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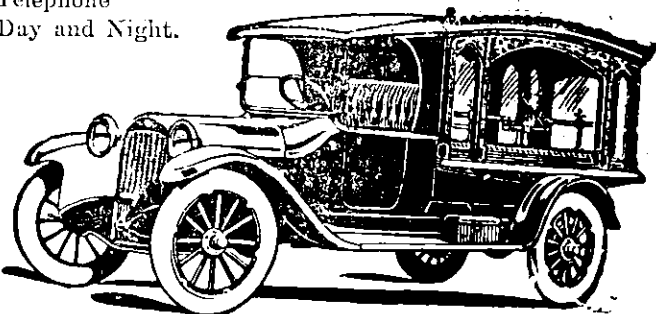
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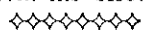
- December 21, Sunday.—Fourth Sunday of Advent.
- „ 22, Monday.—St. Thomas, Apostle.
- „ 23, Tuesday.—Of the Feria.
- „ 24, Wednesday.—Vigil of the Nativity. Fast and Abstinence.
- „ 25, Thursday.—Feast of the Nativity. Holiday of Obligation.
- „ 26, Friday.—St. Stephen, Protomartyr.
- „ 27, Saturday.—St. John the Evangelist.

Feast of the Nativity of Our Lord.

To-day the Church rejoices over the birthday of her Divine Founder—the Redeemer of mankind. The time appointed for the entrance of the Son of God into the world having arrived, Mary and Joseph were led by Divine Providence into Bethlehem. Failing to obtain admittance into the inns, they were compelled to take refuge in a grotto which served as a shelter for cattle. There Our Blessed Saviour was born to a life of poverty, humiliation, and suffering. He came to redeem the world, and to draw to Himself the affections of men, and, therefore, He presented Himself in the most amiable form that can be imagined—that of an innocent, helpless babe.

St. Stephen, First Martyr.

St. Stephen was one of the seven who were chosen to assist the Apostles in the daily distribution of alms, and who, by the imposition of the Apostles' hands, were raised to the Order of Deacons, and qualified to discharge some of the inferior duties of the sacerdotal office. By his zealous efforts for the propagation of the Gospel he stirred up the hatred of some of the Jews, who stoned him to death. He thus had the honor of being the first among Christ's disciples to seal his faith with his blood.

GRAINS OF GOLD
CHRISTMAS GIFTS.

What shall I give to Thee, O Lord?

The kings that came of old
Laid softly on Thy cradle rude
Their myrrh, and gems, and gold.

Thy martyrs gave their hearts' warm blood,
Their ashes strowed Thy way;
They spurned their lives as dreams and dust,
To speed the coming day.

Thou knowest of sweet and precious things
My store is scant and small;
Yet, wert Thou here in want and woe,
Lord, I would give Thee all.

Show me Thyself in flesh once more,
Thy feast I long to spread;
To bring the water for Thy feet,
The ointment for Thy head.

There came a voice from heavenly heights:
"Unclasp thine eyes and see,
Gifts to the least of those I love
Thou givest unto Me."

—ROSE TERRY COOKE.

THE STORYTELLER

NORA

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CHAPTER VII.—(Continued.)

"You are very pious, sir," said Baron Dahnow. "Bah! women easily forget, especially handsome ones, for they soon find a comforter. We two have the ugliest part of the affair—all pain and no pleasure."

In the afternoon Dahnow found himself, at the hour named by the chaplain, waiting for the countess at the station. As the train came puffing in, Degenthal also appeared on the platform. He was in travelling attire, but only carried a bag with him.

"I shall accompany my mother, but will come back the day after to-morrow. I hope I shall find you here," he said to Dahnow.

The bell rang, a short introduction, a friendly nod from the countess, and the train carried off Degenthal with his mother.

"The day after to-morrow, without fail," cried Curt once more to his friend from the window of the *coupé*, as if he wished thus to inform his mother also of his intention.

"A determined face that of the mother! It's not good to row in the same boat with her," Dahnow thought to himself on his way back to the town. "The best thing would be if the cousin were as lovely as a cherub. An enthusiast is capable of anything, although he has shown more determination than I gave him credit for. Poor Nora! But the chaplain is right; it would be dreadful if each impression of one's youth were indelible." And Baron Dahnow heaved a deep sigh.

"I have given him up into his mother's hands, and I will do no more in the matter," he added, at least for the twentieth time.

CHAPTER VIII.

Those words summed up the wishes of Countess Degenthal. Like all women who once have the management of an affair, she attributed every mishap befalling the same to the fact of having, if only for a moment, allowed the reins to slip out of her hands. It was because the chaplain wished Curt should learn to be more independent that she had sent him to the university. She had been against the step, but had, notwithstanding, allowed it to be taken, and she was comforted to think that this distressing love affair had been the result of an opposition to her will. Her nature was one which built everything upon set principles, and, as we have before stated, a stern feeling of duty had been the guide of her life. To active, and particularly to feminine, natures, there is some danger in the amount of things they include in their conception of duty, and in the extent they bring their notions to bear upon the fate of other people. Unless the heart asserts itself in a soothing manner, there is

but one step from that stern spirit to the love of domineering.

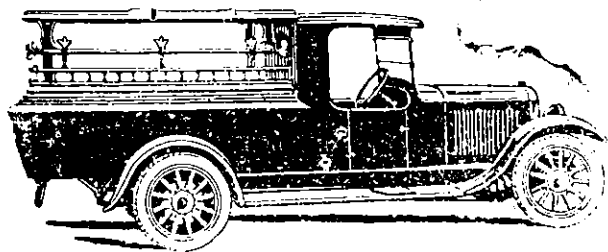
The countess, left a widow at an early age, had given herself up with great energy and devotion to the fulfilment of her maternal duties, as well as to the direction of her son's affairs. All the tenderness she was capable of was completely dedicated to her elder son, in whose gentle nature she found all the qualities which were missing in herself. She had thus become absolute mistress of his feelings, forgetting, as many a mother does, that the day might arrive when a total revulsion would take place, and his heart would be as entirely given up into other hands as it had been in hers.

She had brought up her son according to her principles, with strong and powerful views, which, however, in his nature, had taken a more ideal turn. That he should thus forget his principles at the very first start into the world made him fall very low in her opinion. With motherly vanity she refused to seek the cause of this in her son, but rather in dangerous influences and low intrigues, joined to the excessive freedom of student life. She thought him safe as soon as she once more felt him given up, as we said, into her hands. She thought the battle half won in the very fact that he was now sitting beside her.

Dahnow had erred in supposing that she had not received Curt's letter before her departure, but she had considered it as the very height of folly, to which even the slightest attention was not to be paid. It was her principle to take active measures at once, and so it was that, according to Dahnow's advice, she had determined to secure her son without delay, and to keep him at home. The pretext for her journey was easily found in the necessity of fetching her niece from the convent. Her secret hope was that home would be made attractive to him by the presence of a young girl, and that she would also then have a good reason for spending a winter in town, and thus offer him amusement. Her fertile brain could take in all the details of a plan and carry it out to its completion.

But she was clever enough to know that there are times when silence is the best of weapons. Not one word alluding to the affair fell from her lips during that long journey. Her joy at his accompanying her had made her welcome warmer than it would otherwise have been; and Curt, not knowing whether she had received his letter, was also silent upon the subject. She explained to him in detail the business which would require his presence at home, and managed to awaken a little interest in him on the subject, and to bring him out of his sullen reserve. Although she considered the father's

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refusal to be a mere calculation, she was determined to make use of it. For the present, her main object was not to let Curt out of her sight; she had a vague feeling that he might escape her at any moment. The next day her first request was that he should accompany her to the convent, whence she intended to take Lily, who had never got over her home-sickness.

Curt did not feel any great inclination to go; but what was a small inconvenience at such a moment compared to the one great sorrow gnawing at his soul? He had only one idea; and that was how he could get at Nora, and prove to her father and to herself that he would consider no obstacle insurmountable, in order to possess her. He was not yet quite sure of his plan of attack; indeed, the thought of returning home had crossed his mind; the university town would be odious to him now, and he could carry out his researches as well from one place as from another. Anyhow, the whereabouts of Nora's father could not long remain a secret to him.

In order, therefore, to avoid any useless hickering, he accompanied his mother to the convent. There, the countess pressed him to come in, as the Mother Superior was a friend of her childhood, as well as a relation; she would like, she said, to introduce her son to her. Curt, in a complete state of moral indifference as to what became of him, once more gave way. They traversed the old-fashioned court and entered the building. The nun who received them, led them into the "parlor," and went to call the reverend mother. The countess sat down upon one of the small horsehair sofas, whilst Curt stared absently at the pictures which adorned the walls of the otherwise plain little reception-room. Both mother and son had their hearts too full to enter upon any indifferent conversation.

The nun soon came back, and announced that the Mother Superior would be down directly. She was just going to leave the room, when a low voice asked her where the Mother Superior was.

"No, don't go upstairs, miss," answered the nun, "Mother Superior will be here in a moment. You would miss her by going upstairs. Please wait in the parlor."

"I have only a few words to say," answered the speaker, and the rustle of a gown was heard. "But there are visitors here already," she said, looking into the room, and standing at the door.

Curt had started at the first sound of the voice, but now he turned hastily round. For a moment each one stood as if nailed to their place; but then, he sprang to her side.

"Nora, Nora, why are you here? You have no right to be here! They shan't bury you alive!" he cried in wild despair. "I shall bring every law of human justice to bear against so flagrant treachery. You are mine, you know you told me so yourself!"

The countess looked on, horror-struck, and was speechless. Before her, in the doorway, was a beautiful girl whose hand her son had taken possession of. She saw how the young lady made a gesture as if to beg

him to leave her, and prepared to turn away from the room herself. Her strength, however, failed, and she leant back against the door, a deadly pallor overspreading her features.

Curt passed his arm around her waist, and said authoritatively to the poor nun who was watching the scene with terror: "Go and call the Lady Superior, and bring some salts or something to restore her; you see that she is fainting. The young lady is engaged to me, so I have a right to look after her."

Saying this, he raised Nora in his arms and placed her upon the sofa, from which the countess instinctively drew back. The nun disappeared; she had never yet witnessed such a scene within the quiet convent walls; but with a true woman's heart, her sympathy was awakened for the unhappy lovers.

Curt meanwhile knelt at Nora's side. He called her by all the fondest names he could think of; he covered her hands with passionate kisses, and implored her to tell him the reason why she had left him. Her eyes soon opened again; it had only been a passing weakness caused by the suddenness of the meeting.

"Curt," she said in a soft low tone, and she looked at him with all the love her heart was full of. Suddenly, however, she sat up in terror, and pushed him away from her. She had noticed Curt's mother, and had seen the stern and almost despairing looks the countess threw upon her son.

At this juncture Curt turned. "Mother," he said, "this is Nora. Some one tried to tear her away from me; you yourself have brought me back to her. It would, perhaps, have been difficult for you to picture her to yourself such as she is; God has now allowed that you should meet her here, and that you should see how worthy she is to become your daughter. I had already written to you, telling you all, but now we can implore you *viva voce* for your blessing."

"I received your letter," said the countess coldly; "but there are species of folly which are best answered by silent contempt."

"Mother," cried Curt hotly, "then, perhaps, you are also aware that I consider this madness as the one happiness of my whole life, and that I shall give up everything for it."

"I think we have had enough of this scene," said the countess again; "I am not fond of discussing family matters before strangers."

With these words she turned, for the Mother Superior had just entered, and was looking in mute surprise upon the excited group. As soon as Nora saw her, she arose and threw herself sobbing upon her neck.

"What is it, my child?" asked the Lady Superior gently.

Curt answered for her. "Madam, this young lady is kept back here against all sort of justice. Even if she came here of her own accord, you must not believe, you must not accept her vows. She has been talked, forced and frightened into it; she has told me herself that her heart belongs to me; she has given me her word. Nora, you cannot, you dare not deny it!"

"Who talks of keeping any one back, of vows, or of vocation?" the Superior calmly replied. "This young lady came here because she was brought up here, and spent ten years of her life here; she only intended remaining a few days, and was to start to-morrow."

"No, Nora, you will not go away! You will not be once more faithless to me! Can your love bear with nothing? Is it too weak for a little patience?" cried the youth, mad with grief.

"Count Degenthal," said the nun gravely, "so long as this young lady is under my protection, I cannot allow you to use this language to her. I do not know whether you have any right to speak thus, nor can I judge of the reasons which keep you asunder and prevent your union. That is a question you must decide with the young lady's father, and with your family," she added, with a look at the countess, who stood near, her face distorted with anguish.

"Nora, dear," she then said, "you had better go upstairs, if you feel yourself strong enough."

Nora arose submissively. For a moment she stood irresolute, and then she turned suddenly to the countess. "Madam," she said, and her voice was pathetic and touching in the extreme, "I should never have thought that our meeting would have been so painful a one! You were so inexpressibly good to my poor dear mother—do not be hard to her daughter who will be grateful to you her whole life long. It is dreadful to be the cause of such misery!"

The countess was too much embittered and excited to understand a syllable of what Nora said.

"You have caught him so completely in your nets," she answered coldly, "that it does not much matter what his mother's feelings are the while."

"Nora drew herself up. "It was he who sought me out, and we have met to-day without any wish of mine. He is perfectly free!" she said coldly and calmly, and there was something in that tone which made the countess look up in spite of herself. She was, *volens volens*, impressed by the tall and graceful figure which turned proudly and gravely away. That moment was the only one in which Countess Degenthal ever understood her son's passion.

"Mother!" cried the latter wildly. "Beware of treading too harshly upon our life's happiness. I can implore you, but I shall also know how to act. Nora, say one word to me!" and he tried to rush after her.

The Superior stepped forward, and stood between him and the door. "Speak with the young lady's father, or else visit her at his lodgings; here I cannot allow you to say one word more. As far as I know, Mr. Karsten is living, for the present, at the P. Hotel."

Curt looked up at the nun's sweet face, and it seemed to him as if she were, perhaps, his ally. "Oh, if indeed you are to Nora all that she has told me she found in you, then tell my mother that she is worthy of her!"

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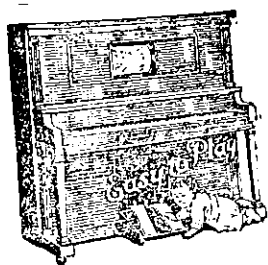
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for any position," said the Superior. "But, dear Count Curt, there are circumstances against which no man should try to fight; he always regrets his resistance sooner or later. It would have been better if you had not met."

"But it was Providence which brought us for the third time together in so miraculous a manner."

"We often call providential that which pleases us, and yet it is often but a trial which Providence sends us," answered the nun gently.

"I cannot remain here any longer. I must have a carriage and return to the hotel," said the countess with agitation.

The Superior was going to ring the bell, but Curt offered to go and fetch a carriage himself.

As soon as he had left the room the countess sank, as if completely broken down, upon the sofa.

"Clotilde," said the nun, calling her tenderly as she had done in the days of their youth, "Clotilde, I can fully understand and sympathise with your grief and with your bitter experience. But be at least comforted by the thought that your son has not been caught in the nets of an unworthy person. I have known her since earliest childhood, and can only say that if her social position were different, he could not have made a better choice."

The countess made an impatient and deprecating gesture while the nun continued:

"I know how that very fact is one which opposes all your, and, indeed, all my principles; it is seldom good to bring a disproportionate element into any society. But surely there are exceptions. I cannot believe that a passion conceived by two such natures as those of Curt and of Nora will be a mere passing thing. It is a deep and pure affection, such as takes its birth in two unspoiled hearts. The strangeness of their relative positions, too, has only strengthened this feeling; for he must also have fought long with himself before love got the upper

hand. You may be sure that the gulf at first seemed as great to him as it now seems to you. So much have I ascertained from herself, for she had confided her short love tale to me. It is perhaps dangerous to shatter so deep an affection without some all-important reason. You know young hearts do not feel much inclination to bend before old principles."

"I never change my principles," said the countess sharply, "and still less would I do so for the sake of two lovers' folly, or for that of some low intrigue. It would not be my duty to act otherwise."

"We often consider those duties the most important which we impose on ourselves; and we cannot build up other people's happiness according to our ideas. Clotilde, don't be too hard upon them; you might lose a son, instead of gaining a daughter."

"Don't waste a word more upon the matter," said the countess impatiently. "I never allow myself to be influenced by any one. Moreover, I don't wish Lily to hear anything about this. She is too young. In the afternoon I will ask the chaplain to come and fetch her. I feel too much overcome to do so myself. Please tell her nothing of this visit."

The Lady Superior promised to do as the countess wished and Curt entered, saying that the carriage was there. His mother did not accept his proffered arm, but he followed her into the carriage. Mother and son sat silently side by side. Perhaps Curt had hoped she would say one soothing word; but she did not open her lips. When they arrived at the hotel he helped her to get out; then, giving the coachman another address, he hastily re-entered the carriage, and drove away.

"Where did the count say he wished to be taken?" asked the countess of the waiter who stood by.

"To the P. Hotel," was the answer.

The countess heaved a deep sigh for she knew what that address meant.

(To be continued.)

that this real sympathy among Irishmen is being brought about by means which can only raise antipathy and hate between Irishmen and Englishmen. I can see no light at present and it is distressing to feel one is deprived of all power to alter things."

Mr. Duke left upon my mind the impression of a man convinced of the unwisdom of the proposed composition of the Convention, but powerless to alter it. One other auspicious opportunity offered of reconsidering the matter before it was too late. No sooner did the Government plans get abroad than the Sinn Fein Executive in Dublin passed a resolution unanimously rejecting Mr. Lloyd George's invitation to be represented by five nominees of Sinn Fein. Perceiving by the wording of the resolution that their decision applied to the outrageously unrepresentative character of the contemplated assemblage, and not to some more broadly conceived Irish settlement by Irishmen in Ireland, I at once telegraphed to Mr. Arthur Griffith, the founder of the Sinn Fein movement, and at that time (owing to the internment of Mr. de Valera and his chief fighting men in English prisons) the virtual leader and director of Sinn Fein affairs in Ireland:

"London, May 23.

"Confidential. May I ask does your objection to a big Convention bound to end in fiasco or Partition extend to a Conference of a dozen genuinely representative Irishmen whose agreement, if any, would be submitted to people of all Ireland by Referendum?"

His reply was:

"Dublin, May 23.

"I should be willing to state my views to a Conference of Irishmen. Absolutely reject Convention."*

Taking the offer to be one of moment, I communicated it without an hour's delay to the Chief Secretary, urging that it would ensure the participation in genuine Peace negotiations of the Irish Party of the future and expressing my own confidence that the co-operation of responsible men of the highest intelligence of the stamp of Mr. Griffith and Professor Eoin MacNeill would be found to be of priceless advantage. I did so, although I had just been hearing news which satisfied me that the Cabinet's mind was made up against us:

Hotel Windsor,

May 24, 1917.

Private.—

Dear Mr. Duke,—From all I hear, it is useless to hope to dissuade your colleagues from the so-called "Irish Convention" they have resolved upon.

I consider it, however, a duty to send you enclosed telegrams which passed between Mr. Griffith and myself yesterday. His reply proves that it would be still possible to secure the co-operation of the immense mass of Irish opinion represented, though very vaguely, by the Sinn Fein.

All that, however, seems now given up,

* It was stated by Mr. Michael Collins in 1922 that Mr. Griffith laid down conditions. He did not do so in any communication with me.

The Irish Revolution and How It Came About

(By WILLIAM O'BRIEN.)

CHAPTER XX.—(Continued.)

Another singular success was the choice of General Hubert Gough. I had never met him or been in communication with him in any way. He was only known in Ireland as the leader of "the Curragh Mutiny," and my suggestion of him as an apostle of National Peace would have been once grasped at by the malicious as an unheard of act of traitorism, and even by the worthiest would have been received with head shaking and silence. All I knew was that he had come of a gallant and genial line of Irish soldiers, that the part he had taken at the Curragh would give him an indisputable title to be heard with respect in Ulster; and that with no less gallant and no less genial Irish soldier like Major "Willie" Redmond he would have supplied an irresistible soldierly argument for Irish peace. How true was my intuition may be judged by an ex-

tract from a letter General Gough wrote me years afterwards (February 13, 1921), when he first heard of the liberty I had taken with his name:

"It was absolute news to me to find that you had mentioned my name as far back as May, 1917, as one of those who might arrive at some sane solution for the government of our unhappy country, and I must say how very broadminded I think it of you to have put forward such an idea. However much I may feel my own incapacity for dealing with such a question, I can at least be confident that I would never have adopted the present bloody and repressive methods which are being so brutally employed in Ireland to-day. However, I do not suppose anything could have been devised to unite all Irishmen more closely and in more real sympathy. The terrible misfortune is

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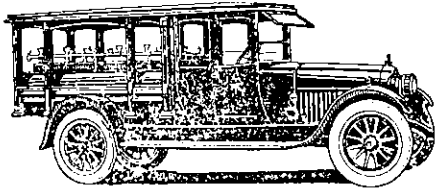
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and I am afraid the great body of Irish Nationalists will be left no escape from the conclusion that the proposed Convention will be held for Anglo-American war purposes and upon lines which are bound to aggravate instead of composing the present troubles.

I shall be much obliged if you will kindly return me the suggestions as to the personnel and basis of settlement of an Irish Conference on the Land Conference model, which gave you on Tuesday.

Yours very faithfully,

WILLIAM O'BRIEN.

Rt. Hon. H. Duke, M.P.

P.S.—Mr. Healy has a suggestion for a preliminary "Conference" to draw up a programme for the "Convention," if the Government still persists in having one. He, like myself, however, thinks it useless to persist in the face of the attitude of the Government.—W. O'B.,

Mr. Duke's only reply—one of pathetic helplessness—was this:

"Irish Office,
25/5/17.

"Dear Mr. O'Brien,—I enclose, herewith, the two documents which you kindly entrusted to me.

Yours truly,

H. E. DUKE."

CHAPTER XXI.—TO TAKE PART OR NOT TO?

Sinn Fein was thus ruled out of the programme of a Government which had to wait for the lessons of years of bloodshed and horror to appreciate the value of the patriotic offer which Sir H. Duke was compelled almost rudely to repulse. It is impossible to believe that Mr. Lloyd George had not the Griffith telegram before him when he shot his bolt defining the membership of his Convention in a way which he knew must render the collaboration of Sinn Fein and of the All-for-Ireland League impossible. He had made up his mind to cast in his fortunes with the Hibernian and with the Ulster Partitionists.

A characteristic stroke of the small politicians, British and Irish, followed. The Hibernian leaders, accustomed to rely upon petty Government doles and favors as a means of concealing their failure in great things and lost to all power of diagnosing the new spirit they were dealing with, came to the conclusion that their best hope of rehabilitating themselves with the country, and, in the cant of the day, of "creating a friendly atmosphere" for "the Irish Convention" was to advise an Amnesty for the Sinn Fein internees. Accordingly, when an evening or two afterwards I went over to Dublin, to make a last effort with Sinn Fein before announcing my own decision as to Mr. Lloyd George's invitation, it was to see Mr. de Valera and his interned fighting men—some four thousand of them—flocking over by the Holyhead boat to the frantic joy of a country that not unnaturally received them as conquerors. Be it remembered that up to that time the Irish Republic had no existence of any kind, even in name. The utmost length to which the first Sinn Fein Convention of five hundred dele-

gates in Dublin in the early part of 1916 went was a resolution: "That we proclaim Ireland to be a separate nation"—as Mr. Lloyd George did a few years afterwards. Neither Count Plunkett's election for North Roscommon, nor Mr. McGuinness' for North Longford had been fought on the Republican issue. It was not until a few days after his return to Ireland from his English prison that Mr. de Valera for the first time made the Irish Republic the electoral touchstone of the future. Any other programme had now, however, been wiped off the slate by Mr. Lloyd George's own hand. When Mr. Griffith did me the favor of calling upon me at the Shelbourne Hotel, the streets outside were throbbing with the rejoicings for the returning fighting-men. With all Mr. Griffith's moral courage—and it was dauntless—there was obviously no more to be said for peace. The Amnesty which must have followed as a matter of course once a genuine National agreement was arrived at, was now justly despised as a mere Hibernian electioneering trick. Its only effect was to convince the Irish people—even those who were most reluctant to own it—that the fighters of the Easter Week dispensation were the only men to deal with shifty British Ministers. Sinn Fein in its most militant shape was rooted more firmly than ever as the best hope of a country which had already irrevocably sentenced Parliamentaryism to die the death.

Not for the first, nor the tenth time, Mr. Lloyd George failed to see the "fundamentally right" thing and did the obviously wrong one. No sooner was the composition of the Convention disclosed than it became evident it must end in Partition or throw the blame for its abortiveness upon Ireland. Of the 101 members 80 at the lowest estimate were Partitionists of the Hibernian Party or of the Orange Party. The representation accorded to the political parties—5 delegates apiece to the Hibernian Party, the Ulster Party and Sinn Fein, 2 to the All-for-Ireland League and 2 to the Irish Labor Party—was on the face of it a perfectly fair one. It in reality covered a gross deceit. The Hibernian Party, with a nominal representation of only 5, obtained some 70 representatives through the Mayors of Corporations and the Chairmen of County Councils and District Councils, nearly all the direct nominees of the Board of Erin; the Ulster Party, technically restricted to 5 representatives, numbered 20 at the least through the delegates from the Unionist County and District Councils and the nominees of the Crown. These two Parties combined, counting a majority of something like 8 to 1 of the entire body, were publicly committed to a Partition agreement if there was to be any at all. Into this Partitionist sea, the five Sinn Feiners and the two All-for-Ireland representatives were to be precipitated, *rari nantes in gurgite vasto*, with whatever help they might receive from four known opponents of Partition who were included among the direct nominees of the Crown. Worse remained behind. Sir E. Carson, the only person who could operate any change of front from the Ulster side, held personally aloof from the Convention, and the partici-

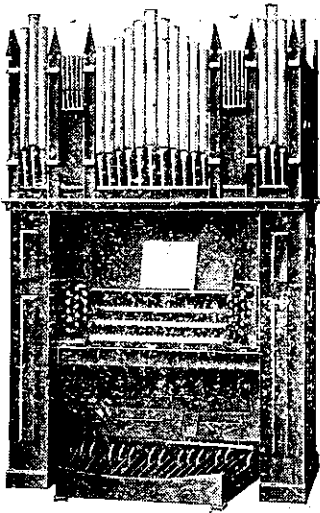
pation of his Party was made expressly subject to the condition that their five representatives at the Convention were to agree to nothing without first obtaining the approval of the Ulster Unionist Council—an external body of the Covenanters' staunchest extremists—who were not to figure publicly at the Convention at all, but were to act as a Black Cabinet to revise or veto any agreement, even if recommended by their own Parliamentary representatives. The Convention was thus to be a collection of puppets, of which it was to be Sir E. Carson and his Ulster Unionist Council who were to pull the strings.

After Mr. Redmond's death, Lord MacDonnell, in a letter to the *Times*, mentioned that the Irish leader had confided to him that he would never have entered the Convention if he understood at the time that this was to be the arrangement. If he was unaware of it, it must have been because he failed to notice either the resolution of the Ulster Unionist Council making the stipulation regarding their veto in the most distinct terms, or my own reply to Mr. Lloyd George (dated June 18, 1917) in which I made this fatal flaw in the constitution of the Convention one of my principal reasons for declining to nominate representatives from the All-for-Ireland League: "On the other hand, while my friends and myself would welcome the most generous representation of the unofficial Unionist population of Ireland, the Government scheme ensures to the official Ulster Unionist Council a full third of the voting power of the Convention, under the direction, moreover of a Committee not present at the Convention, but specially nominated by the Council to supervise its proceedings from outside. The terms of the Resolution under which the Ulster Unionist Council consented to enter the Convention make it clear they have only done so as a war measure, and relying upon the assurances of the Government that they need fear no Parliamentary pressure if they should adhere to their demand for the exclusion of the Six Counties as a minimum—a demand, indeed, which was conceded to them last year by the Irish Parliamentary Party. It is consequently obvious that the chances of any agreement by the Ulster Unionist Council other than one based on the separation of the Six Counties are all but hopelessly handicapped from the start, and the temptation dangerously increased to those Nationalist politicians who have already committed themselves to dismemberment." If this were not a sufficient proof how complete would be the veto of Ulster, any possible doubt on the subject was removed by a candid statement in the House of Commons by Mr. Bonar Law, in which the man who was next to Mr. Lloyd George, if even second to him, the most important member of the Ministry, pledged himself that the assent of Ulster would be regarded as indispensable to the "substantial agreement" in the Convention on which the Prime Minister undertook to legislate. Mr. Redmond's own want of foresight was, therefore, alone to blame if he was not warned in good time that nothing could come from the Convention unless with the consent of the Ulster Unionist Council,

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and that consent, he already knew, was only to be had by reviving the old pact for the separation of the Six Counties. Notwithstanding these conclusive warnings that the Convention must end either in Partition or in abortiveness, a perfect torrent of entreaties was for the next month poured upon my head from all sorts of worthy peace lovers, imploring me to make the All-Ireland League a consenting party to the imposture. On 13th June the Prime Minister addressed to me in cordial terms an invitation "to nominate two representatives of the Party under your leadership to serve as members of the Convention." My reply, dated June 18th, expressed "with deep disappointment" my conclusion that "while the Government have nominally adopted the principle of allowing the constitution of Ireland to be settled by agreement among Irishmen,

they have done so under conditions which must render that principle a nullity. There can be little or no hope that a Convention constituted as the Government have directed can arrive at any agreement except some hateful bargain for the Partition of the country under some plausible disguise." I admonished him that "to attribute the blame for such a decision or for the failure to arrive at any better one to the unrepresented Irish people would be little short of an outrage upon Ireland and would be a gross imposition on the credulity of friendly nations abroad," and intimated that under the circumstances "I have made up my mind with reluctance, and indeed with poignant personal sorrow, that I must decline to undertake any responsibility in connection with a Convention so constituted."

(To be continued.)

Town and Country News

INVERCARGILL NOTES

(From our own Correspondent.)

December 8.

Last Saturday the Dominican Nuns held their annual garden fete, which proved a great success. The many stalls, in charge of the nuns, were erected in the basement of the new convent. In the evening the grounds and buildings were brilliantly illuminated, the lights showing on the gardens making a very pretty scene. The Hibernal Band also assisted in the evening.

Rev. Brother Eusebius leaves on Tuesday for a visit to Australia. He expects to return early in February.

Last Sunday, being the first Sunday in December, there was Exposition of the Blessed Sacrament from after the eleven o'clock Mass. At the evening devotions the Very Rev. Dean Burke delivered a very beautiful sermon on "The Church."



TIMARU NOTES

December 5.

The Sacrament of Confirmation was administered to 104 children and adults at the Church of the Sacred Heart on the 30th ult. by his Lordship Bishop Brodie. At four o'clock the procession, consisting of cross-bearers, Confirmation candidates, the Bishop, attended by Rev. Fathers Hurley, Barra, and Ginisty, entered the church to the music of Elgar's "Tece Sacerdos Magnus," rendered by a full choir. An appropriate and very eloquent sermon was preached by the Bishop, after which the candidates were presented. The pledge of total abstinence from intoxicating liquor until the age of 21 was also taken by those confirmed. His Lordship officiated at Benediction of the Blessed Sacrament for which special music was contributed by the choir. Silos' "Ave Maria" also being sung with devotional effect by Misses K. Dennehy (soprano) and B. Mechan (contralto). In the morning confirmation was administered at St. Andrews, when 30 candidates were presented. On the first inst. the Bishop confirmed a number of pupils at the Convent of the Sacred Heart.

ASHBURTON NOTES

(From our own Correspondent.)

December 5.

A mission conducted by Fathers Campbell and McLaughlan, C.S.S.R., was brought to a conclusion on Sunday evening last, when perhaps the largest congregation ever seen in the local church was present. Throughout the whole fortnight that the mission was in progress, large attendances were the order of the day, some people travelling 20 miles a day in order to be present.

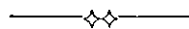
The annual general Communion of the members of the local branch of the H.A.C.B. Society took place on Sunday morning last, and proved to be the most successful the society has had for many years. The members approached the Holy Table in a body at the 9 o'clock Mass, all wearing regalia.

