of the English Dominicans, spoke for the Catholics, in company with Anglican and Free Church divines. But apart from this particular session, the various daily assemblies while of a general character, had not exactly the same unified atmosphere. The object of the summer school, which has now become an annual affair, is to examine in what manner definite Christian principles can be brought to bear upon modern social and industrial problems. So that there were experts discussing such things as "Commerce and Christian Principle," "Christ's Judgment of Modern Industry." One very healthy feature of this summer school is that it makes no pretence about religious unity. The various churchmen meet as members of different religious denominations, united in the single aim of applying their common Christian principles to social problems. They attend their own worship, and leave each other's theology alone. The special interest of this year's summer school was its sorting itself out as introductory to the great Conference on Christian Politics, Economics and Citizenship, which will be held next year, when something very like a common Christian political policy may be enunciated.

**Royal Saint of Windsor.**—If, as Mr. Shane Leslie and certain other Catholic old Etonians hope, the Holy See will permit the opening of an Apostolic Process for the beatification of Henry VI. of England, it will be the first time in many centuries that an Englishman has been raised to the altars of the Catholic Church—apart, of course, from the Blessed and Venerable English Martyrs, who comprise the most typical and patriotic English men and women that the race has produced. Writing in the *Morning Post*, Mr. Leslie has given some interesting facts in connection with the project in regard to Henry VI. Documents have been discovered among the State archives in which 368 miracles were ascribed to the royal founder of Eton and King's College, Cambridge. From this number 138 were selected as being probable, and of this selection 23 are declared to have been verified—thus a manuscript in the British Museum. Popular devotion to the King seems to have arisen almost immediately after his death he was murdered in the Tower of London in 1471. In York Minster the people were accustomed to pray before his statue, which stood in its niche in the great choir screen, as before the shrine of a saint. But Yorkist antagonism to the Lancastrians tried to put a stop to this, and an Archbishop of York issued a monition against venerating the image of the King. At any rate, to this day the niche in York Minster where the statue stood is empty, and the cathedral authorities assert that the statue was removed because it was an object of "superstitious reverence." A vast amount of documentary evidence is being collected. Cardinal Gasquet is keenly interested, and the possibility is that if the Cause is permitted by Rome Henry VI. of Windsor will ultimately be beatified in St. Peter's.

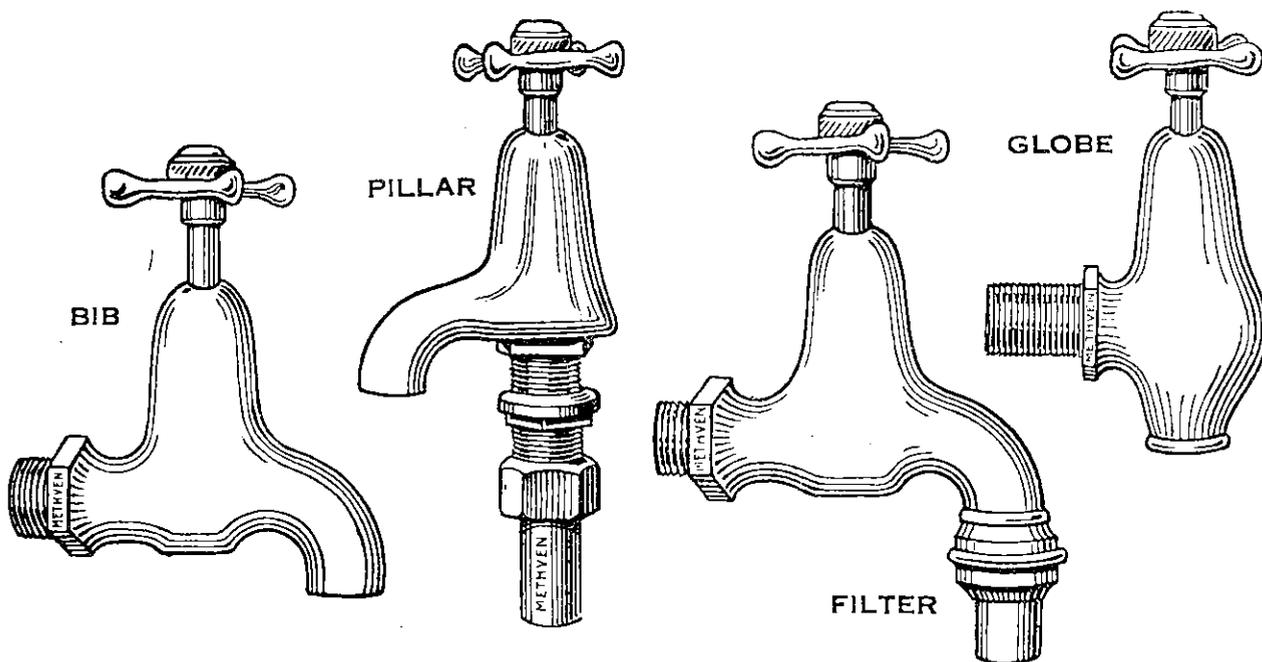
**The Pope's Nine.**—When Pope Pius X. was elected to the Supreme Pontificate it was observed that the great events of his life had happened in periods of nine years. He was for nine years, from 1858 to 1867, the humblest of country curates at Tombolo; for nine years, from 1867 to 1875, the parish priest of the little town of Salzano; for nine years, from 1875 to 1884, Canon of the Cathedral of Treviso; for nine years, from 1884 to 1893, Bishop of the not very important See of Mantua. In 1893 he was recognised Patriarch of Venice, but the Italian Government refused to acknowledge him for a whole year, and it was only in 1894 that he made his solemn entrance into his new diocese, where he remained for nine years more, until that pregnant July 26, when the Patriarch stepped into his gondola from the Piazza of St. Mark's and started for the conclave from which he was destined not to return.

There is a working class—strong and happy—among both rich and poor; there is an idle class—weak, wicked, miserable—among both rich and poor.—Ruskin.

Messrs. Jago, Biggs, Limited, the leading cycle and motor mail merchants in Dunedin, have an important announcement on page 34 of this issue.

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foundation upon which the splendid reputation of Methven Streamline Taps has been built up.

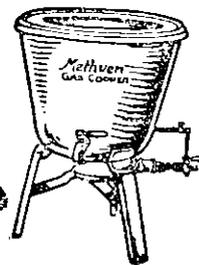
The illustrations of the Streamline Patterns show a Globe Tap with a round full body and a boldly designed Pillar Tap. These patterns are used on Lavatory Basins and Baths. The Bib Tap is for universal use, whilst the Filter attachment gives to the elegance of design a service of distinct value. This attachment serves a double utility purpose: It strains the water of gritty and vegetable matter, whilst at the same time breaking the force of the flow to prevent splashing. Here, then, is the very acme of perfection, an easily cleaned, smooth surfaced neat tap, handsomely electroplated, combining practical utility and efficiency with an elegance that surpasses in style.

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## The Little People's Page

Conducted by Anne

My dear Children,

As the first instalment of our picture gallery appears this week a lot of our space is taken up, and therefore I must be brief. You will all be very interested in the photos I know, and will look forward to next week's letter from—ANNE.

Dear Anne.—This is my first letter to you and I hope to become one of the members of the Little People's Page. I am eleven years old and in Std. IV. I will be twelve next April 29th. My sister and I were confirmed last Sunday by Dr. Liston. I took Teresa for my name and my sister Molly took Josephine. I have one sister and two brothers. Molly is 10 years, Jack is eight, and Ray is one year and five months. We attend the Public School as there is no convent. Our priest is Father Brady and we like him very much. I live in Takapuna which is a suburb of Auckland. As I have given all the news I will conclude with fond love. Dear Anne I read the riddle in this week's *Tablet*: the answer is 5. Eileen McCarthy, Takapuna.

(Glad to hear from you Eileen, and you tell me such a lot of news. Yes, you guessed the right answer.—Anne.)



THREE LITTLE NEW ZEALANDERS.



A GROUP FROM SUNNY AUSTRALIA.

Dear Anne.—As I have never wrote to you before, I will continue to do so now. My age is thirteen and I am in Std. 6 at the Public School. We have quite a large poultry farm consisting of about 80 fowls and 6 ducks. We also have a cow in full milk and two heifers. Last March the Catholic boys' Orphanage at Takapuna was destroyed by fire. On the 1st June a very successful collection was taken up in aid of the Orphanage. Hoping that this letter finds you in the best of health. Your unknown friend, Louisa Hill, Takapuna.

(Glad to hear from you Louisa, what a nice farm you must have. We are helping to re-build a home for the Orphans, and the children's list is growing.—Anne.)

