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GLEANINGS FOR NEXT WEEK'S CALENDAR.

- March 22, Sun.—Fourth Sunday of Lent.
- „ 23, Mon.—Of the Feria.
- „ 24, Tues.—St. Gabriel, Archangel.
- „ Wed.—Annunciation of the Blessed Virgin Mary.
- „ 26, Thur.—Of the Feria.
- „ 27, Fri.—St. John Damascene, Confessor and Doctor.
- „ 28, Sat.—St. John Capristan, Confessor.

St. John Damascene, Confessor and Doctor.

St. John was born at Damascus, in Syria, which was then under the dominion of the Mahometans. So great was his reputation for integrity and prudence that, on the death of his father, he was appointed, notwithstanding his religion, to the important post of Prime Minister of the Caliph. After some years he resigned this dignity, and placed himself under the direction of some holy monks near Damascus. He died about 780. St. John rendered great service to the Church by his writings against the Iconoclast heretics, whose doctrines he triumphantly refuted.

GRAINS OF GOLD

“HAIL, FULL OF GRACE.”

(Feast of the Annunciation, March 25.)  
 When the Angel winged swiftly his flight  
 from the skies  
 And announced to thee, Mother, thy worth in  
 God's eyes,  
 Did he know that his greeting, his “Hail,  
 full of grace!”  
 Would re-echo forever through time and  
 through space?  
 Was he conscious that, ages thereafter, his  
 word  
 Would be treasured as gladdest this earth  
 ever heard,  
 That the sheen of its glory for aye would  
 increase,  
 And its music grow sweeter with mercy and  
 peace?  
 Did his vision angelic foreshow him a world  
 Bearing proudly a banner to Mary unfurled,  
 While the millions who march 'neath it never  
 give o'er,  
 Just repeating their watchword, his “Ave”  
 of yore?  
 Did he see, dearest Mother, our hearts filled  
 with love  
 For thy Son and thyself in his fair home  
 above?  
 Did he see us, life spent, at thy feet, find  
 a place  
 To repeat with him, “Ave! O hail, full of  
 grace!”?

THE STORYTELLER

NORA

Translated from the German by PRINCESS LIECHTENSTEIN  
 (Published by arrangement with Burns, Oates, Washbourne, Ltd.)  
 CHAPTER XIX—(Continued.)

With a thorough knowledge of the human heart, the chaplain did not discuss the details of this passionate speech; he only selected one part of it in order not to frighten away the wounded and suffering soul.

“Man's love is at best but a poor anchor,” he said. “But how do you know that he despises you?”

At this question the blush became deeper on Nora's cheeks, and, unable to answer him at once, she arose, and, going to the window, laid her burning forehead against the fresh pane of glass.

“Have you heard from him?” asked the chaplain.

“I came a few weeks ago in the express train from Paris. A gentleman sat in the carriage with me . . . a gentleman who no longer knew me,” she added hoarsely.

The chaplain started. “You travelled with him?”

Nora nodded silently, and her whole body was convulsed with a nervous trembling at the very remembrance.

The chaplain now understood what had caused Curt's relapse, but was it prudent to tell her what an impression the meeting had made upon him? Was it wise to revive the spark of hope now extinguished in her heart? But, after all, kindness and truth go before wisdom, and the priest, simple and straightforward as he was, felt that he could not withhold a balsam from one so deeply injured, or conceal a fact which might do her good.

“Count Degenthal fell seriously ill after that journey,” he said. “I am on my way to see him at Göhlitz, which place he has not yet been able to leave.”

Nora suddenly raised her head. “Seriously ill?” she asked breathlessly.

“It is a relapse of his former illness. The doctor attributes it to a complete shattering of the nervous system, the cause of which no one can explain.”

“Relapse!” repeated Nora. “What do you mean? What illness are you talking about?”

“Did you know nothing about it?”  
 Nora shook her head.

“I knew nothing but that he was abroad at the Embassy,” she said in a stifled voice.

“Then listen, and see whether he loved you faintly. Three years ago, that news reaching him unprepared, felled him to the ground, and kept him during long months on a sick bed.” And then the chaplain, in his clear and quiet way, recounted all he knew about Curt.

Deadly pale and awfully still, Nora listened. “O my God!” she said slowly; “ill and suffering all these years!”

Ill and suffering for her sake. In her immense sorrow she had only thought of herself, and had never represented to herself

what he might have suffered. And now she saw that his delicate nature had not even supported the blow as well as she had done, and this was the man whom she had almost hated in her heart on account of his cold indifference! She felt herself a culprit standing there in all the strength of her youth and health.

“O my God!” she began once more. “This is dreadful; I never supposed it for a moment!”

“We are generally so much taken up by our own sorrows that we cannot easily represent to ourselves the sufferings of others, especially, as in this case, when we feel aggrieved.”

“Oh, sir, hear me! Indeed it was not my fault,” she cried; “you don't know what brought it about. . . I can hardly speak about it. I wrote it all to Curt, explained the whole to him, and he condemned me without hearing me; he returned the letter without even having read it, or without sending me a word of comfort.”

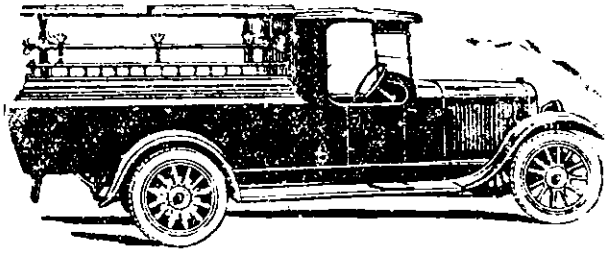
“In that case he did not read the letter, and he probably heard through some indirect way of your appearance in public, and felt deeply hurt, as he had placed all his confidence in you. His long illness followed immediately upon this news. And now will you tell me, Nora, how all this took place?” asked the priest earnestly.

“Yes, I will tell it you; but under the seal of confession, for others are implicated in it.” She fell on her knees, as if she were really going to confess a fault, and then she poured out the complete recital of those dreadful days during which her father's life—nay, more than that, his very soul—had been at stake. She described the fearful terror which had forced the vow from her.

The chaplain listened in silence. Even in thought he had never accused her of lightness or of caprice, but he had been unable to explain to himself the course she had taken. The greatness of her struggle and the magnitude of her sacrifice surpassed all his expectations. He was filled with a deep compassion for the poor girl who had acted so heroically, and had gained nothing but contempt in return.

“Was I wrong? Oh, do not condemn me!” she said in conclusion. “I have suffered so much. . . I destroyed my happiness with my own hands.”

“God forbid that I should condemn you!” said the chaplain deeply moved. “I don't know myself what I might have advised at that moment! Your decision was made out of pure filial love and devotion. God will bless you for it! Yes, your life has been even a more difficult and hard one than your poor mother ever supposed—you've had to give up everything in order to save your father.”



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"But have I saved him?" she whispered hesitatingly. "Have I saved him?—that is the terrible query which has of late arisen in my heart. Oh! I can hardly tell you all the dreadful doubts which have assailed me of late, and against which I have vainly tried to shut my eyes. . . . And so I wanted to take life in a superficial sort of way, because every kind of serious thought was martyrdom. That Landolfo is our evil genius, and my father is completely in his hands. Oh, my poor dear father! He is no longer what he used to be," she added, with a deep shame burning on her cheeks. "This life draws every one down. Who knows? Perhaps, if I had not made this sacrifice, necessity would have compelled him to give the whole thing up."

"You have done what you considered right, and that is sufficient before God and your own conscience. Do not torment yourself about it. One cannot foresee everything; and when one has done one's duty, one must leave the rest to God. But could you not retire now, that your father's affairs are once more flourishing?"

"No, no; my father says that it is I alone who keep matters going, and that the loss is not yet filled up; and I am sure that Landolfo takes good care that it should not be filled up so soon. He moves heaven and earth against me."

"Against you? Your father's darling? . . . Do you mean to say that you are not well treated?" cried the chaplain in surprise.

"Oh! I did not mean it in that sense," she said with a sad smile. "I am but too well treated, flattered, and adored by all, because I am necessary to all. But he—the man I have just named—he has his own wicked plans, he wishes to bring my father down lower and lower, and to make him completely his slave by flattering him. . . . But they shall not conquer me," she added with a flashing eye. "I see one plan following another, one low intrigue taking the place of another. No, no; I must not desert my father now."

"Cannot you explain yourself more clearly?" asked the chaplain.

"No, no," whispered Nora. "It is only like a ghost still which I see slowly rising before me."

"Nora," said the chaplain gravely, after having sat for some moments lost in reflection; "accomplish your task, hard and difficult as it is; it forced you to trample over your happiness, it leads you across great dangers; but keep your heart pure and strong, and then outward attacks will be powerless against it. Perhaps you are meant to be your father's guardian angel. . . . Grace will not fail you. See, is it not Providence which sent me now, at a moment when you had lost courage, and were on the brink of losing your good resolutions? Is it not a comfort that everything should now be made clear to you, and that you should no longer feel the bitterness which threatened to poison the pure and noble sacrifice you had made? Go on now, firmly and gravely, upon the road of sacrifice, and do not give up your eternal birthright for paltry vanity and petty bitterness."

"But how long, how long will it last?" she whispered to herself.

"So long as the Almighty chooses. In one moment He can solve all the difficulties which now seem insurmountable."

The chaplain rose, and Nora also. Laying her burning hand in his, she said—

"Yes, it was indeed providential that you should have come. I was standing on the brink of a fearful precipice. Help me, help me, that I may not give way!"

At the same moment a knock was heard at the door, and as Nora called out, "Come in!" the director entered.

Ah, ah; you have a visitor?" he said with feigned surprise. "What! you sir? What brings you so suddenly here again? It's a great pleasure, I'm sure—a great pleasure to see you." He offered the chaplain his hand, but there was something measured in his tone, something forced in his attitude which showed how unwelcome the visit was.

The chaplain found him changed since the last time he had seen him. His figure had become more corpulent, and his features seemed swollen, his eye, too, was lifeless and uncertain, even his walk was different, and he had completely lost the attitude of former years. On noticing all this, the chaplain was deeply pained, and as he looked at the daughter standing beside her father, her sweet face, still bearing the impression of the grave conversation she had just had, the contrast between those two was something glaring and intensely painful. At any rate, she could no longer lean upon her father, and feel supported by him.

Meanwhile, Nora explained to the director how it was that the chaplain, going through town, had called upon her, and the latter said that the hour of his departure was approaching.

"I'm afraid that this meeting has agitated you, my child," said the director, looking suspiciously at her grave expression. "Everything has happened as our older and wiser heads had prophesied," he added, turning to the chaplain. "However, young people must learn through their own experience, you see—but my daughter is very happy all the same. She will have told you that her life is not so bad as it appears; and wasn't I right in saying that she would do great things some day? Was it possible to see anything better than last night? The public were completely carried away!"

"The Emperor of Russia was right," said the chaplain, smiling to Nora.

"Yes, yes; she has quite put her father into the shade!" answered the director with a loud laugh. "Nora, when you come downstairs, you will see what a number of nose-gays are awaiting you, I could scarcely count them. Yes! she is my support, my pride, this daughter of mine, but rather a spoilt princess!" and laying his arm about her waist, he drew her towards him. The director spoke hesitatingly, and he was strangely flushed, so that a doubt came over the chaplain's mind—a doubt which would have been confirmed had he known that Karsten had just been breakfasting with Landolfo. After making him drink a great deal of sherry, Landolfo had told him of the chaplain's visit, and advised him to interrupt it,

saying that the "Pjaff" would certainly fill his daughter's head with a precious deal of nonsense. Landolfo and the director always breakfasted together now, of course at the director's expense, and generally with the same result. It was but too true, and Nora was right when she said that Landolfo's influence was growing daily greater, and had a most pernicious effect upon him. He not only had the complete direction of affairs in his hands, but he also endeavored to amuse the director and encourage in him a lurking taste for spirits which had developed itself since his last illness. Those are dangerous years for a man when bodily strength is giving way, and great exertions make him long for tonics and excitement, the years, in short, when, being on the frontier of old age, life's pleasures seem to concentrate themselves in a cup of merriness.

"The prince also called in order to ask after you," continued the director in the same tone; "and begged to have the honor of arranging a little *partie champêtre* for you."

"Thank you, father; you know that I never accept such invitations," said Nora coldly. "I hope you told him so at once."

"Well, well it wouldn't be such a fearful thing for you to go out a little with your mother and me. You were just beginning to be a little reasonable. I hope, sir, you have not made my little daughter into a nun again. The same fashion doesn't suit every one. It's part of our business not to frighten people away."

"I cannot help thinking that Miss Nora is right in this case; a young lady in her position cannot be too prudent."

"Pooh, pooh! don't turn her head, my reverend friend," said the director with a slight stutter. "She is proud enough as it is, and if she don't take care, she'll be making a mess of the whole thing for me."

"Father dear, if you really think so," said Nora quietly, "I am ready to retire at any moment. As it is, you know that I am not fond of the business, and shall be very glad to look out for some other situation."

"Pon my honor! just see how high and highy our spoilt young lady is!" laughed her father, stroking her face. "She knows we can't do without her, that's what it is! But my daughter will not leave her old father in the lurch," he added maudlingly.

Nora, hoping to put an end to so indescribably painful a scene, held out her hand to the chaplain. "I'm afraid we are keeping you, sir," she said sadly; "and at Göhlitz you are expected with anxiety. But I thank you for your visit which has done me all the good in the world. Do not be afraid of me, I shall now be able to fight the battle, and, with God's help, to win it too."

"God bless you, my poor child! and rest assured that He will not forsake you. I have perhaps inflicted greater pain upon you by all I've told you, but, on the other hand, I firmly hope that it has saved you from something worse than sorrow."

"Yes, indeed," said Nora, standing erect and proudly before him. "You have furnished me with new weapons to-day, and,

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believe me, you have not done so in vain."

The chaplain turned away deeply moved; she seemed to him still more lonely and forsaken than she had been on that night when he had seen her mother die.

The director also endeavored to take a becoming farewell of the visitor.

"Don't make a nun of her! don't make a nun of her!" he repeated stupidly. But suddenly he could no longer keep upon his feet, and threw himself upon the first chair he could catch hold of.

The chaplain was hardly out of the room, when Nora followed him rapidly.

"One word more," she said retaining him.

and as she did so her lips trembled and her cheeks burned. "Let me have only one piece of news—let me know how he's getting on. Don't tell him anything about me, it would only make him more unhappy; and, as it is, nothing can be changed!"

The chaplain pressed her hand and nodded silently; after which he was gone, thinking, as he went along, of the devoted heroism which lies at the bottom of a woman's heart, who, loving with all her might, prefers to be ill-judged, than to pain the loved one.

As for Nora, she felt it easy to be heroic once more, now that she knew how he had mourned for her.

(To be continued.)

## The Irish Revolution and How It Came About

(By William O'Brien)

CHAPTER XXIX.—(Continued.)

It is more creditable to the moral courage of the Irish delegates, and I believe, truer to the facts, to conclude that their signatures were obtained, not so much under pressure of the threats of the Government, shameful though they were, as in reliance upon the promise of Mr. Winston Churchill and the Prime Minister that the Boundary Commission would result in the inevitable merger of the Six Counties in the Free State of Ireland. As it turned out, that promise had to be broken and the Boundary Commission reduced to a parochial business, if it is to be heard of any more; and the first violation of the Treaty, in its spirit if not in its letter, had to be charged against England. The root cause of thinking Irishmen's repugnance to the Treaty of Downing Street went deeper than the pedantic difference between genuine Canadian Home Rule and a Republic. Had the Sinn Fein leaders—those who unwisely remained in Dublin, as well as those who shouldered the responsibility in London—taken their stand from the start upon the impregnable rock of the integrity of their country, and all their efforts been bent to overcoming the apprehensions of Ulster, nothing could have resisted the tide of thanksgiving which would have borne the Treaty to victory in a country blent together with the high mission and inspiration of National Regeneration. Even if these particular negotiations had to be broken off upon the clear issue of "Ireland a Nation, and not two hostile States," we should have had a justification in the eyes of civilised mankind against which Black-and-Tan methods could never again have raised their blood-guilty hands.

For, whatever else may be doubtful, Black-and-Tannery was flatly and for ever beaten to the earth as an instrument of human government. And that, as I have already insisted, not by the valor of the young soldiers of Ireland alone, but by noble and enlightened co-operation from British lovers of freedom. A race of natural kindness akin to weakness might, indeed, have been almost too effusive in forgetting all but the cheerfulness with which Mr. Lloyd George and his Ministers themselves gave up their prejudices and boasts of only a few months before, were it not that their change of heart was made manifest only after it be-

came clear that the savagery of the Black-and-Tans was a failure as well as a crime—if not a crime because it was a failure. The game was up, at all events, in Ireland. The surrender of arms, on which the conversations with Archbishop Clune were broken off, had to be meekly given up. The Truce was proclaimed for the 11th July, 1921, as between two armies on an equal footing.

The last engagement of the war was a characteristic one. The Truce was to come into force at noon on July 11th. At twenty minutes before noon a detachment of Black-and-Tans passing in caged lorries through the village of Castleisland, Co. Kerry, was attacked by a company of the I.R.A. and a fierce, and, I am sorry to say, deadly conflict ensued, in the brief war-minutes still remaining. When at twelve o'clock the first stroke of the Angelus Bell sounded from the village church-tower, the I.R.A. took off their caps and put up their guns. Not another shot was fired after the appointed hour in Castleisland or anywhere else through the country. That afternoon "the boys" scampered down from the hills into the towns "on a fortnight's furlough," as they modestly calculated, and celebrated their holiday in the half-schoolboy, half-fanatic spirit in which they had for two years maintained their war against an Empire still inebriated with the greatest military triumph in its history. They had their devout Requiem Masses for the fallen, their vast processions for the removal of the bodies of their dead comrades from the resting places in the bogs and mountains where they had found their temporary graves; they ordered the closing of the public houses with as stern a discipline as ever; but in the sweet summer evenings sang their "Soldier's Song" and danced their jigs around the bonfires with their sweethearts with the same frolic welcome with which they had for many a month of danger hailed the thunder or the sunshine—the ghastly wounds or the shouts of victory.

### CHAPTER XXX—AND AFTER?

Here a book specially designed to trace "How the Irish Revolution Came About" might well come to its rightful end. From untold depths of degradation the young men of the Sinn Fein cycle had raised the Irish cause to a pinnacle at which the most power-

ful empire on the earth, its Coercion Ministers, its iron captains, and both Houses of its Imperial Parliament solicited almost on bended knees Ireland's acceptance of a Treaty, which to a more down-trodden generation might have seemed fabulously favorable. The first phase of the Revolution finished in all but unspotted glory with the Truce of July 11th, 1921. The Truce which was the work of the soldiers marked the truly memorable date rather than the Treaty of December 5-6, 1921, which was the work of the politicians. For, to the humiliation of English statesmanship and of Irish "Constitutional" methods as well, be it recorded, the Treaty could never have come up for discussion at all were it not for the heroic fortitude and the sheer military genius with which the Truce was first achieved by a host of unknown striplings, flinging themselves unterrified against the seeming omnipotence of English militarism in its most barbaric mood and in its most intoxicated hour of triumph. It was the last of the soldiers' part of a gallant and united war.

Would there not, however, be a certain heartlessness in concluding without some endeavor with the best skill at one's command to lift a corner of the black curtain behind which the dread drama of the future is in preparation? In all the revolutions of men success brings its sacrifices of broken friendships, which passed through the fire and were not burnt, of illusions that seemed certitudes, of dreams that were divine. The faith, that wrought miracles in the obscurity of the Catacombs, showed a less holy flame when the miracle-workers marched out to fame and power in the Golden House of the Caesars. *Que la République était belle—sous l'Empire!* has its meaning for others than the cynics of the Third Republic. The mere ugliness which is everywhere apt to over-spread the first radiant face of armed Revolution was not to be avoided in Ireland. Of poisoned words and vindictive passions—of deeds on both sides to make honest Irish blood run cold—there was enough and to spare, but of greed or self-seeking as little as may consort with the motives of mortals. Taunts of "place hunting" against unfortunate Ministers every day or night of whose lives might be their last, in their efforts to preserve what they regarded as the only semblance of settled government left to the country, were not more absurdly unjust than the counter-charge that the many thousands of outlaws hunted and maligned who were crouching in the winter hills wasted with hunger and exposure were simply pursuing a lucrative means of livelihood as they trod an unregarded Calvary for their Idea.

The rudimentary facts of the case are not so simple as they are too often taken to be. The divine right of the Provisional Government rested on the following proposition: "The outstanding fact is that the Free State Government is the Government selected by the will of the people of Ireland and consequently it is the lawful government." That is the very claim on which the case for unquestioning submission to the Free State Government topples over. There is no such "outstanding fact." There was no such pronouncement of the clear will of the people of Ireland—not even of "Southern Ireland,"

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which alone was permitted any voice.

A Treaty which was only sanctioned by a majority of one, of its five Irish signatories, and by a majority of seven in the Dail even under the dishonest threat of the return of the Black-and-Tans, can hardly be said to carry in itself the sacredness of an irrevocable decree by a nation. The Provisional Government which was the outcome of that narrow vote based all its authority upon the claim that it represented the vote of an overpowering majority of the Irish people—it was put as high as 95 and even 99 per cent.—at the General Election of June, 1922. That claim is however a notoriously untenable one. True majority rule was represented at the General Election by the Collins-de Valera Pact solemnly recommended to the country by the unanimous resolutions of the Dail and of the Ard-Fheis—that is to say of the men who alone had made any Treaty possible. The painful violation of that Pact at the last moment all but completely mystified and nullified the vote of "Southern Ireland" at the General Election, sending back a decreased number of Free Staters as well as a more largely decreased number of Republicans and substituting for the defeated candidates of both sides a new body of Laborites and nondescript Independents, whose appearance was the only genuine resultant of the General Election. The General Election was in reality a stalemate. Those who stirred up the repudiation on the eve of the polls of the *modus vivendi* unanimously endorsed by the Dail and by the Ard-Fheis were the men who set the Civil War, with all its horrors, going.

It was idle to claim any divine right for a Government proceeding from a confusion such as this—a Government which although forming the largest group was in matter of fact a minority Government, since even an expurgated Dail from which the 34 elected Republicans were excluded the Government thus apotheosised could only command a majority of four on a Vote of Censure upon an issue so vital as their policy of reprisals and must have been promptly turned out of office had the Republicans been admitted to the Division Lobby. When a Government with this precarious title began—even before summoning the newly elected representatives of the people at all to ask their sanction—by bombarding the Four Courts and starting the Civil War the night after receiving something like an insolent order from Mr. Churchill it is not difficult to understand, why the claim of such a Government to a sanction from on high in the name of "Majority Rule!" was scouted by the young soldiers of Ireland who were old enough to remember that the same cry of "Majority Rule!" raised largely by the same people was responsible for all the disasters of Ireland in the previous fifteen years—the killing of Land Purchase, the Partition of the country and the universal shipwreck from which nothing but the Revolution now anathematised could have saved the Irish cause.

The ease with which Mr. Winston Churchill's heavy artillery enabled the Free State Generals to dispose of military operations on the grand scale, led the Irish and the English papers to form a ridiculously erroneous

estimate of the insignificance of the resistance before them. Months after the capture of the "last rebel stronghold" and of another last and still another last had been proclaimed until men's hearts were sick of the boast, the Generals of the Free State found themselves in the same position in which General Macready had been twelve months before: every town and village was theirs and their foe was more unseizable than ever. They were cutting unresisting waters with an irresistible sword, but the waters were not dispersed. When President Cosgrave assured the English public through the *Times* that he was only dealing with "a handful of boys and of neurotic women," he was making a boast which only the isolation from public opinion in which he and his government were compelled to live could excuse. The "handful" multiplied to above ten thousand men in the Free State gaols and still enough of the "handful" remained outside to make the task of an army of fifty thousand trained men a heartbreaking and futile one. If the Free State Ministry could succeed in drowning resistance in a river of young Irish blood, their troubles would be only thickening.

It is no less true that the proceedings of the Republicans or of those who disguise themselves in their garb have often reached a pitch of folly that might well be mistaken for dementia. Their criminal recklessness of the life and limbs of non-combatants, their forced levies, their bomb-throwings and burnings and railway raids in every form of blind destructiveness that could imperil the people's means of communication, their sources of employment and even their daily food—shook the foundations of morals and civilisation to their base and might well seem to justify the sacred fury with which any suggestion of a truce with such men on any terms short of unconditional subjection or extermination was denounced as treason to the first principles of society. Recriminations are natural enough in the first heat of hasty and uninformed judgments on both sides. But recriminations are a poor game when it has become a question of splitting Ireland from top to bottom by new chasms of hatred among her sons, which generations may labor in vain to reclose. A cause capable of inspiring a hundred thousand young Irishmen to the most amazing and tenacious sacrifices, month after month, in the face of overpowering odds, cannot be a wholly guilty one, and assuredly is not to be disposed of by words of wrath any more than by the volleys of the firing platoons to which the official reprisals were entrusted.

The Civil War began as soon as the General Election, which was neutralised by the violation of the Collins-de Valera Pact was over, and is dragging along ever since. It is to be lamented that every effort of honest public opinion to stop the war before the mischief should be irreparable, was overbearing and even flippantly stamped out. "These peace resolutions are all moonshine" were the first words of the Democratic President of the Free State in a manifesto waving aside a long series of conciliatory resolutions beginning with the unanimous appeal of the Senate, which he had himself just nominated

as the Second House of his own Parliament, and followed by the resolutions of all the National Corporations and most of the County Councils in "Southern Ireland"; and there were other jibes and threats still more unworthy of his high station. *The Bulletin*, which is supposed to be the official organ of Mr. de Valera, responded with the no less irrational ultimatum "Ireland shall not enter into the British Empire so long as there is a man of us left alive."

To stand up against stiff-necked unreason on both sides such as this, the only friends of peace who have hitherto presented themselves with a dog's chance of being listened to are "The Old I.R.A. Association" of men who fought in the Anglo-Irish War, up to the Truce of July 11th, 1921, and since the Civil War broke out have refused to imbrue their hands in brothers' blood on either side. As I write, their claims, too, to interfere are being insidiously counterworked and that largely by those who were never militants in the united Sinn Fein movement and would not be too disconsolate to see it going to pieces through intensified dissensions. Whether "The Old I.R.A. Association" may not fail of a hearing as sadly as all that went before them have failed who shall dare to think unlikely? They have at least the advantage that in no other direction can any prospect of an enduring National Pacification be now discerned. They are believed to represent the cream of the fighters who were ready for any feat for Freedom's sake except fratricide; and they if any have the commission to carry their appeal at need from the half a dozen men on each side who forbid negotiations to the overwhelming majority of a people, who abhor a war of partisans and can see nothing but bankruptcy and red ruin before the country unless it can be stopped.

(To be concluded.)

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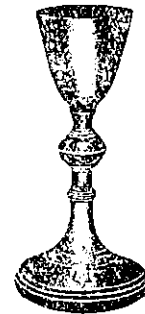
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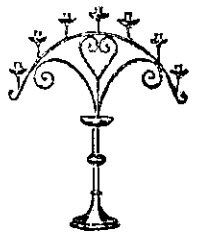
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# A Complete Story

## At Leckwood Light

WHEN THE HELOISE PUT OUT TO SEA

(By CHARLES J. QUIRK, S.J., in the *Irish Catholic*.)

Sam Wycliff was leaning over the table, whispering to his two confederates.

"Better be careful," hoarsely spoke up one of them, half glancing around. "You'd better not talk too loud. You can't tell who might hear."

Wycliff laughed.

"There ain't no danger."

Nevertheless, to make certain, he turned and took in the whole bar-room at a sweeping glance. Only a sleepy bar-tender was in sight at the other end of the apartment, hunched over a greasy table, a greasier newspaper spread out before him. The two windows faced the sea, framing a vision of blue, sparkling waters, sunlit and tossing. Wycliff turned once again towards his friends.

"I tells you it can be done," he said, as he brought his fist lightly down upon the table. "There'll be no trouble at all. There ain't no moon to-night, and there's a big blow acomin' on; that's what them weather guys says. It's all ours jest for the tryin'." He rubbed his huge, gross hands together in anticipation, while a broad, fiendish grin spread over his grizzled face, impurpling to a darker hue the scar which ran in a large zigzag down the left side of his cheek. "Listen, and I'll tell you how we'll do the job."

The three heads drew closer together.

"Now, here's the best way to go about it."

Sundown, and a tempestuous night swiftly closing in.

Around a big deal table in the living room of Leckwood Lighthouse were seated Joseph Brett, the lighthouse keeper, and his daughter Kate. The old man sat with a huge book of adventure in his lap, his spectacles pushed far back upon his forehead, his eyes filled with pictured memories. Finally, the girl rose to her feet, and going over to a corner of the room, she lit a large lamp, which she brought and so arranged on the table that its light fell full and clear on the open book of her father.

"Well, dad," she said, leaning lovingly over the back of his chair. "I guess it's about time for me to fix my lights. I think it's going to be a bad night. God help all who are at sea!"

The old man glanced up at his daughter for a second and patted her hand and smiled.

"Yes, yes, my dear, and may Our Lord guard the outgoing Heloise which carries so many lives and such precious freight."

Lightly the girl ran up the narrow stairs which led to the topmost room of the lighthouse where, arranged in a wide circle, the great polished lamps were waiting to burst forth in a warm, flowing radiance. For some time the girl gazed dreamily below her where the sea rose and fell in sullen murmurs. Above, she could just discern the outline of towering ragged masses of clouds. Night was already at hand. Very quietly she

knelt and drew her rosary from her dress.

"O Mary, Star of the Sea," she whispered half aloud, "keep thy children safe from all harm this night!"

Suddenly from below she heard a noise, as though a chair had been overturned; then all was silent save the low requiem of wind and wave.

"I wonder if dad could have fallen from his chair," she thought anxiously, and going to the head of the stairs she called:

"Dad!" Dad!" but received no reply. "I wonder—"

A cold fear gripped her heart. For a moment or two she hesitated, looking at the matches in her hand, and then at the lamps that still remained unlit. Should she light them before going down, or should she first see what had befallen her father?"

"I must see what's the matter with dad; it won't hurt for the lamps to wait a minute or two."

Suiting her actions to her words, she hastened down the darkened stairs, and flung open the door of the sitting-room. All was black and silent within, where only a short time before she had left her father basking so peacefully in warmth and light. What could have occurred?

"Oh, dad, I say, I—"

The rest of the sentence was never completed, for at that instant she felt herself grasped from behind and flung violently to the floor.