Mr. E. C. O'Malley, who for the past two years has been in the employ of Messrs. Pyne, Gould, Guinness, Ltd., as stock agent, recently received notice of his transfer on promotion to the head office of that firm, and left for Christchurch on the 23rd ult. Prior to leaving, he was met by his fellow workers and presented with a suitcase suitably inscribed. Mr. O'Malley carries with him the very best wishes of his many friends.

Mr. E. J. O'Brien, who for the past two years has acted as honorary organiser and secretary for the Advance Ashburton Association Gala Committee, was recently met by the office-bearers of the association and presented with a cheque in recognition of his faithful work for the committee. The association has now run two galas, the gross proceeds of each amounting to £1100. The key-note of the success that has attended these two sports gatherings has been the organising ability of Mr. O'Brien.

Mr. Len Graham, who for the past two years has been assistant clerk to the N.Z. Railways in Ashburton, has received notice of his appointment to the Orari station in the capacity of stationmaster. He carries with him congratulations and best wishes for future success from a host of Ashburton friends.

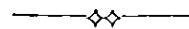
The annual meeting of members of the St. Patrick's branch of the H.A.C.B. Society will take place on January 5. Besides the election of new officer-bearers, a very interesting matter to be considered will be the prospectus of the proposed Ashburton United Friendly Societies Dispensary. Provided the necessary assurance of assistance and co-operation is given by the different societies in Ashburton, a dispensary will be opened here in six months. Such a splendid benefit cannot be passed over lightly, but must commend consideration.



St. Joseph's Orphanage, Upper Hutt

The pupils of the above orphanage secured the following prizes at the Upper Hutt Summer Show held on December 2:—

Water Coloring Brushwork—Std. 4: Eric Kennedy 1, Willie Stevenson 2, Margaret McGonagle H.C.; Stds. 5 and 6: Rita Hendry 1, Louie Duffy 2, Ken. Kennedy V.H.C., Clayton Taylor H.C. Pen and Ink Sketching—Std. 4: Gladys Southee 1, Eugene de Grut 2; Stds. 5 and 6: Joseph Hartley 1, J. Hartley 2, Dina McNicol V.H.C., Harold Sheridan H.C. Pencil Drawing (under 10 years)—Zena Williams 1; (over 10 and under 12): Freddy Geor 1, Willie Stevenson 2, Freddy Geor V.H.C., Daphne Gray H.C.; (over 12 years): Lawrence McNicol 1. Color Work (crayon)—Under 10: Zena Williams 1; (over 10 and under 12): Anthony Thwaites 1, T. Thwaites 2, Freddy Geor V.H.C., Jack Brady H.C.; (over 12): Clayton Taylor 1, Willie Stevenson 2, Harold Sheridan V.H.C., Tom Whatmough H.C. Plasticine (under 10): Jim Hannan 1, Harry Farrand 2, Leila Dixon V.H.C., Ray Craig H.C.; (over 10 and under 12): Brian O'Flaherty 1, Winnie Hartley 2, Freddy Geor V.H.C., Joyce Cooley H.C. Handwriting—Std. 1: Gordon Connell 1, Jim Moran V.H.C., G. Connell H.C.; Std. 2: Jack Stevens 1, Forbes Carruthers 2, J. Stevens V.H.C.; Std. 3: Willie Scott 1, Anthony Thwaites 2, Margaret Robins H.C.; Std. 4: Willie Stevenson 1, Jack Taylor V.H.C., E. Bertanees H.C.; Std. 5, Harold Sheridan 1; Std. 6, Hinemoa O'Neill H.C.



Strive to rise, to love goodness, so far as you can to be good; to put away those things that bind the soul to earth, to understand in your own life what holiness is, and the vision of God will break upon your soul in evergrowing splendor.—Father Maturin.

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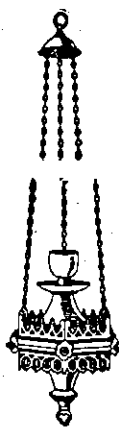
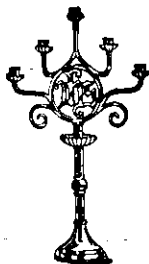
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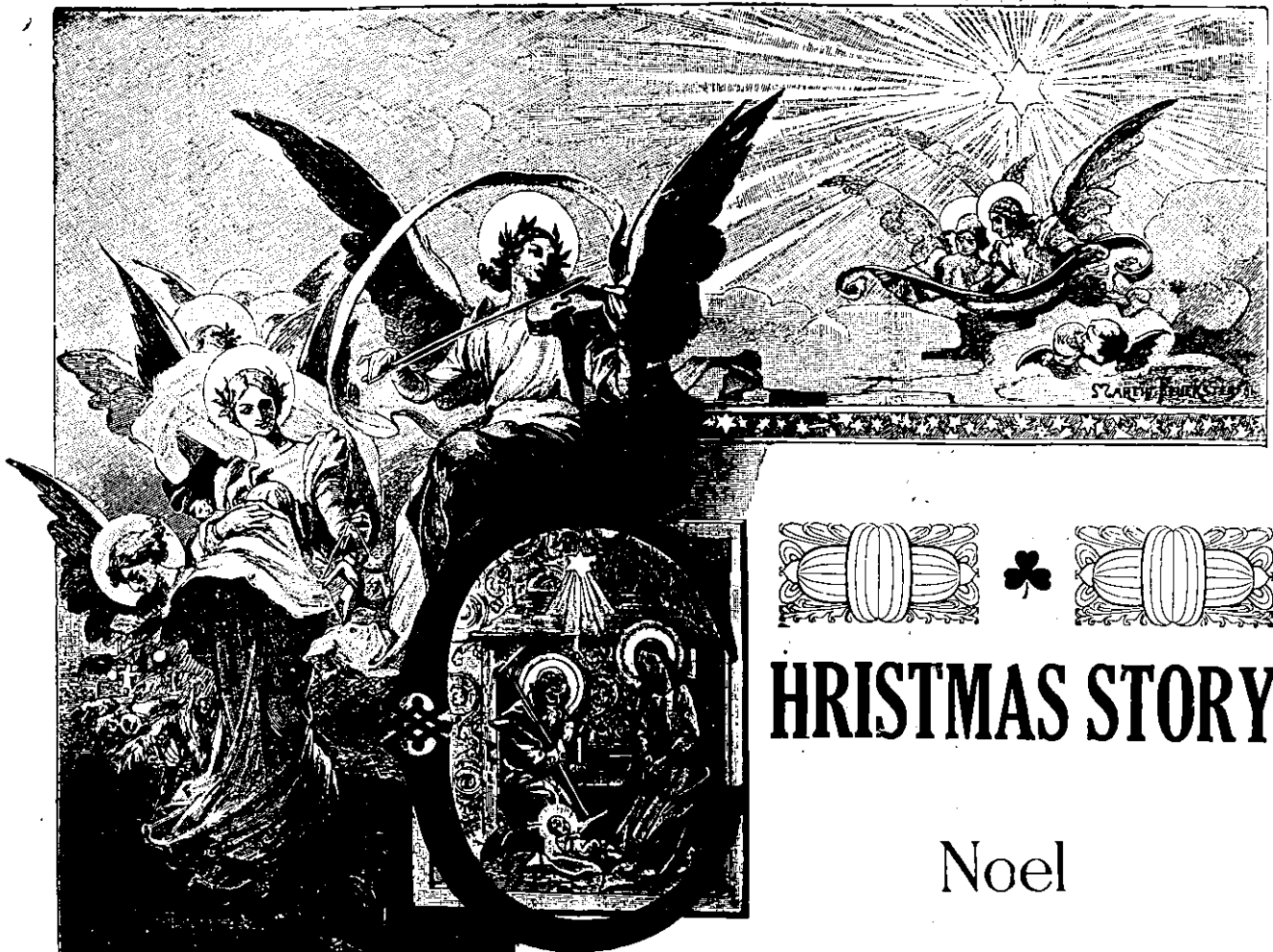
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CHRISTMAS STORY

Noel

(By MARIE CAHILL, in the *Queen's Work*.)

Oh, how I looked forward to it all—to the wonderful unknown ceremony of a midnight Mass! How that excitable little heart of mine thrilled with the girls' tales of previous Christmases, and with anticipation of the one I was about to share! Not even the long hours of choir practice could lessen the glamor, for was not I to sing a solo? A simple one, to be sure, but still a solo. And wouldn't all the girls tell who sang it and that dear little Mother St. Simeon sang the alto with me?

Day after day we checked off in our prayer book calendars, until the twenty-fourth actually, and almost miraculously we thought, dawned on our lives. We were sitting that afternoon in our recreation room, marvelling at the beauty of our chapel as we had seen it at our three-o'clock visit, speculating as to who would be unable to stand the strain of the coming event and ignominiously faint, listening to and giving minutely identifying descriptions of the home people expected to attend, and generally anticipating as long as possible what we were to realise so soon, when into the room burst Ann—our Ann, never known to weep—a living fountain of grief. We couldn't move; we were too astounded. We let her rush by without a word, watched her bury her head on the corner table, and even listened to several wails of pure woe before we could rouse ourselves to the occasion. Then we found it all out. Her father couldn't come to midnight Mass, her mother couldn't come, nobody could come, and nobody cared anything about her, and how could she stand it, and how could she possibly go home when no one was coming for her? She was desolate, and so were we. It seemed a lifeblow to us all, so great was the tension, even of sturdy Ann of three years' experience.

The Star of Bethlehem

Bright Star of Bethlehem,
That brought joy unto men,
Lowly hearts lifting high,
Solacing woe and sigh.

Shine now in souls where sin
Once held wild revel in,
Comfort the hearts that lie
Broken, let them not die.

—E. J. S., S.J.

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Wellington

Our rose-colored hours turned to ashy gray, and our Christmas joy was tiptoeing away, and away and still farther away, when in came Mary Louise from her practice hour. Now Mary Louise was not bright. Day after day she got forty per cent. in arithmetic, and sadly negative head shakes from Mother St. Rose in practically all her recitations. We liked her, but we pitied her, and helped her more or less grudgingly. She was so terribly slow. But to our immense astonishment she now proved to be more clever than all of us put together. When told of the catastrophe, she merely inquired, "Well, which one of you goes the nearest to Ann's house? That's the way she'll get home." Imagine! We had all been too stunned to think of this simple solution, and Mary Louise had had to think of it for us. So Ann got home, for Quebec abounds in kindly people to whom a four-mile extra drive at two o'clock on a Christmas morning is but a trifle.

I slept soundly that Christmas Eve, soothed no doubt by the warm, comforting drink brought around by Mother St. Pierre just before "lights down." I have often wondered what it was—it was so smooth and spicy and satisfying. Probably but another instance of the glamor of the time. How weird it was, getting up but a scant four hours after one's bedtime! With the first daze over, all was excitement. The warning voice of Mother St. John, "But fifteen minutes to dress, young ladies," was in itself enough to upset the most steady of minds. What if I should be too late! Would they go without me?

After an almost heartrending search for my white veil, I hurriedly joined the snake-like line of girls in the corridor to button and be buttoned. At least they could not slip away without my knowing it. Reassured at length of my safety, I began to look about me. Crouched in the corner, with the overhead light shining on her yellow braids, was Beatrice, lacing her new topboots. Rushing down the dormitory corridor came Mary Jeanne, both hands full of prayer book, veil, pins and handkerchief, dress entirely detached, and just fallen off one shoulder. After her came Margot with her springy step and bobbing fluff of tawny hair. Standing at the door of their room I could see the two Thompsons, black eyes flashing, black heads nodding, sure signs of family trouble. Then Mother St. Lucie appeared, full of cautions for our singing, but unable to express them intelligently either in our English or her own native French. Just as the little ones were filing down to join us, and the "middle-aged" girls—girls of ages from nine to twelve—were coming on the opposite side, our immaculate Hope appeared perfectly groomed, the only truly unfustered one in that whole group of excited girlhood. She was of a certainty exasperating. Luckily the forming into lines took our minds off her and our own lost possibilities.

Downstairs we filed, singing old-time Christmas hymns as we went, putting every good sentiment and impulse into our song, past Mother Superior's office, past the vestibule with its few belated comers, whom we attempt to see without slipping the bonds

of convent decorum, to the very door of our chapel. Before us was a blaze of starry tapers, a richness of lovely flowers mingled with golden lace and rich-hued tapestry. On both sides in our wonted seats were the parents and friends of the girls—strange furry shapes, for the night was cold. Past them we walked, slowly and reverently, two long lines of black-robed, white-veiled girls, up to the very altar rail. Then two by two we bowed in deep recognition of the Presence there. A turn to the right, a fleeting view of the crib with all its touching symbolism, then up the jube stairs, back of the kneeling line of serving men and maids, to our places by the organ.

Surely our prayers were answered—we sang as we had never sung before, Mary's rich, high voice soared again; Ruth's deeper voice thrilled us through and through; and I—why I felt as if I could sing the whole Mass through and do it justice. Again the long lines formed, this time to kneel in turn at the altar rail and receive from our dear abbe the sacrament of life and hope. Reverently we yielded our place to others and followed back to the jube. How proud we were of our tall, kindly abbe as he turned to give the blessing! Our heads bent low in whispered prayer—the prayer of lives spent in the midst of holy suggestion and practice.

But how scenes can change! One minute a congregation silently bowed in homage, the next an eager, living throng, nodding, smiling, leaving the chapel of the midnight Mass to the exultant music of the orchestra above. Outside in the parlors guests and girls mingled in friendly confusion. Staidness and ceremony had vanished; laughter and cheery talk had supplanted them. The unusual sound of men's hearty voices and the stray whiffs of their cigars added a strange spiciness to the moment. From without came the jingle of many bells, the crunch of nervous hoops on the frozen snow, and the greatly excited and somewhat profane ejaculations of the French cochers. Mother St. Pierre good-naturedly brought scattered families together; Mother Superior stood guard to see that *toutes mes enfants* were properly bundled up; and Mathilde the portress formed a go-between for the waiting drivers and the guests within. One after another the now doubly freighted sleighs dashed down the whitened avenue, all towards home—a Christmas day at home.

Of course, we were left, a dozen or more girls from the States or distant Canadian points. We hunched together under Mother Superior's kindly wing to talk it all over. Then, comforted by her motherly ways, and refreshed by another savory cup, we wandered off to bed, with thoughts of the home boxes of a certainty waiting for us below.

Prayer is one of the oldest adjuvants to health that we have found, and one of the most efficient. Instead of being out of date it is quite as powerful for good now as it ever has been in times of trial, a source of consolation and strength that makes good health ever so much easier to attain and maintain than without it.

THE THREE MASSES: THEIR SYMBOLICAL REFERENCE ACCORDING TO ST. THOMAS.

Since the earliest times—since the days of the Gelasian and Gregorian Sacramentaries—it has been the custom for each priest to say three Masses on Christmas Day. According to the symbolical explanation of St. Thomas Aquinas, the first, which was supposed to be said always at midnight, was to commemorate the birth of Christ in the bosom of His Father in eternity; the second, to be said at dawn, to commemorate the birth of Our Lord in time, at Bethlehem, when He appeared visibly among men; the third, to be said some time during the morning, was, according to the interpretation of the Angelical Doctor, to call to our minds the birth of Christ in the individual soul.

The "Gloria" was sung only at the first Mass on this day, and in Catholic countries its singing was accompanied by the ringing of bells, and often by fireworks.

Various churches of Christendom used different colors at the Christmas Masses, not white, as is the custom now. Thus, for instance, in some places in Italy, Germany and England, the liturgical colors were black, white, and red. In France, more particularly in the diocese of Narbonne, the colors were red, white, and violet. Other churches had their own usages, all of them based upon some touching symbolical reason. Durandus, who wrote the first book on the liturgical symbolism of the Church, gives a great many reasons for the variant use of colors.

TO THE SACRED HEART: A CHRISTMAS OFFERING.

Dear Sacred Heart, I bear no gift of gold,
No frankincense I offer Thee to-night,
As did the Kings in Bethlehem of old,
When first the world was flooded with Thy light:

But O! I bring a gift more precious far,
More prized by Thee than all the gold of earth:

As came the shepherds who beheld the star,
I come with love to sing Thy glorious birth—

The love of one whom Thou hast often blest
And lifted from the midst of sin and death,
Whom Thou hast often solaced and caressed
And shielded from the tempter's fiery breath:

I come with faith, unharmed by stress or storm,

A faith kept strong by Thy untiring care,
A faith Thy generous friendship has kept warm

When wily foes its fervor would impair.

I come with hope—a lamp to guide my feet,
To where Thy smile a welcome gives to all,

To where Thy voice, than heavenly harp more sweet,

Our wandering souls would rally and recall;

O! may my gifts of Faith and Hope and Love

Be dear to Thee, O Sacred Heart to-night,
And one day open Heaven's Gate above
To let me dwell in Everlasting Light!

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On December 1 and 2, Mr. Wesley Roberts conducted the practical examination for the Associated Board of the Royal Academy of Music and Royal College of Music, London. The following pupils from the Convent of Mercy, Greymouth, were successful:—

Intermediate Local Centre—Ethel Wallace (violin, honors) 140. Higher Division—Gwendoline Orr (distinction) 130, Mary Orr, Cecil Williams, Lillias Moss, Ivy Carey. Lower Division—William Low (violin). Elementary Division—Jessie Pope (distinction) 138, Sheila McSherry (distinction) 133, Rita Munson (distinction) 132, Daisy Marshall, Ethel Parsonage, Rose Larcombe, Clare Phillips, Kathleen Shannahan, Nellie Rose (violin), Kathleen Higgins, Isabel Marshall. Primary Division—Desmond Fogarty (violin, distinction) 130, Phil Warnes (violin), Edith Quinn, Blossom Addison, Mary Boddy, Lindsay Abbie (violin), Maurcen Washer, Jewel Beck, Roland Excell (violin), Sheila Wingham, Harry Bowes (violin), Edna Stratford, Cecilia Mebertson.



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Final Grade—Mersey Cook. Advanced Grade—Isla Barter. Intermediate Grade—Annie Hudd (Distinction, violin), Lucy Fullwood, Connie Merris, Kevin McMenamin (violin). Higher Division—Mavis Roi, Mollie McCormick, Kathleen Brady. Lower Division—Annie Hudd (harp), Leo McMenamin (violin), William Lane, Mollie Ryan, Eileen Brice, Jean Coleman. Primary Division—Grace Nixon (distinction), Nellie O'Brien, Mollie Cummings, Sybil Perkin, Lucy McHugh, Joan Delahunt (violin).



MAGIC OF CHRISTMAS SWEEPS ENTIRE WORLD.

The magic of Christmas lies over the world to-day, changing the dreary commonplace events of yesterday into things of wonder and delight and filling the earth with happiness and joy and cheer. It permeates the whole earth from end to end, and mankind in every land and in every clime responds to it in the fullest measure.

For into our hearts at this time there comes a beautiful something that raises us above ourselves and brings us to greater heights than we ever reach at any other time. For with the magic of Christmas time man buries self in trying to promote the happiness and well-being of others and in doing this he finds greatest happiness for himself also. For it seems as if the more we give of love, of service and of ourselves the fuller grows the store from which we draw upon and the richer we grow in the things that make for our own happiness.

Let us then allow the magic of Christmas to fall upon us so deeply that it may not only stay with us at this time but through all the days to follow.



MISS ANNIE HUDD,

Pupil of the Mission Convent, Christchurch, who won the Trinity College Gold Medal for Senior Division (Violin), and obtained Distinction for Intermediate Division of R.A.M.

REAL CHRISTMAS SPIRIT.

If the real spirit of Christmas is within us we will, indeed, find that it is more blessed to give than to receive, and we will give out of the fulness of our hearts and because of the joy that giving brings us.

THE CHRISTMAS BABE.

So small that lesser lowliness
Must bow to worship or caress;
So great that Heaven itself to know
Love's majesty must look below.

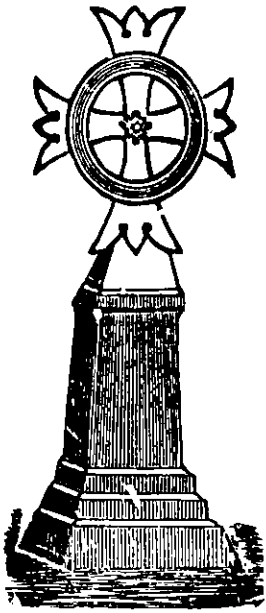
—Rev. John B. Tabb.

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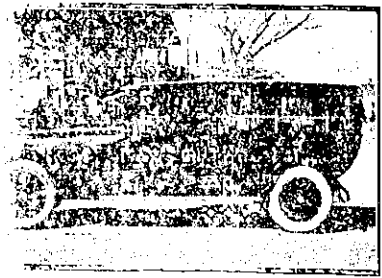
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The Church in New Zealand

CATHOLICITY IN CANTERBURY: EARLY MISSIONARY EFFORTS.

Introductory

We have been favored with a series of articles compiled by the late Very Rev. R. P. Yardin, S.M., a missionary in the diocese of Wellington, recording the rise and progress of Catholicity in the Canterbury province.

The writer gives in detail an amount of



THE LATE FATHER YARDIN, S.M.

information concerning the early Marist Missionary Fathers—the pioneers of the Faith there as in most other parts of New Zealand.

With that exactness so characteristic of those of his nationality (He was a very cultured son of France, and during his lengthy priestly career held high and responsible offices in his Order and in the Church) Father Yardin prefaces his narrative with a vivid description of the territory to be won for the Church after a series of inter-tribal native conflicts, followed years afterwards by the arrival and settlement of colonists from the Old Land.

As Procurator-General of the then newly-founded Society of Mary, Father Yardin (who was a contemporary of the founder, Father Colin) in 1859 took an active part in the establishing in England of the Institute of Notre Dame des Missions, and in the sending of the pioneer Sisters of that Order to New Zealand; the facts connected therewith being stated in the *Life of Very Reverend Mother Mary Du Coeur De Jesus*.

Father Yardin's articles open with introductory paragraphs, evidently written a good many years ago, which read thus:—

CATHOLICISM IN THE PROVINCE OF CANTERBURY (NEW ZEALAND)

"The last council of Sydney to which we have often directed the attention of our readers has shown the vitality of the Australian Church. In the midst of the splendid

clergy, who at the present time surround the first Australian Cardinal, the Marist Fathers have worked and are still working with an energy that Heaven has blessed. This study of Rev. R. P. Yardin and the actual state of Catholicism in Canterbury will prove it. But in order to appreciate the results, it is necessary to know the difficulties.

It seems to us that a glance at the history of the Maori tribes before their evangelisation, recalling to mind the cruelty of these cannibalistic people enables us the better to set forth the beneficent deeds of the Missionaries and the zealous efforts they displayed."

Before the Missionaries Came

At the time when the Europeans commenced to immigrate to New Zealand, that is to say towards 1815 or 1820, a civil war, the causes and events of which would take too long to explain, set the Maoris quarrelling, and stained the whole island with blood. Our story commences with the events which took place from 1828. The tribes had for ring-leaders Rerewaka, chief of Kaikoura, and Rauparaha, an important chief of the tribe of Ngatitua.

Rauparaha left with 340 chosen warriors, all armed with guns and considerable ammunition. The expedition sailed towards Rangitoto (D'Urville Island). At this time the Sounds, the Waimea, the Wairau as far as the Awatere, and the west side of the South Island were occupied by the Rangitane and other numerous tribes who were incapable of resisting with their old Maori arms the warriors of the North who were armed with guns, swords, and bayonets. They were defeated and devoured in hundreds; others were sent to Kapiti there to suffer the same fate, and the few who remained were reduced to slavery by the heartless victors.

Arriving at Rangitoto, Rauparaha divided his fleet in two parts and took one part for himself, and the other part made towards the Waimea. Only the expedition to the west met with success. Concerning these expeditions they went *via* Kaikoura, Kaiapoi, and Akaroa. They are differently accounted for by the Maoris, according as they belong to the conqueror or conquered. I will base my story principally on the facts related by Rauparaha's own son:—

On leaving Rangitoto, Rauparaha went first towards Kekerangu; but he found the pah abandoned. The inhabitants being informed of the enemy's approach evacuated their fortress and took refuge in the pah fortified at Omihi to the south of the Peninsula of Kaikoura. Rauparaha arrived there in the morning of the 4th day after his departure from Rangitoto.

The inhabitants of the principal pah were awaiting a visit from Maranui, the head chief of the South. They begged the warriors of the North to be their friends, but discovered their mistake too late. Rauparaha leaped on the beach with his men, pursued the inhabitants who fled towards their for-

tress and entered it with them. They say that 1400 men, including the chief, were slain or captured. After some days of rest passed in great feasting, furnished by the corpses of the vanquished, the conquerors sent to Kapiti a party of their prisoners either to be reduced to slavery or to be devoured at the heinous feasts of their friends. The victors then continued their journey to the South.

About twenty miles from Kaikoura, Rauparaha discovered the pah at Omihi, where Kekerangu and his people had taken refuge. It was situated near the sea, in a strong position, and was well fortified (on all sides). Rauparaha resolved to attack it, but he was repulsed several times with heavy losses.

Despairing of taking possession of the place by force he devised a singular stratagem. Having learned that the inhabitants were reduced to the last extremity by starvation, he commanded two of his men, who were excellent swimmers, to fling themselves into the sea in front of the fort, at daybreak, and to imitate in their movements the gambols of porpoises.

Meanwhile he would hide with his warriors behind the rocks near the pah. This plan succeeded only too well.

In the morning, the besieged who had exhausted their last provisions three days before, seeing the two men whom they took for porpoises sporting in the water near the shore, left their post, dashed into the water in order to seize them. The sham fishes were slain, but the pah was taken. Rauparaha with his warriors had rushed towards the pah. Having discovered their mistake the inhabitants returned promptly to their stronghold, but it was too late, the northern warriors had entered before them. The camp was reduced to ashes, and many were massacred. Nothing of this fortress remains to-day save a heap of ruins and a few cabins occupied now and then by poor Maori fishermen.

After having satisfied his vengeance Rauparaha returned with his prisoners to Kapiti. Arriving at Salt-Water Creek at the mouth of the Ashley, he left a part of his fleet there and set off to Kaiapoi (Kaiapohia of the Maori) with a small number of his warriors. His intention, said he, was to make a treaty of peace and of alliance in order to realise the project formed by Te-Pahi of reuniting all the Maori tribes so as to form one great nation.

Maranui, who doubtless learnt from the refugees the fate of their friends at Omihi, had suspicions of the friendly intentions of his visitors. Yet he concealed his doubts and invited the principal chiefs to his pah where they were treated with generous hospitality.

Nevertheless, it was not before long these good relations began to diminish. The Northern chiefs proved hard to please and at the time menacing. Maranui possessed a treasure which tempted the greed of Te-Pahi, who at last asked him for it.

"It belongs to the tribe," said Maranui. "And I can neither give it nor sell it: we need it."

"Oh, well," said Te-Pahi, "if you do not give it to me willingly I will take it by

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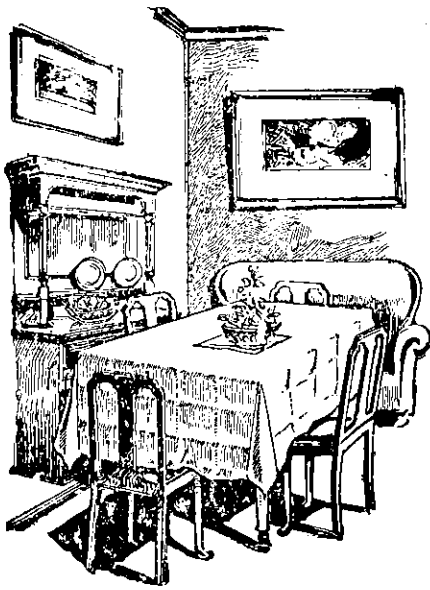
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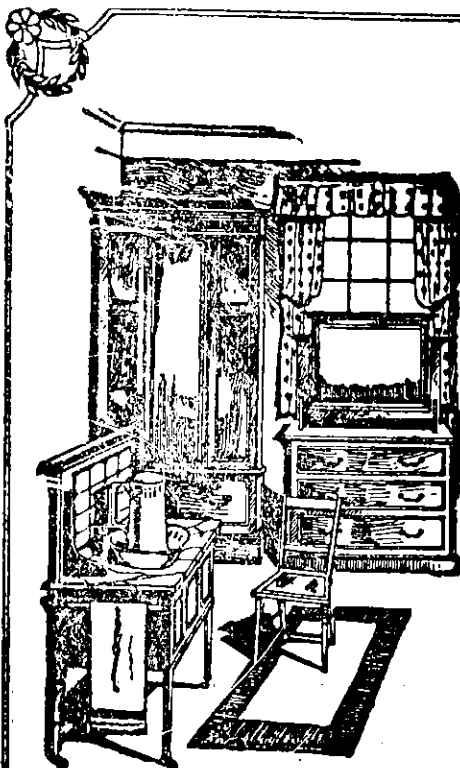


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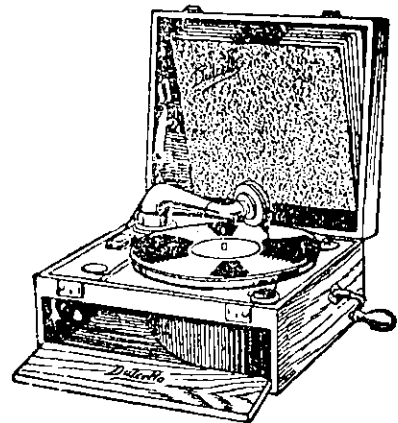


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TE RAUPARAHĀ.

force." The assembled chiefs were acquainted of this insolent menace and it was resolved that if Te-Pahi repeated his threat he would be put to death, with all his followers. He came again, the next day in fact, and showed himself more insolent than before. Forthwith the Maoris fell on him and slew him; then disarmed his warriors, and killed them with their own weapons. On hearing of this massacre, Rauparaha was filled with sorrow and indignation, but instead of immediately avenging the death of his uncle, he gave the signal for departure and went directly to rejoin his men who were awaiting him at Salt-Water Creek, ordered the contingent which he had left at Omihī, to come to him and advanced on Kaiapoi with all his forces by land and sea.

The siege lasted for nearly six months, and during this period they made excursions into Canterbury, as far as Rakaiā, in order to procure provisions. All the plantations were devastated, the little native villages burnt and the inhabitants who fell into the hands of the conquerors slain and eaten.

They believed that it was at this epoch that the forest of Ohoka, which was situated at the east of the Waimakariri, was destroyed. A party of Maoris had taken refuge there in order to avoid being slain, the warriors of the north set fire to it, and of this beautiful forest there remain only woods, calcined and half-rotten, and a European village called Wood-End. The besiegers, finding that the provisions were exhausted, resolved among themselves to put an end to the siege by a new means. They opened up a regular system of trenches and undermined the bulwarks. Having reached the palisade they collected a large quantity of wood and set fire to it. The wind was favorable, the fire spread from the bulwarks to the palisades of the ramparts which soon became a vast field of fire. The defenders, who had hastened to put an end to the disaster, receiving the blaze full in the face, were obliged to retire.

The assailants pursued them, a terrible struggle took place on the ramparts and in the blazing village; it ended in the defeat of the Kaiapoi men, and was followed by a horrible massacre. In order to gain an idea of the number of those who were killed and eaten after the taking of Kaiapoi, it suffices to mention that some time after the founding of Canterbury, the Protestant minister of Wood-End collected charred bones and interred them near the town of Kaiapoi. Rauparaha returned to Kaiapoi with his spoils and his prisoners.

However, the inhabitants of Akaroa had not forgotten Rauparaha's threats and immediately after his departure they took steps to protect themselves from his vengeance. In the middle of the upper part of the port there is a promontory about 300 feet high. The Maoris built a fortress there. Scarcely was it finished and provisioned than Rauparaha arrived to gratify his vengeance.

It was towards the end of 1830 or at the beginning of 1831, an English vessel, the brig Elizabeth, commanded by Captain Stewart, arrived at Kapiti to take on a cargo of wood and phormium. Rauparaha entered into negotiation with the captain, and promised him 15 tons of prepared phormium, if he would take him and 15 of his followers back again to Kapiti. The captain agreed but they say that while he was in his cabin with the chief, he was forced to take on board a hundred warriors, who lay hidden in the hold, whence they came out only when the brig was in open sea. It is hard to believe that so great a number of men could have succeeded in coming on board and hiding there unknown to the captain.

