

**MISSING PAGE**

**MISSING PAGE**

## Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR.

- April 20, Sunday.—Easter Sunday.  
 „ 21, Monday.—Easter Monday.  
 „ 22, Tuesday.—Easter Tuesday.  
 „ 23, Wednesday.—Of the Octave.  
 „ 24, Thursday.—Of the Octave.  
 „ 25, Friday.—Of the Octave.  
 „ 26, Saturday.—Of the Octave.

Easter Sunday.

“The festival of Easter,” writes St. Gregory, “is the solemnity of solemnities, because it raises us from the earth into eternity, which it enables us to enjoy beforehand by faith, hope, and charity. ‘You shall rise again!’ This is what the Church says to us by the eloquent voice of her ceremonies. From the holy temple all signs of mourning have disappeared. The altars are decked out with extraordinary magnificence. Ornaments of gay color and rich embroidery appear. Every face is bright. The bells are all in motion. The song of joy—the Alleluia—that word of the language of heaven, fallen on earth for our festive days, resounds on all sides, is repeated every moment; is varied again and again, is modulated into every key; and when thereto are added the rays of a beautiful sun, you cannot fail to experience those feelings of hope and delight which it is the mission of this great day to inspire.”

Easter Monday.

“The contemplation of Christ's glorious Resurrection and the eternal joys of heaven ought particularly to occupy our souls at this season.”—Butler.

### Grains of Gold

OUR LADY OF GOOD COUNSEL.  
(Feast, 26th April.)

O thou who art by anxious fears perplexed,  
 Draw near to her who vigil keeps for thee,  
 And say with heart by doubting oft-time vexed,  
 “Dear Lady of Good Counsel, pray for me.”

Then wilt thou find the guidance long desired;  
 Then wilt thou know the joy that others share;  
 Then wilt thou sing with fervor, love-inspired,  
 The praise of her who holds thee in her care.

No stranger she to faults of sinful man,  
 Since for them all her Son paid cruel price;  
 And waits she not, as but a mother can,  
 To bless each life with help and good advice?

O guardian sweet! while words indeed are weak  
 To voice the love my heart bears unto thee,  
 Still, when thy name my lips no more can speak,  
 Dear Lady of Good Counsel, pray for me!

—AMADEUS.

### REFLECTIONS.

A friend is dearer than the light of day; and it were better for us that there were no sun than that we should be without friends.—St. Chrysostom.

I am a guilty sinner, my Lord and my Saviour, but Thou art the God of all mercy.—St. Hugh.

It is a calamity without remedy to hate the happy.—St. Cyprian.

I am the wheat of God, let me be ground by the teeth of beasts, that I may be found the pure bread of Christ.—St. Ignatius.

Be ye then patient in tribulation, fervent in prayer, courageous in labor, and the Kingdom of God which is eternal shall be your recompense.—St. Francis of Assisi.

I cannot call myself other than what I am—a Christian.—St. Perpetua.

Whoever robs his neighbor of his good name is not only guilty of sin, but is also bound to make reparation; for no man can enter into heaven with the goods of another, and among all exterior goods a good name is the best.—St. Francis of Sales.



## The Storyteller

### Knocknagow

OR

### The Homes of Tipperary

(By C. J. KICKHAM.)

CHAPTER LIV.—BOB LLOYD IN DANGER.—MAT DONOVAN'S OPINION OF “DESAVING” PEOPLE IN THE WAY OF COURTSHIP.

The last straggler had left the field, and hurried on after the fifes and drums. The Miss Handys had shaken hands with Mr. Lowe and the doctor, and driven up the hill, disappearing round the angle of the road like a vanishing rainbow, or anything else very bright and beautiful, from the doctor's gaze. Maurice Kearney was pointing out the wonderful straightness of the new ditch to Mr. Bob Lloyd, and telling him how Mat Donovan had marked out the line for it with his plough. And Mr. Lloyd, stooping forward and shutting one eye, had looked along the new ditch between the ears of his grey hunter, and said, “Ay, faith.” Mr. Lowe had turned into the avenue gate to overtake Mary and Grace—when Grace, who looked round to see whether the pony would take it into his head to play one of his practical jokes and return to the gate backwards, uttered an exclamation and stood still, with sparkling eyes and flushed cheek. Then Grace ran forward a few yards and stopped again; and then retreated backwards, holding out her hand to feel for Mary and keeping her eyes fixed upon a carriage that had just topped the hill and was coming slowly towards them. Having found Mary without the help of her eyes, she grasped her by the arm, holding on as if some unseen force were pulling her away, and panting like a startled greyhound. For a minute or so she seemed uncertain as to the occupants of the carriage; but all doubt was soon removed, and, regardless of consequences or appearances, Grace sprang forward and flew up the hill as if she had wings. The old coachman, allowing his solemn face to relax into a smile, reined in his horses, and in another instant Grace was in the carriage.

“It is Dr. Kiely,” exclaimed Mary. “It is her father.” And Mary looked so excited, that a new idea got into Mr. Lowe's head; and when he saw a tall man of noble presence alight from the carriage holding his little daughter by the hand, Mr. Lowe felt sure that Dr. Kiely was the rival he had most to dread. He remembered how Miss Kearney had described him as the “finest man she ever saw”; and he could see by her look that she almost worshipped him.

“Oh, he has Eva with him,” she exclaimed again, and hurried quickly back to the gate, as Richard handed a graceful girl with very long golden ringlets out of the carriage.

When the greetings and introductions were over—and Dr. Kiely did not fail to shake hands with Mr. Lloyd, whom he had met before—the party all walked through the lawn, the carriage going round to the back entrance; but Maurice Kearney observed that Mr. Bob Lloyd remained outside the gate, as motionless as any equestrian statue.

“Come, Mr. Lloyd, and have pot-luck with us,” said Maurice Kearney, going back and pulling the gate open.

Mr. Lloyd rode in like a man in a dream, till he came to the hall-door.

“Take Mr. Lloyd's horse to the stable,” said Mr. Kearney to Tom Maher. “Come in, Mr. Lloyd.”

Grace never let go her father's hand all this time; but she glanced at Eva occasionally as if she feared some harm might happen to her, and thought the “poor child” required looking after. Mary was obliged to come down from her room to remind her of the necessity of preparing for dinner, and Grace returned with her; but instead of taking off her bonnet she sat on a chair near the window, looking quite bewildered.

“What on earth has come over you, Grace?” Mary asked. “You have never once opened your lips since they arrived.”

To which Grace replied by rushing at her sister, and



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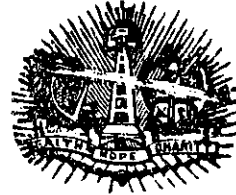
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flinging her arms round her neck. Eva stooped down and gently submitted to a choking.

"You have lost your senses," said Mary, laughing.

"Here now, Mary," returned Grace, in a business-like manner, "sit down and write a note which I will dictate."

"To whom?" Mary asked.

"To Castleview. Papa likes a dance, and I can't see that we can get on quite well by ourselves. So ask them to spend the evening."

"Very well," returned Mary; "I suppose I'm to include Lory."

"Yes, of course."

"Who is Lory?" Eva inquired, as she tried to rearrange her curls.

"Oh, he's one of my admirers," Grace replied.

"Shall I say, by way of inducement, that we have Mr. Lloyd?"

"Well, I think not. It would look as if we regarded that fact as a great matter. I'll send Adonis with the note, and he can just mention Mr. Lloyd incidentally. And, by the by, don't be too sure of Mr. Lloyd. Here is his man Jer in pursuit of him, and you know what Richard told us about him."

Mr. Lloyd was soon seen, without his hat, in the garden.

"Well, Jer?" said he.

"Aren't we goin' to the County Carlow?" returned Jer. "Aftther gettin' the new traces for the tandem an' all."

"Ay, faith," replied his master. "To-morrow."

"Well, sure you may as well come away home so," rejoined Jer.

"I'm staying for dinner with Mr. Kearney," returned his master.

Jer looked at him in silence for a minute. "God help you," he muttered, with a pitying shake of the head. "You never had a stim uv sinse, since you wor the hoighth o' that." And Jer held his hand two feet from the ground.

"No danger, Jer," said Bob Lloyd, walking back to the house with a good-humored smile.

"No danger," Jer muttered to himself, as he glanced at Miss Kearney in the window. "How mild an' innocent she looks. An' she's always quite an' studdy, an' stays at home, an' keeps her mind to herse'f. But thim's the dangerous wans," added Jer, with a look of deep wisdom, "an' 'tisn't the little cockers that's always runnin' about waggin' their tails and givin' tongue from mornin' till night. But id can't be helped, an' he can't say that he wasn't warned, at any rate." And Jer returned to Mount Tempe full of sad forebodings, and almost regretting his promise to Tom Otway to go down to the County Carlow to have a look at his cousin.

The dinner was equal to anything that Mrs. Kearney had ever seen even in "her own father's house." It imparted an epicurean pout to Dr. Kiely's under lip, and threw a sort of "dim religious light" over the spirits of the whole company, which checked everything approaching to levity till the dishes were removed. Grace's laugh was hushed, and even the brilliancy of her eyes toned down. In fact, her face merely reflected her father's, and she even unconsciously imitated his movements, until after a graceful flourish of the hand she leant back in her chair and attempted to stick her thumb in an imaginary waistcoat—which reminded her that she was not six feet high and the finest gentleman in all the world. But then she was his daughter, and maintained her dignified deportment accordingly.

Dr. Kiely had the gift of drawing people out; and the true politeness to exercise it impartially. Mr. Lowe acquitted himself so entirely to his own satisfaction, that his prejudice against his new acquaintance vanished like mist before the sun. A question or two about his professional studies gave Richard an opportunity of airing a whole vocabulary of hard words, which quite frightened his mother—so studendous, she thought, must be his learning. Even Mr. Bob Lloyd talked so well that Grace was impressed with quite a high opinion of his good sense; and wondered why he looked so seldom towards her side of the table. Hugh alone was left in the background; and she thought it too bad that her papa should treat him as if he were a mere boor. But she soon noticed that Hugh and her

papa exchanged looks now and then, and seemed to understand each other very well; which was quite a "mystery" to her, but just then she could not turn her mind to unravelling it.

But Mr. Lloyd soon took to sighing so deeply, and with so melancholy an expression of face, that Mrs. Kearney became quite distressed—'twas so like her poor uncle Dan after the marriage of his first love, for whose sake he remained all his life a bachelor, and took to writing poetry and playing the fiddle. Mr. Lloyd, she thought, must surely have been crossed in love, and her heart melted in compassion for him. She thanked goodness *she* had never made anyone unhappy in that way. Though, to be sure, their neighbor, Mr. Sweeny, who was "rolling in riches," fell in love with her when she was only nineteen, and offered to marry her "without a penny." And though her father thought it would be a most fortunate match for her, and even her uncle Dan said she ought not to be too hasty in refusing, and poor Mr. Sweeny was "so fond of her"; still she couldn't bear the thought of marrying him—on account of his nose. Not that the nose, though somewhat long, was by any means an ugly nose. But it was a *cold* nose! That's what did the mischief. Mr. Sweeny arrived unexpectedly at Ballydunmore one winter's night—it was the night after Twelfth Night, for all the world—and the light happening to be blown out in the hall, Mr. Sweeny, in an evil hour for himself, attempted to kiss her, and the contact of his nose with her glowing cheek, sent a cold shiver to her heart, and quenched the incipient combustion that was beginning to take place there, from the mingling of her own good nature with her uncle Dan's approval; and which would inevitably have burst into a flame, were it not for that unlucky icicle of a nose. It was all in vain that she tried to reason with herself that the coldness of the nose was merely accidental, and the result of the cold rain and sleet, which the east wind had been blowing straight to Mr. Sweeny's face since he had left his own house. Unhappily reason is a mere bellows without a valve in such cases. No matter how hard you work with it, it won't help in the least to get up a blaze. And in spite of all she could do, the rosy-cheeked Miss O'Carroll of Ballydunmore found herself singing, involuntarily, twenty times a day—

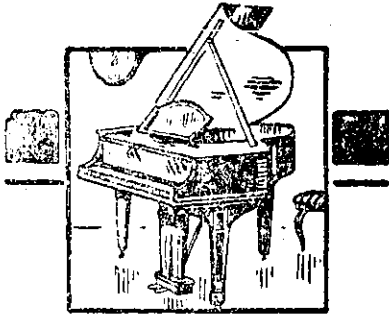
"You're too old, and you're too cold,

And I won't have you, I won't have you."

greatly to her own distress. And after those little snatches of melody she would accuse herself of "ingratitude," and the valveless bellows would be brought into requisition, but to very little purpose. Yet there was no knowing how it might have ended, as Mrs. Kearney was wont to say with a sigh, if young Maurice Kearney, of Ballinaclash, had not dropped in with her Uncle Dan on their way to the fair of Limerick, and stopped for the night. It was rumored at the time—but there was no positive evidence of the fact—that a similar proceeding to that of the night after Twelfth Night took place on this occasion also; but with a precisely opposite result. And the truth of this rumor was strongly confirmed by Mrs. Kearney's avowal afterwards that Maurice's impudence in those days "went beyond anything."

Mrs. Kearney thought of all this as she watched the heaving of Bob Lloyd's chest, and his languishing looks across the table—across the table, of course, because his face happened to be turned in that direction, and not with any reference either to the golden ringlets or the wavy tresses of dark brown, with their accompaniments, that happened to be straight before him. And as Mr. Lloyd continued to get worse, Mrs. Kearney felt quite unhappy, and said to herself that she did not "envy her, whoever she was," who could cause such suffering as that, particularly in the case of such a "fine, gentlemanly-looking man" as Mr. Lloyd.

Once in the drawing-room Grace emancipated herself from the spell that so subdued her during dinner, and instead of reflecting the mellow light of the star of her idolatry, sparkled and scintillated with her own peculiar brightness. Even Mr. Lloyd followed her movements with a plaintive smile; as a mourner over a grave might be startled into a momentary forgetfulness of his sorrow by



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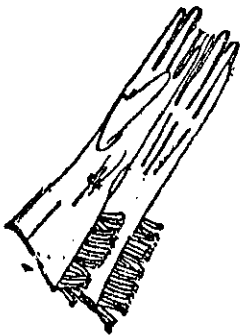
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the fitting of a humming-bird, like a winged gem among the tombs. Mary was far more animated than Mr. Lowe had ever seen her before. But Eva was shy, and looked as if she would hide herself behind the golden ringlets—which made Hugh whisper in Grace's ear while he called her attention to her sister—

"My Mary of the curling hair,  
The laughing teeth, and bashful air."

Whereupon Grace started up from her seat with her hands upon her knees, and then sat down again, as if she could scarcely resist flying across the room and repeating the strangling process over again.

The entrance of the Miss Hanlys in their new flounced dresses created quite a sensation, and even Grace acknowledged that Kathleen was gloriously handsome. In fact, the little improvised party was as perfect in every detail as if it had been planned and pondered over for weeks and months before; and even Dr. Kiely, who was somewhat fastidious, was charmed. And when Miss Rose Hanly ran her fingers over the keys of the piano, and the dancing commenced, it would be difficult to say whether the actual performers or the lookers-on were most delighted—always excepting Mr. Lory Hanly, whose ecstacy, in either capacity, like Maurice Kearney's impudence when he went a-wooing to Ballydunmore, "went beyond anything."

When, however, the "poetry of motion" was suspended, and poetry proper, in the shape of Moore's Melodies, introduced, Dr. Kiely began to resume his sway over the company, as he called Mr. Lowe's attention to the beauties of each song, occasionally repeating a stanza in such a mellow tone and measured cadence, that Mr. Lloyd called out at last, "Give it all to us, doctor," to the great amusement of everyone, for these were the first words uttered by Mr. Lloyd since he took to sighing at the dinner-table. And when Lory, who was concealed behind the window curtains—with only one eye visible, which he kept steadily fixed upon Grace—blurted out with that "terrible throat" of his, "You took the words out of my mouth, Mr. Lloyd; I was just going to ask him myself"—there was a burst of laughter that broke the spell under which the doctor was fast bringing them like some powerful necromancer.

Hugh thought how fortunate it was that Miss Lloyd was not present, as the voice from behind the curtain would inevitably have necessitated the burning of feathers under her nose.

Grace suggested that Mr. Hanly himself ought to favor them with a recitation; and, with the agility of a harlequin, Lory sprang from his hiding-place upon a chair—for, as he afterwards confessed, he'd do anything she'd ask him. Mrs. Kearney took advantage of the clap with which he was received to bolt out of the room, with her two hands over her ears, as if she were flying from a shower of brickbats.

Doctor Kiely complimented Lory upon his rendering of "The Spanish Champion," and prophesied that Mr. Hanly would one day be a great orator; by which compliment Grace was as gratified as Lory himself. Indeed, she knew his appreciation of herself was a proof that Lory had something in him.

"Well, Grace," said her father, "are we to have any more songs? It would not be fair to trespass too much on Miss Hanly, so I think you ought to sing that beautiful little song of Edward Walsh's for us."

Grace searched for her own music book—music and words copied by herself, as she was wont to remark carelessly to her new acquaintances—and Mr. Lloyd was roused again when she came to the words—

"My girl has ringlets rich and rare,  
By Nature's finger wove"—

and evinced such admiration of her singing, that Grace requested a song from Mr. Lloyd himself. And Mr. Lloyd complied so readily and acquitted himself so well that the ladies all exchanged looks of wonder. The song was "Norah Creina," and Grace saw plainly enough that she was the lady of "the beaming eye" and the "wit refined"; but which of the other ladies was Mr. Lloyd's "gentle, artless Norah Creina," was not so evident, as they all sat close

together at the opposite side of the room, and she could not be sure for which of them the singer's melting glances were intended.

"That's an admirable song," said Dr. Kiely; "and I never heard it better sung in my life. In fact, I think most of Moore's songs are best sung by men. The ladies don't attend sufficiently to the sentiment; they think only of the music."

"That does not apply to Miss Grace's singing, Mr. Lowe observed.

"Oh, you are thinking of the 'cold-hearted Saxon,'" said Mary, laughing, "when she sang the 'Coulin' for you the other evening."

"What about the 'cold-hearted Saxon?'" Dr. Kiely asked.

"Mr. Lowe heard Mr. Flaherty play the air at a wedding," returned Mary, "and Grace sang Moore's words to it for him, and he says the bitter hatred she threw into her look and voice, as she fixed her eyes on himself at those words, quite frightened him."

"Oh, 'twas dreadful!" exclaimed Mr. Lowe.

Grace laughed, and ran off to Ellie and Willie, who had induced Lory to join them at a game of forfeits in a corner of the room.

Rose Hanly and Eva fell in too, and after a while Hugh and Mr. Lloyd joined in the game; and Mr. Lloyd "loved his love with an A because she was an angel," but solemnly declared he could find no reason for hating her with an A, or any other letter, and preferred forfeiting his buck-horn-handled knife to attempting such an impossibility. But he soon had the satisfaction of seeing Hugh "get down" as well as himself; and before long every one had to pay a forfeit except Grace, who volunteered to decree what the owners of the "very fine things" and the "superfine things" were "to do." The releasing of the forfeits created much merriment; but while Lory was acquitting himself to admiration in a hornpipe, Mr. Lloyd pushed his chair close to Richard Kearney, who was making the most of the golden hours that were flying on angel's wings over him and Kathleen, and whispered—

"Dick, what the devil am I to do?"

"Why?" the doctor asked.

"I never made a rhyme in my life," replied Mr. Lloyd.

"Oh, any nonsense will do," returned the doctor, turning again to Kathleen.

"But, sense or nonsense," rejoined Bob Lloyd, "I can't do it unless you get me out of it while they're not minding us. And I'll do as much for you, Dick, another time."

"Well," said the doctor, rather crossly, "here is a rhyme for you:

"The man that's rich may ride in stages—

Stages, wages, rages, cages—wait, let me see."

Dr. Kiely had just been talking of one his aristocratic patients who had travelled by slow stages from Dublin in order to be under his care; and this suggested the line which Dr. Richard Kearney repeated for his friend, Bob Lloyd. But to complete the couplet was not so easy.

"Well, Dick?" said Mr. Lloyd, holding his ear close to him.

"The man that's rich may ride in stages—

"What's to come after that?"

"'But the man that's poor'—"

the doctor continued.

"'But the man that's poor'—"

repeated Bob Lloyd.

"Must walk by jesus"—

added the doctor, impatiently.

"Say it all together for me, Dick," said Mr. Lloyd.

"'The man that's rich may ride in stages,

But the man that's poor must walk, by jesus.'"

Now have you it?"

"Wait a minute," returned Bob. "Is this it?"

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"The man that's rich may ride in stages,  
But the man that's poor must walk, by jaeus."

"That's it. Remember it now, and don't bother us any more about it," rejoined the doctor, stroking his moustache and throwing his arm on the back of Kathleen's chair.

"Well, Mr. Lloyd, now for your rhyme," said Grace, when Lory had finished his hornpipe, and regained possession of his necktie, which Rose snatched from him again, and, after folding it carefully, chopped him under the chin, and tied it on in that great bow-knot which Grace thought so ridiculous.

"Silence for Mr. Lloyd's impromptu," Dr. Kiely called out; and all eyes were at once turned upon Mr. Lloyd, who hemmed, and looked round upon his audience with a confident smile.

"Silence!" Dr. Kiely repeated.

"The man that's rich——"

Mr. Lloyd began in a steady sonorous voice, and suddenly becoming very serious—

"The man that's rich may ride in stages,  
But the man that's poor—by jaeus, he must walk!"

And Mr. Lloyd resumed his smiling look again, and gazed round upon the company as if quite sure of their applause. For a moment there was a dead silence, interrupted only by one or two slight coughs. Pocket-handkerchiefs were in requisition, and there was some biting of lips; but Grace could not stand it. She threw herself upon Hugh's shoulder, and screamed with laughter, which exploded again and again, whenever she ventured to glance at the poet, who continued to look round upon the company with a beaming smile of triumph.

"Will you decide a very important question, Dr. Kiely," said Mary, "which these ladies have been debating for some time back?"

"What is it?" he asked.

"They are talking about flirting," returned Mary. "Eva says it is a shocking practice, that nothing could justify. It is nothing less, in her opinion, than downright deceit. But Rose says she likes it, and can see no harm in the world in it. 'Tis quite fair, she thinks, to humbug the gentlemen, and she has no objection to be humbugged in return. She is just after saying that if Eva's notions were acted upon, not a soul would she have to pay her a compliment from one end of the year to another, but Mr. Johnny Wilson, who, it appears, is always quite in earnest."

"Well, and what is Miss Kathleen's opinion?"

"Oh, she seems to think the gentlemen should be always in earnest, but the ladies need not be so at all. And now I want to pronounce judgment on the case."

"Oh, it is too serious, too important a subject," returned the doctor, "to decide upon without due deliberation. I think——"

"Poor old Mr. Somerfield is very bad," exclaimed Mrs. Kearney, who had just entered the room. "They are after sending for you, Mat Donovan says."

"Indeed! Do they want me immediately?"

"I don't know," replied Mrs. Kearney. "I'll call in Mat."

"Well, Mat, what is this about old Mr. Somerfield?" the doctor asked, when Mat was ushered in.

"I was standin' at Phil Morris's gate, sir," Mat returned, "as I went home a piece uv the way wud a couple uv girls from the dance—a cousin of mine, an' another young woman; an' just as I was afther hiddden' 'em good night at ould Phil's gate, I hear a horse comin' 'powdherin' along the road, an' when he come up I knew 'twas Rody the huntsman, an' called to him, an' axed him where he was goin' at that hour uv the night. 'The ould masther that's afther gettin' a fit,' says he, 'an' I'm goin' for Doethor Kiely.' 'Begor thin,' says I, 'you're turnin' your back to him, for he's over at Mither Kearney's,' says I. 'Do you tell me so?' says Rody, 'I'll go back an' tell Mr. Sam.' So he wheeled round an' galloped back again; an' I said to myse'f I'd step over the short-cut an' tell you, fearin' that you might be in bed."

"Thank you, Mat; you have done quite right. I sup-

pose if I am required at once he will be here soon."

"He often got that fit before," said Maurice Kearney. "He'll be out with the hounds to-morrow or after, as well as ever. Sam wouldn't be so easily frightened about him only that his life is the only hold he has on the place. Do you think Sir Garrett will leave it to him when the old fellow drops?"

"I really don't know," replied Mr. Lowe, to whom the question was addressed.

"Wait, Mat," said Dr. Kiely, who liked to draw Mat Donovan out whenever the opportunity presented itself. "I want to have your opinion upon a subject these ladies are discussing."

"What's that, sir?" Mat asked, casting one of his "deluding" looks across the room.

"Well, some of them say it is very wrong for young men to be flattering and deceiving young women; while Miss Rose Hanly says it is rather pleasant and she sees no harm in it."

"In the way of courtship, sir?" Mat inquired.

"Yes, in the way of courtship," replied the doctor, laughing.

"Begor, sir," returned Mat, rubbing his chin contemptively, "I b'lieve 'tis like puttin' the small whate in the bags."

"How is that?"

"Somethin' that Father Hannigan said to a friend uv mine, sir," Mat replied. "An' faith he'll have a harder dish to wash now wud Father McMahon, for he's afther runnin' away wud a wife, an' Father McMahon is mighty hard agin' that soart uv work."

"I suppose 'tis Tom Cuddehy?" said Mr. Kearney.

"'Tis, sir," replied Mat. "But there's every excuse for him, as she was an ould sweetheart, an' her match was made wud a young buck from the mountains that she didn't care a straw about, though he's milkin' twenty cows."

"But what did Father Hannigan say about putting small wheat in the bags?" Dr. Kiely asked.

"'Tis what every wan do, sir," replied Mat. "The small whate that runs through the screen is put in the middle uv the bag, a few fistfuls in each, an' all is passed off on the merchant, accordin' to the sample. But the merchant knows 'tis there as well as the man that put id in id."

"Well," said the doctor, "what has that to do with deceiving young women 'by way of courtship'?"

"Well, you see, sir, Tom Cuddehy scrupled id wan time, and tuck id into his head that it was a sin, an' tould id to Father Hannigan when he went to confession. An' sure Father Hannigan was in a houl, an' didn't know what to say, for he knew the whole world used to put the small whate in the bags. But for all, he didn't like to say 'twas right, for fear he might be encouragin' fraud, as he said. But, on the other hand, if he said 'twas wrong, he should tell Tom to make restitution for all the small whate he passed off on the merchant all his life. So he was fairly puzzled. But, afther thinkin' for a start, he says to Tom: 'Well, Tom, sure enough there's nothing like fair an' honest dealin'.' says he. 'An' 'tis wrong to desave any man, Tom—even a corn merchant. But—do your best, and they'll be up to you.' says Father Hannigan. An' begor, sir," added Mat, with another glance across the room, "I'm thinkin' 'tis the same way in regard to desavin' the young women. Do your best, and they'll be up to you."