A scream of terror burst from her lips.

"Oh, father! father! where are you? Oh, save me, save me!"

"Yell on, my lady," growled a voice from the darkness. "No one will hear ye, anyhow."

She felt her hands being tied behind her.

"Say, you over there, can't you strike a light? What youse take dis for?"

Out of the darkness a match flared. When the lamp had been lit the girl beheld, to her horror, her father lying on his back, a bright stream of crimson issuing from his breast. Her father had been foully done to death. At that terrible sight she seemed born anew. Forgetful of her own danger, unmindful of the gaze of the three masked ruffians, she flung back her head, her blue eyes blazing with righteous indignation, her breath coming in quick, short gasps.

"You cowards, you murderers," she cried, "to kill a poor old man! God will punish you for this horrible deed."

"Close yer mouth," said the largest of the three men, "you've had your say. Keep quiet," and he fairly leaped towards the girl.

The struggle was brief, as Kate was easily overpowered. Something smashed down upon her head, and all was darkness. How long she was in this state she never knew. When she first regained consciousness she could not discern anything around her. Where

was she? What had happened? Gradually as her head cleared, the whole of the awful tragedy came vividly back to her. But what was this place in which they had left her? As if in answer to this question, a terrific flash of lightning illumined the darkness, and she recognised instantly the cellar of the lighthouse. The storm at this moment seemed to have commenced. The wind roared and beat with rage against the walls, and she could hear the waves dashing on the rocky foundations of the island whereon the lighthouse was built. The lightning was swift and luridly bright.

The girl now began to collect her thoughts and to endeavor to unravel the mystery that confronted her. First of all, what was the motive that led these men to do murder? Certainly there was nothing of value in the lighthouse. Then why had they come? Why? There must have been some prize worth winning? What was that prize? Were they hoping to wreck some ship? Then the whole truth flashed before her. She had found the key that promised to solve everything. These men were nothing more or less than wreckers. They had found out that the Heloise was due to-night and that she carried a fortune in her hold. Foreseeing a storm, they realised how easy it would be, provided the lighthouse remained in darkness, to wreck the ship as she made for the open sea. That was the gist of the dastardly plot. She understood it only too well. And she was perfectly helpless; and her father!

"O my God, help me to save these poor people and to outwit these devils!"

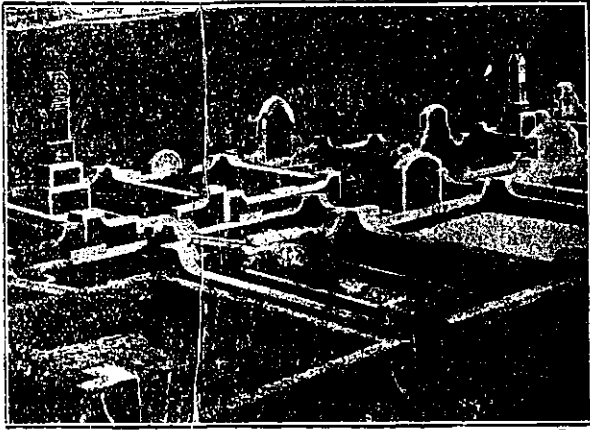
She tugged and strained to undo the ropes that bound her hands but to no avail. Finally, when she was about to give up hope, she saw by one of the frequent flashes of lightning a piece of an old rusty knife that she and her father had used in one of their former fishing excursions, lying in a far corner of the cellar. After two or three unsuccessful attempts she managed to roll over to where the knife was.

Half an hour later she was free. She had gashed her hand in one or two places in cutting the cord, but, except for this and a feeling of nausea and weakness, she was as strong and capable as ever. She must now get out of the cellar. She knew that she must exert the utmost caution, for she could not tell if anyone guarded the doorway that led to the upper part of the lighthouse. She reached the door and tried it; to her joy it was unlocked. They had thought she was so securely bound that it was not necessary to fasten the door.

Once in the open the fresh salt winds did much to revive her. By the almost unceasing lightning she was able to discover, at no great distance from her, the three ruffians, enveloped completely in oilskins. Thank God, she was not too late! There was yet ample time. The good God help and aid her!

On the left hand side of the island there was a small cove where a lifeboat swung at anchor. So well was this sheet of water protected from the tossing bay beyond that its surface was now scarcely disturbed. Her plan was to reach this boat and endeavor to steer for the channel. She knew how extremely perilous, and even foolhardy, this

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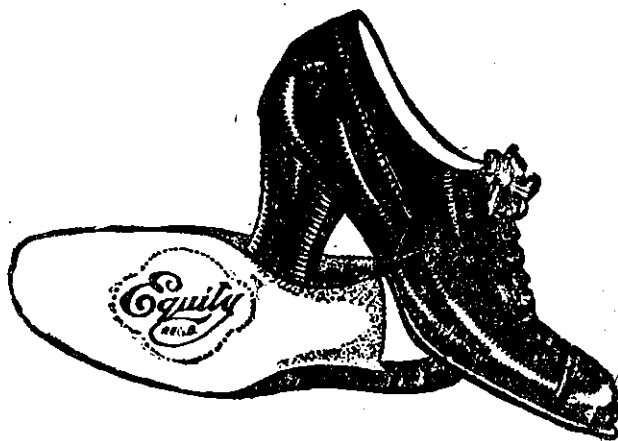
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Dunedin

was. But her duty was to save the oncoming vessel. She must now take her father's place. This was clear. There was no other way. She must be her father's daughter.

Swiftly, like a shadow she glided towards the boat. So busy were the wreckers talking and gazing seawards that she was not seen by them until, rowing with all her strength, she was swept by them, making for the open roadway. She could hear distinctly their curses and yells, and the bullets from their revolvers whistled all around her, luckily none doing her harm, though two or three struck the boat, sending the splinters flying.

The storm was increasing in fury, but the lightning, which she had prayed would be a means of guiding her, had almost ceased, only illuminating the heavens at rare intervals. She had found in the boat's locker a speaking trumpet; this would be of inestimable value to her. Suddenly, as she was just entering the rougher water, she saw, not half a mile away, the oncoming lights of a huge ocean liner. Would she be in time to give the warning? Could she keep the boat from being swamped long enough to save the ship from destruction? She knew that she must make it. God and Our Lady must, would help.

On and on she went, fighting and struggling with the mighty giant waves. Oh, if she could only be in time! Her life mattered nothing to her, if she could only rescue from destruction the lives of so many of God's people. Now, now was her chance. The great ship loomed closer and closer. Flinging the oars into the bottom of the boat, she raised the speaking horn to her lips.

"Ship ahoy! Ship ahoy! The reefs! O God, the reefs!"

That was all. A great billow swept over the fragile boat, carrying the girl into the arms of the sea. At that moment, as though by the beneficence of an all-ruling Providence, the lightning streamed across the heaving waves, and the helmsman saw the white upturned face of a woman and heard a warning, pleading cry. Then the darkness swooped down blacker than before—but the Heloise was saved!

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Invercargill has made great strides during the past two years in the advancement of the cause of Catholic education. Two years ago the little girls' school, the old Marist school and the residence in Clyde Street were in a somewhat dilapidated condition and had long since served their period of usefulness. The growth of the town demanded larger and more up-to-date buildings, and steps were immediately taken. To-day we have three wants of the parish in this direction satisfied for years to come.

On Sunday afternoon, the 8th inst., the Brothers' residence was officially opened and blessed by his Lordship Dr. Whyte, Bishop of Dunedin. There was a large attendance of the laity. Associated with and assisting the Bishop were the Very Rev. Dean Burke, Rev. Fathers Lynch (Wreys Bush), Hunt (Winton), and Martin (Invercargill).

The building is a handsome two-storey brick building, consisting of ten rooms very suitably furnished and artistically constructed by Mr. Myles Turnbull, of Invercargill, and is to be occupied by the Marist Brothers, who conduct the boys' school recently opened in Elles Road.

After reading the Liturgy prescribed for the blessing of houses, his Lordship went through the several rooms and blessed them according to the Ritual of the Church. The choir, under the leadership of Mr. Searle, rendering several Psalms very devotionally.

## THE BISHOP'S ADDRESS.

As a proof of the pleasure it gives me to take part in to-day's function, I will hand over to your funds my cheque for twenty pounds. In view of the inclement weather which you had ample reason to expect to-day, the Dean asked me not to speak at great length. "Money speaks," however, according to a popular saying, and so my contribution to your collection will lengthen out and fill in the few remarks I intend to make.

Once more I congratulate the Dean and his assistants and yourselves on the striking progress denoted by your new buildings. With great courage you have faced a huge debt in the interests of Catholic Education. The four new buildings that now adorn this progressive city entitle you to the praise of your non-Catholic fellow-citizens. Every pretty building is a boon to a town, and should give pleasure to every inhabitant. School buildings should afford a special pleasure, as they make for the higher and more useful education of future citizens. But Catholics have stronger reasons than other citizens for rejoicing in up-to-date schools, for not only do they set off the city and raise the standard of education, but in them their children are trained to be good citizens of this world and, more than that, are taught to find the way to heaven. You show your sincerity in the cause of religious education by undertaking to pay for school buildings erected within

the past two years at a cost of about £25,000.

We can well call the monastery a school-building as it is intended for the teachers, the Marist Brothers. For a considerable time you have wished to house them comfortably; and judging by both the exterior and the interior of the house, I think you have succeeded admirably. You say and you feel—we all say and feel—that nothing is too good for our religious teachers. The least we can do for them is to give them a suitable home where they can rest and study and pray in accordance with the requirements of their vocation. The Church has blessings for all manner of things—even such a recent invention as the seismograph. The blessing for a new house—a very ancient blessing—reads as follows:—

We humbly pray Thee, God the Father Almighty, for this house, and for those who dwell in it, and for the things that are therein, that Thou wouldst vouchsafe to bless and hallow it, and fill it with all good things: grant them, O Lord, the abundance of the dew of heaven, and food of the fatness of the earth, and let their desires and their prayers find fulfilment in Thy mercy. When we enter this house graciously vouchsafe to bless and hallow it, as Thou didst vouchsafe to bless the house of Abraham, Isaac, and Jacob: let Thy angels of light dwell within its walls, and guard it and those that dwell therein. Through Christ our Lord.

That is the blessing we have just now invoked upon the monastery; that is the prayer for the spiritual and temporal welfare of the Brothers who will live here and in that prayer we all cordially and gladly join.

Catholic readers of the dailies of New Zealand must have rocked with laughter when they read a few weeks ago about the Pope's projected tour of the world. We learn from the cables much, too much, about murders and divorce scandals. So, we felt quite pleased to see the cable sender in the humorous vein. If the Pope did come now to Invercargill, he would have beautiful buildings to see, and the dome of the basilica would give him the impression of being at home.

"All roads lead to Rome," and especially this year, the Holy Year. Throughout the whole world, pilgrimages to Rome have just been organised. Several national pilgrimages have already arrived there. Our Australasian pilgrimage will leave next month for Rome and afterwards Lourdes and Ireland.

Rome is the centre of Christendom; Rome stands for civilisation and culture and the love of God; Rome is the deadly enemy of unbelief and vice; her warning voice rings out in no uncertain way when dangerous theories are issued in the name of science. The Holy Father is the preacher of peace and charity amongst the nations, sends food to hungry peoples, even the people of Russia through the Government of that country is striving to make Russia a nation of atheists. Recently Pope Pius severely condemned

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spired the memorable lines:

"Breathes there a man with soul so dead,  
Who never to himself has said,  
'This is my own, my native land'!"

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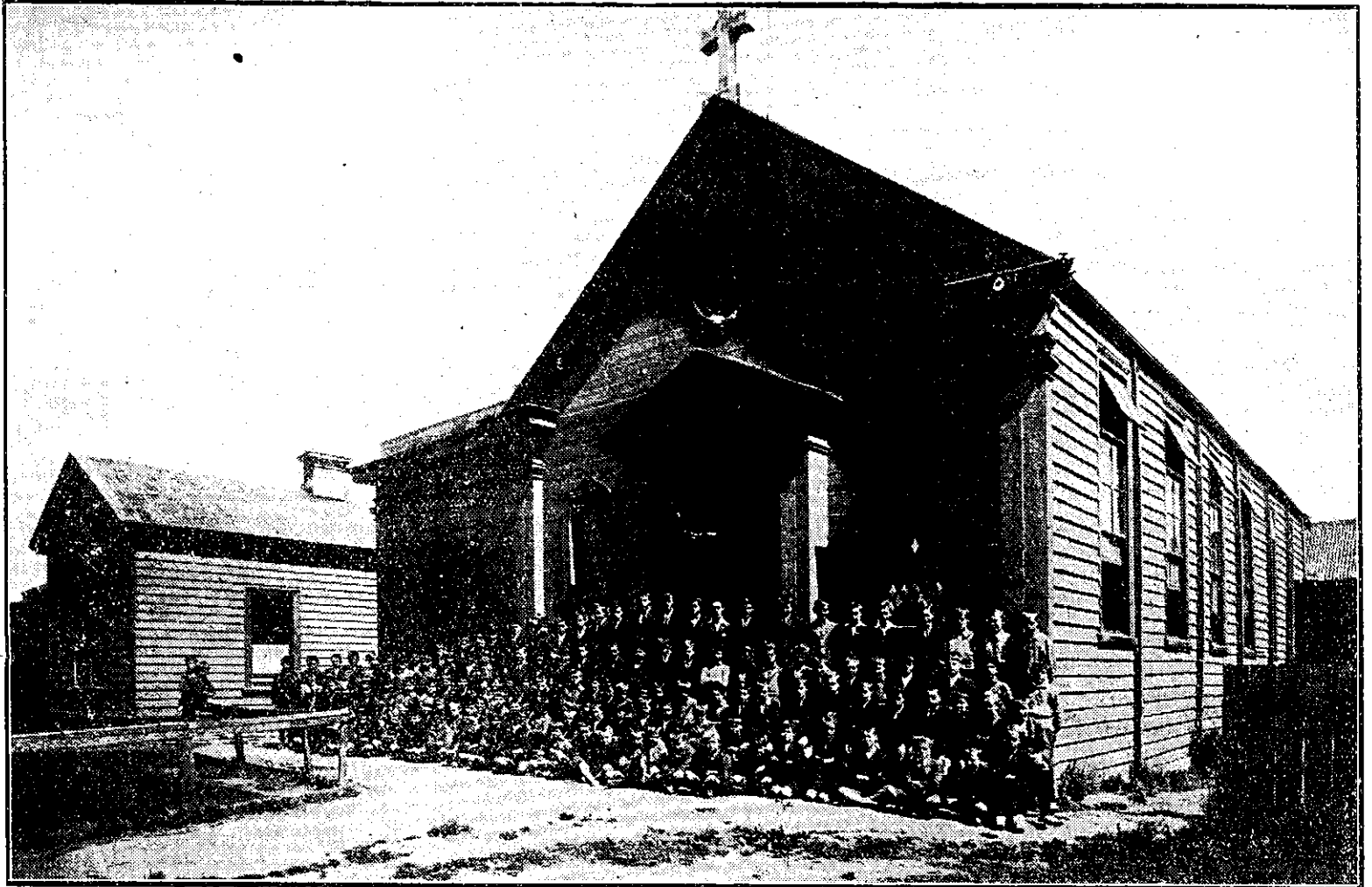
Christchurch

Communism while at the same time he proclaimed the rights of the workers. The Encyclical of Pope Leo XIII on the Condition of the Working Classes is one of the most striking economic documents of modern times. The Pope insists upon the sanctity of family life and raises his voice against birth control and divorce and other evils that destroy the sanctity of the Christian family and thereby lower the moral standard throughout the countries of the world. Rome stands for all that is good. The words of a

The impression made upon that great French orator a hundred years ago has been made upon numbers of others who, on visiting the Eternal City, fell under the benign spell of the successor of St. Peter.

Our pilgrims will have the glorious opportunity of visiting Lourdes also, that sacred spot at which take place miraculous cures—cures of body and cures of soul, that holy shrine where the sick of soul and sick of body are restored to health. The miraculous nature of the bodily cures that take place

the faith of the Irish people, their loyalty to the Church, the priests, and the Hierarchy," he said. "It was astounding to me, after 20 years, that a country that has been defamed by propaganda work was not only as good as it was 20 or 40 years ago, but better, as far as I know, than ever it was before. The faith and fervor of the people are stronger and purer than ever. This is not only my impression, but that of all the parish priests I met, who told me that never at any time in her history were Ireland's people



The old house (on left) and school (on right) occupied by the Marist Brothers prior to the erection of the new school and residence. The Jesuit Fathers lived in the old house shown above during the time they were in charge of the parish of Invercargill.

great French preacher, P re Lacordaire, are worth quoting:—"O Rome. . . Seated amid the storms of Europe, I saw no anxiety on thy brow, and no distrust of thyself; thy glance, turned to the four quarters of the world, followed with sublime discernment the development of human affairs in their connection with those that are divine; whilst the tempest that left thee calm, gave thee, in the eyes of thy child, less accustomed to the variation of ages, a something which rendered his admiration full of compassion. O Rome! God knows I did not mistake thee because I found no kings prostrate at thy gates. I kissed thy dust with joy and unutterable reverence, for thou didst appear to me what thou truly art, the benefactress of the human race during past ages, its hope for the future, the only great thing still left in Europe, the captive of the universal jealousy, the Queen of the world. A suppliant pilgrim, I brought back from thee, not gold, or perfumes or precious stones, but something rarer and more unknown, the treasure of Truth."

at Lourdes is beyond all doubt. The pilgrims are to be envied who will have the rare privilege of visiting that spot where Our Blessed Lady revealed herself to the peasant girl whose beatification is shortly to be pronounced.

In regard to Ireland, we hear a great deal about her and against her. We answer in the words of a well-known poem—

We've heard her faults a hundred times,  
The new ones and the old,  
In songs and sermons, rants and rhymes  
Enlarged some fifty-fold.  
But take them all—the great and small—  
And this we've got to say,  
Here's dear old Ireland, good old Ireland,  
Ireland, boys, Hurrah.

I shall read to you what a Sydney priest just returned from Ireland says about the country:—

"You would have to travel Ireland from south to north, and east to west, to realise

better, and their guarantees were in the frequentation of the Sacraments, the daily and weekly Communion. Above all, the priests spoke of the young men. To read the papers you would think they were doing nothing else but shooting people down. But they are only mad on one thing—and that is religion, and if that be madness, I wish we had more of it."

Again I congratulate you, my dear Dean, and you, the parishioners of Invercargill, on the latest addition to your group of beautiful buildings. I pray that God will bless this house and the good Brothers who will live in it and will teach your boys how to become good Christian men, exemplary citizens and pious, devoted Catholics.

I have now much pleasure in handing over my cheque. It will go to paying for the furnishing of the house or for the improvement of the grounds. By an act of striking generosity which you will never forget, Dean Burke has paid the entire expense of erecting this beautiful monastery.

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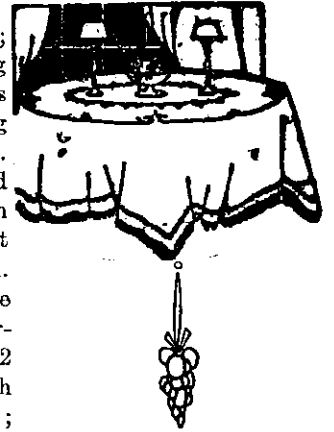
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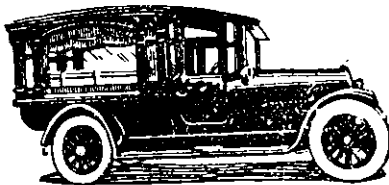
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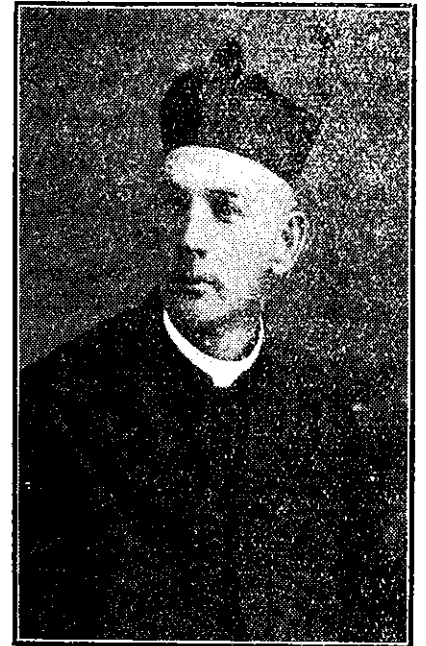
Dunedin





THE NEW MONASTERY FOR THE MARIST BROTHERS, AT INVERCARGILL. Blessed and formally Opened on Sunday, March 8, by his Lordship Dr. Whyte, Bishop of Dunedin.

Age of Ireland, monasteries such as the one they saw before them were created in large numbers in Ireland, especially in the west for the Carmelites, Dominicans, Franciscans, and other illustrious Orders of the Church, and he was proud to say they had been erected by men whose tribal name was the same as his own. These tribal men were wise men and rogues, and so when they



FATHER McENROE, S.J. Parish Priest of Invercargill in the 'Eighties.

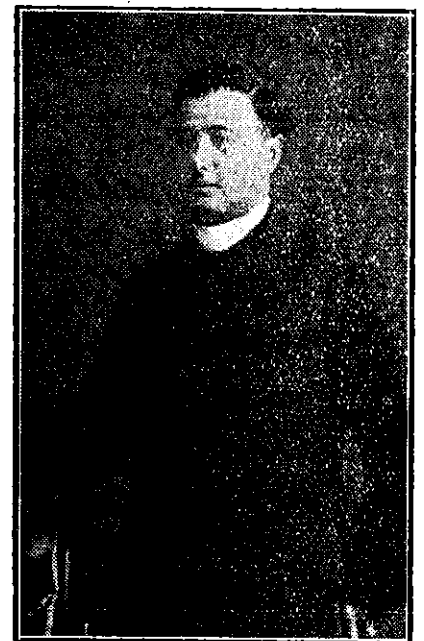
DEAN BURKE REPLIES. Very Rev. Dean Burke, in a characteristically humorous speech, said that as the people had listened to him for 25 years they knew very well all he had to say. And it was this, that centuries ago in the Golden

thought of penance it took the form of raising monastic edifices, and so he felt the best way he could emulate his tribal ancestors was to do penance likewise.

The Dean stated that for a long time he felt the laity were inexperienced in the work of building, but now he realised they were more and more mastering the intricacies of finance and he could see the light at the



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FATHER DOOLEY, S.J. Assistant to Father McEnroe at Invercargill.

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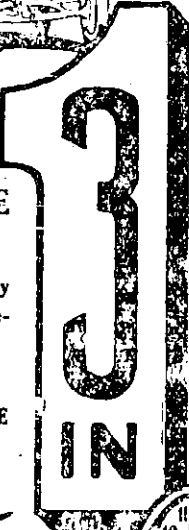
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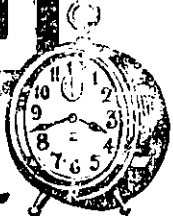


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# The Church in New Zealand

THE CHURCH IN TARANAKI: A SKETCH PREPARED FOR THE JUBILEE OF  
Parish of Hawera (Continued)

## OTHER SPEAKERS.

Rev. Brother Herbert (Superior of the Monastery) briefly expressed the appreciation of the Brothers to the Bishop, the Dean, and to the committees of ladies and gentlemen who did so much in making their new home so tastefully comfortable. He stated that the Marist Brothers were founded a century ago by a priest—Father Champagnat—to provide a religious and secular training for youths in poor and scattered districts, but modern needs made rapid demands, and his little nursery soon spread into a world-wide organisation for the propagation of a sound Christian education, "and to-day we here in Invercargill boast fraternal relationships and obey the same rules as the Brothers in 406 monasteries all the world over, and distributed thus: British Isles 28, Italy 6, Canada 26, United States 12, Germany 22, Belgium 39, Spain 83, Palestine 10, China 17, Arabia 1, Ceylon 1, Denmark 2, South Africa 7, Congo 1, Mexico 10, Argentine 13, Brazil 43, Chili 6, Colombia 21, New Caledonia 5, Fiji and Samoa 3, Australia 23, and New Zealand 12. And Invercargill itself has sent its quota of youths to train for the life of the Brotherhood, and it may be that the surrounding towns of Southland may in words of Dean Burke be furnished educationally with these very recruits."

Mr. Davies, on behalf of the Marist Old Boys, who undertook to find the furniture for the home of their old teachers, thanked the people for their generous response.

Mr. Loughnan gave a very eulogistic speech in congratulating the Very Rev. Dean on his great enterprise in pushing on the works of the parish. He said it was phenomenal, the undertakings of the last few years, during which schools to the value of £11,000 and a monastery at £2000, and a portion of a magnificent convent costing £13,000 had been completed, making a total of £25,000, and to-day the parish debt was down to about £4000. This was a tribute to the Dean, whom they all knew to be a man of great learning and piety, and he could say they could not fathom his generosity. He believed the Dean was about to take a well-earned holiday, and he put it to the people to show their generosity by making big efforts to relieve him of the worry of the remaining debts. Mr. Loughnan paid a tribute to the untiring zeal of the collectors, who never let up in their work for the progress of the parish.

The people inspected the new monastery, and all were unanimous that the designer, furnishers, ladies and gentlemen, left nothing undone.

In connection with the works of the Brothers' School and equipment of the house special praise is due to the parish collectors, ably led by Messrs. Grace, Murfitt, and Martin, likewise to the following ladies who made the gift evening a success and attended to the domestic side of affairs—dispensing afternoon tea to the clergy in attendance, Mesdames Murfitt, Mahony, Shehan, Pascoe, Ferry (2), Fraser, and Miss M. Henley.



MOST REV. T. O'SHEA, S.M., D.D.  
Coadjutor Archbishop of Wellington

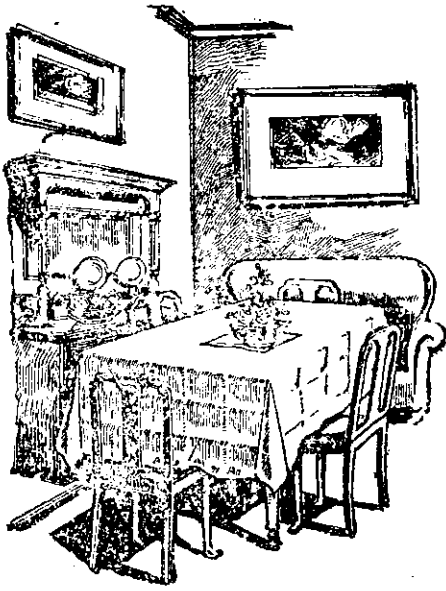
Amongst the priests who have been given to the Church by the parish of Hawera are Father McLoughlin, of the Mosgiel Seminary; Father McHardy, of St. Patrick's College, Wellington; Father O'Donnell, of St. Joseph's Church, Wellington; but the first fruits were the late Father Dan Malone, and his Grace Archbishop O'Shea who holds the succession to the headship of the Church in New Zealand. This is not a bad record for a small parish; and it shows that we owe a lot to the good Irish mothers, who, by keeping their homes sweet and fragrant with piety, led their children to the higher life. Archbishop O'Shea, of whom the parish is so proud, is a man of deep learning, of mature wisdom, of skilful leadership, of large,

unselfish heart. His merit and his proverbial kindness have won for him a large place in the hearts of the people and priests of the archdiocese. The late Father Dan Malone would have been a man of mark had he lived, but he died at Hokitika on the 3rd of December, 1903, having thus completed to the very day a novena of years in the priesthood. What a charming man he was! always preserving the heart of a big boy. It was a rare delight to have him in the presbytery on the occasions of his frequent visits to his mother! Each of us was the proud possessor of a costly "wry-necked flute" which he played very well, and myself only, or hardly, passably. We knew all the Irish melodies, and, though priests are for-

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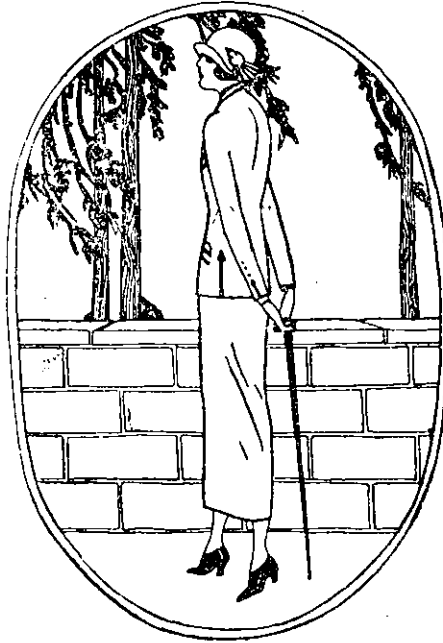
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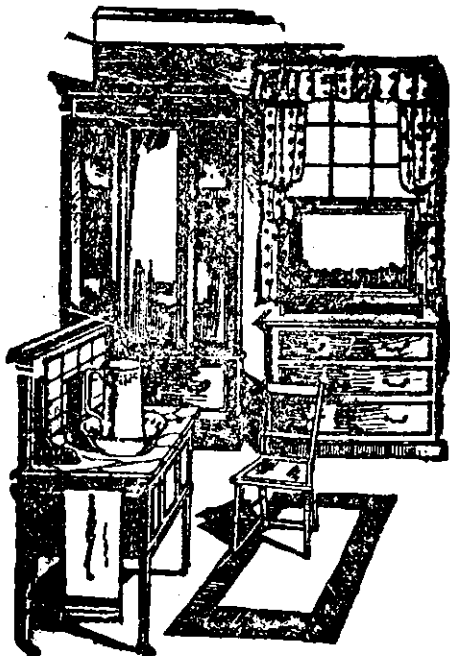


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bidden to attend the opera, we knew Gilbert and Sullivan, Verdi, Bellini, and Donizetti, and would sing them first in two parts and then play them; and when voice or flute would make a false note, or be a fraction of a beat out of time, Father Dan would fall back on his chair and send his pealing laughter through the town; he laughed in Irish scales that would give four or more sounds between each two full tones. I remember on one occasion sending him through the town on a wild goose chase. I issued a challenge, that, while he was the better player, I could produce effects on the flute that he could not. I was seated in front of a little stopless organ, my feet on the pedals so that he could not see them. Then I began to play on the flute, and at the end of each phrase I would give a clear note, and at once lay down the flute, when the organ, of course, would continue to give forth the note, though no hand was touching it. This mystified him, first he thought it was the whistle from a railway engine, but why the same engine, stationary, should produce different notes at different times, was the puzzle. Next day he visited the flautists of the town seeking enlightenment. One of these, I believe it was Mr. Higham, questioned him about the furniture in the room—perhaps there was a little organ and I had been seated before it? When Father Dan had thus found out the trick I played him, he made me listen to some very eloquent language. When I expressed surprise, he said that he did not keep all his eloquence for the pulpit. Ah, we had young and mirthful souls twenty golden years ago. There is less mirth in the world since Father Dan Malone left it.