(To be continued.)

THE LITTLE GIFTS OF LOVE.

Ah, those are the gifts which have the very essence of the festival pervading them: those are the little tokens of what still comes to us, in spite of all our perverse and wilful crushing out of the sweetness of the divine simplicity and humility, and of the clouds of world-dust with which we hide the soft radiance of the star above the manger bed. We may blind our eyes with the electric blaze without which our strained and weary nerves are becoming incapable of perception, and bewilder ourselves with the vulgar multiplicity of our possessions, but the Holy Night has ways in which to let its central tender light shine in upon us, and there never can come a time in which we lack opportunity to find the glory of God and the surpassing joy of limitless love even in places so humble that only the shelterless seek them for their homes. Every love gift has gone back to Bethlehem for its consecration. Having that it cannot fail to be precious to the receiver.

—FRANCES E. LANIGAN, J.

The outstanding thing in a truly Catholic life is the clarity of its conviction about our end and destiny. In this is included the clean cut sense of the meaning of this life in its relation to eternity. We know why we are here, and the knowledge begets patience and willing sacrifice.

The Unselfish Christmas

So many people dread Christmas because of sad associations. Yet you who have suffered most are the very ones who can make Christmas a rich and beautiful day for yourselves and others. Someone who had suffered less could not do it half so well.

I hear so many people say: "We do not make anything of Christmas at our house—the day is nothing without children."

But even if there are no children in your home there are always, outside your doors, little children in plenty, needing Christmas cheer; and a whole worldful of grown people, too, in need of a little warmth and cheer and gladness. And even if there were no children near—welcome some girl of your own age to your home, someone who is not very used to hearty welcomes, perhaps; give some grown-ups the happy assurance that you love them and need them; some who have begun to believe, maybe, that they are no longer wanted. You will see how pleased they will be! "As pleased as children!"

O, the little, little things that go to make up a happy Christmas! Things so light and inexpensive as the baubles we hang on Christmas trees, and yet if we would only take the trouble to give them, how the whole day would be decked with happiness—no Christmas tree brighter!

We are very apt to gauge our Christmas cheer and Christmas giving almost entirely by our own blessings, or our own sorrows, instead of entirely by the needs of others. Even though my Christmas should be touched by the hand of sorrow or disappointment yet the Christmas of those about me shall be, for that very reason, as glad as I can make it. If we could only get completely away from the personal Christmas spirit that forms itself around our own blessings, out into that impersonal spirit of giving which forms itself around the joys of others, if we would replace the old "me" and "mine" with the gentler "thee and thine!"

If your heart be in heaven the winds of the earth cannot move it. No action of the world can harm him who has renounced the world.

God spreads bitterness over the false good of earth, as a mother puts quinine on the thumb of a baby that sucks it, but we make wry faces and still suck our thumbs.

—Austin O'Malley, M.D.

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Current Topics

Christmas Greeting

As the festival of Christmas will be over before our next issue reaches our readers we desire to take this opportunity of extending to all our hearty wishes for a holy and happy Christmas.

The Sinner Cleansed

A wag was recently quoted as saying:—"The Salvation Army pick a man out of the gutter, the Baptists wash him, the Presbyterians blue him, and the Anglicans starch him." Nothing at all is said about hanging him out on the clothes-line, putting pegs in him, or ironing him. Anyhow, could not the Army do the whole job and send the laundry bill to the Dunedin public, who will pay it on Big Bag Day?

Drinking in England

A recent visitor to Great Britain was shocked at the excessive drinking in social circles in England. "The amount of drinking amongst women in England is appalling," he stated, on his return. "They all are full of spirits maledict," to use Dante's phrase but not in Dante's sense. Had that been said of women in Ireland, the blame would have been put upon their religion; and had it been asserted of Carsonia, the blame would have been put upon their lack of religion. But in England! England threatens to be merry England again, but merry in the Irish sense. In England drinking must be attributed to high prices and the low spirits.

Antics in the Pulpit

Recently the pastor of the First Baptist Church, Butte, Montana, U.S.A., the Rev. S. Colin O'Farrell, took a monkey with him into the pulpit as a text of a sermon against evolution. Mr. O'Farrell and the other monkey did some feats of climbing while a spot light playing upon them directed the reverent gaze of the congregation upon their antics. The preacher-acrobat aimed at "saving the world for God," presumably by showing that as the monkey climbs more actively than a man they cannot belong to the same family. Let us hope that the "worshippers" did not depart with the conviction that the monkey is descended from man as shown by the evolution from a lower to a higher degree of gymnastic suppleness. Anyhow, what business had an O'Farrell in a Baptist pulpit? An American gunman had a cable to himself quite recently. He was credited with the name of O'Bannion. We wonder has anybody ever known an Irishman of that name. O. Henry would have been regarded as an Irishman if he had only spent a time in gaol; but seeing that he was also the prince of storytellers, he is heralded everywhere as a brilliant American litterateur. The famous Lord Kelvin was an Irishman, but journalists have made a point, apparently, of not stating that simple fact when discussing his notable addition to the sum of scientific knowledge.

Christianising the News

An American Protestant pastor has been talking hopefully of Christianising the newspapers. It is not in irony that he speaks either, but he delivers himself earnestly and fully in two columns of small print. We admire optimism, but this is positively staggering. He says there is no reason in the wide world why Christian principles should not permeate the news columns *just as they permeate society!!!* Comment on that would be almost sacrilegious.

An Echo of the Tithe War

A monument is about to be erected to the memory of the men who were killed at Carrickshock, Co. Kilkenny, Ireland, in an engagement with the police and tithe collectors. The fight occurred in 1832, and was one of many which showed the determination of the Catholics and some non-Catholic bodies to abolish the iniquitous injustice under which they and their fathers had so long lain. The Established Church was supported by tithes exacted from Catholics, Presbyterians, and others. The tithe-proctors, acting in many instances for clergymen residing in England, had the protection of police in demanding from the poor peasant a considerable proportion of his scanty means. The "battle" of Carrickshock, in which eleven policemen and several peasants were killed, directed the attention of the English Government to the need of putting an end to the exasperating injustice. In 1838 the necessary measure was carried in both Houses of Parliament. During the whole tedious period while the imposition of tithes lasted, with the struggles naturally resulting, the London newspapers poured out an ocean of ink upon Irish agitators and Irish discontent. The memory of the men who fell in defending their rights and property is soon to be honored by a worthy memorial.

Salvation and the Alphabet

It is a momentous day for the tiny tot when first it learns to lisp the A.B.C. It sets out to learn something that might lead it to the gates of heaven or place its feet on the road to hell. Everything depends upon the use that is made of the accomplishment of reading. A bad book or newspaper may well prove its undoing, and the disturbing thought is that bad books and bad newspapers are in much greater demand than healthy literature. Mr. Frank Russell, writing in the *Queen's Work*, senses the danger, and he points to the fact that while Catholic newspapers and magazines are doing their duty by supplying the goods, the people often shirk theirs by refusing to take delivery of them. He says that he assumes most people read the publications that give them what they want. In most cases this consists of nothing more than the daily newspaper with its long detailed accounts of crime and vice. The real worth-while current news could be gleaned in a few moments. Men who spend all their reading time thus, and girls who read nothing else than absurd novels would

be ashamed to be seen reading one of our own papers in public. Taking all in all, he says that he is forced to conclude that our Catholic papers do not give our people what they want, but they do give them what they *surely need*.

Laughing It Out

The Klan has fallen on evil days—people are laughing at it. An organisation may withstand persecution, but it has to be pretty genuine to withstand ridicule. A controversy has been going on in one of the Ohio papers between the local exalted cyclops of the Klan and a former member of that august body, who has tendered his resignation. Someone called the attention of the exalted cyclops to the fact that the former member had publicly announced that he was going to use his robe and hood with which to decorate one of his mules, and the exalted cyclops wrote to the former member about it. The former member replied that he had considered such an action, but that on reflection it had occurred to him that "the poor mule had never done anything to deserve such treatment." Then the exalted cyclops wrote and asked the ex-member why he had ever got out of the Klan, and the ex-member replied by asking why he had ever got in. The next move on the part of the exalted cyclops was to write and demand return of the former member's robe and hood. To this the former member replied that the exalted cyclops would first have to reimburse him to the extent of \$6.75 before he would return the precious garments. There the controversy rests to date. The matter got into the press by reason of the fact that the former member, a well-known farmer in the district, turned all the correspondence over to the newspapers. As a result the opinion is expressed freely in the locality that the Klan is being laughed out of town.

The Pope and the League of Nations

Seven years ago, when the men of the various belligerent countries were endeavoring to establish peace upon a foundation of high explosives, Pope Benedict XV addressed an Encyclical to the Christian world, not only asking that peace be sought among the nations, but setting out proposals by which a just and enduring peace might be established. The politicians of the day, however, were all too busy singing hymns of hate to listen to the Pope's appeal for peace. It was only when President Wilson, representing a creditor nation, formulated the same proposals that the Pope had already submitted, that the war lords could be induced to take any interest in the matter. And it seems as if their interest was manifested by applauding them in public, and in private feverishly casting around for means to render them ineffective. It is significant that in his closing speech to the Assembly of the League of Nations President Motta should have publicly vindicated the wisdom of those proposals by quoting directly from the late Pope's Encyclical issued in 1917. President Motta said:—"One can scarcely suppose that war can be altogether eliminated from human affairs; yet, if at last on a day perhaps still far away, its suppression is achieved, it

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will be due to the system of arbitration that this conquest of inestimable importance will be won. There must be substituted 'the moral force of right for the material force of arms'; the earnest desire that all nations may agree in 'the simultaneous and reciprocal reduction of armaments with genuine powers to apply sanctions against any State which should refuse to submit to it international questions and to accept its decisions.' These are words which I have quoted literally from the Encyclical Letter of Pope Benedict XV." The speech, delivered as it was to a gathering, illustrious, but professedly non-Catholic, was remarkable for its references to Almighty God and for its frank and courageous enunciation of Christian principles. President Molta is from Ticino—the Swiss Italian Cantons. He is a good practising Catholic, and before entering prominently into public affairs he was an active member of the Catholic associations of Southern Switzerland.

Moral Laxity

The moral laxity of the times in which we live was the subject of some healthy comment by Dr. Averill, the Anglican Bishop of Auckland. He said, among other things, that the censorious spirit of the "kill-joy" was not the spirit of Christianity. The world was much more likely to be impressed by the silent witness of Christian lives than by any amount of censoriousness. To-day in particular the world was face to face with the plausible appeals of those who urged the young to regard the fundamental teachings of Christ in regard to purity as old-fashioned and out of date, and to doubt the sanctity of the marriage bond. There was a strong tendency to laxity and a deep-seated absence of moral responsibility in the world to-day. The women of New Zealand, he said, could revolutionise the moral standard of the Dominion if they would refuse to accept into society and refuse to elect into Parliament men whose characters would not stand investigation. There is a wealth of wisdom in what the Bishop had to say. When one compares the very wholesome views expressed by Dr. Averill with the vague, shifty notions of religion expressed by Dean Inge, the Gloomy Dean loses considerably in the comparison.

Dean Inge's Views

Dean Inge favors what he terms "the religion of sensible men," and he goes on to analyse this "week-day religion of Englishmen" in its various forms. "Perhaps we may say that at the back of the work-a-day religion of nearly all Protestants there is a deep respect for the national idea of a fine character—that tradition of conduct befitting a gentleman, which has been the saving grace of the English people for centuries. We need not regret that we have a secular and national religion of this kind. The homely maxim, 'Play the Game,' carries an Englishman far, and is worth more than high-sounding appeals to the eternal principles of justice." The *Bombay Examiner*, commenting on Dean Inge's idea of religion, says that of the three elements of religion—divine truth, worship, and morality—the first two have been eliminated. Dr. Inge's English-

man has simply put his own moral code in the place of religion. "Playing the Game" has value as a rough and ready moral criterium, but if you separate it from "the eternal principles of justice," you separate it from the idea of God. It is taken for granted that a religion is necessary. The question then is, who is to decide what that religion should be, God or man? If God, has He in fact decided, has He revealed His will in the matter? For a country or an Empire that is professedly Christian, there should be only one answer possible. If, however, we have ceased to believe in God's revelation, and dropped all worship from our work-a-day life, let us be honest and say so. It serves no useful purpose to call by the name of religion what is in reality no religion, or to profess to be building on something that does not exist.

Making the Church Popular!

An anonymous friend sends us a clipping from what is presumably an anonymous newspaper, since no identification disc accompanies the document to indicate where it came from. The cutting contains the cutting remarks of a non-Catholic lady who went to a Sydney non-Catholic church one Sunday evening recently and witnessed there a film performance instead of the ordinary service to which she had been accustomed. The lady was not edified, and Heaven has given her the wit to express her disapproval neatly. "I gain intense satisfaction from ritual," she says, "but when American movies are mixed with religion. . . . Have you ever tasted salt in your tea?" The trend of the times is towards novelty. From all over Great Britain and America we hear non-Catholic clergymen deploring the paucity of attendance at church, and emphasising the need for making the churches more attractive. Empty pews must be filled, if not with those who desire to worship God then by those who wish to worship film stars. One almost feels afraid that long before the churches can hope to make society Christian society will have succeeded in making the churches pagan. A stroll through Sunday morning streets, however, will convince the most sceptical that the Catholic Church, at least, does not require the assistance of the movies to draw worshippers to her door. It is no passing show that sends our thousands tramping through the rain.

A Wit's Warning

Apropos of the foregoing, the wise and witty Stephen Leacock has a word to say. Just as Mr. Swiveller knew that a pig emerging from a chemist's shop with a straw in his mouth was a sure sign of rain, so also is Professor Leacock convinced that the craze for novelty in religion will ultimately transfer the business of the theatre and the saloon to the churches. He does not say so directly. He merely tells a tale and points a moral. He presents a paragraph taken from any local paper in any country town in 1930:—

"The vaudeville and minstrel show put on at the Forth Street Church last night was in every sense a marked success. The occasion proved that the choice of the new

pastor is indeed an admirable one. We have never, even at the Gaiety Theatre, seen better black-face work than that of the Rev. Mr. Hopgood last night, while his buck-wing dancing is better than that of any spiritual worker seen among us for a decade. Several of the leaders and church-wardens as end-men almost rivalled the honors of Mr. Hopgood. The dancing of the ladies of the congregation, who formed the chorus, particularly pleased us. Altogether we felt the chairman was quite justified in his boast that the modern church has put the saloon out of business."

An Object Lesson

For many years it was believed that a world bristling with bayonets was the best possible security against war. "If you wish for peace, prepare for war." was regarded as an axiom. Recent history, however, appears to have shown that great armaments, far from preserving the peace, are a direct incentive to break the peace. Armaments show a lack of confidence in the good intentions of our neighbors, and they breed suspicion of our own intentions in the minds of others. Thus, we have the race of armaments—nations building against one another until the fatal day comes when the burden of taxation for war material can neither be increased further nor sustained longer. That day, in all probability, will bring a declaration of war. The power that reaches its limit first will feel that it must strike quickly before its neighbors become too powerful. Those who build up great armaments do not build them for peaceful purposes, whatever explanations they may give. The man who erects a machine desires to try it out, and likewise the man or men who build up military or naval machines wish to make use of them. Since the Great War ended we have heard a great deal about disarmament, but on the whole, despite all the soft talk, there seems to be more money spent to-day on war preparations than in any other period of the world's history. Denmark appears to have shown some sincerity in the matter, for she has taken steps to abolish her navy and reduce her army to a frontier guard, thus saving an expenditure of about three million pounds. Of course Denmark, a small nation, can do this more easily than a large one. Her security, henceforward, is in Article 12 of the League Covenant, which prevents any member from attacking another until his quarrel has been submitted to arbitration by the Council. In the opinion of many there is no reason why other small nations whose armaments cannot save them from being overrun by a great power should not seek and find security in like fashion. The choice has to be made sooner or later—either to rely on national armaments or on an international compact enforced by economic or military sanction.

"God helps those who help themselves" runs the old adage. But if that be so (some one has beautifully said) surely God must help those who help others. The man or woman who does kindness is never left neglected in the long run, though now and then ingratitude may be shown.

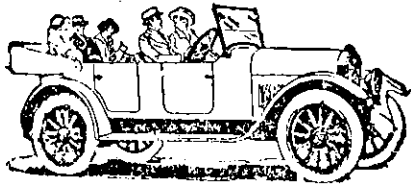
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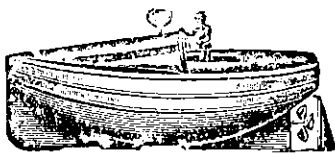
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SCHOOL REPORT, 1924.

The College reopened in February with a very satisfactory number on the roll, the pupils in the secondary department especially showing a decided increase. The results of the public examinations which came to hand early in the year were very gratifying to both teachers and pupils, all the candidates presented having been successful. These, with the successes in music—theoretical and practical—and in commercial subjects prove that the girls work with great earnestness, loyally co-operating with the efforts of their teachers. Not less keen has been the interest taken in various forms of sport. In the autumn term Doreen Sheehy and Moya Hegarty won the "B" championship of the Junior Lawn Tennis Association, while Louie Brensell and Veronica Vallis were runners-up in the "C" grade. At the annual swimming sports held at the Municipal Baths on December 5, Veronica Vallis won the school championship and thus holds for the year the cup donated by the trustees of the Ernest Mullaney Memorial Fund. In August an outing long looked forward to took place—a trip to Teschemakers to compete in netball matches against the pupils of the Dominican College there. This outing proved so successful and enjoyable that it is hoped to make it an annual event.

The tone and discipline of the college have been excellent. The annual three days' Retreat was conducted by Rev. T. Roche, O.P., and the exercises were followed by the girls with an earnestness and piety which cannot fail to bear fruit not only for school but for life. The sodalities established in the school are flourishing. A large number of the younger children have been consecrated handmaids of the Blessed Sacrament while some of the seniors have won the privilege of admission to the Sodality of Children of Mary. The examiners of the various branches of religious knowledge have spoken in eulogistic terms of the good work submitted by our young students. To the Cathedral clergy the pupils and teachers owe a deep debt of gratitude for their devotion to the religious instruction of the children. The members of the Junior St. Vincent de Paul Guild continue their various activities, teaching catechism, providing clothes for the poor and assisting various works of charity. Enthusiasm for the work of the Irish Mission to China has no whit abated as is evident from the steadily mounting "Dominican Burse."

Soon after the opening of the school year St. Dominic's was honored with the visit of Archbishop Mannix and other distinguished members of the Australian Hierarchy who were visiting New Zealand to assist at the celebration of the golden jubilee of Archbishop Redwood. Their visit will linger long in the school-day memories of present pupils. In March the college kept festival to celebrate the return of his Lordship the Bishop from his visit to Rome and Ireland. This was a red-letter day for the pupils who appreciate to the full their Bishop's interest in all that concerns their welfare.

After the distribution of prizes the Bishop briefly addressed the girls, congratulating them on their successful work for the year and on the high standard of the programme which they had rendered. His Lordship urged the girls to continue to cultivate in after life the taste inculcated at school for really good literature and music and to avoid much that passes current at the present day. He also reminded them that character is of higher importance than mere intellectual excellence and that only by being faithful to the lessons learned at school would they grow up into good Catholic women, an ornament to their school and to society.

DISTRIBUTION OF PRIZES.

The break-up ceremony was held on Monday, the 8th inst.; his Lordship Bishop Whyte distributed the prizes. Others of the clergy present included Rev. Fathers Kaveney, Adm., Monaghan, and Tylee. A number of the relatives and friends of the pupils were also in attendance. During the afternoon the following items were rendered by the students:—Chorus ("Fairyland"), Kindergarten; chorus ("The Land of Nod"), juniors; valse serenade ("Moon Shadows"); piano duet ("Valse Caprice"), O. Keith and M. Butler; chorus ("Sunshine"), seniors; recitation ("The Little Irish Mother"), M. Bourke; piano duet (a, mazurka; b, Spanish dance), D. Sheehy and V. Quelch; instrumental trio ("Un peu d'amour"), A. Sligo, N. O'Kane, M. Major; piano solo ("Elfen-tanz"), A. McGrath; recitation ("The Wander Thirst"), M. McTamney; chorus ("Bright Summer"), seniors; chorus ("School Song").

The following is the prize list:—

PREPARATORY SCHOOL.

Class 1.—Christian doctrine: Frances Donnelly. Class prize: Jock Callan. Number and writing: Frank Miles. Reading and recitation: David Ross. Drawing and pastels: Marie Sutherland. Paperwork: Mona Collins. Plasticine: George Hogg. Politeness: Mavis Windle. Drill: George Hogg and Jock Callan.

Class 2.—Christian doctrine: Mary McKechnie. Class prize: Alfie Varney. Number: Jack O'Driscoll. Reading: Stephanie Stevens and Olga Nees. Recitation: Charlie Corral and Tommie Blanchard. Spelling and writing: Douglas Jenkins. Phonics: Arthur Crawford. Drawing and pastels: Vincent Hill and Nyra O'Driscoll. Paperwork: Kathleen Carroll. Plasticine: Emmet O'Gorman and Noeline Metcalf. Politeness: Mavis Kenny and Joan Street.

Grade 1.—Christian doctrine: M. McVeigh. Class prize: H. Wilkins 1, I. Hilliard 2, H. Metcalf 3. Arithmetic: J. Hamilton. Mental arithmetic: P. Hussey. Writing: E. Blanchard. Sentences: E. Brown. Needlework: M. Roughan. Politeness: T. Monaghan. Plasticine: C. Brown. Reading and writing: P. Hill.

Grade 2.—Christian doctrine: D. O'Gorman. Class prize: G. Hall 1, M. Waight 2,

L. McLintock 3. Composition: A. Merchant. Mental arithmetic: A. Ross. Writing: J. Monaghan. Reading and recitation: E. Brown. Spelling: D. Hannan. Drawing and pastels: E. Miles. Plasticine: C. Gallagher. Needlework: A. Kay. Politeness: I. O'Driscoll. Good conduct: M. Sandys. Class singing: V. Gantley. Physical drill: A. Kay.

JUNIOR SCHOOL.

Grade 3.—Christian doctrine and class prize: G. Finlayson and J. Hussey 1, C. Todd 2. Reading and recitation: M. Stent. Reading, recitation, and attendance: P. Hannan. Needlework: P. Martin. History: E. Hankey. Grammar: N. Sandys. Physical drill: P. Cowie. Reading and elocution: M. Gregg. Geography: P. Drumm. Elocution: R. Moody.

Grade 4.—Christian doctrine and Bible history: K. O'Neill. Class prize: A. Hilliard 1, J. Smith and M. O'Reilly 2. Reading and recitation: F. Woods. General improvement: R. Robertson and K. Delahunty. Drawing and pastels: E. Crimp. History: M. Carroll. Geography: C. McKendrick. Grammar: M. Hogg. Physical drill: M. Mahony. Punctuality: K. Fennessy. Elocution: H. Hannan. Attendance: M. Donnelly. Needlework: J. Smith. History: J. Matthews.

INTERMEDIATE SCHOOL.

Grade 5.—Christian Doctrine: K. Sligo. Class prize: C. Cunningham (Mrs. Goodger's prize) 1, Z. Smith (Mrs. Pickup's prize) 2, M. Buchanan 3. English and arithmetic: D. Wheeler (Miss Mill's prize). Arithmetic: G. Gallagher. Needlework: D. Austin. Attention to studies: F. Hayward. Reading: K. Bartholomew. Improvement: M. Quill. Improvement in music: D. Pickup.

Grade 6.—Class medallist: C. Smith 1, M. McTamney 2, M. Bourke 3. English: T. McVeigh. Composition: M. Bartholomew. Arithmetic: N. McKenzie (Mrs. Sheehy's prize). Diligence: K. Hilliard and P. Barr. General improvement: V. Sullivan.

SECONDARY DEPARTMENT.

Form 3.—Class medallist (Mr. J. Windle's medal), V. Vallis 1, T. Paterson next in merit. English and composition: O. Keith (Mr. Buchanan's prize), E. Smith, M. Glass. Latin: R. Vallis. French: H. Smith 1, M. Wells 2 (Mrs. Cullen's prize). Mathematics: K. Bell 1, V. Todd 2. Science: W. Byrne. Arithmetic: E. Doak. English composition and algebra: V. Quelch. Attention to studies: Honor Smith.

Form 4.—Class medalist (medals presented by Scouler and Co., per Mr. John Moloney): M. Duncan and M. Rice (equal). Mathematics and science: W. Field and J. O'Reilly. French: E. Wilson (Mr. Buchanan's prize), D. Sheehy, M. Monaghan 2. English history and composition: D. Roche. Arithmetic: M. Monaghan (Mr. McKenzie's prize).

Form 5b.—Class medallist: F. Miles (Mr. Henaghan's prize) 1, K. Harney (Mrs. Quirk's prize), next in merit. Mathematics: H. Drumm (Mrs. Cahill's prize). Home science

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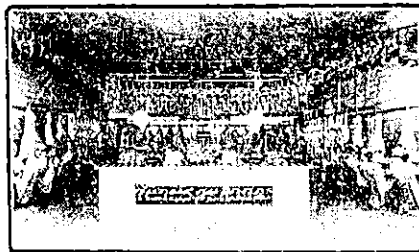
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and history: H. Pledger. French: K. Harney. Latin: M. Thompson.

Form 5a.—Dux (gold medal presented by Right Rev. Dr. Whyte), N. Jones, next in merit (first in Latin, English literature, history), M. Hussey (Miss L. Bryant's prize). Mathematics: W. Gonley (gold medal presented by Mr. Charles Todd) 1, M. Miller (Mrs. W. Shiel's prize) 2. French and Latin: K. Prendergast (*New Zealand Tablet* prize). Home science: E. Crowley (Dr. Hall's prize), M. Ford (Mrs. Quirk's prize). English history: H. O'Neill (Mrs. W. Shiel's prize).

Form 5b.—English, Latin, mathematics: M. Major (Mrs. Hutton's prize); next in merit, N. McTamney (Mrs. McVeigh's prize).

School of Music.—Gold medal (presented by Rev. Father Kaveney), L.A.B.: Adelina McGrath. Gold medal (presented by Bristol Piano Company), L.T.C.L.: Marie Major. Senior honors, T.C.: (silver medal, presented by Miss Ralph): D. Sheehy. Intermediate honors, T.C. (silver medal): M. McTamney. Junior honors, violin, T.C. (silver medal): Joan Drumm. Preparatory honors, T.C. (silver medal): Z. Johnstone. Elementary piano distinction (silver medal): M. O'Reilly. Class singing: K. Bell. Harmony (senior honors), T.C.: W. Gonley. Harmony (intermediate honors, T.C.): N. Keenan. Harmony (junior honors, T.C.): W. Field and S. O'Connell (equal). Harmony (preparatory honors, T.C.): M. Fahey and C. Smith (equal). Elocution (honors, intermediate, T.C.): M. Bourke and L. Comer (equal).

General Prizes.—Commercial subjects: Bookkeeping, V. Miles; typewriting, M. McTamney; shorthand, K. Nees. Hygiene: L. Hallimore. Drawing: V. Todd, W. Comer. Designing: W. Jackson. Painting: M. McTamney, M. McCaughan. Cookery: D. Rodgers. Needlework: N. McKenzie (Mrs. Blanchard's prize) 1, E. Walters (Children of Mary's prizes) K. Street, M. Duggan. Darning: M. Fahey. Mending: M. Wells. Calisthenics: M. Duggan. Attendance (silver medal): E. Jenkins; hon. mention—K. Sligo, W. Comer, J. O'Reilly, W. Byrne. Amiability: M. Butler. Politeness (silver medal): M. McCaughan; hon. mention—N. O'Kane, H. O'Neill, K. Harney, E. Crowley, N. Rice, M. Wells, D. Sheehy, H. Drumm, M. Miller, N. Jones, E. Wilson, K. Bell, W. Byrne, M. McTamney, V. Miles, J. O'Reilly, M. Monaghan, T. Paterson, K. Nees, K. Kennedy, E. Smith, Helen Smith, V. Quelch, M. Glass, M. Rice, D. Roche, B. Cornish. Irish history (senior): Prize, N. Jones; certificates—M. Hussey, W. Gonley, E. Crowley, N. Jones. Irish history (junior): E. Jenkins, C. Smith. Games: Net-ball—L. Hallimore; tennis (special prize)—senior, D. Sheehy, L. Brensell (Mrs. Sligo's prize); junior—N. Hickey (Mrs. Major's prize).

NAVY LEAGUE PRIZES.

Form 6b: N. McTamney; form 5a, N. Jones; form 5b, N. Rice; form 4, M. Duncan; form 3, H. Smith; grade 6, M. McTamney 1, E. Jenkins 2.

OTHER SPECIALS.

Athenaeum prize (proficiency in English and history): E. Wilson.

Wreath (awarded by the votes of the pupils): Marie Major.

Good conduct (day scholars), the Sullivan medal: H. O'Neill.

(Christian Doctrine (Advanced).

Apologetics (gold medal), presented by Rev. Father Tylee: M. Hussey.

Scripture: N. Jones.

Church history: M. Hussey. Senior Christian doctrine, church history, Scripture, gold medal presented by Mr. H. Hart: N. Rice.

Intermediate Christian doctrine, medal presented by Rev. Father Monaghan: D. Roche.

Church history: M. Fahey.

Scripture: M. Rice.

Junior Christian doctrine, silver medal: E. Jenkins.

EXAMINATION SUCCESSES.

Higher leaving certificate: J. O'Neill, K. Hickey.

Teacher's D: Mona Kennedy (two groups), N. McTamney, L. Hallimore, S. O'Connell.

Matriculation, solicitors' general knowledge, and medical preliminary: K. Hewes, N. McTamney, M. Major.

Matriculation: M. Hanley; partial pass, N. Pollock.

Public Service entrance: N. Jones, W. Gonley, E. Crowley, M. Miller, M. Ford.

Intermediate: M. Hussey (credit), H. Drumm, N. Rice, H. Pledger, M. Thompson, F. Miles.

St. John Ambulance First-aid Certificate (theoretical and practical): L. Hallimore, N. McTamney, S. O'Connell.

Commercial Examinations (National Business College, Sydney).—Bookkeeping (elementary): N. Keenan, K. Nees, M. Fahey, J. Drumm, M. McCaughan, M. McTamney, I. M. Brown, K. Merchant, V. Miles. Typewriting (elementary): I. M. Brown, K. Merchant, J. Drumm, E. Dillon, K. Nees, R. McEneaney, M. McCaughan, M. Fahey, N. Keenan, M. McTamney, V. Miles. Shorthand (elementary): K. Merchant, J. Drumm, M. McCaughan, K. Nees, M. Fahey, N. Keenan, R. McEneaney, E. Dillon, M. McTamney. Shorthand (junior): V. Miles, I. M. Brown.

OBITUARY

MR. R. B. SUSSMILCH, WANGANUI.

Died at his residence, 12 Ingestre Street, after a long and serious illness, Mr. R. B. Sussmilch, a well-known parishioner of St. Mary's (writes a correspondent). The late Mr. Sussmilch came to Wanganui some fifteen years ago, from England, and was joined by Mrs. Sussmilch and the family a little later, they all having lived there ever since. Quiet and retiring, Mr. Sussmilch was ever able to lend a helping hand to anyone needing help, and he was a valued and capable member of the staff in the Tramways Power House. He was overtaken by illness a year ago, and after a long sojourn in hospital and a further period of illness at home, the malady got the upper hand, and finally caused his death. Suffering intensely almost to the end, he was patient and resigned, and the end, which had been well prepared for, was a happy release for the worn-out sufferer. Requiem Mass was offered at St.

Mary's, the burial taking place later in the day. Rev. Father Hickson, S.M., attended Mr. Sussmilch through most of his illness, and officiated at the interment. The funeral was attended by many, among whom were representatives of the Tramways Employees, members of the St. Vincent de Paul Society, and others. To Mrs. Sussmilch and the family of a grown-up son and daughter, sincerest sympathy is extended.—R.I.P.

HOLY YEAR

MANY PILGRIMS FROM MANY LANDS.

