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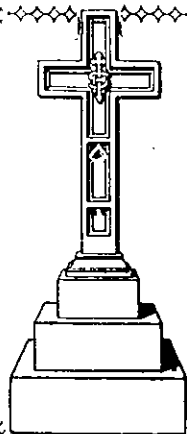


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GLEANINGS FOR NEXT WEEK'S
CALENDAR.

- July 5, Sun.—Fifth Sunday after Pentecost.
 „ 6, Mon.—Octave of SS. Peter and Paul.
 „ 7, Tues.—SS. Cyril and Methodius, Bishops and Martyrs.
 „ 8, Wed.—St. Elizabeth of Portugal, Queen and Widow.
 „ 9, Thurs.—Of the Feria.
 „ 10, Friday.—Seven Brothers, Martyrs.
 „ 11, Sat.—Blessed Oliver Plunket, Bishop and Martyr.



SS. Cyril and Methodius, Bishops and Confessors.

The conversion of the Moravians and other Slavic tribes was the work especially of SS. Cyril and Methodius, deservedly called the "Apostles of the Slavonians." They were brothers, born at Thessalonica, of an illustrious senatorial family. The mission of Cyril and Methodius in Moravia was crowned with wonderful results. They baptised Radislav, the king, and securely established Christianity in his country. Cyril invented a Slavic alphabet, called after him the "Cyrillic," and with the aid of his brother, translated the Holy Scriptures into Slavonian. Cyril died at Rome in 869, and Methodius in 885.

The Seven Brothers, Martyrs.

The seven saints whose glorious death is commemorated to-day were sons of St. Felicitas, and suffered at Rome about the middle of the second century. They were exhorted to constancy in suffering by their heroic mother, who herself soon after received the crown of martyrdom.



GRAINS OF GOLD

RISE, HE CALLETH THEE.

Earthly voices growing fainter,
 Lights of earth more dim,
 Hark, the voice of Christ still calleth,
 Turn my soul to Him.

Words first heard in accents tender,
 At thy mother's knee,
 "Come ye weary, heavy-laden,"
 Were but sound to thee.

Now ye know what "weary" meaneth,
 Chastening years have taught;
 Ye have learnt that here most surely
 Rest in vain is sought.

"Heavy-laden," well ye know it,
 Burden of life's care;
 Burdens of thine own creating,
 Burdens none may share.

Fading like the leaves of autumn,
 Faces that we love,
 Cords of love to earth once binding,
 Lift us now above.

Whom then, think we, Christ is calling?
 No doubt can there be—
 "Come ye weary, heavy-laden,"
 Rise, He calleth thee.
 —BEATRICE O'CONNOR, in *The Lamp*.

The Storyteller

The Truce of God

A TALE OF THE ELEVENTH CENTURY.
 (By GEORGE HENRY MILES.)

CHAPTER IV

*... Simonis leprosam
 Exccrate haresim,
 Sacerdotum simul atque
 Scelus adulterii,
 Laicorum dominatus
 Cedat ab ecclesiis.*

— St. Peter Damian.

The King of Arles and the missionary rode along without an escort, and felt none of the fears that the traveller of the times is often made to entertain for his personal safety. They did not apprehend any violence, and their only preparation for the expedition had been a recommendation to God through Our Lady and the Saints. It is as purely imaginative in historians and novelists—and it is difficult indeed to distinguish the one from the other—to surround every castle with a wall of banditti, as to station in Catholic countries of the present day, a robber or an assassin behind every tree. In the Middle Ages, the stranger could wander from castle to castle with as little danger as the nature of the country permitted: even in times of war, the blind, the young, the sick, and the clergy were privileged from outrage, though found on hostile territory. And in war, peace, or truce, the pilgrim's shallop was a passport through Christendom: he was under the special protection of the Pope, and to thwart his pious designs was to incur excommunication. Even amid the terrors of invasion, the laborer was free to pursue his occupation, and his flocks and his herds were secure from molestation; for it was beneath the dignity of the man-at-arms to trample upon the person or property of the poor unarmed peasant. Such were the principles recognised even in the eleventh century; and though we witness frequent departures from these admirable provisions, we must be careful not to mistake the exception for the rule, or to impute to the spirit of the age a violence and contempt of authority common to all times, and found alike in Norman and Frank, American and Mexican. To balance these infringements of regular warfare or "blessed peace," we often meet with instances as beautiful as the march of Duke Louis, the husband of St. Elizabeth, into Franconia, in 1225, to obtain reparation for injuries inflicted on a peddler.

"I hope the Baron of Stramen has lost none of his vigor," said the duke; "we were together at Hohenburg, and I may need him at my side again. His son Henry, too, whom I knighted before the battle, and who won his spurs so nobly, how is he?"

"They were both well," replied Father Omehr, "when I saw them last, and were anxiously expecting a visit from their liege."

"And the Lady Margaret, from whom not a knight can boast a token, though all are striving to obtain one?"

"She has not altered since you saw her," answered the priest; "she was always rather

frail, but I do not see that she grows weaker."

"You cannot imagine," interposed Rodolph, "how much it grieves me to be unable to reconcile these two families whom I so dearly love, and who, in the camp or in the chamber, have proved themselves so devotedly attached to me. I cannot even ask of one in the hearing of the other, without giving offence or receiving a bitter answer. In all things else, they are obedient as this horse to his rein; but the moment I speak of reconciliation, the stubborn neck is arched and will not relax either for threats or entreaties."

"Your grief cannot equal mine," returned the missionary, "and I confess, that without the hope of obtaining assistance from heaven, I should despair of ever softening the determined animosity of the Baron of Stramen. The Lord of Hers, perhaps, might be induced to throw enmity aside, if his adversary relented; but he cannot be persuaded to sue for peace, especially when his supplication might be unavailing."

"I cannot believe," continued the duke, "that my friend of Hers could have killed Robert of Stramen, since he most positively denies it. It is true that their relations were anything but amicable, yet Albert of Hers would scorn to take a knight at a disadvantage, and would not attempt to conceal the result of a mortal struggle. If Robert of Stramen fell by his hand, it must have been in fair combat; and if in a fair tilt there is no motive for concealment."

"But the circumstances are strong enough to amount to conviction in an angry brother's eyes. A woman, who has since lost her mind, named Bertha, her father, and her husband, all swore to having seen Sir Albert ride away from the spot a short time before the body was found; and the scarf of the Lord of Hers was clutched convulsively in the dead man's hand. The wound upon the head resembled that produced by hurling a mace, and was of such a character that the head could not have been protected by any steel piece. I do not consider this conclusive against the Lord of Hers, or even incapable of explanation; but real and unequivocal guilt itself could not justify the untiring malignity of the Baron of Stramen. His brother's soul would be much better honored by his prayers, than by imprecations and the clash of steel; we cannot avenge the dead, for their bodies are dust, and their souls absorbed in things eternal; and Sandrit de Stramen is but making his brother's misfortune the occasion of his own temporal, and perhaps eternal injury. I wish, indeed, this criminal work of vengeance could be stopped."

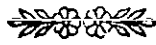
"Yes," replied the duke, "they had better husband their energies, for if I read the future aright, Suabia will have need of every nerve."

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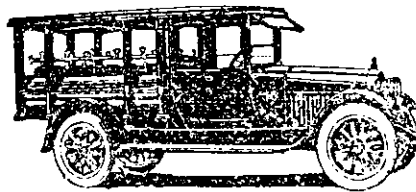
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Rodolph paused here; and as his companion did not reply, they rode on in silence.

"I have a plan," exclaimed the duke, with singular vivacity. "But tell me first, has that young Gilbert seen the Lady Margaret?"

In reply the missionary briefly narrated the events of which the reader is already in possession.

"Then," pursued the King of Arles, eagerly, "I have strong hopes of success. Listen to me, holy Father: the maiden is beautiful and virtuous, the youth fair and knightly, and I can so represent one to the other, as to create an attachment strong enough to insure to filial love a victory over parental hate. It is fair, I think, to employ the bodily graces of these young persons against the mental deformity of their parents—to array the child against the father, when we seek the triumph of innocence over sin."

"Your highness is inclined to be romantic," rejoined the priest.

"Only the circumstances are romantic, and they seem to have shod themselves; my plan is practical enough. Tell me—what think you of it?"

"Briefly, then, I think your project impracticable."

"Impracticable! You cannot know, Father, all that love and youth will dare; but I, whose earthly life has given me experience in such matters, have seen the impossibilities of sober minds yield to the irresistible energy of two plighted hearts. Oh, no; it is not impracticable."

"I will grant you," replied the missionary, "that these two young persons might be brought to love each other, that they might marry in spite of family opposition, but the result would make your romance a tragedy."

"How so?" inquired the duke. "May we not deem without impiety that God, in His mercy, has designed them for the extirpation of this miserable feud, and has drawn out of the stern parents themselves the instruments by which their hearts may be softened?"