We brought his body to Hawera for burial; a large number of priests came from all parts, and practically the whole town walked in his funeral. A good musical critic told me recently that the memory of the "Benedictus" sung at the grave still remains unrivalled. There is nothing tawdry, falsely sentimental or meretricious about real church music. It was the grand Gregorian theme arranged for six voices by Novello. The newspaper report says that Father Stanislaus Mahony was first alto, Mr. Eddie Whittaker second alto, Father Power first tenor, Father Galerne second tenor, Father Holley first bass, and Mr. Higham second bass. His Grace (then Father) Archbishop O'Shea, a class fellow, preached a touching panegyric. But I have anticipated somewhat.

The late Father Mulvihill took charge in 1884 and remained till May, 1898. A strong, energetic man at that time, he found, or more correctly made, ample scope for his zeal. There was already a good Catholic school in Hawera, founded as I have already stated, by the first pastor, but Father Mulvihill saw the advantage of a convent school, and so within one year of his coming he brought the Sisters of St. Joseph to the parish. Many residents of Hawera and the plains still recall the welcome the Sisters received that Sunday in February, 1885. Every buggy within a radius of ten miles was commandeered, and all met the Sisters at Manutahi, who were followed by another line of buggies from Waverley and Patea. Mr. John Collins with

"Monkey" between the shafts, had two of the Sisters, and two others had two each. Mr. Collins had to give an explanation of his driving at the Magistrate's Court in Patea a few days after. He was accused of driving his horse at greater than a walking pace across the old Patea bridge. "What have you to say to this?" asked the Magistrate. "Your Worship," said Collins, "I was in a hurry and I trotted 'Monkey.'" The Magistrate, who had a saving sense of humor, turned to the police officer and said, "You should not have brought such a charge before this honorable court, there is no harm in running a monkey across a bridge, or up a tree for that matter. The charge is dismissed." Mr. Collins, who was married to one of the Malones, was as devoted to the priests as the Malones themselves were. At times his devotion was somewhat embarrassing, as when to soothe the priest after a weary journey he would get out his famous (one priest called it infamous) musical-box, and keep it going for an hour. It was impossible to escape the ordeal, he held you with his glittering eye. God rest his soul! He was a grand, devoted parishioner.



FATHER MULVIHILL, PP. HAWERA  
1884-1898. Died Sydney, 1922.

In 1887 Father Mulvihill built the new church; the architect was Mr. Turnbull, of Wellington, and the builder Mr. George Syme. It was a very beautiful and devotional building, and is still, though it has been lengthened by thirty feet. He secured another section of the Church land at his own expense, but when his health broke down, and he was leaving the parish, he was recouped out of the parish funds. He was a most zealous and painstaking priest: he wrote all his sermons, and these were both sound in matter and beautiful in form. He built churches at Manuia, Opunake, and Waverley. He had very large ideas, and having a great affection for Hawera, wished to make it a great educational centre so far

as the Catholic Church was concerned. Indeed his failure to carry out this scheme, taken too much to heart, was a chief cause of his breakdown in health. He was ambitious to establish a great boarding school for girls, a scheme in which the business people of the town were very naturally concerned. The authority in the archdiocese, however, considered, and rightly, that there was not room for another boarding school between Wanganui and New Plymouth. Boarding schools multiplied at close distances would only injure one another. Father Mulvihill saw this after awhile, but nevertheless the failure of his scheme had its effect upon his too sympathetic disposition. I myself hold that we have too many girls' boarding schools in New Zealand, at least in proportion to boys' high schools. We hear much about the evil of mixed marriages, and we read of many remedies suggested by old people and by young, but let there be an equal number of secondary schools for boys and girls in the Dominion, and in my humble opinion one main cause of mixed marriages will be at once removed. The experiment is worth trying. Will some of our too wealthy Catholics turn their attention towards it?

After many years of retirement owing to ill health, Father Mulvihill died in the odor of sanctity at the Lewisham Hospital in Sydney under the care of the Little Daughters of Mary in November, 1922. His successor, the present pastor of Hawera, was with him almost continuously during eight of the ten days before his death, and he had the great consolation of many visits during the same days from his Grace the Archbishop of Wellington, who had been his ecclesiastical superior for twenty years. For four years before his death he said Mass every morning at half-past four, and after served four Masses in succession. Indeed, on the seventh of November, a few days before his death, I saw one of the nursing Sisters take him away from the altar as he was serving Archbishop Redwood's Mass. She insisted that he should rest himself. She had to insist and put down her foot firmly, as his friends will readily understand, for we all knew him to be a very strong-willed man. When the news of his death reached his old parish of Hawera, the people came in hundreds to his Requiem and offered their Holy Communions for the happy repose of his soul. The new church should certainly contain some memorial of a pastor who had served the parish so faithfully for fourteen years.

(To be continued.)

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# Current Topics

## The State Within the State

When the French Premier resurrected the anti-clerical laws, which a former Government had suspended during the war period because the said Government sorely needed the services in France of the Religious Orders then in exile, he was not candid enough to admit that he was merely a servant carrying out the instructions of the Masonic Lodges. He gave several reasons for his policy, but they were all labored and manifestly insincere. He said that the anti-clerical laws were to be enforced because France needed "moral peace." Some papers described this as a "vague" reason. To us it was not vague at all. It was clear proof that M. Herriot felt that he could not give the real reason with safety, and that he lacked the inventive genius to discover a plausible one. Later, in reply to the protest of the French Cardinals, he said he was bent only on administering the laws as they existed, and, presumably, because they existed. Had he been blessed with a ready wit he surely would have found something more likely to deceive than that. Governments do not resurrect suspended laws unless they have in view a purpose other than gaining a reputation for economy by wasting nothing and making use of everything, even a bad law. A contemporary, however, prints a paragraph which provides a much better reason for the anti-clerical drive of the French Government than any of those evolved within the cranium of M. Herriot. The paragraph is as follows:—

"The following decree appears in the minutes of the Grand Orient Lodge, 1923, page 365: 'Freemason members of Parliament, who are, so to say, the emissaries of the Order, must remain subject to its jurisdiction as long as their mandate lasts. They must accept the Parliamentary directions of the General Assembly; in every circumstance of their political life they are under an obligation to obey the principles that guide us. . . . At stated periods they are obliged to give an account of their mandate to their respective Lodges . . . and must within Parliament form groups doing their best to further the interests of Freemasonry.' M. Herriot's programme can be read word for word in the same publication of 1923: suppression of the Vatican Embassy; suppression of religious teaching in schools, even in Alsatia; suppression of Religious Orders. The reasons cabled by Reuter are only eye-wash: a statesman has still the decency of being ashamed to obey the behests of a secret society."

## An Example of Co-operation

The modern Capitalist is the greatest enemy of Capitalism. The manner in which he works his system is just the special kind of propaganda calculated to swell the ranks of the Communists. As a rule working men become revolutionaries not because they desire or even understand the "Dictatorship of the Proletariat" or because they believe in the "Materialistic conception of History" and the "Law of Surplus Values," but because they want decent homes and decent

food and clothes for their families. Communism promises these things. True, it is only a promise; but while they may entertain a vague doubt as to whether under Communism these things will actually be given them, they have no doubt that under Capitalism these things are actually withheld from them. The really suicidal aspect of Capitalism is that it is always heard objecting stubbornly to the very thing that would kill Communism—namely, a decent standard of living for the workers. Moreover it is dealing with huge bodies of men and women who have never been able to acquire the faculty of reasoning clearly and logically. To such people there are only extremes. It sometimes happens, however, that the workers are fortunate in having advisors to point out a sensible course. For example Miss Bonsfield gives in the *Social Democrat* an interesting account of how the Catholic glass workers in Fougères (France) went on strike, received a legal decision of the court in their favor, but being unable to obtain redress, built their own factory with capital and loans raised from workers and sympathisers, and for the last two years have run their own concern at a good profit for themselves. Every worker is paid a minimum living wage, so that capital and labor share equally in the profits. Of the total profits 10 per cent. goes to a legal reserve, 10 per cent. for development, 35 per cent. in interest, 35 per cent. to the workers of every grade, and 10 per cent. to the manager. Family bonuses are given, increasing for every child after the second, and a maternity benefit of 325 francs to women employed in the factory. There are no foremen; the manager directs the whole concern, and presides over the industrial as well as over the business side. The final authority is an administrative council of seven members, three of whom are workers, and the chairman is the Abbe Bridel, a Catholic priest, who is the inspirer of the whole scheme.

## Opium

Opium is the subject of much political eloquence just now. Politicians possess a genius for spending money on conferences to discover ways and means of removing evils with which they have no intention of interfering. After much money has been spent, and much breath wasted, and much hope raised in the hearts of the unsophisticated, the holiday makers make public their original intention of not doing anything. It happens in this way. A profitable evil, which calls to heaven for burial, is condemned loudly in the streets. The politicians hear the noise, and they say to one another: "Let us hold a conference to decide why we cannot do anything in the matter." The conference is held, speeches are "swopped," and the evil remains. Evidently something of this kind happened in connection with the Opium Conference. A circular, bearing the signature of many public men in England, contains some very plain remarks on the question:—

"The truth seems to be that some Colonial

Governments—in particular the Portuguese at Macao, the French in Indo-China, and, unhappily, the British in the Straits Settlements and elsewhere—derive such large revenues from the traffic—as much as 40 per cent. of their total revenue in some cases—that they are reluctant to abandon so lucrative a source of wealth. Moreover, the Governments of the producing States are in most cases financially interested in the growth of the crops, and, in addition, the producers in some countries are bringing strong pressure to bear on their Governments to prevent them from destroying this very lucrative trade. Finally, the manufacturers of drugs in some Western countries are also actively working at Geneva to influence the Conference in their favor."

A prominent missionary in China has informed Reuter that the military authorities of Fukion are compelling farmers to grow opium, that 1500 Christian families have refused, and that 200 heads of families have been executed.

## With the Bible in Brazil

Last week the daily newspapers of this city interviewed a Mr. Frederick Glass, who is said to have spent the last thirty years of his life in missionary travels through Brazil. We were not particularly interested in Mr. Glass or his travels, but one part of the interview certainly calls for comment. The traveller said that the most successful of all Christian agencies in Brazil has been the Bible Society. He had had close relationship with the British and Foreign Bible Society for the past twenty-five years, and he says that the Brazilians have taken to the Bible until it has become quite a national book. The Roman Catholic element, the missionary added, had been trying to meet the situation by publishing an edition of the Bible of their own with proper notes.

The inference is, of course, that had the Bible Society not invaded Brazil the Catholic Church would have continued the policy, always attributed to her, of withholding the Bible from the people; and consequently, even the Catholics of Brazil are under an eternal debt of gratitude to the Bible Society for the privilege of reading the Bible, which they are now said to enjoy. Now, before we go into the question of the Bible it might not be amiss to repeat what an independent authority says of the Protestant missionary in Brazil. In a book entitled *Brazil in 1912*, J. C. Oakenfull has some scathing things to say concerning the unscrupulous methods adopted by enterprising evangelists in Brazil. In the introduction to the work the author acknowledges the assistance rendered him in the task of compiling the book by responsible Brazilian Cabinet Ministers, and the history is certainly not written from the Catholic point of view. He refers to the want of discretion, tact, and tolerance on the part of the Protestant colporteurs, and then he goes on:—

"The majority of these men were drawn from a class ill-fitted to do pioneer work in such a country. I remember a case where one occupied rooms in the same house as a Catholic Father. He used to enter the apartment of the latter and place testaments on his bed, and lost no opportunity of insulting

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the faith and character of his religious enemies. Another fellow, ex-Bible agent, blossomed out into a reverend after a couple of years in the country. Another took in paying guests, contrary to the expressed rule of the society. American girls' schools are springing up in many cities, but their Methodist propaganda is not at all judicious at times, and they lose many pupils through obliging daughters of Catholics to submit to their particular brand of Protestantism. *The great colleges of the nuns are carried on with much more liberality, Jews, Positivists, or Mohammedans being equally free to practise their own creeds.* [Italics ours.] For the credit of the Anglo-Saxon race, it is quite time there were a few schools run on non-religious lines."

### A Contrast

Contrast the foregoing with another passage found in the same book. The author is dealing with the colonisation of Brazil. He gives credit to the Jesuits for what they accomplished, but an ingrained prejudice against the Order makes him view their motives with suspicion. We are not concerned here with his suspicions; it is his facts that are interesting when placed against the doings of the Bible people. He writes—

"By building Sao Salvador he (de Souza) gave a central government to the colony, but the honor of settling and extending it, and of making it really useful to the Mother Country, was reserved for the Jesuits. These men, by their arts of insinuation and address, have been surpassed by none, and they dispersed themselves amongst the savages, and seemingly inspired by peace and charity, succeeded in obtaining their attachment and confidence. The obstacles which they had to encounter were most formidable, but their fiery zeal and assiduity rose with the difficulties met with, and the most salutary effects resulted from their exertions. They began by instructing the native children in the Portuguese language, and thus whilst fitting the Indians to become interpreters they acquired their tongue, and, as we have seen, formed a *Lingoa Geral*. Nobrega had a school near the city, and the children were taught the elements of reading, writing, and arithmetic, to assist at Mass, to sing the Church service, and were frequently led in procession through the town. . . . The greatest obstacle in the path of the missionaries was the cannibal propensities of the Indians. Their very pride and beliefs were implicated in these horrid orgies. In spite of their curing the savages of drunkenness, of polygamy, and of the custom of the vendetta, they still possessed the propensity to delight in human flesh."

Although the above was certainly not written by a Catholic, but was written by a man who expresses very unfriendly sentiments towards Catholicism, it is at once a tribute to Catholicism and a reproach to Protestantism. First, he shows that Protestantism as it is propagated in Brazil is anything but edifying. At the same time he pays a tribute to the religious tolerance exhibited by the Catholic Church Authorities; and then he shows that away back in the Middle Ages (the Dark Ages they are called

by those who know little about them) there was the Catholic Church, represented by brave, zealous, and cultured priests who, having in the name of charity left all things, were to be found educating the savages, humanising them, Christianising them, and bringing into their midst the Kingdom of Heaven.

### The Church and the Bible

Let us now say a word on the subject of the Church and the Bible. The Church is certainly not opposed to Bible reading, and never has been. She does not, however, subscribe to the Protestant doctrine of private judgment, which means that each one who reads the Bible (presumably with the proper intention) is inspired by the Holy Ghost with the truth of what he reads. One conscientious man takes one meaning from a text, while another, equally conscientious, takes a directly opposite meaning from the same text. Now God cannot be held responsible for inspiring those two men with conflicting views about the same thing, for God is infinite Truth. The Church knows that the Bible requires an infallible interpreter, and that interpreter is the institution armed with the authority of Christ to preach and to teach. She believes that the Bible is the Word of God, but she does not believe the Bible to be the whole Word of God. The Bible (not the Bible mutilated by the Reformers and the Higher Critics, but the Bible which she has preserved through the centuries) is only the written Word; but there is also the unwritten Word, which is Tradition. And the Church is the Guardian of Tradition. It is impossible for a man to take up an English version of the Bible and say definitely that the meaning he gives to a text is the meaning intended by the inspired writer who wrote it. The Church is able to preserve the Sacred Scripture in its purity because she is infallible, and because her memory stretches back over the centuries to the days of the Apostles; and what she taught in the first century she teaches in the twentieth. If the written Word were intended to be the sole means of salvation Christ would certainly have written the book Himself, and written it in such a way that not only would everyone understand it, but that it would be impossible for anyone to misunderstand it. But Christ never wrote anything. He commanded the Apostles to preach and to teach, but He did not tell them to go about with a book which had not yet been written, and which very few are able to understand now that it has been written. The Church encourages the Laity to read the Bible, but she rightly insists upon proper safeguards against error, and she reserves to herself the right to interpret it. Does Protestantism, however, stand for the "open Bible" within the meaning of the doctrine of private judgment? It certainly does not. Consider the work of the Protestant missionaries among the savages. In the first place the savages cannot read, so that the Bible is useless unless it is interpreted by someone, and that someone is the missionary who distributes the Bibles. The savages, therefore, do not enjoy the sacred right of private judgment: they are forced

to endure missionary judgment. If the doctrine of private judgment were carried to its logical conclusion it would put the Protestant clergy out of existence, for if the Holy Ghost speaks to each individual, what need is there for preachers and teachers? The Church is gravely anxious when she hears of the establishment of centres for Bible distribution among her children, because, by the side of the Bible she sees the Protestant agents, and she knows that the intention is by no means to let the "open Bible" tell its own tale, but to interpret it in the sense which she knows to be utterly false, and, moreover, to spread the customary mis-representations of Catholic doctrine together with the customary calumnies about Catholic history, not omitting, perhaps, to add those temporal inducements to apostasy which have been frequently resorted to with partial success. In addition to providing an authorised text with explanatory notes in her editions of the Sacred Word, she exerts herself to preserve that Word from mutilation at the dictation of merely Rationalistic criticism.

### The Church in Britain

While Protestant "evangelists" float about the world telling how Bible societies are defeating the Catholic Church in Latin countries, one wonders why no serious attempt is made to evangelise Great Britain. According to statistics for 1925 the Catholic Church is growing steadily in the British Isles. Is it that the British are becoming more ignorant than they used to be? or is it that there are no Bible societies in Britain? Here are the figures anyway; they speak for themselves:—

The Archbishops and Bishops of England and Wales and Scotland number thirty-one; the clergy 4642 as compared with 4606 last year.

Churches, chapels, and stations have grown from 2412 to 2458; this increase by nearly fifty new churches must be regarded as a most satisfactory one to have accomplished at a time when building costs have been high and many other difficulties abounding.

These statistics are all inclusive of Scotland; but the following apply only to the dioceses of England and Wales. Catholic secondary schools have increased by twenty-three, and elementary schools by thirteen; the numbers are now 471 and 1206 respectively, with an aggregate attendance of more than 413,700 pupils, not counting nearly 10,300 Catholic children in the schools of charitable institutions.

With regard to the Catholic population of the dioceses, the figures given, as the *Directory* points out, cannot in many cases be accurate; but such as they are, they show a present population in England and Wales of 2,080,855 Catholics, 33,575 more than last year.



Statistics of conversions are again gratifying. In 1922 the converts received in England and Wales numbered 12,406; in 1923 the figure was 12,796, an increase of 390. The total number of Catholics in the British Empire is now computed at 14,960,742, an advance of 33,430 upon last year's estimate.

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# NOTES OF TRAVEL

V—AVE ROMA!

(By J.K.)

A fast boat brought us across the waters of the English Channel, which were at their worst. After the bustle of the French Customs' Office we quickly found ourselves speeding south, across the undulating country between Dieppe and Paris, through which in old days I had pushed my way joyously on an ordinary bicycle.

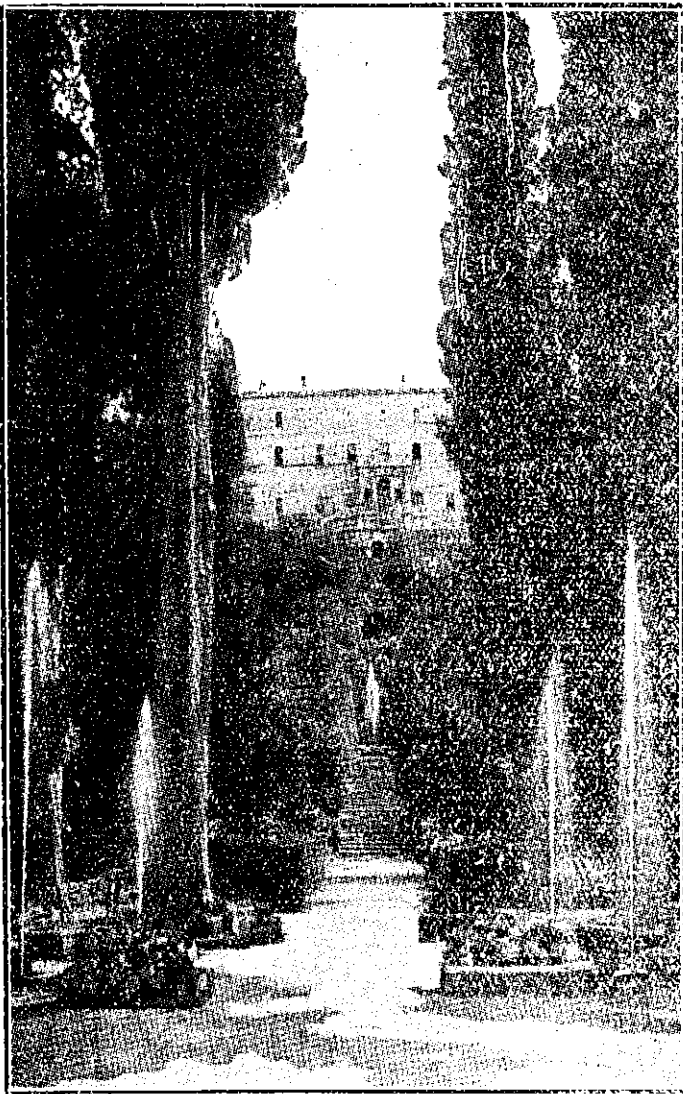
We left Paris quickly, and I leave it, in these notes, for another time. In the morning, day break found us well south of Dijon, where the country begins to be interesting. Soon it assumed an Alpine aspect, and the hills became more rugged as we went on until at last, as we skirted Lake Bourget, there was snow on all the summits.

Next day came Genova the superb, a great and glorious city, spread out on the hills and looking towards the golden west, whither in days long ago its son, Columbus, sailed on his eventful voyage of discovery. Here, too, our own O'Connell died, on his way to Rome. And here also is the marvellous Campo Santo, where the Genoese dead sleep in a cemetery that is a treasury of sculpture.

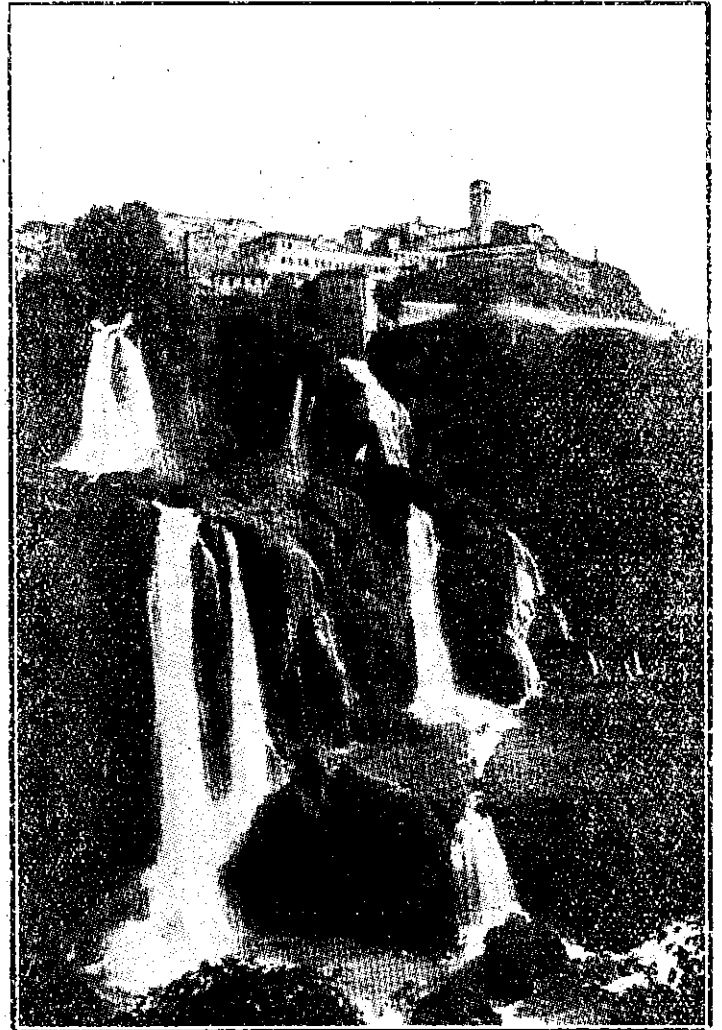
Then, on the last day of the old year, a last long run to Rome. Once more I saw the lovely Riviera di Levante, with its blue bays, its scattered cities, its picturesque mountains, and its gardens of olives and oranges all along by the sea. A halt at Spezzia gave us a look at the bay where

Central Station. According to my invariable custom I sought a real Italian hotel, knowing from past experience how much more comfortable they are than Cook's caravansaries, where you pay twice too much for everything and are surrounded by the sort of people you want to escape. And after our long journey it was early to bed in order to enjoy fully New Year's Day in Rome. But it was not by any means early to sleep. The Roman people were seeing the old year out, and the din of crackers and the merry calls kept us awake until well after midnight.

Next morning we said Mass in the Church of Santa Maria degli Angeli which is built



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TIVOLI—CASCATELLE.

Came Aix-les-Bains, clean and beautiful, above the dark waters of the lake, its stately halls and hotels framed in a background of Alpine scenery. Culoz gave us a glimpse of the road to Geneva, but we kept on towards Modane where the first welcome sounds of the Italian tongue were heard when the Customs' officers boarded the train. Finally, amid the clangor of a great station, we moved into Turin, the noble capital of Piedmont.

Shelley was drowned. And an hour later we came in sight of Pisa, with its noble ecclesiastical buildings—the Baptistry, the Duomo, and the leaning Campanile.

Later, after a rapid passage through the now well cultivated acres of the Campagna, we stopped at Civitá Vecchia, which used to be the port of the Papal States before they were taken by the Sardinians. Then, well up to time, the lights of Rome and at last the great train came to rest in the

among the ruins of the Baths of Diocletian. Then, to give my companions a general idea of the city, we walked down to Santa Maria Maggiore, on to the Lateran, then to St. Clement's, to the Colosseum, the Forum, the Capitol, St. Paul's, St. Peter's, and finally to San Pietro in Montorio, where, as became good Irishmen, we knelt down and prayed on the graves of the exiled princes of Tyron and Tyrconnell.

Later, when the sun went down, I went

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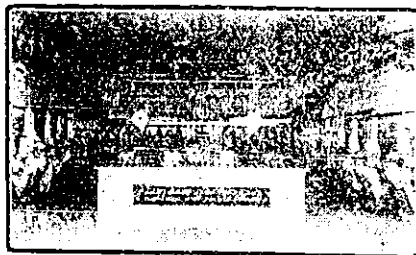
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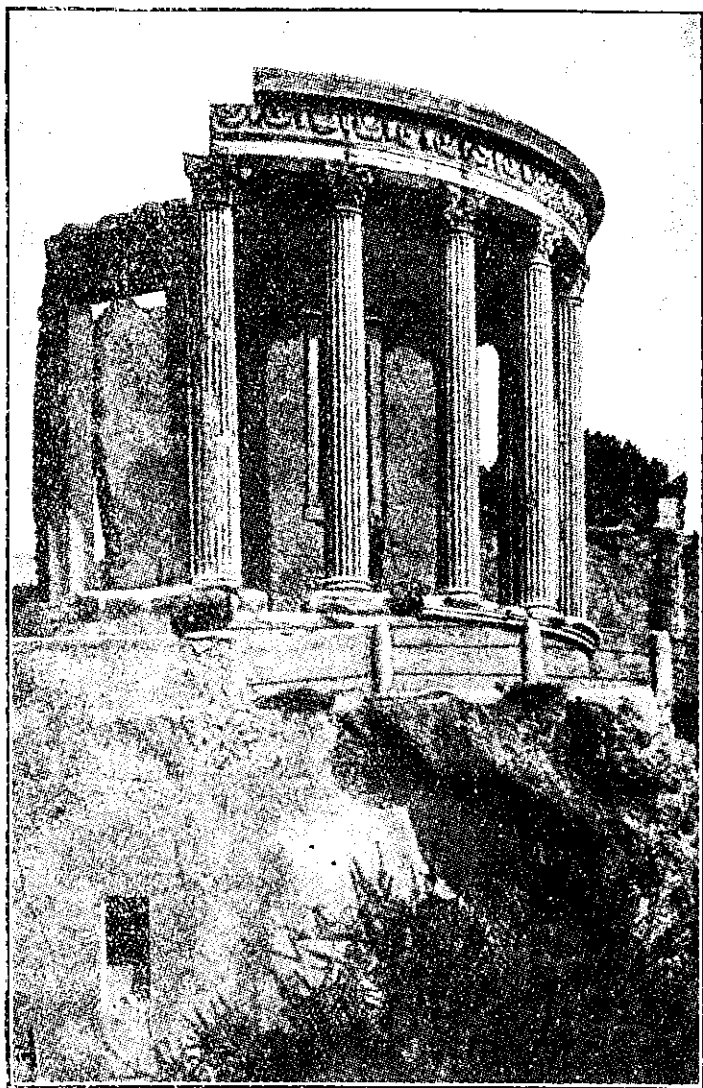
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TIVOLI—TEMPIO BELLA SIBILLA.

to see a dear old friend whose loyalty through trying times has been one of the things that made life worth living, and then a walk back to the hotel, through the gay throng of joyous people who were making their holiday for il Capo d'Auno.

Tivoli called from the past, and on a golden day, with a cloudless sky above, I went again to the old town where in the down-gone years I spent many a month of summer holidays. There was the old Villa dei Greci where we lived, the great olive groves on the hills where we walked or read, the magnificent waterfalls where the river Anio plunges into a ravine seven hundred feet deep, and the fading glories and the haunting beauty of the Villa d'Este, so eloquent of the past.

Under the columns of the Temple of Vesta I dined on a Friday and had a *pranzo di magro* such as one can get only in Italy. Trout from the Anio, real maccheroni—of which you know nothing in New Zealand—and a real omelette, light as whipped cream and wonderful as to flavor. Then a walk up the hills where I sat and smoked and

watched another sunset beyond the Campagna, while memories of old, old days came back, and thoughts too deep for tears were born.

### CARDINAL BOURNE AND PALESTINE

A reasonable interpretation, application, and acceptance of the British Mandate for Palestine may contain a solution of the Palestine question, satisfying both the population and the claims of Christendom, is the belief of Cardinal Bourne, who deals with the whole question in the current issue of the *Messenger*.