(To be continued.)

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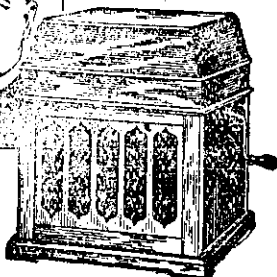
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# The Irish Revolution and How It Came About

(By WILLIAM O'BRIEN.)

## CHAPTER I.—HOW THE ALL-FOR-IRELAND LEAGUE BECAME A NECESSITY.

(1910)

The All-for-Ireland League was founded on March 31, 1910. For seven years after the revolt of Mr. Dillon and the *Freeman* against the authorised National Policy in 1903 we had struggled on as best we might without any separate national organisation of our own and in the face of a hostile press which prevented the greater part of the country from reading anything except monstrous misrepresentations of our arguments, so far as our words were not suppressed altogether. We did so in the hope that the incapacity of the revolters to produce any practical policy of their own and the amazing progress of the abolition of landlordism in those counties where our advice had been followed would gradually influence "The Party" to return to the Policy of appeasement to which they had, with a single exception, pledged themselves in 1903. Public opinion did, in fact, compel "The Party" to accept, with a few verbal alterations, the conditions which I suggested in a speech in Wexford in 1907 as those on which the Party might be reunited, and these conditions, embodied in a formal Treaty at the Mansion House Conference at which Mr. Redmond and Bishop O'Donnell acted on the one part and Father James Clancy and myself on the other, beyond all question re-pledged the Party "cordially to welcome that co-operation of Irishmen of all classes and creeds" which was the essence of the National Policy of 1903. Had that reunion been followed up in true democratic fashion, by referring the Treaty to a National Convention, for endorsement or otherwise, nobody was in less doubt than Mr. Dillon that the reunion would have become a genuine one from which no factionist would henceforth dare to break away.

His successful opposition to the holding of a National Convention was the first symptom of how he regarded the Treaty to which he submitted without one gracious word. He and his followers next proceeded, at a private meeting of the Party, to violate the Treaty in its essence, by voting down by 42 votes to 15 a proposal to welcome the co-operation of the landlord organisation in defeating the Treasury Bill by which the great Act of 1903 was eventually repealed and Land Purchase killed. Once more—his necessities, not his will, consenting—Mr. Redmond sat silent in the chair while the Treaty, to which his was the first signature, was torn to tatters under his eyes. Mr. Dillon's next step, in his new campaign of disruption, was to direct Mr. Asquith and Mr. Birrell—as the most charitable must conclude it was he alone who could have directed them—to refuse upon an infantile pretext to receive the most representative deputation who ever went out of Munster—a deputation representing the united strength of the landlord and tenant class, of the members of Parliament and elective Councils of the South—the very incarnation of that co-operation of Irishmen of all ranks and religious professions which the Treaty of Reunion declared to be the best hope of the nation. Even that elementary constitutional right of remonstrance with the Government who were planning the destruction of Land Purchase must be denied with insult to the representatives of the people by a Home Rule Prime Minister who was at the same moment giving an effusive hearing to a deputation from the Scottish liquor trade on the subject of whisky duties. Violation number two of the Treaty of Reunion on which Mr. Healy and myself and five of our colleagues had been fraudulently lured back to the Party.

My growing feeling that it was no longer possible to remain associated with a Party so faithless to the nation and to their colleagues was decided once for all by the infamous extinction of free speech at "The Baton Convention" (February 9, 1909). The question to be debated was nothing less than whether the English Treasury was to be relieved from the most favorable financial bargain ever secured for Ireland, and relieved by the connivance, and even by the votes, of Ireland's own representatives. Upon a question of the first magnitude such as this free-

dom of speech was crushed with the strong hand by a band of Hibernians, armed with revolvers, who were imported by special train from Belfast, and marched to the Mansion House in military order, where they took possession of every approach to the Convention Hall, while the interior of the Hall was occupied by another force of baton-men, paid 10s a day for their services, who were armed with boxwood batons of the type used by the police, attached to the wrists of the men who wielded them by leathern thongs. Two-thirds of the assembly even as sifted through the Hibernian turnstiles were honest agriculturists eager to hear both sides of a debate on which the hope of emancipation of hundreds of thousands of their class was hanging. The others were, to put it bluntly, armed ruffians, town-bred and knowing no more of the merits or demerits of the Birrell Repealing Bill under discussion than most of us do of the laws of relativity. Their job was to prevent one connected sentence from any opponent of the Birrell Bill reaching the straining ears of the assembly in general, and this they did by the yells of savages, and where the yells did not suffice, by swinging their batons and producing their revolvers and assaulting everybody "with a Cork accent" who made bold to utter a word of remonstrance. By enlightened methods such as these, they stifled almost every syllable of a speech from myself which, it is quite safe to say, would now be read by all disinterested Irishmen as an argument of common-sense so obvious as to be commonplace and as a forewarning of the national misfortune which has since slain Land Purchase by Irish hands. My amendment was: "That any Bill based on the lines of the Birrell Land Bill of last Session must lead to the stoppage of Land Purchase for an indefinite number of years in the interest of the British Treasury and impose an intolerable yearly penalty upon those tenant-purchasers whose purchase money the Treasury has failed to provide." I wonder if even the rudest of the disturbers at the Baton Convention or of their employers could now read that amendment without a pang of remorse.

My observations pointing out how easily the Treasury Bill might even still be defeated by that "co-operation of Irishmen of all classes and creeds to complete the abolition of Landlordism," which the Party had in solemn words pledged themselves "cordially to welcome" as the condition of the Reunion, were received with still more ferocity when seconded by Father James Clancy, my colleague at the Conference by which the Treaty of Reunion, now cast to the winds, was subscribed by Mr. Redmond and his Party under every condition that could bind men of honor. The arrival of Mr. Healy on the platform was the final signal for closing instantly, and amidst a scene of deafening confusion a debate in which not a single sentence of protest was suffered to be heard against the English Treasury Bill. Its nominal adoption by the Baton Convention sentenced over a hundred thousand Irish tenants from that day to this to servitude in the toils of landlordism in order to enable the English Treasury to realise a dishonest economy and to gratify the spleen of two or three politicians against the Land Conference and against the Wyndham Act of 1903 which was its fruit.\* If the Hibernian Party committed no other evil deed against Ireland, students of the record of the Baton Convention will, I think, agree that the foul business was in itself sufficient to make its organisers worthy politically to die the death, and will only

\*From this censure I desire expressly to exclude Mr. Davitt. His faith was in nationalisation of the land, and his opposition to the Wyndham Act, or to any other scheme of peasant proprietary, was consistent and perfectly legitimate. It has always been a consolation to me to remember that in all those years of controversy no word personally hurtful to Mr. Davitt has ever escaped me. His last letter to me upon a private matter shortly before his death was as full of manly friendship as if nothing had happened since the period of loyal comradeship he and I spent together during the hard years when the United Irish League was being formed out of the ruins of the National movement. Nobody with any intimate knowledge of Mr. Davitt will doubt that had he been alive at the time of the Baton Convention he would have forbidden with indignation the preparations for that orgy of violence or would have separated himself with loathing from its organisers.

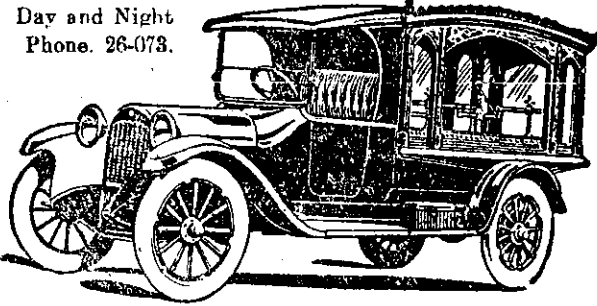
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wonder how the execution of the sentence could have been so long delayed.

My withdrawal from the Party and from Parliament followed the Baton Convention. My dislike—it might with truth be said aversion—to Parliamentary life went to unreasonable lengths, but it was ineradicable. The feeling was deepened to a point almost beyond bearing by recent contact with the meannesses which, I suppose, infest the underworld of politics in every country. But by a curious turn of destiny, it took me more time and pains to secure my escape for good from the English Parliament than it takes (and legitimately takes) the average British citizen to gain admission to it; and this time again the one thing unforeseeable happened to drag me miserably back. Before retiring in shattered health to Florence, where I spent the next nine months without seeing an Irish paper, I had implored my friends in Cork to put a summary end to all controversy by accepting in my place any candidate the Hibernian Party might please to nominate, and had specially enjoined the fifteen Parliamentary colleagues who shared my views to make no further protest that could trouble the smooth working of the Party. A very little tact, not to say decent feeling, on the part of the triumphant Party managers, would have delivered them from any further anxiety.

(To be continued.)

## A Complete Story

### The Breviary Explains Itself

(From the *Ecclesiastical Review*.)

#### 1.

The Padre looked at the time table and then grumbled, "Still an hour," which means, as I found out, that in another hour we should get home, his and my future home. Though curious enough about the new place, I kept very quiet because the Father, while not praying, kept a close eye on me. He was little concerned with my insides and feelings, but was examining my uniform. I do not mean the overcoat (which here they call "binding"), nor the overalls of black made by the nun of the convent from which we had just come. What seemed to engage his attention was the front, under my vest—the rabbi and Roman collar, so to speak, which I call *De Anno et ejus partibus*. He was evidently somewhat disturbed (despite his learning in liturgical matters) about the Epacts, and Dominical and Golden Letters—*Cyclos Epactarum, Litterae Dominicales, Litterae Aureae*. There was a certain satisfaction however in instructing the Padre. He wanted to know things from the bottom up—always. So I kept on telling him some things which of course he knew already. *Repetita juvant*. There are twelve months in the year, and that makes fifty-two weeks or three hundred and sixty-five days, and nearly six hours, during which the sun travels through the zodiac. After four years those six hours over the three hundred and sixty-five days make up, as everybody can see, an additional day of twenty-four hours. That day is tacked on at the end of February, in what the Americans, who for the most part speak English, call Leap Year. We say *Bissextilis*; that is, a year when a day is added twice, once for every six months.

I said "nearly six hours," to be accurate, since some seconds are wanting, which after they amount to a day must be made up. Hence Pope Gregory XIII., who had to rule the Church for about a dozen years when Luther had caused trouble with his mis-called reformation business, tried to bring some order into the habits of people by revising the calendar. We had of course a calendar before; but like the Greek and Latin poems of the humanists—Erasmus and his ilk—it largely borrowed from the pagans, and was confusing enough. A clever Roman general, Julius Caesar, who aspired to the papacy some fifty years before Our Lord established it, tried to exercise the function of Sovereign Pontiff and began by making a calendar. It did not satisfy people for any length of time.

Meanwhile the Church was established, but being persecuted it was unable to attend to the calendar. When

eventually the real Popes were permitted to have their say to the world at large, matters were rather mixed up. Even the great Gregory I., who had organised the liturgical functions and the chant in the Church, must have been handicapped, if not napping, because in his *Responsoriale* he never mentions the Circumcision or Ash Wednesday, though he has Christmas all right on the twenty-fifth of December, and he also gives the feast of the Chair of St. Peter on February 22, which is not surprising, seeing that he sat upon it.

After a while came the other Gregory who took things in hand. First he reorganised the methods of canon law and the study of theology. For this purpose he called the most learned men to Rome. He opened at least six national colleges in the Holy City—never minding what people said about the Irish and the Germans. In fact he found out for himself what was going on in the much-maligned States of Central Europe by having nunciatures in Vienna, Cologne, and even Lucerne. In his discussion with the learned men around him he discovered that we were all at sixes and sevens with the sun and the moon, though these were the celestial bodies set by God in the sky to regulate our days and nights. We were actually behind ten days in our calculations with heaven. So Gregory XIII. sent out a Bull ordering that after the feast of St. Francis of Assisi, October 4, we should all on waking up on the following day count it as the fifteenth of October—just as if we had been asleep for ten days. And so it happened. The Franciscans had talk at supper that evening, and when they woke up for Matins the Friar Lector read from the new Martyrology about St. Fortunatus on the Aurelian Way, and three hundred martyrs of Cologne, and St. Hedwigis, but never a word about the whole group of saints, including two popes, St. Mark and St. Callistus, and St. Denis the Areopagite, whose feasts had occurred in the ten days that were skipped.

So they set to work quickly making more saints, and a few years later sent P. Felix Cantalicus and P. Pascal Baylon straight to heaven, though without their canonisation papers immediately. It stirred the other Orders also to make more saints. The Jesuits had already despatched their holy Founder and Francis Borgia and Francis Xavier to engage tickets for Paradise, and young Stanislaus of Kostka was blessing the cradle of Aloysius Gonzaga to hail him as a companion saint twenty-three years later. Friar Thomas of Villanova also had earned his crown by observance of the Augustinian Rule, and as bishop and "Father of the Poor." So had Peter of Alcantara and John of Avila, leaving behind them the odor of sanctity, so as to invite and attract those who were still living to follow and swell the lists of my calendar. Meanwhile there was Cardinal Charles Borromeo among the seculars still busy at Milan, though soon to go Home; and dear Teresa, working at Lisbon, who was to take St. Hedwigis's place on October 15 and make the Queen of Poland move up to October 17.

#### 2.

As I was saying, Pope Gregory sent out a Bull to make everybody drop ten days which the calendar makers had added to the age of the world as if Almighty God had not done rightly His business. Everybody that knew anything about astronomy saw of course at once that the Pope was right; only the Russians did not; and it took Englishmen about a hundred and seventy years to see it, although it was no joke. So since 1752 the Britishers have conformed to our way in reckoning time; but their stubbornness dissatisfied the Americans and they soon after declared their independence, accepting of course my calendar, with the arrangement for future calculation that had been made by Pope Gregory XIII.

To avoid trouble as far as possible hereafter Pope Gregory laid down the rule that, whilst the year according to the common reckoning has three hundred and sixty-five days, all those years whose numbers are divisible by four hundred, and those divisible by four, but not by one hundred shall have three hundred and sixty-six days. Thus it comes about that, beginning with 1700, three out of every four centesimal leap years—that is 1700, 1800, 1900, not however 2000—should have three hundred and sixty-five days in our calendar reckoning.

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3.

What puzzled the Father was much more, I think, the Golden Number, and the Dominical Letter, and the Epacts. So I shall have to tell him.

The Golden Number is a figure—between one and nineteen—which was regularly printed in golden letters upon old-fashioned Almanacs, to indicate the current year of the lunar cycle. The lunar cycle is a period of nineteen years by which the time of Easter, the first Sunday after the full moon of the spring equinox, is calculated. The moon is a bit fickle in its movements, and so it happens that it gets out of harmony with the movements of the steadier sun. To make them agree at the end of the year (to adjust the solar and lunar years, as scientists would say), the Greek astronomer Meton had long ago (430 B.C.) invented a method. He had watched the moon and the sun, and found that the twelve lunations or monthly periods into which we divide our years fall short of the solar year by about eleven days. Every change in the moon, in any year, will accordingly occur eleven days earlier than it did the preceding year. But at the expiration of nineteen years they occur again nearly at the same time. Thus tally was kept on the unsteadiness of the moon, so that its being full at a given time could be computed in advance. Then we would know when to look for Easter.

A further help to accuracy in determining the days of the solar (civil) month, on which the new and full moons occur, is the calculation of the monthly Epact. The word Epact is Greek and means "thrown in," to designate the days thrown in to make up the difference in duration between the lunar and solar years. These Epact days give us the age of the moon on each New Year's day. As I said above, the lunar year falls short of the solar year about eleven days. If the new moon of the lunar cycle falls on January 1, the Epact is 0. The following year the Epact of addition made to the lunar year is XI; in the third year it will be XXII. The Epact of the fourth year would be XXXIII; but on the thirtieth of these thirty-three days new moon has again appeared, so that the Epact corresponding to the fourth year in the lunar cycle is III (the Golden Number).

The lunar month, you see, consists of twenty-nine days, eleven hours, forty-four minutes. Hence the monthly Epact or addition in January, which has thirty-one days according to our civil reckoning, is one day and six minutes. The Epact increases of course each month; and by December it reaches eleven days. If the lunar months are reckoned at twenty-nine and thirty days the process of calculation is somewhat shortened. By subtracting the annual Epact from thirty-one we get the day on which the new moon of January falls. For February the new moon falls thirty days later; for March twenty-nine days later; for April thirty days later, and so on with the remaining months.

A further aid in determining the date of Easter, which always is a Sunday, is the Dominical Letter. It is one of the first seven letters of our alphabet indicating the relation of the Sundays to the year—to let us know on what date of January falls the first Sunday of that month in any given year. The year (January 1) always begins with the letter A. If that day is a Thursday, the following Sunday is marked D. Ordinarily the Dominical Letter would repeat itself every seventh year. But as a day is added to our Leap Year, and that day repeats the Letter of the normal day, we get *two* Dominical Letters for every Leap Year. Since this intercalation interrupts the sequence of the Dominical Letters seven times in twenty-eight years, the same order of Dominical Letters cannot recur oftener than once in twenty-eight years. Allowance must further be made for the first year of the century years calculated as Leap Years.

The baggage delivery man is going through the train, and the Padre interrupted his attention to me by giving him directions for the express agent about his trunk. "I shall have to hurry up a bit with my explanation.

I saw that my master wanted to know how one could remember the Dominical Letters for all the months of the year, so as readily to count up the Sundays. Happily I could recall a distich made by a clever monk; though I don't allow it to get into my Totum, because that kind of poetry smacks a bit of the pagan classics. Here it is:

*Astra Dabit Dominus—Gratisque Beabit Egenos  
Gralia Christicolae Feret Aurra Dona Fidei.*

This couplet of verses by the initials of the words shows that A is the letter for January, D for February and again for March, and so on. But let me give an illustration to make the matter practical, though it demands of course some brains and attention to understand it all. Suppose you want to know on what day Easter Sunday fell in 1879.

Our Lord was born, according to the common reckoning, at the end of the first year in the lunar cycle. So we add one to the year in question—1879. Divide this number by nineteen, which is the number of years it takes the moon to get steady and come back to the same place, nearly.

1880

— = 98, leaving a remainder of 18, which is 19

The Golden Number corresponding to the Epact VII. in my calendar. This means that on January 1, 1879, the moon was seven days old, or rather had started on its regular tramp seven days before. Subtracting seven from thirty-one we ascertain that the new moon is due again on January 24, and on February 21 and on March 24, getting full for the Easter celebration fifteen days later when the spring equinox occurs (April 8). The Sunday following will be Easter. To make sure on what day of the week April 8 falls, we need the Dominical Letter. In my table you notice it is E, and if you remember the old monk's verses you will see how it comes about. April has the indication G, then comes A for April 2, B for April 3. The Dominical Letter E comes on April 6, which therefore must have been a Sunday. The next Sunday is April 13—Easter Sunday. *Capite?*

The Padre hustled me into his grip and we had to get out. It was rather dark and I feared we should get lost, though I was not allowed much light anyway, and had to put up with a corner resting on an old night shirt—a most undignified position for me. From the jolting I judged that we had hired a cab and were at length at the end of our journey.

*Per caros casus et tot discrimina rerum,*

as my friend, St. Jerome, used to quote from some Roman pagan poet. That was before his conversion and after he had read some of the Bible and got Baptism as a real Christian from Pope Liberius. I was getting a little restless with this continuous irregularity of travelling, and of meeting all sorts of distracting things and people. But then I had the satisfaction of having taught the Padre a thing or two, which not everybody knows or even can understand. He is likely, too, to spread the benefit to others, young clerics and later on priests who can do much good by their regular and holy lives if they practice what I preach to them every day for over an hour. I wonder if the Padre will introduce me to them in his Liturgy Class. He is very good company of course by himself; but then I should like to be an assistant professor also. However, I must keep quiet, for if the Padre heard me he would say: "You want the earth," which is true enough, because I am a

R. B. TOTUM.

### Catholic Club, Timaru

(From our own correspondent.)

The annual meeting of the Catholic Club, Timaru, was held at St. Patrick's Hall on March 26, when the president (Rev. Father J. More O'Ferrall, S.M.) presided over a large attendance of members. Rev. Father Hurley, S.M., Rev. Brothers Palladius and Virgilius were also present. The report and balance sheet were read and after a brief discussion duly adopted. The total receipts for the year were £228 15s, and the expenditure £225 3s 5d, leaving a credit balance of £3 11s 7d. The chief sources of revenue were subscriptions and donations (£40), entertainments and concerts (£70), rents from the various clubs and societies in the parish (£37), socials, etc. (£35), billiards (£40); while the expenses were: lighting and heating (£30), furnishing (£52), interest and amount paid off loan (£69), miscellaneous expenses (£48), and final payment on piano

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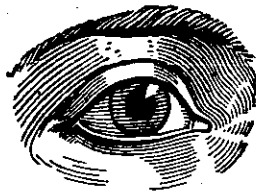
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(£25). The result of the year's operations proved that the club had a most successful season, in many respects, and more socials of all kinds were held in the parish than in any period of its existence. The Rev. Father Hurley, S.M., who has taken a deep and practical interest in the welfare of the club, heartily congratulated the executive upon their efforts on behalf of the club, and in a fine address specially stressed the necessity and advisability of a better attendance at the literary meetings.

The meeting passed special votes of thanks to Father Hurley, for his kindness in giving two illustrated lectures; to Father Barra for superintending the production of a Passion Play; to Mrs. G. Venning for developing a talent for singing amongst the young people, and for organising concerts; to Miss Donnelly and Mr. P. Collins for arranging concerts; and to Mrs. J. P. Leigh and a number of young ladies for valued assistance at the club socials.

The election of office-bearers for the ensuing year resulted as follows:—President, Rev. Father Hurley, S.M.; vice-presidents, Rev. Brother Virgilius and Mr. M. J. Doyle; secretary, Mr. P. Cronin; assistant secretary, Mr. C. Clarke; treasurer, Mr. J. Crowley, jun.; auditor, Mr. Geo. Flett; executive—Rev. Brother Palladius, Messrs. T. Cotter, T. Egan, P. Collins, J. Lysaght, G. and J. Fitzgerald, P. B. Hogan, and C. Harding. The various affiliated athletic clubs are to appoint delegates to represent them on the general executive. After passing a hearty vote of thanks to the outgoing office-bearers, a very enthusiastic meeting terminated with the usual compliment to the chairman.

### Farewell to Dean Van Dyk and Father Jansen

The Hibernian Hall, at Dargaville, was recently the scene of a delightful little social to the Very Rev. Dean Van Dyk and Father Jansen, who are leaving New Zealand for twelve months' leave of absence on business connected with St. Joseph's Missionary Society, the headquarters of which is in Mill Hill, London, N.W. These priests are general council delegates for New Zealand provinces.

The entertainment (says the *North Auckland Times*) commenced with a brilliant pianoforte overture by Miss Mary Martindale, which was followed by a song, "The Minstrel Boy," by Mr. D. A. Williams; this singer, who was in fine voice, sang as an encore, "Songs of Araby."

Mr. A. J. Martin, on behalf of the parishioners, then presented the Dean with a handsome cheque and Father Jansen with a travelling rug. In addressing the Dean, Mr. Martin said his many gentle qualities had endeared him to the whole congregation. They admired his character both as a man and a priest and their sorrow at losing him was tempered because they knew that he would return. The flock had all learned to love and respect Father Jansen and on their behalf he wished him a happy holiday and a safe return full of vigor to continue his good work.

Father Spierings, who was official announcer for the evening, then asked Miss Mary Martindale to sing, and she rendered in a charming manner "Break of Day" and "I Love the Moon" as an encore. Father Spierings then called on the Hibernians to "do their worst," and these gentlemen in regalia, headed by V.P. Bro. Murphy, who made a neat little speech, presented the Dean with a Hibernian medal and Father Jansen with a pipe. Mr. A. J. Martin then delighted the audience with two musical monologues "Coming Home" and "The Street Watchman."

Father Spierings, who said he would show the other artists how it should be done, sang "When the Heart Is Young" and followed this with "Terence's Farewell," which he altered to fit Dean Van Dyk. The Children of Mary, headed by Miss Mary Jones, presented the Dean with a tobacco pouch, and the juvenile Hibernians, under the lead of juvenile P. Bro. Nola, handed in their token of esteem in the shape of a silver "Eversharp" pencil for the Dean and a dozen Irish linen handkerchiefs for Father Jansen. Miss Martindale then sang "The Swallows," followed by "The Dawn."

Mr. R. E. Hornblow (Mayor of Dargaville), on behalf of the citizens, spoke a few eulogistic words, after which the Dean and Father Jansen spoke very feelingly, both

saying that they looked forward anxiously to the day they would return to their friends and parishioners. Through their many long years of association New Zealand had become their home and the land of their birth was now a foreign country.

Supper was served by the ladies, after which all joined in singing "Auld Lang Syne" before breaking up.

### FAREWELL TO FATHER ARDAGH

That the children of the Winton Convent School and the Sisters of Mercy regretted having to say good-bye to their pastor was fully evidenced on Thursday morning, the 27th ult., when the children tendered him a farewell social, prior to his removal to the Oamaru parish. On entering the schoolroom, Father Ardagh was greeted with cheers of welcome, and a pleasing little chorus, "Sir, Good Cheer" was rendered by the children in their best form.

Then Mary Driscoll, on behalf of the school, delivered an address, in which she assured their guest that he had won the affection of all the young folk, and therefore it was with feelings of deep regret that they heard of his approaching departure. As a token of their esteem they asked Father Ardagh to accept a set of Breviaries, coupled with their best wishes and prayers.

Then followed several more musical items, all rendered in a very able manner by children of such tender years.

On rising to reply, Father Ardagh was again cheered. He said he too was sorry to part with his many little friends in Winton. He trusted that, though he would soon be far away from them, they would not forget him, especially in their prayers and Holy Communions. He thanked the children for their very handsome present, and also the Sisters for the little entertainment, and assured them he would not forget his little friends in Southland. The pleasant function was brought to a close by the children singing in chorus: "God bless the friends we love."