Dear Anne.—This is my first letter so I will not make it very long. My name is Kevin. Are there any other Kevins amongst your correspondents? I am twelve years of age and in the 6th standard at school. It has been raining heavily here for the last week and on Monday the river backed up a small creek and caused a flood. We have a small church here, but we are thinking of having a new one in a year or two. My birthday is on the 26th of August. Is it raining up where you are? Were you in the floods in Dunedin? Dear Anne if you are not a lady or a man, are you a spirit? Please do give us a nice story. Best love from your loving friend, Kevin Traynor, Wyndham.

(Are you really fond of stories Kevin? Some day I hope to get room to tell you one. Yes, you are my first "Kevin."—Anne.)

Dear Anne.—It is a long time since I last wrote to you. I have been studying for a proficiency exam. lately. I am going for an exam. the 3rd of August. Mass is celebrated 12 miles from here every third Sunday. It is celebrated by a parish priest who comes all the way from Riverton. I knitted a jersey for myself so that I could play hockey in the winter. I think the Orphanage institution a grand idea. I am sending 1s 6d from my sister and I. Anne, I wish could come up to Clifden because it is such a pretty place. I will stop now as I am taking up too much space. My birthday was on the 19th May. Your loving friend, C. O'Brien, Clifden.

(I wish too that I could come up to see you, wouldn't we have fun? Thank you for your donation.—Anne.)

Dear Anne.—As it is a long time since I wrote to you I think it is time I took up the pen again. Our page is proving a success isn't it? You must like getting such a nice lot of letters. Sunday school is taught at Tuatapere,

a township 7 mile from our home, every Sunday. I am going to go in summer. The nearest church to us is 12 miles away. We have Mass there every three weeks. I play hockey at school and I like it very much. The caves are very pretty here Anne. I wish you could see it. There are many pretty stones hanging from the wall and the glow-worms look very pretty. I am enclosing 1s for the Orphanage which I think is a very good institution. My birthday is on the 19th of August. I remain your loving friend, Annie O'Brien, Clifden.

(Yes, it is ever so nice to get piles of letters. I have been waiting and watching for someone to come along with the same birthday as mine, and you have it and your name is nearly "Anne." That's a secret between ourselves. Thank you for the donation.—Anne.)

Dear Anne.—This is my first letter to you Anne. I was nine years old last Thursday. I go to St. Joseph's School in Oamaru. I go in the train every day. I go to learn Highland dancing every Saturday, and my sister learns music. I have three sisters and five brothers. We have got a farm out in the country, and my three brothers and my sister lives out there, and we are all going out there when we get our new bungalow built. Well Anne I must close now, as I will be taking up your valuable space, hoping to see this letter in the next *Tablet*. I am, your new friend, Teresa O'Neill, Pukeuri.

(How's the bungalow getting on? I wish I were going to live out there instead of in a dusty town. Write again.—Anne.)

Dear Anne.—As I have not written to you for a while I think it time I took up my pen. But you must excuse me as I have been studying my school lessons. I think your Orphanage Fund is a very good idea. Clifden is such a beautiful place, I wish you could come down. There are two Sunday school teachers at Tuatapere. My sister is sending 1s 6d for herself and me to the Orphanage. I will close now, wishing your page every success. Your loving friend, Dolly O'Brien, Clifden.

(Thank you Dolly for your donation. I'm glad to hear from you again and quite understand that you haven't much time for writing.—Anne.)

Dear Anne.—How your page has grown since I last wrote. I am very pleased to see it progressing so well. I always wait anxiously for the arrival of the *Tablet*, to read the L.P.'s.P. I have noticed quite a number of my old school companions have written to you, also two girls from Lawrence. We have left Wyndham and are living in the Rae's Junction Hotel. My father took it over in March this year. Rae's Junction is a pretty place, situated among the hills, four and a half miles from Beaumont. It is on the outskirts of the great fruit growing country of Otago. As there are no trains from Roxburgh, lorries convey the fruit past the hotel to Beaumont. There are fourteen or fifteen lorries owned by the fruitgrowers round about Roxburgh. The nearest school was two miles from the hotel and that was a State school, so my little sister, Maureen, came to board in Lawrence to attend St. Patrick's Dominican Convent, and, as she was too young to board by herself, I came along with her. I attend the Lawrence High School, seeing the Convent does not take classes over the sixth standard. The last time I wrote to you, I said that I was preparing for my proficiency which, I am very glad to say I was successful in getting. I was placed second to dix in my class and received a very nice book. There were twenty-three in the class and four failed, four got competency, and the remaining ones received proficiency certificates. Sister Mary Gertrude teaches me music. Well dear Anne I must close, hoping you have more and more correspondents, nearly 1000 instead of 500. Your loving friend, Sylvia Pritchard, Lawrence.

(So glad to hear from you Sylvia, and hope you are putting in a good year's work at school. Your letter is very interesting.—Anne.)

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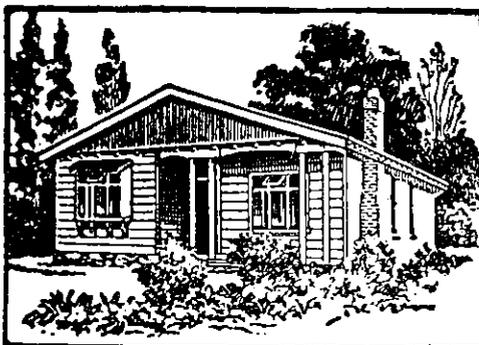
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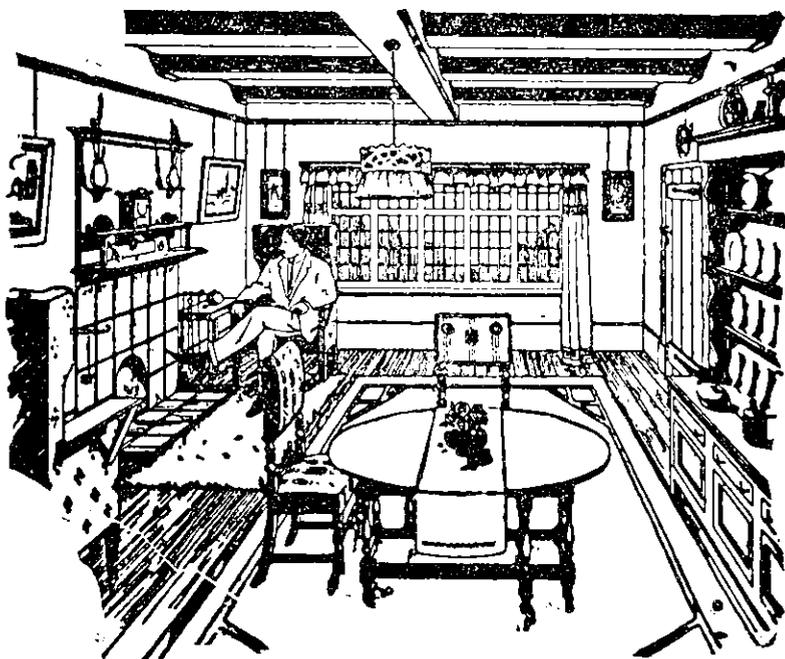
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## Faith of Our Fathers

[A WEEKLY INSTRUCTION FOR YOUNG AND OLD.]

OF OUR HAPPINESS IN THIS LIFE, IF WE KEEP THE COMMANDMENTS.

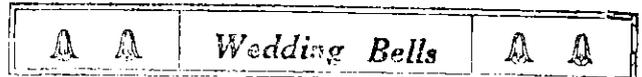
Q. 1. If true happiness even in this life, can only be found in the service of God, and in keeping His commandments, whence comes it that we are naturally so averse to His service?