The political oversight of Britain—the Cardinal says—was certainly in its own nature not unwelcome to the Palestinians; but it carried with it a condition, singularly distasteful to the vast majority of them, known as the Balfour Declaration, whereby the mandatory Power is pledged to afford in Palestine facilities for a home for Jewish people.

The origin and development of that promise have often been misrepresented. They are constantly forgotten or misunderstood abroad. The promise was given indeed by

the British Government under the terrific stress and claims of war in 1917, but it was accepted and endorsed, never in any way repudiated, by the Allied, and subsequently by the Associated, Powers. It is impossible, I think, to find any protest against it, even on the part of the neutral countries, such as Spain.

In 1920 the promise was ratified at the Conference of San Remo, and embodied in the Treaty of Sevres. In 1922 the League of Nations *annexed* its fulfilment to the Mandate whereby Palestine is entrusted to British rule. It is, therefore, extraordinarily unfair to suggest, as some of our foreign friends occasionally do suggest, that the promise is peculiarly and exclusively of British origin, that England alone is responsible for it, or that it can be modified or annulled by a solitary act of the British Government.

The whole Allied and Associated world has accepted responsibility for it. Modification or annulment now rests exclusively with the League of Nations at Geneva. They are not dependent on the willingness or unwillingness of any one Power.

But, undoubtedly, that promise has created in Palestine a situation of extraordinary delicacy and complexity. The non-Jewish population in 1922 was said to be 675,000 in round numbers, the Jewish only 79,000; and it may be said that the promise was unwelcome to all but the Jewish population, and even to the old Palestinian element among the latter.

It is in such circumstances and amid such surroundings that England is now called to govern the Holy Land. When I visited it in 1919 the situation was distinctly menacing. There was a tendency on the part of certain immigrant Jews to claim and assert a domination in no way in harmony with the Balfour Declaration. This naturally aroused a fierce resistance on the part of the indigenous native Arab population, both Moslem and Christian.

I stated frankly at Liverpool in 1920 my view of the position, a view which subsequent events showed to be quite accurate. Revisiting the same spots in 1924, any fair-minded observer will admit that the situation has greatly changed for the better. There is no longer the same unwise insistence on an untenable domination on the part of the Zionist. The Arab is, it would seem, learning that under a Mandate changes in the political situation must be of slow, patient attainment. In a responsibility of exceptional difficulty and complexity, the Administration has endeavored to be just and fair. The rulers have striven to grapple with the difficulties of their task. That they have made mistakes they would be the first to admit.

Meanwhile the fact of the Mandate, with the wise or unwise Balfour Declaration embodied in it, has to be remembered and faced. That Mandate reasonably interpreted, reasonably applied, reasonably accepted, may contain within it, by patient, quiet application, the long-sought solution of the government of the Holy Land so as to satisfy both the Palestinian population and the rightful claims of Christendom to the veneration of those sacred sites which Our Master chose for His birth, life, sufferings, death, and glorious resurrection.

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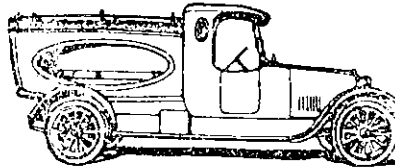
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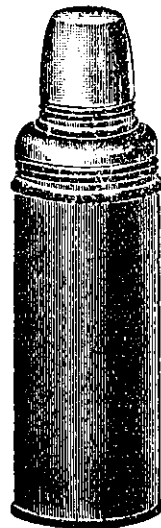
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## The Danger to St. Paul's Cathedral, London

The dome of St. Paul's has been officially declared to be a "dangerous structure" (says the *London Catholic Times*). The piers and arches that support it have long been showing signs of being overweighted by the evidence of ominous cracks and stones forced out of true alignment. Efforts have been for some time in progress to strengthen them by forcing liquid concrete into the rubble work of their interior, but experts are now suggesting that this is not effective, and that complete reconstruction of the piers may be necessary. The weight they carry is about 40,000 tons, including the dome itself, the cylindrical structure from which it rises and the lantern on its summit. To many the sectional diagrams of the dome, published in the *Times* and other papers, must have come as a revelation, for few realise that Wren's stately dome is, strictly speaking, an architectural sham. The true dome developed from the arch, and is a self-supporting circular vault. Wren's dome, as we see it towering over London, is a dome-shaped shell supported by a huge cone of brickwork rising from the circular base of its sub-structure, with a domed ceiling concealing this device as seen from within the cathedral. All the other famous domes of the world, from the Roman Pantheon of classic days to St. Peter's and the Cathedral of Florence, are true domes, and several of them (including the three we have named) have a wider span than that of St. Paul's. One may wonder why it was that Wren, with these examples before him, designed the complicated structure of St. Paul's dome—all the more because a true dome could have been designed that would have brought a less crushing weight upon the piers.

### Built for the Mass.

It is an interesting fact that it was not upon Wren's original design that the new St. Paul's was built after the fire of 1666. In one of his letters, written while he was engaged in his immense task of the rebuilding of central London, he remarked that it had been complained that many of the parish churches he designed to replace those destroyed by the Great Fire were smaller than their predecessors. He wrote that he had deliberately reduced their size and with good reason. Catholic churches, he argued, were built for the Mass, and it was sufficient even for a large congregation to be present at its celebration, but in Protestant churches the most important point was that the preacher should be seen and easily heard by all. So he made his parish churches halls of moderate size and simple ground plan. Obviously this famous builder of Protestant churches had never heard of the "continuity" fable, and fully realised that the altar was the centre of Catholic worship, while the reading desk and the pulpit were the essentials of the new church service. When he set about designing the new St. Paul's his first proposal was the building of a great dome-crowned hall, where a large congregation could assemble on State occasions. This was rejected by the King, and he substituted a design for a building on the general lines of a Catholic cathedral with some features—such as places for side altars and chapels—that were useless in a Protestant church. Tradition says that it was the Catholic Duke of York, afterwards James II, whose influence decided the change of plans, his action being inspired by the hope of St. Paul's being one day restored to Catholic worship.

## Wren's Dome

(From the *London Tablet* for January 17.)

Rightly exercising its function as primate of the British press and gratefully remembering that its own life has been lived under the shadow of Wren's mighty pile, the *Times* newspaper has opened a fund for repairing the piers and dome of St. Paul's Cathedral. At the moment of our going to press, this fund already amounts to over £80,000, and it is still growing. After the first spate of gifts has abated, the fund will be swollen over and over again by affluents of generosity from beyond the seas, and we may take it that the success of the appeal is assured. As Englishmen, as Londoners, and as admirers of Wren's genius, we thank the *Times* and we rejoice over the generosity of the public.

Whenever it is possible to do so, Catholics eagerly associate themselves with national and imperial movements. The Great War found us ready, and the blood of our sons was poured out as freely as any. In all charitable enterprises which are soundly conceived and justly administered we take our part; and if ever the part thus taken seems to the Protestant public to be smaller than

our numbers demand, it is because our nuns and other workers are already covering much of the same ground, with a thoroughness which moves non-Catholics to wonder. Sometimes, however, it comes about that we cannot join with the majority of our fellow-countrymen in a public effort, simply because principles which we regard as sacred are involved.

The restoration of St. Paul's Cathedral is a case in point. Several readers of the *Tablet* have asked whether they may properly contribute their guineas or their shillings to the *Times* fund, on the ground that St. Paul's is not merely a Protestant place of worship, with a Dean who minimises and even denies some of the major Christian doctrines, but is also one of London's chief architectural glories, and a masterpiece of aesthetic importance to the whole civilised world. In our opinion, Catholics are not justified in sending money to this work. That they should, as public-spirited citizens, contribute their fair share towards preserving the monuments of the past and towards enriching our towns and villages with new

works of art, we freely admit. But surely Catholics are doing this all the time; and they will not be shirking their civic duty by standing outside the movement for restoring St. Paul's. Critics who may be disposed to challenge our argument should do us the justice of recalling what Catholics have accomplished since the abrogation of the penal laws. Mostly from the pence of very poor people, assisted by the pounds of old Catholic nobles and gentlefolk who had been nearly bled to death by fines and confiscations on account of their religion, the Catholics of the nineteenth century gave England hundreds of stately buildings. After putting aside the far too many gaudy statues from inferior shops, the sacred vessels and stained-glass windows designed by commercialists, and the meretricious altars in which some of our people have delighted, there remains a noble bulk of dignified and fine work which has helped to set our country in the forefront of the decorative arts. Our Pugins have had worthy successors; and the tradition goes on, under the enlightened patronage of our bishops and with the self-sacrificing aid of our people. In comparison with what Catholics have done, the wealthy Nonconformist bodies make but a poor show.

There is, however, another ground on which Catholics could, without shabbiness, claim exemption from the *Times* appeal. The Church of England enjoys the use of many stately cathedrals and thousands of massive parish churches built before the Reformation by Catholic hands, with Catholic money, for the exercise of the Catholic religion in communion with the Holy and Apostolic See of Rome. With admiration we grant that the Anglicans of to-day are most generous in adding to the number of these buildings, and that they have often shown better taste than our own in furnishing and adorning them. But they have had to build hardly any cathedrals. Liverpool, with its Catholic architect, is the only Anglican cathedral on a grand scale built since the Reformation, with the exception of St. Paul's, which stands on an old Catholic site and is partly constructed of materials from Old St. Paul's, a vast and famous Catholic temple. Seeing that we are having to build, at the cost of painful and heavy sacrifices, our cathedrals and parish churches and abbeys and convents and school houses all over again, we are not—if the expressive word may be pardoned—"bilking" anybody by leaving Anglicans and Nonconformists to repair Wren's Dome. Moreover, we are doing our bit towards the architectural splendor of the metropolis of the British Empire by building Westminster Cathedral and by enriching it with marbles and mosaics which already rank among the sights of London and are visited by hundreds of thousands of travellers every year. The city has Wren's Dome, Westminster has Bentley's Campanile; and we must not be called mean if we look after the Campanile and let non-Catholics look after the Dome. In any event, we should have to refuse to take a hand in repairing an auditorium for schismatical gatherings. But, in view of all we have done and are doing in other ways, it cannot fairly be said that we are making a theological excuse for unpatriotic meanness.

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# St. Columkille

(By E. D.)

Niall of the Nine Hostages, that splendid old Pagan, who harried Gaul and Scotland and aspired to the Roman Empire, little guessed that any descendant of his could eclipse him in fame. Had not his warriors boasted through earth and sea his prowess and his minstrels harped his beauty in the halls? His hair was as "yellow as a soor-archy," says one string-song. Yet Niall was to have a descendant who by the beauty of his soul and by humility above harpers and their minstrelsy was to live in men's minds when the memory of his gold-haired ancestor lay like his mighty body crumbled into dust. This was Columkille, Dove of the Church. From his childhood God set His seal upon his brooding brows. His little companions would call him to come nutting in the woods but he would slip away. Nor would they seek to stay him. "Our Little Dove is praying," they would say. At times he would go with them and sit upon a green bank to watch for otters in the stream, but even at his play his grey eyes were dreamy as if his thought had leapt from stream and otter to a distant land. His parents, gentle souls, hated to part with him. They loved his thoughtful ways and clinging hands. They desired, however, that their dear son should not grow up as heedless and ignorant as the birds so they sent him to a school in Down. At first he was very lonely. He missed his mother and the hills of home. Even the clouds seemed strange and the sun cold. But he soon learned to still his longing and to draw sweetness and knowledge from the great books. The cloister quiet glided then into his heart, and he resolved to leave his father's house with its gold flagons and high doors and to become poor and needy for his soul. Like Patrick he knew the value of knowledge and went from college to college till his ears were filled with wisdom and his eyes with peace. He sat at the feet of St. Finnen and drank his words with reverent look.

Soon he was ordained priest and set out upon his work of teaching the glories of God. One of those who listened eagerly was his cousin, Aedh, that dreaming prince, who wished after for the cloths of heaven. He gave to his gentle kinsman a strip of wooded earth that hung above the flowing Foyle. Here he built the little church that afterwards became like Brigit's oak a refuge for the sick and troubled. Columkille had now grown from a shy child into a noble man, tall as a tree and bright of words. Children and men learned to look for his coming and to court the glance of his grey eye. Like Brigit he wandered the country, founding churches where God should be praised from the rising to the setting sun. Perhaps the most famous of his monasteries was that of Kells where with infinite love and labor was wrought that most exquisite missal, the *Book of Kells*. From all these monasteries monks walked the land in sun and rain teaching the people the triumph of the Cross. Ireland became known as the land of saints and scholars. It was the golden age of

Christianity when the souls of the monks were as white as the stones of Lough Maree.

The desires of Columkille now crossed the sea to Scotland where dwelt a gallant Pagan people called the Picts. At the thought of leaving Ireland his heart was torn, for he loved every town and valley from the Foyle to the Swords. In a broad brown boat he crossed the sea taking with him a few companions. He turned his eyes from the curving shore and fixed them on the wide waters, for he could not bear to look upon the land he left. On the shore of desolate Iona he beached his boat and came to land. Here with his own hands he carried logs and nailed the wood of his little monastery, a mere rude hut, mud-wattled and grey-beamed which was to become the most honored spot in all Scotland. From this small home he went all over northern Scotland from King to Keon converting both to faith in God. Often he lay down on the shaggy wet heath and paid in prayer for his lodging at the Hostelry of the Stars. When over-wearied with wandering he would return to the wooden hut on Iona where were spent his happiest hours. There was in him such a love for all creation that he made friends even with the shining seals on the shore. They would look at him fearlessly with their small brown eye and never attempt to slide away. He spent no time in idleness. If he were not praying in his stall he would be found writing in a missal, or grinding at a quern. In a rare hour he would slip away to the sand-hills where lying in the waving sea-grass he would watch the yellow shadows on the gorse-thorns and feel the south wind blowing in his face. Then his soul-strings would tremble into music and he would sing those Irish hymns exalting God.

St. Columkille lived long upon Iona, long enough to grow weary of the world. His brethren had for him that jealous yearning love that was afterwards shown by the followers of the sweet Assisian. And like St. Francis Columkille despised the comforts of the earth. Well-water in the hollow of his hand was dearer to him than a brimming wine-bowl, and the cobblestones a sweeter pillow than tapestry or skins. He knew by his own weary sighing that his end was come, yet the midnight bell found him kneeling on the cold altar. The dear monk Dermot groped his way to him in the darkness and drew the heavy head on to his breast. The Saint leant upon him wearily but did not cease to mutter prayer. Then the monks hurried up with torches, and when they looked upon his happy face they fell down weeping. At which his face grew bright as sunlight and he raised his feeble hand in blessing and so died. Dermot bore the stately body to his cell and the monks wept till the dawn.

The one grief of Columkille was that he should have died in exile. On his rare visits to Ireland his love for her increased. It is told in all the books of him that one wild day as he walked the beach he saw

batting in from the west a weary crane with feeble breath and battered wing. It shuddered down and fell forspent. He raised it tenderly and smoothed its torn wings. Then turning to a monk he said: "Take this sad bird that fights in from the west, from our love-land. Take it and tend it well until its wings grow strong enough to bear it back to its sweet home." And the monk took the bird into his arms and carried it into his cell and fed its hungry beak with corn. For three days it stayed with them, but on the third it sped straight up as if it sought the sun, then, straining neck and wing towards the west, it flew towards the Irish coast bearing with it the blessing of a Saint.

Another famous story is found in the book of Adamnan, concerning the Saint's parting with the old white horse. On the day before his death Columkille climbed painfully through the rank grass and the sea-daisies to the summit of a little hill overlooking the monastery. Here he prayed and wept above the wooden walls that sheltered his hope for Scotland. His return was very slow and sinking down he took some moments' rest. As he sat still there hobbled up the old white horse whose years were spent in bearing burdens for the monks. It tottered up and laid its head on Columkille's breast and moaned and wept. The attendant between smiles and anger took a stick to cudgel it away. But the old Saint threw away the stick and said: "Strike him not. He loves me. It may even be that God has spoken in his ear and said that I must from him go and from you all. So strike him not!" Adamnan says that Columkille rising blessed the faithful beast and went upon his way.

Columkille has left many a Mass-book to bear witness to his untiring patience and zeal. He has left too, in the Irish tongue, a song of exile which surely even in that land of exiles has never been surpassed:—

"There is a grey eye that looks back towards Erin—a grey eye wet with tears.

While I wander Alban of the Ravens I think on my little oak-grove in Derry. If the tributes and riches of Alban were mine from the centre to the borders I would fling them all away for one small hut in Derry.

Why do I love Derry? For its quietness, its purity, and its flocks of white angels.

How sweet it is to lay thought on Durrow! how sweet would it be to hear through the pine-grove its wind like a ripple of music.

Plentiful is the fruit of the Western Island—dear Erin of the falling waters! and plentiful her oak-trees. Many are her kings and princes: her priests are smooth-throated: her birds have sweet liltings. Her youths are all gentle; her elders have wisdom. Her women are golden and graceful. They each have a clean heart, and the hands of her warriors are noble: their aspect has splendor. There is a grey eye that fills with tears when I look backward to Erin. When I stand on the oaken deck of my boat I strain my look westward o'er the salt sea to Erin.

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## Diocesan News

### Archdiocese of Wellington

(From a correspondent.)

March 13.

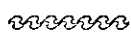
On Thursday night at the Don Kiosk, Evans Bay, Mrs. Hickmott was farewelled by the members of St. Patrick's choir, Kilbirnie. The "evening" was a very pleasant one, those contributing being Miss Keegan, and Mesdames O'Donohue, Tracey, Kelly, Hickmott, and Collins, and Messrs. Foote, Conroy, Kelly, and Hickmott. Rev. Father Connolly presented Mrs. Hickmott with a handsome silver fruit stand and afternoon tea-set of Doulton ware from the choir. He stressed the regret of the members at the departure of Mr. and Mrs. Hickmott from the district. Mr. Hickmott responded and thanked the members for their beautiful gifts, assuring them that he and Mrs. Hickmott would retain their interest in Kilbirnie.

Rev. Father Lysaght, S.M., recently ordained, is to go to Mittagong, New South Wales.

Friends here of Father Minogue, of Wai-pawa, will be delighted by his appointment to the parish of New Plymouth.

The Superior of the Dufferin Street Convent has received advice of the following successes of her pupils at the recent examinations:—Matriculation and Solicitor's General Knowledge and Medical Preliminary—Beatrice Hoskins, Senior Free Place—Agnes Thurston.

Catholics of this city will be interested to hear of the visit of their Excellencies Sir William and Lady Ferguson and staff to the Home of Compassion, Island Bay. Mother Aubert's work is so well known that comment on it is needless. The children were lined up on the verandah, and the Governor-General gave a kindly word of praise to their singing. The Vice-Regal party then visited in turn each department of the Home, conversing with the patients, watching the play of the children, and leaving behind them everywhere a memory of exquisite graciousness and warm-hearted human interest that made their visit an event in the lives of all. The visit was plainly not a mere duty call. There was evident a great love of childhood for its own sake and a great sympathy with suffering humanity.



### Palmerston North

(From our own Correspondent.)

March 13.

Miss Mary Bahout, whose name appears on the hospital list, is progressing favorably.

Since the first Sunday of this month we have been having our Sunday Masses at the old hours—half-past seven, nine, and eleven o'clock.

We are not holding a picnic on St. Patrick's Day this year. The children will be very disappointed; it certainly is hard luck. The parochial programme is full already, and those who would have the responsibility of running the picnic must feel relieved at its omission as they have their hands full in connection with the opening of the church, euhres, the bazaar, and a host of other things.

Everybody is talking "opening day" so the scribe had better be in the fashion and write about it. Well, that wonderful day is fixed for the 22nd, which means that next Sunday will be the last Sunday that the people of Palmerston North will ever assist at Mass in the old church. How paradoxical is human nature! We have (for over twelve years) longed and prayed and worked for a new church. Although we have abused the old building for the last twenty months we have been standing on its doorstep gazing down Broad Street to the new place, dreaming of the day when we would pray our prayers beneath its tower; and now that our golden dream is within a few days of its realisation, we say that it is hard to part with the old church. We recount to each other the events (joyful and sorrowful) connected with it; and the tears glisten in the eyes of the old folk, for sentiment is a strong thing. "I've grown so used to you" is as true of places and things as of persons. But one question answered rightly dries the tears and ends the regrets: "Are we Palmerston people satisfied that God should continue to dwell in such a home?" Never! never! never! The first Mass in the new church will be celebrated by Archbishop Redwood at 7 o'clock—not 7.30 as usual. His Grace will preach the sermon. Then there will be the 9 and the 11 o'clock Masses and a special sermon at each. The latter will be a High Mass; and if the choir is not at its best it will not be the fault of the indefatigable conductor (Mr. Cosgrove). This red-letter day will be brought to a close with Rosary, Sermon, and Benediction of the Blessed Sacrament. May the weather be our best friend that day!



### Hastings

(From our own Correspondent.)

March 13.

The fortnight's mission preached by the Marist Fathers was brought to a brilliant close on Sunday night, the 8th inst. For the whole fortnight Fathers McCarthy and Vincent preached to a crowded church. The closing night showed a sky of rain, but the weather remained unbroken. It was quite impossible to accommodate the hundreds that kept crowding into the church. The porches and sacristies overflowed and people looked in from the church gates. The congregation had a fair sprinkling of our separated brethren—several prospective converts are a tribute to the missionaries' clear and eloquent exposition of Catholic belief. The final night was a stirring one. Father McCarthy's sermon on the Divinity of the Church was a magnificent piece of oratory—a compelling and forceful discourse that quite thrilled his hearers and disposed them for the impressive renewal of baptismal vows. Eight hundred voices thundered out the hymn that has become the vocal expression of loyal Catholic sentiment—"Faith of Our Fathers." Men and women left with hearts brimming with pride in the grand old Church that has come down to us from the days of Christ, marching through the centuries with unflinching step and clear purpose, and her footsteps still ring with a music like the tramp of armies. A divine power is hers that could only come from the God of Battles.

## Diocese of Christchurch

(From our own Correspondent.)

March 14.

The garden fetes at New Brighton and Riccarton have had to be postponed indefinitely, owing to the prevailing epidemic.

The coming engagements of his Lordship the Bishop are as follows:—March 15, blessing and opening new church at Beckenham; March 22, blessing and opening of new church at Dallington; March 29, blessing and opening of new school for boys at Timaru; April 5, blessing and opening of new church at Kokatahi, West Coast. His Lordship has purchased a further block of land adjoining the church property at Beckenham, which will now make the property 2½ acres in extent.

Sir Westby B. Perceval, now of London, and a former resident and prominent layman of Christchurch, who was a member of the House of Representatives over 25 years ago, is at present on a visit to Christchurch, and is greatly impressed with the progress the Church has made in this part.

Rev. Father Long, Adm., Greymouth, will arrive in Christchurch on Wednesday, and with Rev. Father Murphy (New Brighton) will leave for Wellington, where they embark on a trip to the Old Land.

### THE BLESSING AND OPENING OF THE NEW CHURCH AT MARSHLANDS.

The blessing and dedication of the Church of Our Lady of Lourdes, at Marshlands, was performed by his Lordship Bishop Brodie on Sunday morning last, the 8th inst. Many visitors from town and country parishes were present. Solemn Pontifical Mass was celebrated by the Bishop; Father T. Hanrahan being assistant priest; Father O'Meehan, deacon; and Father D. Jordan, subdeacon. Rev. Father J. Hanrahan, pastor of the district, presented a financial statement showing the expenditure that had been involved in the erection and furnishing of the church, a sum totalling £1280. Through the generosity of the people a debt of only £150 remains, which is to be cleared off in the near future. While thanking the congregation for the generous assistance he had received, he expressed his gratitude to kind Catholic friends who had co-operated with the people of Marshlands in bringing about the happy result.

His Lordship the Bishop preaching from the text, "I have loved the beauty of Thy house and the place where Thy glory dwelleth," referred to the inspiration which came to King David to erect a temple in Jerusalem of unsurpassed magnificence. The Bishop stated that the parishioners of Marshlands had received a similar inspiration, and thus had been erected the house of God in which they were now assembled. Although small in numbers they had shown a generosity worthy of the highest praise, and the result of the day's efforts would practically mean the complete extinction of any debts existing on the building. The Bishop expressed his congratulations to Father Hanrahan and to his parishioners on the success that had already crowned their efforts.

(Continued on page 35.)

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## Selected Poetry

### THE FRIENDLY TREE.

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

Dear friendly tree, how kind in summer's heat

Thy pleasant shade, when toiling up the hill,  
In thy oasis, from the desert street,  
One stands to rest, to pause, to drink one's fill

Of cooler air; a gracious friend in days  
Of gorgeous sunshine when the heart is light

And sings gay melodies of endless mirth,  
Unshadow'd; how the soft wind crisply  
plays  
Among thy foliage, through which as bright  
As mermaids' eyes, the sky peers down  
on earth.

And still upon a rainy day, dost try  
To keep thy faith and prove thyself a friend

To those who, storm-bound, thee descry,  
And hasten where thy drooping boughs  
extend

Kind shelter; 'neath thy green-clothed  
arms, one feels

Secure, and looks forth, waiting for the  
rain

To stay its wrath; but inch by inch, in  
crawls

The dampness; in the dreary coldness  
steals,

Unwelcome, selfish guests who forth again  
The victim drive amid the rain that falls.

Like thine, do seem to me all human arms;  
In days of sunshine giving rest, delight,  
And soft allurements when no loud alarms

Of strife and turmoil sound; but of the  
night

With storms tremendous blacken all the way  
Of life, what then? What then? Ah!  
Then

Doth fail mere human consolations, e'en  
Of truest friend: 'tis God alone can lay  
Sweet consolation's balm on souls of men,  
He, Who, Samaritan, hath ever been.

—ANGELA HASTINGS.

\*\*\*

### THE PRIEST.

At the white altar he stands,  
In his vestments of gold;  
He will take Our Lord in his hands  
Like Mary of old.

Bread of the wheat will be broken,  
And wine in a cup be spilled;  
He will speak as Christ hath spoken:  
They shall be Christ, as He willed.

Anointed and like the saints, wise  
With a wisdom which may not appear,  
He will offer the Sacrifice  
Of Calvary here.

He will go out from this place,  
A Martha will welcome him  
Still with that light on his face  
Which her cares cannot dim.

He will go forth to the stricken,  
Pastor keeping good ward;  
Graces and blessings will quicken  
From him of the Lord.

—P. J. O'CONNOR-DUFFY in the *Irish Rostrum*.

\*\*\*

### MY MORNING THRUSH.

Halfway up the incline  
That leads to the railway station  
I hear him, old friend of mine,  
Bursting with jubilation.  
The meeting is nothing new,  
But he seems as surprised as ever  
With his gay "What you? What you!  
What you?  
Well, I never!"

"Here again? Here again? Here again?"  
'Tis a jest that he loves repeating.  
But his heart, like mine, is fain  
Of our regular morning meeting.  
High from his tree-top there  
His welcoming voice is ringing,  
For whatever the weather, foul or fair,  
He is singing.

Such liquid joy as he spills!  
While he sits on his lofty perch he  
Pours forth his phrases and trills  
With the ease of a Galli-Curci.  
Dear friend, as I pass along  
Be sure I shall not forget you.  
"So pleased, so pleased, so pleased," goes  
the song.

"To have met you!"

"Touchstone," in the *Daily Mail*.

\*\*\*

### DUNCTON HILL

He does not die that can bequeath  
Some influence to the land he knows,  
Or dares, persistent, interweave  
Love permanent with the wild hedgerows:  
He does not die, but still remains  
Substantiated with his darling plains.

The spring's superb adventure calls  
His dust athwart the woods to flame;  
His boundary river's secret falls  
Perpetuate and repeat his name.  
He rides his loud October sky:  
He does not die, He does not die.

The beeches know the accustomed head  
Which loved them, and a peopled air  
Beneath their benediction spread  
Comforts the silence everywhere:  
For native ghosts return and these  
Perfect the mysteries in the trees.

So, therefore, though myself be cross'd  
The shuddering of that dreadful day  
When friend and fire and home are lost,  
And even children drawn away—

The passer-by shall hear me still  
A boy that sings on Duncton Hill.  
—HILAIRE BELLOC, in *An Anthology of  
Modern Verse*.

\*\*\*

### LOVE NOT ME FOR COMELY GRACE.

Love not me for comely grace,  
For my pleasing eye or face,  
Nor for any outward part,  
No, nor for a constant heart:  
For these may fail or turn to ill,  
So thou and I shall sever:  
Keep, therefore, a true woman's eye,  
And love me still but know not why—  
So hast thou the same reason still  
To doat upon me ever.

—From John Wilbye's *Second Set of Madrigals*, 1609.

\*\*\*

### SPLENDIDUS LONGUM VALEDICO NUGIS.

Leave me, O Love, which reachest but to  
dust,  
And thou, my mind, aspire to higher things.  
Grow rich in that which never taketh rust:  
Whatever fades, but fading pleasure  
brings.

Draw in thy beams, and humble all thy  
might  
To that sweet yoke where lasting freedoms  
be;

Which breaks the clouds and opens forth  
the light  
That doth both shine and give us sight to  
see.

O take fast hold! let that light be thy guide  
In this small course which birth draws out  
to death,

And think how evil becometh him to slide  
Who seeketh Heaven, and comes of heav-  
enly breath.

Then farewell world! thy uttermost I  
see:

Eternal Love! maintain thy life in me.  
—SIR PHILIP SIDNEY.

\*\*\*

### TO RUPERT BROOKE.

In Seyros of the far Ionian Isles  
There lies eternally a dust concealed—  
An English dust within that foreign field  
Whose lips God must have loved. Beyond all  
trials,

All torturing dreams, disasters, and betrayals  
He sleeps to whose clear gaze Beauty re-  
vealed

Her lustrous eyes, to whom she lent her  
shield

Of grace, and eloquence no hate defiles. . . .

He sleeps with the elect among the brave—  
A golden youth of lineage too proud,  
Too old, too English in reserved disdain  
To share the burden of the modern slave,  
To stand for peace against the madding  
crowd,

Or for Truth's sake to wear a galling chain!  
—BRENT DOW ALLINSON in *The World To  
Morrow*.



Leader, p. 33. Notes, p. 34. Topics, pp. 22-32. Complete Story, p. 11. Invercargill's Great Achievement, p. 13. The Church in N.Z., p. 19. Notes of Travel (by J.K.), p. 25. St. Paul's (London), p. 27. Wren's Dome, p. 29. A Meditation on Roads, p. 49. Sunday Afternoon Readings, p. 51. The Logic of the Higher Criticism, p. 57.