### Sacred Heart Girls' College, Christchurch

The following is a list of the candidates who last year were successful in passing Pitman's Shorthand Examinations:—Shorthand Speed Examinations—50 words per minute: Mary Gallagher, Monica Coughlin, Kathleen Molloy, Aurelia Moran; 60 words per minute: Edna Coulston, Cecilia O'Reilly, Muriel Swanston; 80 words per minute: Monica Coughlin, Edna Coulston, Mary Gallagher, Kathleen Molloy, Aurelia Moran; Cecilia O'Reilly; 100 words per minute: Eileen Gartley, Gracie Smith, Olive Price; 110 words per minute: Eileen Gartley, Gracie Smith, Olive Price. Shorthand Theoretical Examinations—Lyra Hickey, Kathleen Molloy, Molly Consedine, Molly Lynsky, Irene Moyna, Pearl O'Donoghue, Annie Pope, Annie Ross, Doris Swanston. Shorthand Elementary Examinations—Molly Consedine, Molly Lynsky, Irene Moyna, Lizzie McCartin, Pearl O'Donoghue, Annie Pope, Noreen Rookes, Annie Ross, Doris Swanston.

At an examination held in December last, in connection with the Incorporated Phonographic Society, London the following results have just been received, all the pupils presented being successful:—Typewriting—Intermediate: Eileen Gartley, Gracie Smith, Olive Price; elementary: Edna Coulston, Kathleen Molloy, Aurelia Moran, Cecilia O'Reilly.

The two pupils, Eileen Gartley and Olive Price, who were presented for the Public Service (Shorthand-Typiste) examination were successful in passing, the former gaining fifth place among the successful candidates at the Christchurch centre, and also gaining distinction at her typewriting examination.

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## Current Topics

### A Bigot

When Wells deals with the Catholic Church he takes leave of whatever little reasoning powers he normally possesses. Dean Inge is affected by the very word Catholic as a gobbling turkey is by a red rag—and even an Anglican paper has to call him to order and remind him that his profession warrants people in expecting him to be decent. A third of the same kidney is one Mr. Bertrand Russell who is a keen mathematician and a narrow-minded bigot. He surpasses even Inge in his fury and obeys Luther in persistently throwing mud and uttering calumnies about Catholics which make it plain that he must have concentrated so intently on mathematics that he learned nothing else—not even to be a gentleman. As some of the leading reviews give hospitality to this person it is as well to warn readers to expect from his pen much ignorance, passion, and distortions of truth. Recently, for example, he wrote in *The Outlook* the following passage which sufficiently illustrates Holy Writ's warning that the man who says in his heart that there is no God is usually a fool:

A man who is perpetually drunk, who kicks his wife when she is pregnant, and begets ten imbecile children, is not regarded by the Catholic Church as wicked.

There is no need to express how intelligent people regard a man who writes in that strain; nor is there profit in bothering further about this rabid person Russell.

### Credo Quia Impossibile

These words, meaning "I believe because it is impossible," are quoted now and then by rationalists to prove how credulous believers are. They are commonly attributed to Tertullian in a sense he never meant and in a form he never used. In his work *De Carne Christi*, written when he was not a Catholic but a Montanist, he says:

Natus est Dei Filius—non pudet quia pudendum est: et mortuus est Dei Filius—prorsus credibile est quia ineptum est: et sepultus resurrexit—certum est quia impossibile.

Only a free translation can make plain the meaning of the strained rhetoric of the original, thus:

The Son of God was born—we are not shocked, though humanly speaking, we should be: the Son of God suffered death—it is quite credible because meaningless to human intelligence: and after being buried He rose again—it is certain because beyond human power.

Any person can see that the great thinker was far from asserting that he believed against the evidence of truth when he wrote the foregoing, from which a little bit taken from the context is used so often and so foolishly by those who hate religion.

### The K. of C.

The editor of that able and fearless Catholic journal, the *Fortnightly Review*, soundly rates the Knights of Columbus for junketting with Freemasons. It looks like a case of the wolf lying down beside the lamb. Charity to all men is truly commendable, but charity begins at home, and the K. of C. are certainly not kind to themselves when they allow it to be reported in the secular press that they are fraternising freely with a secret society condemned by the Church and well known to be in nature and ideals hostile to Catholicism. Masons in English-speaking countries profess to be more or less harmless friendly societies. But if so why the secrecy and the oath? Broadmindedness can be carried to extremes, and when a Catholic brother-

hood becomes hail-fellow-well-met with members of a society which we are forbidden to join under pain of excommunication, it seems extreme beyond all doubt. Excursions beyond the limits of what the good sense of the faithful will permit are bound to be injurious to a Catholic society, and no doubt it is due to such practices that in some higher Catholic circles there has long been noticeable a coldness towards the Knights.

### Press Corruption in Paris

The whole world resounds to the echoes of the American oil scandals just now. Matters were even worse in England under recent governments but there was apparently nobody sufficiently clean to throw the first stone. All over the country one can hear astonishing stories of the way things were done in New Zealand during the War, and, again, there is nobody to clean up the mess. Now comes from *L'Humanité*, the chief organ of the French Socialists, under the flaring title of

#### *L'Abominable Venalité de la Press Française*

a series of documents, alleged to be drawn from the archives of the Russian Government, demonstrating that from 1897, right up to 1917, the Imperial Russian Government controlled a substantial number of the leading Paris newspapers, dictating their attitude on foreign policy, and, of course, paying them well for the privilege. How much Parisian journalists must have made out of the shameful transaction may be gathered from a note sent by the Russian agent to Kokovtzev, the Minister for Finance:

For the first ten months the abominable venality of the French press will have absorbed (over and above the advertising of the loan of 800 millions) a sum of 600 thousand francs, of which the banks have put up half. . . This payment is made to maintain the Russian prestige, and to soften the systematic attacks made on the Russian Government in general, though it cannot prevent them.

On March 1, 1905, he wrote again:

It is necessary, according to Verneuil, that we should put great pressure on the political section of the newspapers to publish, along with the telegrams, editorial notes calculated to reassure the public about the solvency of Russia and the improbability of revolutionary success. He reckons the expense at between two and three millions for the year. It seems a lot; in February, 1904, it took 1,200,000 francs.

Among the papers making a good thing out of Russia are named *Le Petit Parisien*, *Le Petit Journal*, *La Liberté*, *Le Figaro*, and *Le Temps*. The latter undertook to publish special numbers about Russia when the mighty Empire was tottering during the War, and a contract to this effect was signed in Petersburg, in 1916, between the Imperial Minister for Finance and M. Rivet, Russian correspondent of the *Temps*.

The corruption is still worse because the French Government—if these documents are authentic—knew about the matter, encouraged, and, at times, directed it. Thus there is a letter, dated in 1912, in which Iswolski wrote:

From my conversation with M. Poincaré I feel sure that he is ready to give his co-operation in this matter, and to show us the most suitable lines along which to spread out the subsidies.

In a letter, dated February 14, 1913, he further says:

In the course of my conversation with M. Poincaré, now President of the Republic, I was convinced that he shares my opinion on this matter. Furthermore, M. Poincaré has expressed a wish that nothing should be done unknown to him, and that the distribution of the sums should be effected in co-operation with the French Government, and through M. Lenoir.

If these revelations are trustworthy, a foreign Power was able, with the consent and support of the French Government, by the vilest methods to suborn and corrupt the greater part of the Paris press. Investors were encouraged to put their money into shaking securities, and men who told the real truth were denounced as traitors. Through such investments France is said to have lost the nice sum of a round thousand million pounds sterling.

The *Nation and Athenaeum* says that the fact that the papers attacked have taken so little action against the Socialist organ seems to indicate that the documents published are authentic. Here we have yet one more proof of the corruption and venality of the daily press all over the world at the present time.

### Protect the Children

Ever since the Reformation destroyed education, amateurs have been trying along wrong lines to rebuild the ruins. When we consider that one of the leading influences directing modern educational fads is the naturalism of Rousseau, who qualified sublimely as an authority on the care of children by sending his own to a Home for waifs, we need not wonder at the extravagances which surround us. A recent exposure of the absurdity of the theories that have their brief day, as experiments made by tinkers with the souls of children, may be had from Mr. Chesterton's remark that when he was a child children were whipped for making mud-pies and mud-pigs, and so forth, while at the present time a muddy piece of plasticene is forced on them and they are whipped if they do not make things with it. To-day is education a thing of whims and insanities, directed by men whom one would be reluctant to appoint as managers of a toll-gate. It is a thing of disorder and confusion. This year's experiments are rejected as failures, to be followed by others equally nonsensical. All sorts of subjects are crowded on the children, and there is no depth while there is much glitter of superficial showmanship. Quite apart from the fact that modern education begins by asserting that the most important thing for children to learn—that is their religion—is of no importance, it is a failure from a merely material and temporal point of view. It is good that leading educationalists in many countries are beginning to see this and to denounce the nonsense. It may be hoped that in the course of ten or twenty years, Mr. Parr, or his successor, will find out that people who know what they are talking about have thrown systems like ours in New Zealand to the scrap-heap. Dr. Butler, to quote one prominent American authority, complains that the schools have fallen for too much under the influence of faddists, and he urges a return to common sense. Nay, he even hints that it may be one day necessary to form a Society for the Prevention of Cruelty to Children by such persons as our Mr. Parr.

The simple business, as he puts it, of training young children in good habits of exercise and in good habits of conduct, of teaching them the elementary facts of the nature which surrounds them, and of giving them ability to read understandingly, to write legibly and to perform quickly and with accuracy the fundamental operations with numbers, has been rudely pushed into the background by all sorts of enterprises from lectures on the alleged evil effects of alcohol and tobacco to the sale of War Savings Stamps. It may be necessary one of these days to organise a society for the protection of the elementary school in order that that indispensable institution may have an opportunity to mind its own business.

### The Gospel of Selfishness

During the War there were here and there a few fools who believed that the British press and politicians who ranted of the high ideals of the great and glorious Empire were sincere. We even had the wonderful spectacle of nincompoops who believed them while they were doing in Ireland the very things they falsely accused the Germans of doing. General Butler blamed England for being unable to fight a clean fight, and certainly her organised campaign

of lies and calumny during the late War justified his severe indictment. Now that the War is over, the mask has once again been discarded and we have a prominent man like Lord Birkenhead openly preaching the gospel of selfishness as the plain duty of Englishmen. He contended, in Glasgow, last November, that "the motive of self-interest not only is, but must be, and ought to be, the mainspring of human conduct." What he said then he has repeated since in an essay in the December *Empire Review*. Thus he has made it plain that not only is he serious but that he is unable to imagine any higher standard of conduct than this justification for all kinds of public and private violence and rapine. His gospel, preached to Englishmen, is the gospel of theft and robbery and lust—the very gospel which England blamed the Prussians for putting into practice during the War. That they never did half what the British press said they did is immaterial now; Lord Birkenhead's principles would justify them, and he would have Englishmen who are logical say with him that if the Prussians did these terrible things they were quite right. It is no wonder, then, that a motion was brought before the League of Nations to blot out the name of this noble Lord; but it is a wonder that there were not enough supporters to carry the motion. After all he is but one example of the kind of godless and unprincipled politicians by whom the Empire is governed in outrage of Christian ideals and feelings. Whatever of Christian wisdom was left after the Reformation has apparently been rejected by public men at the present time. Morality is no longer governed by the exalted standards of the Law of God. Even beneath the level of pagan Plato and Aristotle have these modern rulers and law-makers fallen; which is as much as saying that they have lost the conception of common decency in human conduct. Birkenhead has openly proclaimed himself a Hedonist, going back to the sty of Epicurus for his morals and ideals, and telling the youth of England that they ought to follow him. Unselfishness is for him foolishness, and he is a frank advocate of the gospel that might is right. Such elevating maxims of conduct as "Be ye perfect even as your Heavenly Father is perfect," and "If any man will come after Me, let him deny himself," are unknown to this leading English Imperialist, who after all only differs from most of his class in being honest enough to proclaim the base motives which are his inspiration and guiding principles. Glittering prizes are for stout hearts and sharp swords, says this militarist. Strong nations are quite right in forcibly plundering the weak—"the indigenous weaklings"—he shouts. He knows no higher ideals than self-interest and self-aggrandisement; he is unabashed by the hypocritical speeches made during the War by himself and his companions in what Lord Welby called "a government by crooks." And the worst of it is that he is typically English in his philosophy. What he now says was said by the *Times* over and over in the pre-War past. It was said by Lord Rosebery who used to spout about the duty of stamping the mark of the Anglo-Saxon on the world. It was put in practice in the days of Clive and Castlereagh, as well as those of Greenwood and Lloyd George, and while it was the foundation of the Empire it disgusted every decent-minded man in England and gained for the nation the contempt and hatred of the civilised peoples of the globe. Thus, after the War that was to end all wars, we are back once more to naked British Jingoism of the old, old type.

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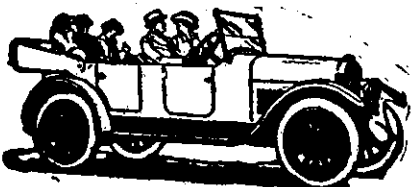
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## Our Roman Letter

(By "STANNOUS.")

January, 1924.

Palestrina takes his name from a little town in the Roman Campagna about twenty or twenty-three miles east of Rome. In pagan times the town was called Praeneste; it figures in Roman history as having been captured by Camillus 380 B.C., and again by Sulla about 82 B.C., while the poet Horace praises it together with Tibur and Baiae in one of the *Carmina*. The date of the master's birth is not quite certain, but a memorandum in the Sistine records in a note on his funeral in 1594 gives his age as sixty-eight years; so that it is argued that he was born either in 1525 or 1526. He came to Rome as a boy of fifteen, and eleven years later was elected as Master of the Cappella Giulia in the Vatican. Three years later (1534) he published his first volume of Masses and dedicated them to Pope Julius III.; it is of interest to note that this was the first time an Italian had dedicated a volume of music to a Pope. As a reward Julius III. gave him a place among the twenty-four collegiate singers in his private chapel, although he was not only a layman but was also a married man. Within a few months Julius III. died and was succeeded by Pope Marcellus II. The latter, however, only reigned for three weeks, and after his death was succeeded by Pope Paul IV. Paul was a reformer and speedily dismissed Palestrina and other unqualified singers from the Papal chapel. So sensitive was the young *maestro* that at the dismissal he took to his bed and almost died of nervous prostration. On his recovery he became Maestro di Cappella at the Lateran. Here he remained for more than five years, after which he obtained a similar post at Santa Maria Maggiore. Finally in 1571 he was recalled to his old position at the Vatican. It was more than fifteen years since he had formerly held the post of Vatican Maestro and during that time his genius had blossomed forth in all its richness and splendor. During the years of his work at the Lateran most of his compositions were published anonymously. The decade of his work at Santa Maria Maggiore (1561-1571) was the most brilliant period of his life and is said to constitute the most remarkable epoch in the history of his art.

It was in 1564 that Pope Pius IV. appointed the Commission of eight Cardinals to carry out the Tridentine reform of ecclesiastical music. At first the project seemed almost impossible of realisation. The abuses were so widespread and the prevailing practice of composers so utterly incapable of being altered in the direction of improvement that even such enthusiasts as Cardinal St. Charles Borromeo and Cardinal Vitellozzi almost despaired of the composers' ability to produce any polyphonic music of a less un-devotional character than that in general use. At this stage Palestrina came forward with the text of a Mass which he is believed to have composed about two years previously; as a matter of fact he actually submitted three Masses to the Commission but the Mass referred to was one of such outstanding merit that it immediately won the approval of the Cardinals. It was later called the *Missa Papae Marcelli*, was first sung in the Sistine Chapel on June 19, 1565, and was afterwards the subject of a Papal brief as a model of what church music ought to be. It was a triumphant vindication for the principles of polyphony. While its essential excellence is due to the genius that dictated it, its striking merit from the merely mechanical point of view is the fidelity and skill with which polyphonic principles were employed in its composition; not only is every part necessary to the production of the whole but in no single part does the chief interest of the work seem to be concentrated. This may justly be said to be the outstanding merit of the work. Depth of thought and intensity of expression came from the fire of Palestrina's genius; but his handling of the rules of polyphonic technique, in this Mass whose every bar is a miracle of art, is a remarkable example of that apparent simplicity which is always the sign of a master-hand. Other Masses he wrote in plenty, indeed his full total is said to have been at least ninety-five; but no Mass of his so nearly approached perfection as this, which the *maestro* wrote in all the brilliant power of his late thirties. He lived for another three decades; and during that crowded period no public sensa-

tion or no personal sorrow could dim the divine fire of his genius or check the creative march of his prodigious industry. The effect produced by his works upon the prevailing style was all that could be desired and lasted till the beginning of that deadly feud with Monteverde in the first decade of the seventeenth century, a bitter feud that ended in the utter defeat of the polyphonic school and the enthronement of what we call modern music. As a result of this change instrumental accompaniment was substituted for the skill of pure vocal composition, and the contrapuntal glories of the choir gave place to the graces of symmetrical form, cultivated in association with a new system of part-writing on the basis of the principles of modern harmony. But though Palestrina's achievements might be temporarily forgotten they could not altogether fall into oblivion. Here in this city of Rome there are signs all around us to-day indicating that the musical laws to which Palestrina paid the tribute of his genius are once more coming into their own. Both in ecclesiastical and in secular music such evidence is to be found. As an instance I might mention the fact of a brilliant concert here a couple of Sundays ago, when at the *Accademia di S. Cecilia* a very competent choir under the baton of the maestro Romeo Bartoli rendered a programme of polyphonic music of the sixteenth and seventeenth centuries. Among the pieces given were some of the Neapolitan *canzoni* of Scandello of Brescia (1517-1580) and selections from the madrigals of Ingegneri of Verona, who died at Cremona in 1592. In regard to the latter it is not without interest to recall that among his works is a set of twenty-seven Responsoria for Holy Week, which until 1897 passed as the work of Palestrina himself; they are very beautiful and are not unworthy to be ranked with the genuine works of the famous Vatican maestro. They were for many years included in the Opera Dubia of Palestrina but the original printed work, dated 1588, turned up at a sale twenty-three years ago. It is one of the little ironies of musical history that this Ingegneri had among his pupils at Cremona the celebrated Claude Monteverde, that revolutionary genius whose departure from the polyphonic tradition was to destroy the Palestrina school and to consign the master's name to a partial oblivion from which it is only now triumphantly emerging. In one sacred place the holy fire of Palestrina's fame has been reverently tended through the centuries, namely the Vatican of which he was proud to call himself Maestro di Cappella.

## BOOK NOTICES

*The Angel of the Eucharist.* By Sister Marie Bernard, St. Mary's, N.Y. Talbot Press, Dublin. 2/6 net.

Sister Bernard tells in glowing words the story of the life and works of Marie Eustelle Harpain (1814-1842) who has well been called "the saint of the Eucharist." These edifying chapters have already appeared in the *Catholic Fireside* from which they are now reprinted and published in one of the Talbot Press's neat volumes.

*Saint Gregory the Great.* By a Sister of Notre Dame. Talbot Press, Dublin. 5/-.

This book is a really modern and interesting life of the great Pope who was among the most distinguished of the builders of the Church. It makes the reader know St. Gregory—the man, the monk, the writer, the firm ruler, and the saint. "This great Pope," says Bossuet, "subdued the Lombards, saved Rome and Italy though the emperors gave him no help, repressed the upstart pride of the patriarchs of Constantinople, enlightened the whole Church by his teaching, governed both East and West with vigor and humility, and gave to the world a perfect pattern of pastoral rule." Biographies of this kind ought to be widely read. They fulfil all the ends that a good book ought—they instruct, interest, and elevate the mind.

*On Miracles and Some Other Matters.* By Sir Bertram Windle. Burns, Oates, Washbourne, London. Price 6/- net.

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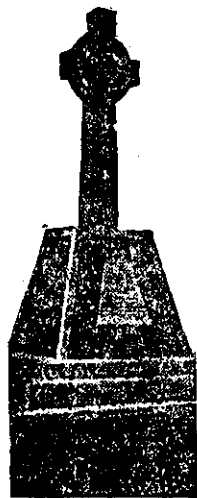
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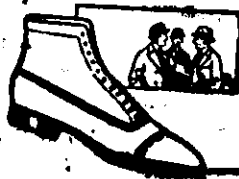
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able mine of information on questions raised by modern unbelievers who pretend that the Church shrinks from the light of Progress. New Zealand readers often need an antidote against the vapourings of Stouts and Bells, and in works like the present, written by a man who does know what he is talking about, they get it. The present volume deals with such interesting and actual topics as "Some Plain Facts about Miracles and Healing," "The Religion of Prehistoric Man," "Astrology," "Some Early Incidents in English Medicine."

## WEDDING BELLS

### SHEEHAN—MOLLOY.

A quiet but pretty wedding was solemnised at the Church of the Sacred Heart, Timaru, on March 4, when Grace, eldest daughter of Mr. and Mrs. H. Molloy, Cape Farm, Oamaru, and Thomas, only son of Mr. and Mrs. J. Sheehan, St. Andrew's, were united in the bonds of holy matrimony by the Rev. Father Hurley, S.M. The ceremony was followed by Nuptial Mass, appropriate music being rendered by Miss Eileen Dennehy, L.T.C.L. The bride, who was led to the altar by her cousin (Mr. J. Molloy), looked charming in a wedding gown of cream crepe-de-Chine and wore a veil arranged mob cap fashion with sprays of orange blossom; she also carried a beautiful gold-mounted ivory-bound prayer book, the gift of her mother. She was attended by her sister (Miss Mamie Molloy), who wore a frock of lemon silk with hat to match, and carried a beautiful bouquet. Miss Eileen Sullivan (niece of the bridegroom) attended as a flower girl in a dress of pink georgette and mob cap, and carried a posy of flowers. Mr. T. A. O'Brien was best man. The bridegroom's present to the bride was a gold wristlet watch, and to the bridesmaids' gold bangles. The wedding breakfast was held in the Wentworth tea rooms, where a large gathering of relatives and intimate friends were entertained. The newly-wedded couple left by the first express for the north, the bride travelling in a grey coat frock with hat *en suite*.

### LYONS—RYAN.

A very pretty wedding was solemnised at the Church of SS. Michael and John, Dannevirke (says the *Evening News* for March 5), when Miss Basilla Euphrasia Ryan, youngest daughter of Mr. and Mrs. J. Ryan, of Lake Farm, Pongaroa, was married to Mr. Michael Joseph Lyons, youngest son of the late Mr. and Mrs. Lyons, of Waimate, South Canterbury. The church was beautifully decorated with pink and white asters, the work of the Sisters of the Missions, and Father Daly officiated. Very pretty indeed looked the bride in her beautiful dress of white satin with over-dress of georgette and some beautiful silver lace which had adorned her mother's wedding dress. A long train of pale blue silk taffeta, lined with georgette, was worn, both this and the dress being embroidered with lovely pearls, which have been in the family for very many years, and the customary veil and orange blossoms with a very pretty bouquet completed the charming toilette. The bride, who entered the church on the arm of her father, was preceded by two little nieces, Doreen Smith and Joan Rea, who made sweet little flower girls in frocks of white satin with little pink coats, while the train bearers were little Davy Smith, nephew of the bride, and Sheila Perreau, niece of the bridegroom. A maid of honor and two bridesmaids followed the bride, the former, Miss Joan Ryan, sister of the bride, looking very nice in a pretty frock of pale mauve crepe-de-Chine, with hat to match, and the two latter, Misses Evelyn Young and Eileen Smith, nieces of the bride, wearing charming frocks of apricot and pale blue charmense respectively, their hats and bouquets being in harmonising tones. The bridegroom was attended by Messrs. Martin and Kevan Ryan, brothers of the bride, as best man and groomsmen respectively. Following the ceremony, the wedding party adjourned to the Arcadia rooms, where Mr. and Mrs. Ryan entertained a large number of guests, and many felicita-

tions were showered on the young couple, while some bagpipe music by Mr. S. MacKenzie enlivened the proceedings. Later Mr. and Mrs. Lyons left by car for a trip through the Taranaki province, the bride travelling in a handsome frock of peacock blue morocain, with fur wrap and small hat *en suite*. The wedding presents were particularly numerous and very beautiful, while each of the bridesmaids received from the bridegroom a pearl necklet, the bride's present being an ivory-backed dressing set, the bride's present to the bridegroom being a gold tie-pin. Mr. and Mrs. Lyons will make their future home at Dargaville, where the former is farming.

### SCHROEDER—GREGAN.

A very pretty wedding was solemnised at the Church of Our Lady of the Rosary, Hamilton, when James Henry, eldest son of Mr. and Mrs. Schroeder, of Ponsonby, Auckland, and Kathleen Mary, eldest daughter of Mrs. and the late Patrick Gregan, of Frankton Junction, were joined in the bonds of holy Matrimony. A Nuptial Mass was celebrated by the Rev. Father Bleakley, who also officiated at the ceremony. The bride, who was led to the altar by her uncle (Mr. D. A. Gregan), looked charming in a frock of soft ivory satin trimmed with pearl beads, also wearing a veil of embroidered silk tulle, caught at each side with a spray of orange blossoms, and carried a beautiful bouquet of lilies, roses and asparagus fern. She was attended by her sister (Miss Winifred Patricia Gregan), who was daintily attired in a frock of cream fugi silk trimmed with lemon beads, and white hat trimmed with marguerites and velvet ribbon streamers, and carried a bouquet of St. Joseph's lilies, roses, and maiden-hair fern. The bridegroom was attended by Mr. T. O'Sullivan as best man. As the newly-wedded couple left the church the "Wedding March" was played by Mrs. Snodgrass, who also played appropriate music during Mass. After the ceremony wedding breakfast was partaken of at the home of the bride's mother, Rimu Street, Frankton. Mr. and Mrs. Schroeder, who were the recipients of many and valuable presents, left in the afternoon by train for Auckland, where the honeymoon was spent. The bride's travelling dress was a beautifully tailored costume, with almond green hat to match.