A. One of the things that chiefly discourage us from serving God and keeping His commandments, is the false persuasion we have, that all the rewards of virtue are reserved for another world, whilst in this present life, it is accompanied with great difficulties and sufferings; and as we are naturally very much attached to present happiness, we cannot think of bereaving ourselves of those objects, in the enjoyment of which we imagine this happiness consists, or of suffering those miseries which we suppose would render us at present unhappy, even for the expectation of eternal bliss in the life to come. This however is a very unreasonable conduct; for though it were true, that the rewards of virtue were all reserved for the next life, this would, by no means, be a just reason to hinder us from pursuing it, when we consider on the one hand, the imperfection, insufficiency, vanity, insecurity, mutability, and short duration of all present enjoyments; and on the other hand, the perfection, excellency, dignity, stability, and eternity of that happiness and bliss, which God has prepared for us in His kingdom. But in fact, this is so far from being the case, that we can aver, with all truth, that the only real happiness even in this present life, can only be found in the service of God, and in the faithful observance of His holy commandments. It is true indeed, this happiness does not appear at first sight; the philosophy of Christ is like Himself, "humble and meek" to the outward appearance, but within it is all divine; in the eyes of worldly minded people, nothing is more foolish or despicable; "it is a scandal to the Jews, and a folly to the Gentiles; but to them that are called it is the power of God" (1 Cor. i. 23). And it is only those that set themselves in earnest to study and practise it, who find to their happy experience, the admirable felicity which it brings to its votaries; so that we may justly say of it to worldly-minded people, what our Saviour says on a different occasion, "Oh that thou hadst but known in this thy day, the things that belong unto thy peace!" (Luke xix. 42). It is therefore principally by trial that we can be convinced of this truth, as God Himself assures us by His prophet; for when His people proposed this very difficulty, and said, "He laboreth in vain that serveth God, and what profit is it, that we have kept His ordinances, and that we have walked sorrowfully before the Lord of hosts? Wherefore now we call the proud people happy, for they that work wickedness are built up, and they have tempted God, and are preserved." To this God answers, by declaring the special care He has of the just; and ends with these words, "You shall return (to wit, from your evil ways) and shall see the difference between the just and the wicked; and between him that serveth God, and him that serveth Him not" (Mal. iii. 14, 18). Happy therefore are all they who set themselves in earnest to serve God; they will soon find to their delightful experience, how much it is their interest to do so. But although it be chiefly by experience that we come to be thoroughly convinced of this, yet both the sacred scripture and reason itself, founded on the Divine word, concur to assure us in the strongest manner of the certainty of this most important truth.

Q. 2. What are the direct proofs from Scripture of the happiness of a virtuous life?

A. We have the following testimonies among others: (1) "O taste and see," says the royal prophet, "that the Lord is good; blessed is the man that trusteth in Him" (Ps. xxxiii. 8); and a little after it is added, "they that fear the Lord shall not want every good thing" (verse 10). Here the royal prophet, from his own experience, exhorts all others to try, in order to be convinced of the happiness of serving God. (2) Solomon in his admirable book of the Ecclesiastes, after he has considered all the ways of man, and declared from his own experience the vanity and

folly of all the pleasures and enjoyments of this life, draws at last this admirable conclusion from the whole, "Fear God and keep His commandments, for this is all man" (Eccles. xii. 13). This is all man, says he; that is, not only all his duty, all his perfection, but also all his happiness, his only true and real felicity; for he draws this conclusion in opposition to the vanity of all earthly happiness, which he had been exposing in all the former part of his discourse. (3) Our blessed Saviour tenderly invites us to His service from the consideration of the happiness to be found in it, and the sweetness and easiness of it. "Come to me," says He, "all you that labor and are heavy laden and I will refresh you; take up My yoke upon you and learn of Me, for I am meek and humble of heart, and you shall find rest to your souls; for My yoke is sweet, and My burden light" (Matt. xi. 28). Consider each of these words; they are full of heavenly sweetness, and more than sufficient to convince us, that our real happiness, even in this life, is only to be found in the service of that Divine Master who pronounces them. But His infinite goodness, not content with so solemn a declaration in general, in another place descends to more particulars, and makes this sacred promise, confirmed with His usual asseveration: "Amen, I say to you, there is no man, who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for My sake, and for the gospel, who shall not receive a hundred times as much now in this time . . . and in the world to come, life everlasting" (Mark x. 29). Here we see, that the Son of God, who is truth itself, expressly distinguishes between the rewards of virtue in the next life and in this, and passes His sacred word for the latter as well as for the former. Now it is impossible that His promise should be made void; for "heaven and earth shall pass away, but His words shall not pass"; consequently those who in earnest serve God, shall not only be rewarded with eternal bliss in the next life, but even here shall receive the hundred fold, that is the only true and solid happiness of their souls, so that although those who have no experience of the happiness of a virtuous life cannot comprehend this, yet in reality those who sincerely love God, are alone the truly happy.



### MULLANE-KIRBY.

On July 28, at the Cathedral of the Blessed Sacrament, Christchurch, a quiet wedding was solemnised by Rev. Father Joyce, when John Mullane, only son of Mr. and Mrs. D. Mullane, Christchurch (formerly of Miller's Flat), was married to Margaret Kirby, second daughter of Mrs. Jehanna Kirby, Kaikoura. The bride was attired in a stylish costume of navy gaberdine, black fox furs, and French model hat in almond green shade, and carried a shower bouquet of hot-house flowers. Miss Mary Mullane, who attended as maid of honor, wore a coat frock of Princess Mary blue, profusely stitched with silk, and black lace hat with velvet streamers. After the ceremony the bridal party and a few intimate friends were entertained to morning tea at Ballantyne's. The future home of Mr. and Mrs. Mullane will be in the Amuri.

### O'CONNOR—RYAN.

At the Church of SS. Michael and George, Remuera, on Thursday, July 12, the marriage was solemnised of Mr. Pat O'Connor, son of Mrs. P. O'Connor, of Epsom, and Miss Agnes Abna Ryan, elder daughter of Mr. and Mrs. J. W. Ryan, of Epsom. The Rev. Father Doyle officiated. The bride, who entered the church on the arm of her father, was beautifully gowned in white taffeta embossed in silver and cherry made in draped style, finished with tiny flowers in silver tissue, and a lovely veil which was embroidered by the Sisters of Mercy; and she carried a bouquet of white flowers and maiden-hair ferns. Miss Marjorie Ryan, who attended her sister as bridesmaid, wore a dainty frock in apricot taffeta with black velvet hat finished with long strings and a pretty bouquet of blue and pink flowers. Mr. Dan O'Connor was best man. The "Wedding March" was played by Miss Kathleen O'Leary. A reception was afterwards held at "Nyra," the residence of the bride's parents.

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## IRISH NEWS

### WOODSTOCK HOUSE, INISTIOGE: QUESTION IN THE LORDS.

When Lord Willoughby de Broke recently called the attention of the British Government, in the House of Lords to the damage to the contents of the mansion, "Woodstock," Co. Kilkenny, while occupied by R.I.C. Auxiliaries, and to the amount of compensation offered, Lord Derby said £200, much less than the amount demanded had been offered, and that was a generous estimate. The lady owner could appeal to the War Compensation Court if she desired. The Earl of Mayo stated he knew the house very well, adding, "The first lot of Black-and-Tans sent over to Ireland were, without exception, the greatest blackguards I have ever seen. I consider this a very hard case, indeed."

### RECENT ORDINATIONS.

Most Rev. Dr. Harty, Archbishop of Cashel, ordained the following at the Cathedral, Thurles, on a recent Sunday:—Rev. Alphonsus Deegan (Gouiburn), Rev. Wm. Hourigan (Maitland), Rev. E. P. MacElligott (Adelaide), Rev. William Ryan (Auckland), Rev. M. J. O'Dwyer (Cashel), Rev. J. J. O'Brien (San Francisco), Rev. J. M. Hickey (Los Angeles), Rev. M. Irish (Sydney), Rev. E. Meagher (San Francisco), Rev. R. Riordan (Los Angeles).

The following were ordained to the priesthood on June 10, at the Cathedral, Kilkenny, by Most Rev. Dr. Downey, C.M.:—Revs. E. Meagher (Wilcannia-Forbes), M. Brennan (Wellington), J. Downey (Auckland), J. Phelan (Sydney), J. Dillon (Reckhampton), T. McKeon (Christchurch), P. O'Hara (Adelaide).

### REPUBLICANS AND REORGANISATION.

A meeting of members of Sinn Fein was held lately at the Mansion House, Dublin. Dr. K. Lynn, vice-president, presided.

The following resolutions were carried unanimously: "That it is the opinion of this meeting of present and former members and officers of the Sinn Fein organisation, the declared object of which is to secure the recognition of Ireland as an independent Irish Republic, that the reorganisation of Sinn Fein as the national organisation is a national necessity, and, as the Officer Board and Standing Committee have not taken public action, that this meeting nominate an organising committee forthwith to undertake the task. That this meeting calls upon members or former members of Sinn Fein who adhere to its declared Republican object to resume their active support of the organisation throughout Ireland." The following committee of ten, with power to co-opt, was constituted:—Joseph Connolly (chairman), Mrs. Brugha (treasurer), Dr. K. Lynn, Mrs. Ceannt, R. Emmet Whelan, W. K. Cahill, Sean O hUadhaigh, Jos. O'Connor, Mical O Foghludha, and Eoin P. O Caoimh (hon. secretary). It is proposed to take offices and get ahead with the work of the organisation with all speed.