#### 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, MARCH 18, 1925.

### THE BIBLE AND SOME BIOLOGISTS

For a discussion of the problems raised concerning the Bible and Geology and the Bible and Astronomy we refer our readers to the Catholic Encyclopaedia or to an authoritative work on Apologetics. Merely as a sample of the sort of science brought forward by Rationalists and Atheists we will deal briefly with the objections brought against the Biblical account of the origin of life. Our position is this: God, by an act of His will created the world, including animals and plants to which he gave the power of reproduction. Against this, Rationalists are found who allege, without a shadow of proof, that living creatures came not only from pre-existing germs but even solely from the influence of chemical and physical forces inherent in matter. They say that a living being can be brought into life without pre-existing life, by the simple effects of physico-chemical action or reaction. They argue that if this can be done, there is no reason why it was not always done, and that hence the hypothesis of creation of living organisms is at least superfluous.

\* \* \*

The first thing to remark is that the alleged fact of purely spontaneous generation has never been proved. The second is that even as a hypothesis it is rejected by the most competent authorities. Flourens says: "No one since Redi believes any longer in the spontaneous generation of insects; that of intestinal worms finds no defenders since Balbiani, and since the experiments of Pasteur, it has generally been abandoned in regard to every kind of animalculae. Quatrefages says: "We consider the doctrine of spontaneous generation definitely condemned." Virchow says: "Not a single positive fact is known to prove that there

has ever been such a thing as spontaneous generation, or that organic matter has been spontaneously transformed into an organic being." The greatest authority of all, Pasteur, says: "There has never been known a single instance of beings coming into the world without parents. Those who affirm the contrary are victims of illusions or of causes which they could not appreciate or which they did not remove." After Pasteur's experiments, confirmed by those of Schwann, Schultze, Milne-Edwards, and many others, the Academy of Sciences announced this fundamental law of biological science: *All organised beings in the actual state of our globe receive life from bodies already living; large and small are born of ancestry.* Hence, there is no room for doubt that spontaneous generation is a myth and a delusion. Even if it were true, we might still ask whence came the matter, the physical and chemical forces, and the changes that brought the elements into juxtaposition. And we should still have to go back to a First Cause to explain their existence. Science proves that life has not always existed on earth; that it had a beginning; and that no living creature ever yet existed that did not spring from another. Now as they had a beginning and did not spring from matter we are again brought back to the doctrine of creation in order to explain the riddle of the universe: we find, that is to say, that the Biblical account is sustained instead of upset by true science. Hence we have Virchow frankly admitting that we come face to face with the need for a higher causality; and we have even Haeckel saying that if we reject spontaneous generation we must admit miracles. Again, scientists say that as there was a time when there was no living thing on earth, there will come a time when all life shall disappear from earth. The stars have in some cases lost their heat and light; the sun is cooling and will go on cooling until it will not radiate enough heat to enable living things to exist on our planet. Thus, as regards the end of the world, as well as with reference to the beginning, science supports rather than opposes the Bible.

\* \* \*

We might, if time and space allowed, take up in the same way, problems of geology, astronomy, paleontology and find in each examination the same fact verified: that there is no opposition between ascertained scientific truth and the real meaning of the Bible, but that on the contrary as progress is made as science becomes richer, the Mosaic account is wonderfully borne out and supported by research and study in every department of natural science.

### CREMATION

A deputation waited upon the Dunedin City Council on last Wednesday evening, the purpose of which was to enlist the assistance of the Council in erecting a crematorium in this city. This deputation is the outcome of a meeting of cremation advocates, which was held last November. At that time we gave the sound

and solid reasons why the Church sets her face against this pagan practice of burning the dead, but we do not propose to recapitulate them here. There is another aspect of the question, however, which we must now touch upon, and that is the cool proposal of the cremationists to make conscientiously objecting ratepayers and rentpayers provide the wherewithal to pay for this precious crematorium. One of the speakers said that the Catholic Bishop of Dunedin had already voiced the feelings of the Church on the matter, and they could not expect any support from Catholics. The point is, however, that they intend forcing financial support from Catholics through the rates and through the rents. It was alleged that a large body of the people desired a crematorium in this city. We take leave to doubt this; and further, we should like to know what means were taken by the deputation to ascertain precisely what percentage of the community are clamoring for this thing? Would it not be much nearer the mark to say that the vast majority of the people have not troubled to think about it at all, and that the public demand is confined chiefly to the little ring of enthusiasts who are not quite enthusiastic enough to pay for their hobby themselves? In any case, if such a large number of people are longing for this innovation the burden of paying for it ought to rest lightly on so many shoulders. Would it be rude to suggest that those who are sighing for the crematorium erect it in the same way in which Catholics build their schools—that is, pay for it themselves. It must have been a slip, however, when one of the deputation said that the cost of erecting the crematorium was too great to be borne by private enterprise. From this the inference is that the enthusiasts are very few. We agree that people living in a community often have to pay for things they do not need; but we must insist that it is contrary to the functions of a public body supposed to represent all classes to give support to something which is an outrage on the conscience of one or more sections in the community. We urge Catholics to oppose strongly any attempt to make this pagan practice a municipal responsibility. There are any number of urgent works requiring the immediate attention and financial support of the City Council; but the erection of a crematorium is certainly not one of them.

### CONVERT PRELATES

It may interest our separated brethren (says the *Missionary*, Washington, U.S.A.) to have the names of former Protestants who reached high place in the government of the American Catholic Church. These include the following names:—

Archbishop James Roosevelt Baylay, Archbishop of Baltimore and Papal Delegate.

Archbishop Samuel Eccleston of Baltimore.

Archbishop James Whitfield, of Baltimore.

Archbishop James Hubert Blenk, of New Orleans.

Archbishop Christie of Oregon.

Archbishop James Frederic Wood of Philadelphia.

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## NOTES



### The Tinkers

Unless you lived in Ireland you would not understand what we mean when we call a man a tinker—with or without an adjective, as the mood may require. Irish people are aware that just as there was a "holy farmer" there was also a "living tinker" whom innocent people invoke in corroboration of their statements just as impious people invoke saints and sacred things. The tinkers are a nomadic people. They wander at their own sweet will up and down Ireland, camping here and there, usually in a sheltered spot beside running water. They marry very young, and they have large families. They may be lax concerning the rights of ownership, and in their dealings at fairs they may not on the horse-dealers maxim: "Do to the other fellow what he would like to do to you, and do it first," but apart from that they are as good and maybe better than other dealers and merchants. Certainly they are saints compared with the sort of people who send to wars the last man but will not send their own last shilling, or with the millionaires who drive large motor cars and make fortunes by engineering trusts and corners that bring ruin to thousands. The Tinkers are by profession tinsmiths. They mend pots and pans and cans for the neighbors when they settle down in a district for a time. But work at their ostensible calling is only a side-line after all. Dealing at fairs, even fortune-telling, appeals more to them. They will often go away on a long trek to the West of Ireland whence they will return in a few months driving before them a large number of shaggy, rough-haired Connemara ponies, of all ages. These they will sell as they travel, and not infrequently they will sell the buyer when selling the ponies. We wonder if that breed of little horses has been allowed to remain in the West by the mischievous British Government. Of course one often bought as a pony a little horse foal, but that was the fault of the buyer who ought to have known better than to accept as a two year old pony a six months old foal, but usually the genuine pony was a wonder. For years, in our school days, we rode a Connemara pony and we have never since seen an animal of the species that could compare with him for cleverness, endurance, and sure-footedness. He was not a comfortable horse to ride over a bank but he always got there if left alone. His ascents and descents were perpendicular and abrupt, and disconcerting to a rider who did not know what to expect. Single banks, double banks, blind fences, loose stones in gans, and other puzzles that disturb the peace of mind of a young thoroughbred had no terrors for him, and as far as we know he reached an honorable old age without ever falling or getting a cut on his snowy skin. He was no exception. Many Irishmen can remember ponies of the same quality, quiet, playful, long-suffering, clear-eyed animals with ugly intelligent heads that made friends for them at once. However, we are wander-

ing away from the tinkers. We intended to explain before losing our way on the side-issue of ponies why it is that tinkers who are not unpopular have after all so bad a name that one calls others "tinkers" with no intention of being complimentary. Well, here is the reason: One day when St. Patrick was a slave in Ireland a wild boar rooting in a field turned up a lump of gold, and Patrick brought it to a tinker, and the tinker said: "It's nothing but solder, give it here to me." Patrick did not believe him and brought it to a smith, and the smith told him it was gold, and with that gold Patrick bought his freedom. Ever since that day smiths have had luck and tinkers have been wanderers over the face of Ireland knowing no rest, and everyman's hand against them.

### Vain Reading

The mind must not be kept in serious occupation all the time. Now and then, like a bended bow, it must be relaxed in order to preserve its power. Among the many ways of relaxation is reading light literature; and, thus, in its own time and place, such reading is wholesome. Out of the right time and place such reading is every whit as bad as a breakfast on tinsy-cake, ices, and cheese straws would be for the health of an average man. Too much light reading is vain reading. Above and beyond all vain is the reading of light, superficial, emotional spiritual books during the time intended for real spiritual lecture. Golden years ago, in a *capella* on the Esquiline Hill, we heard a German scholar protest vehemently against the foolish, hysterical, sentimental books of devotion that creep in between readers of to-day and the sound, solid, edifying pages of men who had put their whole lives into the books they wrote. Yes, read about Deadwood Dick or Sherlock Holmes when you want relaxation; but for all sort of 'sokes don't read the ravings of the Nun of Kenmare when you want spiritual building up. Go back to the old books and the old writers and they will teach you to live more abundantly. Bishop Hay, Bellarmus, St. Liguori, Scaramelli, and many other old writers have more in one page than you will find in volumes of present-day spirituality. And if you want real spiritual science with never a word wasted you must go still further back—to Cajetan, Lugo, Aquinas, Scotus, or Lessius. People in this country do not often delve into these old authors. But if they knew more about them they probably would venture. So, without apologies to anybody, here is the place to introduce them. First we shall take Cajetan.

### God's Goodness to Creatures

Communication of self to others is a note of goodness. The higher the good the greater the tendency to lift others to its level. God being infinitely good is moved supernaturally to communicate his goodness, which is Him-

self, to creatures. How he does so Cajetan tells us in few and pregnant words which leave nothing unsaid and an inexhaustible mine for meditation:—

God communicates Himself to creatures, (1) in the natural order, according to which all created things in some measure share in His likeness; (2) in a supernatural manner whereby He elevates intelligent creatures and enables them to have a higher share in His goodness, inchoately by grace, and consummately by the glory that is theirs when they join Him in Heaven where they no longer see Him as in a glass darkly but face to face; (3) thirdly, by a wonderful personal communication through which God unites Himself to a creature and a Divine Person exists in both divine and human natures in Christ made Man for our Redemption.

To the modes of union described so compactly in that sentence, we can add one other. Even after God had done all that for creatures, something remained possible for Christ. With the love greater than which no man hath He died for us on the Cross. His Death meant separation from us, and He did not wish to be separated. Consequently, the night before He suffered He instituted the Blessed Eucharist through which He might not only abide with us on our altars, but even become the food of our souls. Unless you eat the Flesh of the Son of Man and drink His Blood you shall not have life in you: it was that we might have life, and more abundantly. He came on earth. And when leaving the earth He left us His Body and Blood to be the food and drink whereby we might obtain and sustain that life.

### ANSWERS TO CORRESPONDENTS

R.P.S.—Our illustration was taken from a picture post-card published from the *Orphans' Press*, Rochdale, England.

S.M.M.—For the information of our correspondent and others interested, we reprint the syllabus for this year's examination in Irish History:—The period to be studied will be the seventeenth and eighteenth centuries, and the opening of the nineteenth century to the time of the passing of the Act of Union. Thus, the period covers roughly two hundred years. It embraces many of the most important events in the story of Ireland. Pupils will learn of the appalling persecutions under the Penal Laws, and of the inhuman massacres of Catholics, during the regime of Cromwell, at Drogheda and Wexford. The gallant figures of Owen Roe O'Neill and Patrick Sarsfield march across the pages. How Ireland kept faith with England at Limerick, and how England broke the treaty "ere the ink wherewith 'twas writ was dry," will sink into the memories of the young. They will follow the fate of the Wild Geese, whose narrow graves were made by the hands of strangers on the "far, foreign fields from Dunkirk to Belgrade," where they fell in battle. The immortal story of Grattan's victory, and the shameful records of the treachery by which England secured the Union will terminate the period, and in between these

events will come the terrible records of the Rising of '98, when the Presbyterians of Ulster proved that they loved their country and hated oppression just as much as did the Catholics of Wexford who broke the English ranks again and again, at Wexford, Enniscorthy, New Ross, Tubberneering, and Oulart. All these pages in the long struggle against the oppressor ought never be forgotten; for almost from first to last, they were fights for the rights of Catholics to keep the Faith of their Fathers. Finally, we recommend teachers and pupils to use for this period Sullivan's *Story of Ireland*. There is no better book on the subject for children. And those who have not already got a copy ought to order it in good time through our office. The date of the next examination will be some time in November, 1925.

## DIocese OF DUNEDIN

St. Patrick's Day being a close holiday at the *Tablet* Office, we go to press this week on Monday. Reports of celebrations in connection with the Irish National festival will, therefore, be given in our next issue.

Miss Clare Dillon, a member of St. Joseph's Cathedral Choir, was the lady vocalist selected for the opening concert for the 1925 season of the Dunedin Philharmonic Society, given last week. Both local papers gave Miss Dillon very flattering notices, the *Otago Daily Times* saying: "Nothing finer was heard during the concert than Miss Dillon's singing of Gounod's 'Ave Maria,' a violin obligato to which was supplied by Miss N. Garland. Miss Dillon sang the 'Ave Maria' beautifully, and Miss Garland gave a remarkably sympathetic obligato."

The Christian Brothers wish to acknowledge, with sincere gratitude, the receipt of a generous donation, as well as gifts of provisions, from anonymous friends; they tender their thanks also to other kind friends who continue to help them.

Rev. Father O'Dea, of St. Benedict's Sydney, who spent an enjoyable holiday at the Southern Lakes and Queenstown, during which he did the trip along the Milford Track, left last week on his return to Australia. During his stay in Dunedin, both going to and coming back from the tourist region, Father O'Dea was a guest of his Lordship Dr. Whyte at the Bishop's Palace, Rattray Street.

The Particular Council of the St. Vincent de Paul Society attended at the schoolroom, North-east Valley, on Thursday evening last, when the president explained the work and aims of the society. A conference of the society was then formed for that portion of St. Joseph's Cathedral parish. Mr. J. Lyng was appointed president, and Mr. J. Dillon, secretary and treasurer. It was arranged that the new conference would hold its meetings on the second Sunday of each month. The president of the Particular Council intimated that he would endeavor to get the next quarterly meeting of the council held at North-east Valley. It is hoped that the local parishioners will give their support and assistance to the new conference.

As customary on the Sunday prior to the Feast of St. Patrick each year, the mem-

bers of the combined branches of the Hibernian Society (including the ladies' branch), approached the Holy Table at St. Patrick's Basilica, South Dunedin, at the 9 o'clock Mass on Sunday. The large number in regalia (probably a record) presented a most edifying sight. His Lordship the Bishop celebrated the Mass and preached. All assembled after Mass at Communion breakfast in St. Patrick's Schoolroom. A detailed report of the whole function will be given in our next issue. In the evening, at St. Joseph's Cathedral, his Lordship delivered an eloquent and impressive discourse on the "Life and Labors of the Apostle of Ireland."

## ST. DOMINIC'S COLLEGE, DUNEDIN.

At examinations conducted by the National Business College, Sydney, in December, the following pupils of St. Dominic's were successful:—

Book-keeping—Junior, Betty Cornish, May Monaghan; intermediate, Mary McAtamney, Margaret Fahey, Margaret McCaughan, Veronica Miles, Kathleen Nees.

Shorthand—Junior, Betty Cornish; intermediate, Rose McEneaney, Margaret Fahey, Kathleen Nees, Eileen Dillon, Margaret McCaughan, Mary McAtamney; advanced, Mary McAtamney.

Typewriting—Junior, Betty Cornish; intermediate, Margaret Fahey, Rose McEneaney, Kathleen Nees, Eileen Dillon, Margaret McCaughan, Mary McAtamney.

## CHRISTIAN BROTHERS' SCHOOL

Boys wishing to see any of the Christian Brothers regarding books, lessons, etc., are requested to do so between the hours of 9 and 10 a.m., and 1 and 2 p.m.

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## Oamaru

(From our own Correspondent.)

March 13.

During Lent, Stations of the Cross are held on Tuesday and Friday evenings at the Basilica. On Sunday evenings, also, the Stations are held with a short address explanatory of the devotion, this taking the place of the usual sermon.

Father Fenelon when returning from Teschemakers, where he had been attending Sister Mary Imekla, who died the following day, met with a painful accident through his motor cycle and side chair coming into collision with a cart. Father Fenelon sustained severe abrasions on the head and face and a bad shaking up altogether. His many friends trust, however, that under careful treatment at the local private hospital, where he was removed, he will soon be up and about again.

During Father Fenelon's incapacity Father Francis McMahon is in Oamaru assisting the local clergy. At Mass on Sunday Father McMahon, referring to the approaching quarterly meeting of the Hibernian Society, urged the members to take a more active interest in their branch. With such a strong branch as Oamaru had the number attending the meetings was very disappointing.

His Lordship Bishop Whyte was in Oamaru during this week to see Father Fenelon. Several of the diocesan clergy (including Father O'Reilly, Port Chalmers, and Father

Kaveney, St. Joseph's Cathedral) came to see the patient, who was greatly cheered by the visits.

There is some talk of the H.A.C.B. Society initiating a series of socials during the ensuing winter. Last year the socials under the auspices of the Girls' Club attracted large attendances.

Much sympathy is felt for Mr. P. J. Duggan, ex-Catholic schoolmaster here and secretary of the local H.A.C.B. Society, in the death of his third son, Patrick, at Timaru. The late Mr. Duggan, who was 36 years of age, was educated at the Oamaru Catholic school, but lately had resided in Timaru, where he was married. The knowledge that their grief is shared by many friends and acquaintances should in some measure console Mr. and Mrs. Duggan and family in their affliction.—R.L.P.

The municipal elections are beginning to attract a little attention. The present occupant of the mayoral chair (Mr. McDiarmid) will probably seek re-election. Another councillor and ex-mayor is said to be turning the subject over in his mind as to whether he should offer his services. A keenly contested mayoral election should eventuate should the two go to the poll.

Perhaps the most interest will centre round the weekly half-holiday. Oamaru changed from Thursday to Saturday a few years ago, and now a large body of shopkeepers, who are dissatisfied with the change, contemplate making a strong effort to revert to the mid-weekly half-holiday.

## Addington

(From our own correspondent.)

March 13.

Arrangements are well in hand and invitations issued for a "coin and social evening" which is to be held in the Oddfellows' Hall, Selwyn Street, on Thursday, March 26. A very special programme is being prepared to which the talented Christchurch singer, Miss Kathleen Carven, is to contribute several numbers. During the evening Mr. G. Witty, M.P. and Mr. E. Howard, M.P., will make an appeal on behalf of the crochans of Nazareth House and St. Joseph's Home.

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## Timaru

(From our own Correspondent.)

March 13.

Miss Patricia Mackie, of Cain Street, a pupil of the Convent of the Sacred Heart, Timaru, was successful in passing the Matriculation examination.

Your numerous readers are deeply interested in the weekly publication of the history of the Church in New Zealand, and it is earnestly hoped that the book which you published some years ago will meet with an increased demand, and thereby compensate you for the arduous work entailed in the compilation.

In connection with the series of articles appearing in your valuable journal, dealing with the above matter, the sub-editor of the *Tablet* will be pleased if parishioners possessing old photos of priests, would kindly forward them for reproduction, after which they will be carefully returned.

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15/2/26; Mrs. B. B., Opunake, 30/3/26; Timaru, 8/3/26; Const. P. F., Police Stn., P. M. McD., Wangahu, Wanganui, ---; Fendalton, Chch., 30/3/26; Mrs. G., 98 Crawford St., St. Albans, 8/1/26; P. McS., Kaikoura, 30/3/26; M. H., Shaw St., Temuka, 23/8/25; C. H. C., "Raajpootana," The Maitai, Nelson, 30/3/26; R. W. W., 119 Romilly St., Westport, 30/3/25; Rev. Fr. S., Darfield, 30/3/26; Marist Brothers, Greymouth, 23/2/26; J. S., 369 St. Asaph St., Chch., 28/8/25; J. C., Cape Foulwind, 30/3/26; T. M., Park St., Hokitika, 28/2/26; B. McN., Rakaia, 15/12/25; Convent, Reefton, 30/3/26; H. F., 43 Tasman St., Nelson, 15/5/25; T. H., Albury, 8/3/26; Mrs. M. M., "Rosebrook," Gleniti, Timaru, 15/2/25; Rev. M. J. F., Ahaura, 15/3/26.

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### CANTERBURY AND WEST COAST.

Mrs. F., Nelson Creek, 8/3/26; E. W., Box 39, Takaka, 30/3/25; W. G., c/o Harbor Board, Greymouth, 30/9/25; Miss M.C., Old Farm, Orari, 15/1/26; B. L., Tycho Delic., Timaru, 30/1/26; P. McC., 72 Olliviers Rd., Chch., 30/9/25; P. O'N., Cave, Timaru, 15/3/26; O. K., Otaio, 30/9/25; H. M-K., 77 Harman St., Addington, 15/11/25; D. C., Greendale, Cant., 15/8/25; J. M., 51 Heaton St., Timaru, 30/9/25; M. McB., Collingwood St., Nelson, 23/11/25; M. A. McB. (for Sister A. V. India), Collingwood Street, Nelson, 30/9/25; Miss B. R., Wilson Street, Islington, 8/9/25; Capt. O. McG., Humphries, 23/3/26; S.M. McK., Emmiskillen, Hastings St., Nelson, 8/12/25; M. K., 6 Livingston Street,

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# A Page for Little People

Conducted by  
ANNE



My dear Little People,

I find it is quite impossible to give out the results of the Scrap Book Competition today, so, must ask you to wait till next week when you will find it all set out, in big letters.

I hope you are all well and am sure you are all busy getting ready for school. Are you saying the prayer to St. Roch, daily, that he may save your dear Grown-ups the worry of having you sick and suffering?

Little People dear, I have so many letters for you to read and such a long list of new members of the L.P.L.C. to print that I will leave anything else I have to say, till another time. Mind you read the list carefully and be sure to write when a new member asks for a letter-mate, so that our club may flourish and grow into something live and useful, some day I'll be asking you to let me see what you are all made of, and test the real strength of our Little People's Letter Club. This is the list of new members:

Mary Byrne, Kotinga, Takaka; Therese Healey, Pukeatu; Clara Mundy and Alice Mundy, Eddystone Street, Kaitangata; Kathleen and Vera Crowe, Post Office, Winton; Len McMahon, Cronadun; Doreen Haddock, Horopito; Annie Hamifin, Timaru Road, Waimate; Zoe Howarth, Box 417, Palmerston North; Zita Traynor, Malta Street, Wyndham; Irene McAnulty, Convent School, Rakaia; Frances Brady, Roxburgh; Ivy Cuttance, Otokia; Nancy Rapley, 220 Willis Street, Ashburton; Phyllis Fitzgerald, 172 William Street, Ashburton; Garth Robinson, 15 Halswell Street, Wanganui; Erin and Colleen McNeill, Lauriston; Nora Keenaly, No. 3 Road, Te Puke, Bay of Plenty; Mary and Cecilia Callaghan, Palmerston South; Anne Francis, Nightcaps; Dymphna O'Brien, Te Wae Wae; Mary Dowman, Kaimata; Mary Gorman, 77 Bishop Street, Christchurch; Veronica Ryan, Wangaeu, via Wanganui; Morgan Larner, Avoca Farm, Wyndham; Molly Goodger, Matuku, Mossburn; Mona Cotterell, Princes Street, Temuka; Leslie Heath, Wyndham; Dorothy Murphy, 33 Dickens Street, Addington; Chrissie Kennedy, 914 Colombo Street, Christchurch; Nora Mary Rooney and Margaret Cecilia Rooney, Orari, South Canterbury; and Joseph McBrearty, Perceval Street, Raugiora (I think?). This makes 134 members, aren't we a fine big family?

Dear Anne,

Just a few lines to let you know that I will buy one of those badges. Enclosed you will find sixpenny stamps. Will that be right Anne? I had some fun this last week. Some girls and I went for a picnic, and we got quite close to where some blackberries were growing and we picked about 50lbs of them, and we made some blackberry jam. We also picked some wild peaches and apples, and what we didn't eat we also made into jam. Well, Anne no more news this time. With love from your little friend, Paula Creel, Martborough.

P.S.—I forgot to tell you where to ad-

dress my badge to Anne. My address is: P. Creel, c/o G.P.O., Martinborough.

(Thank you Paula for the stamps. Yes, you sent quite enough. I think your fun was the proper sort, and it will last as long as the jam, won't it?—Anne.)

Dear Anne,

I haven't written to you for a long time. I think that it is a very good idea to have badges and would you kindly send me one please. I just arrived home from my holiday a week ago. I was staying with my auntie in Christchurch and a few days at my Grammie's up at Ohoka and I had a lovely time. We are milking cows just now and feeding two calves. With love from Kathleen Archer, Little River.

(Thank you for badge money Kathleen, glad you had a nice holiday. Will send you a badge as soon as I get them. Hope you'll find someone to write to.—Anne.)

Dear Anne,

As it is a long time since I wrote to you I think I will write to you to-night. I enjoy reading the L.P.P. very much. I think it is a lovely idea to have badges, and I would like one very much. Anne, will you please ask some girls of my age to write to me. I will be 14 on the 28th May. As the fruit season is nearly over there is time to write letters and play now, but I was lucky enough to have a fortnight's holiday at Lawrence just after New Year and I enjoyed myself very much. I have two little black kittens, and I would like you to name them please Anne. We are very glad that our district has escaped from infantile paralysis so far. I enclose sixpence for a badge. Yours sincerely, Frances Brady, Roxburgh.

(Thank you for the sixpence Frances. I hope you'll like your badge. Yes dear, you are lucky not to have infantile paralysis in your district; don't forget the prayer to St. Roch. I'll ask the girls to write to you, but I have no birthday mate for you yet. Call the kittens "Blit" and "Blob."—Anne. P.S.—Please someone write to Frances.—Anne.)

Dear Anne,

This is my first letter to you. I have two sisters and one brother, all younger than myself. My sister and brother and I walk three miles to school. I passed last year and got 253 marks. We went to Kakapoint for our school picnic and had good fun. I am ten and my birthday is on 19th September. I will close now. Love from Moira Casey, East Chatton.

(Welcome Moira, we're glad to know you, and we think you are three "bricks" to do that long walk to school. You'll sure grow up into fine big girls and boys. Write again.—Anne.)

Dear Anne,

It is quite a long time since I wrote to you, but I have not forgotten you. I always read your page Anne, and it will be lovely to have a badge. I see where Agnes Emerson has not received an answer and am very

sorry for not writing. I would love to have a badge Anne, and will send 6d in stamps for your treasure box. I wish some of the L.P.L.C. would write to me Anne. I wish you would tell them to Anne, please. I passed my proficiency last year, but I do not know where I am going to go this year yet. Some of my friends are going to the Riverton Convent and I would like to go there too. We often go for a swim and have lovely times. Well, dear Anne, I will write a bigger letter next time. With best love to all the Little People, not forgetting your own dear self. I will close now. Yours truly, Zita Traynor, Wyndham.

(Thank you for the badge money Zita dear. Perhaps you've managed to answer Agnes's letter by this time. I hope we'll get together a nice "Treasure Box" this year.—Anne.)

Dear Anne,

Could I join the L.P.L.C. please? I have wanted to join long ago but this is the first time I have a chance. I think it is a good idea to have badges. Don't you think the Infantile Paralysis are getting bad in Christchurch? But I hope they don't get here. Your affectionate little friend, Joseph McBrearty, Rangiora.

(Welcome Joseph, glad to have you along with us, and I hope you'll soon get a badge. Let me know your birthday so that I can find you a mate.—Anne.)

Dear Anne,

May I join your page? I am 5 years old and have not started school yet. My birthday is on the 24th April. I have 5 brothers and 4 sisters. I have a wee brown pussy cat. Will you give me a name for it Anne, please. Please Anne, would you ask a little girl of my own age to write to me. Well dear Anne I have no more news, so will close, wishing you every success, with your page, with love from your new friend, Nora Mary Rooney, Orari, S. Canterbury.

(My precious Nora Mary, I'm sure some little girl will write to you soon. Would you like to call your dear wee cat "Rusty"? That's a pretty name isn't it. I believe you must be my youngest Little Person.—Anne.)

Dear Anne,

This is my first letter to you and I hope it won't be my last. I am 11 years of age and I am in Std. 5. My birthday is on the 13 of October. Please Anne is there any other little girl whose birthday is on the same day as mine? I have 5 brothers and 4 sisters. I go to the Orari public school as the nearest convent is 8 miles away. I have a pet cat please Anne could you give me a name for it. Well dear Anne I will close with best wishes for your page from your loving friend, Margaret Cecilia Rooney, Orari.

(Glad to have you join us Margaret Cecilia. Sorry dear that you have no birthday mate yet, but you'll find a letter mate soon. I'm sure. Call your pet "Maiui" (pronounced "Mewey"), a Maori name.—Anne.)

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## DEATHS

**BLACKMORE.**—Of your charity pray for the repose of the soul of Margaret Blackmore, who died at Waipori, on February 16, 1925.—Sacred Heart of Jesus, have mercy on her soul.

**JOHNSTON.**—Of your charity pray for the repose of the soul of Bridget Johnston, beloved wife of A. C. Johnston, Christchurch, and mother of Mrs. J. J. Green (Gore), Mrs. E. C. Steans, Mrs. G. Waller, and Mrs. G. E. Oughton (Christchurch), and Andrew Johnston (Mataura), who died at Christchurch, on March 9, 1925; aged 60 years.—R.I.P.