### A POPULAR POSTMISTRESS HONORED

On Wednesday evening, March 26, a very pleasant function took place at the St. Bathans hall, when the residents met to bid farewell to Mrs. Coffey, who, having filled the position of postmistress at St. Bathans for the last ten years was about to retire and take her departure for her home in Ireland. During the evening Mr. Joe McDevitt (who ably acted as chairman) presented Mrs. Coffey with a well filled purse from the residents of St. Bathans and surrounding districts. In his remarks he dwelt on the many good qualities of the lady whom they had met to honor. In her position as postmistress she had at all times shown a great tact and possessed of rare gift of service. The community felt that they were sustaining a very great loss, but appreciated Mrs. Coffey's desire to be with her mother in her declining years. They wished her God speed on her journey. Messrs. Nicolson, Morgan, and Wade also spoke in appreciation and gratitude for many kindnesses received. Mr. W. Johnson, on behalf of the sports bodies, thanked Mrs. Coffey for the great assistance she had rendered them in her official capacity. Mr. R. Young suitably responded on behalf of Mrs. Coffey, thanking the residents of St. Bathans for their handsome gift, and remarked that he felt sure that Mrs. Coffey would ever cherish fond recollections of her stay in that district. Musical items were given by Mrs. Johnstone, the Misses Hanrahan, Campbell, and Wilkinson, Messrs. McConnochie and Christopher, while Mr. P. Dillon, sen., gave a much appreciated exhibition with his dancing doll. The accompaniments were played by Mrs. W. McConnochie and Miss Nicolson. After supper was served dancing was indulged in. Everyone present recognised the function as being one of the most successful held in St. Bathans for a considerable time.

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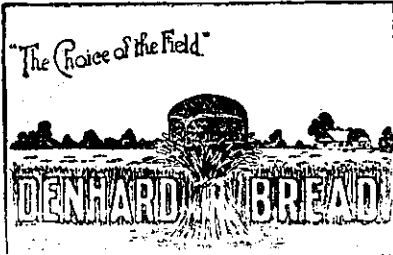
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## WANGANUI NOTES

(From our own correspondent.)

April 9.

"Greater Wanganui" we really are at last, Gonville and Castlecliff having come into the borough at last, and we are a city, but a city without bishop or cathedral. Probably these will be added unto us later. We have a new Mayor too, Mr. Hope Gibbons, our late Mayor, Mr. T. B. Williams, having found it necessary to resign on account of his very serious illness. On last Thursday night, Mr. Gibbons gave a banquet to celebrate the amalgamation, and a number of important people were bidden to that feast. The Hon. W. Downie Stewart, Minister of Customs, was the chief guest, and our Father Mahony was there too. It was an historical gathering of course, with many toasts and reminiscences, some of the latter extremely interesting. A few of the speakers, Mr. Ewen Campbell for instance, were here as far back as 1843, and their memories of the place are like a good old fairy tale. The election of Mr. Hope Gibbons to the office of Mayor just now is all to the good, as there is heaps for him to do and he is most energetic. Naturally we all expect him to make a complete success of everything, but if he will get our footpaths made safe to venture out upon, we will indeed be grateful. For a few years now, life seems to have been hardly worth living, and most of one's salary went in boot repairs and corn plasters. I'm quite sure we've developed a "Wanganui Walk" for every third person limps, and the worry of trying to keep "to the left" when there is nothing left but bumps and pot-holes, has been a real nightmare. Anyhow, that should be all over now that we're a city.

His Grace Archbishop O'Shea spent a few days here on his way to Jerusalem, up river. Arriving on Friday, his Grace intended going up by Saturday morning's boat, but on Friday night a terrific downpour of rain upset our poor old river badly. Fortunately, his Grace didn't attempt Saturday's trip which was not in any way scimped or shortened—the boat passing Jerusalem at 5 o'clock on Sunday afternoon. What a flood there was in the river on Sunday. At Taumarunui it was eight feet higher than normal, and in town here it was rushing along at a terrific rate. It was a great sight—"a swirling flood of pea soup appearance," the *Chronicle* called it. Quite a good description, but it was over smell-ful to be appetising. The low lying areas on the banks are under water, and there is the usual collection of driftwood. The rain is over now, the sun shining and the wind blowing. His Grace intends going on with his journey to-morrow, and will administer Confirmation on next Sunday.

Rev. Father Hickson, S.M., is spending a few weeks in Auckland and Father Segrief, S.M., is relieving here. When Father Hickson comes back to us Father Segrief will hurry away as he is due in Australia very soon, to embark on the raising of funds for the establishment of a Marist College over there.

Have just heard that the plans for the Gonville Church-School have been approved of and that the work of building will soon be put in hand. Next time I will be able to say more about the building, exactly where it is going to be put and so on.

### Hibernian Society

ST. JOSEPH'S BRANCH, DUNEDIN.

At the conclusion of the routine business at the recent fortnightly meeting of St. Joseph's branch of the Hibernian Society, his Lordship the Bishop entered the meeting room, and was very enthusiastically greeted.

Bro. J. J. Marlow, sen. (District Deputy), addressing the Bishop, said: "On behalf of the Hibernian brothers and sisters, I desire to assure your Lordship of the pleasure it gives us to welcome you again in our midst. Nowhere will you receive a warmer welcome and rightly so, as from the first day you entered the Dominion your Lordship showed an interest in the Hibernian Society which was most gratifying and encouraging, and this interest on your part has many times since been manifested. Your Lordship will be pleased to learn of the steady and thorough progress of St. Joseph's branch, which now may be classed among the strongest in the Dominion. The branch's latest progressive

movement is the establishment of a ladies' branch, and in this the right spirit is being shown. In founding this branch (St. Dominic's) a want long felt is being removed, and with the number available of those suitable for membership success is assured. The Hibernian Parliament is to meet at Westport in the near future, at which, it is hoped, an era of active propaganda in the interests of increased membership will be inaugurated. In this regard Friendly Societies, as a whole are renewing efforts which were interrupted by the war and the unsettled conditions which followed, and the Hibernian Society must not be behind others in their endeavors." No Catholic young man (said Bro. Marlow) can afford to remain outside a benefit society, and, when making a choice one embracing a wholly Catholic membership should undoubtedly have the preference. St. Joseph's branch (he continued) had recently celebrated its golden jubilee, and Bro. Marlow asked the Bishop's acceptance of a beautifully bound and inscribed copy of the souvenir booklet issued on that occasion. The District Deputy conveyed, on behalf of the members, the best wishes of the society to his Lordship, and appreciation of the sustained interest he manifested in Hibernianism.

In responding, the Bishop said he was very glad to have the pretty souvenir of the branch's jubilee, and although absent during several celebrations of a similar nature in the city he was present in spirit. He was pleased at the advances made by the society, and especially so in seeing a ladies' branch established. His Lordship entirely endorsed Bro. Marlow's remarks regarding membership in a Catholic benefit society—to remain outside showed a want of foresight to say the least—and he hoped great progress in enrolment of members would be one of the results of the District Meeting. His Lordship then spoke at length on his recent travels and experiences, and in conclusion said the society's work for Faith and Fatherland would always have his sympathy and support. The society was worthily fostering the traditions of the Old Land, and, with God's blessing, the work in future would far surpass what has been done in the past. On the motion of Bro. Marlow a hearty vote of thanks was accorded the Bishop for his interesting and encouraging address.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 11.

The Easter days are near. One wonders will this lovely weather last. We seem to have escaped the storm that struck the North, but by the Law of Compensation something else will probably befall us and they in turn will go free. So many students are going home to eat the Easter eggs that it has been decided to abandon the idea of participation in the Jubilee Celebrations of Victoria College.—Official participation that is. Any student is free to join the becapped, begowned procession through the streets.

Father Moran, of Lower Hutt advises that the Month's Mind for Dean Lane will take place at Lower Hutt on Wednesday, April 30, at 11 a.m. It is expected that there will be a large attendance of clergy and laity.

His Grace Archbishop Redwood was the recipient of many congratulations last week on his eighty-fifth birthday. It is almost impossible to believe that he has travelled through so many years. We who are used to him find it difficult to credit, and the Australians find it harder still.

A well-known resident of the Newtown parish celebrated her eighty-fifth birthday last week. This was Mrs. Campbell, whose slender upright figure is familiar to all the worshippers at St. Anne's. A saintly nun said once that old people by their mere presence bring a blessing, and St. Anne's feels that way about Mrs. Campbell, who in spite of her great age is always to be seen praying before its altar. She will pray there for a long while yet if the congregation's wish is granted.

A very fine lecture on the Divinity of Christ was given by Rev. Father Ryan at the Students' Guild on Sunday. It was suited to the season for it dealt inevitably with the trial in Pilate's Court, with the dying of Christ on the

little hill of Calvary and the rising from the dead. The speaker dealt with the subject from the point of view of the rationalists and refuted their assertions. He ended by stating that Christianity in every crisis that had heretofore threatened had been saved by the youth of the flock, and appealed to the students present to defend it in these days with all the valor of their youth.

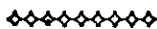
The weekly dances at St. Francis's Hall, commence after Easter. A large attendance is anticipated, for these assemblies have proved very popular.

The Quarterly meeting of the St. Vincent de Paul Society was held last week. Satisfactory progress is reported. St. Joseph's had a great report to give. St. Joseph's is becoming noted for sodality work, Father O'Donnell's Sodality for men deserving a special notice. Its numbers are a triumph, and it is good to hear the enthusiastic way in which the members speak of it. St. Patrick's College, too, has a fine Vincent de Paul record.

Father Moloney is at present at St. Mary's of the Angels.

The Musgrove Vaudeville Company gave an entertainment this week for the Homes of the city. Among the Homes represented was the Home of Compassion. The little children enjoyed greatly the entertainment and the sweets donated by the Sunshine League.

The quarterly meeting of St. Aloysius's branch of the H.A.C.B. Society was held last Monday evening, Bro. H. J. Mulholland presiding over a good attendance of members. On the conclusion of business the branch held a very enjoyable social evening, the object of which was the presentation of a past president's collar to Bro. J. Redican. The president in a few happy words spoke of the good work performed for the branch by the guest of the evening, and was supported in his remarks by the secretary, who recalled that Bro. Redican had filled most of the offices in the branch with credit during the past twelve years. Bro. J. McEnirney P.P., in handing the collar to the recipient added his congratulations. Bro. Redican, in reply, thanked the members for their gift, and assured them that he would do all in his power towards the interests of the branch. Various toasts were honored, and these were proposed and replied to by Bros. Mulholland, McEnirney, Giles, Best, Boake, Duggan, Brown and Sheehan.



#### Palmerston North

(From our own correspondent.)

April 11.

Mrs. Annie McAvinue, a one-time resident of this parish, died at Napier on March 30. The sympathy of all is offered to the family.—R.I.P.

Very Rev. Archdeacon Smythe and Rev. Father Reidy from the Land of the Wattle spent a brief holiday in Palmerston recently. They are on their way to Ireland, and came across to New Zealand *en route*. The rev. travellers did not actually "Lose their hearts in Maoriland"; but they were very much impressed with all they saw.

The St. Patrick's Day Social Committee paid all the expenses in connection with the euchre and dance, and then sat down to count the change. When the counting was finished, £31 was the answer, which exceeded all expectations. If a concert had been held in the Opera House (impossible, because Long Tack Sam was in possession) we would not have made such a big profit. Congratulations on your success, social committee!

Very soon the Empire Hotel will cease to be "Devine's Hotel"; and in anticipation of Mr. W. Devine's retirement from the management of this popular hotel, the bar-room staff at the Manawatu races made him a small presentation on the last day of the races. Mr. J. Fahey did the speech-making, and presented Mr. Devine with a gold-mounted fountain pen. Mrs. Galpin was not left out either, and pleasing references were made to her. Mr. Devine has taken a keen interest in the Manawatu Caledonian Society, and has shown that interest in a very practical way for the long span of thirty years. In appreciation of his assistance to the society it was decided at the last meeting to elect him a life member.

Motorists have been having a bad time up here of late. One is said to have deliberately driven his car across the lawn on the side of Broad Street. The Borough Council

is going to make things "hot" for him. Another driver—a stranger to the town—turned his car in Broadway one very dark night and crashed into one of the trees on the roadside. The crash made things "hot" there and then; and the unlucky man is now in the hospital. Incident No. 3 was the worst: a car collided with a cow in Scandia Street late one night, this week. The occupants escaped uninjured but the car was badly damaged; a wheel, door and mud-guard were smashed. The vehicle skidded about 56 yards; and had to be abandoned in the centre of the road. What about Mrs. Cow? Well, she coolly sauntered away after the impact; didn't even wait to say: "Beg pardon!" or "'xcuse me." Unmannerly old creature! she deserves to be impounded for the term of her natural life.

#### DIocese OF CHRISTCHURCH

(From our own correspondent.)

April 5.

The re-organisation of the Catholic Club has now taken concrete form. It is most fortunate being able to secure very commodious rooms, consisting of social room, reading room and billiard room, with all conveniences for holding social functions. A general meeting is called for to-night to elect the committee, and it is hoped that the Catholic young men of Christchurch will become members and make the club a power for good in the community.

The Mission at Woolston, conducted by the Rev. Father McManus, C.S.S.R., has been attended by large congregations during the week, and concludes on Sunday night (April 6).

Rev. Father Campbell, C.S.S.R., is at present conducting a mission at Sumner.

The mission for the adults of the Cathedral parish came to a conclusion on Sunday evening, March 30. The Cathedral was crowded to the doors, and the missionary Fathers were highly gratified at the success of the mission which 2000 communicants in the morning testified. His Lordship Bishop Brodie thanked the missionaries and also all those who helped to make the mission a success.

April 12.

On Wednesday morning, April 9, a Solemn Requiem Mass was celebrated in the Sacred Heart Church, Addington, for the happy repose of the soul of Father McKeon's mother. His Lordship the Bishop was present in the Sanctuary and gave the absolution after the Mass. Rev. Father McKeon celebrated the Mass, and was assisted by Rev. Father P. Joyce, deacon; Rev. Father J. Quinn, subdeacon; and Rev. Father D. Healey, master of ceremonies. Also present were the Very Rev. Fathers O'Connell, S.M. (St. Mary's); Cooney (Lyttelton); and the Rev. Fathers Kerley, S.M., J. Joyce, S.M. (St. Bede's College), J. Seymour, S.M. (St. Mary's), Creed (Leeston), O'Hare (Lincoln), J. Hanrahan (Darfield), Murphy (Hawarden), Scanlan (Cromwell), Maclean (Chinese Mission), T. Hanrahan, D. Lordan (Cathedral), O'Doherty (Rangiora), Brown (Ashburton), and O'Meeghan (Addington). The music of the Mass was devotionally rendered by a choir of the priests present. His Lordship the Bishop briefly thanked those present for their practical sympathy towards Father McKeon. He pointed out the great sacrifice of the Irish mother in sending her son to such a distant country, and also the heroism of the young priest who left home with the full knowledge that his mother was on her death bed. His Lordship earnestly besought the people to pray for the soul of the departed, that she might soon gain her eternal reward. Father McKeon received numerous messages of sympathy from priests who were unable to attend the requiem.—R.I.P.

As a result of the trouble between the Rugby Union and the Marist Brothers' Old Boys' Club, a new interest will be taken in the League Game, competitions of which commence on Saturday. The Marist Club has entered several teams, and all wish them the same success as they had in the Rugby game.

A euchre party and dance was held on Wednesday evening, the 9th inst., in aid of the Addington school funds, and was very largely attended.

The opening of the Celtic Club took place in the Hibernian Hall on Tuesday evening. A good musical pro-

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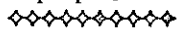
**Auckland**

gramme was arranged, and several of the local and visiting clergy were present.

His Lordship the Bishop is paying a visit to Auckland, and will return in time for the ceremonies of Holy Week.

Very Rev. Father Cooney, of Lyttelton, intends giving a lecture on Palestine in the St. Mary's Hall, in aid of St. Mary's Tennis Club funds.

The annual meeting of the Catholic school committee was held on Thursday evening. The balance sheet for 18 months' operations showed that the satisfactory sum of £1900 had been collected through garden parties, penny collections, and the parish fund collections. The present credit balance is £100. The committee intend having the Brothers' House repainted at an early date, and promoting a garden party for the purpose of raising funds.



### Timaru

(From our own correspondent.)

April 11.

A Retreat for men is now in progress at the Church of the Sacred Heart, and is conducted by the Rev. Father Vincent, Marist Missioner. The attendances morning and evening are very gratifying. A large number approach the Holy Table at the 6 o'clock Mass, which is followed by an instruction. In the evening the usual devotions consisting of rosary, sermon, and Benediction are held and a very pleasing feature is the fine singing of the hymns and Benediction music by the retreatants, led by Rev. Father Barra, S.M.

A Zulu war veteran, in the person of John Patrick Seeler, of Orakapaoa, Temuka, passed away in the Timaru Hospital on Thursday last, after a long and painful illness, which was borne with much patience and fortitude (says the *Timaru Herald* for April 7). The late Mr. Seeler was born in Co. Kerry, Ireland, 63 years ago. At the age of 18 he enlisted in the Irish Royal Horse Artillery, and after being stationed in India and Egypt, saw two years of active service in the Zulu war, after which he contracted malaria, and was discharged on a pension of 6d a day. He returned to Ireland, but almost immediately he and his sister sailed for New Zealand, arriving in Timaru in the year 1890, when he married Miss J. Hughes, of Christchurch. His wife predeceased him ten years ago. Mr. Seeler came to Temuka and was engaged in farming pursuits in various parts of the district. Eventually he purchased a farm at Orakapaoa and settled there. He was chairman of the Clandeboy School Committee for a number of years, and he was also a member of the Milford School Committee, when he resided in that district. He was an unright man of sterling ability and great patriotism, and he was much esteemed by all who knew him. He leaves three daughters, Mrs. J. Prattley (Temuka), Miss A. Seeler (Kaiapoi), Miss K. Seeler (Christchurch), and two sons, Mr. W. Seeler and Mr. H. Seeler (Temuka), to mourn their loss. The funeral, which was largely attended, took place at Temuka on Saturday, the Rev. Father Fay, S.M., conducting the service at the church and at the graveside.—R.I.P.

### DOMINICAN CONVENT, INVERCARGILL

The account of the blessing and opening of the first section of the new convent at Invercargill for the Dominican Nuns, will appear in next week's issue of the *Tablet*.

A cordial invitation is extended to the public to the

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will be the preacher.

## Newspaper Attacks on the Church

VIGOROUS REPLY BY G. K. CHESTERTON.

Mr. G. K. Chesterton dealt with certain newspaper attacks on the Catholic Church in delivering his presidential address at the Birmingham Catholic Reunion. He said the fact, obvious even to ordinary people, about the Catholic Church, was that almost all kinds of persons in the world belonged to it. It was obvious that almost every other religion or philosophy did imply more or less some particular social type or some particular association with social life. If they took a hundred stockbrokers, no one would be surprised at a certain minority being Catholics. Similarly with scavengers, crossing-sweepers, or any people doing what was called the lowest offices of society. They could invent or suggest any kind of occupation or function of life; however extravagant or extraordinary or rare, and it would cause them no particular surprise to learn that a small representation of the occupation belonged to the Universal Faith. For instance, if they imagined a man whose whole duty in life consisted in swallowing knives, they would probably be slightly surprised to learn that he also learned to swallow the Shorter Catechism of the Scottish Church or the Westminster Confession; but they would not be in the least surprised to find that he was a Catholic. Or imagine a man whose destiny was to act the hind legs of an elephant; they would be surprised to hear him say that he belonged to the respectable Scottish sect which was called "the Up-standing Glossites." But there would be nothing extraordinary about his being a Catholic. They could range over the whole social zoology of mankind, and there was no kind of person so rare or so curious who, being human, could not be a Catholic. Indeed, there was no type of person whom it would in any particular sense surprise them to find was a Catholic. That being the stupendous fact, it was quite impossible for any kind of address to be delivered to Catholics which would not be a great deal too sectional and professional and peculiar to the position of the speaker.

### The Corner of Journalism.

He proposed to draw their attention to one particular corner of the modern world in which he happened to live—the corner of journalism; a dusty and, as some would say a dirty corner. He proposed to say a few words about things that had happened lately in the world of magazines, of books and newspapers, and, generally speaking, in the whole of the intellectual world; or, if they preferred to be more precise, in the world which was supposed to be intellectual. (Laughter.) The chief thing he desired to note was this: that comparatively recently a change had taken place in the tone and habit of newspapers. That change was that a sudden and violent outbreak against the Catholic Church had been permitted in the ordinary press. It was only sporadic here and there, but when he was young the whole subject was avoided in journalism. It was considered bad taste to attack anyone else's religion; indeed, it was considered to be bad taste to have any religion at all. (Laughter.) There had recently appeared in ordinary journalism a certain patchy, abrupt, but very obvious attack. It had come largely from two or three types and sources but the point which the speaker wished to insist upon was that it had appeared, not in fanatical or sectarian papers which were devoted to that object, and which no doubt were pursuing their courses honestly enough, but in the ordinary press.

### "The Gloomy Dean."

One example out of many was the case of their dear old friend, "the Gloomy Dean," who had been for some time past appearing every week in the pulpit, not of St. Paul's, but of the *Evening Standard*. And nothing had been more notable than the manner in which that very distinguished, very learned, and sometimes very brilliant man, suddenly and completely went mad when he mentioned the Catholic Church. The peculiar thing about it was that he was allowed to conduct his wild-dervish dancing publicly—(laughter)—for only a short time ago he would have been discouraged from doing so.

He thought what had happened—to put it shortly—was this, that the Protestant and anti-Catholic world had suddenly wakened up to find its position outflanked. It was

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indeed a curious and interesting position. We were still only a tiny minority in this country, and the greater part of our co-religionists were exceedingly poor. Of course, we knew that all the world of religious opinions prided itself since the sixteenth century on what it called thinking for itself. As time went on, he was convinced that it soon ceased to think at all. (Laughter.) He believed that in the beginning it did think, and think hard; but there was a fallacy in the idea that freedom of thought led to thinking. It had led, as a matter of fact, to freedom from thought. Every Protestant controversialist would say: "Look at the awful state of the Catholic countries." In the next breath the same critic would refer to Mussolini and Italy and wish well to Ireland, now it was free. It was no use making lists of Catholic nations and, after praising or envying them or fearing them, to turn round and say "Look at their pitiable and deplorable conditions." The psychological explanation of these outbursts was the silent growth of the logical conversion of the people to Catholicism, and it had taken these critics by surprise. The whole thing could be related to the psychology of surprise, and he thought those people would be very soon much more surprised. They had never really realised that Catholicism could be and was a powerful thing. Catholic emancipation was, no doubt, due to great and noble men like Daniel O'Connell; but, paradoxical as it might sound, in so far as the pagan aristocrat accepted it he accepted it because he assumed the Catholic faith was a dying faith. Contempt for the faith produced Catholic emancipation. He thought it was not at all impossible that respect for the faith might produce persecution.

### OLEVITANI FOR ENGLAND

An interesting Benedictine development is expected in England before long—this is the introduction of the Olivetan branch of the Benedictine Order.

Although during more than a thousand years Benedictines of many Congregations have flourished, at one time or another, in England; the Olivetani have never had an English house. Founded in the year 1313, the Olivetani have their chief house at Milan, governed by the Abbot-General Dom Maurus Parodi.

The plan which is now being worked out will entail English vocations going to Siena for the novitiate, and when a sufficient number of professions and ordinations have been made, these monks will return to England to found new houses.

The Reformation made a clean-sweep of the monks, but even to-day the Benedictine Order is well represented. Pride of place belongs to the English Black Monks, so called from their black choir cowl, who have a monastic ancestry going back to St. Dunstan, and no doubt to St. Augustine who brought the Order from Rome. There are also two houses of the Congregation of France in the south, these being the lineal descendants of the Cluniacs, who were called aliens. The Congregation of Monte Cassino is represented by St. Augustine's Abbey at Ramsgate, while another French reform, that of Père Muard, is represented by the important community at Buckfast Abbey in Devonshire.

### MONTH'S MIND

The friends of the late Dean Lane are invited to attend his Month's Mind, which will be held at

SS. PETER AND PAUL'S CHURCH, LOWER HUTT,

— on —

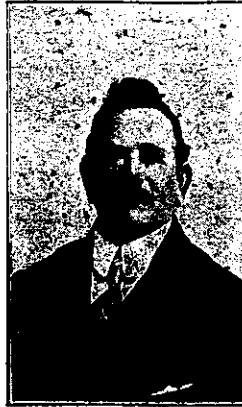
WEDNESDAY, APRIL 30,

at 11 a.m.

### Obituary

#### MR. CORNELIUS RODGERS, DUNEDIN.

All connected with the *Tablet* Office, as also the members of his family and numerous friends, were stricken with the deepest sorrow when it became known that Mr. Cornelius Rodgers, chief of the machinery department of the *Tablet* Printing and Publishing Company, had passed away after a



brief illness. Enjoying, apparently, his usual good health till a few weeks ago, when he found it necessary to seek medical aid followed by a short sojourn in hospital. Mr. Rodgers, after treatment there returned home on Saturday with buoyant hopes of being on the fairway to recovery. A sudden seizure during the night, however, occasioned a return to hospital, death supervening on Sunday morning. The deceased, who was born in Lawrence Central Otago, 50 years ago, was a son of the late Jeremiah Rodgers, a pioneer settler of that district, whose family consisted of eight sons and three daughters. He was educated at Lawrence and joined the *Tablet* Company as an apprentice. He was the oldest hand in the employ of the Company, and during the 36 years of his faithful service became an expert in printing machinery. His death occurred but a few days after the Company purchased new machinery to be installed in its new building now in course of erection, and his last work before being laid aside was to go North to inspect the proposed plant. The following personal reference to the late Mr. Rodgers appeared in the jubilee issue of the *Tablet* on May 3 of last year:—"Mr. Rodgers has had charge of the printing machinery for many years, and the Company, as well as the editorial staff, have learned by long experience that as long as he remains at his post the wheels of the business below stairs will run without friction. He knows his machines and his business like a master and his long years of service have made him a vital factor in the *Tablet's* success. Not the least of his qualities is his unflinching bonhomie which carries him smiling through every day's work from year's end to year's end." A keen sportsman, the late Mr. Rodgers took a lively interest in football, and as a youth was connected with the Zingari Football Club. Always of a genial and obliging disposition he was very highly esteemed by his fellow-employees in the *Tablet* Office, as also by all who were acquainted with him. We tender our condolences to his bereaved widow and family of two sons and four daughters, who will, too, receive the sympathy of a very wide circle of friends. Requiem Mass for the repose of the soul of deceased was celebrated at St. Joseph's Cathedral on Tuesday by Rev. Father Foley, Adm., who attended Mr. Rodgers during his illness. The funeral, which was numerously attended, left after Mass for the Southern Cemetery, Rev. Father Tylee officiating at the graveside. The directorate of the *Tablet* Company was represented by Mr. J. J. Marlow at the obsequies. In the absence of the editor (Rev. Dr. Kelly) from Dunedin, Mr. J. J. Wilson (sub-editor) represented the editorial dept. The office was closed out of respect to the memory of the deceased, and the manager (Mr. J. P. Walls) and the whole of the employees of the company attended the Mass and funeral.—R.I.P.