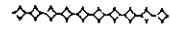
### AN ULSTER INCIDENT.

The other week in an Ulster village a Catholic youth, still in his teens, died and was buried. The family were known to be Sinn Fein in sympathy; in fact one of its sons is at present serving a sentence of imprisonment of years' duration. When the funeral cortege reached the chapel gate, it was found that the Craig Government officials had considerably provided a "Crossley," crowded with armed police, to await the arrival of the funeral at the chapel with the view of removing the Sinn Fein tricolor from the coffin had it arrived there draped with the Free State flag.

There was no flag, and the Crossley betook itself and its crew to other beneficent and conciliatory activities.

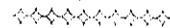
Had the coffin been draped with the Dragon of China or the Oriflamme of Japan, the Crossley men would presumably have not interfered.

And that is how the Craig Oligarchy sets about "conciliating" the Catholics of Ulster and cultivating neighborly relations with the Irish Free State.



### IRISH PRIMATE ADVISES YOUNG CLERICS.

In accordance with his usual custom, Cardinal Logue presided at the annual prize distribution at St. Patrick's College, Maynooth, when his Eminence addressed the students and young priests. The Cardinal said that lately the people of Ireland were running wild after visions, dreams, and chimeras, and turning the country upside down in the process. He thought that the young priests and students going into the country ought to be very reserved and be careful not to rush themselves into any of those movements which sometimes were for the welfare of the country, but more frequently for the very opposite. He thought the students and young priests should take care not to be enticed to form opinions which they were apt to repent of afterwards, and not to permit themselves, by persuasion or flattery, to be drawn into any movement which might turn out to the disadvantage of religion. They would meet wild people throughout the country whose wild ideas they could not help listening to, but he thought it would be wise to practise the old saying, "Let it in at one ear and out at the other," at all events until they had gained experience. Finally, the Cardinal urged on them the need for the study and practice of commonsense.



### ON CASHEL'S ROCK: RELIGIOUS OBSERVANCE AFTER 300 YEARS.

In the course of his recent sermon at the great religious observance on the Rock of Cashel Dean Ryan said:—

"Fifteen hundred years ago St. Patrick gave this Rock to Christ. Christ held it for 1000 years. The foreigner came; he expelled the priests; he desecrated the sanctuary; he ordered Christ to quit.

"My sainted predecessor, Dean Kinane, made an effort to right that ancient wrong. He was ordered out and bid to return no more. Yet here we are to-day—the priests and people of Cashel—with Jesus Christ our King, raised aloft in glory set upon His ancient throne, receiving on this historic Rock the homage of the thousands and dispensing His blessings upon all. Thanks be to God! Praise be to Jesus!

"The beautiful banners that span our streets, the flags that float from every coign of vantage here to-day proclaim the faith, the unquenchable faith of the people, their love and loyalty to Jesus in the Blessed Sacrament. That guard of honor for our hidden King, clad in green and supplied by our National Army, revives a sacred ceremony of court that has been banished for more than 300 years. The 'red coats' chased Christ from 'The Rock'; the 'green coats' guard His triumphal return to-day. Thanks to them; thanks to the National Army.

### Symptoms of a New Life.

"The demonstrations we are witnessing here to-day are symptoms of a new life; they show us in small measure the awakening of a nation which, freed from galling restrictions and penal laws, is allowed to give vent to the Catholic faith that is within. God grant that this new life will develop along the lines of Christian principles, and that Christ may be in the future of Irish life, what He was in the past, our Alpha and our Omega, the beginning and the end. And now, if we allow our King upon His throne to speak, what will be His message, what His request to us, to the people of Ireland? Look at the appearances under which he stands before us. The appearance of bread. These appearances bespeak unity. Bread is one uniform substance begotten of the harmonious blending of many ears of corn. So Our Divine Lord, from behind these appearances of bread, says to us: 'Away with your differences; away with strife; away with enmity; away with war. Little children, love one another; bury the sword; turn the gun into a spade; be you one, as the Father and I are one.' May this message of the Sacred Heart of Jesus, enthroned upon this ancient and historic Rock of Cashel, go out to touch the hearts of all and 'teach them to unite,' to build up a nation, great and grand, wherein Christ may live and reign."

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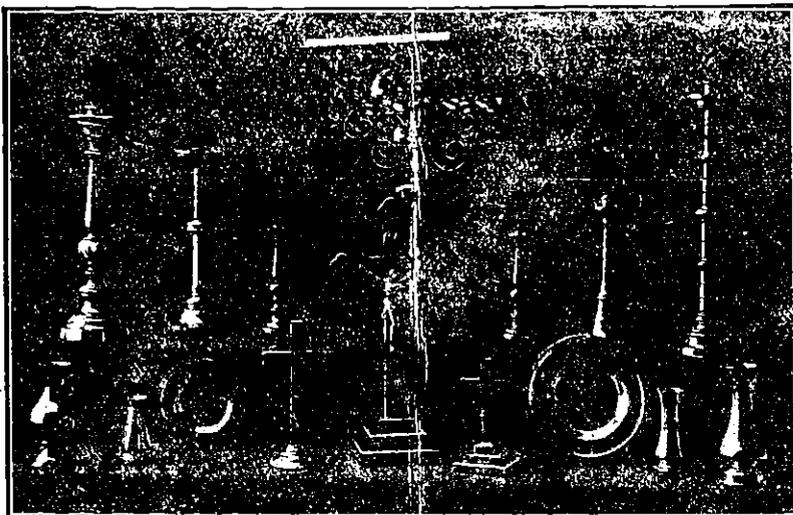
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## Obituary

MRS. E. M. SEYMOUR, WELLINGTON.

It is with regret (writes our Wellington correspondent) that I have to record the death of a staunch and sterling Catholic lady, in the person of Mrs. Emily Madeleine Seymour, of 178 Clyde Street, Island Bay, which occurred on the first Friday of the month (August 3), in the sixty-third year of her age, after an illness of about six weeks' duration. The late Mrs. Seymour was a daughter of the late Mr. Henry Brunetti, one of the early West Coast pioneers, and was born in Victoria, coming to New Zealand as a young girl. She was the first boarder at the Nelson Convent where she received her education, being there for a period of ten years. In 1882 her marriage with Mr. Charles Alexander Seymour took place. A number of years of her married life were spent in Nelson, where her large family of four sons and eight daughters were born. Being of a retiring disposition, Mrs. Seymour devoted herself wholly to her home and her family. She was an accomplished musician and a deep reader, and to her favorite hobbies—music and reading—her leisure hours were devoted. She was an extremely devout Catholic and led an exemplary life, having been a daily communicant for years right up to the time of her illness. Seven of her family are serving God in religion: Rev. Father C. H. Seymour, S.M. (Procurator of the Greenmeadows Marist Seminary), Rev. Father J. J. Seymour, S.M. (St. Mary's, Christchurch), Rev. Frederick Seymour, S.M. (theological student, Greenmeadows), Sisters Mary Raymond and Mary Elizabeth (Sisters of Mercy, of Kilmarnock and Newtown respectively), Sisters Mary Damien and M. Delphina (Sisters of Compassion, of Jerusalem and Island Bay respectively). When the seriousness of her illness became known, Mrs. Seymour, as the very special friend of the Rev. Mother Joseph Aubert, was invited by her to stay at the convent, in order that her daughters (some of whom was specially brought from Jerusalem for the purpose) might nurse her to the end. Her illness was of a most painful nature, and the devoted Sisters of Compassion were untiring in their efforts to alleviate the intensity of her sufferings, which were borne with unvarying sweetness and fortitude. She died in the presence of her husband and the whole of her family except one daughter (Mrs. Bedford, of Australia). The other members of the family are Mrs. C. N. Stillburn (Tini, Masterton), Mrs. W. P. Bamford (Upper Hawthorn, Melbourne), Mrs. W. P. Smith (Waitotara), Miss Gertrude Seymour, and Mr. Douglas Seymour (of Ross and Glendinning's). The interment took place at Karori on Monday, August 6, prior to which a solemn Requiem Mass was offered at St. Francis's Church, Island Bay, Rev. Father C. H. Seymour, S.M., being celebrant; Rev. Father J. J. Seymour, S.M., deacon; Rev. Father M. Devay, S.M., sub-deacon; and Rev. F. Seymour, S.M., master of ceremonies. Amongst the clergy present were Very Rev. Father O'Reilly, S.M. (Provincial of the Marist Order); Very Rev. Dean Regnaud, S.M.; Ven. Archdeacon Devay, S.M.; Rev. Dr. Casey, S.M.; Rev. Fathers Mahony, S.M.; Ainsworth, S.M.; McDonnell, S.M.; Gendringer, S.M.; Connolly, Butler, Kelly, Fallon, Cullen (administrator), O'Donnell, Spillane, S.M.; A. T. Herring, S.M.; Ryan, S.M.; Hoare, S.M.; O'Leary, S.M. Many of the Sisters of Mercy and the Sisters of Compassion, together with the school children from St. Joseph's Convent and Sacred Heart Convent were present, and a very large congregation of friends. The music of the Mass was rendered by a choir of the clergy, who also sang the "Benedictus" at the graveside. Rev. Father J. J. Seymour, S.M., officiated at the interment. The greatest sympathy is extended to Mr. Seymour, who is well known as a postal officer on the West Coast, Nelson, and Lower Hutt, being postmaster at the latter place when he retired after forty years service; also to his family in the very sad bereavement they have suffered.—R.I.P.