The organising committee for the Holy Year has already received announcements of 65 pilgrimages to Rome, including that from Australia, which his Grace the Archbishop of Melbourne (Most Rev. Dr. Mannix) is to lead. The Australian Pilgrimage is timed to arrive in Rome on May 29, and will spend a week in the Eternal City. Yet in that brief time they will have an opportunity of witnessing something which even those who have spent years in Rome have never witnessed—the celebration of Mass by the Holy Father in St. Peter's.

One from the Argentine is due to arrive in the Eternal City on Christmas Eve, the day before the Holy Year opens. A thousand English pilgrims are coming in the following May. The Maltese pilgrimage is arriving in August. The International Association of Catholic Youth are sending representatives in September, and other pilgrims are coming to Rome from Mexico, Quebec, and Montreal, St. Paul, Minnesota, and Michigan, and the Philippines, at dates yet to be fixed. The largest number of pilgrims yet announced is from Germany, from which country a train of 1000 pilgrims is being organised every ten days. Six hundred Chinese are expected in January; Chilian pilgrims are arriving in February; and a body of French war widows in April. Other pilgrimages are being arranged from Palestine, Syria, and Egypt. A manifesto issued by Signor Cremonesti, the Royal Commissioner of Rome, says:—"We want, as our forefathers did, to continue the ancient splendour of Rome and to resume the mission of civilisation which Rome performed in the world. We promise to maintain and to increase the splendor of the city and its position as the metropolis of Catholicism, and this promise will be carried out to the full next year by both the Government and the people, who, in the civil and religious traditions of Rome, recognise that the loftiest prominence of the race is the safest guarantee of Italy's fortunes." The railroad administration has appropriated £500,000 for the construction of rolling stock in view of the expected increase in traffic during the Holy Year.

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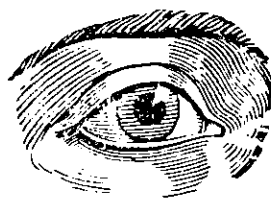
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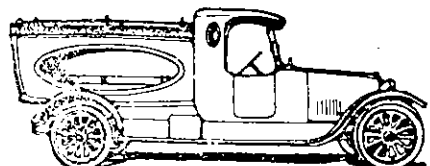
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Coming Down the Hill

(By PEDESTRIAN for the N.Z. Tablet.)

IV.

When our beautiful hills first decided to join hands and form a cordon around the limited space of level ground at their feet, they evidently planned, in their generosity, to leave a gap for the sea to send up its tide to the future city. When, then, we boast of our City Beautiful being surrounded by hills, we make a certain reservation, as the harbor oozes out in one direction and the expanse of open sea, in another direction, laughed in bygone ages at the puny efforts of the hills to shut it out. Hills surround us, however, to such a degree that we can face nearly all the points of the compass when we are coming down into the city.

Hence it happens that, sometimes as I am making for the busy streets of an evening, the sun is sinking behind the hill at my back and is spreading an elongated picture of my outline upon the pathway I am treading. The other evening I was forced to contemplate the ungainly figure and to think of the evening of life which some ancient poet associated with the lengthening of the shadows. My commonplace meditation suddenly broke off, as I turned around a corner and, for a moment, escaped from my persistent companion. The sun, however, shone the next instant into the open mouth of a boy returning from a hard day's work. As my rubber heels prevented him from hearing my approach, and the sun's rays dimmed his sight, I had the advantage of examining the cavity during the continuance of the prolonged yawn. Not being a medical man, it was not my duty to suggest to him a slight operation on his tonsils. Should he ever read this diagnosis, however, he will save himself much pain in the future by submitting early to the minor trouble of opening his mouth to the surgeon's knife.

I gave no further consideration either to the still lengthening shadow or to the prevalence of juvenile tonsillitis, for the music of the little stream of water in the gutter arrested my attention. Some showers had fallen on the previous evening, but the water had not all come in from the higher levels yet. In flat cities the flowing ceases shortly after the rain has stopped. Here, however, we do things less abruptly. We are regarded in the North Island as a slow, even stodgy, people. Perhaps even the water on the hills deliberates before it decides upon entering the sewers. It comes, all the same, in due time; and, on this occasion, it sounded to my ears as if there was music in its gentle flow. Its course was parallel with mine, and so I was able to watch its calm bearing in getting round obstacles that it was futile boldly to face. Some little boys tested the velocity of the stream with tiny sticks and apparently showed a premature tendency to the betting mania. "I bet you anything mine comes first," said the most adventurous one in a loud voice which may be heard elsewhere in the future, when, the racing will be, but not in the American sense, "on the level."

A secondary schoolgirl came up the hill carrying a heavy bag of books in the right

hand while with her left she gently held down the leaf of her straw hat, and perceiving her young brother among the yachting party called out "Go home, Justin: you will get your feet wet." Her order received as much notice as if she had commanded the stream not to wet her brother's feet. It was only when a companion, addressing Justin as "Nigger" (most probably because his hair was white as wool), directed his attention to the sisterly message that the lad took notice of an appeal that had some connection with coughing and similar disturbances.

A young man and a lady-friend further down were advancing quite slowly up the hill. The more slowly they moved, as they clearly realised, the longer would be the ascent and the conversation. As I came close to them, however, the dialogue stopped. Do you think, I asked myself, as if addressing them, that I would tell my readers anything I heard from you? The closure they imposed upon each other as well as the self-imposed closure showed a lack of confidence in my discretion and in my capacity for observing silence. It was left to me, therefore, to imagine what he was telling her that made her look so contented:—He told about the progress he was making in the office, the compliment paid him by the chief, the prospect of the head clerk being superannuated at the end of the year, and the hope of the vacant position falling to him (his immediate senior being a good sort of fellow but unreliable). That business sketch would have accounted for the serene smile upon the handsome face of his companion. She may be a Catholic girl, thought I. How would she look, I asked myself, if he told her that he practised no religion, that he regarded all Churches as tarred with the same brush, that he hoped to get pushed along by the Masonic body and that promises made to the sweet-heart need not be kept to the wife? Had he told her that such was his creed, the little Catholic girl would have instantly exchanged her look of serene satisfaction for one of resentment, and they would have come to the parting of the ways much earlier that evening in the metaphorical sense than in the literal sense.

I don't remember seeing or thinking anything further that evening before I reached the plain.

OREPUKI NOTES

(From our own Correspondent.)

December 11.

The local choir, which has been defunct for some considerable time owing to lack of supply on the part of vocalists and for the want of an organist, has been re-organised, and is now making great headway. It is to be hoped that the choir will be in full force for the festive season.

I notice that the church committee has lately expended some of its queen carnival profits very wisely, by trimming up the property, laying concrete paths, fencing, painting, and installing electric lights.

Operations in connection with the erection of the new church at Tuatapere were commenced during the week. It is understood that the building will be completed about the end of February.

The drought, which was becoming serious, especially to the farmers, was broken during the week-end by a steady downpour throughout the district.

Convent School, Pukekohe

A SUCCESSFUL YEAR.

The past year has been a particularly successful one for the pupils attending the Convent School, Pukekohe. At the recent standard VI examination, fifteen were presented and fourteen obtained certificates of proficiency. The names of the successful pupils are:—Alice Beagley, Daisy Chadwick, Joan Cook, Dorothea Dunn, Ivy Thomas, Alma Gurney, Nancy Handing, Monica Jenyns, Isabel McCormack, Mary McDermott, Kathleen Robinson, Eileen Scanlan, Douglas McKean, and William Taylor.

At the Teachers' Examination, held in August last, Clorine Bell sat for a section of Class 'D' and succeeded in obtaining a pass in Group I.

In the Music examination the pupils were equally successful. At the Practical exam., conducted by Mr. Mallinson, all those presented passed. Following were the results:—Licentiate: Practical diploma, Bessie Milligan. Associate: Teachers' diploma, Lila Rae, Gwendoline Fulton. Higher Local (honors): Mary Pulman (singing). Senior Grade (honors): Muriel Thomas, (pass) Edna Herbert, Mary McGuire, Florence McKean, Joan Cook, Clorine Bell (singing). Intermediate Grade (honors): Dolly Ihaka, (pass) Lillian Chalker, Dorothy Sowd. Junior Grade (honors): Molly Michie, Monica Jones, (pass) Kathleen Robinson, Margaret Crawford, Nellie Jordan, Nancy Handing (violin). Preparatory Grade: Lorna Courtney (violin). First Steps: Gwendoline Kier, Gertrude McKean.

At the Theory examination held in connection with the Trinity College, London, the following were successful:—Art of Teaching: Marjorie Richards. Rudiments: Marjorie Richards, Mary Pulman, Gwendoline Fulton. Intermediate: Clorine Bell, Maud Paton. Advanced Junior: Kathleen Neil, Ethel Cronin. Junior: Daisy Chadwick, Joan Cook, Kathleen Robinson, Brian Ledger, Grace Keating, Kathleen Corden, Dorothea Dunn. Preparatory: Lillian Chalker, Molly Driffin, Monica Jones, Lucy Staunton.

Six were successful in the Royal Academy Theory examination:—Marjorie Richards, Clorine Bell, Ena Geraghty, Muriel Thomas, and Barbara Leatham, Edna Herbert.

In the basket ball competition, the Convent "A" team won the beautiful challenge shield, presented by the Franklin Primary Schools' Basket Ball Association. This Association has been formed only within the past year, so that the Convent pupils have the honor of holding the shield for the first time. A "rep" team from the school also won a small knock-out shield, which is to remain the permanent property of the school.

The school year was pleasantly terminated by a most enjoyable picnic to Glen Brook on Tuesday, December 9.

Irish Industries Room 23, Fletcher's Buildings, 4 Willis St. Irish Men and Women, give Xmas and **Wellington**
Irish Xmas Gifts Balbriggan socks and stockings, Handkerchiefs, for all linens (colored and white); lace flounces for brides, etc., etc.

Bishop Whyte at Port Chalmers

His Lordship the Right Rev. Dr. Whyte, Bishop of Dunedin, visited Port Chalmers on Sunday afternoon and, attended by Rev. Father O'Reilly (pastor of the parish) and Rev. Father Kaveney (Adm. St. Joseph's Cathedral) administered the Sacrament of Confirmation to 39 candidates, including four adults. A guard of honor to his Lordship was provided by a fine body of Hibernians in regalia, and the church (St. Mary's "Star of the Sea") was completely filled. Addressing those about to be confirmed, the Bishop explained the nature of the sacrament, also the significance attached to the ceremony. After Confirmation his Lordship received from the young candidates their pledge to abstain from intoxicating liquors until they reached the age of twenty-one years, and exhorted them to observe the virtue of temperance even throughout their lives. In Confirmation they had received the seven-fold gifts of the Holy Spirit which made them soldiers of Christ. As time went on (he said) they would be confronted with many difficulties and perhaps even encounter much bitterness in conforming to the practice of their Holy Faith, but they must always remember that in the Sacrament of Confirmation they were made "strong and perfect," and given the means of becoming good men and women, and above all good Catholics. He exhorted them to become associated in sodalities and societies the rules of which exacted the frequentation of the sacraments. In this connection his Lordship strongly urged the boys to take a practical outlook on life and join that best of all benefit societies, the Hibernian Society, and the girls the Children of Mary Sodality, or some other of the parish confraternities. While congratulating the candidates on their answering of the catechism—some being particularly good in this regard—he, too, congratulated their pastor on the exemplary preparation shown, also their devoted teachers (the Sisters of St. Joseph), an Order with which he had had much experience in the Archdiocese of Sydney. The work of these Sisters was always thorough in every department, and he was delighted to find them established in his own diocese. In conclusion the Bishop said that a study of Catholic doctrine should not end with Confirmation: good reading and a continuous study of our Holy Faith were essential. It enabled us to attain that full knowledge with which to instruct others when called upon: was a perpetual source of strength to us in our belief, and a never-failing aid in an atmosphere where religion was disregarded.

His Lordship then officiated at Benediction of the Blessed Sacrament. The rendering of the music for Benediction, as well as the "Veni Sancte Spiritus" during Confirmation, the hymns to the Sacred Heart and Blessed Virgin, and finally "Faith of Our Fathers," was most devotional.

An adjournment was then made to the schoolroom to enable his Lordship to personally meet those of the parishioners who were present. An address of welcome and loyalty

was read and presented to the Bishop by Mr. O'Halloran, president of St. Mary's branch of the H.A.C.B. Society, who was accompanied by the office-bearers and members. The text of the address was as follows:

His Lordship Dr. Whyte, Bishop of Dunedin.

My Lord,—On behalf of the Catholics of this parish, we wish to tender you the heartiest of welcomes on this your first official visit to Port Chalmers.

Since your coming to the diocese we have watched with ever increasing interest your labors, especially your devoted work in connection with our Catholic schools and Catholic education; and we cannot fail to recognise in you a worthy successor of the illustrious Bishop Moran and the saintly Bishop Verdon.

Numerically our Catholic population is small—probably the smallest in your Lordship's extensive diocese—but few though we be we yield to none in the intensity of our devotion, respect, and regard for your Lordship and for what your Lordship symbolises and represents.

Hence to-day we welcome you amongst us with all the welcome of our hearts; we trust and pray that God may spare you for many years to continue your splendid work, and may we entertain the hope that now you have met us, your visits may be much more frequent.

Signed on behalf of the Catholics of the parish—

M. O'HALLORAN (Pres. H.A.C.B.S.)

WILLIAM MEAD (Sec. H.A.C.B.S.)

CAPTAIN DUNCAN.

THOMAS MACKIE.

PATRICK TOOMEY (Waikouaiti).

JOHN FITZPATRICK (Burkes).

JOHN O'CONNELL (Seacliff).

Port Chalmers, 1924.

In replying, his Lordship expressed the great pleasure it gave him to visit the pretty sea-side town of Port Chalmers, the perfect weather conditions of the afternoon enhancing that pleasure. Although the last parish of the diocese to be officially visited by him, he nevertheless had often been there unofficially. He was (he said) very glad indeed to have the present opportunity of meeting the parishioners individually and hoped to renew their acquaintance from time to time. Although the city might endeavor to rival Port Chalmers in harbor facilities, still they possessed one of the most beautiful and up-to-date ports in the Dominion, and one rich in historical associations. His best wishes were for its continued progress and the happiness and prosperity of its people. He thanked the Hibernians for their beautiful address and the parishioners for the sentiments it conveyed. He was always pleased to meet members of the Hibernian Society and well knew of the solid work they did in every parish where they were established. There was always something pleasant and homely about the society—an Irish atmosphere which made one happy to experience. In conclusion his Lordship made reference to the well-

equipped state of the parish, to the work done by Father O'Reilly, and the excellent education work of the Sisters of St. Joseph.

The address was tastefully printed in Old English type on art paper in the form of a neat folder, and inserted in an artistic suède holder; the work being carried out by the N.Z. Tablet Company.

Diocesan News

Archdiocese of Wellington

(From our own Correspondent.)

December 12.

The Children of Mary, Thorndon, have been having their Retreat. It has been preached by Rev. Father McCarthy, S.M., and has been largely attended. The growth of this sodality must be gratifying to its director, Very Rev. Dean Regnault. It is now one of the most flourishing and useful bodies in the parish. For its Retreat this time it transformed the Guildford Terrace Schoolroom into a private chapel with a little white altar and white branching flowers. The Retreat ended on Sunday night with the usual procession. On the same night his Grace Archbishop Redwood gave the Papal Blessing to a crowded church. Speaking at St. Patrick's College "break-up" his Grace said, "The Holy Father not only gave me the faculty, he gave me the commission to do this work." The sermon for the occasion was preached by Rev. Father McCarthy, S.M.

The various schools all over the city have been holding "break-up" concerts, Kilbirnie is delighted with the result of its effort. The attendance was large and every item was plainly appreciated.

The Sisters of Mercy, Hill Street, are in Retreat. Rev. Father Clune, O.P., a brother of Archbishop Clune, is the preacher.

The annual general meeting of the Marist Old Boys' Association was held last evening. The election of office-bearers resulted as follows:—Joint patrons: his Grace Archbishop Redwood and his Grace Archbishop O'Shea; vice-patrons: the Brother in charge of each of the Marist Brothers' Schools in Wellington; president: Mr. L. Sievers; vice-presidents: the previous year's vice-presidents, and in addition, Mr. F. W. Hart and Mr. C. Phaff; spiritual director: Rev. Father Murphy; treasurer: Mr. M. C. W. Torley, G. Davis, F. Pureell, J. Brennan, W. Cudby, R. Knight, W. Toohill, A. Hoare, J. Fitzgerald, and T. Hagan. The president (Mr. L. Sievers) made it clear that the club's main object should be the erection of a gymnasium and clubroom. He considers that an effort should be made in that direction. He mentioned the praise-worthy action of a gentleman, not a member, who having read the report of the association forwarded a substantial donation to the building fund. The club's difficulty seems to be the unwillingness of the members to take up the duties of secretary. It is a position no one loves. The office was left to be filled by the executive.

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Oamaru

The Marist Brothers' School, Thorndon, has two fine sports' cups to end the year with. Both the Brothers' Schools in this city have a flying record for the proficiency this year. Ninety-nine and three-quarter per cent. passed. How many others can show such a record? Those to whom work is prayer are rewarded inevitably.

As a result of the concert at St. Anne's, the secretary (Miss McInerney) was able to hand a fine amount over to Mr. Lavin for the orphanage.

Father Klimeck, of Upper Hutt, has held a successful little bazaar recently in aid of the Memorial Chapel at Trentham.

Lower Hutt is working steadily for its building fund.

Diocese of Auckland

(From our own Correspondent.)

December 11.

The garden party at the Eoson Convent grounds on Saturday was a big success. A large number of friends and parishioners assembled to help the function. The grounds presented a festive appearance, being tastefully decorated. Mr. Len Rae kindly provided a string band for the occasion which greatly enhanced the afternoon's enjoyment by rendering attractive selections. In addition to the band Miss Daphne Knight's pupils contributed several excellent dance items which were much enjoyed. Substantial business was done by the various stall-holders. Mesdames O'Neill and Harris were in charge of the plain and fancy stall; Mesdames Green and McGarry managed the sweets; the Misses Fitzpatrick and Mrs. Keenan had control of the refreshment stall. Mr. Lee very successfully managed the side shows, and Miss Kearin kept patrons interested throughout the whole of the afternoon. The result of the afternoon proved more than gratifying, and the Sisters expressed their warm thanks to all those who helped to make the garden party such a success.

Rev. Father O'Byrne is away on a holiday at present, and is being relieved by the Rev. Father O'Brien.

Mr. McHardy, a prominent Auckland Catholic, who went to the Homeland on a visit to the Wembley Exhibition, has returned, and is looking well after his sojourn in England.

A Solemn Requiem Mass was celebrated at the Sacred Heart Church last Monday for the repose of the soul of the late Mr. Lowry, who was an active member of the choir.

A very successful concert was held last night at Onehunga in aid of the convent schools. Mrs. D. Le Roche organised the entertainment, the programme of which was principally contributed by her pupils, assisted by Madame Irene Ainsley, who graciously gave her services to the cause. A liberal patronage was extended to the function, and the result should be very satisfactory. A further concert will be held next week in the Picture Theatre, and the proceeds will be devoted to the Onehunga convent schools.

A number of entertainments have been held recently for Catholic institutions, and one of the most successful was that given in St. Benedict's Hall for the Pah Orphanage, which was well attended. A handsome bal-

ance is expected, as the Orphans' appeal is never made in vain.

The Avondale church committee recently held a sale of work and Christmas tree for the church fund, and the Rev. Father Colgan received the warm support of the people of the district in his venture. The financial result should reach double figures.

The Parnell parish is energetically preparing for its school concert which is fixed for next week, and judging by the number of tickets that are being sold, the function should result in a big success.

It has now been decided that the annual prize-giving and "break-up" of the Sacred Heart College will be held in the Town Hall on December 15. The Right Rev. Dr. Cleary is expected to have something interesting to say on the question of Catholic education, a report of which will be forwarded in due course.

Diocese of Christchurch

(From our own Correspondent.)

December 13.

The Papanui parishioners are holding a bazaar in the Papanui Hall on December 16, 17, and 18. Preparations are well in hand, and it is hoped that many will attend from the city to assist in making the function a success and thus raise funds to help the new parish.

The Addington garden fete concluded on Tuesday evening, and the excellent results will considerably lessen the financial liabilities of the parish.

Rev. Father Basil Loughnan, S.J., son of Mr. H. H. Loughnan of this city, passed through Christchurch during the week on his way to Timaru, where he is to conduct a Retreat for the Sisters, and also the Retreat for Catholic ladies.

Rev. Father Murray, C.S.S.R., is expected to arrive in Christchurch on Sunday morning, and will conduct four Retreats for the religious communities of the diocese.

Among those to visit Rome during the Holy Year (1925) will be Rev. Father Long (Adm. Greymouth) and Rev. Father Murphy (New Brighton). They are expected to leave in March.

The blessing and opening of the new wing to St. Bede's College by his Lordship the Bishop, will take place on the second Sunday in February.

On Sunday the 21st inst., a preliminary meeting will be held at Nazareth House to arrange a garden fete for the funds of the Institution. The Sisters will appreciate any help from their kind friends.

The Church buildings at Marshlands and Beckenham are nearing completion, and will be blessed and opened by his Lordship the Bishop at the end of January.

Timaru

(From our own Correspondent.)

December 12.

There was a good attendance at St. Patrick's Hall on the 9th inst., when a splendid programme of vocal, instrumental, and entertainment items was presented at an entertainment in aid of the funds of the Celtic Cricket Club; the following contributing thereto:—Pianoforte trio, "Gloria" (Mozart)

Misses E. Dennehy, M. Sullivan, and P. O'Meehan; songs, Misses Meehan and Dennehy, Messrs. F. Ryan and J. Buckley; recitations, Mr. J. McKeefry; trio for piano, violin, and mandolin, Misses E. Dennehy, I. Spring, and A. Gardner; pianoforte duo, Misses Sheehan and K. McGrath; piano solo ("Appassionata"), Miss M. Sullivan, L.A.B. national dances, Miss Edith Johnston. The fine chorus by the company concluded the programme. The accompaniments were played by Miss Dennehy (who also organised the concert) in her usual artistic manner.

Mr. Wesley Roberts lately concluded the practical examinations for the Associate Board of the Royal Academy of Music, and the Royal College of Music. After the examination he lectured to a good attendance of local teachers at the Forester's Hall. The following were included in the pass list:—Final examination for L.A.B. (performer certificate), Miss Margaret Sullivan (teacher, Miss E. Dennehy). Local centre violin (intermediate grade), Miss U. O'Sullivan (Miss A. Nevill-Smith). School examinations—Pianoforte: Lower division, Mary Baker (Mrs. G. Readie). Elementary division: I. Reynish, R. Hall, D. Hall (Mrs. G. Readie), Ellie Holland, J. V. Pope, J. Crawshaw (Miss P. Lynch). Primary division: V. Colonna, P. Lvsnskey (Mrs. G. Readie), Essie Doyle (Mrs. Mangos), M. B. Cleland, I. Reid, D. I. Sawwell, M. Calder (Miss P. Lynch).

WEDDING BELLS

HAILES—COUGHLAN.

A pretty wedding which occasioned considerable interest was solemnised by Rev. Father Fraher at St. Joseph's Church, Temuka, on September 3, the contracting parties being Miss E. Coughlan, of Temuka, and Mr. C. Hailes, of Balfour. The bride, who was led to the altar by her eldest brother (Mr. M. Coughlan, of Timaru), looked charming in a simple frock of ivory satin with skirt and sleeves of radium lace, daintily finished with clusters of pearls. Her veil was arranged in butterfly style caught with orange blossoms, and she carried a showy bouquet of Christmas roses and maiden-hair fern. The bride was attended by her sister (Miss Clare Coughlan), who wore a dainty frock of apricot shot taffeta with hat and bouquet to tone. Mr. Walter Hailes (brother of the bridegroom) attended as best man. During the ceremony appropriate music was rendered by Miss E. Dennehy, of Timaru, and at the Offertory Abt's "Ave Maria" was sung by Miss Eileen Irwin, of Christchurch. Friends of the bride and bridegroom were afterwards entertained at the home of the bride, "Park View," and after a sumptuous repast, the happy couple left amidst showers of confetti for the North Island, *en route* to Kaikoura and Nelson; the bride travelling in a mauve frock beautifully embroidered in silver, over which was worn a short musquash coat. Her hat was of silver with mauve and pink flowers. The future home of Mr. and Mrs. Hailes will be at Balfour. The presents, which were numerous, splendidly varied, and valuable, included several cheques.

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Selected Poetry

THE PRIEST

(For the *N.Z. Tablet*.)

Like a tall pine, the winds about his head!
"Though thou dost buffet me thou art of
God,
O stormy wind," he said;
"And shall not He, Who made, declare the
rod?"

Ah, though the world deery,
Who would not find Thee, such being nigh?
For these are sight to eyes that wander
blind,
And they are masts that save the beaten sail;
Are those who still must bind
The sheaves—that else were scattered to the
gale.

Ah! though the world deery,
Who would not find Him, such being nigh?
Like a tall pine! . . . The howling winds of
life
May beat, and bruise, but never bend that
head,
As, steadfast in the strife,
"Though He should slay me I am His," he
said.

—MARY GILMORE.

Goulburn.

THE HOUSE OF CHRISTMAS

There fared a mother driven forth
Out of an inn to roam;
In the place where she was homeless
All men are at home.
The crazy stable close at hand,
With shaking timber and shifting sand,
Grew a stronger thing to abide and stand
Than the square stones of Rome.

For men are homesick in their homes,
And strangers under the sun,
And they lay their heads in a foreign land
Whenever the day is done.
Here we have battle and blazing eyes,
And chance and honor and high surprise;
But our hearts we lost—how long ago!—
Where the yule tale was begun.

A child in a foul stable,
Where the beasts feed and foam;
Only where He was homeless
Are you and I at home;
We have hands that fashion and heads that
know,

But our hearts we lost—how long ago!—
In a place no chart or ship can show
Under the sky's dome.

This world is wild as an old wives' tale,
And strange the plain things are,
The earth is enough and the air is enough
For our wonder and our war;
But our rest is as far as the fire-drake swings,
And our peace is put in impossible things
Where clashed and thundered unthinkable
wings
Round an incredible star.

To an open house in the evening
Home shall men come,
To an older place than Eden

And a taller town than Rome;
To the end of the way of the wandering
star,
To the things that cannot be and that are,
To the place where GOD was homeless
And all men are at home.
—G. K. CHESTERTON in *An Anthology of
Modern Verse*.

WHEN PEGGY PLAYS

(An appreciation to a gifted young pianist.)

When Peggy plays
I sit as in a dreamy maze entranced,
Hearing a melody that might have rung
Adown an elfin dell where fairies danced
'Neath moons fantastic, when the world
was young.

When Peggy plays

I hear the twittering swallow's flute-like call
In dawn-lit gardens ere the summer dies;
I hear the crooning of the showers that fall
In April from the rainbow-ravished skies.

When Peggy plays

I hear a flood of virgin song that beats
Its wild white wings against the rainbow
bars;
A rhapsody that throbs with music sweets
Like velvet fingers tinkling on the stars,
When Peggy plays.

—SEAMUS O'DOHERTY in the *Irish World*.

TO THE CHRISTMAS TURKEY

O! esculent morsel, delicious,
All garnished with marjoram and clove,
What more could the epicure wish us
To fetch from the warm Christmas stove?

Our pleasure is born of your sorrow;
A martyr are you to our greed.
Your bones will be white on the morrow—
There are so many to feed.

You rambled at will o'er the meadows
While Spring, Summer, Autumn passed
by,
And few were the clouds or the shadows
To dim the bright blue of your sky.
You thrived and grew fatter and fatter,
Till you were a king-bird indeed.
We welcome you now to our platter—
There are so many to feed.

And all your fat sisters and brothers
Rich cause for rare feasting will be
On the opulent tables of others
No whit more deserving than we;
For little, O! little, of pity
Have we for our neighbors in need,
Where deep in the slums of the city
There are so many to feed.

L'ENVOY.

Then, all who have good Christmas dinners,
Praise God, who is bounteous indeed;
Food for thought, too, is here for all sin-
ners—
There are so many to feed.

—T. A. DALY in the *Irish Catholic*.

FULL MOON

Indian Nocturne.

The barren rest-house yard
Borrows a passing beauty from the night,
Sheet-silvered here and yonder indigo-bar-
red,
Chequered in ivory and ebony;
The village pi
In rancorous frenzy clamors his unrest,
And here in the verandah coign I lie
By kindly sleep unblest
And take my fill of fancy and regard
The full moon sailing in the velvet sky—

Regard the lady moon and speculate—
As sleepless man has done
Since first men were—on all the rare-show
That huntress eye looks lonely down upon:
This sprawling village drab and desolate;
The stealthy folk that go
Seeking by night their fortune or their fun,
Creep and cabal, conspire and congregate
On businesses that I shall never know. . . .
Would I could guess

The secret mysteries they now confess
To her who holds all trusts inviolate!
And seaward yonder now in soft applause
The stirring palm-trees clap their fronds to-
gether,

Hearing the silken surf's nocturnal hymn;
And the moored boats, like horses at their
tether.

Strain at the groaning hawse;
The sands, blue-lit and dim,
Run mile on mile, and snow-white wavelets
leaping

Make mock of man for sleeping
On such a night that sure was made for
him. . . .

Good it must be
On such a night, in this clear cloudless wea-
ther.

To watch the moon and stars upon the sea.

And landward in the silent jungle glade
The timid grazing deer
Slip wraith-like from the silver to the shade,
Crying in fear
Of footpad tigers slinking to destroy
From pool to moonlit pool,
Where the frogs sing in chorus with the owl,
Kingly or cringing, merry or austere,
Great beasts or littlest fowl,
The jungle folk are gathered to enjoy
This night dew-washed and luminous cool,
This springtide of the year. . . .
Happy were he who strayed
The jungle by-ways now the moon is full.

The pi-dog's weary voice
Yells on insatiate; a thundering drum
Throbs like a nerve; there's no such thing
as sleep.

Yet if I had the choice,
Wisely would I elect on such a night
For dull repose to barter its delight?
Better to lie and peep
Into these moonlit gardens while the key
Is lent me and rejoice
That such concessions be
Day with its drab realities will come;
Meantime there's night; let fancy wander
free.

—H.B. in *Punch* (London).

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FEATURES OF THIS WEEK'S ISSUE

Leader—Christmas, p. 33. Notes, p. 34. Topics, pp. 22-23. Christmas Story, p. 13. The Church in N.Z., p. 19. Coming Down the Hill, p. 29. Bishop Whyte at Port Chalmers, p. 30. The Nelson Orphanage, p. 43. Sunday Afternoon Readings, p. 51.

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.

LEO XIII, P.M.

Die 4 Aprilis, 1900.

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.

The New Zealand Tablet

WEDNESDAY, DECEMBER 17, 1924.

CHRISTMAS

WHEN Caesar Augustus in the pride of his empire was numbering his subjects all over the civilised world, Christ was born in a stable in Bethlehem. That ancient census was a proclamation of earthly glory. It was a record of the grandeur of a power built up by long years of conquest and so widespread that the poet could sing that it was limited only by the stars. From the pillars of Hercules to the villages of Judea, from the cold mountains of the North of Scotland to the African deserts, the Roman armies had marched to victory, planting the Roman Eagle everywhere as a sign of their domination over the world. Could there be a greater contrast to all this earthly pride and greatness than the birth of the King of kings in a stable? The representatives of the earth had no place near His throne in the manger. Those who gathered round Him were the poor, the simple, and the wise whose wisdom is not of the world. So, too, to-day, the poor of spirit, the simple and single of heart, the wise who know what true wisdom means, will gather round the Crib and there renew in their hearts the lessons which Christ teaches from His humble birthplace.

The poor came to Christ at Bethlehem, and He came to the poor and abode with them during His mortal life. His foster-father was a carpenter; His mother was poor; He was poor Himself all the days of His life on earth. In His choice of poverty rather than riches there was a lesson for all time, and one specially important in our own time. To Him all things were possible, yet He chose the stable for His birthplace and the carpenter's home for His dwelling-place.