"It is impossible," said Father Omehr, "for us to discover by any human means what the mercy of God may appoint; all we can do is to ask for light to guide our steps, and to exercise the reason with which He has endowed us. I have good ground to believe that any approach to tenderness, on the part of the children, would widen the breach between the fathers. And were such the case, the consummation of your plan would give only a new and horrible feature to the present discord, by severing the bond between child and parent. For, unless I am much deceived, the lords of Hers and Stramen would turn away in disgust from children whom they would consider, not only to have disobeyed them, but to have proved faithless to their race. In this view, I can not suppose that heaven indicates the path to final reconciliation through fresh dissension. The hearts of the parents cannot be softened in the way your highness proposed, and that must be the first step in your plan. Besides, I have little confidence in the agency of a human and selfish love to reach an end that ought to be gained by purer motives. I have discovered, from observation, what the power you spoke of will dare; I know its greatness and its littleness."

"I must tax my ingenuity for a more auspicious rebuke," resumed Rodolph of Suabia, "for I begin to be distrustful of my first. I was a little romantic, I confess; but it is thus we give the rein to some solitary impulse of youth, lingering, like a fire-brand, among our more matured resolves."

They had ridden slowly, and were now on the brink of the ravine, three miles from the Castle of Stramen. The waning moon and the bright starlight showed them a white figure standing in the road a few paces from the mouth of the gorge.

"Who is that before us?" asked the noble.

"Bertha, the poor crazy woman, who swore to the presence of the Lord of Hers at the spot where Robert de Stramen was found," whispered the priest, and he advanced to where she stood.

"I heard your horse's hoofs, Father," she said, "and I came to get your blessing."

"And you shall have it, Bertha," he answered, extending his hands over her head. "Good night," he added, seeing that she did not move.

"Who is this you have brought us?" continued the woman, pointing to the duke.

"That," replied Father Omehr, "is Rodolph, Duke of Suabia, and King of Arles."

Bertha approached the duke, knelt down, and kissed his hand. She then walked slowly up the ravine.

"A singular being," exclaimed the duke, as they gave their horses the spur, for it was growing late. "I have not seen anyone thus afflicted for many years, and it is always a painful sight."

The two horsemen were now at the church, but they passed it and kept on to the castle; and hearty was the welcome of the noble duke to the halls of Stramen castle. Sir Sandrit's eyes gleamed with delight as he saluted his liege; Henry's cheek flushed with pleasure when Rodolph, the flower of German chivalry, spoke of his youthful prowess at Hohenburg; the Lady Margaret loved the duke for the praises he heaped upon her brother. Nor were the domestics gazing idly on; but kept gliding to and fro, and hurrying here and there until the genial board was spread, and the fish, fresh from the Danube, smoked, and the goblet gleamed.

As it was near midnight when they sat down, Father Omehr felt at liberty to leave the room without ceremony. The Lady Margaret stayed no longer than courtesy demanded, when she rose and retired to her chamber. This young lady had always been noted for her piety and her charities to the poor, whose wants she was sure to discover and supply. Under the skillful and fervent training of Father Omehr, she had learned to repress a spirit, perhaps naturally quick and imperious, and to practise on every occasion a humility very difficult to haughty natures. There was even some austerity in her devotion; for she would subject herself to rigorous fasts and to weary vigils, and deny herself the luxuries that her father delighted in procuring for her, little dreaming that they were secretly dispensed to the sick of the neighborhood. She never failed to hear Mass unless prevented by sickness or some other controlling cause, but every morning laid a bunch of fresh and fragrant flowers upon

the altar of our Blessed Mother. And who shall say that the sweet lilies of the field, the roses and the violets, colored with the hues of the dawn, and freshened in the dew of the twilight, when offered and consecrated by the homage of an innocent heart, are are grateful to her whose purity they typify! Yet there was a lurking family pride in Margaret's heart that she could not entirely eradicate, and a sleeping antipathy to the house of Hers that at times betrayed itself to her watchful self-examination. The reader must not imagine that, when she told the missionary at Gilbert's bedside that had the youth fallen in battle she perhaps would rejoice, she actually desired such an event. She spoke to one who knew her better. She felt this antipathy, but did not know its extent; and, with the humility of virtue, she feared that, although engaged in an act of charity, there might be the fiend of revenge at the bottom of her soul. Margaret de Stramen was not blind to her imperfections, and she did not hesitate to impute to herself an inclination to the un-Christian hate so cherished by her family. But she endeavored to overcome it by prayer, by the Sacraments, by penance, and by pondering the splendid example of Jesus of Nazareth.

The Lady Margaret was not one of those fair and fanciful creations, endowed with such exquisite sensibilities as to perceive and return the admiration of a young knight-errant with whom she had been associated by any romantic circumstance. Nor was her disposition of that impulsive kind which will permit the impression of a moment to overthrow the prejudices of years. But to her joy and surprise, she found that, far from rejoicing at Gilbert's misfortune, she had regretted it; and regretted it, not merely because it might stigmatise the fair name of Stramen, but also in obedience to an elevated generosity that sickened, ungratified, at the sight of obtained revenge. She had been almost constrained to render assistance to the youth; and there are some who think the sting of a favor worse than the fang of an injury, and are more disposed to forgive after having benefited. With the facility peculiar to a gifted woman, she had read in Gilbert's face the ingenuousness and goodness of his heart, and though she did not ascribe to him any exalted qualities, she admitted that it was not easy to believe him guilty of cruelty or meanness. In a word, the sympathies of the woman were now arrayed against family pride and family prejudice, and a trial still more dangerous and severe awaited her piety and resolution.

In the morning, after hearing Mass, she found the duke and her father in close conversation, while her brother was busily preparing for some important event. It was soon evident that Rodolph was about to depart, and that Henry was to accompany him; for the grooms led to the door two handsome and stalwart steeds, richly caparisoned, and four mounted men-at-arms rode up and halted upon the terrace, where they waited motionless as statues of steel.

When their private conference was over, the duke advanced, and took the Lady Margaret by the hand.

"I am selfish enough," he said, "to de-

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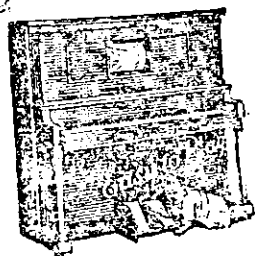
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prive you of your brother for a few weeks, to assist me by his counsel, and protect me by his arm, should it be necessary, in a little adventure we have resolved to undertake."

"I am too true to you, my lord," replied Margaret, "to desire my brother's society when you request his assistance. Were I a young knight, I should esteem it no light favor to march—no matter where—as an escort to Rodolph, Duke of Suabia."

"And I, fair maiden," returned the duke, "could wander to the end of the world with such a companion."

"I hope you may not find Henry so agreeable as to carry you so far, for I expect to welcome you back in a week."

"If I consulted my pleasure," said Rodolph, "I should not be absent a day, but my duty may detain me a month. I will not offer an apology for so long a stay, because I fear that before sunset you will have ceased to think of me, or remember me only in connection with your brother."

"A noble duke," replied the lady, "whose name is heard wherever the minstrel tunes his harp, whose word was never plighted in vain, whose sword was never stained in an unrighteous cause, whose arm and purse are ever at the command of the poor and persecuted, whose courage and clemency, wisdom and piety, so well entitle him to the love of all his people, is not so easily forgotten."

"I assure you, on my honor," exclaimed Rodolph, "that I value your words more than all the songs of all the minstrels I ever heard. I would I were worthy your praise; but you have inspired me to deserve it. Farewell! I see that Henry is impatient, and we must not lose the early morning."

He bade adieu to the baron and his daughter, and turned to mount his horse, when Bertha touched his arm, and placed in his hand something enveloped in silk. Bertha said not one word, but she looked earnestly up in Rodolph's face, and then walked away as swiftly and silently as she came. The duke could not help remarking the wild beauty of her pale and wasted face, and remained some moments gazing after her with a painful interest. He removed the silk and found that it contained a ring garnished with a stone of rare value. He started as his eye fell upon the trinket, for he remembered that years ago he had given it to the Lord of Hers. How could it have come into Bertha's possession, was the question that naturally occurred to him; but the answer came not so readily as the question. While the duke was thus pondering, Henry had embraced his father and sister, and leaped upon his horse. Rodolph mounted slowly, after examining the girths with his own hand; and the little troop, waving a parting salute, swept over the drawbridge, and were soon lost among the trees.

About the same hour, or a little earlier, the Lord of Hers, with a small retinue, had set out in an opposite direction, but on the same mission. Rodolph had long seen that King Henry's unprincipled ambition threatened the liberties of religion and of Austria, and he only paused for the Papal excommunication to throw off all allegiance to a monarch who could not be safely trusted. That excommunication was impending, and,

as may be easily conjectured, the duke was making a rapid circuit of his dominions, to unite his barons more closely to his interests; to warn them to prepare for the approaching struggle; to confirm the weak and wavering in their fidelity; inspire the resolves of those who were true and firm, and make all the pulses of the circle of Suabia throb in con-

cert to the action of one grand moving power. To gain time, the Lord of Hers had been despatched to the provinces bordering upon the Rhine with letters from Rodolph to the principal barons there, while the duke himself, with Henry of Stramen, followed the Danube.

(To be continued.)

The Story of Ireland

(By A. M. SULLIVAN.)

LXIII—How the Treaty of Limerick was broken and Trampled Under Foot by the "Protestant Interest"; Yelling for More Plunder and More Persecution.

There is no more bitter memory in the Irish breast than that which tells how the Treaty of Limerick was violated; and there is not probably on record a breach of public faith more nakedly and confessedly infamous than was that violation.