#### GOLDEN JUBILEE OF ARCHBISHOP REDWOOD

Our Wellington correspondent telegraphs as follows:—

The balance sheet in connection with the celebration of the golden episcopal jubilee of his Grace Archbishop Redwood shows the declared balance to amount to over £1300, which is considered very satisfactorily.

For Coughs and Colds, never fails.  
Woods' Great Peppermint Cure,

*Standish & Press*

The Leading Photographers. See Artistic Display of  
Portraiture in Vestibule. Studio 244 HIGH STREET,  
CHRISTCHURCH. TELEPHONE 845.

## FEATURES OF THIS WEEK'S ISSUE

Leader—The Sacrifice of the Cross, p. 29. Notes—Hints for Reviewers; Hints to Readers; Upper Cuts, p. 30. Topics—A Bigot; Credo Quia Impossibile; K. of C.; Press Corruption in Paris; Protect the Children; The Gospel of Selfishness, pp. 18-19. The Breviary Explains Itself, p. 13. Our Roman Letter, p. 21. St. Cyril of Jerusalem (Mystagogic Instruction), p. 41.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.*  
Die 4 Aprilis, 1900. LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.  
April 4, 1900. LEO XIII., Pope.



THURSDAY, APRIL 17, 1924.

## THE SACRIFICE OF THE CROSS

**A**FTER hanging for three hours on the cross, Our Lord died. *Consummatum est!* His cry meant that sufferings had ended in death and His mission was accomplished according to God's will. Justice was satisfied; sin blotted out; and He was ready to die. He had endured the agony of the strife with death. When He called out: *Father, into Thy hands I commend My spirit*, it was with humble confidence He gave back to the Father His life. And then, the painful death-struggle; the head sinks to His shoulder; a last sigh, and He breathes forth His soul. A soldier comes forward and pierces His side with a lance: the final sacrifice, this blood that drips from His torn heart! Darkness gathers round Him; in its midst a ghostly light makes visible the stark body hanging on the cross. The eyes of all the Christians of all time have seen it since; to the crack of doom it will remain visible to saints and sinners, that pale, wounded body on the cross on Calvary.

All the truths of our religion are centred round the cross: it justifies and illustrates them all. In storm and darkness it is a beacon: it enables us to feel the reality of whatever God deigns to reveal to us; it explains the meaning of love; it lights the abysses of our own human hearts for us; it points the way that leads to the attainment of our last end; it is a sign that warns us of dangers to be shunned. The cross is the pulpit from which Christ teaches us what we ought to do and what to avoid; it is the symbol of Christian character, reminding us to stand upright and to bear Christ within ourselves; it is the guarantee that every self-sacrifice made for God's sake will have its reward; it reminds us that the closer we cling to it, the more we shall please God. The cross of Christ is our support and protection. All other supports will be torn away from us; but at the end the cross will still be with us until it brings us to rest in the lasting city beyond the grave. The cross, the sign of weakness and the instrument for the punishment of malefactors, has become the object of deep spiritual love. Christianity has produced in the hearts of its children no richer fruit than love of the cross. Heathen sages were able to bear things hard for human nature; but to seek out the cross, to love it and thank God for it, that is only for the followers of Christ. One can never exhaust the

lessons of the cross. It stands by the wayside and gives to the weary passer-by the message of comfort that his crosses and trials lead him to Heaven; it shines from its place of honor on the altar, and on it the outstretched arms of Christ welcome the friendless and the suffering and cheer them and comfort them by reminding them of the dear companionship that sorrow gives; it hangs on the walls of the room, where hidden from the world, the saint finds new strength in it, or the sinner derives courage from the thought that Christ died for us all; it is clasped in the arms of the dying and whispers to the fearful soul the consoling message that the Christian faces the Judge, not naked or depending on himself, but clothed with the merits of Christ's Passion; it is before us morning and noon and night to proclaim to us that He died for all that they also who live, may not now live to themselves, but unto Him who died for them, and rose again (2 Cor. v. 15). On the cross Christ is ever with us. In joy and sorrow, in trials and humiliations, He calls us to follow Him. And He also tells us that to do that we must deny ourselves and carry our own crosses in His footsteps. We must be willing to give up our ease and pleasure; we must conquer our evil inclinations; we must keep united with Christ through prayer and mortification. We cannot have the cross and the world at the same time. We must make our choice: there is no real union with Him except through denial of self; and there is no real prayer without hardship and mortification. To follow the cross means a constant warfare. The warfare is not easy, because it is a fight against self-love and selfishness; and it is only in the cross we can find strength to endure it to the end.

No words are so often and so lightly spoken as *God's will be done*. But we must learn to say them from our hearts, with deepest conviction and resignation, with perfect abandonment and submission, before we can advance on the road of the cross. When we can see health and honor and wealth come and go, with peaceful minds, perfectly resigned to the will of God, we are beginning to make progress. The true follower of Christ will bear cheerfully whatever God sends, seeking no comfort and having no end but to do God's will. And not until such detachment is attained will the soul be able to taste the sweetness of union with Christ and to know the perfect peace which is His gift to His own. A little cross outweighs a hundred prayer books; one day of silent and patient endurance of suffering sent from God's hand is better than a century of public works of benevolence. What then must be the merit of a life-long effort to make real for ourselves the prayer: *Thy will be done!* To do that means carrying the cross for life, overcoming ourselves, accepting humiliations, enduring slights and wrongs, pardoning enemies, guarding our lips, keeping clean our hearts, controlling our senses, praying at all times, embracing, in a word, the cross of a truly Christian life. To do that successfully is harder than to lay our heads on the block, harder than to give our lives for a friend: it is, in fine, to achieve what the saints did. From Calvary the lonely figure shining from the cross in the darkness invites us to do all this; on each Good Friday the call comes to us in clearer accents than at other times in the busy year. Conscious of past failures, mindful of broken resolutions our human nature urges us to reply that we are not able for the burden. But grace suggests to us that past failures ought to teach us humility and that broken resolutions ought to convince us of the folly of leaning on our own strength. And the words sung at the Mass of the Pre-sanctified bid us have courage and look up to the cross with hope in Him who is strong and holy and so full of love for us that He died to make it possible for all men to suffer for His sake as He did for theirs.

The humble are truly the born-rulers of men, for having won the victory over themselves they have learned to rule and no one can accuse them of personal ends or unworthy motives. Single-minded, self-controlled, gentle, and always considerate, they win the world to their feet.



## NOTES

### Hints for Reviewers

Most of us know that the average benevolent reviewer is torn between a desire to be kind to the author and just to the reader. If at times we say perhaps a better word than the book under notice merits, we console ourselves by thinking that most people have learned to take the average platitudinous praise of critics with a large amount of common salt. It is also clear that, if one is able to read between the lines, there will be no possibility of doubt when the reviewer is dealing with a book which is really worth while. When a book is worthless it is better to say so at once, and generally speaking this is done. When a novel or book of verse is merely of average value, the usual string of trite phrases will come in appositely. For instance: "Did She Fall or Was She Pushed" challenges comparison with the best work of Charles Garvice. There is the same glorious improbability in every page. Lord Montmorency marries the butcher's daughter in the last chapter and everybody rejoices." Now, we hold that the person who cannot take a notice of that sort for what it is worth deserves to have to pay for his experience. When you come on a book of poems by one of your friends (who asks for a favorable paragraph), you sit down and write: "These poems have a certain aroma about them. They express what we all think in simple words that a child can understand. The moral lessons conveyed are helpful and healthy. No doubt the sale of the present volume will encourage the young author to attempt hereafter loftier flights and more ambitious themes." That sort of thing takes nobody in and does no harm. Then there is the good book. Hardly more is needed than to say briefly: "This is good stuff. Buy it." And if something really worth while comes your way, as it will once or twice a year, why then let yourself go and try to convey to your readers your own delight in good prose or verse.

### Hints to Readers

The first hint we give is that you read the foregoing attentively. Having read and inwardly digested it you will henceforth know what to expect. In the second place, while advising you to stick to the old rule of never judging a book by the cover, we add that you ought to judge it by the name of the author. This, in fact, is the safest rule for you when you are looking for something to read. Personally we have a horror of new writers, and it requires almost an affidavit from a bookseller to make us take one on his recommendation. We may add that even with the equivalent of an affidavit we have been taken in. You can always buy Dickens, Thackeray, George Eliot, Nathaniel Hawthorne, Charles Reade, Walter Besant, Andrew Lang, A. E. W. Mason, Wilkie Collins, Conan Doyle, Mrs. Henry Woods, Miss Braddon, Joseph Conrad, Peter Kyne, Fergus Hume, Canon Sheehan, Leslie Moore, Somerville, and Ross, and Dorothy Conyers with the certainty that you are getting a story worth reading. On the other hand, names like Charles Garvice, Robert Chambers, Elinor Glynn, Gilbert Frankau are invariably a warning against poor craftsmanship and more or less dirty fancies. When the name contains neither recommendation nor warning for you, be sure to seek advice from a friend who knows, or from a reliable review. You may sometimes buy a book for yourself "on the blind," but never buy a book for a friend without being perfectly sure that you know all about it. We might also add another hint: as time goes on you will be able to appraise the value of the recommendations of friends. Thus, as the result of sad experience, we shun as if it were saturated with germs the book endorsed for us by one friend who has never yet succeeded in persuading us to buy a novel that we had patience enough to read to the end. And if all that we have here set down for

your guidance should prove inadequate when you have walked into the temptation of a bookstore, take this final advice: Go home and read the *Bible* or the *Imitation*.

### Uppercuts

Robert Graves is a champion light-weight reviewer. Average novels subside before his jabs to the solar plexus. Spring poets are uppercut with skill and knocked-out in the first round. His method is good, and as we like to share a good thing with our friends, here are some samples:

*At Dawn.* By the Hon. Evan Morgan.

"Here's Evan Morgan's latest collection; he's been four years at it. I wonder what progress has he been making . . . and talking of Progress, here's a poem of that title:

' Was it in vain, this clash of arms titanic?  
Was it for nought philosophers of yore  
Oiled the machine of life?  
Did each mechanic  
Give from his mighty store. . . .?'

"Ask me no more, good hard, ask me no more."

It seems to us that there is much food for thought on that single line of comment on a single extract from the book. In vulgar parlance it might be paraphrased to, "Enough said."

*An Offering of Swans.* By Oliver Gogarty.

"This next book is from the pen of Dr. Oliver Gogarty and prefaced by Yeats. How these poets stick together! Yeats explains the title. Gogarty was being taken off one night to be shot by masked men in the streets of Dublin. He contrived to create a diversion by shamming illness, then suddenly leaping into the Liffey—

' O Liffey, Father Liffey, to whom we Irish pray,  
Assist me for a jiffy,—

escaped, and afterwards as a thank-offering, presented that famous but unwholesome stream with a brace of swans. 'Well swum, Senator; well swim, swans!' I like Gogarty's humor:

To a Boon Companion.  
' If medals were ordained for drinks  
Or soft communings with a minx  
Or being at your ease belated,  
By Bacchus, you'd be decorated,  
And not Alemena's chesty son  
Have room to put your ribbons on.'

"'Chesty' is good! A fool would have written 'stalwart' or 'brawny.' Then there is a lyric which Yeats recommends:

' Begone, sweet ghost! O get you gone!  
Or haunt me with your body on.'

"I like it too, only the word 'on' joins more naturally with 'haunt' than with 'body' and puzzles at first. Query: Can a ghost be said to have a body on?"

*The Death of Italy.* By Edward Glyn-Jones.

"Glyn-Jones, Edward; that's the ambilingual Glyn-Jones, isn't it, with such a reputation in Wales? If so I wonder if that's on the strength of his Welsh poems, because I don't think much of his English. Reminds me somehow of the old jest: 'This hanimal, sir, is amphiberus, which means Can't live on the land and dies as soon as hever he touches the water.'"

*The Wise Men Come to Town.* By William Jeffrey.

"Who's this? None other than William Jeffrey, who sings:

'Of the golden lion  
Magnificent in might,  
The roaring mountain-nurtured lion  
Magnificent in fight.  
His golden feet upon the hill  
Go walking day by day;  
Unnumbered thoughts his being fill,  
But no word does he say.'

"Not one word, mark you, for all his roaring!"

### DIOCESE OF DUNEDIN

The following pupils of Mrs. G. Mitchell, South Dunedin were successful in the recent Theoretical examinations in connection with Trinity College, London:—Junior Honors: Violet Fullerton 92. Preparatory Division: Maggie Sullivan 90, Dorie McCurdy 89, Maura Donnelly 88, Jack McTigue 88, James Fraher 84, Peggy Fraher 72.

New Zealand still continues to send reinforcements to the Christian Brothers' Juniorate, Sydney. Eight more fine lads sailed for Australia last week with Rev. Brother Hickey. Five of these were from the Brothers' School, one from Palmerston North, one from Ashburton, and one from Central Otago. They all recognised the sacrifice they were making in leaving home and country to devote themselves to a life of laborious obedience, and they made it with cheerful hearts. May God speed them in their undertaking and bless their parents who have offered them ungrudgingly to Him.

Captain Husson, of the French sloop of war, *Aldebaran*, during the vessel's stay at Dunedin, called on his Lordship Dr. Whyte at the Bishop's Palace, and, accompanied by the Bishop and Rev. Father Foley, Adm., visited the various Catholic schools and institutions. At the Christian Brothers' School the French Commander addressing the boys imparted some sound practical advice to them, his remarks being much appreciated. The New Zealand National Anthem was well rendered by the pupils before the visitors' departure. The party next visited St. Dominic's College where a cordial welcome was extended by the Dominican Nuns. Captain Husson, who was introduced by the Bishop, addressed the pupils in appropriate terms, and after they had rendered the New Zealand Anthem, he distributed souvenirs of his visit. A warm welcome was extended to the distinguished visitor at the Home of the Little Sisters' of the Poor, Anderson's Bay, the Good Mother of which is of the same nationality as himself, and this, of course, tended to make him feel quite "at home." He went the rounds of the large institution and had a word with each of the aged inmates. Captain Husson expressed himself as delighted with the fine establishment of the devoted Little Sisters, and with the splendid work they were doing as evidenced by the large number of contented and comfortable old people. A visit to St. Vincent's Orphanage, South Dunedin, where he was most kindly received by the Sisters of Mercy, who are in charge, was another pleasant experience of the French Captain, and the entertainment given by the little ones was much appreciated. His Lordship the Bishop and Father Foley were guests of Captain Husson on board the *Alderbaran*, and were shown over the ship. The vessel left for Auckland direct on Saturday morning.

#### ST. DOMINIC'S COLLEGE, DUNEDIN.

On the evening of Friday, the 11th inst., the medals and prizes gained in 1923 in the Local Examinations of Trinity College of Music, London, were distributed in Burns Hall. Amongst the prize-winners were the following pupils of St. Dominic's College:—

Hannah Sinclair, licentiate, who was awarded the gold medal presented by Chas. Begg and Co., Ltd., for the candidate gaining the highest number of marks in the Higher Practical examinations; Winifred Gonley, to whom was awarded the prize for highest number of marks in Theoretical work, Intermediate honors (under 18); and Helen Mary Lane, who secured the prize for highest number of marks in Theoretical work, Preparatory grade (under 14).

#### MONSIGNOR O'LEARY MEMORIAL CHURCH, WAITAHUNA.

The blessing and opening of St. Bridget's Church, Waitahuna (erected in memory of Monsignor O'Leary), will take place on Sunday, the 27th inst. His Lordship Dr. Whyte (Bishop of the Diocese) will preside at the ceremonies, which are to commence at eleven o'clock; and the *occasional sermon is to be preached by the Very Rev. Father Whelan, C.S.S.B.*

#### ST. JOSEPH'S CATHEDRAL.

The observances of Holy Week commenced with the solemn office of Tenebrae at St. Joseph's Cathedral at 7.30 on Wednesday evening. At 7 a.m. on Holy Thursday there was Solemn High Mass and procession of the Blessed Sacrament to the altar of repose. Adoration was maintained throughout the day by members of the various confraternities. After Tenebrae on Thursday evening, commencing at 7 o'clock, a sermon on the Holy Eucharist is to be preached by the Very Rev. C. Morkane (rector of Holy Cross College). Mass of the Presanctified will commence on Good Friday morning at 9 o'clock, and after veneration of the cross a sermon on The Passion will be preached by Rev. P. J. O'Neill (South Dunedin). There will be the devotion of the Stations of the Cross in the afternoon at three o'clock, and after Tenebrae, commencing at 7 p.m., a sermon on the Seven Dolours of the Blessed Virgin will be preached by Rev. C. Tylee. On Holy Saturday the ceremonies will commence at 6.30 a.m. There will be the usual Masses—6.30, 7.30 and 9 o'clock—and Pontifical High Mass at eleven o'clock on Easter Sunday, and the usual devotions in the evening. The offerings on Good Friday will, as usual, be devoted to the assistance of the Maori Missions.

#### ST. JOSEPH'S LADIES' CLUB, DUNEDIN.

Members and intending members, in large numbers, attended the annual meeting (the fifth under the present regime) of St. Joseph's Ladies' Club, held at St. Joseph's Hall on last Wednesday evening. The president (Miss E. Knott) presided, and the spiritual director (Rev. Father Spillane) was in attendance. The secretary (Miss H. McQuillan) presented the annual report and statement of accounts. Enumerating the various functions held during the year the report stated that a feature of these was a very interesting lecture delivered by the Rev. Dr. Buxton, to whom the thanks of the club members are due for the kindly interest he had always taken in club matters. Regret is expressed at his departure from Holy Cross College, and hopes are entertained that when again visiting Dunedin he may find it convenient to deliver a similar lecture. Thanks are recorded to the Hibernian Society and to Mr. J. Munro for generous donations to the club funds.

During the season the members entertained their gentlemen friends on three occasions, and enjoyable functions resulted. The members were also entertained by the Hibernian Society, and all thoroughly enjoyed the evening. A very successful euchre party was held in aid of the Christian Brothers' funds, which resulted in a handsome sum being handed to the Brother Superior. During the coming season it is the intention of the club to hold similar entertainments for the same worthy cause. At the close of the season the club held an enjoyable outing at Taieri Mouth, about 60 members journeying by motor lorries. The thanks of the club are due in no small measure to Mr. Harridge for the assistance rendered on that occasion.

A hearty welcome is extended to his Lordship the Bishop on his return from his visit to Rome and Ireland, and the hope is expressed that his Lordship may be long spared to rule over the Diocese of Dunedin. Thanks are recorded to the Rev. Father Spillane (chaplain) and to the local clergy generally for their interest in club affairs; to the *N.Z. Tablet* for much appreciated publicity to club undertakings, and to Mr. Ambrose Dunne for many services rendered. The finances of the club show a small credit balance on the year's operations. The report and balance sheet being adopted, Father Spillane congratulated the club on its successful year, and wished it even greater success during the term it was now entering. He complimented the club on the particularly capable manner in which the secretarial duties had been carried out, and emphasised the importance of increasing the membership by using every effort to induce the young Catholic girls living away from their homes to join and thus accomplish one of the club's primary objects. With his Lordship the Bishop as patron, office-bearers for the ensuing year were elected as follows:—President, Miss E. Knott (re-elected unopposed), vice-president, Miss G. Smith; secretary and treasurer, Miss H. McQuillan (re-elected); committee—Misses M. Dunn, M. Carter, M. Thomas, S. McQuillan, D. Feinnessy, and M. Holden.

A hearty vote of thanks was passed to the president and outgoing office-bearers for their services during the past year, and responded to by the president, who expressed her appreciation of the help given her by the members generally, and wished the club a successful year. It was decided to hold the opening functions in connection with the club on Wednesday, April 30.

**MARRIAGE**

**SCHROEDER—GREGAN.**—On November 28, 1923, at the Church of Our Lady of the Rosary, Hamilton, by the Rev. Father Bleakley, James Henry Schroeder, eldest son of Mr. and Mrs. Schroeder, of Pensonby, Auckland, to Kathleen Mary, eldest daughter of Mrs. and the late Mr. Patrick Gregan, Frankton Junction.

**DEATHS**

**BOURKE.**—Of your charity pray for the repose of the soul of Sarah Agnes, the beloved wife of William J. Bourke, school teacher, Heddon Bush (and eldest daughter of Mrs. P. J. Kelly, South Hillend), who died on March 7, 1924.—On her soul, sweet Jesus, have mercy.

**KEOHANE.**—Of your charity pray for the repose of the soul of Alice Keohane, who died at Hawera, on March 26, 1924.—R.I.P.

**RODGERS.**—Of your charity pray for the repose of the soul of Cornelius, dearly beloved husband of Harriet Rodgers, who died at Dunedin on Sunday April 13, 1924; aged 50 years.—Sacred Heart of Jesus, have mercy on his soul.

**RYAN.**—Of your charity pray for the repose of the soul of Margaret Ryan, dearly beloved mother of W. E., B. D., H. L. Ryan, and A. J. Cameron, Ngaio, who died at Blenheim on March 19, 1924.—On her soul, sweet Jesus, have mercy.

**SCANLAN.**—Of your charity pray for the repose of the soul of John Scanlon, of Waiau, Canterbury who died at Lewisham Hospital, Christchurch, on March 12, 1924.—In his seventy-first year.—R.I.P.

**IN MEMORIAM**

**O'CONNELL.**—Of your charity pray for the repose of the soul of Mary O'Connell, who died at Mt. Cargill, on April 5, 1920.—On her soul sweet Jesus, have mercy.

**ROONEY.**—Of your charity pray for the repose of the soul of James Rooney, who died at Winchmore, Ashburton, on April 7, 1921.—Sacred Heart of Jesus, have mercy on his soul.

**WALSH.**—Of your charity pray for the repose of the soul of Hannah Doocey Walsh, who died at Milton, on April 10, 1923.—On her soul, sweet Jesus, have mercy.

**WOODS.**—Of your charity pray for the repose of the soul of Daniel William Woods who died at his residence, 12 Brown Street, Dunedin, on April 16, 1923.—On his soul, sweet Jesus, have mercy.

**PERSONAL**

**CONNOLLY.**—News is greatly desired of Michael Connolly, Enniscorthy, Ireland, by his sister (Maggie), at French Convent, Newhaven, England. He was known to have resided in Southbridge, Canterbury.

**WANTED**

**WANTED.**—Situation as HOUSEKEEPER in Presbytery. Reply, "Waiting," c/o Tablet Office.

**WANTED.**—By experienced Nurse, POSITION as NURSE-COMPANION; help in light duties; terms moderate. Apply, "Nurse," 173 Ohio Road, Brooklyn, Wellington.

**WANTED.**—HOUSEKEEPER for Country; every convenience hot and cold water, good home for suitable person. Salary six guineas per month. Apply, "Home," Tablet Office.

**WANTED.**—Refined, capable Catholic young woman as COMPANION-HELP to young married woman (musical) in Taranaki. Remuneration small, but very good home and light work. Apply, "Urgent," North Island, c/o Tablet Office, Dunedin.

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Social Service, 6/6. (All by J. Elliott Röss). Preaching  
Made Easy (Rev. Thos. Flynn), 5/6. Meditations  
for Lay Folk (Rev. Bede Jarrott, O.P.), 6/6. The  
Priestly Vocation (Bernard Ward), 7/-. One Hun-  
dred Short Sermons (Canon Thomas), 9/6. Life of  
Archpriest J. J. Therry (Eris M. O'Brien), 25/-.  
Life of Cardinal Manning (Shane Leslie), 27/6.

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The Holy Week Book (Introduction by Fortescue)—2/6 and  
1/6.

Sermons on the Stations of the Cross, etc. (Raycroft)—8/6.

Go to Joseph (Lepicier, O.S.M.)—7/-.

The School of Jesus Crucified (Ignatius)—5/-.

Life St. Gregory the Great (Notre Dame)—5/-.

An ex-Prelate's Meditations (edited by Heuser)—7/6.

Talks on Truth (Hughes, S.J.)—10/6.

The Uniate Eastern Churches (Fortescue)—7/6.

The Facts of Lourdes and Medical Bureau (Dr. Marchand)  
4/6.

Mystical Initiation (Louismet)—5/6.

Prayers of St. Gettrude and St. Mechtilde—3/- and 5/6.

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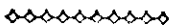


## Commonwealth Notes

### NEW SOUTH WALES.

A preliminary conference was held at St. Monica's, Elizabeth Bay, the other Sunday afternoon, the object being to consider matters in connection with the proposed Catholic Women's College, within the University. His Grace the Archbishop of Sydney has the matter at heart, and in a letter which was read, showed his interest and approbation, as well as his practical sympathy with the movement. It is to be hoped that many will follow the fine example thus set by his Grace, and that the college will soon be standing in the grounds of St. John's, a fine testimony of Catholic interest in the higher education of women. At the conference were present two delegates from each of the old girls' unions, in connection with the principal teaching Orders controlling registered secondary schools in the metropolitan area. The matters discussed were ways and means of arousing and maintaining interest in the work. A public meeting is to be called at the end of this month. At the conclusion of the conference, the delegates attended Benediction at Kincoppal, where Rev. Father P. M. Lynch, C.S.S.R., spoke encouragingly on the subject, and gave it his blessing.

A graceful tribute was paid on a recent Sunday at Parramatta by the Right Rev. Monsignor O'Gorman to the activities of his Grace the Archbishop in connection with the completion of St. Mary's Cathedral. While the other archbishops of Sydney, said Mgr. O'Gorman, from Archbishop Polding down to the illustrious Cardinal Moran, have been building the Cathedral, it remained for the present Archbishop to spend at least one-third of the money in the building, and to probably realise the dream of Archbishop Vaughan in seeing the Cathedral completed. Approximately £330,000 had been spent, of which his Grace the Archbishop, during his time as Archbishop of Sydney, had been responsible for £110,000. Next year an appeal would be made for the Cathedral and he was confident that it would have the whole-hearted support of every Catholic in the community. Parramatta would do its share, and in that connection a man, who wished to remain unknown, had given £3000 to the Archbishop for St. Mary's on certain conditions.