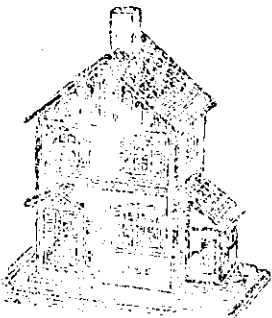
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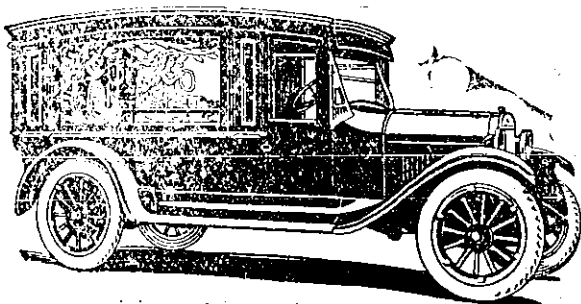
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Dear Anne,

This is the first letter I have written to you and I hope it will not be the last. I have seven brothers and two sisters. We have three kittens. I wish you could give us a name for them. Here is a riddle for you. I wonder if you can answer it: What is it that never asks a question yet requires many answers? Well in case you don't know, it is a "doorbell." I am 13 and I am going to write to some of the little people soon. I got my proficiency last year. Well I must conclude now with best wishes from your new friend, Ida Herlihy, Kaimata, via Inglowood, Taranaki.

(Welcome Ida, hurry up and get a badge and a letter-mate. Would you like to call your kittens "Mike," "Puki," and "Tane," three Maori names meaning something or other, for sure.—Anne.)

Dear Anne,

May I become a member of the L.P.L.C.? I am sixteen years of age and my birthday is on the 1st December. I would like to correspond with a member if there is one whose birthday is on the same day. I would have wrote before, but I thought I was too old, but I have noticed letters in this week's page from members 16 and over. I will send for a badge as soon as I possibly can. Isn't it lovely, Anne, having badges? Will you please enter me as a member, as I intend to write to Eileen Walsh. Well dear Anne as this is my first letter I will not make it too long. Your new friend, Chrissie Kennedy, Chrischurch.

(Welcome Chrissie, but I'm sorry I haven't a birthday mate for you yet dear. Never mind, make yourself a mate for someone. I'm sending your letter on to Eileen, she is sure to answer you.—Anne.)

Dear Anne,

It is ages since I last wrote to you. How are you? I hope you won't get the infantile paralysis. Isn't it sad that so many poor people have it? Please, Anne, I will take a badge. I will be very lonely this year as my sister Kathleen is going to Wanganui Convent as a boarder. Any time I feel very lonely I think it would be a good plan to write to you don't you Anne? School hasn't started here but music has. Do you know, Anne, we are not even allowed to go to Mass? Isn't it awful? I think I will end now with fondest love from Eily Butler, Waipawa. P.S.—Kathleen sends her love too.

(Glad to hear from you again Eily, hurry up with your sixpence or all the badges will be gone. Yes, the Infantile Paralysis is very dreadful, but say your prayers and don't be frightened. You can write to me whenever you feel lonely. Love to Kathleen.—Anne.)

Dear Anne,

This is my first letter to you and I wish to join your club. I have one sister and three brothers. I am nine and in Std. 3 when I go back to school. I think it a very good idea to have the badges. I will close now as it is getting near bed time. From Dorothy Murphy, Addington.

(Welcome Dorothy, the badges will be all gone if you don't hurry up. Tell me your birthday so that I can find you a letter-mate.—Anne.)

Dear Anne,

May I become one of your happy band of Little People? I am enjoying the holidays very much. Please Anne will you ask a boy of eleven or twelve years to write to me. I will be in Std. 5 this year. I was staying with my aunt at Brydone for two weeks. I think it is a very good idea about the badges and also about the scrap book competition, but I don't think I will enter for it as it is too late. I must now bring my letter to a close with love from your new friend, Leslie Heath, Wyndham. P.S.—My birthday is on the 20th June.

(Glad to welcome you Leslie, but sorry I haven't a birthday mate for you, but I'm sure some boy of your own age will write to you, I'll ask.—Anne. P.S.—Will someone please write to Leslie?—Anne.)

Dear Anne,

How are you getting on? I haven't written to you for a long time. Alice is writing to you too. Please send me a badge Anne, I would like to have one. I was away for 2 weeks holiday at Christmas. Did you go for any holidays Anne? My sister Nonie has a lovely puppy, and she calls him Dickie and he chases us all over the place. We were going to a birthday party to-day only it is too wet. We are milking 14 cows. How about coming up for a holiday Anne and we will show you all over the place, and you could turn the separator and go for a ride on Dad's trolley. We take all the cream to the station on the trolley. The ballast train passes our place four times a day. Well dear Anne, I will close now hoping to see my letter in the *Tablet*. Good-bye Anne. Love from your little friend, Beanie Flannery, Riversdale.

(Send me sixpence Beanie dear, and I'll send you a badge. Indeed I wish I could come for a holiday with you, wouldn't we make the separator hum and the trolley go?—Anne.)

Dear Anne,

It is such a long time since I wrote to you that I thought I would write to-day. I am in Std. 3 when I go back to school. I think it is a good idea to have badges, and when you get them would you please send Beanie and I one each. Would you please tell me the price of them; we have a little brown and white dog and we call it Dickie. I have a grey and white cat, would you please give me a name for him. At Christmas I was away for two weeks holiday. I think I will close now. Goodbye. Love from Alice Fleming, Riversdale.

(Send along six penny stamps each, and you can have a badge for you and Beanie. Hurry up, or they'll all be gone. Your puss sounds pretty, what about calling him "Dapple"?—Anne.)

Dear Anne,

I was very glad to see my letter in print. Thank you very much for the name you gave me for my bunny. We have a vegetable garden and a flower garden. There are a number of flowers in bloom and I like picking them. I am enclosing sixpence for a member's badge which I think a very good idea. Your loving friend, Mona Cotterell, Princes Street, Temuka.

(Thank you for sixpence Mona, I hope

you'll like your badge. How is Bunny behaving, does he nibble your flowers? Would like to see your garden and help you make it.—Anne.)

Dear Anne,

May I join your happy band of Little Folk? I am seven years of age and my birthday is on the 16th of July. I attend the Mimihau Public School where Miss Wright teaches me. I ride three miles to school and it is not very nice in the winter I can tell you. I would like to have a badge so I will send the money to you. Well dear Anne as this is my first letter I shall close now. Your new friend, Morgan Larnar, Ridges, Wyndham.

(Welcome Morgan, what pretty paper you and Catherine wrote on. Hope you'll like your badges. Morgan, you've got a birthday mate—Pat Gardner, Convent School, Hastings. What about writing to each other?—Anne.)

My Dearest Anne,

This is the third time I have written to you and I enjoy reading the letters on our pages. I am sending you the money for my badge with this letter and I hope it reaches you safely. I shall also send my scrap book when it is completed. My birthday is on the 6th May and I will be fourteen then. Dear Anne, although I am a member of the Little People's Letter Club I have never received a letter from any little person yet. I did write to a girl but she never answered it. Everybody is busy now as it is harvest time, a time when you are almost too busy to write letters. We have great fun sometimes up here when we go rabbiting, as we have three ferrets and two dogs, one being a greyhound. Well dear Anne I will bring this short letter to a close and hoping you are in the best of health. Your loving friend, Catherine Larnar, Wyndham Ridges. P.S.—Everyone is still wondering if you are a woman or a man. Ta Ta.

(Thank you for money Catherine, hope you'll like your badge. Sorry you have had no letters, perhaps the girl you wrote to didn't get the letter. Try again. You have a birthday mate—Monica Mary Gresham, Geraldine. Will you write to one another?—Anne.)

Dear Anne,

This is my first letter to you. I am eight years old and my birthday is on April the 8th. I go to the Sacred Heart School. I have had a long holiday on account of the infantile paralysis. I would like to join the L.P.L.C. I am the youngest of five. I am the only one that goes to school. I must close now and will write you a longer one next time. Yours sincerely, Nancey Rapley, Ashburton.

(Welcome Nancey, glad to greet you. Sorry I have no birthday mate for you, but you'll soon get a letter-friend when the girls know you are a member of the L.P.L.C. Save up sixpence for a badge.—Anne.)

Good-night dear Little People, I'll have a lot to tell you next week.

ANNE.

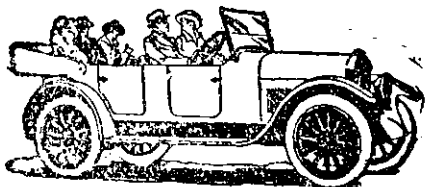
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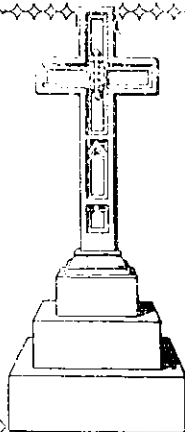
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# Our Sports Summary

## CHRISTIAN BROTHERS' CRICKET CLUB, DUNEDIN.

Another exciting finish was witnessed on Saturday, the 7th inst., resulting in the Christian Brothers' 2nd grade team scoring a win from High School by 17 runs. By their success in this match the Brothers' team notched a one-point lead for the championship.

Christian Brothers, batting first, compiled 147 runs, Brooks (41) and A. Sullivan (36) being the principal scorers; the bowling analysis reading: A. Sullivan 4 wickets, D. Sullivan 2, McCarten 2, Brooks and Dawson 1 each. The opening batsmen for High School (Allan) with 46 runs, took the score to 61 before they lost a wicket. After this batsman was dismissed the wickets fell much faster, until High School, with two wickets in hand, wanted 17 runs to win, but as the time for finishing was close at hand, they decided to play for a draw. With three minutes to go, High School still had two wickets to fall, but McCarten clean bowled one of the batsmen with the last ball of his over. D. Sullivan bowled a maiden over from the other end, and with the agreement that the coming over would be the last, McCarten once more took the ball. The first was blocked, as were the second and third, but playing a little too far forward the last man was bowled with the fourth ball of the over.

The third grade team defeated Kaikorai by 13 runs. Batting for Christian Brothers Cusack headed the list with 33 runs; Mattingly (18) and Toomey (14) also showing good form. O'Connor (4 for 23), Cusack (1 for 2), and Lynskey (5 for 39) secured the wickets.

The fourth grade won by default.

## TIMARU NOTES.

(From our own Correspondent.)

The St. John's Tennis Club C grade team recently won the competition in South Canterbury and regained the Pennant, which they held during the 1922-23 season. The following members were successful in defeating the Y.M.C.A. team in the final match by 10 sets to 6 sets:—Misses Mason, H. McGrath, K. Costigan, and Martin, Messrs. Marshall, Martin, Craim, and Knight.

The Celtic Senior Cricket team is now in second place to Zingari in the competition between six clubs in South Canterbury for championship honours.

A telegram from Invercargill says that at a gathering of cricketers there, Mr. Mayne (captain of the Victorian team) said: "You have a batsman here whom they should pick in the New Zealand team, and you people should see that his name goes forward to the selectors of the New Zealand team. Mr. Jas. Lynch, the man to whom I refer, played as well, if not better, than any other player in Dunedin the other day." J. Lynch and his brother Stan, who also played against the Victorians, are sons of Mr. T. W. Lynch, Timaru.

## CRICKET IN AUSTRALIA.

The public were pleased to see Sandham striko form against New South Wales (says the Sydney Freeman in referring to the return match with the Englishmen). He was not at all disturbed by the bowling, and by careful cricket he had the pleasure of seeing 132 runs against his name ere Ratcliffe stumped him off Mailey. Sandham and Hendren were some time ago welcome visitors to the St. Patrick's (Churchhill) Old Boys' Communion breakfast. Later they attended the 11 o'clock Mass at the historic church on the hill.

## LARGEST CRICKET SCORES.

Australia has the following record of largest total scores compiled in one innings:—1094 runs, University Club (Melbourne), March, 1898; 1059, Victoria v. Tasmania, at Melbourne, February, 1923 (a world's record in a first-class match); 961, Melbourne Grammar School v. Geelong College (J. C. Sharpe 506 not out), March 19, 1915; 922 for 9 wickets by an Australian XI v. South Canterbury, at Temuka, N.Z., 1914; 922, Carlton Club (Melbourne), February, 1896; 918, New South Wales v. South Australia, Sydney, January, 1901. The highest Test total by England is 598, at Melbourne, February, 1912, and the highest by Australia is 600, compiled in the second Test of the present series. This, so far, is the Test record.

# Town and Country News

## BULLER NOTES

(From our own Correspondent.)

March 9.

The departure of Rev. Father Devlin from Westport has evoked widespread regret, and the parishioners showed their love and esteem in a tangible manner prior to his leaving. We hope that in a milder climate his health may be speedily restored. Father Devlin's place is being filled by Rev. Father Long.

The Children of Mary held a delightful picnic at Granity the other day.

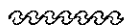
The most disastrous fire ever recorded on the Coast occurred on Monday night last. Within the brief space of an hour the Grand Hotel, King's Theatre, Land Office, Mr. J. Radford's office, and Bailie and Co.'s bacon store were completely destroyed. The woodwork on the Bank of New Zealand was also burnt.

The death of Mrs. Galvin, wife of Mr. Wm. Galvin, came as a shock to her many friends. Deceased was a prominent parishioner and an enthusiastic worker on behalf of St. Canice's Club. The sympathy of a wide circle of friends is extended to the sorrowing husband and son, and also to her sister, Mrs. Maurice Griffin. Another sister (Mrs. O'Callaghan) predeceased her by three months.—R.I.P.

## ST. MARY'S COLLEGE, WESTPORT.

At the recent University examinations three members of the teaching staff secured passes. One member secured a full Class B pass, and one a partial pass in Class B. Miss Ella Wall was successful in passing the first section of the B examination.

At the Government exams. the following gained Public Service: Mary Warren, Catherine Connors, Constance Smith, Jessie Archer.



## AHAURA NOTES

(From our own correspondent.)

March 9.

The work of constructing a porch and belfry at the Blackball church is in hand and when completed will add considerably to the building, testifying all the while to the faith and generosity of the good people of this elevated hill-shaded township.

Mrs. Kilkelly, after spending a short holiday with Mrs. O'Meara, of Totara Flat, returned to her home at "Kinvara Terrace," Nelson Creek, all the better for her trip.

The Ngahere congregation is growing happily: a more spacious building may be required when a little while has flown.

Miss M. O'Sullivan has returned to Ahaura after a pleasant and well-deserved holiday in the North Island.

To Mrs. Smyth and her energetic helpers we tender our warmest thanks and heartiest congratulations for the practical interest they take in the Ahaura church work. Their grand efforts at Christmas were very substantially rewarded.

Mr. Oliver Brittenden, of Christchurch, spent a few days in the Grey Valley within recent times. He was deeply impressed with the buzzing saws, the brawny men, the blackbirds and the coal trucks.

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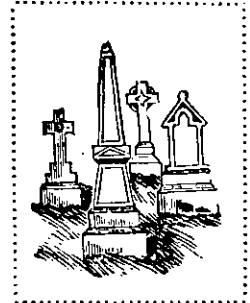
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He asked that collectors continue their efforts in the good work, and keep on sending. The stamps prove a great source of revenue for the missions, and every parcel is received with gratitude. If the name of the sender is enclosed an acknowledgment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

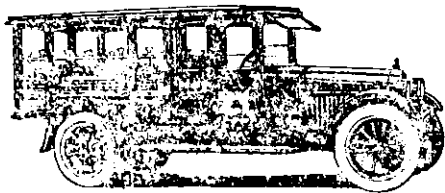
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# Commonwealth Notes

## VICTORIA.

During the mayoralty of Cr. M. D. Kennedy in Richmond, a citizens' scholarship movement was inaugurated, open to children attending the various schools in Richmond, which include five State schools. The result of the recent examination for the 1925 scholarship has just been made known, and it is gratifying that the first three places have been taken by scholars attending St. Ignatius' School. The winner, Master Cunningham, and the runner-up, Master Phelan, were unable to take advantage of the citizens' scholarship, as they had qualified for the State scholarships, and the third on the list, Master O'Keefe, becomes the holder of the citizens' scholarship. A competitive examination was held, and it speaks well for the high standard of teaching at St. Ignatius' School that the first three places should have been filled by pupils attending this school.

Last Friday (says the Melbourne *Advocate* for February 26) his Excellency the Apostolic Delegate consecrated St. Mary's Star of the Sea Church, West Melbourne, and the beautiful new marble altar. On Sunday at 11 o'clock, Pontifical High Mass was sung by the Right Rev. Dr. Coppo, and his Excellency the Apostolic Delegate and his Grace the Archbishop of Melbourne were present. The distinguished ecclesiastics were welcomed on arrival at St. Mary's by the Very Rev. Dean Carey, P.P., and the men of the parish formed a guard of honor. In the evening the Right Rev. Dr. Coppo preached to a crowded congregation. At St. Mary's Church on Sunday, Dr. Coppo will speak at all the Masses on missionary work among the aborigines in his extensive diocese of Kimberley. The vicariate covers an area of 500,000 square miles, and Bishop Coppo and Salesian Fathers are making wonderful progress in their missionary labors. The work is of special interest to the Australian people, and Dr. Coppo will appeal for support.

The mayor of Sale (Cr. Cullinan) presided over a large meeting of the young men of the parish the other Sunday, when initial steps were taken to establish a young men's club. The mayor, in an earnest address, appealed to the young men of the parish to band themselves together for their spiritual, social, and intellectual advantage; the need for a "rallying point" for the lads and young men of the parish was great. The project had the cordial approval of the Administrator. The mayor, in conclusion, made touching reference to the fact that the pioneers of the parish had all, or nearly all, passed to their reward, and that the work of the Church in the Cathedral parish of Sale must be shouldered by the native born. Henceforth, to effectively develop their duties as Catholics, they must band themselves together. The work should be the work of the many rather than the few. The mayor was loudly applauded for his remarks, and the project was enthusiastically taken up. A sub-committee was formed to draw up rules, and the organisation was to be launched at a meeting to be held on Sunday, March 8.

The interment of the late Right Rev. Dr. Phelan, Bishop of Sale, took place in his native village of Johnstown, Co. Kilkenny, Ireland. The remains of the deceased prelate, who had died on January 5, were, two days later, removed from Dublin to Johnstown. The coffin was placed on a catafalque before the altar in the parish church, and until the interment a guard of honor of members of the local C.Y.M.S., in which the deceased took a keen interest, stood by the bier. The last sad rites took place (says the *Irish Independent*) with all the dignity and solemnity befitting the burial of a great Churchman and a distinguished Irishman. All classes and creeds united in a great manifestation of sympathy and regret, and practically all the people from the immediate neighborhood wore emblems of mourning. After the religious ceremonies the burial took place in a plot in the church grounds. The coffin was carried to the church door by a number of priests. The Right Rev. Dr. Fogarty, Bishop of Killaloe, presided at the sacred ceremonies. The celebrant of the High Mass was Rev. M. J. Phelan, S.J. (brother of deceased). Amongst those present in the choir were:—The Right Rev. Dr. Hackett, Bishop of Waterford; the Right Rev. Dr. Foley, Bishop of Kildare, and Leighlin, and nearly seventy priests. The Right Rev. Dr. Fogarty, assisted by the other bishops and priests, officiated at the graveside. Messrs. E. J. Duggan, T.D., and Paul Banim represented the Government, and Commdt. P. J. Murphy, A.D.C., represented President Cosgrave, who was a personal friend of the deceased. The attendance of the general public was representative of all classes in Kilkenny and the adjoining counties.

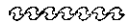
## QUEENSLAND.

Hot weather in Queensland over the week-end caused the deaths of several people (says an exchange for February 26). Cyclonic conditions reigned at Chinchilla, a town west of Toowoomba, on Saturday evening last. Though the storm was only of three minutes' duration, it left behind a trail of devastation and destruction. Trees were uprooted, tanks blown away, and houses unroofed and demolished. The Catholics of Chinchilla, which is within the Archdiocese of Brisbane, suffered a most severe loss in the destruction of Angels' Guardian Church, which was completely wrecked. Two girls were in the church when it collapsed. One girl was able to crawl out from under the piled-up debris, but the second girl, named Tennyson, was found to be badly injured, and subsequently died. The unfortunate victim, Miss Tennyson, was a much-respected young lady of a very devotional nature. Her marked piety was frequently a subject for local comment.

## SOUTH AUSTRALIA.

Having received a cablegram to the effect that the Father-General, Most Rev. P. E. Magennis, O.C.C., wanted him in Rome to undertake research work in the Vatican Library, Rev. Father McCaffrey will leave

Australia by the Maloja on March 19 (says the *Southern Cross* for February 27). In conjunction with parochial work, Father McCaffrey has been engaged for the past 18 months in collecting material for the history of the Carmelite Order in the English-speaking world, and that work is already well advanced. The history will be divided into two parts, the first part dealing with the history of the Order in the Holy Land before its coming to Europe; the second with its history from the year 1240 when Hulne Abbey, at Alnwick, Northumberland, and the Aylesford Monastery, Kent, were founded in England. The development of the Order is traced up to the destructive period of the Reformation, when almost every Carmelite monastery in England (55), Ireland (3), Scotland (13), and Wales (4) were razed to the ground. The revival in Ireland at the close of the Penal Law period and the branching out of the Irish Province to America and Australia will also be treated of. Father McCaffrey's last appearance in Adelaide will be at the Irish National Association's St. Patrick's celebration in March 14, when he will propose the toast of "The Day We Celebrate."



## TASMANIA.

Speaking recently at the opening of a new convent school at Deloraine, his Grace the Most Rev. Dr. Barry, Coadjutor-Archbishop of Hobart, said: There is scarcely any country in the world that has made such sacrifices for education as Australia. We are an organised body—socially, educationally, religiously. We pay our proportion to the State and more than our part to the country. We have expended this money freely; we give to the State the best value because if the children serve God, they will serve the State; therefore, I congratulate your Parish Priest, community and people. This is your school, the hope of the place. I, therefore, earnestly appeal to the people to show that they can prove to the whole community the essential value of Catholic education. It is the inheritance of your children; it is to help to train them in the way they should go—and this is to be a fine manifestation of the love and sacrifice that is to be the outstanding characteristic of our Australians. We have expended the money freely and generously in erecting the school. The Sisters have their established influence. I wish, therefore, to congratulate you all, and hope that the children will be worthy of the school. I extend further my congratulations to the Sisters of Mercy, who for 30 years, have labored here for you and your children. Their influence has been reaching far and wide in our fair little Island, and is still radiating around their pupils present and past. You have shown your appreciation of their work in a practical way, seeing that you have given them better facilities to carry on their grand work.

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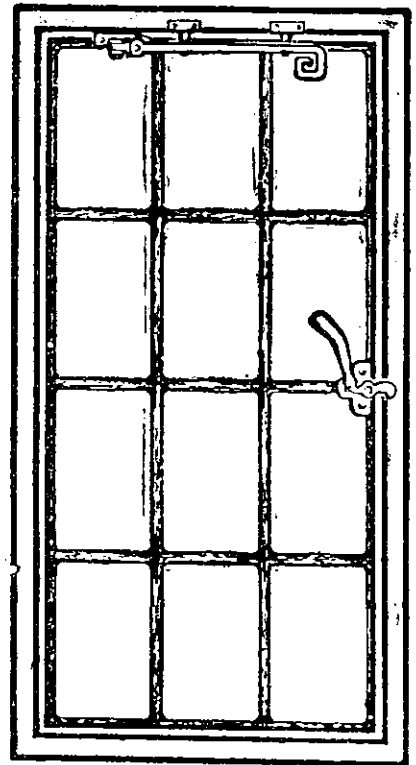
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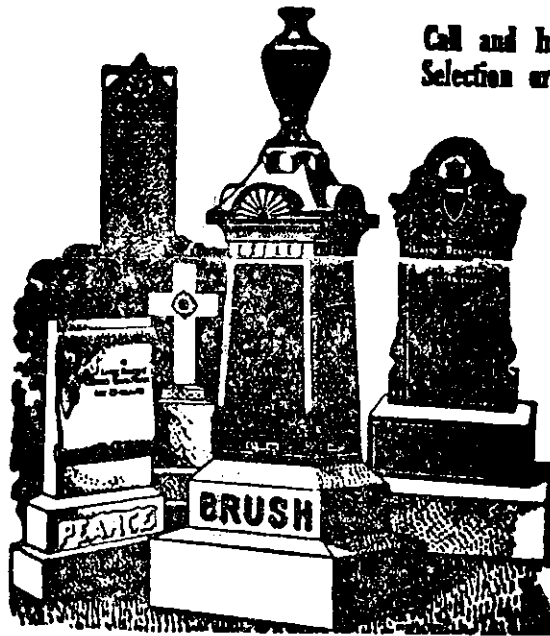
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## Here and There

**Silver Jubilee of Archbishop Mackintosh.**—Mgr. Donald Mackintosh, Archbishop of Glasgow, celebrates this year the silver jubilee of his ordination. The Archbishop belongs to the Mackintoshes of Invernesshire—The Mackintosh of Moy Hall, head of the Clan Chattan, is their Chief. The Archbishop is well called to rule over a diocese that contains many Gaelic-speaking Catholics, for Gaelic was the only language that he knew and spoke until he went to school. The Archbishop was ordained in Rome, after being Rector of the Scots College he was consecrated by Cardinal de Lai in 1922.

\* \* \*

**New Belgian Bishop Appointed.**—The Holy See has nominated Canon Kerkhofs, of the Liège Chapter, to be Bishop-auxiliary with right of succession, in place of the late Bishop Laminne. The Bishop-designate is a native of Limburg, and is in his 47th year. He was ordained 25 years ago at Liège, and has spent his whole career in the diocese. The consecration takes place shortly, when Canon Kerkhofs will be consecrated titular Bishop of Diocæsarea, the ancient Palestine town of Sepphoris, which is situated between Mount Carmel and Nazareth.

\* \* \*

**Death of the Bishop of Salford.**—The Church in England has (says *Catholic News Service*, London, for January 26) lost a great pastor of souls, a scholar of world-wide fame, and a prelate of the profoundest humility by the death of Mgr. Louis Charles Casartelli, Bishop of Salford, who has gone to his eternal reward after a long illness, borne with heroic Christian fortitude. Dr. Casartelli was a native of Manchester, where he was born in November, 1852. His father was an Italian of Como, who established a flourishing business in the metropolis of cotton. The future Bishop received his early education at the Catholic Grammar School, and after a brilliant career at Ushaw, proceeded to the University of London, where he graduated M.A., and won the gold medal for classics. Louvain then followed, where he studied Oriental languages, and then his ordination by Cardinal Vaughan, who was then Bishop of Salford, and then eight years of teaching at St. Bede's College, which had been founded by Bishop Vaughan. But Louvain still beckoned, and Father Casartelli returned to Belgium, where he specialised in the Semitic languages—Sanskrit, Zend, and Pehlevi. He took his doctorate, his thesis being "*La Philosophie du Mazdénisme sous les Sassanides*," a study of Zoroastrianism in the early Christian centuries. In 1891 he returned to St. Bede's as its Rector, retaining the professorship of Zend and Pehlevi at Louvain, as well as the lectureship in the Iranian languages at Manchester University. The elevation to the episcopate came in 1903, when the Holy See appointed Dr. Casartelli to succeed Bishop Bilsborrow as Bishop of Salford, to which See he was consecrated by Cardinal Bourne in September,

1903. As a diocesan Bishop Dr. Casartelli displayed remarkable vigor. He promoted all Catholic good works, particularly social works. He encouraged the Catholic Federation in its opposition to the educational reforms, so-called, of Mr. Birrell, thus saving not only the Catholic schools but also the Anglican Church schools, which would have shared the fate of the Catholic schools under Birrellism. Bishop Casartelli was buried in the Campo Santo at Moston cemetery, after a Requiem in Salford Cathedral, at which Cardinal Bourne presided. The Requiem was celebrated by Bishop Vaughan, a brother of the late Cardinal and Auxiliary to Dr. Casartelli. Five bishops were present at the Requiem, and ten religious Orders of men sent their representatives. The Lord Mayor of Manchester and the Town Clerk of Salford were present; municipal bodies were represented, learned societies sent delegates, while consular representatives of Italy, Spain, Belgium, Switzerland, and Venezuela attended on behalf of their respective countries. At the end of the Requiem Cardinal Bourne, at the head of five bishops, pronounced the Absolutions at the catafalque, and then, with an escort of mounted police, the six bishops with 300 priests attended Bishop Casartelli to his last resting place.

\* \* \*

**Oldest Monk Passes Away.**—The monastery of Einsiedeln has recently lost its oldest monk. Father Clement Heggin has died there at the age of 97. As a youth, the deceased religious entered the monastery of Muri, in Argovia, an institute which was subsequently suppressed during the anti-clerical movements of the last century. The last student of the monastery at Muri is now gone, but his memory will survive in the hearts of those who were edified by the example of his holiness. From Muri the young man passed to Einsiedeln, where he was ordained priest in the year 1851. Even this celebrated institute had to undergo persecution. But the Catholics of the Canton of Schwyz resisted the onslaught and the monastery of Einsiedeln did not have to endure the fate of so many other religious houses in the various sections of Switzerland. Father Clement loved music, and the chant in particular. To this pursuit he ascribed a salutary efficacy; it was accompanied by a rigorous rule of life, and a sparse diet. He became Master of the Chaut, and taught it when in his ninetieth year, in the house of the poor and orphaned at Einsiedeln. But Father Clement was not only a musician. He was also a professor in the college and theological seminary of his monastery, prefect of the conventual institute at Disentis, and confessor in the convents for women at Seedorf and Fahir. Study, music, and pastoral cares always occupied Father Clement fully. He rejoiced in splendid physical and mental powers, and his unvaried joyousness of soul made him a favorite with all. So he lived to nearly one hundred, and closed his life gently and peacefully as he had lived.

**Priest Poet Wins Lasserre Prize.**—From Paris comes the news that the committee of sixteen writers called upon to make the award, each year, at a meeting held in the Ministry of Public Instruction, of the Lasserre prize of 10,000 francs, gave it this year to the poet Louis le Cardonnel. Many people learned for the first time from the articles published the day after this decision that Louis le Cardonnel is a priest. Abbe Louis le Cardonnel is now 62 years of age. He wrote his first poems in 1822. At that time he was part of the advance guard of the literary movement headed by Mallarme, and he had become the friend of Huysmans. Later, he was to go with the latter to live in the Benedictine Monastery at Liguge, where he developed a passion for the study of religious things. He went to Rome, entered the French Seminary there, and completed his philosophical and theological training. He was ordained at the age of 34 and went to his native diocese of Valence. But the Benedictine life attracted him. A novice in the Monastery of Liguge, under the name of Brother Anselm, he found Huysmans, who had retired there as an Oblate. Unfortunately, however, health did not enable him to follow the Benedictine rule, so he resumed his life as a secular priest and went to live in Italy, at Florence, Rome, and Assisi. He is now living in the latter city, in company with some Franciscans, with Johannes Joergenson. Louis le Cardonnel has published three volumes of verse. In the first "*Poemes*," which appeared in 1904, he collected the verse written during a period of twenty-four years. Ten years later only five hundred copies had been sold. In 1912 he published *The Carmina Sacra*. He has now published *De l'une a l'autre Aurore* (From One Dawn to Another). But glory has come, and in a few days three editions have been brought out.