None of this damning blot touches William—now king *de facto* of the two islands. He did his part; and the truthful historian is bound on good evidence to assume for him that he saw with indignation and disgust the shameless and dastardly breach of that treaty by the dominant and all-powerful Protestant faction. We have seen how the lords justices came down from Dublin and approved and signed the treaty at Limerick. The king bound public faith to it still more firmly, formally, and solemnly, by the issue of royal letters patent confirmatory of all its articles, issued from Westminster, 24th February, 1692, in the name of himself and queen Mary.

We shall now see how this treaty was kept towards the Irish Catholics.

The "Protestant interest" of Ireland, as they called themselves, no sooner found the last of the Irish regiments shipped from the Shannon, than they openly announced that the treaty would not, and ought not to be kept! It was the old story. Whenever the English sovereign or government desired to pause in the work of persecution and plunder, if not to treat the native Irish in a spirit of conciliation or justice, the "colony," the "plantation," the garrison, the "Protestant interest," screamed in frantic resistance. It was so in the reign of James the First; it was so in the reign of Charles the First; it was so in the reign of Charles the Second; it was so in the reign of James the Second; it was so in the reign of William and Mary. Any attempt of king or government to mete to the native Catholic population of Ireland any measure of treatment save what the robber and murderer metes out to his helpless victim, was denounced—absolutely complained of—as a daring wrong and grievance against what was, and is still, called the "Protestant interest," or "our glorious rights and liberties." Indeed, no sooner had the lords justices returned from Limerick, than the Protestant pulpits commenced to resound with denunciations of those who would observe the treaty; and Dopping, titular Protestant bishop of Meath, as Protestant historians record, preached before the lords justices themselves a notable sermon on "the crime of keeping faith with Papists."

The "Protestant interest" party saw with indignation that the king meant to keep faith with the capitulated Catholics; nay, possibly to consolidate the country by a comparatively conciliatory, just, and generous policy; which was, they contended, monstrous. It quickly occurred to them, however, that as they were sure to be a strong majority in the parliament, they could take into their own hands the work of "reconstruction," when they might freely wreak their will on the vanquished, and laugh to scorn all treaty faith.

There was some danger of obstruction from the powerful Catholic minority entitled to sit in both houses of parliament; but, for this danger the dominant faction found a specific. By an unconstitutional straining of the theory that each house was judge of the qualification of its members, they framed test oaths to exclude the minority. In utter violation of the treaty of Limerick—a clause in which, as we have seen, covenanted that no oath should be required of a Catholic other than the oath of allegiance therein set out—the parliamentary majority framed a test oath explicitly denying and denouncing the doctrines of transubstantiation, invocation of saints, and the sacrifice of the Mass, as "damnable and idolatrous." Of course the Catholic peers and commoners retired rather than take these tests, and the way was now clear for the bloody work of persecution.

In the so-called "Catholic parliament"—the parliament which assembled in Dublin in 1690, and which was opened by king James in person—the Catholics greatly preponderated (in just such proportion as the population was Catholic or Protestant); yet no attempt was made by that majority to trample down or exclude the minority. Nay, the Protestant prelates all took their seats in the peers chamber, and debated and divided as stoutly as ever throughout the session, while *not a Catholic prelate* sat in that "Catholic parliament" at all. It was the Catholics' day of power, and they used it generously, magnanimously, nobly. Sustainment of the king, suppression of rebellion, were the all-pervading sentiments. *Tolerance of all creeds—freedom of conscience* for Protestant and for Catholic—were the watchwords in that "Catholic parliament."

And now, how was all this requited? Alas! We have just seen how! Well might the Catholic in that hour, exclaim in the language used for him by Mr. De Vere in his poem:—

We, too, had our day—it was brief: it is ended—

When a king dwelt among us, no strange king but ours:

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When the shout of a people delivered ascended.

And shook the broad banner that hung on his towers.

We saw it like trees in a summer breeze shiver

We read the gold legend that blazoned it over:

"To-day!—now or never! To-day and for ever!"

O God! have we seen it, to see it no more?

How fared it that season, our lords and our masters.

In that spring of our freedom, how fared it with you?

Did we trample your faith? Did we mock your disasters?

We restored but his own to the leal and the true.

Ye had fallen! 'T was a season of tempest and troubles.

But against you we drew not the knife ye had drawn:

In the war-field we met: but your prelates and nobles

Stood in mid the senate in ermine and law.

It was even so, indeed. But *now*. What a contrast! Strangers to every sentiment of magnanimity, justice, or compassion, the victorious majority went at the work of proscription wholesale. The king, through lord justice Sydney, offered some resistance; but, by refusing to vote him adequate supplies, they soon taught William that he had better not interfere with their designs. After four years' hesitancy, he yielded in unrepentant disgust. Forthwith ample supplies were voted to his majesty, and the parliament proceeded to practise freely the doctrine of "no faith to be kept with Papists."

Of course they began with confiscations. Plunder was ever the beginning and the end of their faith and practice. Soon 1,050,792 acres were declared "desolated to the crown." Then they looked into the *existing* powers of persecution, to see how far they were capable of extension. These were found to be atrocious enough; nevertheless, the new parliament added the following fresh enactments: "1. An act to deprive Catholics, of the means of educating their children at home or abroad, and to render them incapable of being guardians of their own or any other person's children; 2. An act to disarm the Catholics; and 3. Another to banish all the Catholic priests and prelates. Having thus violated the treaty, they gravely brought in a bill 'to confirm the Articles of Limerick.' 'The very title of the bill,' says Dr. Crooke Taylor, 'contains evidence of its injustice. It is styled, "A Bill for the confirmation of Articles (not *the* articles) made at the surrender of Limerick." And the preamble shows that the little word *the* was not accidentally omitted. It runs thus:—"That *the* said articles, or *so much of them as may consist with the safety and welfare of your majesty's subjects in these kingdoms*, may be confirmed," etc. The parts that appeared to these legislators inconsistent with 'the safety and welfare of his majesty's subjects,'

was the first article, which provided for the security of the Catholics from all disturbances on account of their religion; those parts of the second article which confirmed the Catholic gentry of Limerick, Clare, Cork, Kerry, and Mayo, in the possession of their estates, and allowed all Catholics to exercise their trades and professions without obstruction; the fourth article, which extended the benefit of the peace to certain Irish officers then abroad; the seventh article, which allowed the Catholic gentry to ride armed; the ninth article, which provides that the oath of allegiance shall be the only oath required from Catholics, and one or two others of minor importance. All of these are omitted in the bill for 'The confirmation of articles made at the surrender of Limerick.'

The Commons passed the bill without

much difficulty. The House of Lords, however, contained some few of the ancient nobility and some prelates, who refused to acknowledge the dogma, 'that no faith should be kept with Papists,' as an article of their creed. The bill was strenuously resisted, and when it was at length carried, a strong protest against it was signed by lords Londonderry, Tyrone, and Duncannon, the barons of Ossory, Limerick, Killaloe, Kerry, Howth, Kingston, and Strabane, and, to their eternal honor be it said, the Protestant bishops of Kildare, Elphin, Derry, Clonfert, and Killala!"

Thus was that solemn pact, which was in truth the treaty of the Irish nation with the newly set-up English *regime*, torn and trampled under foot by a tyrannic bigotry.

(To be continued.)

A Complete Story

THE GROWING TIME

It happened in the growing time, that time, when, if one stood in the scarcely perceptible night air, one could almost feel the gently rustling grass creeping upward and the leafy branches spreading outward.

When the swaying corn shot and stretched almost before one's eyes; when all around the air seemed full of God's vast, creative power; when one felt awed into standing still and breathless, so powerful the Presence of the mighty, unseen force felt in the air around one.

Such a time it began— one glorious twilight in mid-July, if twilight it can then be called.

She stood, a perfect picture in the slanting afterlight of the setting sun, leaning on a great tree-trunk, upward gazing, a huge overhanging branch half-hiding her face and form. That which was not hid was lovely enough.

Young Toosh, fair and glowing, and just at that time when girlhood was meeting with growing womanhood.

And perhaps because of this, she felt around her all the strange stirrings of growing nature with a marvellous, sympathetic instinct.

But she turned smiling to the man beside her, a young man, full of persuasion and force.

"Don't spoil this lovely evening, Dan," she pleaded. "Hush! Listen! hear the corn growing!" She held up her hand and she stood tensely, her eyes roaming over the swaying corn bathed in sunlight before her. He listened a moment, then laughed and caught her hand eagerly.

"But I cannot listen, Anne. I can only listen to you and look at you. I want you to speak. You must answer me to-night. You must say yes, you'll come?"

Now she grew rosy and full of trouble. "But— but— I am— a Catholic," she pleaded.

"And— I am— not— is that it?" he said flushing.

"And you— are not," she repeated sadly.

Then he began to persuade. In the deepening shadows—in the growing time—with na-

ture rustling all around them— he pleaded. And she consented.

And that night in her mother's cottage on the rocks above the sea, in wild, Atlantic-washed Donegal, there was deep grief and trouble. For Anne—their one, precious girl—was going away to marry, one quite outside their treasured Faith!

And Anne would neither wait nor listen to persuasion. In spite of mother's tears and father's scoldings she went out from the sheltered humble home of her childhood. And only God and the mother knew what the mother suffered that morning, in the growing time, when the lilt of her child's voice left her ageing ears.