And when He selected the men who were to do His work in this world, they were in nearly all instances poor also. Poverty has always been a crime in the eyes of the world, and it was, at the time of Christ's coming, synonymous with degradation in the Roman Empire. In the centuries that followed the poor were treated like slaves until the Church, moving quietly and slowly and as irresistibly as the tides, taught the thinkers of the world to recognise that all men were brothers in Christ, and that poverty made man rather more than less the brother of Christ. Wherever the Gospel was preached that luminous principle worked for the amelioration of the conditions of the poor, and only where the Gospel was forgotten by men was it possible to regard God's poor as an inferior, degraded class. To look on them as mere animals—*fruges consumere nati*—was pagan, and is pagan to-day. Therefore, to the poor man, the man who has to fulfil the sentence imposed on Adam and to make a livelihood by the sweat of his brow, Bethlehem teaches a lesson of self-respect—for the workman is Christ's brother, and no patent of nobility can be higher than that fact,—and also a lesson of resignation and patience, for however hard the labor be, and however acute the gnawing of the teeth of want, still Christ too suffered these things, and suffered them in preference to a life of ease which He could have had at will. In this lesson ever since the Apostles went forth to preach the Gospel to every creature men and women have found strength to become saints, and found too, in their poverty, a sweetness and a joy that the wealth of the world could never give. And the lesson, so old, is ever new; and now in the years to come it holds out to the humble ones of the earth the true secret of a peace and a happiness that is a pledge of heaven itself.

For the rich the lesson of Bethlehem is there also. From the Crib Christ tells them that He Who could have had wealth far more than theirs nevertheless chose poverty, already foreshadowing His declaration that the way to Him was not an easy way for them that are burdened by worldly goods. He sets His nakedness of everything that men esteem against their pride in their possessions; His table against their palaces; His manger against their comforts; His loneliness against their servants and their hosts of friends. If they are among those who oppress the poor, Bethlehem tells them that He too was poor, as, later, He was to tell them that as often as they neglect the poor they neglect Himself; and if they set their hearts inordinately on riches He tells them now, as He told them later, that if they want to follow Him closer they must imitate Him even in His poverty. Just as He teaches the poor that they are to find happiness and peace in His example, so also He tells the rich that they must learn to respect the poor because the poor are His brethren; and even more His brethren than the rich. The world has forgotten, it follows Mammon rather than the Child of Bethlehem. On this year, as on so many others, the festival of the Child of Bethlehem, which is the

festival of the Prince of Peace, comes upon a world torn with dissensions and suspicions, with racial hatreds and commercial rivalries, with jealousies and misunderstandings. Nations place their confidence in the destructive engines of war floating upon the seas or stretched along their frontiers rather than in the Prince of Peace Who, in His divine humility, chose the stable before the palace. Statesmen the world over speak with one voice for peace. Their words are charged with a mixture of sincerity and pretence; for while they no doubt wish to avoid war and its consequences, they will shake hands with peace only upon the terms dictated by their own pride and ambitions. Not peace, but smothered war, a peace sustained by force of arms, is their ideal. That is Mammon's peace, for pride and Mammon go hand in hand. But while proud empires crack and fall to pieces, and monarchs tumble from uneasy thrones, the Crib remains to warn the world that the nations will find peace and security only by crying with the shepherds of old, "Let us go over to Bethlehem and see what has come to pass, as the Lord has made known to us." There before the Crib we can all find gifts of peace and hope such as the Child brought to the faithful hearts that came to Him in the loneliness of His first Christmas on earth: the peace which the world cannot give: the peace between Him and the soul: the peace that is always His blessing on men of good will.

THE CHRISTIAN HOME A SANCTUARY.

Christmas time must pass of course, for life cannot be an endless holiday; but why should not the family reunion live and bind through the whole long year? questions the Rev. P. J. Scott. No other surroundings can furnish inspirations so strong and lasting as the influences of a Christian home. No other friendship can ever equal in strength the ties that come from blood. No friend can ever rejoice at another's welfare as a father glories in that of his child, and no trusted counsellor can advise as does a father in the wisdom which is born of love. What comradeship can equal the intimacy of brethren who have played and lived and thought in common? and where in all the wide world can be found a confidante so ever-ready, ever-loyal as a favorite sister? And when sympathy is needed or desired there is in every Christian home a sanctuary wherein God has stored it in vast reserve; and that sanctuary is a mother's heart, a heart great enough to exult in the day of proudest triumph, to comfort and encourage in time of trial and distress, and to hope and pray in the dark hour of failure or fault. It is the abiding presence of this sympathy, always tender yet ever strong, that makes home the true nursery of heroes and of saints. Under its mellowing influence the girl develops the unconscious charms of gentle womanhood, and the boy broadens out into chivalrous manhood; and after mother has exchanged the home of earth for the imperishable abode of heaven, her sweet influence still lives and rules in the household that knew a mother's worth.

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NOTES



Dickens and Thackeray

Michael Sadleir objects to the custom of mentioning Dickens and Thackeray as if they were synonyms for Victorian fiction. He points out that the connotation is meaningless. Not only are they completely different from each other in almost every respect, but they are no more representative of the Victorian novel than are Wells and Conrad of that of to-day. The truth of this is evident if one but recalls the work of George Eliot, of Trollope, and of Charlotte Bronte, the first-named of whom many good judges will put on a higher plane than either Dickens or Thackeray, while it may well be contended that for delicate and convincing presentation of a woman's soul the author of "Jane Eyre" has no equal. And, in spite of the dead level of his stories and of the redundancy of quiet detail in the telling of them, critics regard Trollope as the master of both Dickens and Thackeray in his handling of the evolution of character.

A Contrast

Dickens, according to Michael Sadleir, was the great proletarian who raised himself to supremacy by his power of work, by his untiring and humorous observation, by his instinctive feeling for the miseries and laughabilities of the life of the people. He was not (conventionally speaking) an "educated" man; he was not even a person of sensitive mentality; his understanding of the psychology of the well-to-do, and his sympathy with the evanescent subtleties of (for example) young-womanhood or with the changing moods of abnormal sensibility, were of the bluntest and most elementary kind. Consequently his books are crowded panoramas, of which the figures live in the mind for ever in so far as they are simple, comic, or ruffianly, but are forgotten forthwith when they pretend to represent such blends of good and bad, of strength and weakness, of nobility and frailty, as were the great majority of ordinary folk—then as now.

Thackeray, on the other hand, is the embittered gentleman. He hates his kind as passionately as his great contemporary loved the class from which he sprang. Fastidious, sneering, and essentially stylistic, Thackeray's fiction is in most respects in violent contrast to the genial, unceremonious burly-burly that are Dickens's novels.

But in one respect (as Mr Beresford perceives) the two are similar. Dickens, by his genius for reducing scattered individuals to a symbol, ridiculous or terrible; Thackeray, determined to express his loathings and cursed with a mind of caustic brilliance—fell, both the one and the other, into the habit of "stunting" a character from the first page of a novel to the last.

Simplified Spelling

Students of Gaelic who have not the advantage of a teacher derive considerable help from the simplified spelling in which the lan-

guage is written. One of the authors of the system is an Australian priest, Dr. Daly. It now appears that many English literary men consider that the spelling of English words is a hindrance to the popularity of the language among foreigners. For the sake of school children also, they desire a great reformation in spelling. A society has been formed and a *Reader in Simplified Spelling* has been issued. Everyone has one or more correspondents who, without knowing it, are eligible for membership! The opponents of the great membership! The opponents of the great revolution in spelling amuse themselves over the selections for the young. One example will suffice:—

"Gerlz and boiz,
Kum out too plai,
The moon duz shyn
As bryt az dai."

The literary founders of the society must have learned their system from the infants. Many of us have heard a four-year-old elocutionist recite to a family gathering, or when "we had company," the famous lines of Longfellow about the "lives of great men." Thus:—

"Liza Grape men ally mindus
Weaken maka Liza Blime,
Andy Parting Lee B. Hindus
Footprints Johnny Sands a time."

Adrian Fortescue

A life of this scholarly priest has recently appeared. His books on the Eastern Churches and cognate matters had shown him to be deeply versed in the history of the Liturgy. We now learn that he was a linguist who knew French, German, and Italian as perfectly as his mother-tongue, and who was skilled in the chief Oriental languages. He was of a retiring disposition, his love of study attaching him to his own library or the public libraries of Europe. His work on the Holy Mass in the Roman Liturgy shows extensive research and a profound knowledge of many rites. The simple name without any title "Adrian Fortescue" left his readers puzzled as to his life or occupation. As the author of a book on ceremonies he is better known than as the author of a book on the Eastern Churches. In the more popular book he aimed at giving Baldeschi-Dale what he considered a much-needed rest. In the Introduction to this work he levels his gun against both the well-known *Ceremoniere* and his translator, keeping the left barrel for the latter because he had allowed mistakes to run through so many editions. Dr. Fortescue's book has replaced in many sacristies the purple-bound Baldeschi which had done service, apparently, from time immemorial.

Definitions—Old and New

One, Professor Wright, D.D., thinks he is qualified to formulate a good definition of religion. Here is how he does it:

"Religion is the endeavor to secure the conservation of socially recognised values through specific actions that are believed to evoke some agency different from the ordinary ego of the individual or from other merely human beings and that imply a feeling of dependence on their agency."

We can imagine the run on aspirin when his class went home and sat down to think out that nice little professorial effort at clearness. A definition ought to make clearer the thing it defines. But would the learned doctor not have done far better and far more wisely had he merely said: "Religion is religion." By doing so he would at any rate have raised no fog in the minds of his students, and he would not have left them more stupid than they were before he set forth to teach them. How badly this up-to-date product of our enlightened educational schemes fares when compared with the dear old schoolmen of the Middle Ages who were satisfied to tell us that religion is a moral virtue which inclines us to give to God the worship which is due to Him! That definition does define. You learn from it a lot of things: first, that religion is a virtue; second, that it is a moral virtue, not a theological virtue; and third, that it is the particular moral virtue which inclines us to give God His due worship. The comparison is enlightening. It is another proof that whereas the old education taught men to think and to think clearly, the new schemes are fruitful only in inability to think along straight lines. We should like to hear Professor Wright define time, or place, or the soul. It would be interesting to compare his babbling on such difficult subjects with the concise and luminous definitions of the ancient pagan Aristotle, who knew more about education than Herbert Spencer, the German Herbart, Pestillozzi, Montessori, and could say more in five words than the whole lot of them could deliver themselves of in a lifetime.

DIOCESE OF DUNEDIN

The new church at Mossburn, in the parish of Riversdale, to be dedicated to St. Joan of Arc, is to be solemnly blessed and opened on Sunday by his Lordship Bishop Whyte. The occasional sermon is to be preached by Very Rev. Dean Burke, of Invercargill. In the evening his Lordship the Bishop will preach in St. Mary's Church, Riversdale.

The bazaar held at Riversdale on November 26, 27, and 28 to assist in providing funds for the rebuilding of the presbytery, resulted in a profit of £270. Great praise is due to the ladies of the congregation through whose efforts such a notable success was achieved, especially so in view of the fact that assistance was not sought outside of the parish. The collections for the same worthy object have been well responded to, and when amounts promised have been paid in the finances will be in a very satisfactory condition.

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Commencing at seven o'clock on Christmas evening, the customary recital of sacred music will be given at St. Joseph's Cathedral by the choir, preceded by the recital of the Holy Rosary, and followed by Benediction of the Blessed Sacrament.

VALEDICTORY.

It was a happy thought which inspired Mr. and Mrs. J. D. Woods to tender the members of St. Joseph's Cathedral Choir an "Evening at Home," a function which eventuated on last Saturday at the Strand Salon. The genial host and hostess planned the "evening" on a most generous, even lavish, scale, and the large gathering, numbering between sixty and seventy choir members and friends, spent an exceedingly pleasurable time. The rooms were beautifully decorated with pot plants and flowers. The early part of the evening was devoted to "500." The valuable prizes were won by—Lady's, Miss B. Vallis; gent's, Mr. S. Vallis; consolation prizes being won by Mrs. Sligo and Mr. J. Devereaux. After cards an adjournment was made to the supper room, where a gorgeous supper was laid out in buffet style. After full justice had been done to the good things provided, Rev. Father Kaveney (president), in thanking Mr. and Mrs. Woods spoke of the fine work done by both in the interests of the choir, eulogising the services of Mrs. Woods, whose time and great talents, especially as an accompanist, had always been at the disposal of the choir. In view of the early departure of Mr. and Mrs. Woods on a tour of the Homelands, he spoke of the broadening effect travel in foreign countries had on one's viewpoint, and wished them *bon voyage* and a safe return. "They are Jolly Good Fellows" was then lustily sung by the assembled company. Mr. J. D. Woods, in a few neat and felicitous words, returned thanks on behalf of his wife and self. After supper an enjoyable musical programme was contributed to by the following:—Pianoforte duet, Mrs. J. D. Woods and Mr. A. Vallis; songs, Mrs. Sandys, Mrs. L. Woods, Misses C. Dillon and M. Eagar, Messrs. D. Fogarty and J. Rankin; duets, Mr. and Mrs. P. Woods, Messrs. H. Poppelwell and F. Heley; recitations, Miss A. Heley. Mrs. Woods and Mr. Vallis were accompanists. An impromptu dance followed, to music supplied by Mrs. Woods, assistance being given by Miss M. Drumm. The singing of the National Anthem and "Auld Lang Syne" brought to a close what was generally voted one of the most enjoyable functions ever held in connection with St. Joseph's Cathedral Choir.

HIBERNIAN SOCIETY

ST. JOSEPH'S BRANCH, DUNEDIN.

The half-yearly meeting of St. Joseph's branch (No. 73) of the H.A.C.B. Society was held in St. Joseph's Hall, Rattray Street, on Tuesday evening, the 9th inst. The president (Bro. R. A. Simpson) occupied the chair, and there was a large attendance of members. Sick allowances and accounts were passed for payment, and a large amount of general business transacted. The branch delegates to the Friendly Societies' Council gave a report of the meeting of that body,

held on the 8th inst. The District Deputy (Bro. J. J. Marlow) made reference to the Hibernian Scholarship given by the branch this year (for the first time) to the Christian Brothers' School. The scholarship is valued at £5 tenable for three years; the winning pupil being also presented with a gold medal. St. Joseph's branch (said Bro. Marlow) well deserved congratulations on its praiseworthy action in providing for this scholarship. The president and District Deputy were appointed to represent the branch at the "break-up" function of the Christian Brothers' School. The following nominations were received for office-bearers for the ensuing term:—President, Bro. A. Gillick; vice-president, Bro. J. Hughes; secretary, Bro. J. J. Ford; treasurer, Bro. T. J. Boyle; warden, Bro. W. H. Coll; guardian, Bro. L. McEntee; sick-visitors, Bros. A. Berland, J. Hughes, and M. R. Seannell; auditors, Bros. J. J. Marlow, jun., P.P., and J. N. Smith; judicial committee, the president, the District Deputy, Bros. J. Hughes, W. H. Coll, L. McEntee, M. O'Gorman, R. A. Simpson, J. N. Smith, E. Lyng, W. Simpson, and J. J. Marlow, jun.. The president announced that the installation of office-bearers would take place at the first meeting in January, to be held on Tuesday evening, the 6th of that month.

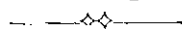


INVERCARGILL NOTES

(From our own Correspondent.)

November 15.

The members of the Marist Old Boys' Association met at Mr. Davis' residence on the 8th inst. to wish *bon voyage* to Brother Eusebius, who left on Tuesday on a short visit to Australia. A very pleasant time was spent, and items were contributed by Messrs. Fogarty, Shepherd, Miller, Wills, and Fulton. Miss Rose Shepherd acted as accompanist. During the course of the evening, Mr. Davis, president of the Old Boys' Association, presented the departing guest with a wallet of notes, as a slight token of the esteem in which he is held by the members of the association. Messrs. Kilkelly, Grace, and Shepherd also spoke. Brother Eusebius suitably responded, and in the course of his remarks expressed a wish that the New Year would see him back in Invercargill.



Waimate

(From our own Correspondent.)

December 13.

The present season is proving to be one of the best Waimate has ever experienced. With plenty of moisture and sunshine crops of every description are at their best. The season has been ideal for strawberry and raspberry growing, for which Waimate is noted.

In response to an invitation, a number of ladies of the parish formed a party on a recent Thursday afternoon and gave the local Church of St. Patrick its periodical scrub and clean up. As a result the church is looking bright and clean for Christmas.

Two highly respected residents of Waimate in the persons of Mr. and Mrs. P. Young, left the other day to take up their

residence in Christchurch. Mr. Young, who has been postmaster here for a number of years, was a member of the Postal Dept. for forty years, and on his retirement at the end of November he was the recipient of a number of farewell presentations. Mr. and Mrs. Young were ardent Catholics, and will be missed very much in Waimate. All hope they will long be spared to enjoy their retirement in their new home in Christchurch.

The quarterly meeting of St. Patrick's branch of the H.A.C.B. Society was held on Monday evening in St. Patrick's Hall, when there was a large attendance of members. The president (Bro. F. Landon) presided. A small amount of routine business was transacted and the nomination of office-bearers for the ensuing term was taken. The secretary reported that one brother was on the sick-list, and hopes were expressed that he would soon recover his health. The secretary also reported that contributions were coming in freely, which indicated a very successful quarter. These legates to the United Friendly Societies' Council reported on a recent meeting at that body at which one of our members (Bro. Twoomey) had been elected as president for the ensuing year. Congratulations were extended by several brothers to Bro. Twoomey on his election to the presidency of the U.F.S. Council. Bro. Twoomey, in replying, said he felt very highly honored, and he would do his best to fill the position with credit to our society. Rev. Father Knight (chaplain) attended the meeting and recited the opening and closing prayers. He also intimated that on Christmas morning there would be a general Communion of members in regalia.

On Thursday, at the 8 o'clock Mass, nineteen little children made their First Holy Communion. There was a large number of parishioners present. After Mass the little communicants were the guests of the Sisters of St. Joseph to a feast, over which Rev. Father Knight presided. There was also a large number of parents present. The tables, beautifully decorated and laden with dainties were a picture, and the occasion will long be remembered by the children.

The Sisters of the local convent would seem to have a mortgage on the scholarships, as on Friday morning news was received that one of their pupils (Master Jack Dwyer) had gained a St. Bede's College Scholarship. During the last few years the following pupils have gained scholarships:—W. Craighead (St. Patrick's College), J. Fitzharris (Bishop Brodie's Scholarship), D. Matheson (Parish Scholarship), P. Crowle (St. Bede's and St. Patrick's Scholarships), Joe Dwyer (St. Bede's College Scholarship and Junior National Scholarship), and Jack Dwyer (St. Bede's College Scholarship). Upon his arrival at school Jack was immediately chaired by his mates and carried through the school. It must be very gratifying to the Sisters to see such good results accruing from their arduous work.

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CANTERBURY AND WEST COAST.

J. T., Goldsborough, 8/6/25; W. G., c/o Harbor Board, Greymouth, 30/3/25; P. M., Hunter Rural Dlv., 30/9/25; J. W., Wakefield, Nelson, 23/10/25; J. O'C., Box 44, Pleasant Point, 30/9/25; M. C., Domain Reserve, Westport, 15/3/25; M. C., P.O., Port Nelson, 23/11/24; M. G., Police Stn., Coalgate, 30/10/25; St. Joseph's C., Waimate, 30/5/26; G. B., Kumara, 30/3/25; M. K., 52 Henley St., Westport, 15/9/24; H. L., Taiuui St., Greymouth, 23/11/24; H.S., Makikihi, 30/9/24; F. W., c/o Mrs. W., Parsonage Rd., Waimate, 23/12/24; E.R.W., "Riverbank," Brookside, 15/10/25; Miss McG., Benoit House, Akaroa, 23/10/25; W. J. E. J., Pikomani, Nelson, 15/10/25; O.C., Ross, Westland, 30/3/25; J. J. Q., 18 Rose St., Timaru, 15/10/25; J. E. T., Draper, Market St., Blenheim, 15/8/25; J. C., Box 41, Seddon, 30/10/25.

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Mrs. R., Awatea St., Ohakune, 30/4/25; A. T., Aoranga Rural, Feilding, 15/4/25; T. B., Garage, Coutts Rd., Kelburn, 15/4/25; P. M., Rangitikei Club, Feilding, 30/9/25; H. L. S., 57 Beattie St., Feilding, 8/10/25; J. P., Crown Law Office, Wgton., 30/9/25; J. O'K., Farmer, Mangaweka, 8/12/25; D. K., Wandegrove St., Palm. Nth., 8/12/25; Most Rev. Dr. O'S., Paterson St., Wgton., 23/9/25; "Star of the Sea" P. Col., Seatoun, Wgton., 30/9/25; V. N., Box 74, Taihape, 30/9/25.

AUCKLAND, HAWKE'S BAY, AND FOREIGN.

W. J. G., St. Heliers, Auck., 23/8/25; M. O'D., Waihou, Piago, 23/9/25; S. S., Papanuna, 15/11/25; A. J., P.M., Gisborne, 20/4/25; B. M., 35 Grandview Grove, Armidale, 30/1/25; J. McC., Te Mata, Raglan, 20/9/25; A. K., Selwyn St., Onehunga, 8/11/25; Mrs. T., Hill St., Onehunga, 23/9/25; W. C., Hastings, —.

SPIRITUAL RETREATS FOR LADIES.

The Religious of the Sacred Heart offer to ladies facilities for Spiritual Retreats at the three New Zealand Convents of the Order at the following dates:—

AUCKLAND.—Victoria Avenue, Remuera, January 6th, 7 pm., to Saturday, 10th, 9 a.m. Director, Reverend Father O.Mara, S.J.

WELLINGTON.—Island Bay, Friday evening, January 2nd, to Wednesday morning, January 7th. Director, a Jesuit Father.

TIMARU.—Friday evening, January 2nd, to Wednesday morning, January 7th. Director, Reverend Basil Loughman, S.J. Teachers' conferences end on January 8th.

Intending Retreatants should apply as soon as possible to the

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Conversations on Christian Re-union

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These Conversation being held between clergymen of different creeds, reflect the views of all Denominations concerning Re-union.

The booklet has the good wishes of Archbishop Redwood, Metropolitan of New Zealand.

It contains 100 interesting pages octavo, medium clear type, good paper, well sewn and neatly bound. Price: 2/9 per copy; postage, 3d.

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A Complete History of the Revival of the Maori Missions by the Marist Fathers after the Native Wars; also of the establishment and labors of the Fathers of the Missionary Society of St. Joseph (Mill-Hill Fathers) in the Diocese of Auckland.

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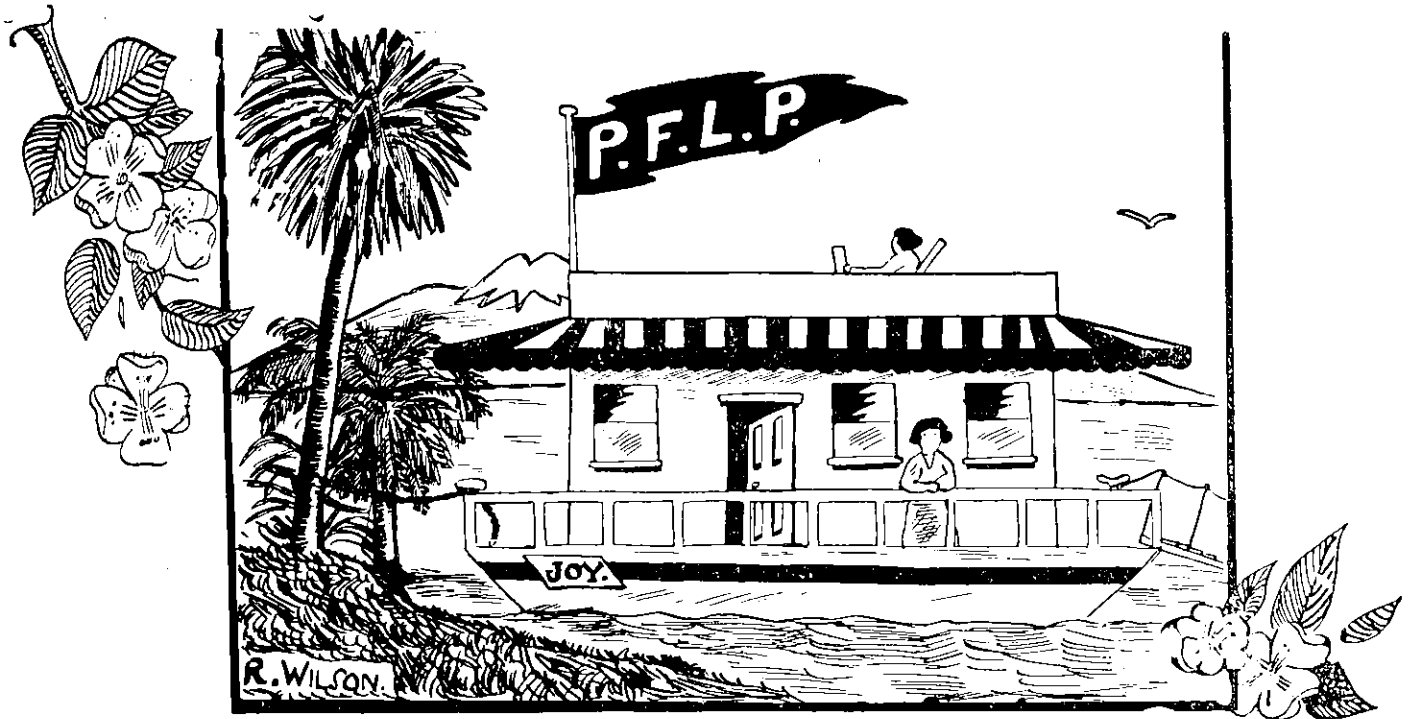
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My dear Little People, my Little Friends,

It's just a few hours now to Christmas, only a day or two, and I've arranged my work and other things so as to have part of Christmas Eve free for us all to be together. And I'm hoping you'll be pleased with an idea I've got to help things along on that most exciting of days. I want you all to come down to the "Joy," everyone of you, for tea and for evening. Then, we'll have a little sleep so as to be fresh enough for Midnight Mass, after which I'll take you home, in plenty of time to wish all your dear ones A Happy Christmas, and to find the treasures that Father Christmas has left for you. How does that suit everybody? I think it will be splendid fun, and I know that your mothers and fathers will be glad to have the house to themselves for an hour or two. Funny isn't it, how busy the grown-ups are on Christmas Eve, they're always so worried, anyone would think they had as much to do as Father Christmas. Will you come then, bright and early, at about four o'clock, so that we can have some games and things before tea? Also, there's something you can help me with, a little job we can get Father Christmas to finish for us. We're going to tie up a number of small parcels for our Little Friends in the many Orphanages we know and if we leave them ready when we go to church Father Christmas will pick them up as he passes and deliver them for us, that's just the sort of thing he loves doing. Well then, I believe you'll all come along, and if you like, you may bring any other Little People who care to come. We'll get tea over early, then we'll make up the parcels, and you yourselves may bring just one little gift for a child of your own age—the boys for the boys, and the girls for the girls—and mind you bring a bit of paper and some string to tie them up, and a pretty greeting card to put inside. We should be finished at about half-past eight, and then we'll curl up and go to sleep, "Anne" and all. I'll set the alarm clock for eleven o'clock and when we hear the clock go off, we'll get up and begin to prepare ourselves for Midnight Mass. A good many, perhaps all, will

be going to Holy Communion, so we mustn't talk very much and must get ready quietly, and at half-past eleven we'll start out for Mass. Last year, we went together didn't we, and we were early enough to have a peep at the Crib before the grown-ups arrived. We'll try to do the same this year.

You all know the beautiful story of Christmas don't you, and remember how the shepherds were watching their flocks when they saw a bright star which led to the Crib. Of course in this country, the shepherds don't watch the sheep this way at all, the New Zealand sheep mind themselves and each other, there are such hundreds and thousands of them. But in far-away lands a farmer has only a few precious sheep which he guards as carefully, almost, as he does his children, because if he didn't wolves and things would come down from the mountains and eat them. And as, in that far-away country of Bethlehem it is winter time at Christmas, and the snow lies on the ground, that was why the shepherds were watching their flocks in the night. Well my Little People, as we walk along we'll try to picture what happened on that first Christmas morning, and if it's a fine night and the stars are shining we'll pick out the biggest and brightest, and call it The Star of Bethlehem. We're almost sure to have the streets to ourselves, as the shops will be shut, everyone gone home, and only the street lights will be lighting to help the stars. So, tuck up close together in happy bunches and be sure that all the littlest ones are safe and sound with us. Perhaps even, the church will not be very brightly lighted, but there will be enough for us to see our way, and the bright gleam from the Crib will guide us to the spot we're seeking. And when we get there what will we see? Has every Little Person seen a real Crib before? Let us go up quietly and all kneel round reverently while we look into that rocky cave which has been made to look like a living picture. We see there the dear little Infant Jesus lying in His manger-cradle with Our Blessed Mother beside Him and watching them both is the loving St. Joseph. Near by are the animals who are

sheltering in the stable, the ox and ass which were the only creatures with room to spare for the Holy Family on that first Christmas morning in Bethlehem. The shepherds are there too, and the air is full of music, for the Angels of God are singing the praises of the Infant Saviour, Christ their King. Dear Little People, isn't it beautiful, and don't you think that each time you look at the Crib it seems more beautiful than it ever did before? As we kneel up close to the Crib let us pray to the Infant Jesus to make us a great deal better than we are. Let us ask Him to bless our parents and everyone we love; to be good to all the poor little children who have no homes and are perhaps sick and even hungry; to help the sick and suffering, the poor, the unhappy, and all who are dying. I should have reminded you all to bring a penny for the poor, there's always a box near the Crib for them, but I'll lend you something to put in as our offering to the Infant Jesus, and at the same time we will give Him the Thousand Hail Marys we've said for Him. After we've had one more look, we'll go quietly to our places in the church to wait for Mass, and indeed, it is a great privilege for us to be allowed to stay for Mass—Little People are not often allowed to be up so late. Just before Mass, you will hear the choir sing some of the Christmas Carols, and you listen how beautiful are the words. Midnight Mass is just the same as any other Mass, so I won't take you through it all, but we'll go to Holy Communion together, and mind you all say one little prayer for your "Anne" who won't forget you. After Mass, and as soon as we come out of church, we'll wish one another A Happy Christmas and then we'll hurry to our homes, to find—that Father Christmas has been and unloaded at every house some of the very things we wanted most, and of course, we'll hardly be able to wait while we untie the parcels.

Now then, who's coming to the "Joy" on Christmas Eve? You'll find "Anne" sitting under the punga waiting for you.

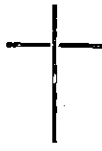
I wonder what you're going to do with yourselves during the holidays, would you

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AUCKLAND

MARRIAGES

GAUDION—FLEMING.—On November 17, 1924, at St. Mary's Church, Riversdale, by Rev. P. J. O'Neill, David Gaudion, of Maitaura, to Beatrice Maud, eldest daughter of Patrick and the late Alice Fleming.

JAMES—McKENNA.—On August 27, 1924, at St. Patrick's Church, Patea, by the Rev. Father Phelan, Mary Agnes (Mollie), eldest daughter of Mr. and Mrs. E. McKenna, Patea, to Francis William, second son of Mr. and Mrs. H. James, Ararata.

FOSTER—EGAN.—On November 5, 1924, at St. Joseph's Cathedral, Dunedin, by Rev. Father Monaghan, George, only son of the late Mr. and Mrs. Foster, of Kirwee, to Catherine, second daughter of Ellen and the late Francis Egan, Dunedin.

HAILES—COUGHLAN.—On September 3, 1924, at St. Joseph's Church, Temuka (with Nuptial Mass), by the Rev. Father Fraher, S.M., C. J. Hailes, of Balfour, to E. Coughlan, of Temuka.

DEATH

BULL.—Of your charity pray for the repose of the soul of Crystal Mary, fourth daughter of Mr. and Mrs. E. Bull, Hotel Windsor, Timaru, who departed this life on November 20, 1924; aged 19 years.—R.I.P.

IN MEMORIAM

CUNNINGHAM.—Of your charity pray for the repose of the soul of Michael Cunningham, who died at Oamaru, on December 17, 1921.—Sacred Heart of Jesus, have mercy on his soul.

WANTED

WANTED.—A Man suitable for Presbytery work. Apply, The Administrator, Basilica, Wellington.