MR. JOHN REIDY, AUCKLAND.

There passed away at the Mater Misericordia Hospital, Auckland, on August 4, a highly respected citizen in the person of Mr. John Reidy; Deceased, who had reached the advanced age of eighty-four, was born in Co. Clare, Ireland. His early days were spent on the diggings at Bendigo, Ballarat, and on the West Coast, New Zealand, where he married Mary Sharkey, of Ross, and returned to

his native land. Here he reared a large family of nine boys and one girl. A few years after the death of his wife, he came back to New Zealand with his family, and settled in Auckland, where he resided for the past twenty-seven years. The deceased, who was a very devout Catholic, endeared himself to all by his kindly disposition. Of his children two of the sons entered the religious state, one being Brother Mark Reidy, of the Christian Brothers, Brisbane, the other Brother Luke, of the Marist Brothers, Auckland. The daughter is Sister Reidy, of the Kawhia Hospital. The interment took place on Monday, the 6th inst. at the Waikaraka Cemetery, after the Requiem Mass, celebrated at St. Benedict's, Newton, by Monsignor Ormond who also officiated at the graveside. As the body was borne from the church Mr. H. Hiscocks played the "Dead March" from "Saul."—R.I.P.

MR. JOHN FITZGERALD, WELLINGTON.

The death of Mr. John Fitzgerald, which occurred at the Wellington Hospital, at the age of 72, came as a happy release, after many years of suffering. Deceased, who was well known throughout the Rangitikei district, was a native of Tralee, Co. Kerry, Ireland, and leaves a widow and a daughter (Mrs. D. J. Parker, of Gisborne). Rev. Father O'Donnell, of St. Joseph's, officiated at the interment, which took place at Karori.—R.I.P.

## Humbug and History

On Saturday last (says the London *Catholic Times* for June 23) there was a "commemoration service for Dame Agnes Mellers, the founder of the Nottingham Boys' High School," in St. Mary's Anglican Church, Nottingham. It would not at all have commended itself to Dame Agnes, a staunch Catholic of some 400 years ago. Much capital was made of the fact that the Mayor of Nottingham received 6d for attending the service, and that the Mayor, Corporation, and school governors afterwards partook of bread and cheese and ale, the latter being poured into tankards out of earthenware jugs. These customs, it was stated, had been in abeyance for 200 years, although provided for by the founder of the school, Dame Agnes Mellers. Catholics who took the trouble to read the foundation deed of the Nottingham High School smiled a wry smile at all this, for the pious Dame Agnes penned the following words in the foundation deed of her school: "Know ye, that I, remembering how that by the universal faith Catholic, by clergy and Commons most firmly corroborated, and by learning, the public weal commonly is governed, ardently have designed, to the honor of Almighty God, laud and praise to the elect and chosen Mother of Mercy and Virgin, Our Lady St. Mary, to begin, erect, found, establish and create a Free School, everlasting to endure, and to be kept in the parish of Our Blessed Lady St. Mary the Virgin, within the town of Nottingham." She then went on to ordain that "the schoolmaster for the time being, or his usher, shall daily, when he keeps school, cause the scholars in their schoolhouse, ere they begin their learning, to say with a high voice the whole *Credo in Deum Patrem*, etc." She made careful provision for keeping on June 16 the obit of the said Agnes Mellers and that of her husband, and left 20s annually to be expended amongst those taking part. If the vicar of St. Mary's was present "from the beginning of the dirge and Mass of the said obit to the end thereof," he was to receive 3s for his attendance "and for his lights at the time burning." Any residue was "to be distributed amongst the poorest scholars of the said Free School to pray for the souls of the foundress of the school, her husband, and friends." To make, as she thought, assurance doubly sure, Dame Agnes Mellers added a clause to the effect that, should the Mayor, Aldermen, and Council of Nottingham be negligent in finding and choosing a schoolmaster and usher, or use the grants she had made for any other purpose, then the prior and convent of the monastery of the Holy Trinity at Lenton should assume responsibility for and control of the school. The abbey, a Cluniac foundation, was suppressed in 1544, 31 years after the High School was founded. The Mayor got his 6d on Saturday, the Aldermen and governors their cheese and ale, but Dame Agnes Mellers did not get her Mass. According to the press report: "The service was plain Matins." Would it be ungenerous to add that an unprejudiced witness might observe, in view of the foundation deed, that "the service was plain humbug"?

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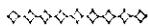
# Catholic World

## RELICS OF BLESSED ROBERT BELLARMINE.

The transference of the relics of Blessed Robert Bellarmine, from the Gesù to the Church of St. Ignatius, was a splendid ceremony (says *Catholic News Service*, London, for July 7). Father Tacchi Venturi, historian of the Jesuits, carried the urn containing the relics, and assisting him were Father Vermeersch and the other professors of the Gregorian University, all vested in dalmatics.

Sixteen Cardinals, vested in the Sacred Purple, awaited the cortege at St. Ignatius, among them being the Cardinal Dean and the Cardinal Secretary of State.

For the moment the relics of Blessed Bellarmine repose under a baldachin in the chapel of St. Aloysius. A special chapel is being erected to receive the relics, and their present resting place is only provisional.



## THE POPE'S INTEREST IN THE PRESS.

A newer manifestation of the versatility of Pius XI, manifested itself, when his Holiness, accompanied by Cardinal Gasparri and Director Scotti, went to open the new publishing office which has been completed for the Vatican Polyglot Press. After declaring the press to be opened, his Holiness made a tour of the presses, and completely astonished Cardinal Gasparri by his intimate knowledge of the complicated details of the machinery, with which His Holiness showed the greatest familiarity. In the hall adjoining Director Scotti presented the Pope with a fine edition of the new missal and other literary treasures. His Holiness made a very happy little speech to the personnel of the establishment, and retired to the papal apartments heartily cheered by the printers and others. Later in the day a banquet was provided for the staff at the request and cost of his Holiness.

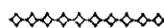


## IRISH MARTYR VENERATED.

What certainly looked like the greater part of the Irish Catholic population of London foregathered at Soho, on the first Sunday of July, to take part in the great public procession in honor of Blessed Oliver Plunket, the last of the Catholic Martyrs, who made his confession for the Faith at Tyburn in July, 1681.

The resident population of Soho is largely French, though the Jews have overflowed from their slums in White-chapel, and set up a national home in Soho. But many of the French Catholic residents were found in the procession, doing honor to Ireland's Martyr, which recalls the fact that the canonisation of their own St. Joan of Arc, by Benedict XV., was followed very shortly afterwards, just a few days, by the beatification of the martyred Archbishop of Armagh.

St. Patrick's Church, in Soho Square, whence the procession with the Martyr's relics started, has a special interest of its own. The present church is fairly new, but it stands on the site of an older church built more than 130 years ago, which was nearly forty years, before Catholic Emancipation and when the prescriptions of the penal times had not altogether died out. The church was one of the first public churches opened by the Catholics in London after the persecutions had died down, and in the tolerant conditions of to-day it has a special interest for the Catholic population of London.



## STATUE OF PIUS X. IS UNVEILED.

On the vigil of the feast of the Holy Apostles the new statue of Pius X. was solemnly inaugurated in the Vatican Basilica in the presence of the Holy Father. The statue was actually placed in position during Lent, but its formal inauguration has been reserved until this later date.

The monument, which consists of a life-size statue of the late Pontiff, is a fine piece of work by Pier Enrico Astorri

of Piacenza, and the Roman architect Di Fausto. It represents the Pope with his arms outstretched in supplication, in an attitude that typifies his offering of himself to the Most High as a sacrifice for the whole world. The concept is beautiful in the extreme, entirely fitting in pose and sentiment to one who may, in all probability, be raised to the hierarchy of the Saints within the lifetime of this generation.