"Only God knows what may come of it. Only He knows what is good at all. May it some day bring Him glory!" she whispered to herself.

"Grannie, grannie, do you not feel it? Come here and I know you will."

A girl's voice, young, rich, and eager, calling back to the shadowed cottage, where the turf fire burned brightly on the hearth.

"There!"—as an old woman came out to the doorstep, leaving a brown-smoked spinning wheel—"don't you feel it now?" the eager voice went on. "Stay still—quite still. Oh, I hear it!"—more eagerly still, her fair face flushing—"Growing, Grannie, everything growing. I can feel God's breath this evening, putting new life into everything. I can feel His hands gently touching all!"

"Aye, dearie, aye." There is a tired, drawn-out patience in the old voice.

A beautiful picture they make standing there in the humble doorway, the bright young form and the stooping older one—there in the sunset of a mid-July day.

Then, as the girl talks eagerly on, the old form shivers slightly and, drawing back into the shadows, she whispered somewhat brokenly.

"Listen, Alanna, an' I'll tell ye; ye have made me lonely now, love. I'll tell ye what happened once long ago, when the world

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land—Faith, the priceless heritage of
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"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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was growing his way—just this time of the year—come."

And back at the spinning-wheel, while she gently carded wool, she told the fair girl of that weeping of long ago.

"'Tis in you to feel it, machree!" she ended. "Since the night you came to me, in the growing time, I have watched your delight, year after year, in God's great season, when, as you say, His hand rests on earth and He blesses the fruits of His sowing."

The girl seated at her feet, looked up a little wistfully.

"Aye, dearie—they were married according to his own way, but not as a Catholic should have it. But there—sure, when my Anne died under this roof, with the priest of God beside her, sure I'm bound to be content. And then dearie," gently caressing the girl's soft hair, "she left me you, and you have so filled my lonely years, dear!"

"I suppose so, poor, dear Grannie; but I'd love to know about my father. After all, my mother loved him; and he—he had a soul, too." There was a wonderful yearning in the rich young voice.

"Aye, dear, aye. I never heard what came of him. Just all we can do is pray. I don't know why I've told you this—but there it is—it came to my heart and my lips tonight—and 'tis better you'd know it anyway."

They fell silent after that, and later, when the dusk was drawing down in the lush paddock, below the white cottage, a fair girl gave up a great love and sent a lad out into the loneliness, because, like her mother's wooer of old, he was not of her Faith, and because God had given to her to make a supreme sacrifice for His own great cause.

Before the next crop went down the weakness that since that night held the old woman took her off. And with the care gone from her hands, the fair-haired girl, now grown very silent and earnest, bade farewell to the beautiful hills of Donegal, the cottage and the bay, and faced the Atlantic and the strangers in the grand cause of souls for God.

The dull, overpowering heat of a day in mid-July, in one of the throbbing cities of America's great States. A shadowed, cooled, but still intensely close atmosphere of a hospital ward, with white beds and silent sick, and gentle-faced Sisters moving quietly about.

Stooping over one bed is a fair-faced Sister, listening anxiously to the wanderings of a patient, a man well on in years, who has not been long in—one of the many accident-cases of this great city. He had been injured on the quays as he was hurrying to catch a liner bound for Ireland—his home—but that, as yet, is not known.

Presently the Sister straightens herself and looks to the great open window in vain search for air. This she is thinking of: A time—such a time, years ago—when one could stand on Donegal's wind-swept mountains and hear the rustling corn growing and the sycamore leaves spreading and swaying and could feel, in the night wind, the Breath of God and see

the vast sweep of His vaulted heavens glowing with the stars amid the free, wind-swept clouds.

Oh! for even **one** moment's breath of it now! Then she stoops again and perhaps she brushes away a tear. Then suddenly she flushes and pales again; for—listen—the sick man is wandering. Has he caught her thoughts?

He is rambling of a day in mid-July when all the world was full of pulsing, stirring life, and a girl—in the growing time—trusted him entirely and fled with him from her happy mountain home. Now he is full of a terrible remorse and he grows wild as the gentle Sister tries to soothe him. He raves of the young wasted life, of his desertion, and—and here the Sister trembles—he calls on his child, and repents the day he lured his love from her religion and prays he may yet be a Catholic—that it was that which caused all the sorrow. His lack of the Great Faith. And it is great, for he has watched all these lonely years and has found it so.

After much, the wandering ceases—the Sister has him soothed to sleep. And then, in the dimness of the chapel, when her hours are over, the fair, young Sister prays that before the end God will accept the completing of her sacrifice, for she knows He has led to her that soul she has lived and suffered to save.

It came—and strangely—the answer to her prayer.

Early next day came a visitor to the sick man—no less than the young man who had saved him from the worst consequences of his accident the day before. And while he was there, consciousness returned and recognition of one from the wildness of beloved Donegal.

She turned, and sent quickly for a priest and then she came back, and, kneeling by the bedside, whispered to the dying man assurance of God's mercy, telling him all the story of how God's Providence, working ever, arranged all.

How her mother gave her her Faith: how her Grannie's story set her yearning for his soul; how she gave herself to God: how God had now used him to bring him, her father, to her. And here she wept and fell to thanking God for the miracle of his conversion.

Soon it was all over, and, safe in the Faith she had brought him, his soul sped back to its Creator.

But that was not all, for a timid touch on her sleeve startled her later and the voice of her friend, earnest and full of sympathy:

"Sister, put two souls down to your account; so great a faith I cannot pass by. I'll become a Catholic."

Her beautiful smile of perfect gratitude was his reward in this world. For herself—as later she knelt before the still red lamp in her Creator's presence—she was content with a great thankfulness and hope, that when they all met again they would be all able to understand together—in the vast halls of eternity, where the "growing-time" is always, and where God's great creation goes on for ever.—*The Cross*.

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IRISH SOCIETY, DUNEDIN

The usual monthly meeting of the Irish Society, held on Tuesday evening, the 23rd inst., was very numerously attended. The president (Mr. J. Maguire) presided, and in a preliminary announcement said that the programme would be an open one, hence entertaining items other than those of a purely national character would be acceptable. Songs, which were much appreciated, were then given by Mrs. Laughran, Mrs. Sandys, Miss M. Bills, Mr. W. Fox, and Mr. M. Coughlan; also character songs by little Miss Gantley—quite a clever performance. All the vocalists gave repeat numbers. The compliment of recalls, too, was extended to Miss M. Gallagher, and Miss A. Heley, whose recitations invariably meet with an enthusiastic reception. A musical monologue by Miss Gallagher was a particularly acceptable effort for which she was loudly applauded. Miss Mavis Sandys was accompanist. At an interval the president said that having learned with regret of the pending departure from Dunedin of Mrs. F. Carter, a lady who had taken the deepest possible interest in the society since its inception, the members desired to present her with a memento of their deep appreciation of her much valued services. After voicing the sentiments of those connected with the society, the president asked Mrs. Carter's acceptance of a beautifully bound and inscribed copy of Moore's compositions. Mr. M. Coughlan spoke in grateful terms of Mrs. Carter's kindly and tactful actions among all those with whom she had been for so long associated, and, while regretting her severance from the society, the members would hold her in enduring remembrance. Rev. Brother Higgins, speaking on behalf of the Christian Brothers, said he was glad the present opportunity was afforded him of expressing their gratitude to Mrs. Carter for all she had done for them. Her kindness towards the Brothers would never be forgotten, while the many thoughtful actions quietly and silently performed by her in many directions would keep her memory green among the large number she had benefited. All the speakers wished Mr. and Mrs. Carter and family every success in all their future undertakings.

Mr. Fred Carter suitably replied on behalf of his mother.

Refreshments were handed round, and an enjoyable evening terminated with a dance.

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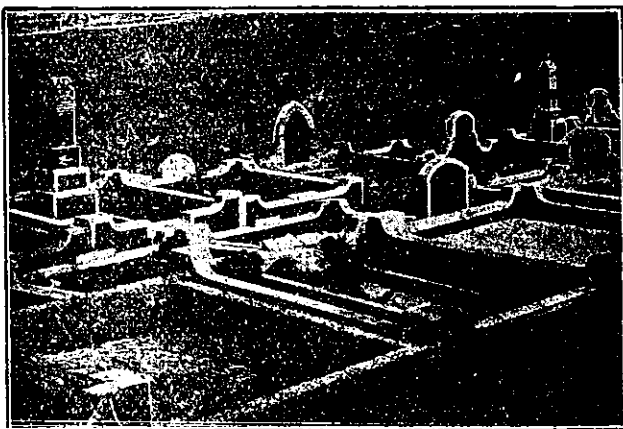
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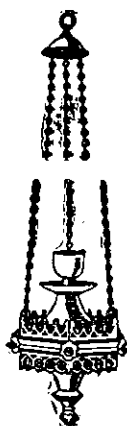
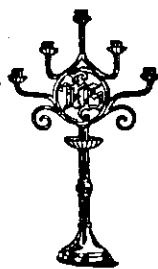
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Inauguration of the Marist Missions of Oceania at the Missionary Exhibition at the Vatican

Near the eve of the first day of the Holy Year, 21st December, 1924, the day of the official opening of the Missionary Exhibition of the Vatican, it had been impossible to inaugurate the "Pavilions" of Japan and of Oceania; the objects had not yet arrived in Rome, neither from the Far East nor from the Antipodes. The 35 large cases of the Marist Missions of Oceania, after their long and adventurous voyage (the ship which had 17 of them on board was damaged), reached the Exhibition only after Christmas. They were opened and their contents registered. It took nearly two months to prepare the seven compartments granted by the Exhibition directors. These compartments cover almost half the Pavilion of Oceania. The Sovereign Pontiff, in his kindness and the interest he takes in these distant missions, deigned to proceed, on the 19th February, to the supplementary inauguration of Japan and Oceania.