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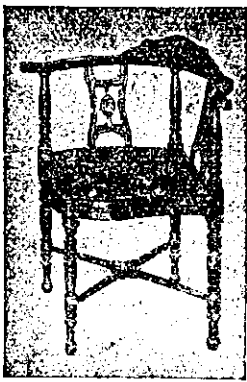
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## Irish News

CONTINUED DEPOPULATION—AN IRISH PRESBYTERIAN LEADER'S VIEWS—  
CURFEW ABOLISHED IN THE SIX COUNTIES—VACANCIES IN THE DAIL—  
JUBILEE INDULGENCE IN DUBLIN—IRELAND AND FRANCE. A DISASTER  
AVERTED.

No census has been taken in Ireland since 1911. Irishmen have, therefore, to search in other places for indications as to whether the population is growing or still dwindling. They will get an unpleasant surprise from the statistics on education now available. The period covered is that from 1912 to 1920. In the first of these years there were 8255 schools and 499,038 attendances. Every subsequent year showed a falling-off, and in 1920 the numbers were 7898 schools and 481,154 attendances. It is believed that this represents the extent of emigration in that period. It is of interest to notice that in the Free State, for which figures are given separately for 1921, the religious percentages of the pupils were: Catholics, 93.9; Protestants, 4.7; Presbyterians, 1.0; Methodists, 2; and others, 2. In 1921 there were 240 schools teaching through the medium of Irish.

The Commissioners appointed under Article 12 of the Anglo-Irish Treaty to determine the boundary between the North-East area and the rest of Ireland made a tour, extending over some days, along the border counties (says an exchange). It is significant that during this tour the Commissioners kept quite close to the line of the existing boundary. The inference drawn from this procedure is that nothing more than mere rectification is intended. Rectification would give no relief to the Catholics in Tyrone and Fermanagh counties. From the very start Catholics have been opposed to partition. Business men and others among the Protestants are beginning to realise that partition involves many evils and inconveniences. Rev. J. W. Hamilton, Moderator of the Presbyterian General Assembly, hopes that "the day will come when there will be no partition in Ireland. The best opinion in the North dislikes partition, and would be glad to see the day when North and South could work together without any friction about boundary questions, commerce, or boycotts." He paid a tribute to the authorities in the South of Ireland, and went on to observe: "I wish that the Northern leaders would do more in the way of encouraging and admiring, rather than ridiculing, as they do far too much, these men in the South." In the Belfast Orange press he was taken to task for this statement. Replying to the strictures, Dr. Hamilton says: "The one matter that I criticised was what I regarded as the too frequent habit of many public men and of the press to see nothing but evil about the doings of the Southern Government, and evermore holding it up to ridicule and contempt. I fear your comment stands out as a conspicuous illustration of the unworthy habit I refer to."

Curfew has been "lifted" at last; for the first time during a span of years that may

be referred to as "several," people in Belfast and all over the Six Counties can walk abroad at any hour of the 24 without incurring various pains and penalties—if detected (says the *Irish Weekly*). The announcement issued on December 30 has already been received with mingled feelings. On one side are the sturdy lovers and champions of freedom, who naturally abhor all restrictions on the personal liberty of the individual. One of them explained his views in an interview that night. "I don't want to be out of doors after 12 o'clock one night in the 365," he said, but I want to be at liberty to go out, and remain out, while I do no injury to anyone, at any hour of the night or morning it pleases me to do so." On occasions many citizens were subjected to serious inconvenience. But the other side of the case was stated briefly by the owner of a lock-up shop, who said:—"My place was raided twice within two years while the Curfew rule was imposed, though thieves knew they would be challenged by the police if they appeared in the public street between the hours of midnight and 5 a.m. Now that any burglar can walk to his own hiding place as independently as if he were the Lord Mayor, and at any hour of the morning, with his booty in his pocket or under his top-coat, I expect the industry of Bill Sykes and Charles Peace will prosper and wax more profitable than shipbuilding or linen-making."

The nine members who have resigned and whose seats have to be filled in the approaching by-elections are:—Mr. Joseph McGrath (North Mayo), Mr. D. McCarthy (South Dublin), Mr. Sean Milroy (Cavan), Mr. Sean McGarry (North Dublin), Mr. T. Carter (Sligo-Leitrim), Mr. Frank Cahill (North Dublin), Mr. H. Finlay (Roscommon), Mr. Sean Gibbons (Carlow-Kilkenny), Mr. Alex McCabe (Sligo-Leitrim). It will be seen that three of the vacancies occur in Dublin—one in South Dublin and two in the North City constituency. The only other constituency in which two elections will take place is Sligo-Leitrim. Mr. McGrath's group consisted of 10 members, one of whom, Mr. Osmond Esmonde, still sits in the Dail. The Dublin correspondent of the *Irish Weekly* says:—"A miniature general election, involving contests in nine constituencies, will take place in the Free State about the middle of February or the beginning of March, and already active preparations are being made by the various parties. The predominating forces are Government and Republican, and as the contests will spread over the entire area of the Free State, strenuous, and it may be decisive, campaigns may be expected."

An important pastoral letter has been published by the Archbishop of Dublin, giving

the conditions under which the Jubilee Indulgence of the Holy Year may be gained in the metropolitan archdiocese (says *Catholic News Service* for January 26). Referring to the Apostolic Letter of Pius XI, Archbishop Byrne says: "In Rome eighty visits to the Basilicas are prescribed for residents and forty for pilgrims. In this diocese a similar work of piety, the visitation of churches, is selected by the diocesan authority. For those residing in parishes within the present city boundary the churches to be visited are—the Pro-cathedral, Marlborough Street; St. Andrew's, Westland Row; St. Joseph's, Berkeley Street. A visit is to be made to each of these churches on ten separate days not necessarily successive. "Those residing in parishes outside the present city boundary will make the thirty visits in their own parish church or in any chapel-of-ease in their own parish. In parishes outside the city not more than three visits are to be made on the same day. Parish priests will be able to guide their parishioners in case of any doubt arising as to the church or chapel in which the visits are to be made. All persons above-mentioned, who are privileged to gain the Jubilee during the present year and are resident in convents or institutions of whatsoever kind in this diocese, may make the thirty visits in the chapel of their convent or institution, not, however, making more than three visits in one day." By the same instrument Archbishop Byrne empowers all confessors to commute this work to other works of religious devotion and charity for those who are unable to make the visits to the churches or chapels.

At the dinner given by the Union of the Friends of Ireland in honor of the inauguration of the Irish Chamber of Commerce in Paris and of the passage of Mr. Cosgrave through Paris, several speeches were delivered, notably one by Mgr. Baudrillart, the Rector of the Catholic University of Paris. The Monsignor referred to the ties which united and "would continue to unite Catholic Ireland and France."

Mr. Cosgrave spoke of the love which Ireland felt for France, and expressed the hope that the Irish Chamber of Commerce in Paris, which was the first chamber of commerce founded by Ireland abroad, would serve as a bond of union between the two countries.

What might have been a catastrophe on the Armagh-Keady railway line was luckily averted on Saturday near Tassagh recently. The viaduct permanent way completely subsided about thirty feet, leaving the rails suspended in mid air. Fortunately the subsidence was noticed by a farmer named Peter Mackey, of Lislea, who ran to the nearest station, Ballyards, and reported the matter. He was just in time to stop a train heavily laden with passengers and goods from Armagh to Keady, which would have dashed into the broken section with what appalling results can be imagined. The train was brought back to Armagh, and the passengers conveyed to Keady by road with charabancs and motors.

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# A Meditation on Roads

(By BONAVENTURE MEAGHER, O.P., in the *London Month.*)

## I

The cause of things was the ceasing of the track; it ended suddenly, without warning, in the Bush. It was, and then it was not. There was a weird significance about the sudden extinction of the trail, as though beyond were an enchanted land, and the flat-topped thorn trees were in reality former travellers literally rooted to the spot. In those vast stretches of bush veldt, and in its vaster silences, anything might happen.

So thought the solitary horseman, as he cast about in vain endeavor to pick up again the lost trail. He had followed directions, but directions are necessarily vague in a roadless land. "Four hours to the west" is vague, especially when trails diverge on the four hours' ride.

The west was a riot of rapidly deepening reds and purples, such as one only sees in an African after-glow. A distant range of mountains, behind which the sun had disappeared, stood out against the glowing sky, clear cut, black and flat, as though cut out of cardboard. The stars came leaping into the sky with the swift advance of utter darkness.

"Bushed!" exclaimed the rider, more in sad amazement than in anger. Bushed meant a night in a tree—not a pleasant prospect at any time, less so in big-game territory! Accordingly he betook himself to a tree that looked less unfriendly than its neighbors; tethered his horse securely; climbed up, and made himself as comfortable as circumstances (which included thorns) permitted, and there prepared to await the advent of the long-coming dawn.

"Why a tree, and a thorn tree at that," asks the untravelled reader, "when one might couch comfortably on leaves and grass with saddle for pillow?" No Darwinian need found an argument for arboreal ancestors on this habit of South African wanderers. On the ground are creepy-crawly things, and a horse, a valuable asset by day, becomes a danger by night when the felidæ are about. So the horse has to take his chance; just as in the open veldt in one of the terrible thunder-storms peculiar to the region one hobbles one's horse and then goes apart an arrow's flight, like Agar, to lie flat under the cataracts of heaven, praying that if the lightning comes one's way, it may select the highest point, the poor quadruped, which at £10 odd is reckoned less valuable than the biped.

Therefore the rider, who is also the writer, climbed his tree.

In the subsequent blackness and silence of the night, broken at intervals by the eerie cries of predatory beasts, he first beguiled himself by counting the brilliant constellations he knew in the bejewelled skies, then, tiring of that, he meditated on the advantages of roads.

Thus ran his thoughts. One seldom gives a thought to ordinary, every-day blessings, until the extraordinary happens. Roads are such ordinary blessings that one would feel

staggered indeed, if, on looking out of the window some morning, one perceived that they had all disappeared. In big cities, in towns and villages, it would not be difficult to find one's way, but in the country, specially in a country like this, it would be well-nigh impossible to get about without danger of being lost, or, at best, seriously delayed.

His thoughts next turned naturally to the first white settlers in this country who had trekked inland from the coast, carrying all their worldly possessions in the tented, slow-moving ox-waggons, over the great mountain ranges, across the vast spaces of the veldt. Perils of every kind had beset them: starvation, thirst, sickness, savage beasts and justly hostile natives. Moreover, the magnitude of their achievements is enhanced by the fact that they faced, and overcame, a roadless land.

The first conclusion of the treed one was, that whereas a mere track left by a savage tribe might lead anywhere (for example, up a thorn tree), a road, be it good or bad, did lead eventually to civilised people. For civilisation demands highways to facilitate commerce, to nurture social life, to maintain law. A road is therefore the hall-mark of civilisation, just as a land without roads bears the stamp of savagery.

## II

And this conclusion led without effort of mind to the consideration of those great road makers, the civilisers and law-givers of Europe, the Romans. "All roads lead to Rome" is a truism, because all roads radiated from Rome as their centre. The march of civilisation across our continent is told in the history of those arterial roads that lay like ribbons unrolled upon the map of Europe. Rome kept in touch with all the outposts of her far-flung empire by means of the roads. Along the roads sprang up the ancient cities of Europe, and barbarians forsook in time their wild woods for the towns where affairs of commerce could be transacted and culture attained.

In the decline and decay of that mighty empire other civilising forces, more powerful than those of the Caesars, were marching along the old roads, not bearing aloft the standard of the Eagle, but the standard of man's redemption, the Cross of Christ. Instead of the military camps marking the progress of invasion, monasteries arose where men, dedicated to God and their fellowmen, taught the use of the plough, the rudiments of letters, and the mysteries of the Christian Faith.

Later still, in the Dark Ages, the roads were an important factor in helping Christendom to survive the awful onslaughts from without. When peace dawned again and men could lay aside once more the arts of war for those of peace, the roads saw the rise of the medieval universities which brought such sound learning to all, both rich and poor, who cared to drink at the fountains of knowledge.

The man in the tree saw quaint pictures as he dreamed. He saw the broad highways running on over hill and down dale straight to their object. He saw again the long glistening lines of Roman legions, the bands of missionaries, Charlemagne and his dauntless troops, monks, and friars, scholars footing it across a continent, crusaders on the march, country folk with slow pack animals, gay cavaliers and the later coaches. And he saw again in his mind, as he had seen in reality, the long columns of khaki and horizon blue, and the hideous work of shells on the stalwart Roman roads.

As sleep claimed him, he breathed into the brooding silence: "The Roman road ran straight. The way to heaven must be by the Roman road. Tracks are no use: they end in the Bush."

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# Sunday Afternoon Readings

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

## XIX—THE MASS FULFILLS A FOUR-FOLD DUTY.

The Mass has a double blessing: not only does it bring about that intimate association with Christ detailed in the preceding chapter, but through it it enables us to fulfil certain essential duties towards God which we could not hope to fulfil by our own unaided powers. We have a fourfold duty—to give God glory and praise, to thank Him for His benefits, to make atonement to Him for our sins, and to win His graces for our needs. Merely to enumerate these is to show that we could never fulfil them if our weak efforts were not joined, as they are joined, to the infinite efforts of the Mass.

Our first duty is to give God glory and praise. The angels give this glory, but the rest of creation must give it too:

"Praise to the Holiest in the height,  
And in the depth be praise!"

In response to this command, every creature essays this duty: the heavens tell the glory of God, and the firmament declares the work of His hands; the animals and the song-birds, the yellow sunlight and the flowers in the grass, the shining stars and the invisible ether, all proclaim in one harmonious voice the praise of their Creator. Men also have attempted this in every generation since time began: they would raise up altars, sprinkle them with the blood of goats and oxen, and, consuming the victims with cleansing fire, would send their smoke and their savor to the throne of Divine Majesty. But what were all these when compared with the homage due to the Infinite Majesty? Vain were it for men to raise up altars and sprinkle them with the blood of finite victims, vain for Jubal to sweep his lyre, and Miriam to raise her tuneful voice in songs of praise. Only He could give adequate homage to God to Whom God had said: "Thou art My Son, this day have I begotten Thee." In the Sacrifice of the Mass Christ unites Himself with us in performing this first and most necessary act of religion, so that creation is made to witness the most marvellous of all prodigies—man, because he is united to Christ, offering to God a homage that is human and yet infinite, man offering to God God Himself. This is why one Mass gives more glory to God than all the rest of creation: than the sun with its life and light, than the rolling ocean with its harmony, than the saints on earth with their hymns of praise, than the angels with their ceaseless adoration. The Mass offered with Christ pleases God's Majesty as nothing else can: "By Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost all honor and glory."

Our second duty is to thank God for His gifts and mercies. These are beyond number, and our poor thanks would be but a poor return; but we offer the Mass, and Heaven witnesses the supreme act of thanksgiving, the most perfect and pleasing that could be rendered to God. From the very beginning

the Mass has been called a Eucharistic Sacrifice, that is, a Sacrifice of Thanksgiving. Our Lord Himself gave it such a character on the first Holy Thursday, and in imitation of Him, the priest, before he proceeds to the consecration, sings a hymn of thanksgiving:

"It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to Thee, O holy Lord Father Almighty, eternal God, through Christ our Lord."

It is through Christ the gifts of the Father have come to us, through Him and with Him our gratitude ascends.

Our third duty is to appease God's anger and atone for our sins against Him. We know what these sins have been. We, God's champions, sent to fight the battle of grace against Satan and his hordes, have so often proved recreant in the fight, have so often deserted the standard of the Cross and gone over to the black flag of Satan, so often repudiated our heritage of Heaven and our fellowship with light. We, who had angels for our kin and saints to encourage us, have stooped down to the level of the brute, making beasts our kindred; now we look up from our wretchedness only to behold an angry sky and the hand of outraged majesty lifted up against us, and, trembling for our fate, we seek by atonement to turn away that uplifted hand. But how can we atone? What power have we that can bear proportion to the Majesty we have flouted? The answer is found in the daily Mass, whose chief purpose is to make atonement for sin; we ascend the altar, take into our hands the Lamb of God Who taketh away the sins of the world, lift Him up before the gaze of the Heavenly Father, Who turns His eyes from men's enormities to look upon the bleeding wounds. Once more He sees the drops of blood falling upon poor sinners, and He holds back the arm of His vengeance, awaiting the repentance of sinful man.

Our fourth duty is to win from God every needful grace and blessing. How manifold our needs are we need not go far to seek. Well, a Catholic at Mass should never be afraid to ask for any grace, for the Mass is Christ making intercession for us. It is related in the Scriptures that when Isaac had received the fat kids from the hands of Jacob, he said: "Come near and kiss me, my son!" And as Jacob came near, a sweet fragrance arose from his garments, and Isaac compared him to a field full of sweet odors; and he blessed him and prayed that he might be filled with the dew of heaven and the fatness of the earth. The Church, our Mother, fairer than Rachel, clothes us in the sweet-smelling garments of grace, and leading us to the altar bows down with us and whispers the holiest of all prayers, bearing a request which, unlimited though it is,

will not go unheard since it is the request of Christ also:—

"Humbly we beseech Thee, Almighty God, that Thou wouldst command these offerings to be borne by the hands of Thy holy angel to Thy altar on high, in sight of Thy Divine Majesty; in order that as many of us as by participation at this altar, shall have received the most sacred Body and Blood of Thy Son, may be filled with every celestial blessing and grace."

This blessing and this grace are better than the dew of heaven and the fatness of the earth. To sum up—the Mass gives adequate glory, praise, thanksgiving to God; it makes the necessary atonement for sin, and purchases unlimited grace, and preserves in the midst of a corrupt world the sweet odor of the Lamb.

Should we not love the Holy Mass! Should we not so arrange our household affairs that some member of the family might assist at it daily in the name of the family, and gaze upon the five wounds from which all blessings flow! Let this member bring back to home a mystic vial filled with the precious Blood that is outpoured in the Mass, and mark the door post as a sign for the avenging angel to pass by and leave the home unharmed. Few homes are left unharmed to-day. Another angel will come in God's good time, the Angel of Death, to call those who are marked with the sign of faith, that they may rest in peace. They will go, but the Mass will still continue, and in its most sacred part the priest will say: "To these and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. The prayer of the priest, because it is the prayer of Christ, will be heard for its reverence, the gates of Purgatory will fly open, and the happy souls will fly to the dear feet of the Lamb Who was slain to save them; and, resting there, they will cry: "Blessed are they who are called to the Marriage Supper of the Lamb."

### EMPTY HANDS.

How can I go with empty hands  
To meet my King;  
These jewels rare, from many lands,  
I cannot bring.

Oh, priceless Time, in pleasure spent,  
I now deplore;  
Oh, would my steps that I had bent  
To Heaven's door.

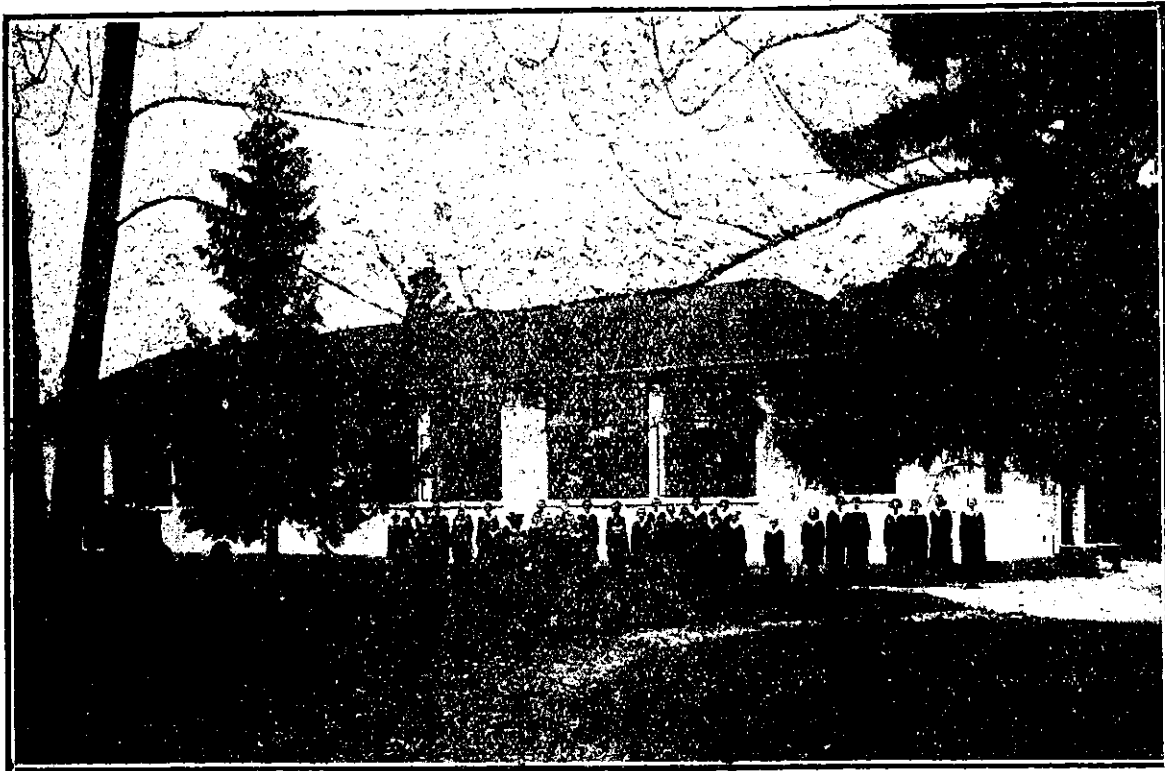
I feel the chill of eventide,  
The light so dim;  
There's naught for me that does abide  
To offer Him.

Yet cometh one, all sacredly,  
That did affix  
To empty hands, so tenderly,  
The Crucifix.

All earthly gains, devoid of Thee,  
Are bitter loss;  
Oh, sweet the recompense, if we,  
But clasp the Cross.

—M. E. BEATON.

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Hunt 93, T. Blanchard 92, M. Harnett 90;  
Shorthand: N. Hunt 91, A. Gourley 89, T.  
Blanchard 88, M. Harnett 85; Book-keeping:  
M. Henderson 94, M. Harnett 94, N. Hunt  
93, T. Blanchard 91, A. Gourley 90.

# On the Land

## MARKET REPORTS.

There was a fairly large entry of fat cattle at Burnside last week, numbering 297 head, with a preponderance of cows and heifers. There was nothing outstanding as to quality, a number of pens lacking finish. Prices were practically unchanged compared with the previous sale. Towards the close buyers were not plentiful, and passings were frequent. Quotations: Extra prime steers to £17 5s, prime £13 to £14 10s, medium £10 10s to £12, light to £9 10s, extra prime cows and heifers to £10 5s, prime £7 to £8 10s, light from £4 10s. Fat Sheep.—An average yarding, numbering 2099, consisting principally of ewes, the proportion of wethers being small. A number of pens contained sheep of rather indifferent quality. The sale opened under dull competition at under the preceding week's prices, but firmed for good quality sheep as it progressed, the appreciation for wethers could be stated at 1s on the average compared with prices obtaining at the previous sale. Backward ewes and lighter weights were easier if anything. Quotations: Extra prime wethers to 50s, prime 44s to 46s, medium 38s to 40s, light 31s upwards, extra prime ewes realised 44s 9d, prime 32s 6d to 35s, medium 24s to 26s, light 17s upwards. Fat Lambs.—Nine hundred and eighty-eight were forward, the quality generally was good, but a proportion of the entry was unfit for export. Prices were fully 2s down on last sale's rates. Quotations—Extra prime heavy to 45s 6d, prime 36s to 39s, medium 31s to 32s 6d, light from 26s. Pigs.—There were 160 fats and about 130 stores. Prices for bacon pigs were slightly easier, and porkers were about the same as on the preceding week.

There were heavy entries at Addington last week in the store sheep and fat cattle sections. Fat cattle, fat lambs, and fat sheep were all easier in price. Good store ewes held previous values well, but secondary and wethers and lambs were practically unchanged in price. Fat Lambs.—The entry of 2620 head was the smallest since the season commenced. Values were back another 1/3d per lb, prime, under 36lb, making 12d, other grades 11 1/3d to 11 2/3d. Extra prime lambs made 43s 1d, prime 37s to 39s 6d, medium 34s 6d to 36s 6d, light 32s to 34s, store 28s to 31s 6d. Fat Sheep.—Nine races were penned, the bulk being ewes, and the quality indifferent. Values were easier by 1s 6d to 3s for ewes, and for wethers by about 1s. Exporters bought ewe mutton freely at slightly under schedule prices. Extra prime wethers made 48s 9d, prime 37s 6d to 41s, medium 34s 6d to 37s, light 30s to 34s 6d, extra prime ewes 40s 6d, prime 32s to 35s, medium 28s to 31s 6d, light 24s 6d to 27s 6d, aged 21s 6d to 24s. Fat Cattle.—Another very heavy yarding of 690 head of good quality, sold at practically the previous week's values, but secondary stuff was back about 20s per head. A draft of 36 cows and heifers from the North Island sold at up to £14, averaging £11 7s 6d. Prime beef averaged from 35s 6d to 37s 6d per 100lb, heavy 32s to 35s, good cow and heifer beef 32s 6d to 35s, light and medium 26s to 29s. Extra

prime steers made £17 15s, prime £14 5s to £16, medium £11 10s to £14, light £9 to £11, rough £6 10s to £8 10s, extra prime heifers £13 2s 6d, prime £9 to £11 5s, ordinary £5 to £8 10s, extra prime cows £14, prime £8 10s to £10 15s, ordinary £5 5s to £8 5s, aged £3 to £5. Vealers.—Good vealers sold well. Runners made up to £5, good vealers £2 10s to £4 5s, good calves 25s to 45s 1d, small calves 10s to 20s. Fat Pigs.—There was a good entry and improved values. Choppers made £3 to £6, light baconers £3 15s to £4 5s, heavy £4 10s to £4 15s. The average price per lb was 6 1/2d to 7 1/2d. Light porkers made 48s to 54s, heavy 57s to 65s. The average price per lb was 7 1/2d to 8 1/2d.

## FARM BUILDINGS

(Contributed.)

### CONCRETE FLOORS ON THE FARM.

(Continued.)

Placing.—Sufficient help should be provided to mix and convey the prepared concrete to its destination as fast as the leveller or placer (on large jobs there may be two) can deal with it.

Delays in this particular allow time for the finer portion of the concrete—which is essential to make a good surface finish—to run back to a lower level.

The ground base should also be well saturated with water before commencing operations, and as the work proceeds (if necessary) in order that it may take up or absorb nothing of the finer mixed concrete.

The placer should have a trowel, float, shovel, and straight-edge of suitable length ready at hand.

The most convenient end to work from having been chosen, care should be exercised to rake back the coarser shingle from the screeds and tamp down the concrete at the edges of the prospective floor.

What adheres to the wheelbarrow after each successive dumping may be readily scraped out by means of the steel float.

The concrete should be allowed to heap up an inch or two above the level of the guiding screeds, then after each successive couple of wheelbarrows have been tipped apply the straight edge as quickly as possible, and "level off" working it to and fro with a short-stroke sawing motion, advancing slowly at each stroke. Note here, and this is important, that the levelling off be done as soon as possible after each quota of concrete is placed in the rough, and the coarser shingle raked forward; in order that the finer material which is essential to smooth finish may be, as it were, caught on the surface.

The consistency of the prepared concrete should be such as to permit of the fairly easy working of the straight-edge. After each "levelling off," if the straight-edge be rested on its edge across the screeds, it will shield the finished work from splash when emptying the wheelbarrow, and save labor—a splashed surface involving re-levelling.

The necessity of keeping the base of the floor-to-be-concreted will now be apparent—

a dry ground would absorb a considerable amount of the moisture from the concrete. As soon as a yard or so has been levelled right across the floor, the surface should be dusted lightly over with dry cement, and very lightly "floated off," while it is still moist.

This cement-dusting must not, however, be overdone. What suffices to assist in forming a surface finish—the rougher spots being treated a little more liberally will indicate the quantity.

Heavy cement dusting is apt to induce surface cracking some time after the setting.

The object in doing the dusting, yard by yard, as the placing and levelling of the concrete progresses, is to seize the opportunity of being able to reach over the finished work without taking any chances of causing any depressions on its surface, and at the same time to thoroughly spread the cement that it may be properly assimilated while the concrete is still wet and plastic.

Lifting the Centre Screed.—As soon as we have completed the laying down of the whole floor (18 x 36) we must pull up the dividing screed between the two sections composing the same.

This screed was put down solely for convenience in laying down and levelling off the floor, and it is important that it be lifted and the space which it has occupied be filled in while the concrete is still in the plastic state. To do this, first lay down a board 9in x 1in or 6in x 1in on each side of the screed about an inch clear of it on one side and just clear of the supporting pegs on the other, then stand over it, placing a foot on the boards on either side, and by the aid of a pick "prise" up one end and take it out as carefully as possible. Fill up the channel or rift resulting from the displacement of the screed with concrete, level off with a short straight edge and finish with the float, lifting or moving back the boards as the work progresses.

(To be concluded.)

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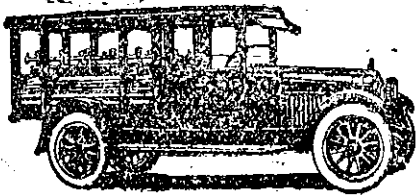
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# Catholic World

## ALSATIAN BISHOP'S STERN WARNING.

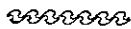
In a letter to his clergy the Bishop of Strasbourg, Mgr. Ruch, declares that a war of extinction against the Church has been decided upon (says *Catholic News Service*, London, for January 19).

The Bishop's letter, which has been printed in the *Temps*, contains these passages:—

The hour is grave, even critical, and great with peril. Catholic Alsace is in danger. Implacable adversaries have declared an inveterate war on it. They seek to destroy our holy religion. And to bring that about they have resolved to bring up the children, despite the wish of parents, in the godless school, and to pervert our young by immorality; they have decided to prohibit many religious Orders and refuse the right of teaching at all. They have sworn to replace a Concordat which has guaranteed religious peace for more than a century, by a system which condemns the Church to a precarious and miserable existence, paralyses its civilising activity, and prevents it doing its duty for the public good.