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Holy Cross College, Mosgiel

A Retreat for laymen will begin on Friday evening, January 30, 1925, and end on Tuesday morning, February 3, 1925.

Retreat giver: Very Rev. Maurice J. O'Reilly, C.M. (Rector of St. John's College, Sydney University).

Applications to be made to the Rector of Holy Cross College.

CHURCH OF ST. JOAN OF ARC, MOSSBURN

The opening ceremony will be performed by His Lordship Bishop Whyte on Sunday, December 21st, at 11 a.m.

Preacher: Rev. Deau Burke, of Invercargill.

"Kindly Remember a Christmas Box for Puhoi"

Work Accomplished and Expenditure since 1922.—Painting and refurnishing presbytery; painting and repairing church; purchasing a parish hearse and erection of its garage; erecting of new school and convent, etc., at a total cost of £3260. To this enormous sum those within a ten-mile radius of the Puhoi church contributed no less than £3090. Outside assistance amounted to only £170. Now the parishioners are called upon to enlarge their church at a cost of £500, as it is hopelessly inadequate to seat more than half the congregation. In view, then, of the heavy expenditure incurred here within the last two years, and bearing in mind the enormous havoc wrought in this district by the recent floods, I, on behalf of the parishioners and on my own behalf, appeal to the generosity and charity of your readers to assist those people who have given such ample proof that they are prepared to assist themselves. All donations gratefully received and kindly acknowledged. Donors of one pound or upwards shall receive a copy of the history of this Bohemian settlement with the author's compliments. Donations to be forwarded to the parish priest, Rev. D. V. Silk, or to the secretary, Mr. W. J. Schollum, Pahoi, North Auckland.

THE MOST OBSTINATE

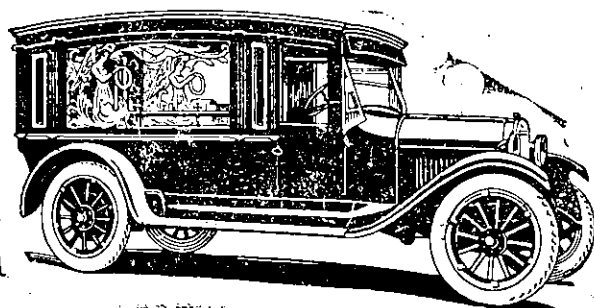
Corn must quickly yield to BAXTER'S RUBY CORN CURE. Once this remedy is applied there is no escape for the corn—it must give in. Price, 1/- (post free) from BAXTER'S PHARMACY, Theatre Bldgs., TIMARU.

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find time for a Competition, do you think? I've been thinking over something which some other Little People did once upon a time, couldn't we try and do something like it? And it was this little piece of poetry that I came across the other day, which made me wish my Little People would take a fancy to the Competition I am going to suggest. Read the poetry and fancy you're making a beautiful book, and then read about our Competition:—

SCRAP BOOKS.

When rain comes down and spoils the lanes,
And wets the heather on the moors
And patters on the window panes,
We always have to stay indoors.
But we don't mind if we may bring
Our Scrap Book from the cupboard shelves
With paste and brush and everything,
And stick the pictures in, ourselves.
But first of all the scissors sound,
And from the book that Mother gave
We cut the pictures, square or round—
There are such lovely ones to save!
We cut our fairies, funny men,
Old witches, nursemaids, dogs and cats,
Some clover leaves, or else a hen,
And ladies in their Sunday hats.
And when they're finished, for a change,
We open out our splendid book
And all of these we soon arrange—
And oh! how beautiful they look?
Then each one has a dab of paste
So that unstuck it may not come;
And if they're big we have to waste
Rather a heap of it on some.
But when it's done and Mother sees,
We feel so proud it's gay and neat;
She's such a jolly one to please
And always says it's simply sweet.
And so we don't mind if it pours,
When we may play at scraps indoors.

Don't you think we could manage to have a very fine "Scraps Competition," if we tried hard? All you have to do is to get an ordinary drawing book and paste into it all the pretty scraps you can find. If you all try for it there will be a big lot of scrap books made, and we will have Four Prizes—two for the boys and two for the girls. *And the scrap books will be divided up among the orphanages.*

Now, everyone knows how to make a scrap book, and you will find all sorts of wonderful, pretty, funny pictures in old fashion books, old magazines, old Christmas cards, etc., etc. Cut these out ever so carefully, and try in every way to make your books interesting and pretty. I specially want the boys to go in for this, as I want them to hunt out the sort of pictures other boys are sure to like. Will you all write and tell me if you like the idea, and also tell me who is going to try in the competition. I would like these letters to be in before the end of the first week in January. Next week I will tell you when the Competition will close, but please write to me as soon as you can so that I can tell you what to do with the scrap books and where you're to send them to be judged.

RIDDLE BIN.

Just a riddle or two now. Mind you send me the answers:

1. What paper reminds you of a sneeze?
2. What are the most sensible letters?

3. When is a farmer very cruel to his corn?

4. I saw you where you've never been, and where you'll never be. And yet in that self-same place you may be seen by me.

Answer: In the looking-glass.

Good-bye now, dear Little People. I hope you'll have such a jolly Christmas, all of you. Mind you write to your poor old "Anne" and tell what you're going to do about the Competition. Cheerio, all of you.

ACKNOWLEDGMENT

The Sisters of the following institutions send Christmas greetings to the Little People, and sincerely thank them for their welcome donations:—Sisters of Mercy, St. Vincent de Paul Orphanage, South Dunedin (10/6); Little Sisters of the Poor, Anderson's Bay, Dunedin (4/6); Sisters of Nazareth, Nazareth House, Christchurch (3/-).

ANNE.



Boys from St. Joseph's Orphanage enjoying an outing on the Beach at Tomahawk, as the guests of Mr. B. O'Kane.

◆◆◆◆◆

WANGANUI NOTES

(From our own Correspondent.)

December 11.

Marists' School met Technical College in the 3rd grade competition at Victoria Park on November 29, and after a most exciting finish Marists won by 4 runs on the first innings. Marists scored 66 runs. Technical on going to the wickets opened well and had only 5 down for 60 runs, so that victory was seemingly assured. The Marists captain decided on a double change of bowling, with the result that J. Burton, who is only 10½ years of age, disposed of all the remaining batsmen in one and a-half overs for no runs, including the "hat trick." The innings closed for 62 runs. Besides this youngster's bowling feat, J. Burton also brought off three good catches, two of them off his own bowling, therefore helping materially to his side's victory. Under the able coaching of Brother Bonaventure this boy has shown great ability, but in this, his first club game, his feat

with the ball exceeded all expectations.

The ceremonies in connection with the devotion of the Forty Hours' Adoration, held in St. Mary's Church, were well attended throughout. High Mass was celebrated on each of the three mornings. Rev. Father Hickson preached on Sunday evening, and Rev. Father Kimbell on Monday. The members of the congregation approached the Holy Table each morning in large numbers. The sanctuary decorations were very beautiful, the work being by the Sisters of St. Joseph.

The annual concert given by the pupils of the Marist Brothers' School have become very popular because of the all-round merit of the programmes submitted, and when they gave their annual entertainment on Friday evening, December 5, the Opera House was crowded. Chorus singing has always been a feature of these concerts, and at the concert under notice the numbers given by the boys were particularly enjoyable. These numbers were—(a) "Love of Home"; (b) "Evening Bells"; (a) "Sunshine"; (b) "Whispering Hope"; and in each case the blend and balance were uniformly good, the singing reflecting a great deal of credit on the Brothers. An action song, "The Dunces," was well received, as was a duet, "Eileen Alannah," by Ernest and Alfred Dear. A recitation, entitled "Carry On," by Mr. W. J. Mather, was given in first-class style, and he had to respond with an encore. The chief feature of the evening's entertainment was a drama, "The Dawn of Ireland's Freedom." The piece was an ambitious one, which took over two hours to stage, but the young actors carried out their various parts without any sign of hesitancy or shyness which usually characterise children's concerts. The cast was sustained by Fred Gallagher, Gordon McDonald, Patrick Heagney, Aubrey Burton, John Ellis, James Gallagher, Joseph Voltz, Brian Windleburn, Patrick Kookey, Michael Harrison, Clifford Bridges, John McDonald, and Ray Chadwick. Mrs. C. I. Spillane played the accompaniments in her usual finished style.

Cable information has been received to the effect that, at the recent examinations of the London School of Optics, England, Mr. T. V. Crotty, M.P.S., of Wanganui, was successful in obtaining his diploma. Mr. Crotty, who has been studying in England, was a well-known footballer and athlete, having represented Wanganui and Wellington in recent years, and his success in the field of study is lightly pleasing to his many friends.

The second annual Retreat for men will be held in the Villa from Friday evening, January 16, at 8 p.m., till Monday morning, January 19, at 8 a.m. Accommodation has been arranged for fifty men, ten in excess of last year's number. It is anticipated that this Retreat will eclipse the previous one, which was held last January. A boys' Retreat will be held the following week from Friday till Monday, and the same hours will be observed as at the men's Retreat. This Retreat is mainly for those boys who have left school and are under 18 years of age. The preacher's time between these two Retreats will be occupied by a part-time Retreat for the Children of Mary, which will be held in St. Mary's Church.

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He asked that collectors continue their efforts in the good work, and keep on sending. The stamps prove a great source of revenue for the missions, and every parcel is received with gratitude. If the name of the sender is enclosed, an acknowledgment is sent by Rev. Father Schoonjans.

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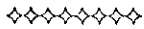
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Sports and Entertainments

Sandham, the famous Surrey cricketer, presented the boys of the Wimbledon Catholic Choir School with a cricket bat as a memento, before his departure for Australia.

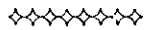
Speaking at the dinner given to the New Zealand Rugby players at Newport, Father D. Hickey, Rector of St. Mary's, Newport, who was one of the guests, said he felt quite lonely in the midst of so much "muscular Christianity." The New Zealanders wanted to convert tries, but he wanted to convert sinners.



ST. JOHN'S TENNIS CLUB, TIMARU.

(From our own Correspondent.)

The above club has arranged to hold its annual garden fete at the presbytery grounds on February 14. A strong committee has been elected to carry out the various duties. There will be several stalls, numerous competitions, and many interesting attractions for all. It is confidently hoped the parishioners will again generously support the club in its popular function, as the proceeds will go towards the pavilion fund.



ST. DOMINIC'S COLLEGE SWIMMING SPORTS.

The pupils of St. Dominic's held their first annual display at the Municipal Baths on Friday afternoon, the 5th inst. The following are the winners of the events:—

50yds Championship—V. Vallis 1, K. Sligo 2, R. Vallis 3, K. Street 4.

Long Plunge—V. Vallis 1, K. Street 2, K. Sligo 3, H. O'Neill, V. Todd, M. Bartholomew.

Spring Board Dive—V. Vallis and K. Street (equal) 1, M. Bartholomew 2.

Breast Stroke—Rose Vallis 1, K. Sligo 2, H. O'Neill 3.

Beginners' Race, across the baths (Mr. Olds' medal)—Esme Hankey 1, M. O'Reilly 2, K. O'Neill 3, R. Moody 4.

Beginners Race (over twelve)—Norma McKenzie 1, K. Bell 2, Honor Smith 3.

Back Race—V. Vallis, K. Sligo, R. Vallis, M. Bartholomew.

Consolation Race (Mr. Olds' prizes)—V. Todd 1, M. Buchanan 2.

Veronica Vallis is the winner of the "Ernest Mullaney Memorial" Cup for 1924.

The following gained certificates for this year:—

Certificate of Merit—(1760 yds) K. Sligo, (880yds) V. Vallis, A. Sligo, K. O'Neill, H. O'Neill.

Certificate of Proficiency—(220yds) Rose Vallis, Melva Millar, M. Duncan, W. Jackson.

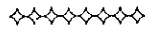
Learners' Certificate—(50yds) F. Woods, M. O'Reilly, D. Reid, Z. Smith, E. Hankey, N. Hickey, K. Bell, M. Bourke, M. Rice, M. Glass, Helen Smith, E. Brown, M. Pomes, M. Donnelly, Edna Crowley, E. Smith, G. Gallagher.

CATHOLIC DRAMATIC CLUB, TIMARU.

(From our own Correspondent.)

On Thursday evening, the 27th ult., the Dramatic Club, assisted by friends, gave an entertainment in the Girls' School Hall to the parents and relatives of members, and a few of the parishioners who are preparing the costumes for the club's next play. The Dramatic Club staged three short scenes—one from Henry V by Mr. P. Cronin, assisted by Mr. D. Crowley; the "Trial Scene" from the "Merchant of Venice" by Messrs. G. Fitzgerald, G. Flett, P. Dickel, J. Crowley, J. Whitehead, B. Dunne, J. Lysaght, and C. Clarke; and a scene from "Conn the Shaughran" by Messrs. R. O'Connor and V. Collins.

Songs were well rendered by Misses B. Heehan and K. Dennehy, and Mr. F. Ryan; recitations by Mr. J. McKeefry and Master G. Pearce; and violin solo by Miss Spring. Miss Dennehy accompanied in her usual efficient manner. The capable manner in which the members of the club rendered their parts won the warm approbation of the audience, and reflected great credit on Father Barra, who is training them.

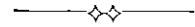


BAZAAR AT OUTRAM.

For some time past the Catholics of Outram have had before them the object of erecting a church. Holy Mass has been, and is still, offered in the home of one of the parishioners in the township. The funds in hand are almost sufficient to make a start to build, and to reach the desired goal a bazaar was opened recently in the local Oddfellows' Hall. The usual array of goods adorned tastefully decorated stalls, and the customary side attractions were patronised by a large gathering. An army of young ladies, men, and boys vied with each other in endeavoring to extract the price of a guess or a raffle and, judging by appearances the funds benefited considerably. The bazaar was opened in the afternoon by Mr. J. W. Blair (representative of the Outram Riding on the Taieri County Council). The Rev. Father Collins was chairman. The Misses Treacy played a piano duet prior to the opening speeches. In the evening some local dancers and Watt's Orchestra supplied a programme. There were many visitors from Dunedin and Mosgiel. The Right Rev. Dr. Whyte, Bishop of Dunedin, motored to Outram in the evening, and attended the function. Miss Doherty made an efficient secretary, and she was well supported in her efforts by many willing helpers. The main stalls were presided over by the following:—Fancy stall, Mesdames F. Doherty; produce, Mesdames Treacy and Lawrence; sweets, the Misses Treacy and McLean, and Hayward; toy dip, Mrs. Lynch; Christmas tree, Mr. and Miss Hayes; shooting gallery, Messrs. P. Treacy, J. Hore, and Armit; side shows, Messrs. Brown, Ashley, D. McKendry, W. Fraser, and Fred Walls. The Rev. Father Collins, who was at the head of affairs, was most energetic, and he

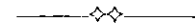
deserves a big measure of praise for the success which attended his and his congregation's efforts.

The bazaar was continued on the Saturday when good business was again done.



FISK JUBILEE SINGERS

In continuation of their tour through the North Island, the famous Fisk Jubilee Singers, under the direction of Mr. Tano Fama, will appear at Putaruru on the 22nd inst., at Mamaku on the 23rd, then at Rotorua till the 27th, Matamata on the 29th, Te Aroha on the 30th, and Paeroa on the 31st. In the New Year the Fisks will follow the itinerary as advertised in this issue of the *Tablet*. This wonderfully successful company of vocalists have entertained crowded audiences at every place they have visited; their delightful programme of Negro plantation melodies being an unique feature which appeals to all. Singing in unison, the Fisks are artists to be long remembered.



The Christmas Dinner Card

Below are given a few quotations suitable for the place cards at a family dinner. Several have been altered slightly to fit the occasion:—

Grandfather

"Dear, near and true--
No truer Time himself can make you."
—Tennyson.

Grandfather

"Peace on earth to gentlemen."
—Thackeray.

Mother

"Happy we with such a mother."
—Tennyson.

Father

"His dining room is long and wide.
Good man! Good man!"
—George Colman, the Younger.

Aunt.

To our aunt a joyous Christmas-tide
And lots of love and happiness beside.

Uncle

To know him is to love him.

Big Sister

"And if any painter drew her,
He would paint her unaware
With a halo round the hair."
—Mrs. Browning.

Big Brother

A merry Christmas and a bright New Year
To our big brother dear.

Little Sister

Merry Christmas from us all
To our darling sister small.

Little Brother

This is to wish all Christmas joy
To the household's little boy.

Guest.

"A privilege high to have dinner with
you."—Lewis Carroll.

Mills & Hillary

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SOUTH CANTERBURY SPORTS. HAIRDRESSERS AND TOBACCONISTS.
3 chairs, no waiting. Specialists in Ladies' buster cut. Complete stocks cigars, pipes, tobaccos, cigars—all smokers' requisites and fancy goods.

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Three-Tier Cake Stands with Plates—22/6.

Sea Grass Chairs from 15/- to 90/-.

Beautiful Tea Sets, nice assortment, from 20/-

Best Quality Stainless Cutlery, Hearth Rugs, Fancy Cushions in great variety.

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Ladies' Colored Bordered Handkerchiefs (fast colors)—1/- each.

Ladies' Boxed Handkerchiefs (1/2 doz in box)—2/3, 2/11, 3/6, 4/6, 4/11 box.

Ladies' Boxed Handkerchiefs (1/2 doz in box)—4/6, 4/11, 5/6, 5/11, 6/6, 7/6, 8/6, 9/11, 10/6 to 16/6 box.

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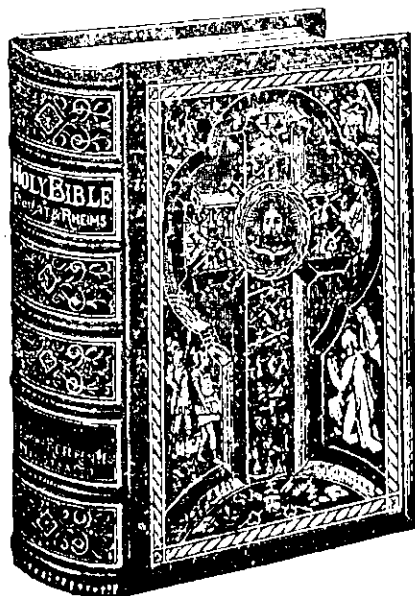
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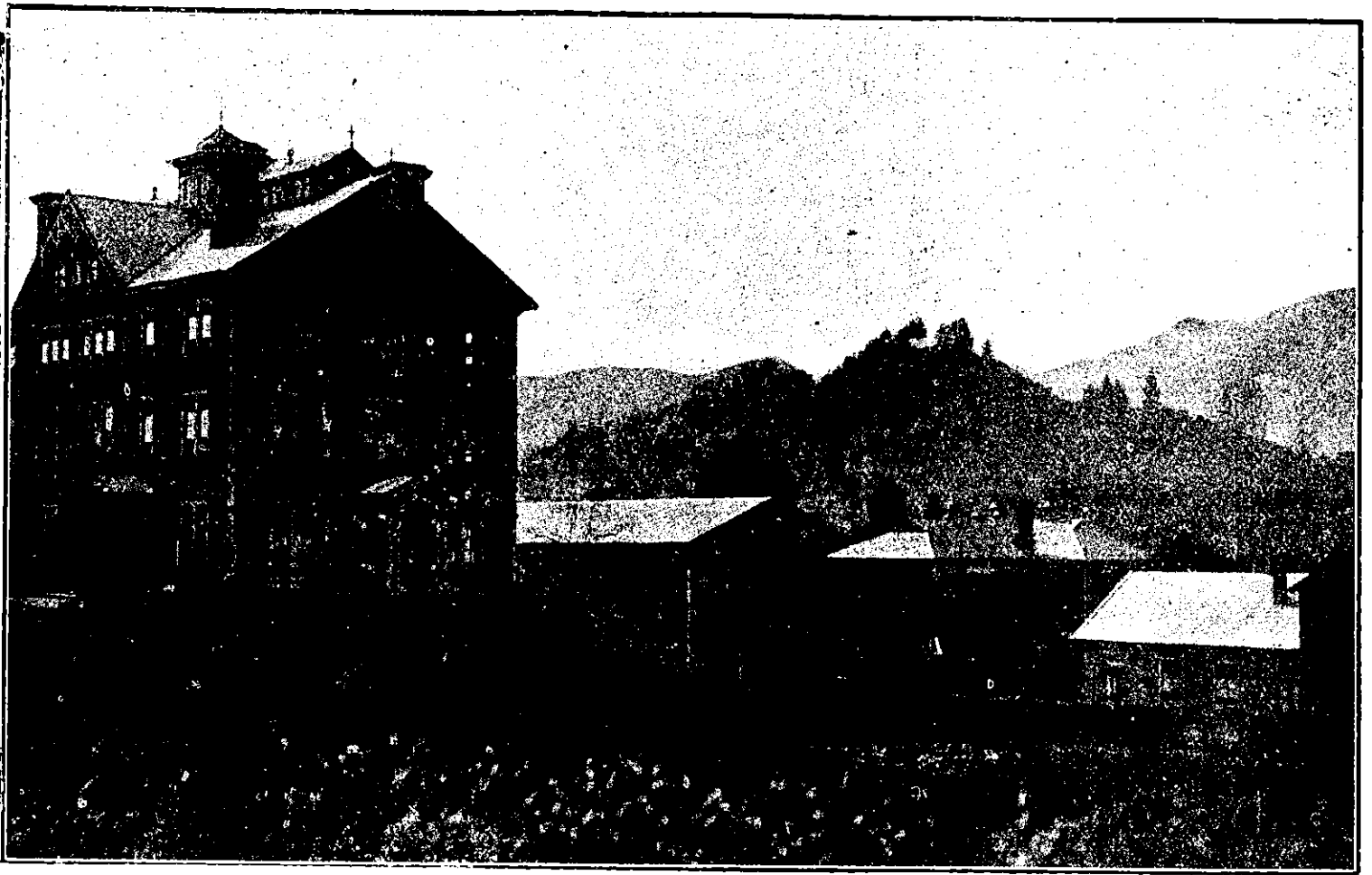
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(By E.D.)

Over in sunny Nelson there is a great building full of children's voices and the sound of little feet. It is the great Nelson Orphanage conducted by the Sisters of Notre Dame des Missions. In its walls are sheltered one hundred and ten little children. Some have lost their earthly fathers; some have never known them, but the Heavenly Father is mindful of them all. He who had poverty always, He who had not where to lay His Head, has put it into the hearts of these good nuns to provide shelter for these children of sorrow. Now it is not often remembered, this Nelson Orphanage. It and God's mercy are taken for granted. From all over New Zealand come those little feet, those little voices, but because Sleepy Hollow is so far off the beaten track, too often it is forgotten. It is remembered vaguely as a corner of sunshine where the children should be hale and happy. But this is a world of barter. In the early days barter meant cattle or corn or copper; to-day it means money, and money does not fall like manna from the Nelson skies. Let New Zealand ask itself how the nuns are to find that money. They can find it only in the charity of men. This is the season called Christmas. And what does Christmas mean? Christ-Mass! The night of Christmas, when the birds were warm on their boughs, when the foxes were warm in their holes, but the Child of all children had only a manger in a dusty, straw-strewn stable, with rough oxen blundering down upon their knees to

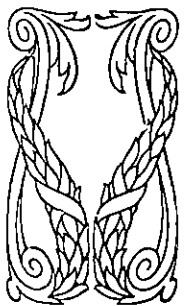
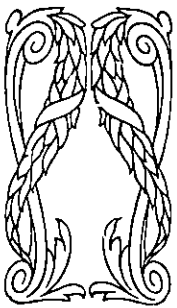
adore Him. Many's the time folk think, "Had I been living then, I'd have taken Him and Mary from that stable. I'd have given them fire and room." Well Christ comes again in every little child, and every homeless child wants fire and room. This is our chance to house the Child, and by giving to an orphan one houses Him as surely as if one had lived in Bethlehem. Everything is here to remind us. Already the Christmas lilies are white on their stalks, and other happier children are crooning over His carols. The smallest gift will help. Christ smiled the same smile on the shepherds who came down to Him from the hill, as He smiled on the Kings with their gold and their myrrh. And remember it is to Him, to Him direct, you will be giving.

If the small boy, Christ should come,
Cold and barefoot to your door,
You would sandal His young feet
With leather from your store.

You would heap His hollow hands
With white bread from your board.
And cry, "Oh grief that you should starve,
My little smiling Lord!"

He is at your door to-day
With His pleading hand;
His is every lifted face,
Every clinging hand.

He will call His dreamy saints,
And her who sits apart
To hear a little mournful child
Blessing the wide of heart.



W. E. EVANS

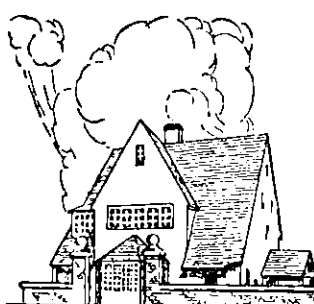
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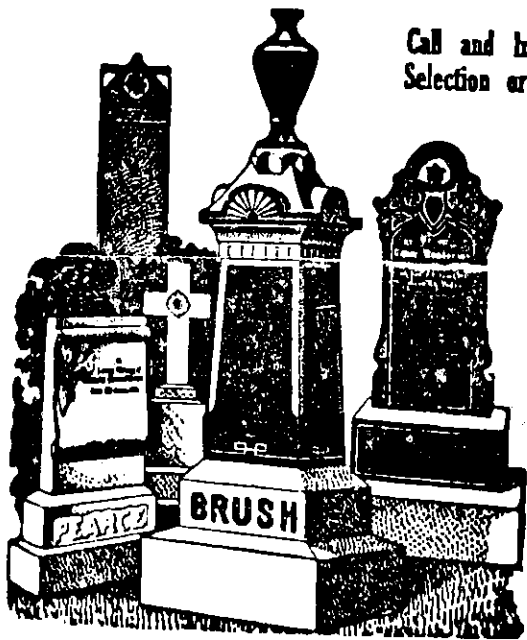
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Here and There

McCormick's Success.—Mr. John McCormick, the great Irish tenor, who has now returned to America, has every reason to be pleased and flattered with his reception in London after ten years' absence. Even the severest and least friendly of critics, while offering some criticism of Mr. McCormick's singing in selections from classical music, have all been constrained to admit that in his rendering of Irish songs the singing of the great tenor was irreproachable and incomparable. In view of the near approach of the St. Vincent de Paul concert in Glasgow, for which, by the way, the booking has been so heavy as to exhaust all booked seats (says a Scottish exchange), recalls the fact that it was at a S.V.P. concert McCormick made his bow as a vocalist to a Scottish audience. His success was immediate and enduring. Professional concert promoters brought him back repeatedly to Glasgow, and his appearance was always sure to bring a crowded hall. It may be interesting to know that on his first appearance in Glasgow his fee—possibly mitigated for a charity concert—was only £15. That was a pre-war figure. It may be questioned whether ten times that sum would secure a concert appearance now from a singer who, in many respects, has become the world's finest living tenor.

* * *

Catholic Chief Justice of Canada.—It is officially announced in Ottawa that Judge F. A. Anglin, a Puisne Judge of the Supreme Court of Canada, is to succeed the late Sir Louis Davies as Chief Justice. Judge Francis Alexander Anglin, a son of Mr. T. W. Anglin, for some time Speaker in the Canadian House of Commons, was born at St. John, New Brunswick, in 1865. He was educated at St. Mary's College, Montreal, and the University of Ottawa, was called to the Ontario Bar in 1888 and was created a K.C. in 1902. He was appointed Puisne of the Ontario High Court of Justice in 1904, and Puisne Judge of the Supreme Court of Canada in 1909. He was the author of several legal works.

* * *

The Howards of Glossop.—The late Lord Howard of Glossop, who died at Dorlin, his seat in Inverness-shire, was of purely English descent, being a scion of the two great English Catholic houses of Norfolk and Shrewsbury. His territorial connection with Scotland was due to his father, the first Baron, having many years ago purchased the Highland property of Dorlin from his brother-in-law, Mr. James Hope Scott. Mr. Hope Scott, the life-long friend of Cardinals Manning and Newman, and one of the most distinguished converts who followed Newman into the Catholic Church, made a large fortune at the Parliamentary Bar, and acquired the estate of Dorlin with the wish of benefiting what was then, and still is, one of the most Catholic districts in the Western Highlands. As owner, through his first wife, of historic Abbotsford, he was also a munificent benefactor to the Church in the Tweedside country. The peer just deceased,

who enjoyed the family honors and estates for more than twenty years, has been described in the press as "one of the most prominent Catholic laymen." Nothing could be further from the fact, as he took no part whatever in Catholic public life, and was utterly unknown to the vast majority of Catholics in Scotland. His son, who now succeeds him, and who is happily married, with a growing family, is well known as an excellent Catholic; and it is hoped and expected that he will take the place formerly held by his distinguished grandfather as one of the leading lay Catholics in Britain.

* * *

The Call of Alaska.—A priest for 50 years, founder and apostle of St. Mary's, Akularak, Father Joseph M. Treca, S.J., is venerated as their patriarch by his spiritual children in this wild country (writes Father John L. Luchesi, S.J., in *The Lamp*). As you see him in the picture (clothed in the common dress of this snow clad region), you may see him in Alaska, ready to square his back to the burden of the next duty. "There is nothing in it for you," you might tell him. "But there is everything in it for God," he will answer. "Times are not better now than when we came pioneering more than thirty years ago. Father Treca is 70, and I am 66. Storm and sleet and cold intense and terrible, days and nights on the road for months at a time are our portion to-day." "It is a young man's work," you may tell Father Treca. "But it is God's work, too," he will answer; so he is glad of a share in it, and would do the hardest part if you did not watch him. He fears one thing. And I do, too. That the reins will fall from our hands before younger, stronger hands have taken them up. Come, you who would serve the Lord. Souls are waiting to be won by you.

* * *

Dublin's Origin.—Of late there has been a good deal of pressure brought to bear on the Government to start the rebuilding of the Four Courts. Of course it is all a question of finance. One estimate for the rebuilding put the cost at a million pounds. In this connection it is of interest to know that the foundation stone of the Four Courts was laid in 1786. The work took fourteen years to complete and the cost was £200,000. The Four Courts are built on the site of the first Priory of the Order of St. Dominic. This was built in the year 1224, just three years after the death of St. Dominic. "The Ford of the Hurdles," *Baile Atha Cliath*, from which the town takes its name, is supposed to have been situated close to where Whitworth Bridge now stands and to have led to the roadway known now as Stoneybater. The latter formed part of one of the five great roads which intersected Ireland. The portion of Dublin where the Danish invaders settled was called after them Eastmann Town since corrupted into Oxmanstown. This is that part of Dublin near the Phoenix Park, a site once famous for its forest of oak. In an

ancient manuscript it is recorded that after St. Patrick converted the King of Dublin and his subjects to the faith he set out on his journey to Tara. Just outside the city he came on an eminence on which now stands the Broadstone Terminus, and looking back on the city he is said to have used these words—"This town will be prophetic. Although small and miserable it will be a large town in the time that is to come. It will be told and spoken of far and near and will be increasing until it is the chief town in the Kingdom."

* * *

A Catholic Proconsul.—Sir Hugh Charles Clifford, who leaves England shortly to take over the Governorship of Ceylon, is a grandson of the seventh Lord Clifford, head of one of the staunchest of the old English Catholic families. Lord Clifford had the rare distinction of being son-in-law to a Cardinal, Thomas Weld of Lulworth, who took Orders after his wife's death, and was raised to the purple in 1830. His second son was the well-known Bishop William Clifford of Clifton, who died some thirty years ago; and another son was Domestic Prelate to Pius IX. There is a certain fitness in the appointment of a Catholic as Governor of a Colony in which the Catholic Church has perhaps made more rapid progress than in any part of the Empire. According to recent statistics, in a Christian population of about 380,000, the Catholics number fully 300,000. The British Government, in the first administration of Mr. Gladstone, performed an act of justice by disestablishing the Anglican Church in the island, whose adherents numbered barely 30,000. Some years later Sir West Ridgeway became Governor of Ceylon, and received an address of welcome from the Protestant clergy, who enlarged at some length on their efforts to Christianise the Cingalese people. Sir West (himself an Anglican) disconcerted his hearers, in his speech of acknowledgment, by expressing his astonishment that in their account of the mission work in the island they had ignored the Christian body—viz., the Catholic Church—whose clergy had done more for the conversion of the natives than all the Protestant sects put together. All the bishops in Ceylon are members of regular Orders, including Benedictines, Jesuits, and Oblates of Mary Immaculate. The clergy number between two and three hundred, and are assisted by a large number of religious Communities.