The Pope's Visit.

At three o'clock in the afternoon, his Holiness left his apartments and entered, by the Lapidary Museum, into the precincts of the exhibition. He was attended by his Pontifical Court, Cardinal Gasparri, Cardinal Van Rossum, Prefect of Propaganda; the Major-domo, Monsignor De Samper; the Maestro di Camera and the Pontifical Chaplain, the Monsignor Cremonesi. The Swiss in full dress preceded, and Noble Guards escorted him.

At his arrival in the Lapidary Museum, at present occupied by the missionary articles, such as vessels, native huts, etc., etc., the Holy Father was received by the members of the directive committee of the exhibition: Monsignor Marchetti, Secretary of Propaganda; and Monsignor Pecorari, Under-Secretary, who take particular interest in the Marist Missions; and by the different prelates who were daily found there preparing the exhibition.

From the Lapidary Museum the Sovereign Pontiff went into the Chiaramonte Museum, in which were arranged, on a length of 130 metres, the pictures, geographical maps, projections, statistics, which afford a complete summary of the missionary activity of each Religious Congregation engaged in the evangelisation of infidels.

The Marist Section.

The Society of Mary had its own side. There you remark, high in the middle, the coat of arms of the Society of Mary, embroidered in gold on a crimson ground. On the right the portrait of the Venerable Founder and on the left the portrait of the Superior-General.

Underneath a large map of the six Vicariates and the Apostolic Prefecture entrusted to the Society of Mary; and of New Zealand, evangelised since 1838, by the Marist Fathers. On one side are the principal training institutions, past and present: La Negliere, Ste. Foy, Belley-Differt in Belgium, Hulst in Holland, Mapplan, represented by a group

of students, in Germany; Paignton in the Anglo-Irish Province, Castiglione-Fiorentino in Italy, the scholasticate of Washington, and that of Greenmeadows, in New Zealand. As counterpart we have put our martyrs: Blessed Chanel, Brother Blaise Marmoiton, whose Cause is proceeding regularly, Monsignor Epalle, Father Pajet, who was murdered at St. Christoval in the Solomons, 1847, and what is perhaps unique in the history of the missions and of Christianity—was eaten by the cannibals, as were also Fathers Jaquet and Brother Hyacinth. At the sight of such sacrifices, all the visitors, nay, even the veteran missionaries, stop and look in admiration. There also is admired the beautiful Church of St. Mary of the Angels', recently built by the Marist Fathers in Wellington, New Zealand. Some of the cement required for its construction was sent from Norway during the war, for it was unprocureable on the spot. This church is considered as one of the most beautiful, if not the most beautiful, in the Australasian region. Near it—by way of contrast—we have put the first mission church erected at Koromira in the Solomon Islands, a poor bamboo hut. Between these two, the church of Poi, Futuna, erected on the very spot of the martyrdom of Blessed Chanel.

Marist Missionary Auxiliaries.

In our mission we are assisted by valuable auxiliaries, the Little Brothers of Mary (Marist Brothers), 150; the Sisters of the Third Order of Mary Regular for the Oceania Mission (T.A.R.M.), 216; the Marist Sisters, 12; the Sisters of St. Joseph of Cluny, 45. Their photographs show them. In the Fiji Islands there is a Native Seminary; also at Lano, in the Wallis Island. The former has 26 students, the latter 56. Thirteen priests have already been ordained there, and the Sacred Congregation of Propaganda is constantly pressing for the formation of a native clergy. They are here represented alongside the native lay Brothers, and especially the native lay Sisters, who number 131.

Decidedly the place of honor belongs to the Vicar-Apostolic in the statistical roll of the Marist Missions. In this roll the visitor can see at a glance the missionary activity of the Society of Mary. In the Archipelago of the Pacific she has six Vicariates-Apostolic and one Prefecture-Apostolic: Tonga, Samoa, Fiji, New Caledonia, New Hebrides, the South Solomons, the North Solomons. She evangelises a population numbering 519,000 inhabitants, of which 67,257 are Catholics. In New Zealand, together with the secular clergy, our Fathers deal with 150,000 Catholics, Maoris included, out of a population of 1,115,000 inhabitants. We are aided also by many Religious Congregations. Archbishop Redwood astonished the Pope when, in last October, he told his Holiness that he had over 500 Sisters in his diocese. There are 1307 in all New Zealand. We notice that in the Islands and in New

Zealand the number of schools is 259 with 10,869 pupils in the Islands—171 schools with 20,478 pupils in New Zealand.

Eloquent Statistics.

Passing through our allotted space in the gallery of statistics which we have just described, the Holy Father stopped and, after paying attention to the most important figures, he said, addressing the Rev. Father Procurator-General and an accompanying Father, "These figures are eloquent on behalf of your Congregation." "That is true, your Holiness." Then said the president of the exhibition, who accompanied him, "but you will see better still the apostolic work of the Marist Fathers in the Pavilion of Oceania which you are going to inaugurate."

In fact, it is in the Pavilion that you can see the work of each mission. What we have just said, for the sake of interesting the Marist Fathers and the readers of the paper of these few pages is only a prelude.

The Holy Father first went to the Pavilion of Japan and inaugurated the Japanese Mission, the missions of Formosa, Borneo, the Caroline Islands, the Philippines, Java and Sumatra. Thence he came to Oceania.

In our Pavilion there is room for the four principal Congregations, the Marist Fathers, the Fathers of the Sacred Heart of Issoudun, who have their missions in Dutch New Guinea, New Britain, the Gilbert Islands, Marshall Islands—the Fathers of the Sacred Heart of Picpus in the Hawaiian Islands, Marquisas, Tahiti—the Fathers of the Divine Word of Steyl, in New Guinea, Central and East, and the Islands of the Sunda. We own seven compartments, the Fathers of the Divine Word 3, the Fathers of the Sacred Heart of Issoudun 5, the Fathers of Picpus 2. Some show windows are granted to the Benedictines of the English Congregation, and to the Salesian Fathers, who have recently gone to Kimberley in Australia.

Reception of the Holy Father.

The Holy Father was received in our compartments by Very Rev. Father Copere, Procurator-General; by Rev. Father Bonnefaux, Economic-General, just come to represent the Very Rev. Father-General, Rev. Father Falletti, Vice-Provincial of Italy, Rev. Father Pasquini, Rev. Father Rasmussen, a New Zealand scholastic, Doctor in Theology and preparing for the degree of Doctor of Canon Law. The invitations were very restricted.

We kissed the ring of his Holiness when he reached our quarters. His Holiness was first introduced to the department of Central Oceania: Tonga, Wallis, etc. On the middle of the wall there is the commanding enlarged portrait of Mgr. Battalion. The Sovereign Pontiff admired him, who, for 41 years, was the Apostle and Bishop of Central Oceania, and the finished type of a missionary. Beneath the portrait of Bishop Battalion there is a panoply of terrible tomahawks or clubs. In the windows there are roots of kava, and upon the floor for the day, were laid about 15 mats most tastefully woven at Wallis, Tonga, Fiji, and Samoa. The Holy Father was struck by the beauty and coloring of the mats, and by the strength and number of the terrible tomahawks.

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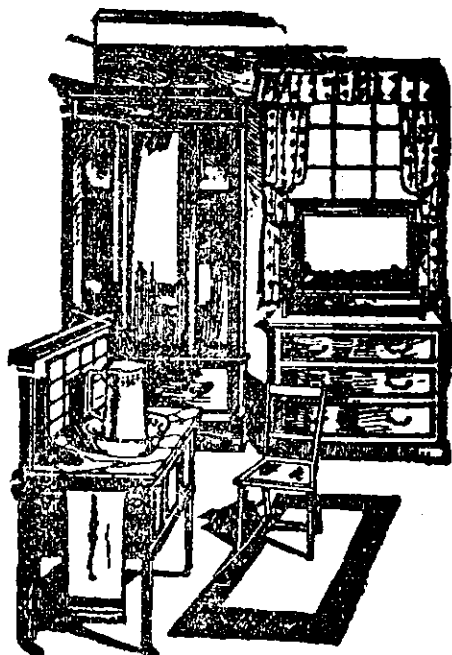
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The Islands' Exhibit.

Then we passed to the show windows of the Fiji Islands. Above it you see three native cabins, one Fijian, one Samoan, and one Solomonise. In this window you notice sperm whale tusks from the Pacific, tusks of great monetary value in the eyes of the chiefs of the Fiji Islands. There is a countless number of coconuts splendidly wrought, also dance cinctures for women, and Fijian toilet articles. Some fine samples of Fijian pottery are conspicuous, also baskets of woven coconut leaves, and fans of all shapes and colors—we have seven or eight wooden clock troughs with their mallets, as also a kava mortar, etc.