Above the statue is a scutcheon with the arms of Pius X., and about the base are reliefs depicting the outstanding incidents of his Pontificate.

Cardinal Merry del Val, as Archbishop of St. Peter's, officiated at the inaugural ceremony. The Holy Father descended to the Basilica where the members of the Sacred College, the diplomats accredited to the Holy See, the Knights of Malta, and representatives of the archdiocese of Venice were waiting to receive his Holiness. After the Holy Father had ascended the throne that had been erected close to the statue, Cardinal Merry del Val made an address, in which he spoke of the generosity of those contributing to the statue, going on to speak of the chief events in the Pontificate of Pius X.

His Holiness spoke a few words in reply to Cardinal Merry del Val, telling how the singular beauty of the statue impressed him, and referring to Pius X. as a Father, a Pontiff, and a Saint.



## CHURCH AND STATE IN FRANCE.

The French Government, in its recent negotiations with the Vatican, has reached the position whereby an arrangement between Church and State will be effected, without any formal modification of the Law of 1905. This is the Law of Separation, which resulted in cutting off the Church from the official life of the nation.

While it might not be strictly accurate to speak of the new development as a compromise, it is actually in the nature of a compromise. The position taken up by M. Poincaré (and the Cabinet is with him) is that while the secularisation laws must stand as at present embodied in the statutes of France, there is yet nothing in those laws that are incompatible with religious freedom and liberty.

This state of agreement has not been reached without considerable obstruction. The old anti-clerical priest-eating generation of French politicians still survives, perhaps more in the Senate than in the Chamber. But its fangs have been drawn, and whatever power or influence it still has is confined to a small though vociferous little band of die-hards.

M. Poincaré is anything but clerical, and his sympathies with the Church and the Catholics is not much to count on. But he, and others, found during the war that the friendship of the Church, of which the majority of the French are devoted adherents, is not a thing to be brushed aside lightly. Therefore, the policy of Premier Poincaré is one of conciliation, and in respect of that policy he has a majority of the Parliament with him.

As a result of all this, some kind of working agreement will be entered into between the Government and the Church. Church property will be administered through diocesan associations, and some of the proscribed religious orders will be authorised by law to return to France from those countries where they are at present perhaps better appreciated than they are at home.



At the Council of Trent the Church enumerated the books of the Bible which must be considered as sacred and canonical. They are the seventy-two books found in Catholic Editions, forty-five in the Old Testament and twenty-seven in the New.

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**Domestic**

By Maureen

**Sultana Biscuits.**

Mix and sift 2 cupsful of flour, 1 teaspoonful of salt, 4 teaspoonful of baking powder and 3 tablespoonful of sugar. Rub in 4 tablespoonful of shortening and one cupful of sultana raisins. Beat 1 egg, add 1/4 of a cupful of milk and stir into the dry mixture to make a soft dough. Turn out on a floured board, roll to one-third of an inch in thickness, cut with a small cutter and place on a greased baking sheet. Bake in a hot oven for about 15 minutes.

**Date Pudding.**

1/2 lb of dates stoned, 6oz of chopped suet, 6oz of bread-crumbs, a tablespoonful of golden syrup, a little milk, a flat teaspoonful of carbonate of soda. Chop the dates, mix these with the bread-crumbs, chopped suet, and syrup. Warm the milk and mix in the soda and add gradually to the mixture, taking care that it is not too wet. Turn into a greased basin, and serve with some sweet melted butter sauce flavored with lemon juice.

**Carraway Seed Biscuits.**

1 lb of flour, 2oz of lard, 1 teaspoonful of carraway seeds, 1/2 an egg, 1/2oz of castor sugar, 1/4 of a gill of milk and water. Method: Sieve the flour. Rub the fat into it, and add the sugar and carraway seeds. Mix together, and make a hole in the centre. Beat up the egg, and add with the milk and water. Mix all to a dry paste; work it into a lump. When smooth, roll or press it out into about a quarter of an inch in thickness. Cut into large rounds with a plain cutter.

**Steamed Fig Bread Pudding.**

Cream 1/2 a cupful of butter or fat, and mix with it 1/2 lb of figs: first put through the mincing machine. Add 1/2 a cup of sugar. Pour over 2 cupsful of stale bread-crumbs: they need not be sifted, but should not be too large and enough warm milk to be completely absorbed by the crumbs. One cup may be enough. Add the beaten yolks of 2 eggs, beaten thick with 1/2 a teaspoonful of salt. Mix the chopped figs, butter, etc., with the milk and egg-yolks, and when thoroughly blended beat in the stiff-beaten whites. Steam, close-covered, in a greased mould for from two to three hours. Serve with a sauce of melted red currant jelly.

**Prune Souffle.**

Let soak overnight 1/2 lb of prunes in cold water; in the morning cook, sift through a colander, and sweeten with 1/2 cupful of sugar. Beat very stiff the whites of 2 eggs, and into them gradually beat the prune pulp, beating from the bottom up with a spoon-shaped wire beater. Pour into a greased pudding-dish, and bake 20 to 30 minutes with gradually increasing heat. Serve with a custard made of the yolks of the eggs. This souffle will not puff up so much as if twice the amount of beaten whites were used.

**Household Hints.**

Clean gas-stove burners once a week. Pierce the holes with a hatpin, and scour the ring in hot water and soda. The heat given off from a clean ring is greater than from a dirty one.

Benzine and finely powdered French chalk may be used to clean the keys of a piano.

Good stock for gravies can be made from the skins of carrots and onions: they contain valuable salts.

Do not throw away bones after one boiling: they will boil again and again, and all nourishment has not been extracted until tiny holes appear all over them.

Patent shoes should never be cleaned with ordinary shoe polish. Keep a small bottle of black spirit enamel handy, and when the shoes are cracked and shabby, apply a coating of the enamel with a small paint-brush.

Do not throw away pieces of lemon after they have been squeezed: they are useful for removing stains from the hands. Dipped in salt, they will remove stains from copper kettles and brass work.

We wish the readers of the *Tablet* to realise our readiness to reply to anything they wish to know regarding the state of skin or hair. Send couplings and stamped addressed envelope. \* Those suffering from Influenza would do well to write at once for the special Influenza Hair Tonic, and so check those affections which arise from debilitated scalp. \* Clay Packs are invaluable for face and neck. \* "Buena" Tonic imparts a youthful appearance and eliminates wrinkles; always look as young as you feel. Hair work, latest designs; best English hair staining; permanent hair waving. Electrolysis. All other treatments. Skilled assistants.

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# ON THE LAND

## MARKET REPORTS.

There were 250 head of fat cattle yarded at Burnside last week. There were very few pens of extra prime heavy bullocks offered, by far the greatest proportion of the yarding consisting of medium-weight bullocks, with a smaller number than usual of cows and heifers. There was keen competition throughout the sale, and prices for all medium-weight cattle realised prices on a par with those of the previous week, but extra prime heavy bullocks were, if anything, a shade easier. Prime bullocks brought from £16 10s to £19 7s 6d, medium £12 to £14, light £8 10s to £11 7s 6d, prime cows and heifers £10 10s to £13 10s, medium £7 to £9 10s, old and inferior £5 to £6 10s. Fat Sheep.—A considerably larger number of sheep came forward for last week's sale, the number totaling 2379. The quality, taken all round, was better than has been the case for some weeks, by far the biggest proportion of the yarding consisting of well-finished wethers and ewes, mostly medium to good weights. There was a sprinkling of indifferent ewes through the yarding, while extra heavy wethers were not numerous, only a few pens of this class being on offer. As the number yarded was in excess of requirements, prices receded to the extent of about 1s to 1s 6d per head for all classes as compared with the preceding week. Extra prime wethers realised to 58s, prime 47s to 52s, medium 40s to 45s, light and unfinished 30s to 35s, extra prime ewes to 48s, prime 39s to 42s, medium 32s to 35s 6d, inferior and light to 27s 6d. Pigs were also forward in large numbers, there being a plentiful supply of all classes. Competition was keen, and the previous week's prices were about maintained, with the exception of a few extra heavy pigs, which sold at cheaper rates. Prime baconers realised about 7d, and prime porkers about 7½d per lb.