—◆◆—

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Irish News

PROTESTANTS AND THE FREE STATE—WHAT IRELAND DID IN THE WAR—
CHANGED TIMES: NEW ENGLISH ATTITUDE TOWARDS IRELAND—FORD'S
CORK WORKS—THE SHANNON SCHEME.

What many people are commenting on is that while the Belfast politicians are raising abroad the anti-Irish and anti-Catholic cry, we have here in the Free State an asset in the propaganda way of which nothing has been made. There are nearly as many Protestants in the Free State as there are in the Six-County area. If fresh troubles arise these have as much to lose as their Catholic neighbors. Yet all these thousands have been dumb or nearly so while the Northern bigots are rattling revolting religious rancor in the hope of winning sympathy from the Protestant majority in Britain. The Protestants of the Free State if they were blessed with a large vision could at this juncture do an immense amount of good for themselves and their country. But the fact is that a good many of them, though having thrown in their lot with the Free State, have not been yet able to shed the prejudices in which they were born and reared.

* * *

It is amazing to see the industry with which Unionist newspapers and writers keep broadcasting the lie that Ireland did nothing to defend the Empire in the Great War. In connection with the Ulster Boundary dispute it is a ubiquitous taunt that while "loyal Ulster" sent her scores of thousands to fight for Britain the remainder of Ireland stood sulkily aloof and contributed nothing to the British fighting forces. In the *Manchester Guardian* the other day a letter signed Chas. Prescott contained this assertion:—"Ulster sacrificed 75,000 men in the Great War, the Free State not a man." On that monstrous falsehood, Unionist argument is based and will be based throughout the impending election. The actual facts of the matter were concisely set forth in the columns of *Irish Truth* (September 27, page 153). Basing its figures on the number of discharged and demobilised British ex-soldiers proved to be in Ireland in the year 1920, *Irish Truth* states:—

The survivors in Ireland in 1920 amounted to 200,000—a figure accepted by the British military authorities for the purpose of allocating public funds. Of these, some 62,000 were resident in the Six Counties of Northern Ireland, and some 138,000 in the Ireland of the Free State. In addition, there were all the men then serving in the Irish regiments which have been since disbanded—and the Irishmen still serving in 1920 in the British army, navy and air force. As the dispersal centres, on demobilisation, were all, or virtually all, on the other side of the Channel, the figures of those resident in Ireland in 1920 is naturally less rather than more than the true figure of the survivors. *The Irish total for the war must have been about 300,000*—a figure which was justly claimed to represent, on the basis of a purely voluntary recruitment, a marvellous national effort in the war.

In face of the fact that the Irish recruits who fought in the war were so numerous as to constitute the Irish Division (the 16th), and of the fact that this Division maintained a cordial comradeship with the 36th (Ulster) Division, when they fraternised in billets for months together before the Messines Ridge in 1917, it is amazing to find Unionist writers having the hardihood to declare that "Ulster contributed 75,000 men in the Great War, the Free State not a man."

* * *

Scarcely less dramatic than the events which brought the Labor Government to an end was the complete collapse of the Die-Hard opposition to the Boundary Bill in the House of Lords. Lord Carson had announced in the debate on the second reading that he would move an amendment demanding that the Boundary Bill should not become operative until it obtained the consent of the Parliament of Northern Ireland, but Lord Salisbury, the leader of the English Die-Hards, had announced that he could not see his way to support any amendment unless the Lords were prepared to reject the Bill rather than accept the rejection of their amendments by the Commons. Lord Carson insisted on moving his amendment on the Committee stage of the Bill, even though it was known that the Royal Commission to give the King's Assent to the Bill was fixed for 6 o'clock, so that the Bill would have to pass its remaining stages in the Lords and be returned to them by the Commons within less than two hours. The debate was a complete farce. After Lord Carson had made a characteristic speech, Lord Mayo rose to move the rejection of what he described as a phantom amendment. His opposition roused the Ulster Unionists to fury, and Lord Londonderry denounced Lord Mayo for having become a Sinn Feiner, and in an amazingly personal speech accused him of desiring to qualify for a seat in the next Labor Government. Having expressed their feelings in this way the Orangemen could do nothing but withdraw their amendment in face of its certain defeat.

These debates in the Lords, even more than the debates in the Commons, have been a revelation of the complete change of feeling in England towards Ireland. Lord Dunraven, in his speech on the previous day (when he refused to give way to Lord Carson and insisted upon speaking as a Free State Senator before the former Orange leader could be heard), demanded why should all the talk of honorable pledges come from "Northern" Ireland, and why should not the pledges to the Irish Free State be equally honored? Lord Mayo, in the speech referred to, and also in his speech on the first day, put the same view with admirable force. The debates are of historic interest, not only because the House of Lords decided without a division to support the claims of the Free

State against those of the Orangemen, but as the first occasion on which the Irish representative peers, who in former days we always ranged among the opponents of Irish self-government, came forward as the staunch upholders of the national claims of their own country.

* * *

Mr. Lindsay Crawford, Irish Trade Agent in New York, writing to the *New York Evening Post*, in reply to the following statement by its London correspondent: "Ford's original intention was to build his factory at Cork. He made the experiment, but was driven out by lawlessness and corrupt politics," says:—

"Ford's factory has been in operation at Cork for several years, and is at present employing about two thousand workers.

"In a recent interview given by Mr. Ford he spoke in the highest terms of his Irish workers and referred with gratification to the development that had taken place. In reply to a telegram quoting the above words of your London correspondent, I have received from Mr. Ford's secretary at Detroit the following message:—'Whatever lawlessness and corruption exists in Ireland, if any, does not in any way interfere with our industry in Cork.—(Signed) E. G. Lieheld.'

"The Ford works, so far from having been 'driven out by lawlessness and corrupt politics,' are in full operation to the great satisfaction of all concerned in Cork. While the Free State is not immune from problems that are common to Great Britain and other European countries, by no stretch of imagination is it possible truthfully to single out Ireland as in the grip of 'lawlessness and corrupt politics.'"

* * *

The four Continental experts employed by the Free State Government to examine the scheme for the harnessing of the Shannon put forward by Messrs. Siemens have, it is stated on reliable authority, approved the scheme.

The Executive Council are considering the experts' reports, and are said to be deeply impressed with the tone of these documents. An early statement in the Dail on the subject is expected.

To put the scheme into operation will require legislation, and must involve big financial undertakings, and the question before the Government at the moment is whether money shall be provided from public or private sources, or from both.

Whatever the ultimate decision on this point may be, an *Irish Independent* representative was informed *the Government will retain a controlling interest in the undertaking whenever it may come to fruition.*

—◆—

There would be fewer misfits in life if men gave more thought to the choice of a vocation. As it is, many drift into some place in life without testing their qualifications. Unfortunately, a misfit in life is not only a burden to himself but a plague for everybody else. Much happiness is missed through thoughtless and wrong choosing.

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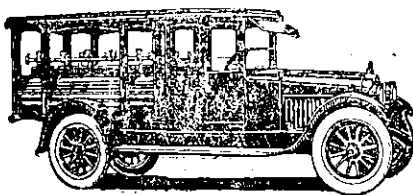
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"Adeste Fideles"

The Christmas Call of the Church

(RIGHT REV. H. T. HENRY, Litt.D.)

We may learn something interesting about our favorite Christmas hymn from an anecdote told in the *Sunday School Times* (December, 1901) by Lieut.-Col. Curtis Guild, jun., late Inspector General of the Seventh Army Corps.

This corps was encamped along the hills at Quemados, near Havana, on Christmas Eve of 1898, and the good Colonel was sitting, late at night, before his tent in conversation with a fellow officer. Naturally, they were talking about Christmas and home, when suddenly from the camp of the Forty-ninth Iowa a sentinel's call: "No. 10; 12 o'clock, and all's well!" was clearly heard in the calm night. Colonel Guild continues his story:

"It was Christmas morning. Scarcely had the cry of the sentinel died away when from the bandsmen's tents of that same regiment there rose the music of an old, familiar hymn and one clear baritone voice led the chorus that quickly ran along those moonlit fields: 'How Firm a Foundation, Ye Saints of the Lord!' Another voice joined in, and another, and another, and in a moment the whole regiment was singing, and then the Sixth Missouri joined in, with the Fourth Virginia and all the rest, till there, on the long ledges above the great city . . . a whole American army corps was singing."

What Hymn Did They Sing?

What was being sung? The Colonel tells us that it was a certain Protestant hymn, one of whose stanzas he forthwith gives. He adds: "The Northern soldier knew the hymn as one he had learned beside his mother's knee. To the Southern soldier it was that and something more it was the favorite hymn of General Robert E. Lee, and had been sung at the great commander's funeral. Protestant and Catholic, South and North, singing together on Christmas Day in the morning—that's an American Army!"

The Catholic reader of this anecdote will naturally wonder why a hymn having no special relation to Christmas should have been sung so spontaneously on Christmas Day in the morning by the whole American army corps. He will cease to wonder when he knows that the tune of the *Adeste Fideles* has been used for many Protestant hymns, including the one mentioned by Colonel Guild. It is not at all improbable that the soldier from Iowa was really singing our own well-loved Christmas hymn, either in the Latin text so commonly given in our hymnals, or in some one of the many translations of it into English, made by both Catholic and Protestant translators.

The Colonel thought of the words he knew best. But the army corps must have mixed the words rather sadly—Catholics singing the *Adeste* in Latin or in English, Protestants singing perhaps some rendering of it into English, perhaps the hymn mentioned by Colonel Guild, perhaps some one of many

different hymns set in their hymnals to the favorite tune of our Christmas hymn.

To illustrate this remark, I need only refer to the *Hymnal Companion to the Prayer Book* (Boston, 1885), which gives a good rendering of the *Adeste Fideles* into English together with three Protestant hymns all set to the favorite melody. A Moravian hymnal (Bethlehem, Pa., 1912) suggests our tune for no less than twenty-two hymns found in the volume.

Undoubtedly, it is our tune that has made these Protestant hymns "go." It was questionable taste to divorce the tune (wedded originally to the Latin Christmas hymn and therefore speaking only of the joys of that holy season) from its own text, and make it a vehicle for words having no relation whatsoever to Christmas. And it was a lovely thought of the soldier from Iowa to remind a warring camp of the Nativity of the Prince of Peace.

Some Queer Misinformation.

Much other misinformation has been scattered abroad concerning both the words and the tune, and it places where we should hardly expect it. We may pardon the writer in the *Pall Mall Gazette* (26 December, 1901) who declared that the words are "believed to date from the persecution under Diocletian." But we are surprised at finding a Catholic hymnal issued as late as the year 1912 attributing them to St. Bonaventure, who died in 1274. As to this, it is sufficient to say that they are not found in the works of the Saint. A Catholic hymnal issued in 1913 ascribes the text to a Cistercian source, as does also a well-edited book published in Dublin in 1906. Probably this thought was taken from Orby Shipley's ascription, in his *Annus Sanctus*, to a "Sequence from the Cistercian Gradual of the Fifteenth-Sixteenth Century."

The fact is that the words cannot be traced back farther than the middle of the eighteenth century, where they are found in five manuscripts scattered in libraries and religious houses of Ireland, England, Scotland, and printed in the 1760 edition of *The Evening Office of the Church*. This volume doubtless gives us the first rendering into English: "Draw near, ye faithful Christians." As no manuscripts or printed books on the Continent antedate these sources, the ascription to a Cistercian Gradual appears to be unfounded, and we are justified in supposing that the words did not originate upon the Continent.

There are two different texts. The one most familiar to Americans is of stanzas differing from one another in the lengths of homologous lines. This was perhaps the reason why the hymn was thought to be of a very ancient origin, and why Canon Oakeley, with reverence for the venerable past, rendered the text into literal English in such wise as to make the singing of the hymn

quite difficult because of the varying lengths of lines set to unvarying musical rhythms. Then there is the text found in French hymnals, where all the stanzas follow the type set by the first stanza. Some hymnals intended for use by English-speaking choristers give both texts. Which text should be deemed the older? Obviously, the cruder form should be so considered, even if the manuscript testimony had not already fairly settled the question.

A Good Modern Rendering.

To-day, there is no good reason for presenting singers with a crude English text, since there is the best of reasons for supposing that the original Latin, instead of being very old, is apparently of quite recent origin. Again, following the French idea exemplified by the text given in their hymnals there is fair reason for making an English rhymed version whose rhythms should be identical with those found in the highly irregular first stanza of the Latin text. Musical needs are thus properly recognised and singers find the rhythms equal throughout the whole hymn. This has been done in the rendering given by the *St. Gregory Hymnal*.

Finally, the tune is sometimes styled "Portuguese Hymn," on the theory that it is of Portuguese origin. Confounded with this reason, however, is the ludicrous ascription to "M. Portugal," which I need not enter into now. One writer declares that it is of Spanish origin. Its authorship has also been attributed to "John Reading, 1677-1764," who clearly must not be confused with the "J. Reading, 1692," to whom it has also been ascribed.

We are thus left without knowledge of the authorship of text or of tune, but with two great probabilities, namely, that the text does not antedate the year 1750, and that the tune is the one to which the text was first sung.

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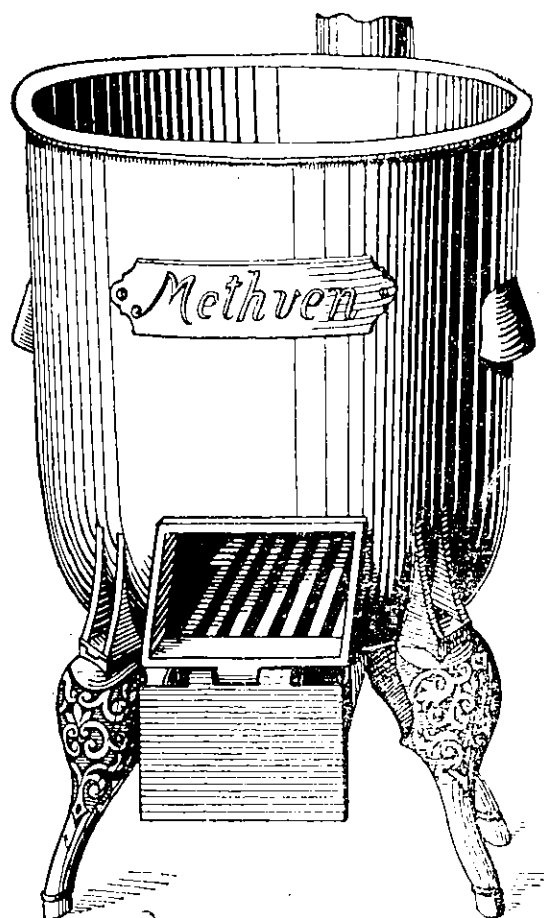
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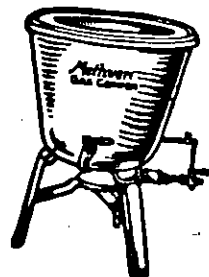
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Sunday Afternoon Readings

(By RIGHT REV. MGR. POWER for the N.Z. Tablet.)

BETHLEHEM MAKES THE LOVE OF GOD EASY. THE SHEPHERDS.

XII. The love of God, the bond of perfection is the best preventative of sin. Now, this love of God expresses itself in the imitation of Christ, Who is our Model and Exemplar. To clothe ourselves in His virtues, is to become like the Father, for it is through Christ that the Father makes Himself known. This was the secret of St. Paul's consuming desire to make Christ known and loved, this is why he devoted all the energies of his apostolate to form Christ in souls: "In this I rejoice, yea, and will rejoice." He tells the Corinthians that it is through Christ Jesus that God has imparted to us "wisdom, and justness, and sanctification and redemption, so that, according as it is written: Let him who glorieth, glory in the Lord." And to the Colossians he says that Christ is our life.

Christ, our life! This simplifies all spirituality. Knowing Christ, we know how to live; we have no need to search for way, or truth, or life outside of Him; in Him alone we must seek the source of our holiness. This will not narrow our outlook on life eternal, for all the inexhaustible treasures, all the "unsearchable riches" of sanctification are gathered up in Him.

Of course, we must bear in mind with St. Thomas that Christ is more than our Model, more than the exemplary cause of our sanctification. He is the meritorious cause also, having merited this grace by His life, passion and death; and furthermore He is the efficient cause, because "He Himself produces this grace in us by the contact we have with Him through faith." But it is as our Model we are going to consider Our Lord in the next few pages, because to be effective, the works which we perform through grace, must be done by us in imitation of the works which He did. We must manifest in our lives the life of Jesus: "Be ye imitators of God as most dear children!" The Christian, becoming another Christ, imitates God, for "He that seeth (Christ), seeth the Father also."

Now, it is through the Incarnation,—through the Birth in Bethlehem and the words and works that follow it that Christ manifests the Divine perfections. Christ is God dwelling with us, that we may see Him with our eyes, hear the words that fall from His lips, touch Him with our hands, and follow in His footsteps: "For the life was manifested; and we have seen and do bear witness, and declare unto you the life eternal, which was with the Father, and hath appeared to us"; that is, in Christ. Let us then consider the Life of the Incarnate God, and first in Bethlehem.

The wonders of Bethlehem have ever thrilled the human heart; its pictures have a charm for the noble and the simple alike. The songs of the shepherds, the coming of the Magi, the angels descending in the desert, the young Mother contemplating her new-born Babe, and the faithful Joseph

watching over both—no poet has ever imagined such a mixture of innocence, enchantment and grandeur, as this which the simple narrative of the Gospel presents for our pious meditation. The secrets of Heaven are manifested to the humble and to the lords of learning, and Beauty Incarnate links up our nothingness with Infinite Majesty, A Child is born to us and a Son is given to us. We know Him by heart, for every day He is new-born on our altars. Around the altar, as around the crib, all joy is young, all love is glowing. He first came while deep silence held the world in its embrace; in a silence disturbed only by the sound of the silver bell and the beating of adoring hearts, day after day

"Sudden as sweet
Come the expected feet."

On a winter's night while the wind howled and the snow fell, St. Joseph and Our Lady arrived in Bethlehem, full weary after their long journey from Nazareth. They came to the great inn, but the landlord sent them from his door:

"Poor folk (says he) must lie where they may,

For the Duke of Jewry comes this way,
With all his train on a Christmas Day."

Ah! the poor, the homeless poor! This is their day, for it is Christmas Day; and now with the richest of the rich, all being of good will, they share that sacred Home which Mary made for them in her own homelessness. To the Stable of Bethlehem we have all lost our hearts, it is our home of homes for evermore. Take it away, and our hearts are homesick, and we are wayfarers under an alien sky and a foreign sun. Humble is the sky over Bethlehem, but God's Star in the East imparts to it a thrilling brilliancy; and weary with our wanderings, we long for that Star and that Stable, that we may lay our poor heads on straw that is more fragrant than frankincense, and has a brighter sheen than gold.

"A Child in a foul stable,
Where the beasts feed and foam;
Only where He was homeless
Are you and I at home."

Look into the stable and see the Child, lying on the straw and smiling at the shepherds: Simple, honest men, ignorant of the world and its festivities, they were watching over their sheep, little dreaming that they were to be the first invited to the greatest of all festivities, that they were to be the first heralds of the good tidings. Suddenly a great light shone round them, and from the light in angel-tones: "Be not afraid, I bring you tidings of great joy. For this night there is born to you a Saviour." Then came a host of angels singing their song of welcome; a song whose echoes have come down through all the ages, blessing our human ears, unwrapping our fancy, raising us from leprous sin, and unfolding to us the golden gate of Heaven, where Justice and

Peace, now reconciled, sit enthroned for evermore.

The shepherds enter the Cave; they find the Child, and Mary and Joseph contemplating in silent wonder, and an ox and an ass with large, gentle eyes, bowing their meek heads. With the eyes of the spirit they see Heaven's light playing upon the fingers of the Divine Babe, and spreading itself everywhere: first throughout the cave, then out to Mount Sion, and Hermon, and across the ranges of Lebanon, to Greece, and Rome, and Northern Europe, and America, and the Antipodes, setting land and sea ablaze with the light of faith and love. They too, happy shepherds, will have their share in spreading that light, and they hasten forth to tell the surrounding country what they have seen and heard.

And what do the shepherds tell? More fortunate than the shepherds of Virgil, their story is more thrilling: It was a dark night, but the eyes of the Noble Infant shed a majestic light around; it was a cold night, but the North Wind, forgetting his fierceness, scattered flowers where he had meant to scatter frosts. Heaven and earth contend to spread a bed for the starry Stranger; the curled drops of snow would lend themselves as sheets for His cradle, but the shepherds brushed these aside, they were of whitest fleece indeed, but far too cold. The Seraphim would send down their rosy fleece of fire from which their wings were fashioned, but even these the shepherds would not have, they were warm, but not pure enough. No, no, ye snows of Heaven; no, no, ye bright Seraphim, let the Mighty Babe alone, He has built His own nest:

"No, no! your King's not yet to seek
Where to repose His royal head;
See, see, how soon His new-bloom'd cheek
Twixt's Mother's breasts is gone to bed.
Sweet choice, said we! no way but so
Not to lie cold, yet sleep in snow.

We saw Thee in Thy balmy nest,
Bright dawn of our eternal day!
We saw Thine eyes break from their East,
And chase the trembling shades away.
We saw Thee: and we blest the sight,
We saw Thee by Thine own sweet light.

Welcome all wonders in one sight!
Eternity shut in a span!
Summer in Winter, Day in Night!
Heaven in earth, and God in man!
Great, Little One! whose all-embracing birth
Lifts earth to Heaven, stoops Heaven to earth."

When we assist at Holy Mass, which is our daily Bethlehem—House of Bread—we should warm up our hearts like those of the gentle shepherds, and, more fortunate than the shepherds, we should take Him into these hearts with a loving welcome in Holy Communion. The world around His Tabernacle is very cruel and very cold. He has still to make room for the Duke of Jewry, who sets up his mammon-god in many a heart.

(Note.—This number and the one to follow are taken from their natural place in the course to suit the present holy season.)

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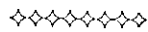
On the Land

MARKET REPORTS.

At Burnside last week 244 head of fat cattle were penned. The majority of the yarding was of good quality, a few pens of extra prime bullocks being forward. There was poor competition for heavy cattle, and prices for these receded about 15s below the previous week's parity. Medium weights, however, met with good competition at late rates. Extra prime heavyweight bullocks made to £21 5s, prime heavy-weight bullocks from £17 17s 6d to £19 10s, medium bullocks from £12 10s to £15, other kinds from £10 10s upwards, best cows and heifers to £10 5s, medium cows and heifers from £6 10s to £8, and others from £5 upwards. Fat Sheep.—1300 were yarded. The quality generally was good and prime heavy sheep were in good demand. Prices opened firm at late rates, but as the sale progressed there was a noticeable rise in values, and at the end of the sale they had risen about 1s 6d on opening rates. Freezing buyers were operating for light-weight wethers and this competition naturally kept up the price of the heavier sheep. Extra prime heavy-weight wethers made to 52s 6d, prime heavy-weight wethers from 43s to 47s 6d, medium wethers from 35s 6d to 40s; lighter kinds from 31s upwards, extra prime heavy-weight ewes to 43s 6d, prime heavy-weight ewes from 34s to 38s 6d, medium ewes from 30s to 33s, and lighter kinds from 38s upwards. Lambs.—There were 40 lambs penned. The quality was good. This was a very small yarding compared with the past fortnight, and consequently there was a very spirited sale at prices showing an advance of 4s to 5s on those ruling last week. Best lambs sold to 50s, medium lambs from 42s to 46s, others from 35s upwards. Pigs.—There were over 200 fats and 40 stores. The supply was too big for the demand. Bacon pigs dropped about 10s, and porkers also eased, though not to the same extent.

At the Addington markets last week there was a slight easing in the values of fat stock generally. Fat Lambs.—There was a yarding of 1450 head, 200 more than at the preceding sale. The quality generally was good and competition keen, although prices were a shade lower than those ruling on the previous week. Prime lambs made 13d per lb, extra prime 45s 6d to 48s 7d, prime 42s to 45s, medium 39s to 41s 6d, light 36s to 38s 6d, inferior 32s 6d to 35s 6d. Fat Sheep.—Eight races were forward, a good proportion of which were plain wethers. The sale was inclined to fluctuate, though for best sheep there was practically no change, yet the buoyancy of the previous sale was not in evidence. For wethers over all figures ranged from 8d to 9d and ewes about 7d, extra prime wethers 49s 6d, prime 44s 6d to 47s 6d, medium 39s to 44s, light 33s 6d to 38s 6d, extra prime ewes 45s 9d, prime 40s to 42s, medium 33s 6d to 39s, light and inferior 30s to 33s. Fat Cattle.—605 head were forward, as against 400 on the preceding week. Except for the handy shop weight there was a falling off in values to the extent of £1 per head. Extra prime steers made up

to 43s, prime medium-weights 37s to 40s, prime heavy-weights 35s to 36s 6d, medium 31s to 33s, light 27s 6d to 30s, rough down to 20s per 100lb, extra prime steers £19 12s 6s, prime £9 10s to £11 10s, ordinary £5 15s 15s, light £9 to £11 10s, plain and unfinished £7 to £8 15s, prime cows £8 10s to £12, medium £5 15s to £8, aged and inferior £3 to £5 5s, extra prime heifers £14 to £14 6d, prime £9 10s to £11 10s, ordinary £5 15s to £9, light £3 15s to £5 10s. Vealers.—Another large entry was forward, including a lot of inferior stuff. Runners made to £6 15s, good vealers £3 to £5 10s, good calves £1 15s to £2 10s, small calves 15s to £1 5s. Fat Pigs.—A medium entry was yarded. Choppers made £3 to £5 10s, light baconers £3 5s to £3 15s, heavy baconers to £4 (average price per lb 6d to 6½d); light porkers £2 8s to £2 12s, heavy porkers £3 (average price per lb 6½d to 7½d).



AUTUMN TREATMENT OF GRASS LAND.

When the strenuous work of gathering the harvest is over, an opportunity will come when farmers should take in hand measures for the improvement of grasslands, both pastures and fields, intended for hay (says a Home paper). With the reduction which seems inevitable in arable cultivation, the grass grows in importance, and if treated with greater care and liberality, would be far more productive than it has been in the past.

Autumn is the best time to take in hand measures for the improvement of such land.

Pastures.

Drainage may be desirable, and if the land be sour a dressing of lime is necessary. Apart from these points the application of phosphates and potash will bring about a surprising change for the better. In judging of the quantities to apply, the purpose for which it is intended to use the pastures during the year should be taken into account. For instance, pastures for dairy purposes require liberal dressings, which should not be less than 3 to 4cwt per acre of superphosphate or equivalent of basic slag, and 1 to 2cwt of kainit.

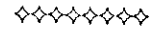
Hay Lands.

In the treatment of hay lands, as with pastures, farmyard manure should come into action by an application of 10 to 15 tons every four or five years—it is the backbone of fertility; without its help the artificials have to be used in larger quantities, and even then do not work so well over a series of years.

Assuming the application of farmyard manure, no artificials will be necessary the same year, but in the intervening years phosphate and potash should be applied in autumn, and in the spring a dressing of 1cwt of sulphate of ammonia or nitrate of soda will be helpful. The phosphate can be 3 to 4 cwt of superphosphate, or an equivalent amount of basic slag, or one of the other forms of phos-

phate which have come on the market, if found suitable for the soil and locality. For potash, autumn application, a dressing of 2 to 3 cwt of kainit is effective.

Naturally if no farmyard manure is available, and if none has been applied in recent years, the treatment should be different. In such a case a mixed manure of super-phosphate should be followed by a dressing of nitrate of soda or sulphate of ammonia in the spring.



SYSTEM ON THE FARM: HOW IT WINS THROUGH.

In successful farm management, system and organisation are two great watchwords (says an exchange). They enable work to be done more quickly, more thoroughly, and with less expenditure of money and effort. They have transformed many a farm from a place of hurry and bustle for many long hours, to a place smooth in its running and organised labor is performed at a specified time and in a definite manner. System and organisation are just as important on a dairy farm as they are in any other business. They constitute main lines that are necessary if the greatest success is to be obtained.

At the head of the list in systematic management stands the plan of the day's work. This is really the backbone of the farm business. We may have land and barns and cows, and a splendid market for our products, yet without hard, everyday labor they would be as naught. A systematic plan enables a man or a set of men to accomplish more in a day. A place for everything and everything in its place; a time for everything and doing everything at that time, constitutes a very good motto under which work may be planned and executed.

In feeding operations splendid results are secured from systematic practices. The most carefully planned farms are carrying more cows for a given area than are the farms where there is no regular plan followed. By careful planning a man is enabled to have a perfect balance of everything. Under a carefully worked out system of cropping the farm does not run short of home-grown feeds at any critical time. System puts everything on a business basis. It enables a man to know his income and to figure his profit. Systematic, well-planned methods of management mean success.

System has its place in herd improvement. The greatest breeders and improvers of live stock have planned their work and have everlastingly followed methods which they had carefully outlined. Persistent use of the Babcock tester is necessary if a dairyman is to determine which cows are most desirable as breeders. Systematic work in this will eliminate the unprofitable cows, and will enable a man to retain only the ones that are profitable. Herds have doubled their production as a result of testing for a few years. System is said to be organised effort. That being the case, it has everything to its commendation and nothing to its condemnation. Hence system on any farm is to be welcomed and not to be shunned.

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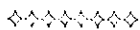


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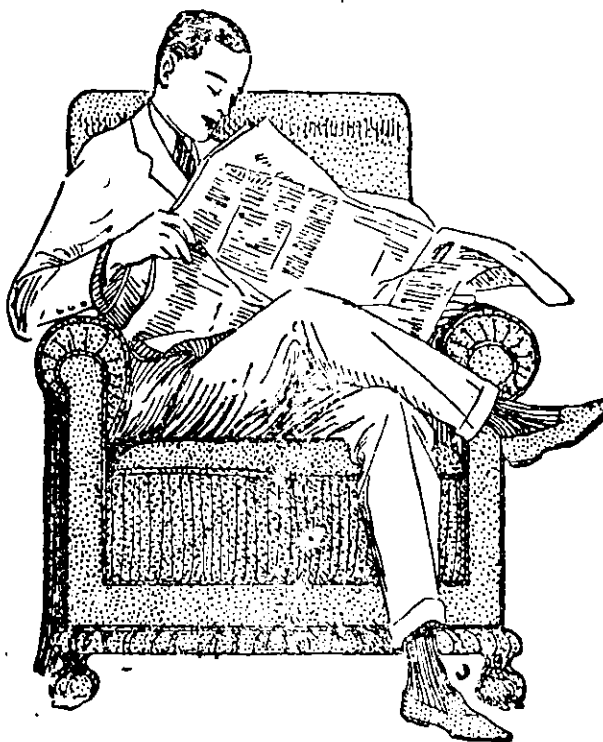
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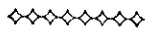


THE MURRAY SHOE MAKES LIFE'S WALK EASY

Catholic World

ENGLISH LEGACY FOR THE POPE.

Miss Emily Hickey, the talented Catholic author and poetess who died in London a few weeks ago (says *Catholic News Service*, London, for October 27), has left in her will a bequest of £100 for his Holiness the Pope.



CATHOLIC ARCHBISHOP FOR BELGRADE.

Belgrade is to have its first Catholic Archbishop in the person of the Franciscan friar, Father Romik, who has for some time exercised jurisdiction as Apostolic Administrator of the Serbian Banat.

Provision for a Catholic archbishopric of Belgrade was made in the Concordat of 1915, but the great war intervened and prevented the carrying out of the plan. The new appointment is therefore the fulfilment of the arrangement made in 1915.

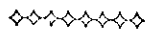
Father Guisowek, of the Lazarist Fathers, is to be the new Bishop of Uesküb, the Albanian bishopric which dates its history back to the fourth century.



CONVERSION OF HANS HERZL.

