

MOUNT MAGDALA ASYLUM

THE WORK THE INSTITUTION IS DOING

The death of Dean Ginaty has removed the founder of an institution that is doing valuable work for humanity (says the *Christchurch Press*). When the Mount Magdala Home was established in 1888, its purpose was to afford fallen women, of whatever creed or nationality, an opportunity of leading a new life, and it has fulfilled that idea in splendid fashion. In addition to this department of social rescue work, the institution had attached to it some eight or nine years ago an industrial school for girls, and this branch of the Home has also placed the community under a debt of gratitude to it for making useful lives out of material that but for its aid might have drifted to ruin.

Since the Home opened its doors some twenty-three years ago, it has sheltered between 700 and 800 inmates, so a reporter who visited the Home was informed by the Rev. Mother Superior. Some of those who pass through the institution go there of their own free will, others are sent there by the order of a magistrate, while others again are sent there by their parents or friends. It is reckoned by the authorities in charge of the Home, that in order that the resolution to turn to a better life may have a chance of becoming permanently fixed in the character of the inmate, she should stay in the institution at least two years. Some of the women that go there remain only six months, others stay two or four years, or more, and there are cases in which inmates have grown to love the place as if it were their own home, which, in fact, the noble Sisters of the Good Shepherd endeavor to make it for all who seek their help. In such cases inmates have remained as long as twenty years in the care of the Sisters. If any of the inmates are considered capable of filling situations, they are recommended by the Rev. Mother Superior, and are sent to them, and they are said to turn out very well.

In most cases the life at the institution exerts a lasting effect for good on those who spend any length of time there, more especially in the case of the younger girls, who are confined in good ways of living before evil has had time to claim them for its own. When a girl leaves the Home, the Sisters keep up their connection with her. They exchange letters with her, and if she happens to be near at hand, she visits them from time to time. The well known Mount Magdala laundry is run in connection with the institution, and the work done there provides funds for the upkeep of the Home. An interesting branch of work connected with the institution is a boot-maker's shop. Here a number of the inmates, after receiving instruction from a tradesman, are able to manufacture useful boots for indoor wear for the use of the inmates. The amusement and recreation side of life is well looked after at the Home. There are the spacious grounds for use in fine weather, and a recreation room for games and amusements. Concerts are arranged, and those who show a desire to learn singing, and possess voices that can be trained, have singing lessons given to them. Art needle work and fancy work of any kind that they have a liking for are taught the inmates, and some excellent specimens of work in this line are turned out. At present there are 159 inmates in the adults' branch of the establishment. In the children's branch there are 62 girls, the youngest being an infant only twelve months' old. This branch is kept entirely separate from the other, and is carried on in a different building. Some of these children are sent to the home by their parents, and some are orphans. The Sisters lavish much care and attention on the little ones, who evidently occupy a warm place in their hearts. The health of the inmates of the institution is remarkably good, and serious sickness is the exception, rather than the rule.

IN PENAL DAYS

THE DIFFICULTIES UNDER WHICH IRISH PRIESTS WERE EDUCATED

Since the foundation of Maynooth and the relaxation of the Penal Laws (says an exchange) the education of the Irish priests has been carried on under favorable conditions. But before that Irish aspirants for the sacred service of the altar had almost insuperable difficulties to contend with. The principal college at which they went through their course abroad was the famous Irish College at Paris. To that great institution students came from all the provinces of Ireland. In those days the journey to Paris was no excursion for pleasure. It was attended with much hardship and many dangers. First of all, it was by law a crime to leave the kingdom to receive Catholic education, and parents who sent their children abroad for that purpose were exposed to the rigors of the Penal Code. Hence students left Ireland with much secrecy, and in many cases sailed in vessels bound for France, under the title of merchant's clerks. Nor was the journey to and from the Continent devoid of incident.