### VICTORIA.

The Dominican Fathers, who have just successfully concluded their first mission in Melbourne at Our Lady of Lourdes, Armadale, have, at the request of the Rev. Father M. I. O'Brien, P.P., established a branch of the Holy Name Society, in the parish, to which his Grace the Archbishop of Melbourne (Most Rev. Dr. Mannix) has given his cordial sanction and approbation. The organisation, which is exclusively for men, has for its object the suppression of profanity, particularly in regard to the Holy Name, its membership entailing reverence and cleanliness of speech, combined with regular frequentation of the Sacraments by means of monthly Communion. The Society of the Holy Name was first founded in America, where it has a membership of two million, with branches in every diocese, and almost every parish, so that the organisation is recognised as a force in America, and its badge of membership a familiar symbol of practical Catholicity. Seventy thousand men once marched in procession through the streets of New York, and 50,000 in Philadelphia, including all ranks of society, all being active members of the Society of the Holy Name. On another occasion President Roosevelt marched at the head of a procession which numbered 50,000, so it is hoped that in the near future branches will be established throughout Australia, so that the day will come when Australian Catholic men, like their co-religionists in America, will be banded together in a live organisation; regular in religious practices, clean and reverent in speech, and willingly co-operating with all Church activities.

After the church parade at St. Patrick's Cathedral last Sunday morning (says the Melbourne *Tribune* for March 27), the Catholic officers and men of the British naval squadron assembled in the Cathedral Hall, Brunswick Street, Fitzroy, when they partook of refreshments, generously supplied by the Catholic Federation. A number of ladies co-operated with the Federation in the arrangements, and the proceedings were marked by the greatest enthusiasm.

It was a thoughtful action on the part of the Federation to entertain the officers and men, who stated it was the first function of the kind in which they had taken part since leaving England. Among those present were the Very Rev. J. Lonergan, Administrator, and Rev. L. Mann, Catholic chaplain with the fleet. Father Lonergan said he regarded it as a privilege to extend a hearty welcome to the Catholic officers and men of the British naval squadron. They had attended 9.30 Mass at the Cathedral, and their singing of the hymns was very devotional and harmonious. It was his (Father Lonergan's) first appearance at a public demonstration since taking up the office of Administrator and naturally the visit of the squadron would be well remembered by him in the future. At all times he had taken a keen interest in Catholic young men. No doubt the same problems confronted the men in the navy as those in other walks of life, and he hoped they would live up to the precepts of their Faith. He desired to acknowledge his indebtedness to Father Mann, the chaplain attached to the fleet. The success of the parade was in a large measure due to Father Mann. (Applause.) Mr. M. J. O'Bryan, president of the Catholic Federation, said it was gratifying to see such a large gathering of Catholic officers and men of the fleet. They possessed the grand faith that had come down to them through the centuries. The Catholic Faith bound people of all nationalities and all climes to one great brotherhood. He trusted that the visiting seamen would carry away with them pleasing impressions of their visit to these shores. If any of them ever returned to Melbourne, he could assure them of a hearty welcome. Mr. O'Bryan concluded by thanking the ladies for their assistance. Cheers were given for the visiting seamen and for Father Mann. In responding, Father Mann said that close ties bound the Catholic people together in all parts, and the officers and men of the special service squadron were deeply thankful to the Catholic Federation for arranging that morning's function. It was a great joy to feel themselves at home wherever they went. Their reception that day would live in their memories. Since leaving England he had seen many fine ecclesiastical buildings, but nothing finer had come under his notice so far than St. Patrick's Cathedral in Melbourne. (Applause.) At Father Mann's request, the officers and men cheered Father Lonergan and the various Catholic bodies. As arranged by the Federation, many of the men were afterwards taken for a motor car run to Kilmore.

Negotiations were completed last Tuesday (says the Brisbane *Catholic Advocate* for March 27) for the purchase of Glenlyon House, with 14 acres of the land surrounding it, for the purpose of an Ecclesiastical College or Seminary. Asked what his immediate intentions were with regard to the property, His Grace Archbishop Duhig said that he had a promise of liberal financial help for the founding of a Seminary in Brisbane, and he was taking remote steps to carry out the provisions of the Canon Law in respect to the diocesan training of youths intended for the priesthood. Nothing would have been done for some time had not the Glenlyon property come into the market. He could not say how soon a commencement would be made with the actual work of education in this new centre. Probably it would not be done for some considerable time, as many things were needed besides the mere possession of a building. Meanwhile, the house would serve a good purpose. Ashgrove was a growing centre. They already had a church there, and they hoped soon to open a school also. His Grace had placed in Rome for higher studies several young ecclesiastics, some of whom were already priests, and would get their degrees this year. They were doing extra courses at the Gregorian and other universities, and would come out well equipped to take professorships in the new seminary. With the development of the archdiocese it might later on be found necessary to secure a new and more ample site for an ecclesiastical college. That, however, was a contingency to be met when it arose. He was satisfied that if they decided to carry out their intention of converting the Glenlyon property into an ecclesiastical college, it would serve the purpose admirably for years to come.

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A Reverend Father was recently under treatment in a Wellington dental surgery, and was greatly impressed with the soothing effect of Q-tol, which the dentist rubbed into his inflamed gums.

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## Our Sports Summary

### HOLY CROSS COLLEGE, MOSGIEL. ANNUAL SPORTS.

The twentieth annual sports meeting in connection with Holy Cross College, Mosgiel, was held on the 2nd inst. on the local Recreation Grounds. The weather being very favorable, many fine performances, especially in the jumping and sprinting events, were registered. Rev. Dr. O'Neill, who officiated as starter, is to be congratulated on the way he got the competitors off their marks.

Following are the results:—

H. C. C. championship (100yds): G. McLeod 1, F. McMahon 2, S. O'Brien 3. Senior 220yds: G. McLeod (4yds) 1, F. McMahon (scr) 2, S. O'Brien (scr) 3. Sheffield Handicap: W. McDevitt (10yds) 1, T. Hally (5yds) 2, J. A. McKay (8yds) 3. Trembath Handicap (440yds): F. McMahon (scr) 1, C. Robins (10yds) 2, J. A. McKay (scr) 3. Mosgiel Handicap (880yds): J. A. McKay (scr) 1, J. Fletcher (35yds) 2, G. Daly (45yds) 3. Senior Broad Jump: G. McLeod and S. O'Brien 1, F. McMahon 2, J. Murphy 3. Senior High Jump: G. McLeod and J. Murphy 1, R. Henry 2, M. Uhlenberg 3. Senior Hop, Step and Jump: F. McMahon (scr) 43ft lin. 1, J. Murphy 2, S. O'Brien 3. Junior Championship (100yds): C. Robins 1, J. O'Malley 2, F. Kelly 3. Junior Maiden (100yds): C. Robins (scr) 1, J. O'Malley (3yds) 2, F. Kelly (6yds) 3. Junior 220yds: C. Robins (scr) 1, F. Kelly (8yds) 2, J. O'Malley (6yds) 3. Junior Broad Jump: F. Kelly 1, J. Fletcher 2, J. O'Malley 3. Junior High Jump: C. Robins 1, H. Hyde 2, J. O'Malley 3. Junior Hop, Step and Jump: F. Kelly 1, J. Fletcher 2, J. O'Malley and C. Robins 3. Intermediate Dash: G. Daly 1, W. McDevitt (scr) 2, F. Terry (4yds) 3. Shot-Putt: M. Uhlenberg 1, J. Murphy 2, T. Hally 3. Tossing Caber: J. Fitzgibbon 1, M. Foley 2, P. Hanrahan 3. Siamese Race: McMahon and Uhlenberg 1, W. Herlihy and Kelly 2. Kake Walk  $\frac{1}{2}$  mile: B. Doherty 1, F. Bennett 2, W. Flynn 3. Potato Race: J. A. McKay 1, J. O'Malley 2, W. Herlihy 3. Chain Stepping: R. Marlow and J. Fitzgibbon 1. Relay Race: Otago (McMahon, Hally, Henley, and O'Rielly) 1. Officials Race (75yds): J. Gavin (19yds) 1, H. Magill (6yds) 2, J. Kilgour (5yds) 3. Consolation Race: W. Herlihy 1, W. Skinner 2.

#### A FINE RECORD.

The Christian Brothers' Cricket teams (Dunedin) performed the 'hat trick' by winning the fourth grade senior league under 16 years, and the junior league under 14 years competitions. The first mentioned team played 13 matches, won 11 and lost 2. J. O'Connor won the batting average and B. Lyskey the bowling. The senior league team played 9 matches, lost 1. J. McClintock won the batting and C. Campbell the bowling, whilst the juniors played 9 matches and were undefeated. N. Windle won the batting average and R. Sutherland the bowling. Six of the Brothers' boys were selected to represent Otago against Canterbury. The executive of the Boys' League graciously sent congratulations to the boys on their winning the competitions, and hope shortly to be able to present a shield to each of the winning teams. The thanks of the Brothers are due to Mr. Bond for his valuable assistance during the season. Mr. J. A. Brown kindly donated two beautiful gold medals for the best batting and bowling averages for the IV. grade.

#### CELTIC LADIES' HOCKEY CLUB, TIMARU.

(From our own correspondent.)

A large and enthusiastic meeting of ladies was held in St. John's Hall, when it was decided to form a Hockey Club, to be known as the Celtic Ladies' Hockey Club. The following office-bearers were elected:—Patron, Rev. Father Hurley, S.M.; president, Mr. J. Lysaght; vice-president, Mesdames C. Hall, O'Rourke, and Miss Sullivan, Messrs. M. J. Doyle, P. Downey, M. Mullin, J. O'Leary, J. Sheehan, M. J. O'Brien, N. D. Mangos, J. Kelly, D. Pearce, and J. Molloy; club captain, Miss E. Rodgers; secretary, Miss M. Morgan; treasurer, Miss Graham; committee, Misses

Young, Hickey, Harty, Lynch, and Fountain. It was decided to affiliate with the local hockey club and Misses Rodgers and J. Graham were chosen as delegates to represent the club at the annual meeting of the Hockey Association.

### Tailteann Games

#### American Athletes Coming to Ireland.

Great progress is being made in the United States in the preparations for the Tailteann Games which are to be held in Dublin next August. An unprecedented influx of Americans to Ireland is expected this year, due to the interest taken in the revival of this great Irish festival, and to the desire of Irish-Americans generally to visit the old country now that peaceful conditions have been restored.

A banquet was held recently in Chicago under the auspices of the Aonach Tailteann committee of that city. Several noted American athletes attended, and the greatest enthusiasm generally was manifested.

Of the athletes present at the banquet, Tom Leith has recently done 150ft in the Discus. Paul Kennedy has recently achieved the record of doing  $\frac{1}{2}$  mile flat in 2mins. and the mile in 4 mins 24 secs. Edward Hogan has done 12ft Gins in the pole vault. All these men are hard in training to come over and meet the best Irish athletes in Dublin next August.

#### Tailteann Boxing Arrangements.

The boxing competitions in the Tailteann Games to be held next August promise to be one of the most interesting of the many competitions to be held during the great festival.

Irish amateur boxers are in training at present, and the Tailteann boxing committee have arranged for contests as follows:—(1) at Cork on the 23rd February—10 contests, (2) at Dublin on March 15—10 contests, (3) at Dublin March 19—10 contests, (4) at Glasgow April 30—10 contests.

Some exceptionally interesting bouts will be seen in Glasgow in May next when the Scottish amateur champions will meet the Irish Army champions in a contest in aid of the Scottish Tailteann Council funds. Arrangements are also being made for English Army champions to meet Irish Army champions some months before the Tailteann Games.

#### Cheap Transport During Tailteann Games.

The problem of cheap and efficient transport during the period of the Tailteann Games to be held in Dublin next August has been taken up with energy by strong committees in Dublin. The main transport committee are making efforts to secure very low rates for transport during the period of the Games, and an interesting announcement on this point may be expected shortly. A local transport committee also has been formed, and at a recent meeting it was decided to approach the Chief Commissioner of the Dublin Metropolitan Police with regard to waiving charges for licensing country vehicles to ply for hire during the period of the Games. A committee was appointed to draw up rates and fares for local country drives, etc. The military authorities are also to be approached for the use of several barracks for the accommodation of motor vehicles.

A recommendation of much importance will be made to the authorities by this committee that for the future an enamelled plate showing the fares would be placed on all vehicles licensed for hire within the D.M.P. area.

#### All Ireland United in Athletics.

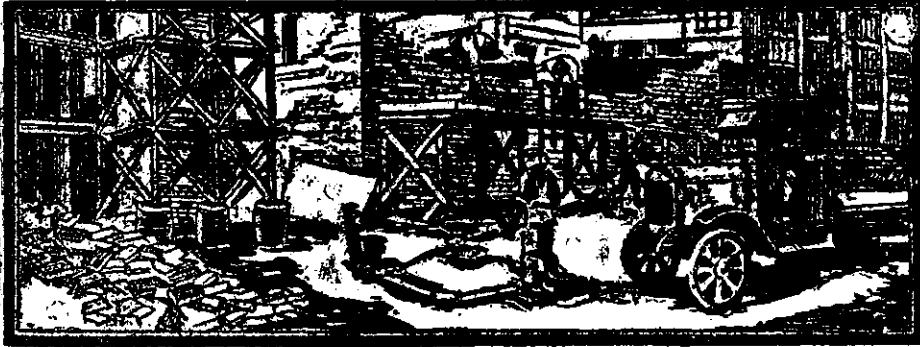
At the last meeting of the General Council of Aonach Tailteann, Mr. J. J. Keane, the Chairman of the National Athletic and Cycling Association, made the welcome announcement that the Sports Associations in the North, who had previously refused to join the N.A.C.A., had now decided to come in and take their place with their brother Irishmen in one whole association for Ireland. The announcement was greeted with applause. This important step is not without significance, and it will have an enormously encouraging effect on the Irish athletes competing in the Tailteann Games in Dublin next August.

Sheehan of Doneraile, who is training hard at present to meet the foreign competitors in the Tailteann Games, has recently done 6ft lin in the high jump, and he has full expectations of meeting and beating the best of the Irish that other countries can send.

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## Obituary

### MRS. MARY KELLY, KAKARAMEA.

At Kakaramea, on February 19, an old and highly esteemed resident in the person of Mrs. Mary Kelly, relict of the late Thomas Kelly, of Co. Clare, Ireland, passed to her rest after a comparatively short illness. Until three years ago Mrs. Kelly lived at the old home in Ireland, but on her husband's death she decided to come out to the Dominion to be near her married daughters, and came to live with her son-in-law, Mr. J. T. Dwyer, of Kakaramea. Up till a few months ago Mrs. Kelly enjoyed perfect health, but then she began to fail. She moved to Mrs. R. Dwyer's, and gradually grew worse until the 19th, when she passed away in her sleep. Although she had only been a short time in Kakaramea, her kindly nature secured a warm place in the affections of many friends. She is survived in the Dominion by five members of a large family—Messrs. S. Kelly (Pihama), M. Kelly (Opunake), Mrs. R. Dwyer (Kakaramea), Mrs. Joha McCarty (Ohangai), and Miss A. Kelly. The late Mrs. J. T. Dwyer was also a daughter. There are also 23 grandchildren to mourn their loss. With them all sincere sympathy will be felt in their sorrow, although the memory of a well spent and useful life will to them be a great comfort. Rev. Fathers Phehan and Masterson attended the deceased lady during her illness. The funeral, which took place at Hawera, was largely attended by sympathisers from all parts of the district, many coming long distances to pay their last respects to the deceased. Rev. Father John Power officiated at the church and afterwards at the grave. Her six oldest grandsons (P. and J. McCarty, R. and P. Dwyer and T. and J. Dwyer) were pall-bearers.—R.I.P.

### MR. JOHN SCANLAN, LYNDON, WAIANU.

Mr. John Scanlan, of Lyndon, Waianu, who died on March 12 following an operation at the Lewisham Hospital, was born in Co. Kerry, Ireland, near the Lakes of Killarney. As a young man he arrived in New Zealand in 1871, and for some time was engaged in farming pursuits in the Springston district. He was afterwards employed for some years in cropping and contracting on the late Sir John Hall's property at Hororua. Later he undertook the construction of water-races for the Selwyn and Amuri Counties, and for the Waimakariri-Ashley Water Supply Board, and for the latter body he successfully completed contracts abandoned by other contractors. In 1901 he took up land in the Lyndon Settlement, developing and occupying this property up to the time of his death. His varied experiences and keen insight into public matters made his assistance a valuable acquisition to the various discussions for promoting the advancement of the district. He took a keen interest in sport, having been a prominent member of the Waianu Racing Club and of the Waianu Football Club, holding the position of president of the latter body at the time of his death. He was also a member of the Amuri A. and P. Association and of the Waianu branch of the Farmers' Union from the time of their inception. His genial disposition and kindly consideration made him very popular in Waianu, and his familiar figure will be sadly missed by all who knew him. Mr. Scanlan was never married, but leaves a sister, Mrs. Cronin, and two nieces, who reside in Sydenham, to mourn their loss. Two nephews fell in the Great War.—R.I.P.

### MR. JOHN ALBION SMITH, LEVIN.

The death from heart failure occurred on Thursday night, the 27th ult., at the residence of his son, Mr. J. P. Smith, Winchester Street, Levin, of a very old resident of this district in the person of Mr. John Albion Smith, of Moutoa, Foxton. The deceased, who had not been ailing long, was born in Callaghton, Shropshire, England, in 1834, and went to Australia in 1855, engaging in gold digging at Goulburn with some success for the following 12 months. On the discovery of gold in New Zealand he came across to this country, landing at Wellington in 1856, and for the next two years was engaged in alluvial mining on the Clutha, Otago, and in Nelson. In 1858 he took up land at Moutoa, where the first settlement on this coast was then commencing, and during the following thirty

years went through all the hardships and difficulties inseparably associated with the early pioneering days, and including absence of roads, severance from civilisation, and alarms from the then numerous and warlike Maoris. Mr. Smith was in the Moutoa during the whole of the Maori war days and in the '60's when the fighting was in progress in Taranaki and it was feared that the conflagration would spread to the Manawatu, he assisted in transferring the families of the other settlers of the Moutoa, to Foxton, where a redoubt was built at the rear of the local State School. He himself remained on his farm during the whole of the period. Among the many other hardships of the life in those early days was the entire absence of roads, and Mr. Smith in the days before the first track was cut over the hills to Wellington, on numerous occasions walked the distance over the old Maori track. He naturally had seen the whole of the settlement of the district and remembered when Palmerston North was a manuka flat with a few huts scattered on it, and much later when there was one where in Levin situated a few chains below the gravel-pit at the Werarua Settlement. The late Mr. Smith was the pioneer dairy farmer of the Moutoa district. When he took up land at Moutoa, it was covered with dense bush, with a track along the river bank. By strenuous labor he converted his holding into one of the most valuable farms in the district. The late Mr. Smith was a man of sterling integrity whose word was his bond and was held in the highest esteem by all who knew him. He did not take part in public affairs, applying his time to the improvement of his farm. He possessed all his faculties right up to the last and was talking to his son and daughter-in-law a few minutes prior to his peaceful passing. Deceased was a staunch Catholic and a very generous supporter of his Church, being probably best known for his donation of the sites for the Catholic Church, school and convent at Foxton, all of which were built mainly through his exertions and financial assistance. A man of the highest integrity, he was deservedly popular with all who knew him. Rev. Father Fitzgibbon who regularly attended him, administered all the last rites of Holy Church. He leaves a family of three sons and three daughters—Mrs. W. Matheson (Rongotea), Mrs. N. Martin (Wairoa, H.B.), Mrs. Jacobson (Foxton), and Messrs. W. H. Smith (Moutoa), J. A. Smith (Martinborough) and J. P. Smith (Levin)—to all of whom the sympathy of a large circle of friends will be extended in their sad loss. His wife predeceased him by nine years, and the youngest son (Mr. F. B. Smith) made the supreme sacrifice during the war. The late Mr. Smith was a subscriber to the *Tablet* from its very first issue, and he often related that he bought a copy of the initial edition about 51 years ago from a boy who was selling them outside St. Mary's old Cathedral, Hill Street, Wellington. The funeral took place on Sunday afternoon, the 30th ult. The body was conveyed from Levin to St. Mary's Church on the previous Saturday afternoon, where it remained until the service. The officiating priest was the Rev. Father Fitzgibbon, of Levin, assisted by the Rev. Fathers Melu (Otaki) and McDermott (Foxton). As the cortege left the church the "Dead March" from "Saul" was played on the organ. All the sons and daughters of the deceased were in attendance at the service and several relatives, including Mr. G. Turley Smouth (nephew) of Aputi, Mrs. C. Pettigrew (niece) Kimbolton, and Mrs. G. Southie (niece) Kimbolton. Among those present were friends from all parts of the district and the cortege was one of the largest seen in Foxton. The casket was covered with beautiful floral tributes and the family received letters and telegrams of sympathy from all parts of the Dominion.—R.I.P.

There are many at peace as long as we hold them in good esteem; but let their honor be ever so slightly touched, they at once lose all their peace.—St. Teresa.

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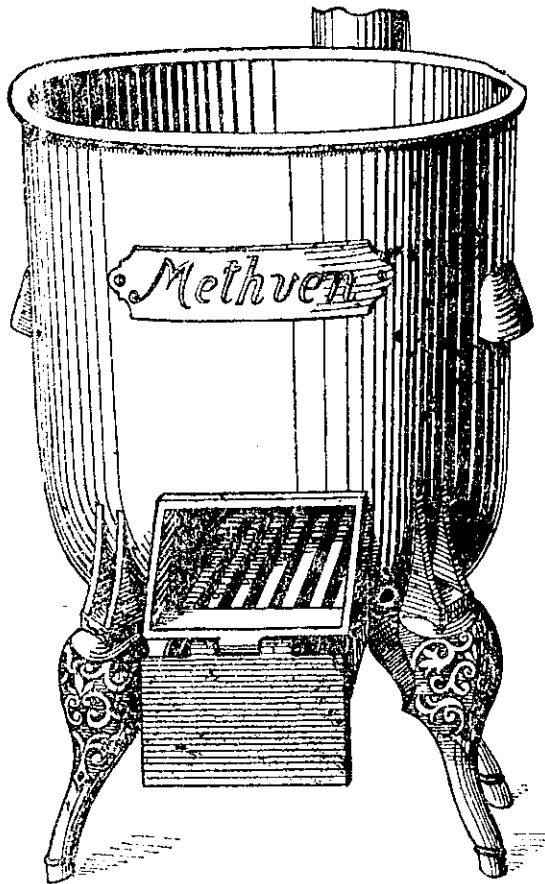
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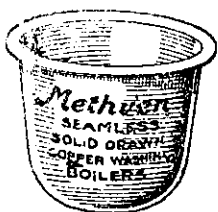
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## The Little People's Page

Conducted by Anne

My own dear Little People,—

A Happy Easter to you all, a glad Easter Day and a few days of pleasant holiday to follow. When you get this it will be Holy Week, and you all know why we call that one week in the year "Holy". Because, of course, every day of it has some special memory, including Good Friday, the day on which Our Dear Lord suffered so much for us. Did you notice on Holy Thursday how the bells rang out at the "Gloria in Excelsis," then you heard them no more all day or that evening although there was church. Even on Good Friday, you didn't hear them at all, because they didn't ring again till the "Gloria" on Holy Saturday morning. Well, I'll tell you a story about these same bells, did you know that people say the bells went to Rome? When my mother was a tiny girl in a far off land, the grown-ups used to tell the children that if they looked hard enough and high enough into the sky, they might see the bells. They used to say that only children can see them, because only children have the eyes of imagination. So the children would stand around in groups looking, looking up into the sky shading their eyes with their hands, watching for the bells and saying three Hail Mary's that they would arrive safely to Rome. Somehow, no one ever saw them, no one was quick enough to catch them, because bells travel as quickly as anything you can be sure, and you know how easy it is to stop looking just for a second, or to cover your eyes from the sun for a moment. But, every Holy Saturday morning, the bells would ring out again, and the children would clap their hands and jump round in joy, for the bells were back safely again, and they would say three more Hail Mary's in thanksgiving. Of course in that beautiful country right across the seas, it is early Spring at Easter time, and, after a cold and snowy winter, the trees and plants look very beautiful as they burst into leaf and flower again. Listen while I tell you what they do for the children on Easter morning. First of all, for some days before Easter, dear nice people like mothers and grannies gather up all the fresh eggs the good hens lay, and they color them into all sorts of pretty colors. Very, very early on Easter morning, ever so long before the children are awake and you can just think how early that can be, the mothers and grannies creeping quietly, just as Father Christmas does when he is doing his busy work, make nests under the shrubs, among the flowers and in many queer hidey-holes, and into these they put the pretty eggs. Then everyone gets ready for church and hurries off to Mass. After Mass they start off for home, almost everybody bringing along a little party of town children to join in with their own, so, you can imagine something of the joyful chatter as they hurry along the lovely country roads. Home again, all the children are let loose on the garden and there is a glorious hunt for nests. The grown-ups look on for a while, but presently they slip away to see about the breakfast, and very soon the children begin to run up to the house, arriving almost breathless with excitement and full of wonderful tales of how they found the nests; how, just when they thought they had a fine egg someone else grabbed it; how so-and-so found a nest with three blue eggs in it and rushed off with the nest and all, and—well, you know just what we would do ourselves. Some of the children arrive with several eggs, some with only a few and even some with none, but, they must all share up alike at the finish, and even, some must be put aside to be taken home to sick children or little ones really too tiny to walk the long distance. Breakfast is a merry meal, some of the little ones eat their Easter egg right away, but, a good many like to keep theirs for a day or two so that they can look at them often before they finish them up. Don't you think that is a jolly way to do on Easter Day? That is how they do in the country, and the townspeople who live near the shops but who have no fowls, perhaps even, no gardens, buy or make sugar eggs. They too, color them, tie them up with bright ribbons, and put them under the children's pillows, or beside their plates. Tell me now which way do you like best? Oh

dear! I wish we could get the loan of a big ship and a good Captain so that Anne and her Little People could go round this beautiful world so full of wonderful countries and nice people. Does anyone know of someone with a ship and a captain we can borrow?

Now Dears, I've got a big mail again and must answer some of my letters. I shall not be able to put in everyone's competition letter, but will try to mention everyone who took part in it and will put a bit from each letter. Will start with—

Mary Isabel Donaghy, Dipton, who had a fine time at the Dipton Sports; went in for races and won three getting a whole shilling for a prize. She skipped too, up to 180 (which is more than I could do without tripping), and they had six cases of fruit and two tins of lollies.

(I'm sure, my Mary Isabel, that you had a thoroughly good day at the sports, and your holidays sound cheerful all through.—Anne.)