Hans Herzl, son of the founder of the Zionist Movement, was not baptised as a Catholic in Vienna last July. This report was circulated by the Jewish Telegraphic Agency several weeks ago, and both secular and Catholic journals all over Europe gave publicity to the item.

According to the *London Tablet*, Mr. Herzl has informed that journal that his reception into the Catholic Church took place in London and not in Vienna; it happened on October 18, and not on July 20. There is, however, no doubt that Mr. Herzl has become a Catholic.



CATHOLIC INFLUENCE IN EDUCATION

The educational power and influence of Catholics in London at all events, is not likely to diminish. All the signs are entirely in the other direction. So declared Cardinal Bourne, when addressing the Catholic Society of the University of London.

The Cardinal spoke strongly in favor of retaining the system of external degrees in this university, a system which some reformers are trying to abolish. At present degrees of the university are granted to successful students who pass the examinations, although they may not have studied at an affiliated college of the university.

This external degree system, which is purely academic, and has no connection whatever with religion, has been fully taken advantage of by Catholics; and to-day some of the most learned and distinguished Catholics are graduates of London, having gone up as external students.

Sir John Gilbert, who is the first Catholic ever to be elected chief executive of the London County Council, showed that Catholic graduates of London University are taking a prominent part in public life. Among these may be found two Chairmen of the London County Council, and a Sheriff of the City of London for the ensuing civic year.

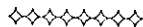
SAINT TERESA CROWNED IN AVILA.

Thousands of visitors from the countryside flocked into Avila this year for the festival of St. Teresa, when the solemn act of the coronation of the Saint's statue was performed by the Bishop of Avila, assisted by the Archbishop of Valladolid and the Bishop of Segovia.

The King and Queen of Spain were unable to be present at the ceremony, but their Majesties were represented by the Infanta Dona Isabel, who with the members of her suite were entertained at the Episcopal Palace.

The crown of St. Teresa is a remarkable work of art, made by a famous goldsmith of Madrid. The cost was defrayed by a popular subscription.

The function began with a Pontifical Mass celebrated by the Archbishop of Valladolid. The panegyric of St. Teresa was preached by the Bishop of Segovia. While the crown was being placed on the statue a choir of a thousand voices, directed by Padre Irrarrazaga, sang a special hymn composed in honor of the great reformer of the Carmelite Order.

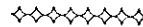


CATHOLIC BISHOP FOR CZECH ARMY.

Mgr. Bombera, who up to the present has been Chaplain-General of the Czecho-Slovak Army, has been appointed by the Holy See to be the Army Bishop. The episcopal consecration took place a few days ago in the Emaus Church in Prague, when the Archbishop of Prague consecrated the new Bishop, assisted by his two Auxiliaries.

Among those who assisted at the imposing ceremony was his Excellency the Apostolic Nuncio, the Chief of Staff of the Army, and 19 generals with some 200 officers.

The consecration sermon was preached by the Nuncio, who spoke of the task of an Army Bishop, who must labor for the revival of the religious sentiment which is so necessary to avert the perils of military life, and impress upon the minds of the troops those virtues which go to make the character of the defenders of the fatherland.



CZECH NATIONAL FESTIVAL.

The national festival of St. Wenceslaus was very widely observed this year at Prague, and the observance has a special significance in view of the scheme for abolishing this festival.

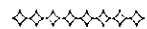
On the vigil of the feast there was a great torch-light procession from the Cathedral of St. Guy to the Hradcany Place, where the Archbishopspical Chancellor spoke at the statue of St. Wenceslaus.

On the day itself there were Pontifical Masses celebrated in the Old Slav Rite by the Metropolitan Canons, Mgr. Picha and Dr. Hanus. By a special privilege of one of the Popes the Canons of the Prague Chapter have the right to wear the mitre, and they have other privileges of a quasi-episcopal character.

After mid-day there was a great public procession from the church of St. Ignatius

to the Hradcany, in which more than 15,000 persons took part. The relics of St. Wenceslaus were carried by priests, and after the reliquary followed the Archbishop of Prague with the Canons of his Chapter and clergy from all parts of the Republic.

The day ended with a display of fireworks from the gardens of the Grand Seminaire in Prague.



NOTES FROM ROME.

In the strictest privacy the body of Pope Leo XIII. was conveyed from St. Peter's to the Lateran, where it will repose until the festival of the Dedication, when the solemn funeral rites will take place.

It was generally known that the translation would take place, but not the slightest indication was given as to the day and hour. Intelligent anticipation gave the end of October as the possible date. Shortly after dark the tomb was opened in the presence of the Cardinal Secretary of State and Cardinal Merry del Val, who is Archpriest of St. Peter's, and the coffin was removed and placed in a motor car, and taken through the less frequented streets to the Lateran, where it was received by the members of the Chapter, and escorted to the chapel where it will repose until the solemn funeral takes place.

The opening of the juridical year of the Tribunal of the Rota was signalled by a solemn Mass of the Holy Ghost, which was celebrated by Mgr. Zampini, Sacristan to his Holiness. After the singing of the *Veni Creator* and the taking of the oath, the members of the illustrious Tribunal were received in audience by the Pope.

Mgr. Massimi, the Pro-Dean, read a discourse in which he spoke of the difficult mission of the Tribunal, invoking the protection and aid of Our Lady of Good Counsel. His Holiness replied in a very eloquent discourse reminded his hearers that they who pass judgment will themselves also be judged. The approaching Holy Year, said his Holiness, has special significance for the administration of justice, which is sanctity, just as sanctity is justice.

After the audience the members of the Rota were received by Cardinal Gasparri, who offered them copies of a new work on the sources of the Canon Law.

The Holy Year will have a special interest for philatelists, for it has been decided to issue a series of special Holy Year stamps. The stamps will be of the value of 20, 30, 50 and 60 centimos, one and five lire; but they will be sold at a premium for from 50 to 100 per cent.

The stamps will depict the four Major Basilicas, and the ceremonies of the opening and closing of the Holy Year at the Holy Portal in St. Peter's. The difference between the price of the face value of the stamps and the actual price charged is to go to the Holy Year Committee.

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Devotion to the Crib

In the brave days of the twelfth century, when knighthood was in flower, a noble Italian youth was ever dreaming of courageous deeds, of adventures abroad and of worlds to conquer. The gleam of cuirass and sword haunted his slumbers, and by day some inner force constantly impelled him to seek his destiny in the field of chivalry.

This young gallant was none other than Francesco, son of Pietro de Bernardone, a rich cloth merchant of Assisi. From earliest boyhood Francesco had been a devotee of King Arthur and the Knights of the Round Table, worshipping knightly characteristics with all the passionate ardor of his unsullied soul. Pleasure-loving and extravagant, he was withal generous, never unmindful of God's glory, and his heart was pure, even as that of Galahad.

Francesco, too, would be a knight of the Holy Grail, and as he dreamed away the hours, conflicting emotions assailed him. Now he swore fealty to his worldly ambitions, again he yearned to serve the Master who had braved Golgotha to redeem mankind.

Francis Weds the Lady Poverty.

At last from high-minded dreaming and lofty purpose was born a saint, and it presently came to pass that the future Francis of Assisi abandoned the world with all its splendor, its dross and its glitter, to espouse the Lady Poverty and consecrate his life to the service of others.

There were plenty of youths eager to share with Francis his exemplary life of self-denial. Thus he was soon at the head of a good-sized community of men. It is not within the scope of this paper to recount any details of the life of St. Francis, or of the nature of his order, so let us merely mention in passing that when he journeyed to Rome in 1223 to secure the approbation of the Holy See regarding the rule for governing his community he availed himself of the opportunity presented to place before Pope Honorius a project that he had long cherished of making a "scenic representation of the place of the Nativity."

To this plan the Holy Father graciously gave his whole-hearted sanction. St. Francis then started out for Greccio, determined, in spite of the gray, sodden weather so characteristic of central Italy in the cold season, to reach the beautiful little Umbrian village by Christmas Eve.

As he traversed the road toward the north, that frequently led him out of the beaten path, his mind was intent upon the realisation of his plan. If the wind was bitter and the cold rain chilling to his scantily clad person, his heart warmed with visions unforgettable of a visit he had once made to Bethlehem. In contemplation of the images that were fixing themselves in his mind he forgot bodily discomfort, scarce heeding the mire at his feet, conscious only of the ecstatic joy of visiting in fancy the grotto at Bethlehem.

He pictured St. Helena as she might have busied herself supervising the work of transforming the grotto or cave where Christ was born into a chapel, or ordering its decora-

tion with costly marbles and mosaics. Then his thoughts flew to Constantine, her son, who erected the first basilica on the spot. What joy must have been his, mused Francis, to be able to eclipse even the magnificence of his mother's design and adorn the church in a "truly regal style."

Doubtless many times during the weary journey the saintly traveller beheld in retrospect the graceful architecture of the basilica that so picturesquely crowns the east hill of Bethlehem, and knelt in spirit at the spot where the Infant Christ was born. Again he must have seen the star cut in stone surrounded with the words *Hic de Virgine Maria Jesus Christus natus est.*

The First Crib.

Thus, his mind filled with his purpose, he reached Greccio on Christmas Eve.

Now in the valley beyond the monastery there dwelt a courageous gentleman, one Giovanni Vellita, who had ever been most generous in his dealings with St. Francis and his brothers. To this benevolent friend was entrusted the preparation incident to the little drama to be staged in a mountain cave, and he was instructed to fashion a crib and group around it images of the Blessed Virgin, St. Joseph, and the ass, ox, and the shepherds who came to adore the new-born King.

St. Francis confided to his friend that he wished to celebrate the holy Christmas night and the coming of Our Lord upon earth seriously and see with my own eyes how poor and miserable He wished to be for our sakes."

Swiftly the news of the approaching celebration spread through the wooded country. What an inspiring spectacle for the onlooker. Men, women, and children wended their way to the grotto, the hills rang with the sweet echo of voices raised exultingly in song, and all were in a flutter of joyous expectancy. The torches carried by the peasants illumined the heavy foliage that was silhouetted against the dusky sky.

Beneath the vaulted rock was placed the manger, which the Brothers, all carrying lighted candles, surrounded. Hard by were the ox and the ass staring wide-eyed at the unusual scene.

Mass was sung over the manger which served as the altar, so that the divine Babe "under the forms of bread and wine, should Himself come to the place, as, bodily and discerningly, he had been in the stable of Bethlehem." And then, the legend runs, "it seemed to Giovanni that he saw a real child lying in the manger, but as if dead or sleeping. Then Brother Francis stepped forward and took it lovingly in his arms, and the child smiled at Francis, and with his little hands stroked his bearded chin and his coarse grey habit.

How devotional and beautiful the picture! The celebration of the Holy Sacrifice, with all the solemnity of the magnificent liturgy of Mother Church, fills the heart with emotions indescribable. Conceive then the Mass at this replica of the lonely manger where

the shepherds worshipped that blessed starlit morn nearly two thousand years ago. Within, the humble Brothers, in shabby raiment, and the villagers, serenely unconscious of the bleak December gale blowing drearily through the aperture; without, the weird beauty of snow-capped hills drenched in moonlight and the "stars for tapers tall."

And then began the impressive ceremony and the recital of those significant words, ever ancient and ever new, *Introibo ad altare Dei. Ad Deum qui laetificat juventutem meam.*

When the time came for the Gospel, it was sung feelingly by Francis, the deacon, for he could never be persuaded to receive Holy Orders. He then delivered the sermon, which was on the Child Jesus, and was wrung from the depths of a profound and mystic joy and an overwhelming love. Indeed, Brother Francis spoke as one inspired. "With word that dripped with sweetness he compelled the undivided attention of his auditors. Breathlessly they must have hung upon his eloquent and persuasive words. Whenever he pronounced the sacred name of Jesus "the fire of his love overcame him; and he called Him instead the Child from Bethlehem. The word Bethlehem he pronounced with a sound as of a lamb that bleats, and when he had named the name of Jesus, he let his tongue glide over his lips as if to taste the sweetness this name left there as it passed over them."

Joy and Peace at Greccio.

It was late when the holy watch-night ended, after which those present silently dispersed, joy in their souls, and in their hearts that peace which the world cannot give.

In the Basilica of St. Francis at Assisi there is a painting by Giotto which represents St. Francis celebrating Christmas at Greccio, and in the old Franciscan church of Ara Coeli is to be found one of the most beautiful cribs in the world. This crib contains the noted Santo Bambino di Ara Coeli, a figure carved out of wood, which represents the Christ Child. It is reputed to have been brought from the Holy Land, and the passage of time has seen it adorned with countless priceless jewels.

The monks of the monastery at Greccio still preserve the traditions of their holy founder, though the chanting of midnight Mass in the grotto has been transferred to the Church of Ara Coeli.—*Queen's Work.*

THE FULFILMENT.

And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy. . . For, this day, is born to you a Saviour, who is Christ, the Lord, in the City of David.—St. Luke, ii, 10, 11.

THE PROPHECY.

And thou, Bethlehem, art a little one among the thousands of Juda: out of thee shall He come forth unto Me that is to be the Ruler in Israel: and His going forth is from the beginning, from the days of eternity.—Prophecy of Micah, v. 2.

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Domestic

By Maureen

Butterfly Cakes.

2 cups flour, 1 cup sugar, 1 cup milk, $\frac{1}{2}$ lb butter, 1 egg, teaspoonful baking soda, and 2 teaspoonful cream of tartar. Mix the same as above.

Afternoon Tea Cake.

$\frac{1}{2}$ lb flour, weight of 4 eggs in sugar and flour, 2 small teaspoonful baking powder, 4 tablespoonful milk. Cream butter and sugar, add eggs (unbeaten) then half flour, and half milk. Lastly fruit, nuts or orange juice as required. Icing: $\frac{3}{4}$ cup icing sugar, add juice of orange and a little grated rind. Ordinary icing may be used with melted butter, and walnuts placed on top of cake.

Cream Layer Cake.

6ozs flour, 3 ozs butter, 6ozs castor sugar, 3 eggs, 2 teaspoonful baking powder, $\frac{1}{2}$ dessertspoonful milk. Cream butter and sugar, stir in 1 teaspoonful flour, and half the beaten eggs; beat in the rest of the flour with the baking powder, the remainder of eggs, and the milk. Bake for about 45 minutes in a moderate oven. Line a deep sandwich tin or two (shallow ones) with buttered paper and sprinkle with castor sugar.

Lemon Honey (for filling): $\frac{1}{2}$ lb white sugar, rind and juice of 2 medium-sized lemons, 2ozs butter, and 2 eggs. Grate only the yellow part of the lemon rind (the white part will spoil the honey by making it bitter). Strain the juice, beat the eggs a little, put all ingredients into a little enamelled pot, cook gently till thick and smooth. Do not let it boil. Put away in a jar, and when cold, cover. The honey will keep for months.

Marshmallow Cherry Cake.

5ozs flour, 3 ozs castor sugar, 2ozs glace cherries, 1 teaspoonful baking powder, 4ozs butter, 2 eggs, and 1 tablespoonful milk. Beat butter and sugar to a cream, add the eggs (well-beaten) and beat briskly for 5 minutes. Mix the baking powder with the flour, beat them into the butter, etc., also the cherries cut into small pieces and the milk. Beat all together for 5 minutes. Turn into a tin lined with buttered paper and bake in a moderate oven for about $\frac{3}{4}$ hour.

Marshmallow Cream (for top): Cut 4ozs marshmallows into small pieces and melt them in a double saucepan. Take off the fire, add 1 teaspoonful lemon and sieved icing sugar to make a thick paste.

Chocolate Layer Cake.

6ozs flour, a pinch of salt, 1 small teaspoonful baking powder, 3ozs butter, 2ozs castor sugar, 3ozs plain chocolate, 1 small teaspoonful vanilla, 1 tablespoonful water, 2 eggs and a little milk. Beat the butter and sugar to a cream, grate the chocolate add vanilla and water to it and melt it over a gentle heat. Stir it into the sugar and butter. Mix the baking powder, flour and salt and beat them into the butter, etc., add the eggs well beaten and the milk. Beat to a smooth batter, turn into a well-greased

tin and bake in a moderate oven from 30 to 45 minutes. Spread chocolate icing on top.

Almond Macaroons.

$\frac{1}{2}$ lb butter, 6ozs sugar, $\frac{1}{2}$ lb flour, 1 teaspoonful cream of tartar, $\frac{1}{2}$ teaspoonful baking soda, 1 egg, 1 teaspoonful essence of lemon. Put $\frac{1}{2}$ an almond on top of each. Beat butter and sugar together, add flour, etc. Roll batter into small balls, and bake in a moderate oven for about 10 minutes.

Cream Puffs.

4 eggs, 3ozs butter, 5ozs flour, 1 large cup of boiling water. Put the butter in a saucepan on the fire, and stir in the flour dry; then turn the mixture out into a basin, and when it is quite cold, stir in the 4 eggs. Place in small lumps in the oven, and when cooked, fill with whipped cream.

Household Hints.

The water in which eggs are boiled should be at boiling point before the eggs are put in. Before placing them in, wet each thoroughly with cold water. This will prevent them from cracking.

Gas mantles will last much longer if, before using, this simple precaution is followed. Take a hatpin and place it through the loop at the top of the mantle. Then immerse the mantle in enough vinegar to cover it. Place over a glass until dry, and then put on the gas-burner in the usual way.

If ink stains on linen are rubbed with ripe tomato they will soon disappear. The linen should then be washed in warm water without any soda.

Potatoes are nicer if they are steamed instead of boiled. Failing a steamer, place a colander over a saucepan of boiling water, put the potatoes in, and cover with a saucepan lid.

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ST. ANNE.

There is one sweet Saint above
Whom I fear we do not love
With the love which is her meed.
Worthy of our love indeed
Is the good and kind St. Anne:
Let us praise her all we can.

She within whose virgin breast
Babe Divine took sweetest rest,
Jesus' Mother, meek and mild,
Dear St. Anne, was once thy child.
Nay, she is thy child on high—
Where she reigns, thou must be nigh.

Thine, O mother! the delight
To behold this blossom bright
Opening out in beauty rare;
Thine to hear her infant prayer,
Thine with wondering love to trace
Each increase in peerless grace.

Hadst thou gone from earth before
Gabriel to Mary bore
Wondrous message from above?
Did thy Daughter's tender love
Hover o'er thy parting breath,
Sweetening the pang of death?

This we know not—but we know
That in Heaven, as here below,
Blessed Mary meek and mild
Is thy grateful, loving child.
Oh! how great thy power must be!
Use it, kind St. Anne, for me.

Bid thy Daughter ask her Son
To forgive the wrongs I've done
And, in spite of all, to spare,—
She will heed her mother's prayer:
And His Mother's prayer, 'tis plain,
Never, never can be vain.

What new grace shall I implore?
Ah! to feel yet more and more
Of that filial faith and zeal
Which the Breton peasants feel,—
Honoring as best I can
Mary's Mother, good St. Anne.

◆◆◆◆◆

PRAYER TO THE DIVINE HEART.

O Divine Heart of Jesus, grant, we beseech Thee, eternal rest to the souls in Purgatory, the final grace to those who shall die to-day, true repentance to sinners, the light of the Faith to pagans, and Thy blessing to me and mine. To Thee, O most compassionate Heart of Jesus, I commend all these souls, and I offer to Thee on their behalf all Thy merits, together with the merits of Thy most holy Mother, and of all the saints and angels, and all the Sacrifices of the Holy Mass, Communions, prayers, and good works, which shall be accomplished to-day throughout the Christian world.

(For the recital of the foregoing prayer there is an indulgence of 100 days once a day.)

MATER CHRISTI.

Our Lady is invoked in her Litany under three apparently identical titles: Mother of Christ, Mother of the Creator, Mother of the Saviour. Of such pre-eminent dignity is her office of the Divine Maternity, that her Litany might be excused if it reiterated any one of these phrases again and again. Nevertheless, we obtain from the three expressions or titles a clearer, wider, deeper view of that office.

Mother of Christ—the title sums up the long expectations of the Chosen People chronicled in the Old Testament, for "Christ" (Greek, Christos; Latin, Christus) is the equivalent of the Hebrew Messiah, meaning Anointed. Mary, then, is the Mother of the King of kings (the kings of Israel were styled "anointed," because oil was poured on them in the ceremony of consecration), of that "Prince of His People" who was prophetically described as the One who should save them from their enemies and reign on the throne of David forever. He was to be the Redeemer or Saviour in the highest sense, establishing a kingdom "not of this world." And—still prophetically—he was to win His triumph through suffering.

Mother of the Saviour—the title recalls for us the sufferings and death of Christ, and that participation therein which entitles Mary to be called the Mother of Sorrows. Our horizon is thus broadened in contemplating her office in the great scheme of our redemption, and her Litany has no futile repetition in the titles, however identical, of Mother of Christ, Mother of Our Saviour.

Mother of our Creator—how our horizon is further broadened, albeit we knew the fact already that Mary is the Mother of the Divine Person Who assumed our human nature in order to redeem us by His death! "This is a startling title. The Creator of all things must Himself be increate. Can He, then, have had a Mother? . . . Yet it is the truth, true as He is true, for from His lips we know it. . . It confers on her the highest rank amongst creatures, and lifts her to the borders of divinity, securing for her a right and title to a worship above that which may be given to any Saint or Angel, short only of what is due to God." (Father Purbeck in *May Papers*.)

The three titles are not only historically accurate but are as well of the highest devotional value in the Litany of Loreto because they force upon our attention various wonderful phases of the Divine Motherhood.

—RIGHT REV. H. T. HENRY.

◆◆◆◆◆

THE CHRISTMAS STORY.

Tell us the wonderful story
Of that long-ago Christmas Night;
Tell how the angels of glory
Sang in the frosty night.

Tell how the halleluias
Poured from the gleaming sky!
Tell how the angel choir
Sang: "Glory to God on high!"

Tell how the lowly shepherds
Travelled from afar;
How they beheld the angel;
How they followed the guiding star.

Tell how it guided them onward;
How it hung o'er the Holy Child;
And the tender mother, Mary,
The Virgin, meek and mild.

The beautiful Christmas story!
The sweetest ever told;
Making the world united;
In one great peaceful fold!

◆◆◆◆◆

CHRISTMAS IN THE CONVENT.

Christmas in the convent, cheerful, peaceful, holy, each heart glad in its own kindness, each soul joyous with the gift-gladness of the spirit of Christ!

Mass of Christmas morning—white altar ablaze with lights, beauty-burdened with flowers: ruby glowing sanctuary lamp, holly garlands; mystic Christmas crib holding an Infant whose eyes of serious beauty seem to know the good, kind riddle of life, Whose outstretched arms seem to say to all the world, "Come;" seem to whisper unto kneeling nuns, postulants, white novices, young professed, middle life workers, tired old sisters waiting the kindly call—"I am thy reward exceeding great. Come!"

Harmonious voices break the holy stillness:—

*Adeste, Fideles, lacti triumphantes;
Venite, venite in Bethlehem.
Natum videte, Regem Angelorum—
Venite, adoremus; venite, adoremus;
Venite, adoremus Dominum.*

Exultant voices, borne down by the warning chimes, sink into silence. All heads are bowed, all hearts beat in accord with the mystery being enacted on the altar. "Holy, holy, holy," sings the silence.

Music irrepressible again bursts into expression, sweet nun-voices intone:

*Adoro Te devote,
Latens Deitas.*

In solemn procession, two by two, the Sisters approach the altar rail, receive Holy Communion, pass noiselessly back to their stalls. Then follows silence profoundest, then ensues commune with God, peaceablest, holiest. The end of life seems attained, the meaning of life stands revealed! There are no questionings for the soul rapt in the mystic joy and blessedness of Holy Communion.

—SISTER M. FIDES.

◆◆◆◆◆

THE CHRIST-CHILD TO MARY.

Thou art my Mother! Therefore I
Love most thy tender breast.
Close, close against thy heart I lie,
Mother, at rest, at rest.

Soothe thou my weeping, dry my tears;
Sad are the days to be;
Yet through my dark and troubled years
Thy love shall comfort me.

I shall remember thy warm kiss
When Judas kisseth me!
Beyond bleak Calvary's wide abyss
I shall remember thee!

—CHARLES HANSON TOWNE.

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CHRISTMAS RIPPLES.

Wife: "There are times I wish I were a man."

Hubby: "When?"

Wife: "When I pass a milliner's shop and think how happy I could make my wife by giving her a Christmas present of a new hat."

Little Lydia had been given a new ring for Christmas, which none of the guests at the Christmas dinner had noticed. Finally, being unable to stand the obscurity any longer, she remarked, "Oh, dear, I'm so warm in my new ring."

Crawford: "I thought you were perfectly delighted with the Christmas present your wife gave you."

Crabshaw: "At that time I didn't know she had it charged to my account."

"Yes, little girl," said the kind old man with the white whiskers, "I have an immense toffee store, and for Christmas I am going to give you all the toffee you can eat."

"Oh, goody!" cried the little girl, dancing about with happiness.

"Now," continued the kind old man, "how much toffee can you eat?"

"How much toffee have you got?"

"Your wife was telling my wife that you've got all your Christmas presents paid for," remarked the man in the corner of the city train to the lean individual sitting by his side.

"Yes; paid for the last of them yesterday," was the reply.

"Lucky dog! I haven't even begun to think of the presents I've got to buy."

"Oh, neither have we for this year. My wife was speaking of last year's presents."

Bobbie: "Say, ma, what are you going to give me for Christmas?"

Mamma: "Oh, anything to keep you quiet, Bobby."

Bobby: "Well, nothing will keep me quiet but a drum."

Willie (at the close of Christmas Day): "Ma, didn't you say that Santa Claus only brought presents to good boys?"

Mother: "Yes, dear."

Willie: "Well, if Santa Claus thinks all of the fellers he brought presents for are good boys, somebody has give him an awful land!"

Rachel had been frequently reprimanded by her mother for her eagerness to begin her dinner before grace had been said. It came, however, as a shock to all present when, on Christmas Day, Bobby, her eldest brother, on whom devolved the duty of asking a blessing, took upon himself to administer a gentle reproof.

"For what we are about to receive," he said, gravely, "and for what Rachel has already eaten, make us truly thankful!"

Christmas morning brought Mary's admirer round to her house in order to present his Christmas gift in person. Prior to her arrival in the sitting-room he was being entertained by her small sister, Betty. Amongst the objects of art in the room there was a small amateur painting. Thinking it might have been done by his beloved, he turned to the little girl and said:

"Does your sister paint, Betty?"

"Yes," replied Betty, confidentially. "She's doing it now. But she's just finished, and has only got to put a little powder on!"



THE DIVINE CHILD

The advent of Jesus was not with pomp and power. He came as a helpless babe; and yet His advent was attended by most marvellous demonstrations of divine power and glory. St. Paul told the Galatians that Christ was born of woman; but the Gospels tell us that He was born of a virgin! Jesus is the only person who had conscious existence before He was born; and was born because He wanted to be; and who actually selected the time and place of His birth. Then, when He was born, heaven and earth gathered around the holy manger which cradled the celestial visitor; and an angel preached the first Christmas sermon, and a whole choir of angels sang the first Christmas anthem. In the birth of this holy Child we behold a most wonderful paradox—human helplessness combined with divine power. This Divine Child has shed a halo of glory over all childhood. Milton sang of Him:

"Yet sure the babe is in the cradle blest,
Since God Himself a baby deigned to be,
And slept upon a mortal mother's breast,
And steeped in baby tears His Deity."

It was among the extraordinary claims of Jesus that He had conscious existence with God the Father ages and ages before the worlds were created. To the Jews He said: "I came down from heaven"; and to the Father He prayed, just before His ascension: "And now, O Father, glorify Thou Me with the glory which I had with Thee before the world was."

Now, if Jesus had conscious existence with the Father from all eternity, the only rational conclusion is that His birth was supernatural. We are not concerned now about the possibility of pathogenesis in the lower forms of life; and to conclude from this that even the virgin birth of Jesus might be accounted for on biological principles. It is enough to know that if Jesus existed with the Father in Heaven before the creation, then His advent into this world, as a helpless babe, is a supernatural phenomenon for which there is no scientific explanation.

But the fact of His supernatural birth is no less credible because it is inexplicable. Indeed, the supernatural is the very thing we should expect as one of the attendant circumstances of a Divine Person. The vir-

gin birth of Christ is by no means so wonderful as His pre-existence and His power to create; and yet we do not hesitate to accept St. Paul's declaration that "by Him were all things created that are in heaven and that are in earth." St. John also declares: "All things were made by Him, and without Him was not anything made that was made."

The fact of creation is a standing miracle, the evidence of which we have before us every day. How came this universe to be? There are but two possible answers: either it has existed from all eternity or it was created. If it has always existed, then we have a fact for which science has no explanation, and hence an overwhelming miracle! If it was created, then we still have a phenomenon for which there is no scientific explanation, and hence, another stupendous miracle! So, in either case we are confronted by the miraculous and the inexplicable. It is not possible to get rid of the miracle of existence; and in the presence of this miracle all other miracles fade into insignificance. If we believe that this manifold universe was created by divine power out of nothing, why should we find it difficult to believe in the lesser miracles of the virgin birth and the resurrection? In the former we have the insuperable mystery of the production of something out of nothing, while in the latter we have only the transformation and re-transformation of existing matter.

It was a high honor which God conferred on man when He created him in His own divine image, but it was an unspeakable condescension on the part of the pre-existent Son of God, when He consented to be made flesh and to be "found in fashion as a man." The incarnation of Jesus Christ is the pivotal point in the history of the world. The cradle of Bethlehem and the cross of Calvary stand at the centre of the world's history. That the manner of Christ's advent was supernatural should not surprise us nor tax our faith. We should expect the approach of a Divine Person to be attended by divine manifestations. Let us rejoice then that in the supernatural birth of Christ a dignity has been conferred upon human childhood and motherhood that is closely related to the divine.

The Christmas festival is the world's most sacred and exalted jubilee. Our gifts to one another at this season are but the faint shadow of God's "unspeakable gift" of His Divine Son. No one can ever estimate the fullness of joy that comes to all classes and conditions of men as they celebrate the birth of the Babe of Bethlehem. The Christmas-tide kindles a flame of holy joy and love in every heart and home where Jesus finds room. It was a great idea of Dionysius Exiguus when he made the incarnation of Christ the beginning of a new era. Every man in Christendom, when he dates a written document, gives his testimony to the fact that in "the fullness of time," in the reign of Augustus Caesar, the Divine Son of God was born into the world. Let us, like the ancient Magi, bow in lowly reverence before His sacred presence, and pour at His feet the richest treasures of our hearts and lives.—Charles W. Meyers.

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Leave Takaka (Emms's Garage, or Junction Hotel) at 7.45 a.m. daily, arriving Motueka 10.30 a.m.

Leave Motueka for Nelson 10.30 a.m. and 3 p.m., arriving Nelson 1 p.m. and 5 p.m.

Leave Takaka for Collingwood every day at 1.45 p.m.; return next morning at 6.

Leave Nelson daily 7.30 a.m. for Motueka via Tasman and Mariri, returning from Motueka at 3 p.m. via same route.

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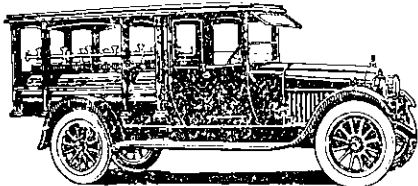
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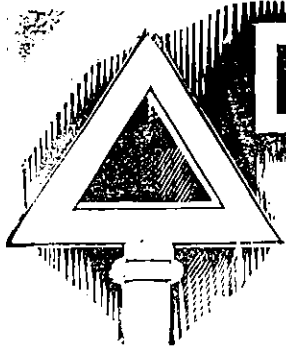
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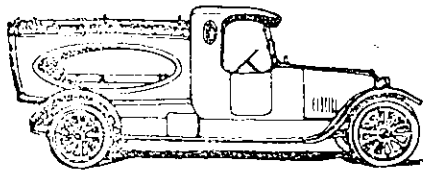
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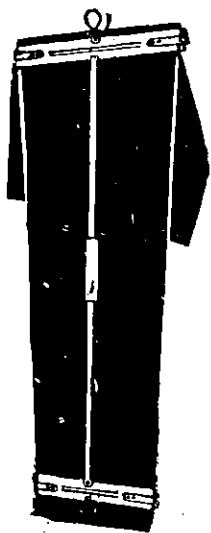
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