Near Fiji, we ornated a wall much admired by visitors; it was that of our "Perished at Sea": 13 Marist Fathers and two Tertiary Sisters of Mary. To them we add Father Vidal poisoned by the natives of the New Hebrides, and Father Delahaye killed under the ruins of his church, during a cyclone, just as he was saving the Blessed Sacrament. A ground work made by a large "Tapa," manufactured at Tutuila (Samoa), serves to surround and frame the portraits fringed with palm branches. When reading this unique list in the exhibition, the Holy Father was unable to restrain his emotion. "Your Holiness," said at that moment the president of the exhibition, Mgr. Marchetti, "come and see the splendid Fijian house made by the Fathers." We came to the house. In the middle is a native group representing Baptism being administered by a Marist Father. The Fijian chief holds his son. He has a very proud attitude. The mother is kneeling and offering her child, five or six years of age, to the missionary. Round about we have placed the tapestry, tomahawks, wooden pillows, baskets, cinctures usually found in the native habitations. In front there is a large dish, a root, and a small dish inlaid with mother-of-pearl—the full requisites for the kava.

A Pleasing Scene.

The Holy Father looked with pleasure upon the religious scene, and upon the picture of the "Apotheosis of Blessed Chancel," which stands above the Baptism scene, and protects the Pavilion of Oceania, as the statues of St. Francis Xavier, Father Maquette, or Cardinal Massina do in the Pavilion of India, North America, and Africa. The Holy Father desired to know the use of the kava root he had seen in the show window. It was explained to him. The prelates and Cardinal Van Rossum smiled. "Your Holiness, they made even the Apostolic Delegate drink kava when he went to Samoa," they said; and the Pope too smiled.*

We then proceeded to visit the leper settlement of Makogai, where nearly 400 lepers are heroically cared for by our nuns. Father Nicoulean, their chaplain, is becoming a leper himself in the midst of lepers.

*Father Trillet, missionary of Fiji, prepared and offered a kava at the Marist House, Rome, with the customary ceremonies, chant and ritualistic words—nothing was wanting. It was surely the first Oceanic kava ever drunk in Rome.

We have made two enlarged photographs, one of Father Nicoulean and the other of Father Schmeider, first chaplain of the leper settlement, who was drowned at sea in June, 1913, as he was on his way to tend the poor lepers. Twelve large photographs give a startling sight of leprosy, as well as of the care and devotedness of the chaplain and of the Sisters of T.O.R.M. at Makogai. All visitors are moved and amazed at the heroism which such a work supposes, all are impressed before the picture of the poor lepers' sufferings.

The New Hebrides.

From Makogai we went to the compartment of the New Hebrides. We noticed boars' tusks bent into rings, fetiches, terrible tomahawks, (old Miril's tomahawk with which he made sacrifices for 40 years and slew two men), axes, and flints, etc. We also saw long violet colored mats. They bury the dead in such mats. Everybody must have one for himself during his lifetime. There is one for the burial of chiefs measuring 30 metres long. While they were being unrolled, Mgr. Marchetti, the Archbishop who presides over the exhibition, asked what they were. "They are burial-mats," he was told, while an ordinary one was being unrolled his Grace looked at it, and, as he is very tall, he said, "It is too short for me—it would not do." "Of course, your Grace must have a suitable one for the great chiefs." "Yes," he kindly said, "that one will do for me."

But what evidently attracts the greatest attention of all the visitors of the exhibition is the thing which shows the cannibalism of the Oceanians in action: a four-pronged wooden fork, with which human flesh has been eaten in Fiji. We put it alongside a large needle of human bone. This needle, over a foot long, was used to sew the sails of the native canoes; it was made of the tibia of an enemy, killed and eaten by his foes. Near it was a Tongan tomahawk which still has a bit of broken skull in one of its notches. A large photograph, reproducing a cannibal scene, encircles these objects. You also see there a big shell which the Solomon cannibals used as a trumpet in their wars, and which has served, for twenty years, to call the faithful to church.

The hideous visage of a cannibal of Malaita, the temple of Fiji cannibals, and the three skulls which the ferocious inhabitants of Malaita exposed on the rafters of their houses, as trophies, complete the picture.

The Holy Father examined each object and was moved at the sight of such barbarity, and praised the work of the missionaries who have converted, and are converting, these people so remote from the Gospel and human feelings.

New Zealand's Tribute.

We came to New Zealand. The Pope recognised the portrait of Archbishop Redwood, the senior Catholic Bishop. He remembered the audience which he granted his Grace this very year, after the Eucharistic Congress of Amsterdam.

Above Archbishop Redwood was the Mes-

sage of the Maoris to Pope Pius X. When it was shown to the Holy Father, "We know it," said he—"we know it." In fact, the message was already in Rome, and Mgr. Ratti, the future Pope Pius XI, Prefect of the Vatican Library, had held it in his hands, when it was being fastened to the wall of the Vatican Library. Near it is the response of the Pope to the Maori message. It was sent to us for the exhibition, it was framed Maori style, in carved wood, and the workmanship won the admiration of the Pope and all the other visitors.

From New Zealand we passed on to New Caledonia: there you see fruits, shells artistically painted at Noumea, necklaces and closed coconuts. We are waiting for the cases quite lately sent by this Vicariate.

We came to Samoa. Here you notice a great variety of mats: mats for children, mats to sit on, mats to sleep on, mats of remarkable richness and finish. You also admire the Samoan type, which astonishes by the strong and regular features, and by its likeness to the white race. A big and beautiful canoe, with the balancing-bar, for navigating the high seas, reminds us that we are in the Archipelago of the Navigators. Before the show window there are articles that sample the fabrication of tapas, marvellous Oceanic stuffs, made out of the fibres of a tree (hibiscus). Such tapas pleasantly adorn all the Pavilions, and interest visitors a great deal.

The Solomons.

The Holy Father next came to the Solomons, and saw weapons of every kind, tomahawks, spears, bows, arrows, remarkable for their careful make and their terrible effects. He also saw wooden and stone idols, and ornaments which the natives put on their foreheads, their nostrils and ears, etc.—all objects to attract attention.

His Holiness then desired to see the windows of the centre of the Pavilion, where there is a collection of shells, containing hundreds of varieties and occupying five windows. With a hundred of these shells this inscription has been patiently composed—"To Pius XI from the Sons of Oceania."

The Pope read it, and by a gracious smile manifested his pleasure. He then asked to see the famous giant Coleoptera which Father Poncelet sent from Buin, Solomon Islands, and which astonished all who had seen them. They are Longhorned Batores, whose horns are four times the length of their bodies. The antennae are as astonishing as their wings; they had already amazed the Maestro di Camera and the Major-domo of his Holiness. The Holy Father long examined them at his ease.

The visit was drawing to an end. His Holiness then expressed his satisfaction on his visit to the Compartments of the Marist Missionaries. He blessed the Marist Fathers present, and all the missionaries; then he left the exhibition and returned to his apartments. He came at 3 p.m. and left at 6 p.m.

The 19th of February was a glorious day for the Missions of Oceania.

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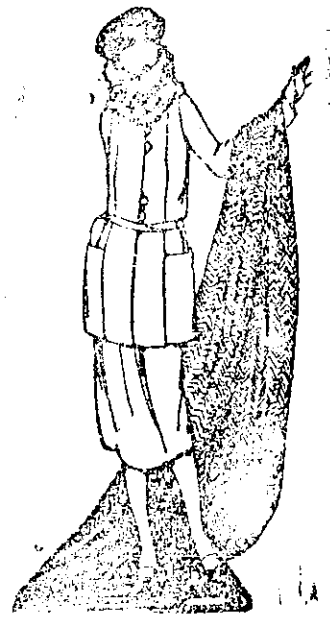
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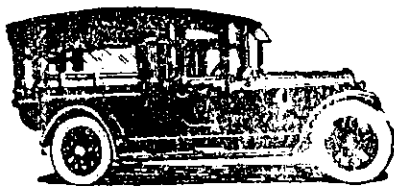
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Notable Pictures.

Three pictures complete the ornamentation of our exhibition. They have just been painted by Roman artists. They are (1) The murder of Mgr. Epalle at Isabella Island, painted by Professor Missori; (2) the murder of Fathers Paget and Jacquet and Brother Hyacinth, the three missionaries eaten by the cannibals of St. Christoval, in 1847, in the Solomon Islands, painted by Professor Amati; (3) the martyrdom of Brother Blaise Marmouton, painted by Mr. Font, *grand prix* of Rome, at the Academy of France.

Already in the great Hall of the Martyrs we admired the poignant picture of Blessed Chanel's martyrdom, painted by Professor Nolineri and offered to Leo XIII at the time of the Beatification. Our Blessed Martyr, who fell—ignored and unknown—under the adze of Mussumussu, in the island of Futuna, in the middle of the Pacific Ocean, has been placed to-day in its position of honor in the Hall of Martyrs, in the glory of the Vatican. Before this picture, a real masterpiece, measuring about 6 metres high and 3 metres wide, the pilgrims of all nations arrive in groups, filled with veneration and admiration; and the missionary who acts as guide makes known that the Blessed one is the Proto-Martyr of Oceania and that in Futuna, as of old in Rome, *sanguis Martyrum fuit semen Christianorum*. May the holy martyr bless, from Rome, the efforts and toils of the Vicars-Apostolic, of the Marist Missionaries, of the Brothers and Sisters, struggling against paganism, and protect them in the 200 islands of the Pacific, entrusted to the Society of Mary.