The following quotations are contained in the report on the sale of rabbitskins, etc., held last week in Dunedin: Fairly large catalogues were offered by the brokers. Bidding was exceptionally keen, and prices for all classes of skins, except off-season, were higher by 2d per lb on the previous sale. Off-season skins, such as racks, autumns, and springs, were firm at previous quotations: Super winter does to 98d, prime 90d to 95½d, first winter does 75d to 81d, spotted does 56d to 63d, prime winter bucks 79d to 83½d, first bucks 75d to 79d, spotted bucks 52d to 55d, early winters 60d to 65½d, incoming winters 55d to 59d, late autumns 48d to 52d, early autumns 36d to 41½d, prime racks 29d to 30½d, light racks 26d to 27½d, winter broken 34d to 38d, summers 25½d to 27½d, first winter black 75d to 87d, winter black 55d to 68d, winter fawn to 66½d. Hareskins to 30d. Horsehair 22d to 24d.

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## LIME WASHING.

Lime washing, although of no particular value as a disinfectant, is, nevertheless, of some service in keeping buildings clean and wholesome. There is no better method of keeping such outhouses, sheds, etc., proof against the spores of disease germs than by periodical lime-washing, and, in addition to mixing up the lime in the ordinary manner, a petroleum emulsion or a little crude paraffin should be added, as this is especially effective in destroying numerous forms of insect pests and spores which may be lurking in the crevices or the rough exterior of the walls of such buildings.

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## LIME AND PHOSPHORUS.

Land may need the application of both ground limestone or marl and phosphorus. Lime corrects the acidity of the soil and the phosphorus is an important element of plant food. Ground limestone or marl does not perform the same purpose as phosphorus, therefore one cannot be substituted for the other. A soil that has been cropped for many years is invariably benefited by applying both lime and phosphorus.

Nitrogen may be secured from the air by the growing

of legumes, and for this reason it is unnecessary, in most cases, to buy nitrogen in the form of fertilisers. Average soils contain potash in sufficient amount to grow maximum crops, but the phosphorus gives out and there is no way in which it can be returned to the soil except by the use of fertilisers.

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## THE CONSTITUENTS OF MILK.

The constituents of milk include the fat globules or butter-fat and milk plasma, the latter being made up of water, casein, albumin, milk sugar, and ash, and of these the albumin and casein constitute the protein or nitrogenous bodies, which make up about four parts in one hundred.

In an average sample of milk there is usually present about 4.5 per cent. of milk sugar, 0.7 per cent. of ash and mineral matter (potash, lime, soda, chlorine, etc.), and about 87 per cent. of water, while the butter-fat varies between 3 to 4 per cent. or more, which is controlled by many factors, principally that of the breed of cow.

It may be stated that the colostrum, or first milk yielded after the cow has calved, contains a very much greater percentage of albumin than normal milk, often to the extent of about 10.5 per cent., while the proportions of fat, sugar, and ash are less than in normal milk.

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## PLANTING CELERY.

It used to be said that the best time for planting celery was just before a good shower. The advice no doubt is sound enough if it can be carried out, but even in these days of broadcasting weather forecasts it is a matter of difficulty to decide on a time just before a good shower. A more certain method is to plant soon after a good shower, when the soil has again began to dry and has lost its stickiness. Certainly it is bad practice to plant in dry soil, even if watering be done immediately afterwards. If, however, the soil is moderately moist, then planting and subsequent watering may be adopted. It may happen that the plants are growing rapidly in the bed and are really spoiling for want of removal. In that case, instead of waiting for an ideal time for planting, it would be best to water along the trench beforehand with a large can and a coarse rose and to plant a few hours afterwards when the soil again becomes workable. This is a better plan than planting first and watering afterwards. Not only should the soil in which the celery is to be planted be moist, but that in which they are at present growing in the bed should also be moist at the time of their removal from it. To ensure this, they should be well watered the day previous to planting. The plants may be carefully lifted with a little hand fork. It will be found where the soil is moist that there will be a fair amount of soil adhering to the roots, and this will help to tide them successfully over the period of planting. All yellow or bad leaves should be removed, and each plant should be examined for suckering growths. If any of these are found springing from the base of the plant they should be removed, else they will only unduly rob the plant afterwards. The plants should then be planted with a trowel with as little delay as possible so as not to expose the roots to sun and air any longer than is really necessary. The plants should be set centrally down the trench at about 9 inches apart, being buried a little above the base, so that they stand firmly erect. It will be a considerable advantage if a dull day can be chosen for the operation.

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I gather'd a wreath of roses,  
Sweet Heart of Love, for You;  
Pure white, spotless roses,  
Kissed by the morning dew.

Removing all the thorns thereon,  
I placed them at Thy feet,  
Thy Sacred Head was bending down  
To breathe their perfume sweet.

And then, Dear Heart, You spoke to me  
(Oh, how my poor soul thrill'd!)  
And begged that I should offer Thee  
My heart with true love fill'd.

And wand'ring forth into the field,  
O'er many paths of stone,  
I sought the roses that would yield  
Perfume of a sweeter tone.

And I gather'd a wreath of roses,  
Sweet Heart of Love, for You,  
Pink, flushing, budding roses—  
Like my love, so new!

Removing all the thorns thereon  
I placed them at Thy feet,  
Thy Sacred Head was bending down  
To breathe their perfume sweet.

And then, Dear Heart, You spoke again  
(Once more my soul was thrill'd!):  
"My child, thou lov'st Me not in vain—  
Give Me your heart with true love fill'd."

Again I strayed into the field,  
O'er many paths of stone;  
And sought the roses that would yield  
Perfume of the sweetest tone.

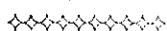
And I gather'd a wreath of roses  
Thy Yearning Heart in soothie,  
Deep-red, blushing roses  
As finest velvet smooth.

Removing all the thorns thereon,  
I placed them at Thy feet,  
Thy Sacred Head was bending down  
To breathe their perfume sweet.

And tenderly You spoke to me  
(My joy-thrill'd soul aglow!)  
"What thou hadst thou gavest Me,  
What gift in turn shall I bestow?"

And kneeling humbly at Thy feet  
(My love was like a burning coal),  
I whispered: "Thou, Most Sacred Heart,  
Art the Desire of my soul."

—ROSE L. HELMICH, in the *Marist Messenger*.

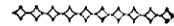


### ALL ARE TEMPTED.

Every man possesses in himself all the possibilities of badness. His temptations do not make him weak; they are his opportunities, and they either reveal him or expose him. There are weak and shallow, cynical men who make light of their temptations.

The man who laughs at his temptations is not safe, while the man who scoffs at his temptations which he has accepted is profane. No wrong can satisfy; it can only gratify "the brief bitter bliss one has for a great sin." Temptation is an opportunity to work out an immortal career—"sow a thought and you reap an act, sow an act and you reap a habit, sow a habit and you reap a character, sow a character and you reap a destiny."

To be a Christian does not free a man from temptations. It only sets him free to meet and master them. Man is "lord of all below him and witness to all above him." It is only when he surrenders to his temptations that he becomes a slave to all below him and false witness to all above him. He has betrayed himself, for in caricature of himself he has "dared to lower his ideals to the level of his practice."



### A NUN PRINTER: BEAUTIFUL ACT OF CONSECRATION TO THE SACRED HEART.

The following beautiful Act of Consecration to the Sacred Heart of Jesus is printed in the cloister by a nun of a strictly enclosed community. She is immensely devoted to the cult of the Adorable Heart. She keeps a perpetual lamp burning before the statue of the Sacred Heart, and in the solitude and seclusion of her abbey, not only prints herself these Acts of Consecration, but also takes opportunity of spreading the devotion by sending out leaflets, badges, and pictures of the Sacred Heart when writing to relations and friends. In this way, this holy nun has cultivated a clientele of the Adorable Heart.

The following very beautiful prayer, which this cloistered nun prints for the greater glory of the Sacred Heart, was composed by the Very Rev. Canon Agar, a very holy priest of the diocese of Plymouth, who long since passed to his eternal reward:—

#### ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

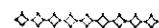
O Thou Blessed Jesus! Saviour, agonising for us, Oh! inflame our hearts with love of Thy Sacred Heart, so burning and intense that neither pleasure nor sorrow, life nor death, may ever quench it again. Thou hast offered to the Father Thy Sacred Heart in our behalf, that we may be engrafted into the Vine. Thou art the Vine, we are the branches. Oh, may those streams of blood, shed from Thy veins and Sacred Heart, flow like life-giving sap through all our hearts and lives, and circulate in us, and quicken us, and be to us a principle of self-sacrificing endurance. Let not Thy Precious Blood be shed for us in vain.

Thou hast sacrificed Thyself for us! Oh! give us the hearts to sacrifice ourselves for Thee.