France is in danger! Men, by no means few, who neither believe in God nor have respect for law, who know no other power than material force, announce that they intend to overturn society and destroy the whole of the old Christian civilisation. These new barbarians, who work not at our doors but outside the nation, declare that they will suppress everything that stands in their way: fortune, liberty, even private life. Neither the family nor morality will be spared. And it would be France that would become a barren land, poverty-stricken, the prey of the enemy, and living inferno!

Against these measures let the priests and Catholics of Alsace array themselves, with such energy, that their adversaries cannot but pause. The whole Catholic world will applaud and admire you. None better than your Bishop knows that, and with his whole heart, with confidence and assurance, he brings you the most cordial thanks of Holy Church.



## JOINT PASTORAL OF SLOVAK BISHOPS

On the occasion of the Christmas festival the bishops of Slovakia published a joint pastoral, under the title of "The Ministry of Souls and Anti-Christian Associations." The aim of the pastoral was to warn Catholics against taking any active part in the associations, organisations, or parties that are anti-Christian.

The Socialist journals and the anti-clerical sheets, as might be expected, have seized upon this joint pastoral as an excuse for working up a fresh propaganda against the Popular Party and the Magyar Christian Socialists. They accuse the bishops of having given the signal for a religious war, and they demand that restrictions on preaching should be extended to Slovakia and Carpathia, and that priests who read the pastoral from the pulpit shall be prosecuted.

As to all this, it is an absurd agitation, manifestly worked up for purely sectarian purposes. There is nothing whatever in the

pastoral which affronts the Republic, nor anything detrimental to the peace of the country.

The bishops assert that the unsettled state of the country has been utilised by interested persons to fish in troubled waters. They refer to the obvious attacks that have been, and still are, made on vital points of Christian ethics. And then, as pastors of souls, the bishops appeal to their people, following the example of the bishops in Holland, Germany, and Switzerland.

First of all, they forbid Catholic Christians to affiliate themselves with any anti-Christian societies, no matter what their name.

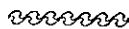
Secondly, if Catholics are allowed to belong to professional societies that are not offensive to religion, they are obliged on the other hand to withdraw from anti-Christian professional associations.

The only conditions in which a Catholic may continue on the list of an anti-Christian organisation are: That he was listed in good faith before the interdiction; that he pays his dues only because it means safeguarding his employment, in which case he must promise to avoid all active contact with the said society; and on condition that he gives neither his confidence nor his vote to the anti-Christian parties.

In other words, the bishops permit membership of such societies only on a purely trade union basis; and all Catholics who refuse to submit to the episcopal ruling will be considered as renegades and deprived of the rites of the Church.

Whether the Catholics will be able to carry the day remains to be seen, but the opposition is formidable. It is not as if this were a Protestant country, far from it. The Catholics number from 75 to 80 per cent. of the population; their rights are guaranteed in the school law. Yet the departments concerned are manipulated by a handful of anti-clerical extremists, who are thus able to defy the law. One of this *genre*, during the Budget discussion, got up in his place in the Parliament and called for a general suppression of the Faculties of Theology and the Seminaries which, so he said, are supported out of the public funds. There is a sufficient smattering of truth in this to give it a color of fact. The State does pay the expenses of the seminaries; but not out of public funds. The money comes from the property of the confiscated religious houses; it costs the State nothing, in fact there are very good pickings for the officials who administer the proceeds of these confiscated religious houses.

But this is typical of the sort of thing used by the extremists to drive Catholicism out of the Republic.



## NOTES FROM ROME.

The absurd rumor about the danger of St. Peter's dome having been disposed of, a number of rumors have been spread to the effect that Rome cannot find room for all the pilgrims during the Holy Year, the idea being obviously to discourage pilgrims. The

Holy Year Committee has done its best to dispose of this rumor, and now the secular side has taken up the task. The Italian Department of Railways dismisses all this talk about there being an insufficiency of accommodation. In the first place quite a number of pilgrims will not go to the hotels at all. These will receive hospitality in the religious houses. As to tourists and other travellers, it will be quite easy to put them up in the new first-class hotels which have been specially run up, as well as in the older hotels, which have plenty of room. As to prices, it is stated that charges will not be put up during 1925, and visitors are assured that they will find accommodation at quite reasonable. At the same time, it is hinted that those who propose to be in Rome for Easter will be wise to make their reservations in advance.

Thanks to the courtesy of the Government, the celebrated Oratory of St. Philip Neri has been able to recover the historic Sale Borromini. The taking over was the occasion of a very interesting fiesta, at which Cardinal Pompili and the Italian Home Secretary took part, with many other personages both political, artistic, and religious. The Oratory proposes to organise a course of lectures on Ecclesiastical History, which will take in a special course of lectures on Cardinal Consalvi, whose centenary is about due. Concerts of sacred music are also to be given. Cardinal Pompili made a short speech, in which he said that the ecclesiastical authorities were very pleased that the Borromini had been restored to its glorious Philipine traditions.

The solemn Requiem for Cardinal Giorgi, who died at the close of the year, was held at St. Augustine's, in the presence of 33 Cardinals in Curia. All the Diplomatic Corps was present, with the prelates and representatives of the religious congregations. The absolution over the coffin was pronounced by Cardinal Vanmutelli, and after the requiem the body of Cardinal Giorgi was taken to his native Valmontone for burial.

The successful renewal of relations with Mexico is seen in the consecration of Father Cimini as titular Archbishop of Cyrrhus, who goes to Mexico as Apostolic Delegate. The function took place at Santa Maria in Ara Coeli, with Cardinal de Lai as consecrating prelate. Archbishop Cimini was at one time Minister General of the Franciscans.

News from Warsaw states that on New Year's Day the Nuncio, Mgr. Lauri, was received in private audience by the President of the Polish Republic. His Excellency delivered a papal letter conferring the Apostolic Benediction on the President, his family, and the whole Polish nation. After the audience the President invested Mgr. Lauri with the cordon of the order *Polonia restituta*.

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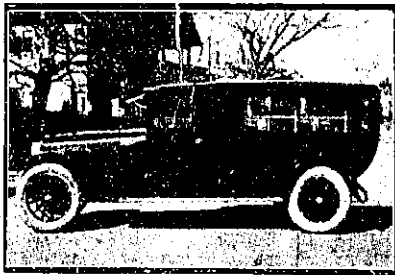
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# The Logic of the Higher Criticism

(By J. D. TIBBITS, in America.)

No one who glances even cursorily at the non-Catholic religious literature of the day can fail to be impressed with the importance which it attaches to the Higher Criticism of the Sacred Scriptures. There is perhaps no single cause which has contributed in nearly so great a degree to the change which has, of recent years, affected every sect of Protestantism, and which has issued, at length, in what is called the New Theology. The relation between the two seems to be little else than that of absolute dependence, for it would be quite as impossible to think of the one without the other, as it would be even to imagine the other without the one. That the New Theology should have been derived from a different source is as inconceivable as that the Higher Criticism should have produced a different result.

And as this logical connection appears so palpably and so unmistakably clear, it can hardly do other than suggest an inquiry as to the logic upon which the Higher Criticism is itself sustained. Is it or is it not susceptible of rational demonstration? This is an important question for two reasons, first, because it is so widely accepted as a method of apprehending facts, and second, because it is the adopted system of so many who stand in the very first rank of scholarship. And its importance will be all the more apparent if we do but consider the nature of the revolution which it has wrought in modern Protestant thought.

## The Difference Between the New Theology and the Old

consists not merely in the changing of a creed, or even in the denying of a creed. It is an entirely new conception of religion, and, to a considerable extent, a new conception of life. What, then, is the rational nature of the cause, adequate to the production of so vast an effect? I propose briefly to describe its method, and to subject that method to an equally brief analysis; for in no other way is it possible to estimate the value of so much that is taken for granted in the contemporary non-Catholic world, and which is assumed to be, for all practical purposes, self-evident.

Speaking in a broad sense, the method of the higher critics divides itself into two elements. The first of these may, for convenience sake, be termed the scientific; the second, the inferential. The scientific element contents itself solely with observing and classifying facts; and though it represents the more scholarly part of the process it also represents that part which is less striking, and which is consequently of little or no general interest.

The second element is engaged in drawing inferences from the facts presented by the first. It therefore drafts to a comparatively small extent upon the scholarship of the critic. Its loss, however, in this regard obtains ample compensation from the sensational character of its conclusions. An audience is invariably commanded; and this audience, being in the main both uncritical and

untrained, will be quick to impute to this second and almost wholly speculative element the pure erudition of the first.

The exact manner in which these two elements combine in actual operation finds one of many possible illustrations in the so-called and ever-present "Synoptic Problem."

In Its Examination of the Gospels the scientific element notes a curious similarity attaching to the accounts given by the Synoptic writers of the healing of the paralytic. The precise words, "Then saith He to the paralytic," appear in all three, and not only are the words in all three precise, but they are, in each instance, enclosed in parentheses. The inferential element then steps in, and using this, in conjunction with other more or less similar illustrations, pronounces the conclusion that the Synoptists copied their several accounts from a single anterior source.

Now with the truth or falsity of this particular conclusion, I am not at all concerned, but the danger of the method by which it is traced must be apparent to anyone. That many inferences are perfectly valid, every logician will admit; but it hardly takes a logician to distinguish between a valid inference and an unprovable guess, while the fact that many of the conclusions of the critics are nothing more nor less than the merest guess-work is shown by the differences, both existing and persisting, among them. The points upon which they are in substantial agreement fall into relative insignificance.

But the essential laxity of the whole scheme is even clearer if we do but realise the truth that a third element has already entered in; that it has been all along in practical control of the second; and that it has cast the deciding vote in every judgment. That element is the personality which each critic brings to bear upon the problem, and which, consciously or unconsciously, must add the final touch of color to the result.

## Its Importance Can Hardly Be Overestimated.

By it, every prejudice and prepossession gains admittance to the process; because of it no bias, theological or otherwise, can be excluded. If the impressions of the critic incline him to belief in the supernatural, his conclusions may be relatively conservative. If, on the contrary, they are of a radical type, so also will be his judgment. So eminent a scholar as the late Dr. Charles W. Briggs concluded that the Resurrection was proved by the Gospels. The late Dr. James D. Martineau, perhaps equally eminent, concluded that it was not. Were such a discrepancy of result the exception rather than the rule, it would, of course, be negligible. The fact is, however, that it is the rule rather than the exception.

What, then, must be our estimate of this curious process, viewed purely as an instrument for apprehending truth? We may free-

ly allow that it has given birth to many plausible speculations, that it has proposed many striking theories, that it has been not infrequently suggestive. All this, however, is beside the point. The real question is, has it produced one solid fact logically competent to revolutionise the theology of the ages?

In Its Very Method is the Answer Contained.

Facts are used by it only as stepping stones to theories, and as bridging the chasm between objective and subjective. Its value, therefore, lies chiefly in the efficiency with which it registers impressions, and the skill with which it clothes them in the language of learning.

And the further question remains as to just what light such a system can possibly cast upon the problems peculiar to the present day. We have seen that it has resulted in the New Theology; that the New Theology asserts itself to be essentially a moral movement; and that it is unceasing in its claim that it translates the message of Christ into the language of the twentieth century. But after all, what precept of Christ has it given us which was unknown to St. Augustine and St. Jerome? And how can it possibly deal with Christ's attitude toward matters of which its sources are necessarily silent? Can it infer from His treatment of Pharasaism what would be His treatment of Socialism? Or can it bring Him into relation with all the moral and economic evils distinctive of our age? Paradoxical as it may sound, the method of the Higher Criticism and the New Theology alike is essentially and above all else antiquarian. It is dependent, in last analysis, upon dead writers and dead languages. From its very nature it can never speak with a living voice nor can its message possess significance for living men. It has confined Christ in a literary prison which is bounded by the walls of internal and external evidences, and from which its own principles forbid escape, despite the continuous procession of efforts which its history records, and of which it is itself merely the last.

The fact that it is compelled to offer this system to thinking men as the latest theological product of a critical and enlightened age is at once a concession of the helplessness of the older Protestantism and a condemnation of the new.

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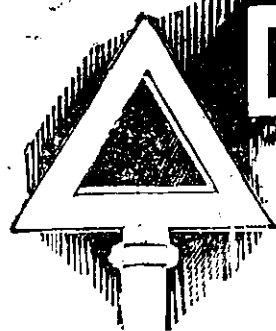
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# Domestic

By Maureen

## Buttered Eggs.

Break five fresh eggs into a basin, add sufficient salt and pepper to taste, beat up with a fork so as to thoroughly mix the whites with the yolks, put two heaping tablespoonsful of butter into a saucepan, add the eggs and a tablespoonful of milk or cream, stir over the fire until the mixture begins to thicken and is hot through (it must not on any account be allowed to boil, or it will curdle). Have ready a slice of hot buttered toast; put this on a hot dish or plate. Pour the egg mixture on to this, sprinkle with chopped parsley, and serve at once.

## Tomato Chutney.

Tomatoes, about 4lb,  $\frac{3}{4}$ lb onions, one pint vinegar, one tablespoonful mustard seed, four ounces sugar, four tablespoonsful salt, one teaspoonful cloves, one teaspoonful allspice, two teaspoonsful peppercorn. Bake the tomatoes till the skins loosen, then peel them. Peel and finely chop the onions. Put these, with all the other ingredients, into an enamel pan. Boil slowly, lid off the pan, and stir often for about 2 $\frac{1}{2}$  hours. Then put into clean, dry bottles, and when cold, cork down tightly. The corks may be made airtight by sealing over with sealing wax, resin or candle wax.

## Some Uses for Olive Oil.

Olive oil is excellent for hands that are very rough owing to heavy work or to exposure to cold winds. Pour the oil liberally on the hands and rub them together, as if washing them, for at least half an hour. After this is done it will be found that the hands are white and soft, and that the ingrained dirt, if any, has disappeared.

Olive oil rubbed into the feet will keep the skin soft and help to prevent the formation of corns and callouses.

In the case of very hard water, the addition of a drop or two of olive oil will make the soap lather better and keep the skin from getting rough.

A little oil rubbed into the eyebrows and on the eyelashes will often make them darker and more luxuriant.

## Cake Making.

Cake making is not a gift, but the strict adherence to a few rules, which, once mastered, are very simple, though all of them are important. Correct measurements; good materials, rightly combined, and correct temperature in baking. Too many cooks overmeasure. A level teaspoon of baking-powder is a teaspoonful levelled off. So with a cup of flour measured after sifting. And few are the recipes for cake which need more than one level teaspoonful of baking powder to each level cupful of flour.

When preparing to make cake, get together all materials, utensils, and have a clear table. Then, first grease the pans with good margarine—for the crust takes on the taste of the grease that is used to grease the pans—flour them, being sure that every trace of dry flour is dusted out. Then sift the flour. Measure after sifting, then adding

baking powder, sift at least five times and set away in sifter from which it can be handled easier when you wish to add to mixture.

Then soften and cream your butter or margarine—if making a butter cake—and this is easier done by pouring hot water in mixing bowl, pouring out and adding butter while bowl is hot—then sift in the sugar a little at a time, and when well mixed add flour, egg yolks, and milk alternately; flavoring, and lastly the egg whites beaten stiffly—so that they will remain in bowl when turned upside down. Always remember that the egg whites must be drawn into the mixture with the least possible working, as beating them in breaks the air cells, which later explode with the heat and help to make the cake light.

Put in pans and bake. If a pound cake, the oven should be warm when the cake is put in, and the fire brought up slowly. An hour for even a small cake is not too long, while for fruit, treacle, or other cakes from one to four hours is right, according to size.

When done the cake will pull away from edge of pan slightly. For layer cake the oven should be quite hot. Pound cake, without fruit or nuts, should fall in heavy "blobs" from spoon tip; layer cake should run in continuous stream, though not so thin as pancake batter—while fruit cakes should be stiff enough to hold the fruit and almonds from falling to the bottom. Household flour makes a slightly larger, thicker cake than does self-raising flour. When using household flour subtract one teaspoonful flour from each cup recipe calls for. Most cooks have better luck when they use self-raising flour for cakes. If necessary when baking pound cakes, to prevent burning, put a pan of hot water in top of oven. With these simple rules in mind, any woman who can follow a recipe can make a good cake.

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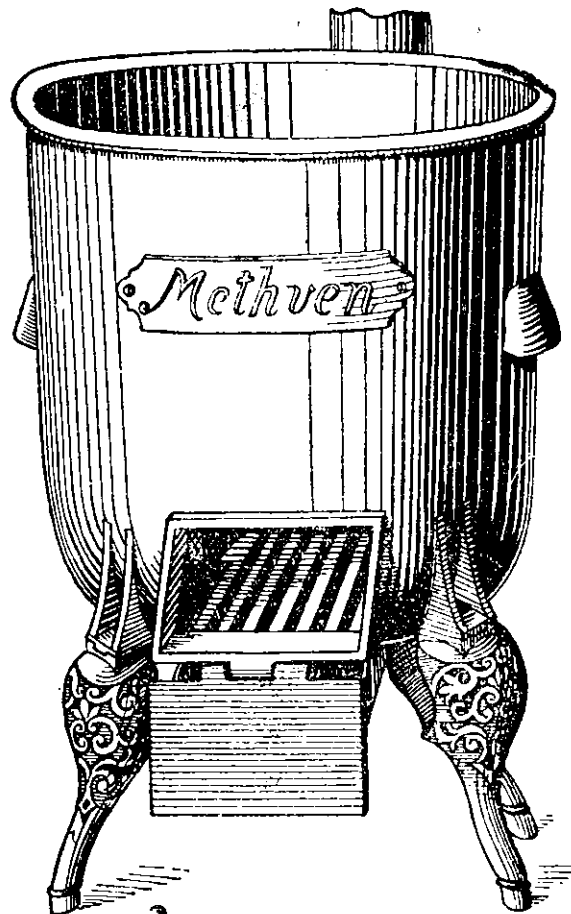


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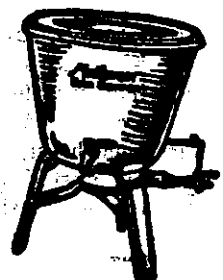
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IF—

If you can keep your head when all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting, too;  
If you can wait and not be tired by waiting,  
Or being lied about, don't deal in lies,  
Or being hated, don't give way to hating,  
And yet don't look too good, nor talk too wise.

If you can dream—and not make dreams your master;  
If you can think—and not make thoughts your aim;  
If you can meet with Triumph and Disaster  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to broken,  
And stoop and build 'em up with worn-out tools.

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them:  
"Hold on!"

If you can talk with crowds and keep your virtue  
Or walk with Kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;

If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my son!  
—RUDYARD KIPLING, in *An Anthology of Modern Verse*.

~~~~~

## GIVING.

At times we all grow weary of the unending series of appeals for worthy causes; but as a poet has said:

"For giving is living," the angel said  
"Go feed the hungry sweet charity's bread."  
"And must I keep giving again and again?"  
My selfish and querulous answer came.  
"Ah, no!" said the angel, piercing me through,  
"Just give till the Master stops giving to you."

## ORIGIN OF THE HOLY YEAR.

*Dates Back to Days of Moses—Present Observance Instituted by Pope Boniface VIII.*

The origin of the Holy Year dates back to the time of Moses. It was the custom of the Hebrews to celebrate a jubilee every fifty years. The prophet explains this inspiration, which came from God, in Leviticus.

These passages may be found in the 25th chapter of Leviticus:

10. And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy lands; for it is the year of jubilee. Every man shall return to his possession, and everyone shall go back to his former family.

17. Do not afflict your countrymen, but let everyone fear God; because I am the Lord your God.

18. Do My precepts and keep My judgments, and fulfil them; that you may dwell in the land without any fear.

19. And the ground may yield you its fruits, of which you may eat your fill, fearing no man's invasion.

Jubilee in 1300.

But Holy Year, as it is celebrated by the Church, was instituted by Pope Boniface VIII. He introduced the jubilee in the Church, appointing the year 1300 as a Holy Year, and exhorting the faithful of the whole world to come in a pilgrimage to the tomb of Peter.

In return he granted them means of gaining many graces. Boniface also decided that the jubilee would be every hundred years.

The poet Dante is stated to have visited Rome that year to gain the indulgence of the jubilee. He bears witness in his *Inferno* to the great crowd of pilgrims who came to Rome; and it is estimated that at least two million foreigners poured into the Eternal City.

Pope Clement VI, heeding the prayers which came to him from everywhere, and especially from the Roman people, who sent Petrarch and Coli di Rienzo as ambassadors to Avignon, shortened the time fixed by his predecessor to fifty years.

But the jubilee that he announced for 1350 found Rome desolate and devastated by civil war and brigandage.

Hardships of Journey.

Pilgrims of to-day will go to Rome in ships, comfortable and luxurious; speeding trains will carry North Europe to the city of the Vatican. Motor cars, too, may carry their thousands.

But in 1350, the second Holy Year, travel was not easy. At that time a pilgrimage meant hardship and want. St. Birgitta and hundreds of Swedes went all the way to Rome from Sweden on foot.

It was Pope Urban VI who, designating 1390 a jubilee year, ordered it to be observed every 33 years, corresponding to the years of Christ's life on earth. This custom was continued under Pope Martin V, who proclaimed 1323 a jubilee year.

In 1450 Pope Nicholas V restored the custom of observing the fiftieth year, while Paul

II shortened the period between jubilees to 25 years and opened the Holy Year of his reign in 1475.

The actual rite for the opening was established by Alexander VI in 1500. The series of jubilees was uninterrupted until 1750.

The events of the latter years of the 18th century and of the 19th prevented celebrations in 1775, 1800, 1850, and 1875. In 1900 the observance was restored.

Cardinal Wiseman, in his *Recollections of the Last Four Popes*, has presented a vivid description of the jubilee of 1825. Many can recall the grandeur of the jubilee of 1900. Despite the fact that it lost in splendor somewhat through the confinement of Pope Leo XIII in the Vatican, it was carried out with the greatest solemnity everywhere in the Catholic world.

This jubilee is of particular interest because of the suggestion made by the Pope that the sessions of the Vatican Council might be resumed during the jubilee year. The deliberations of the Ecumenical Council of the Vatican were brought to a premature close, after eight months, by the outbreak of war between Germany and France in 1870, and political disturbances that followed in Rome.

The Council has not yet ended its deliberations. And, since this Council was the first to be held since the Council of Trent in 1563, those who go to Rome this year will, if the Council's deliberations are resumed, witness what will be one of the greatest international Christian congresses in the history of the Church.

In 1900 there were over a million visitors: It is difficult to imagine what the attendance will be in 1925, but Rome will be thronged. The million that the last Holy Year brought caused a tremendous sensation, with unending processions of pilgrims, headed by their bishops, passing from church to church singing the *Miserere*.

~~~~~

## STICK TO IT!

There are numberless rungs in the ladder of life.

And the way to the top, if you knew it,  
Is strewn with adversity, trouble, and strife,  
But don't be downhearted—stick to it!

As you steadily mount never loosen your grip,

Let the will point the way, and you'll do it;

Take care not to let opportunity slip,  
Go ahead with a will and—stick to it!

Though the journey is long and the way very rough,

Keep your object in view and pursue it;  
Don't shrink from a frown or a kick or a cuff,

But press bravely on and—stick to it!

So when you start out to climb up to the top,

Take the rough with the smooth and win through it;

Though you meet with reverses, take courage—don't stop—

Keep your eye on the goal and—stick to it!

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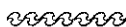
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## ONLY A DREAM.

Hubby listened intently. His wife and his mother were talking. The latter was saying: "You have indeed secured a splendid husband, and I think you ought to treat him with a little more tact and consideration. Don't always want to know where he is going, and if he comes home a little late, be agreeable and wait until he explains before you begin asking a lot of awkward questions. He's just the sort to appreciate any generosity on your part. Be kind to him."

Hubby stirred uneasily, trying to hear more, when—he awoke.



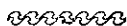
## DIFFERENT.

A well-known man was asked to write his autobiography, which was to be called *Twelve Milestones in My Life*. He set to work and made a list of the various incidents he proposed to include.

Then he took the manuscript upstairs, and, after having explained the general plan of the proposed book, proceeded to read out the skeleton of the twelve chapters to his wife and daughter.

When he had finished they both exclaimed, almost simultaneously: "Well, I do think you might have included me as one of the milestones in your life."

"Aren't you both forgetting that I have been asked to write of the milestones in my life—not the millstones?"



## SMILE RAISERS.

"Why does a stork stand on one foot?"

"Give it up. Why does he?"

"If he lifted the other foot, he'd fall down."



Said a hunter to a farmer who rode beside him: "I wouldn't ride over those seeds if I were you. They belong to a disagreeable sort of fellow, who might make a fuss about it."

"Well," said the farmer, "as him's me, he won't say nothin' about it to-day."



"Yesterday, darling," said the young wife, "I got a diploma from the School of Cookery. And—and how do you like my cooking now?"

"Fine," said her husband, his mouth full of omelette. "And what is this I'm eating?"

"Oh, darling! Guess!"

"The diploma."



Small Nephew: "That shilling you gave me slipped through a hole in my pocket."

Uncle: "Well, here's another. Don't let it do the same."

"Perhaps half a crown would be safer, wouldn't it, uncle?"



"I didn't know you were back, Mrs. Jones," said the neighbor's little girl. "Did you have a good time?"

"But I've not been away, my dear," replied the other, in a puzzled tone.

"Haven't you really? Why, I heard mother tell father that you and Mr. Jones had been at Loggerheads for a long time."

## Science Siftings

By "Volt"

## An Old-Fashioned Industry.

There is at least one industry which remains unaffected by scientific progress. It is carried on in the beech woods of Buckinghamshire, and still employs for its work—the turning of chair-legs—exactly the same type of tools used hundreds of years ago when the industry began.

A primitive pole-lathe is used, the peculiarity of which is that it requires no fly-wheel or crank to drive it. A springy pole, or even a young sapling, is bent over the head of the worker, and a cord connects this to the treadle. On its way from the pole to the treadle the cord is wrapped once or twice round the piece of wood being turned in the lathe. Thus, when the treadle is pressed down the piece of wood revolves, and the sharp turning tool held in the hand of the worker rapidly cuts away the superfluous material.

When the treadle is released, the pole pulls the cord up again, and the work revolves backwards. The tool is withdrawn during this period, as it cuts only while the work is running in a forward direction.

The lathe—and the hut which covers it—is moved to the place where the most suitable trees are to be found, and although modern power-lathes have been tried, their work has not been satisfactory, and they have been discarded.

## Trick Chairs to Test Fear.

The collapse of a faulty chair in which he was seated during a class period at the University of Chicago, and his consequent tumble to the floor, have been turned to good account by Dr. W. E. Blatz, of the psychology department. Remembering his own sensations as he clutched at his desk for support, Dr. Blatz has devised and put into effect a scheme for arousing the emotion of fear and controlling it for experimental purposes. We read in *Science Service's Daily Science News Bulletin* (Washington):—

"The scheme takes the form of a specially constructed chair which will collapse and let the occupant drop suddenly when an electric switch is turned. As the chair is heavily upholstered, no injury results, but fear is aroused in the mind of the subject, as falling, or loss of bodily support, is one of the two fundamental ways in which fear is created. Unaware of what is about to take place, the subject acts as he would naturally if the drop were not prearranged. His heart beats faster, breathing becomes more rapid and he grasps for support. Electrodes, fastened to the subject's arm, are connected with an electro-cardiograph in another room, which records in detail the effect on his heart-beat and the change in his electrical state before, during, and after the fall of the chair. An electrical pneumograph records the effect on his respiration. The same experiment is tried a second, third, and fourth time. Knowledge of what is to happen results in the subject making no effort to save himself, and he may think he no longer has any fear during the test, but the recording instru-

ments prove that the heart still beats faster and the breathing is more rapid. Dr. Blatz believes that the experiment may some day develop a method of studying, diagnosing, and treating emotional abnormalities which are conducive to certain forms of insanity."

## Fortune in a Clock.

The achievement of an officer of the Admiralty Hydrographic Department is re-starting an ancient clock which had been unused for nearly two hundred years sheds light on a long-forgotten romance.

The clock was the invention of John Harrison, the self-taught son of a Yorkshire carpenter, and it gained for him the Government prize of £20,000 offered for a ship's chronometer which would accurately indicate longitude.

Comprising more than five hundred parts, this remarkable clock weighs a hundredweight, and took two years to construct. Actually, it is a clock within a clock, the lesser clock keeping time for four minutes only, when it is automatically rewound by the bigger clock, which itself requires to be wound once daily.

Another clock by Harrison, an eight-day wooden timepiece, is still working in the Patent Museum at South Kensington.

## The Seaweed Cure for Colds.

Seaweed has wonderful healing and anti-septic properties. If you are a sufferer from catarrh, the following simple remedy is recommended: Gather some fresh weed of the bulbous variety, squeeze it hard between the palms of your hands, and inhale, sniffing hard for a minute or two.

Repeat this at intervals during the day, and you will be surprised at the result. This is because seaweed contains iodine, in combination with valuable healing salts, such as potassium and sodium.

Several kinds of seaweed have been used in cases of consumption for hundreds of years past. One old book published in 1730 recommends "sea-holly" as being an excellent remedy for "meagre and consumptive people"; and at one time many places along the coast carried on a regular business of gathering the "weed" and candying it.

Peasants who live along the western coast of Ireland, bordering on the Atlantic Ocean, treat consumption with a certain kind of seaweed known as carrigen moss.

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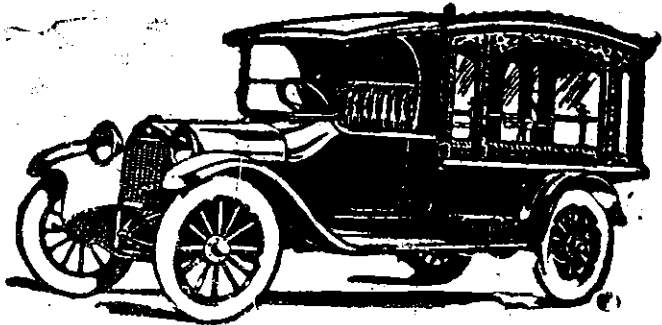
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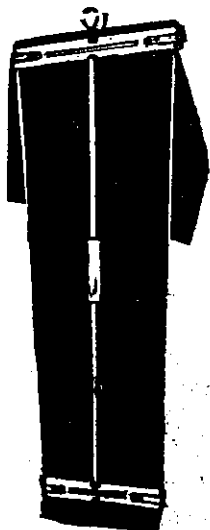
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