In 1752, when Patrick Joseph Plunket set out for Paris, he travelled as articulated to a Dublin merchant, and in 1779 when he left the Irish College to return to Ireland as Bishop of Meath the vessel in which he sailed was captured by the privateer Paul Jones. The Bishop's books and papers were seized, but on the petition of the Superior of the college they were eventually restored to him through the good offices of Benjamin Franklin, the representative in Paris of the United States. Many other incidents of such journeys are recorded. Father Peter O'Neill, in memory of whose fortitude under persecution a statue has recently been erected in Youghal, was waylaid as he passed through the Bois de Boulogne in his journey to the college, but armed with a shillelagh he quickly put his assailants to flight.

But perhaps the fullest account of the incidents of the journey is found in an extract from the diary of Dr. Charles O'Donnell, Bishop of Derry. Charles O'Donnell, already in priest's orders, set out for Paris in July, 1777. The extract runs thus—'Left Strabane, July 8, slept that night at Widow Duggan's; second night at Castleblayney. Third day rode to Drogheda, stayed there two nights. Supped and took breakfast with the ladies of the nunnery. Became acquainted with Father Burrell, and some gentlemen besides. Fourth day of my journey went to Dublin on the stage coach, stayed there two nights. Took the packet boat for Liverpool at 5 o'clock afternoon. Had a pleasant view of the country going down the Liffey, the Hill of Howth to the left hand, the Wicklow Mountains to the right, which we had in view next morning, likewise Holyhead, sailed down the Welsh coast, and arrived at Liverpool on the 16th at 8 p.m. That evening (the next we presume after his arrival), I took my seat in the Liverpool Fly, and set out for London at 5 o'clock. Drove all night. Dined at Litchfield, about one hundred miles from Liverpool. Supped that night at Meridon, about 30 miles off. Went to Coventry, St. Albans, and Highgate. From thence to London, where I arrived at 8 o'clock p.m. on the 19th day of the month. Stayed two nights, having heard Mass in Lincoln Field Chapel. Took passage on the Dover stage. Went by Queen's Head Inn, eight miles from London, to Rochester. From thence to Canterbury, twenty-five miles, to Dover, fifteen miles; seventy-three miles from London to Dover. That night we slept at Dover. Entered the College at Paris on 26th July, 1777.'

These facts will help us to realise in some faint way the conditions under which our clergy sought their education in the dark days of persecution now happily gone for ever.

THE MIDDLE AGES

SOME OF THE WORKS OF THE PAST

'I suppose about the newest thing of mine is an article on how Shakespeare used the Irish brogue, which is to appear in an early issue of *Harper's*,' said Dr. James J. Walsh, Dean and Professor of the History of Medicine and Nervous Diseases at Fordham University, to a representative of the *New York Sun*. 'I'm preparing two books on the makers of old-time medicine and the makers of astronomy, but I don't know when they'll be ready. The best I can say about the Middle Ages is that the second edition of *The Thirteenth Century, Greatest of Centuries*, came out recently.'

Dr. Walsh has made a specialty of bygone times, and if you want to feel something of the intense human interest of the Middle Ages, to reach across the centuries and shake hands with the year 1300, drop in and chat with the doctor at his home. He had just returned from delivering a lecture on Shakespeare for a charitable organisation when an inquirer called. He was to speak that evening before an Irish society, but it would be a pleasure, he said, to use the hour he had to spare in talking about the greatness of the thirteenth century. The doctor believes that people in the Middle Ages were wiser and happier than they are now, and he has written several books to prove it.

'Despite all the talk about the wonders of the twentieth century, in nearly every important way we are behind the great predecessors,' said Dr. Walsh, leaning back in his easy chair and looking over a confusion of books and manuscripts on his study table. 'In some things we are just beginning to come back to where we were in the Middle Ages.'

'For instance, take those countries where the Middle Ages has touched us, where the Reformation has not blocked out the past. There were two great universities in South America a hundred years before Harvard was founded. Prof. Edward Gaylord Bourne, of Yale, in writing about Spain in America shows that Spanish America surpassed the North completely, and anticipated by nearly two centuries some of the progress that we are so proud of in the twentieth century.'

'The spirit of fraternity which sociologists are aiming at now was the very spirit of the Middle Ages. In England there were 30,000 guilds for 3,000,000 inhabitants. They carried fire insurance, life insurance, and insurance against robbery and shipwreck.'

'And you've heard of that fine new idea about visiting and district nurses. Well, they had them in the