O Heart of Jesus, all love! we offer to Thee our souls and our bodies, in all that we love and all that we do.

O holiest Heart of Jesus, most lovely! we offer to Thee our pleasures, our sorrows, our labors, and our tears; we will work for the love of Thee; we will live as they who are not their own, but purchased by Thy precious Blood, and consecrated to Thy Most Sacred Heart.

Here, as we kneel before Thee and behold the pledges of Thy love, those Five Sacred Wounds in Hands, and Feet, and Side, perpetual fountains of mercy, from which the fulness of Thy eternal love flows from Thy Sacred Heart ever fresh, ever powerful, ever bountiful to all who seek Thee, here in Thy Sacramental Presence, we renew and offer to Thee our repentance and our prayers, our praises and our homage: Thine from our birth-hour. Thine now, Thine through all moments whilst we breathe, even to the end of our lives. O most loving Jesus! receive us once more into Thy Sacred Heart, and do with us whatsoever Thou wilt!



#### BE KIND.

Be kind, for oh! a kind word spoken  
To those whose hearts are well nigh broken  
Shall never pass away.

That kind word is a secret treasure,  
Where recompense, beyond all measure  
Waits the great reckoning day.

Be kind, be kind unto thy brother  
The love thou would'st have from another  
Do thou thyself impart.

The kind deed wrought shall pass oh! never,  
Its blessed fruit remains forever  
Deep in the Sacred Heart.

Thy kindly word again shall greet thee  
When Jesus shall come forth to meet thee  
When thou His Face shalt see,

The Heart of Jesus has remembered;  
"The Kindness." He will say, "thou'st rendered  
Was rendered unto Me."

—S.M.R.

### WORTH KNOWING.

He who knows not and knows not that he knows not is a fool.

Shun him.

He who knows not and knows that he knows not is a simpleton.

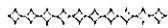
Teach him.

He who knows but knows not that he knows is asleep.

Awake him.

But he who knows and knows that he knows is wise.

Follow him.



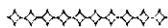
### UNCONSCIOUS FUN IN NEWSPAPERS.

The Archdeacon of Stow complained recently that he had been misrepresented in the *Chronicle of Convocation*. In one of the sentences used by him occurred a warning to members "not to speak to the helmsman when entering the rapids." This was turned into "Do not speak to the huntsman while he is hunting the rabbits."

Not long ago a journalist was pained to read his description of a famous man in this form: "I found him considerably aged. His one black hair is very gray."

A certain member of Parliament once stated publicly that he had "burnt his boats and destroyed his bridges." How hurt he must have been when he saw that Mr. Printer had made him say he had "burnt his boots and destroyed his breeches"!

Some years ago an unfortunate error occurred in a New York paper. This publication printed its shipping news on the same page as its obituary notices. One can imagine the surprise of readers to find the captions changed one day, and a long list of respectable names being set forth under the heading, "Passed through Hell Gate yesterday." Hell Gate is the well-known entrance to the harbor of New York.

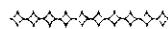


### IN A NUTSHELL.

A certain Scottish minister in a West Highland parish had never been known to allow a stranger to occupy his pulpit.

On one occasion, however, an Edinburgh divinity student, who happened to be spending a few days in the parish, called at the manse on the Saturday and asked the minister if he might be allowed to preach the following day.

"My dear young man," said the minister, laying a hand on his shoulder, "gin I let ye preach the morn and ye gie a better sermon than me, my folk wad never again be satisfied wi' my preaching; and gin ye're nae a better preacher than me, ye're no' worth listening tae."



### SMILE-RAISERS.

Captain (to new middy): "Well, boy, the old story, I suppose—fool of the family sent to sea?"

"Oh, no, sir," piped the boy; "that's all altered since your day."



Little Girl: "Grannie, I can't do my sum. Will you please help me?"

Grannie: "No, I must not, it would not be right."

"Little Girl: "I know that, Grannie, but have a shot at it."



"And what about your references?" asked the employer of the applicant.

"References?"

"Yes. My advertisement stated, 'Best references.'"

"But I thought that applied to you!"



It was at a charity dinner that a careless waiter spilled a plate of soup over one of the clergymen present. "What—" he commenced. Then remembering himself, he turned to his neighbor and asked, "Will some layman kindly say a few words appropriate to the occasion!"

### THE MOST OBSTINATE

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## SCIENCE SIFTINGS

By "VOLT"

### New Artificial Light.

A young French scientist, M. Risler, formerly head of the laboratory at Strasbourg University, is reported to have succeeded in producing a new kind of artificial light, which it is suggested may completely revolutionise present methods of illumination.

This is described as a form of heatless light "on the glow-worm principle." Most of the energy developed in producing present forms of artificial light, whether in the form of candles, oil lamps, or electric bulbs, is wasted in the form of heat. The problem has been to solve the secret of the glow-worm, whose light is scientifically cold.

M. Risler is said to have solved the problem by utilising tubes or bulbs filled with a special gas under a certain pressure. The tubes themselves are painted with a phosphorescent mixture, with a basis of sulphide of zinc, which renders them fluorescent.

When an electric current is sent through the tubes they give out an amount of light incomparably superior to that from ordinary sources. The installation is reported to be extremely simple, all that is required, in addition to tubes or bulbs, being a transformer, which can be connected up with an electric current of the required voltage.

M. Risler states that the expenditure of electrical energy is very small, being equivalent only to 15 watts for six metres of tube of a diameter of 7 mm. It is asserted that no harmful rays exist in the new illuminant.

### How to Read Your Barometer.

The barometer behaves in an unexpected manner sometimes, going up or down, as the case may be, with results quite different from what we anticipate.

When the mercury has fallen very low continuous rain is the natural expectation. But that is where you will be at fault. On the contrary, there is not likely to be very much rain—only short, heavy showers, with squalls of wind. The mercury drops because the air is either very warm or very moist, or both. But it will not part with its moisture in the form of rain until cold air comes along. This will condense the vapor, rain will fall, and the glass will rise.

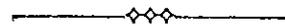
Moisture in the atmosphere keeps the air light, so that there is very little pressure on the mercury. When the atmosphere is dry the air becomes heavy, and as the mercury is subject to more pressure, it rises.

The barometer is lowest during the thaw after a long spell of frost or after a south-west wind, both of which fill the atmosphere with moisture. It is highest during a long frost or a continuous north-east wind, which are very dry.

If the barometer is low during fine weather, clouds are likely to gather and the sky will be overcast. On the other hand, when the glass is high and there are clouds overhead, it is unlikely to be wet; though, should the glass be low while these conditions prevail, rain may be expected.

When the mercury falls suddenly in hot weather, look out for thunder or high winds. In frosty weather a thaw is foretold. When the weather is already wet and the mercury continues to descend, more rain can be expected.

During winter, if the movement of the mercury is unsettled, with sudden rises and falls, unsettled weather conditions are likely to prevail.



We must never forget that while we possess the faith once delivered to the saints, we also possess the responsibility that goes with it.

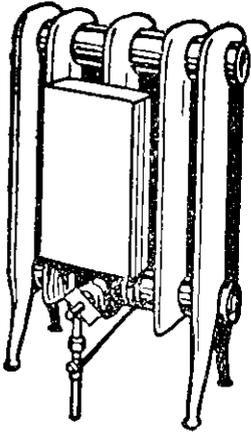
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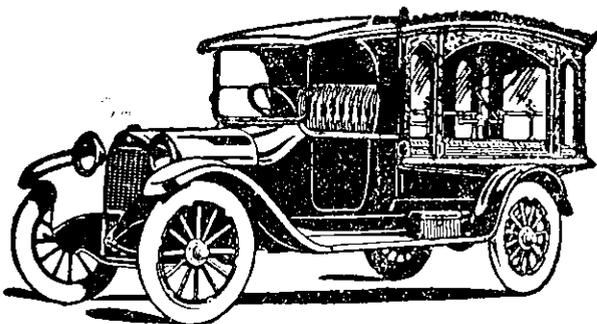
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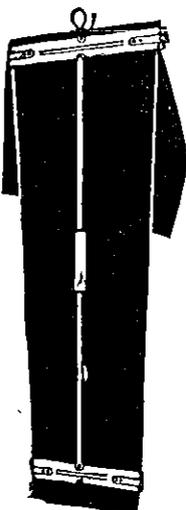
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(LEAD KINDLY LIGHT)

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To remove past anomalies "Champion" suggests reasonable protection and a closed door to our enemies, which would enable England to be a much larger manufacturer, with better working conditions and wages for her workers, who have so nobly responded to the Empire's call.

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