Esther Hinsley, Winton, wants to join the L.P.L.C., and would you believe she went to the same sports as Mary Isabel above? I wonder do they know one another. I want you all to give Esther a special thought because of one paragraph she writes. This is what she says: "My mother died on the fourteenth of July, 1923, and I wish you to tell all your little folk to pray for her soul because I miss her very much. My birthday is on the 13th January and I am eleven now. My last birthday I had my dear mother but this time I had my birthday without her."

(Yes, Esther, we will all pray for you both, and we want you to write to us again. Will anyone write to Esther?—Anne.)

Ileen O'Callaghan, Dipton, writes a long letter. She wants to join the L.P.L.C. Also she tells me about a terrible thunder storm they had lately, which killed three horses at Winton. Ileen has two little pigs. (Glad to hear from you Ileen, mind you write to someone soon.—Anne.)

Margaret Hyland, Tawai, Glenavy.—Margaret's is a short letter in which she says she spent her holidays chiefly at home, although she went for a picnic one day.

(Margaret dear, if you had told me what you did at home, you might even have won a prize. I'm sure you must have helped round quite a lot and done quite a heap of work.—Anne.)

Zoe Howarth, Palmerston North.—Zoe spent most of her holidays in the country with her grandmother, and got a lot of fun out of watching her Uncle milking the cows. He has a milking machine and Zoe tells me these machines save a lot of work. One day they were looking at a fine fat pig and Zoe's little brother said, "what a good bit of steak we could get off him."

(Do you know Zoe that I spent some holidays at Foxton beach once. Isn't it good fun bathing in the river when the tide comes up?—Anne.)

Dorrie and Ellen Knowler, Te Wae Wae, spent a lovely day on the lake in a boat, and they had a dip too. They have two riddles for us. "Why is the letter S like dinner?" and "Why is a dog like a tree?"

(Well, I'm sure there were many days this summer that I would have liked to spend on a lake instead of in my office. You lucky little girl! No, I don't know the riddles, perhaps someone else does.—Anne.)

Edmund P. Lynch, Woodside, West Taieri.—Did you write your letter all by yourself Edmund, if you did it is very good indeed for a little boy of eight years. Edmund spent his holidays in Queenstown and saw the flood there. They went on a raft, Edmund and his cousins Gerard and Tom. Also they helped to re-float a yacht which had got stranded.

(Mind you tell me if you wrote your letter yourself. I specially want to know, and I'm very sorry I didn't have your birthday down. It is made right now.—Anne.)

Monica Mannix, Hastings, spent her holidays at Petone, near Wellington, and she went into the city very often. Monica thinks Wellington far too noisy. They spent a day going round the churches. Monica says that St. Mary of the Angels' is just a wee bit of Heaven, and St. Gerard's, away up on a high hill has a life-size statue of Our Lord in Our Lady's Arms. The rest of the time she spent in the water at Petone beach and in Napier.

(I think yours was a lovely holiday, Monica. You should see the beach at St. Kilda.—Anne.)

Frances Scott, Pomohaka, is a little nine year old and she tells me that they camped out at Croydon Bush with their father. She saw lots of birds—Tom-tits, Mocking birds, Wax-eyes, a Tui and a Cuckoo and Black Fantails.

(What a lovely place to camp Frances. Did you know that Fantails eat up all the flies they can find? I know a place where a dear little Fantail comes into the house every day, and makes short work of all the flies in the dining-room. Isn't that clever of him.—Anne.)

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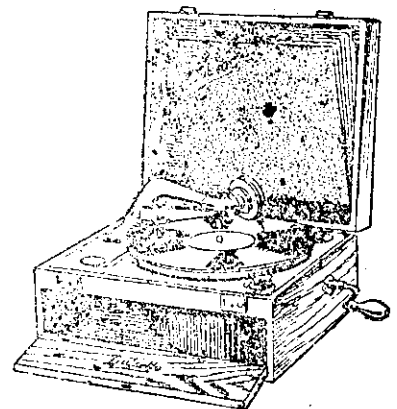
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(Translated by F.G.M.)

#### SECOND INSTRUCTION.—(Continued.)

"Hallowed Be Thy Name."

Holy by nature is the Name of God, whether we say It, or do not say It. But, because It is sometimes profaned by sinners, according to (the saying of the Prophet), *On account of you My Name is blasphemed all the day long among the gentiles*,<sup>(16)</sup> we pray that God's Name be sanctified in (or among) us. Not that That may begin to be Holy as if It were not Holy before; but that It is made *Hallowed* in us, when we ourselves are sanctified, and do works worthy of sanctification.

"Thy Kingdom Come."

XIII. *Thy Kingdom come.* It is (the mark) of a pure heart to say with confidence: *Thy Kingdom come.* For he who hath heard Paul saying *Therefore let not sin reign in your mortal body*,<sup>(17)</sup> and hath kept himself pure in deed, and thought, and word will say to God: *Thy Kingdom come.*

"Thy Will Be Done."

XIV. *The Will be done us in Heaven so also on earth.* The Saints and Blessed Angels of God do the Will of God, as David said in the Psalms: *Bless the Lord, all ye Angels of His, you that are mighty in strength, executing His Will*,<sup>(18)</sup> Thy prayer, therefore, hath this force and signification, as if thou saidst, as Thy Will is done among Angels, so also be it done on earth by me, O Lord.

"Give Us This Day, etc."

XV. *Give us this day our substantial or daily bread.* This ordinary bread (of ours) is not "substantial" but that which is holy is substantial, that is, appointed for the substance of the soul. *This Bread entereth not into the belly, nor is cast out into the sewer*<sup>(19)</sup> but is distributed to thy entire constitution for the advantage of body and soul. Now, *to-day* is equivalent to *daily* as Paul said *While it is called to-day*.<sup>(21)</sup>

"Et Dimitte Nobis, etc."

XVI. *And forgive us our sins as we forgive our debtors.* For we have many sins: since we offend in word, and in thought, and do many things worthy of condemnation. And *if we say that we have no sin we lie*, as John saith.<sup>(22)</sup> We enter therefore into a pact with God, praying that He may forgive us (our) sins, as we forgive our neighbors (their) debts (against us). When, therefore, we consider *what we receive for what*, let us not delay, nor let us defer coming to agreement with one another. The offences which are committed against ourselves are small and trivial, and easy of settlement. But those which we commit against God are great, and in need of His mercy and goodness. Beware, then, lest, because of the small and trivial offences against thyself, thou shuttest thyself out from forgiveness of thy most grievous offences before God.

"And Lead Us Not, etc."

XVII. *And lead us not into temptation, O Lord.* Does then Our Lord teach us to pray that we are not to be tempted at all? How then is it said elsewhere: *He that hath not been tempted, hath not been proved*.<sup>(23)</sup> And again: *Count it all joy, my brethren, when ye fall into divers temptations*.<sup>(24)</sup> But to enter into temptation, is it not to be drowned by the temptation? For temptation is like crossing a dangerous swollen torrent. They, therefore, who are not drowned in temptations cross the torrent like valiant swimmers, and are not drawn down by them; but they that are not such are drowned as soon as they plunge in.<sup>(25)</sup> Such, for example, was Judas, who, entering into the temptation of avarice, did not swim across it, but was submerged, and suffocated both in body and soul. Peter entered into the temptation of Denial, but entering into it, he was not overwhelmed, but battling bravely was delivered from the temptation. Hear again elsewhere the choir of Saints who are saved give thanks because it has been rescued from temptation.<sup>(26)</sup> *Thou, O God, hast proved us; Thou hast tried us by fire as silver is tried; Thou hast brought us into a net; Thou hast laid afflictions on our back; Thou hast set men over heads; we have passed through fire and water, and Thou hast brought us out into refreshment.* Seest thou not how confidently they rejoice at having passed through without being swallowed up? And *Thou hast brought us*, he saith, *into refreshment.* Their

coming into refreshment is their being delivered from temptation.

"But Deliver Us From the Evil (One)."

XVIII. *But deliver us from the evil (one).* If then, *Lead us not into temptation* meant our not being tempted at all, He would not have added, *But deliver us from the evil one.* Now evil, indeed, is the adversary the devil, from whom we pray to be delivered. Then at the conclusion of the prayer, thou sayest: *Amen*; by that *Amen*, which signifies *Be it so*, putting the seal upon whatever is contained in this Divinely taught Prayer.

"The Sancta Sanctis," "Holy Things to the Holy."

XIX. After this, the Celebrant says: *The Holy Things to the holy*.<sup>(27)</sup> The "Holy Things" are Those lying there (on the altar), which have received the supervention (or brooding) of the Holy Spirit. And *you* are "the holy" who have been vouchsafed (the Gift of) the Holy Spirit. Then ye say, (*There is*) *One Holy, One Lord Jesus Christ.* For indeed there is but One Holy, Holy by Nature; we also are holy, not indeed by nature, but by participation, and by practice of good works, and by prayer.

XX. After this, you hear the voice of the cantor, with a divine melody inviting you to the Communion of the Holy Mysteries, and saying: *Taste, and see how sweet the Lord is*.<sup>(28)</sup> Do not trust to your bodily palate the discerning and estimation of this exhortation; nay but to Faith, which has undoubting experience of it. For they who taste are bidden to taste not merely bread and wine, but the anti-type (i.e. Sacrament) of Christ's Body and Blood.

XXI. When, then, thou drawest near (to the altar), approach, not with palms<sup>(29)</sup> stretched flat, nor with fingers separated, but making the left hand a support for the right, as ready to receive (thy) King, and receive the Body of Christ in the hollow of the hand, and answering: *Amen.* And, having then, reverently, sanctified thine eyes with contact with the Sacred Body, receive It, being careful not to drop any of It. For whatever thou lettest fall consider as something taken from thine own limbs. Tell me then, if anyone gave thee particles of gold, wouldst thou not hold them safely (or tight) with the greatest care, taking heed lest thou shouldst lose one, and so suffer loss? Shouldst not thou, then more cautiously and watchfully take care lest even a crumb fall from thee, which is far more precious than gold and jewels?

XXII. Then, after Communion of Christ's Body, approach also the Chalice of His Blood, but bowing low<sup>(30)</sup> and with adoration and veneration saying: *Amen*, be thou sanctified, by partaking of the Blood of Christ. And then, while thy lips are still wet touch them with thy hand, and sanctify thine eyes, and forehead, and other senses. Lastly, while waiting for the (Post-Communion) Prayer return thanks to God who hath vouchsafed to thee to partake of such great Mysteries.

XXIII. Keep these traditions inviolate, and preserve yourselves without offence. Cast not yourselves off from Communion: nor, though pollution of sins, defraud these holy and spiritual Mysteries. *And may the God of peace sanctify you wholly; your whole body and soul, and spirit may be preserved in the coming of Our Lord Jesus Christ; to whom be glory, honor, and power, together with Father, and the Holy Spirit, now and always and for ever and ever. Amen.*

(16) Isa. lii., 5.

(17) Rom. vi., 12.

(18) Ps. cii., 20.

(19) Sufficient or necessary, "substantial."

(20) Matt. xv., 17.

(21) Hebr. iii., 13.

(22) I John i., 8.

(23) Eccles. xxxiv., 9, 10; of Rom. vi., 31.

(24) Jas. 1., 2.—(25).

(27) "Holy Things to the holy"; the formula before Holy Communion corresponding to the "Domine, non sum dignus" of the Latin Rit., is common to all the Greek Liturgies; it is also in the Mozarabic; and even in some Latin Churches.

(28) Ps. xxxiii., 9.

(29) Lit.: joints, wrists.

(30) Bending forward or stooping: "not kneeling," as Bellarmine mistakenly rendered it. For in ancient times, both among Latins and Greeks, Communion was received standing.

(31) I Thess. vv. 23.

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# IRISH NEWS



THE SEE OF LIMERICK.—DISTRESS IN BELFAST.—A POPULAR APPOINTMENT.—“NORTHERN” INTERNEES.—THE GAELIC LEAGUE.

The Bishop-Elect of Limerick, Very Rev. Canon Keane, has written to Limerick Corporation expressing grateful thanks for their congratulations on his appointment as Bishop. He adds—that though his former work in the city did not deserve the praise in the resolution, he regarded it as a duty to do what he could to realise the hope expressed regarding the maintenance of the traditions of the See of St. Munchin.

Right Rev. Monsignor O'Donnell, Vicar-General acknowledging the resolution of the Corporation with reference to the nomination of the Bishop-Elect, says its terms reflect the feelings of himself and the clergy of the diocese, and they were very grateful for it.

Rev. J. Reeves, P.P., presided at a meeting held at Ballygran (the parish in which the Very Rev. Canon Keane, P.P., Bishop-Elect of Limerick, was born), for the purpose of making arrangements for the presentation of an illuminated address on the occasion of his consecration. Father Reeves said Canon Keane's appointment was a high honor to the people of that parish. They were proud that he would be their Bishop.

Mr. P. Vaughan, Land Commissioner, said it was only proper that they should congratulate the new Bishop on his appointment to the See hallowed by St. Munchin and by so many holy and illustrious prelates since his time.

The Arch-confraternity of the Holy Family, Limerick, numbering nearly 7000 men and boys, will also present an address on the same occasion.

At the Children's Confraternity Mass at Glin, the Bishop-Elect delivered an instructive address full of sound advice. The Glin parishioners will present him with an illuminated address on the day he is consecrated.

The Ballygran and Castletown Farmers' Union passed a resolution congratulating the Bishop-Elect. "The farming community of your lordship's native parish," ran the resolution, "wish you many happy years to rule as the Bishop of your native diocese.

Notwithstanding its boasts of exceptional prosperity, Belfast is confronted with an unemployment problem. There are more than 17,000 jobless men in the city. They paraded the streets and at a large public demonstration they demanded sustenance for themselves and their children.

They waited on the Board of Guardians and asked for the admission of a deputation to state their grievances. Although the Guardians refused to accede to this request they nevertheless agreed to discuss the question subsequently at a special meeting of the Board.

In other parts of Ireland also there is a good deal of unemployment. Even the purely agricultural areas are affected. Along the seaboard of the west and south actual distress prevails. The causes of this distress are partial failure of the potato crop; a poor fishing season, and inadequate demand for the output of certain local industries. In this region of the country the agricultural holdings are of an uneconomic character. They are incapable of supporting a family. Hence the inhabitants have to rely upon other means of support. Sons and daughters of the household supplement the domestic income by money earned as migratory workers in England or Scotland. Fishing is in normal times a source of profit. A section of the population also earns money in local industries.

When these extraneous sources of revenue fail, as has happened this year, the people are in a sad plight. Although one of the main objects of the Land Act recently passed by the Free State Parliament is the relief of congestion, the problem cannot be finally solved under that measure for some years to come. In the meantime the inhabitants in many districts are urgently in need of relief.

General satisfaction has been expressed amongst the citizens at the fact that Dr. W. Lombard Murphy has been chosen to occupy the position of President of the

Dublin Chamber of Commerce, held some years since with such distinction by his honored father, the late Mr. William Martin Murphy. Dr. Lombard Murphy has shown that he inherits no small part of his father's public spirit; that, like him, he is ever ready to give his services whole-heartedly in any cause that has in it promise of usefulness to his fellow-citizens, whatever be their creed, politics, or class. As was the case with his lamented father, great business interests are in Dr. Murphy's capable keeping, so that his fitness in every way to hold the important and conspicuous office to which he has been elected cannot be gainsaid. We are confident (says a Dublin paper) that his term as President will be what those who know him know he will strive to make it—one of marked benefit to the metropolis of Ireland, and consequently to the country in general, to the welfare of which, undivided and unpartitioned, his solicitude extends.

All the internees who for many months had been on Craig's prison ship, the *Argenta*, have been transferred to Belfast prison. Sir Dawson Bates, "Northern" Minister of Home Affairs, informed press representatives that the removal of the internees, from the *Argenta* to Belfast, need not be taken as a forerunner of further developments in the near future. The *Argenta* had been found necessary because the Government lacked sufficient prison accommodation, but since the gaol in Belfast had been cleared the *Argenta* was not required. Including Mr. Cahir Healy, M.P., there are 170 internees in Larne Workhouse. "It is necessary to assume," says the *Irish Statesman*, "that in freeing some of the Larne internees on reasonable terms Sir James Craig's hand has been forced by the excitement at Westminster over the detention of Mr. Cahir Healy. Probably a more compelling influence was the revelation of Unionist opinion on the matter as shown in a recent meeting in the Belfast Y.M.C.A., where a member of the Government was vigorously heckled by his own supporters who demanded to know on what grounds these prisoners were denied their liberty."

A meeting was held some weeks ago at Rathdrum for the purpose of reorganising the Gaelic League in Co. Wicklow (writes the Dublin correspondent to the *London Catholic Times*). Mr. Frank Fahy, T.D., who presided, admitted that the Irish-Ireland movement had suffered severely as a result of the dissensions of the immediate past, but emphasised that the Gaelic League provided a platform on which the adherents of all parties could meet without compromising their political beliefs. No matter how sympathetic the Government might be towards the Irish-Ireland movement, the Gaelic League, Mr. Fahy said, should be preserved as an independent body—as an organisation aloof from politics, and interested only in cultural affairs. Although the difficulties of the Gaelic League are many, Mr. Fahy may congratulate himself on his successful work in Co. Wicklow. A strong Republican, though a known opponent of the civil war, he attracted to his meeting representatives of the most widely-separated party groups. Among those who promised him support were Mr. C. M. Byrne, T.D., a leading Ministerialist; Mr. R. Wilson, T.D., an outstanding member of the Farmers' Party; Mr. Roger Sweetman, a Wicklow landlord, with a very independent outlook on national affairs; and Mr. R. C. Barton, T.D., an orthodox, if not a consistent, follower of Mr. de Valera. In Ireland we profess to think that all our difficulties would vanish if we were united. It is a pleasant theory, though it may be fallacious. Yet unity, undoubtedly, gives strength, and surprising unity has been achieved in Co. Wicklow. Even those who question the wisdom of some points in the Irish-Ireland programme will welcome Mr. Fahy's triumph, since his work is calculated to lessen party bitterness and to assuage the angry passions evoked by civil war.

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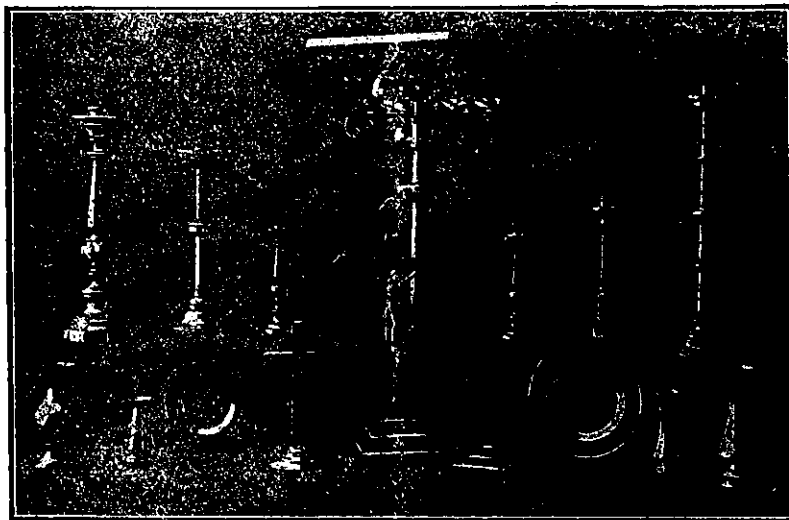
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# ON THE LAND

## MARKET REPORTS.

There was a fairly large yarding of fat cattle at Burnside last week, 279 head, containing a good proportion of well-finished animals, with the usual quota of plain sorts. Prices opened equal to the previous week's rates, and, with the exception of a slight easing towards the finish for plain sorts, were practically maintained throughout the sale. Quotations: Extra prime heavy steers up to £18, prime £13 10s to £15, medium £10 10s to £12, lighter sorts £8 to £9 10s. Extra prime cows and heifers to £10 15s, prime £7 to £8 10s, medium £5 to £6. Fat Lambs.—The entry, numbering 1367, contained a fair number of unfinished sorts, which were secured by graziers at recent rates. Well-finished lambs met with good competition, values being on a par with the preceding sale. Quotations: Extra prime lambs up to 37s 3d, prime 30s to 32s, medium 26s to 28s, unfinished from 20s upwards. Fat Sheep.—There was a medium yarding numbering 2156. The entry consisted of medium to good quality ewes and wethers, with a fair proportion of mediocre quality. Prices opened on a par with the previous sale, but as the sale progressed values depreciated, and could be quoted 1s to 1s 6d down on the average compared with the preceding week's rates. Quotations: Extra prime heavy wethers to 46s 9d, prime 40s to 43s, medium 34s to 36s, light and unfinished 27s to 30s, extra prime heavy ewes up to 37s 9d, prime 30s to 33s, medium 23s to 26s, light and aged from 14s. Pigs.—There was a big yarding, 210 fats and 110 stores being offered. Last week's prices were on a basis of about 7½d for prime baconers and about 9½d per lb for prime porkers.

Heavy yardings were the rule in all classes of stock at Addington last week. Fat cattle, fat lambs, and fat sheep were slightly firmer, whilst store ewes were easier, but other sections, including store sheep, sold keenly. Fat Lambs.—Just on 3000 were yarded. There was a slightly better market. Prime (under 42lb) made 10d to 10½d per lb, extra prime lambs 36s, a few special 45s, prime 30s 6d to 33s 6d, medium 26s 6d to 30s, light 23s to 26s. Fat Sheep.—There was a larger yarding, mostly of ewes. The sale improved as it progressed, concluding firmly. Extra prime wethers made 40s, a few special, 47s 6d, prime 36s to 38s 6d, medium 32s to 35s, light 28s to 31s 6d, extra prime ewes 35s, a few special 45s 6d, prime 29s 6d to 32s 6d, medium 25s to 28s 6d, light 21s to 24s 6d, aged 17s 6d to 20s 6d. Fat Cattle.—Four hundred and fifty were yarded. The demand was slack at the opening of the sale, but it improved with the prices at the conclusion. Medium aged good quality beef made 20s to 30s per 100lb, better prime beef 30s to 34s. Prime steers £12 to £15, medium £10 to £11 15s, light £6 to £9 15s, extra prime heifers £11, prime £7 10s to £9 10s, medium £4 5s to £7, extra prime cows £11, prime £6 10s to £9, ordinary £4 5s to £6 5s, old £2 12s 6d to £4. Vealers.—There was a fair-sized entry, and prices improved, especially for good stuff. Runners made £5 12s 6d, vealers £3 10s to £4 10s, good calves £2 to £3 5s, small 10s to £1 10s. Fat Pigs.—There was a small entry and a good demand. Prices were very firm. Choppers £2 6s to £5 13s, light baconers £3 15s to £4 5s, heavy £4 10s to £4 15s, extra heavy £5 to £5 10s (average price per lb 6½d to 6¾d), light porkers £2 10s to £2 17s 6d, heavy £3 to £3 12s (average price per lb 8d to 9d).

Following is the report in connection with the rabbit-skin sale, held in Dunedin last week:—Medium-sized catalogues were submitted to a full attendance of buyers. Bidding was erratic, and prices showed a decline of from 1d to 3d on the previous sale's rates. Quotations: Winter does 45d to 59d, winter bucks 45d to 54d, late autumn 38½d to 44½d, early autumn 36d to 40½d, dawny autumn 35d to 38½d, prime racks 32d to 36½d, light racks 29d to 34½d, summer 27d to 30½d, milky does 25½d to 26½d, runners and suckers 19d to 20½d, winter blacks 30½d to 32½d, autumn blacks 25d to 27d, summer blacks 22d to 26d, autumn fawn 25d to 30d, summer fawn 24d to 26d, hareskins 12½d to 16d, horsehair to 20½d.

## The Utility Fence

(Contributed.)

### RUNNING-OUT THE BARBED WIRE.

The fourth, fifth, and sixth are strained in the same way as the second and third. The seventh, having been used as a guide-wire, may require re-straining, the consequence of the anchor stay having embedded slightly as a result of increased pressure. We now come to the barbed wire, which is the last to be put up because it is advisable to avoid the risk of tearing one's self or one's clothes as much as possible; for no matter how much care is exercised the barbs frequently "get" you in the long run. To run out the barbed coils the "jimmy" is impracticable. If the ground is clear of obstructions the barbed wire may be easily run out, by one man, as follows:—Get two pieces of 3in x 1in about 8ft long, on which nail crosspieces, near each end, allowing room to insert the coil between the 3in x 1in pieces, at one end, as well as a little free play to permit of a collar washer being put between the coil and the side bars to prevent the coil from sticking against the bars when turning. Bore the side bars at one end with a large enough hole to receive a 1½in or 1¼in round stick to act as an axle. Bore this improvised axle with gimlet, at proper place, to take two nails or short pieces of wire to act as linch pins. Slip in the coil between the side bars; slip in the axle between both bars and coil; stick in collars if you have them, if not a couple of staples or improvised linch pins will do just as well; catch hold of the other end of the cross-bar and away you go and the coil follows you paying out the wire as you go. (It is presumed the end of the wire was secured before starting out.) To secure at the anchor (end of the fence), a piece of plain wire is looped to the anchor eye, the other end of this wire is run through the hole in the distributing-post where both plain and barbed wire are knotted together. Having started at the anchor D and run out the wire to the straining-post at A, we omit putting in any staples this time, before straining, as the barbs would not run through them.

### STRAINING-UP BARBED WIRE.

Now put on the straining machine at the angle post B, securing it by false wire to the post and pull up the slack from the anchor end, D. Leave the strainer on the wire, go along the line to the anchor (D) and, returning towards the angle post staple up the wire at intervals (where necessary), just enough to make sure that it will not be too tight to be brought down to its proper place at the depressions, or lifted up at the rises. If it be too tight or too slack this may be regulated by returning to the straining machine and regulating the tension by tightening or slackening the wire as required.

When the wire is adjusted as far as the angle post, put on the second straining machine at the straining post at A, and staple, strain and regulate the wire in the same way on this section of the line; then the straining is completed as soon as the wire is secured.

### THE CONTINUOUS METHOD OF STRAINING.

This method of employing an extra wire-strainer to assist the other and, as it were, pass the slack wire on around sharp angles, where it will not run freely, may be termed the continuous method. It requires two straining machines; but for those who have much fencing to do it is nevertheless the cheaper method in the long run—the more rapid style of working, and less liability to accident, compensating for the extra cost. Those who have little fencing to do, and who may prefer to work with a single machine, may achieve the same result by putting a temporary stay to the angle post. A great advantage is the leaving out of just sufficient posts at the depressions when stapling up prior to straining, and judging just how much tension to put on the wire; for there is less risk of accident in tying off a comparatively slack wire, less chance of the wire being injured by the gripping clutches, and no chance of its snapping when the tension is nowhere near the breaking point.