From afar, the Prophet Isaias saw this work of evangelisation, and one would say that he has described our missionaries in the distant Archipelago of Oceania by these prophetic words:—

"Mittam eorum qui salvati fuerant ad gentes in mare, ad insulas longe, ad eos qui non audierunt de me."—Isaias lvi, 19).

The Holy Father's Blessing.

On the eve of the Epiphany, the Holy Father, having convoked the missionaries, and the representatives of the missionaries, who have worked and prepared the exhibition, ended, in our presence, his allocution with these words: "We bless you . . . and we bless all those whom you represent. We like to see them behind you, behind each of your groups, and well identified and characterised. They were represented to us, a while ago, in their apostolic activities. We like to contemplate them in this year, the grand and glorious year of the missionaries. It is an army which is very often composed of soldiers, nay, martyrs of truth; an army composed, here, of troops of recent formation, there, of veteran troops, old as the years elapsed since their formation. It is an army, fine everywhere, and upon which shines the brightest and most glorious ray that can adorn the human soul, the ray of specially characteristic glory, which comes from the total consecration of their lives to the triumph of truth, even unto sacrifice, even unto blood shed for truth."

Rome, Anno Santo.

P. PAOLO BOCCASSINO,
Delegato delle Missioni Mariste
All'Esposizione Missionaria.

Music and Song in Divine Worship

(By VERY REV. GEORGE FINNIGAN, C.S.C.,

Rector of Holy Cross Seminary, Notre Dame)

The motive of all religion is tribute to God and the basis of that tribute is creation. To grant creation is to grant complete dependence of all created things on God, the Creator. Religion is the expression on the part of man of that dependence. Man owes all to God. He owes Him the creation of his soul with its immortality, which makes it live on even after death; with its mind which reasons and dares to take its flight even to God; with its will, that great distinguishing power that makes him capable of giving or not giving. He owes Him the creation of his body with all its wonderful senses and faculties and powers, directed by the mind. He owes Him for all the created things of this world which minister to his needs, food, air, clothing, and the things that make for comfort.

Expression of Dependence.

By religion man tries to express his entire dependence. He tries to submit all things to God. Complete worship, the highest, is then not an affair of the soul alone. It must also use its powers of body with their senses to express to God dependence for these. It must employ the things of creation outside of itself. In them man owes a very particular debt to God. Complete service then might be defined in a general way as man using his soul and body and material things for God.

This complete service to God is the whole aim of the Catholic Church. This is evidenced by her religious services.

Among all helps to devotion there is not one that has been so fine a gift, nor one that has so contributed to raising hearts to God, as sacred music.

Music is a created thing. Like all other arts it is a creation, born of man's highest aspirations. It comes from man's desire to exhibit inward feeling. It is an art, as painting, sculpture, and literature are arts. But these arts can only show the external effect of internal emotion, while music embodies and projects that emotion itself. If other arts are expressions of the beautiful, then music is a living expression of it, using the human, living voice, with its beauty that no art can imitate, or being its own closest imitator in the musical instrument that almost speaks words and does speak thoughts as no other art bespeaks them. Music is called the universal language, speaking as it does to all nations and ages. It breaks through the barrier of a language not understood and makes the soul understand.

Man's Finest Gift.

Music then is one of man's finest gifts. No wonder that the Church in giving to God the perfect tribute, counts it among her best means of adoration. She builds a great temple, places in it all the best works of the arts and crowns them all with the prayer that speaks to God as no other does. Music disposes to prayer in a special way. It drives away the distracting thoughts of worldly occupations, it calms the inner disturbances of the mind, it soothes troubled hearts, it brings peace, it leads away from low material things to a higher realm of feeling and disposition, and thus it prepares directly for closer and humbler and more direct rela-

tions with God. Who has listened to the "Adeste Fideles" or the "Stille Nacht" or the Noel of Christmas time and has not felt the peace of the new-born King descending on this poor sin-troubled world? Who has heard Mozart's "Ave Verum" and has not felt his heart drawn to the loving Master, Friend, and Consoler in the tabernacle? Who has listened to the Preface of the Mass without being carried to raise his heart in pure praise of the Triune God? Who has listened to the "Stabat Mater" and not stood with Mary at the foot of the cross? Who has heard the Lamentations of Holy Week and not joined with a desolate world in self-condemnation at the passion and crucifixion of Christ? Who has heard the glorious Alleluias of Easter and not felt his heart beat high with hope and resolve at the triumph of Christ over death? Thus does music represent joy and sorrow, hope and disappointment, suffering and triumph, humiliation and exaltation. And thus does music play on all the varying aspirations of the human soul and bring it to a better understanding of religion.

The Mass as an Inspiration.

The Mass has of course been the biggest inspiration of musicians and has brought out the finest music of the ages. Few indeed have been the great composers, Catholic and non-Catholic, who have not aspired to being numbered among the great Mass composers. This is a tribute to their understanding of the greatest of all acts of worship.

Another reason that the Church loves music in her ceremonies is that it has always been there. The very first mention of music is in the Old Testament, and there music was used in the service of God. We read in the Book of Exodus that after the Red Sea had parted to let the children of Israel pass and had closed in on Pharaoh and his pursuing army, Moses and the Israelites sang a canticle of thanksgiving to God.

The Church throughout the ages has insisted on certain requisites for Church music that it might be kept worthy of Divine Service. The very first is, of course, that musical compositions be sacred and not worldly or profane. It must be church music and not theatrical music. Theatrical music is just as much out of place in a church as a theatrical performance would be. Such music does not add but rather detracts. It does not elevate, nor inspire, nor move to devotion. It does not help to exclude worldly thinking or worldly attitudes of mind and heart. It rather furthers them.

The Music of Palestrina.

To this end she has taken the Gregorian music as the norm. Of the dignity of church music there can be no question. Great musicians like Wilt and Gevaert, Halevy, Mozart and Berlioz have all loved it.

The Church, however, does not exclude more elaborate music. On the contrary she has expressly praised the polyphonic music of Palestrina and of the Palestrina school. And in this polyphonic contrapuntal music we find some of the glorious triumphs of sacred art. Here is a music that is at once devotional and elaborate. In its dignity it

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does not lend itself at all to mere sentimentality and in its elaborate counterpoint and many parts it gives the composer every possibility of using his full genius to actually represent the meanings of liturgical texts. It is pleasing to note that modern taste in some quarters has learned to see the beauty and value of this music. The Harvard Glee Club devotes nearly half of its programme to old Latin hymns of the Palestrina school. The Notre Dame Glee Club never fails to have several such numbers.

Nor can it be said that the Church despises music, but she justly fears the trend of the times. Jazz sensuous dance music, passionate love melodies have so changed the taste of the world that present-day composers can scarcely live unless they use their talents for its composition. And so in his *Motu Proprio* of 1903, Pope Pius X very rightly laid down some laws to govern the use of music in church. They can be briefly summed up in a word. The norm is Gregorian Chant. Special praise is given to the Palestrina type of music. Modern music is admitted, but only provided it be truly dignified and sacred. Surely the Church could take no other stand.

Music a Tribute to God.

Music then is a great vehicle of tribute to God. Happy should be the singers to whom God has given the unpurchasable gift of beauty of voice. They have means of adoring God that the rest of us have not. They must remember that it is a gift and should rejoice in the opportunity to use it for the giver. There is a power to interpret the praise of the created world for God. They are in a very true sense the mount-piece of creation.

The gift too of worthy accompaniment on organ or other instrument is a precious one. To make a man-made instrument of wood and metal and make it speak the praise of God, is a privilege that makes it a real prayer. What a labor of love it is.

And for singer and organist to tell into the ears of devout worshippers the glory of God, His love, His forgiveness, His attractions, His ways; this is to draw them away from sordid and low things of life up to fine aspiration and pure thought and noble motive, right to God.

Such is music in the Divine Service. The Church loves it and has always fostered it. In her hands it will be safe. In her hands it will always be sacred. In her hands it will always be an inspiration to her children. We need never fear that she will restrain composers that give their talents to her. Under her guidance they will rather go to undreamed-of heights in musical conception and they will help the Church and her children to render to God the perfect tribute.

WEDDING BELLS

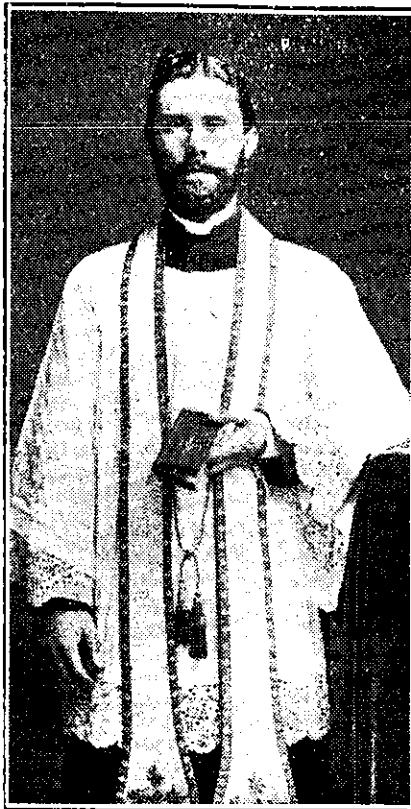
BELL—STEDMAN.