(To be continued.)

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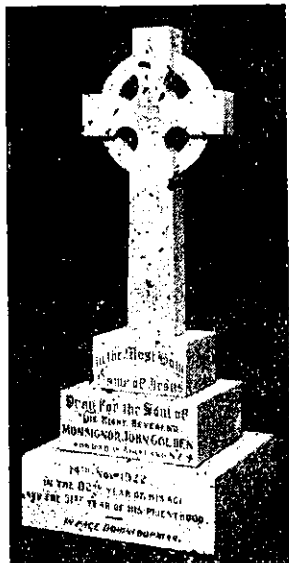
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“I feel,” he says, “that this One, Holy, Catholic, Apostolic Church has given me certainty for doubt, order for confusion, sunlight for darkness, and substance for shadow.”

“The treatment,” says a reviewer, “is very discursive, and wanders over many wide fields; and is full of side-lights, historical and philosophical and other. The course is consecutive and in logical order: belief in God, conscience, and the immortality of the soul. Then revelation and the Church. Then the Church historically and doctrinally considered. Then the Church’s relation to the sects. Then the distinctive Catholic doctrines which separate her from the sects; ending in conviction all round and reception into the fold.”

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## Catholic World

### THE PALESTINE PILGRIMAGE

Cardinal Bourne (says *Catholic News Service* for February 11) has left for Rome, in advance of the English Catholic Pilgrimage to Palestine, which leaves London on February 19. His Eminence joins the pilgrims at Marseilles, where the vessel hoists the Papal Flag at the mast-head on his arrival.

According to the information received in London, it appears that Cardinal Bourne was received in audience by the Pope, when he spoke to his Holiness about the pilgrimage. The Holy Father is understood to have communicated to Cardinal Bourne the point of view of the Vatican regarding Palestine, or, more specifically, the ownership and protection of the holy places.

The main difficulty, so it is learned from a diplomatic source, is that of adjusting the respective claims of Spain, France, and Italy. The immediate interests of British Catholics in Palestine are more or less restricted to the new settlement, which the Catholic Women's League recently opened at Bethlehem. But Cardinal Bourne has made very plain, and it is understood that he has the support of the English hierarchy, that he is opposed to any domination in the matter of the Holy Places by any one nation. The Cardinal's argument is that these Holy Places belong of right to all Catholics, quite irrespective of race and that political prestige does not come into the question.

The Holy See will instruct its representative at Berne, Mgr. Maglioni, when the question comes up for discussion; but as the interested Powers will be represented by diplomats and not by churchmen, it is thought that the Papal representative will have but one vote amongst many.

On the eve of the English pilgrimage the Bishop of Brentwood, who is going together with the Bishop of Galloway and the Auxiliary of Middlesborough, will bless and distribute in Westminster Cathedral the Cross of Jerusalem, to which special privileges were attached by Leo XIII. There is a possibility that Cardinal Bourne and Cardinal O'Connell may meet in Palestine—the Cardinal Archbishop of Boston having left for the Holy Land in January.

### A SCOTS CONVERT.

The faithful of the West Lothian parish of Ecclesmachan, in Scotland, were very considerably surprised the other Sunday when their pastor, the Rev. Dr. Tulloch, announced from the pulpit that he intended to sever his connection with the Kirk and embrace the Catholic religion.

Dr. Tulloch has Presbyterianism in his blood: his father was a minister of the Established Kirk, and his grandfather the well-known Principal Tulloch. But he informed his people that the Presbyterian Church made a bad mistake in the 16th century when it came out from the Catholic Church; and that after seriously studying this coming out for many years, he had decided to go back to where he rightfully belongs.

This is a bad set-back for the "Scotland for the Scots" devotees, who are actively pushing a propaganda that Catholicism is more a matter for the Irish in the back streets of Glasgow than for the native Scot!

### DEATH OF BISHOP COLLINS.

Catholics and non-Catholics alike along the Tyneside are mourning the loss of Mgr. Collins, Bishop of Hexham and Newcastle, who has just died after a second though brief illness.

Last year the condition of the Bishop gave rise to serious apprehensions; but he recovered, and it was hoped the recovery would be permanent.

Mgr. Richard Collins was a southern Englishman by birth, being born at Newbury in Berkshire in 1857. Actually he belonged to the North, where he spent the whole of his ecclesiastical career, after making his studies in the famous northern college of Ushaw. In 1905 he was consecrated to the episcopate by Cardinal Bourne as titular Bishop of Selinus and Auxiliary of Hexham and Newcastle, succeeding Bishop Wilkinson as Ordinary in 1909.

The late Bishop was an ardent social reformer, and found much scope for his enthusiasm in the many industrial towns of his great diocese which, created by Pius IX., in 1850, comprised the pre-Reformation Palatine bishopric of Durham, the ancient diocese of Carlisle, and part of the primatial archdiocese of York.

### THE COMING OF THE FRIARS.

During the present year there is being celebrated the anniversary of one of the most epochal events in English history—this is the seventh centenary of the coming of the Friars, or, more accurately, the coming of the Franciscans.

Its commemoration of this event which, whatever the propagators of the Protestant theory of English history may say, still retains its marks deep down in the fibre of the national life, a special concession has been made by the Holy See to the three branches of the Franciscan family in England, who receive the privilege of celebrating a solemn triduum any time between September 1 and December 1. On each day of this triduum a solemn votive Mass may be celebrated in honor of St. Francis and of Blessed Agnellus, who was the first Provincial of the Franciscan friars in England.

It was in 1224 that the first Franciscans landed in England, just four years' after the first Dominicans had arrived. Like the Dominicans, they landed on the south and made their way to Canterbury. From the primatial city they spread to London and to some of the other towns, and in the foulest slums they ministered to the poor and outcast who did not come within the charitable survey of the townsmen proper.

The observance of the seventh centenary will be nationwide; for the Franciscans have their monasteries in practically every large town, and their tertiary are numbered by thousands.

### THE FRENCH GOVERNMENT AND CHURCHMEN.

By requesting Parliament to give legal authorisation to several missionary Orders, the French Government has shown that it interprets the Law of Associations in a quite different spirit to that of the Combes regime. The competent commissions of the Chamber of Deputies have already reported favorably on the Government's proposition.

And in the meantime until the vote has been given, the Government has not failed to acknowledge the high and excellent influence which the French missionaries exercise abroad. The latest promotions in the Legion of Honor conferred the red ribbon on many such apostles, among whom may be mentioned Mgr. Le Roy, the Superior-General of the Holy Ghost Fathers; Pere Bergerot, Superior of the Lazarists in Serbia; and Pere Burtin, Procurator at Rome of the White Fathers.

There is, however, one particular promotion of another sort, which is an interesting confirmation of the spirit underlying these national honors.

The Superior Council of the Public Instruction has come up for re-election, and a place thereon has been found for Abbé Labourt, who is Director of the Stanisland College. At first glance, this little incident appears to have no special importance: in reality it is, in its way, almost a revolution.

The Superior Council is the highest body of the Public Instruction, a kind of Cabinet for the Minister. Most of its members are high civil servants or prominent professors of the University. Legally it is supposed to include a certain number of representatives of the non-State educational establishments. But for a long time now, the Ministers who were hostile to the religious establishments deliberately overlooked representatives of the Catholic establishments in choosing the non-State representatives. Thus the spirit of the law was circumvented, and the majority of the non-provided establishments were thus shut out from the Superior Council.

But the Minister Bérard has put an end to this intolerant tradition, as well as abolishing the ostracism. He has called to the Superior Council of the Public Instruction an eminent priest, who is doubly qualified to represent Catholic education thereon: for he is the Director of one of the most important colleges in France, and also the vice-president of the Alliance of Christian Schools.

Thus, thanks to the new spirit of the Government, the Church finds again her place in the councils of the State.



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**Frying Fish, Etc.**

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**Bread and Cheese Pudding.**

Two ounces of grated cheese, 2oz of fine crumbs of bread, 1oz of butter, a saltspoonful of flour of mustard, a sprinkling of cayenne. Warm the butter till it is like cream, then mix all the ingredients together; add one well-beaten egg and two tablespoonsful of milk. Beat the mixture, put it into a pie-dish and bake in a moderate oven for half an hour.

**Gingerbread Coconut.**

Mix well together 10oz of fine wheaten flour and 6oz of flour of rice (or rice ground to powder), the grated rind of a lemon, and 3oz of ginger. Pour nearly boiling upon these 1lb of treacle, 5oz of fresh butter, and 5oz of sugar, melted together in a saucepan. Beat the mixture, which will be almost a batter, with a wooden spoon, and when quite smooth leave it until it is perfectly cold; then add to it 5oz of grated coconut, and when it is thoroughly blended with the other ingredients lay the paste in small heaps upon a buttered tin and bake them in a very slow oven from half to three-quarters of an hour.

**Gingerbread Sponge.**

Half-pound golden syrup, 2oz butter, 1 egg, 1oz ground sugar, 10oz flour, 2oz sugar, 2 tablespoonsful milk, 1/2 teaspoonful soda. Put the flour, ginger, and sugar into a bowl. In a saucepan stir the milk, butter and syrup until dissolved, then stir in the ingredients. Dissolve the soda in a little milk, add this and the well-beaten egg to the mixture, pour into a tin lined with grease paper, and bake for thirty or forty minutes in a slow oven.

**Macaroni Cheese.**

Boil a breakfastcupful of macaroni in a pint and a quarter of milk for one hour, then strain through a colander; mix a teaspoonful each of salt and mustard, a little pepper, a small piece of butter, a dessertspoonful of corn-

flour, and a breakfastcupful of grated cheese with a little milk. Then add to it the milk that is strained from the macaroni, and stir over the fire till it thickens. Place the macaroni on a dish, and pour the sauce over it, then place the dish in the oven or before the fire to brown. Serve up very hot.

**Cheese Patties.**

Grate sufficient scraps of cheese to make 4oz; 1oz of butter, 1oz of flour, 1/2 pint of milk, 3 eggs, cayenne, salt, a little puff paste. Melt the butter in a stewpan, stir in the flour, add the milk, and boil three or four minutes, stirring meanwhile. Let the mixture cool slightly, stir in the yolks of the eggs, cook gently for two or three minutes, but do not allow it to boil. Add the cheese, season to taste, then stir in as lightly as possible the stiffly-whipped whites of eggs. Have some patty-pans ready lined with thinly rolled-out puff paste, fill with the mixture, and bake in a quick oven for twenty minutes.

**What the Yolk of an Egg will Do.**

Most stains can be removed by the application of the yolk of an egg, if this is put on before the article is washed. This simple remedy is within the reach of all, and is not generally known. The yolk of an egg will in no way injure the article that is being washed in removing the stains. If tar should be spilt on any article, place in a saucer the part that is spoilt and pour pure olive oil over it. Let it soak all night in this, and then wash in the usual way; the tar will have disappeared.

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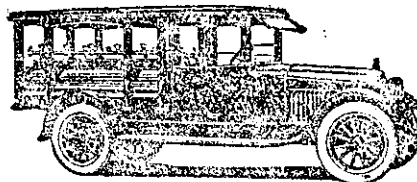
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## Selected Poetry

### Hymns of St. Ephrem, the Syrian, in Honour of the Blessed Virgin

1.

Now let holy Mary praise Her Son,  
Who, in pity for a world undone,  
Deigned, without mortal sire's embrace, to come,  
Offspring Divine of spotless Virgin's womb.  
O wondrous Miracle! The Mother bears  
The Son of God, Who Man's frail nature shares.

2.

On this great Feast\* let Mary's voice be heard:  
"Let none presume to ask too curious word  
Ancient my Son, too curious scrutinise;  
No mind can fathom the abyss, though wise.  
All questioning is futile, vain to ask,  
The wisest are unequal to the task."

3.

Let Thy most holy Mother lift Her voice,  
And praise Thee, Lord, with all that here rejoice,  
For that it was Thy love which drew Thee here  
To dwell in Virgin womb, and then appear.  
Blessed be Thou, O Hidden God, Who thus  
Didst deign so wondrously to visit us.

4.

Let Mary scorn the tongues of those on earth,  
Who seek to gauge the mystery of Thy Birth:  
The fools, nor hold of more repute  
The learned, who with Thee would fain dispute;  
And them convert that doubt (because in sooth  
She knew not man, yet bare Thee) to the Truth.  
—Translated by F. G. M.

▼

#### Our Saviour

Is there grief like to His,  
Ye that pass by the way?  
Who descends from bliss  
Loving ransom to pay?

For He came in the cold,  
In the midnight unseen,  
With the wind on the wold  
When the winter was keen.

His whole life to the poor—  
None was poorer—He gave,  
For he toiled but to cure  
And He prayed but to save.

But we thwarted His aim,  
And His love we withstood;  
We cast scorn on His Name,  
We cried out for His blood.

And we wrecked all our will,  
For we doomed Him to die;  
On the criminals' hill  
He was gibbeted high;

Where He died, wan and white,  
In the night of eclipse,  
All alone in the night  
With a moan on His lips.

\*The Nativity.

Who had come down from bliss  
Loving ransom to pay,  
Is there grief like to His,  
Ye that pass by the way?  
—H. EDGAR, in *English Messenger*.

▼

#### I've Worked for a Silver Shilling

I've worked for a silver shilling!  
I've slaved for a friend;  
And ever the work was willing,  
Though much to mend.

Yet of the years' achieving  
Little I find  
Worth pride, or hope, or grieving,  
Or calling to mind.

But love and laughing youth  
And a rain-washed spring:  
These were truth,  
And a memorable thing.

—CHARLES W. KENNEDY, in *Scribner's Magazine*.

▼

#### "Clonard"

By lost Clonard the river meads still hold  
Forgotten dreams, white memories pure as dew,  
Of fragrant days when scholars wandered through  
The marshy grass, and hearts had not grown old;  
Beneath her purple hills a saint once told  
A starry tale, a story strange and new  
Brought from the dawn-lands—and all Eire drew  
Around his moat to hear the words of gold.

There stands no cross, or tower, or ancient wall  
Mellow with simple peace men used to know,  
And from the fields no courtly town has sprung:  
Only along green banks the blackbirds call,  
Just as they did a thousand years ago  
In morning meadows when the world was young.  
—J. F.

▼

#### Woodrow Wilson

Death found him as he faced his foes,  
Clear eyed and unafraid.  
Courageously his spirit goes  
Into the mortal shade.  
He laid him down like a banner torn  
In battle, like a rapier worn  
To the hilt in the fight for Freeman born—  
Calmly and undismayed.

Death found him ready. Courage shone  
In midst of agony.  
With head unbowed his goal was won  
With knightly dignity.  
Mayhap the pomp of Paris streamed  
Across his vision—but there gleamed  
More glorious visions that he dreamed—  
As he faced the end alone.

\* \* \* \* \*

The path of glory ends; the bier  
Awaits his last repose.  
His race is run, his record clear—  
How clear the Lord God knows.  
He'd have no mourning, wild regret,  
He stood apart from the world—and yet  
A tower has fallen, a star has set,  
Though the light from the star still glows.  
—NELSON ROBINS, in the *Baltimore Daily Post*.


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### PASSION-TIDE.

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Thirty years were now accomplished  
Of His mortal life below,  
When at length doth the Redeemer  
Freely to His Passion go,  
And, as Lamb for immolation,  
Hangs upon the Cross of woe.

Faint and weak behold Him languish,  
Quench His thirst with bitter gall:  
Thorns, nails, lance transpierce His Body,  
Whence both Blood and Water flow  
With that healing flood are cleansed  
Land and water, earth, sky, all.

STEADFAST CROSS! no tree that groweth  
Ever can with Thee compare:  
Boasts no forest such another,  
Branch, and fruit, and flower so fair:  
Sweet the Wood, and sweet the Nails are,  
Sweet the Burden which they bear!

Thou alone to bear the Victim  
Of the world wast worthy found:  
Ark of refuge on the waters,  
Lest that ship-wrecked world be drowned:  
Ark, His Sacred Blood anointed,  
Poured in torrents all around.

Everlasting praise and glory,  
To the Blessed Trinity!  
To the Father, Son and Spirit,  
Equal honor ever be!  
Praise His Name, O all creation—  
Nature one and Persons three. Amen.

—Translated by F.G.M.

### LIGHT AND SHADOWS.

I have heard the tale of a girl who went overseas to a School of Art. Her first exercise was on a still-life group. She was told to half shut her eyes to block in the shadows, then with open eyes to model the shadows, to clear them here, and deepen them there, delicately to grade them. When the Head Master came around, he found all her cast shadows were like pools of inky blackness, unmitigated dark. "The first thing you have to learn," he told her, "is to learn to see. Look again at those shadows which you have made uniformly dark. There is light in every one of them. The verge nearest you is dark, but beyond it, see the light in the centre. Now, don't half shut your eyes this time, for you will need to see clearly to perceive the light in the shadow."

As the girl had no marked artistic gifts, she left the school without winning the distinction she had hoped for. But she had won something better, for certain phrases from the Head Master have stayed with her for life. "The first thing to learn," said the grave, kind voice, "is to learn to see. There is light in every shadow. You have to see clearly to perceive the light in the shadow."

It was Shelley who wrote the significant line that "poets learn in suffering what they teach in song," or as he has expressed the same idea elsewhere in rhyme: "Our sweetest songs are those which tell of saddest thought."

Self-sacrifice is the law of every life that rises above the vulgar experience of self-regard.

"No lesson can we learn with tears unshed,  
No blessing can we win with pain unknown;  
The meaning of our life is hidden deep  
In love alone."

Every shadow has its light; every night has its morning; every pang of life has its thrill of pleasure; every tear has its crystal beauty; every weakness has its elements of strength; every loss has its gain. So all through life these balancings run and compensations make the scales equal.

"What seems so dark to thy dim sight  
May be a shadow, seen aright,  
Making some brightness, doubly bright."

Who was it that said God wanted a grand poem from Milton, and therefore blinded him that he might be able to write it. The blackness about him was just the canvas which God gave him to cover with forms of light and music.

"Is this the parable? this the ending?  
That nothing lives for us unless with a foil;  
That all things show by contrast and blending,  
Pleasure by Pain, and Rest by Toil?  
Strength by Weakness, and Gladness by Sorrow;  
Hope by Despair, and Peace by Strife;  
The Good by the Evil, the Day by Morrow;  
Love by Hatred, and Death by Life?"

Darkness shows us worlds of light we never see by day for only night reveals to us the glorious radiance of the stars. God brings good and beauty out of evil, and sometimes what we call evil is not so evil in the reality as what we in our ignorance would put in its place. These perplexities cannot always be explained. Many times what we fancied was hurtful has been of the greatest service; what we flinched from has made us happier; what we dreaded has come and gone, and left a blessing behind it. Many a time what we have longed for has been denied us, and the denial has made us happier than if we had obtained it.

"I mourned because the daffodils were killed  
By burning skies that scorched my early posies,  
But while for these I pined, my hands were filled with roses.  
Half broken-hearted I bewailed the end  
Of friendship, than which none had once seemed nearer;  
But whilst I wept I found a closer friend and dearer."

Light and shade play their part in all the beauty of earth. Literally, in Nature and in Drawing, where they are foils of each other. There is a wondrous difference between the mere outline of an object, and the shaded rendering of the same object. The latter teaches us more than the former. In Nature, we have the beauty of light and shade on mountain sides, streams, leafage of trees, dancing waters, and forest floors. Milton gives us his appreciation of the contrast in his memorable phrase "the chequered shade," whilst Tennyson tells us of "the little breezes that dusk and shiver on the wave that runs for ever." Mrs. Browning also in her poem "The Waves of Shadow" sings with her own inimitable charm:

"How the sunshine overhead  
Seemed to trickle through the shade."

Figuratively also, light and shade are revealed in their desirable beauty by the soft modulation of the human voice and in music. Who is there that has not been as much moved by the sadness of the *Moonlight Sonata* as by the stirring call of a triumphant strain? In character too, we are mutually attracted by the grave and the gay, the light-hearted as well as the cannily-disposed. In Life itself, light and shade are represented by Joy and Sorrow, closely inter-related, and dependent for full completeness one on the other. "Sorrow's crown of sorrows is remembering happier things," sang Tennyson; and no one who has not sounded the depths of sorrow can fully appreciate and taste true joy.

Light and shade are favorite figures of speech in the Bible where we find the phrases—"Thy word is a Lamp unto My feet," "The Lord is my Light," "I am the Light of the world," followed by other phrases where God is the Rock under the shadow of which His children may seek refreshment and shade from the glare of the noon-day—"He shall overshadow thee with His shoulders; and under the covert of His wings thou shalt find rest."

"No mortal life but has its shadowed times--Not one.  
A Life without shadow could not taste the full sweet glory of the sun.

No shadow falls, but there, behind it, stands the Light. Behind the wrongs and sorrows of life's troublous ways stands Right."—*Loreto House*. (In the *Catholic Herald of India*.)

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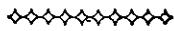


## GOD'S TREASURES.

I love the clouds which show the dawn is nigh,  
Pink roses blown across a bright'ning sky;  
And the light laughter in the morning air,  
The breath of angels seems to linger there.

I love to see the golden maid of noon—  
Her form is slender as the sickle moon;  
And the slow bee, with many a dainty sup,  
Drain the warm honey from a buttercup.

I love to see the flower of night unfold—  
A purple pansy with a heart of gold  
And the sweet stars which strew the happy sky,  
And whisper, each to each, of God on high.



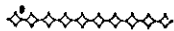
## THE REASON.

The manager had forgotten his penknife, and everybody else, it seemed, had forgotten theirs.

Finally he called the office boy, who was able to furnish the desired article.

"How is it, Tommy," asked the manager, "that you alone, of my office staff, always seem to have your knife with you?"

"I suppose," replied the boy, "it's because I can't afford more than one pair of trousers."



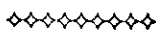
## A RIDICULOUS RHYME.

The little boy was fond of nursery rhymes and fairy tales, and was always asking questions about them.

One day he asked his mother: "Why didn't the man in the nursery rhyme put up a notice to 'Keep off the grass'? Then he wouldn't have been cruel to the maiden."

"Which man, dear?" said his mother; "and to whom was he cruel?"

"Well," said the little fellow, "nurse often tells me about the man all tattered and torn who kicked the maiden off the lawn!"



## SMILE RAISERS.

Teacher: "What is a geyser?"

Little Boy: "A waterfall going upwards."



Jack: "My sweetheart is the best-looking girl in town."

Tom: "Quite likely. Mine lives in the country."



Johnny: "My father's a policeman; what does your father do?"

Jimmy: "What ma tells him."



"Your cousin's medical practice, I suppose, doesn't amount to much yet."

"No. We relatives do all we can, but of course we can't be sick all the time."



Two men decided upon a fishing match for a stake of half a sovereign. One of them thought he had a bite, and, being over-anxious, had the misfortune to fall into the river.

"The bet's off, Jim!" shouted his rival, promptly. "None of yer divin' in after 'em!"



A small boy asked his father to give him sixpence so that he might see a new film picture featuring a sea serpent.

"Wasteful boy!" exclaimed his father, "wanting to waste a tanner! Take a magnifying glass into the garden and find a worm."

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## SCIENCE SIFTINGS

By "VOLT"

## Bronze Casting: A Triumph of Local Production.

What is said to be one of the biggest jobs in bronze casting ever executed in Dunedin, if not in New Zealand, is a huge doorway in bronze that was shipped the other day by Messrs. G. Methven and Co., Ltd., for Plumbers' Building, Wellington. The doorway is a massive structure, and an indication of the magnitude of the job is obtained not only from the dimensions but from the fact that five months off and on were taken in the completion of it. The height over all is about 12ft, the width 6ft, while the two pillars are 9ft high, with a 20in base. The design is Greek, of the Doric type, and it says a good deal for local manufacturing skill and resource that a Dunedin firm should have been selected for the job. It is stated that this is the first bronze doorway that has been cast in New Zealand, and this particular work has been most complicated. For instance, the columns, which are fluted, were one-piece cast, while the ornamentation at the top and the name of the firm who ordered it were hammered up from the solid. Altogether, the doorway has a most solid and imposing appearance, apart from its architectural beauty, and both the designers and manufacturers are to be complimented upon producing what will rank as one of the most successful bronze-casting jobs in New Zealand.

## Insect Pest Control.

Curiosity has been expressed as to a recent notice in the press referring to a consignment of earwigs sent from this country to New Zealand to eat bacteria (says an English paper). Such a statement would probably fill the residents of New Zealand with misgiving, as the earwig is already a pest there to an extent unknown in this country. The truth is that the recent consignment to New Zealand consisted of the puparia of parasites of the earwig, and in some cases the earwigs themselves with the parasites inside them.

These earwig parasites do not occur in New Zealand, and it is hoped that they will increase and multiply in the future there at the earwigs' expense and so form a natural control of that pest. The earwig itself, being an insect, which has been "introduced" into New Zealand, possesses no natural enemies sufficient to keep it in check and maintain a balance. Hence the need for the measures which are here outlined.

The earwig parasites are being bred and despatched to New Zealand by the Rothamsted Experimental Station, acting on behalf of the Imperial Bureau of Entomology. This institution is also breeding Ichneumon Fly parasites of the Pear Slugworm for introduction into New Zealand.

## Geography in Names.

Many things we use every day are named after the towns from which they originally came.

For instance, probably you have a pair of worsted socks, which were once made at Worstead, but which nowadays come principally from Huddersfield; or a Panama hat, which comes from Ecuador instead of the place from which it took its name. Cambric handkerchiefs are so-called from the town of Cambrai, in France.

Tweed suits, Inverness capes, and Leghorn hats are examples of the same thing. The connection between Damsons and Damascus is not so obvious, but damson is really only a contraction for Damascene plum. Currants get their name from the fact that originally they were made from small grapes, which still grow near Corinth, in Greece: they were formerly called Corinthians.

Cherries came from the city of Cerasus, which once stood in Asia Minor, while chestnuts preserve the name of Castana, another city of the past, whence the trees first came to Europe.

The names of two cheeses, Cheddar and Stilton, come from two villages, one in Somerset and the other in Huntingdonshire. Worcester, Dresden, and Sevres have all given names to different kinds of china, and Delft, a small Dutch town, is remembered by Delft pottery.

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