On May 11, at St. Mary's Church, Blenheim, Gwyneth Eleanor Leonie, youngest daughter of Mr. and Mrs. A. R. Stedman, of Waihopai, was married to Robert Hogan, eldest son of Mr. and Mrs. R. G. Bell, of Feilding. Rev. Father P. McCarthy officiated. The bride, who was led to the altar by her father, wore a pretty frock of ivory satin marocain with embroidered tulle veil and wreath of orange blossom. She carried a beautiful bouquet of hot-house blooms and maiden-hair fern. The bridesmaids were

Miss Vera Stedman (sister of the bride) and Miss Patricia Bell (sister of the bridegroom). Both were attired in frocks of pink georgette over satin, wearing turbans to match finished with pearls. They carried bouquets of pink chrysanthemums and autumn tints. The bridegroom was attended by Mr. Stuart Marshall as best man, and Mr. R. H. Jackson as groomsman. The reception was held at the residence of Mrs. M. Parsons, Mayfield, where the usual toasts were honored. Later in the afternoon the newly-wedded couple left by motor-car for Picton, en route to Gisborne, where the honeymoon was spent.

The Church in New Zealand

SOME HISTORICAL NOTES.



FATHER COFFEY,
Ashburton's first resident priest.

but before he could do so he was sent to Kumara owing to the illness of the priest in charge there. After two years on the Coast, he came to Timaru in 1882. At that time Father Coffey, a young priest from Waterford, was parish priest of Ashburton. He built the present church which in the near future is to be replaced by a new building more in keeping with this progressive inland town of Canterbury. At the end of September, 1884, when Father Devoy was in Ashburton collecting for St. Patrick's College, Father Coffey was still there and was very helpful to the former in his work. Father Coffey was succeeded at Ashburton by Father Chastagnon, who was afterwards transferred to Darfield, and the present pastor, Very Rev. Dean O'Donnell, took his place at Ashburton. During the mid-'eighties, Father Coffey returned to Ireland.

In the Far South of Westland

Mr. H. J. Cuttance, of Otokia, Otago, writes:—In the winter of 1875, Father Binsfeld visited Jackson's Bay. I think he came by the old ss. Waipara, a vessel well-known during the early days on the Coast. Subsequently he celebrated Mass in Mr. John Cronin's hut at Arrawata Settlement, a distance of eight or ten miles from Jackson's Bay. A rough shack built in the bush amongst the tree-ferns and ferns of all descriptions, the sides of the hut were built of giant fern trees known in those days as "hungies" (pungas), and the roof and chimney of white and red pine slabs and palings split out of the forest trees that grew in plenty on the 10 acre section. As there were no flooring boards in those happy times, we knelt on the ground as nature had left it, and the little hut was filled to overflowing. The congregation consisted mainly of Irish and Polish settlers, the latter not long out from their homeland. As may be imagined there was a mixture of languages—a confusion of tongues—the Poles being unable to understand English. All the same, we were a happy, sociable gathering—the Faith makes all men kin. Father Binsfeld worked hard for several days amongst us, and he must have been very gratified to see the way his little isolated flock gathered round him to receive Holy Communion. An uncertainty always existed in those days as

Recollections of Ashburton

The photograph we reproduce here recalls the fruitful labors in the diocese of Christchurch of one still happily with us, and still devotedly engaged in pastoral duties in the Archdiocese of Wellington—the Ven. Archdeacon Devoy, S.M., parish priest of Island Bay. Father Devoy, as he was best known in Canterbury and Westland during the 'eighties, arrived in New Zealand early in 1879, and was sent as assistant to Father (afterwards Dean) Ginaty, S.M., at Christchurch. During the year Father Heunbery gave a mission in Ashburton Father Devoy went there with Father Donovan, of Lyttelton, and Father Chataigner, of Timaru, to help the then pastor of Ashburton—Father Chervier. After the mission, Father Devoy was asked by the authorities in Wellington to take over part of Father Chervier's parish, which then comprised Shand's Track, Leeston, Southbridge, Ashburton, Darfield, etc. It was settled that Father Devoy should take over Ashburton,

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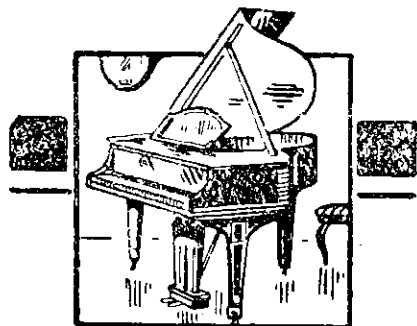
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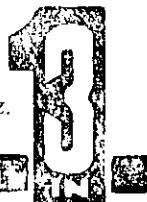
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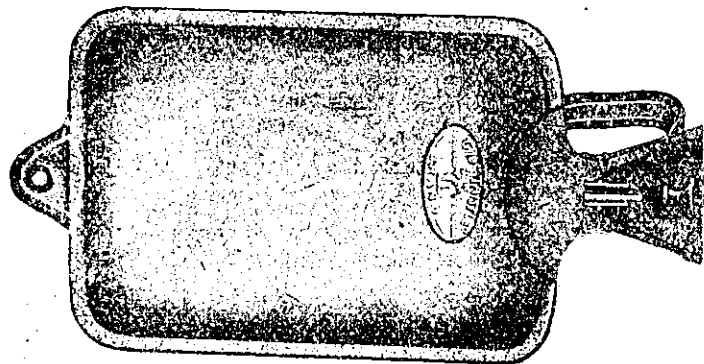
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FATHER AHERN.

Parish Priest of Ross in the 'eighties, who also labored in Canterbury and elsewhere in the Dominion.

to when we should have the opportunity to again attend Holy Mass. As a matter of fact it was not until 1885, ten years later, that Father Ahern came down overland on horseback, a distance of 200 miles—a very dangerous undertaking at that time, as there were several large rivers to be crossed. During those years there was not a bridge on the long toilsome journey from Ross to Jackson's Bay. Ferry-men were stationed at some of the largest rivers, such as the Haast, Areruwata, Waitoto, Okuru, Kaingaroa, etc. while other mountain torrents had to be forded. Travellers, if they were fortunate enough to find the ferry-man at home, boarded the ferry boat (a small dingy) and were rowed across; the horse having to swim behind, a distance sometimes of nearly half a mile. Often after crossing one branch of a river, the wayfarer had to saddle up and ride across the river-bed, to be met by the ferry-man and taken across another branch. The crossing was sometimes a matter of two hours, very often in a downpour of rain which soaked through every article of clothing. Those enjoying all the comforts of civilisation can form no idea of the hardships and exposure that our priest had to endure in the pioneering days. He would

be very lucky to have the company of some generous person to act as guide. The late Mr. John Butler, of Mataitani, came down with our priest on different occasions, and at that time the rivers and bush tracks were more dangerous and more difficult to find than they were in later years. Fathers Ahern, McManns, Brown, and the late Father Bogue were the pioneers of hard travel from Ross to South Westland. It was always characteristic of the early settlers to be generous to travellers, and whether priest or layman, they were made welcome. Denomination did not count with those warm-hearted people, respect and kindness was extended to all. The bitterness so often observed nowadays was a thing utterly unknown either by word or deed, a fact which sets one wondering whether civilisation has advanced during the past fifty years. Of the time of which I write the Irish people predominated throughout the region under notice, and to them, in a great measure, may be attributed the kindness, generosity, and hospitality for which the Coast then, as now, is noted. At the same time all other nationalities—Scottish, English, Danish, German, were "white." With all alike, miner or settler, the traveller was sure of good treatment at any home that he chanced to visit. In closing these notes I would like to mention some of the good old ferry-men who treated our priest with kindness and respect, often giving him a pannikin of warm tea and a meal before starting him on his long journey to the next river. These were Mr. W. Hindley, of Waitoto river, an old man-o-warsman; Mr. Joseph Collyer, of Okuru, who was always generous and happy, and treated clergymen with great kindness and respect, appearing never to be able to do enough for them; and the late Mr. Marks, of Haast, with whom there was always the certainty of a night's good shelter for a traveller no matter who or what he was.



AT SILVER JUBILEE OF FATHER LEEN, RANGIORA.

Left to right (sitting)—Rev. Father Cooney, Very Rev. Dean Bowers, Rev. Father Leen, His Lordship Bishop Brodie, Very Rev. Dean O'Donnell. (Standing) Rev. Fathers Timoney, T. Hanrahan, O'Connor, Gallagher, O'Meeghan, Lordan, J. Hanrahan, Halvey, O'Doherty, and Joyce.

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Current Topics

Missionary Exhibition at the Vatican

Through the kindness of his Grace Archbishop Redwood, who had the original document accurately translated from the French, we are enabled in this issue to give our readers a comprehensive outline of the great Missionary Exhibition promoted as a feature of the Holy Year now in progress in the City of the Popes. A detailed description of the exhibits forwarded from the numerous mission fields of the Fathers of the Society of Mary is of special interest, and we owe a deep debt of gratitude to his Grace for the thoughtfulness and consideration he has displayed on this, as on many previous occasions.

Tyndale's "Bible"

The 400th anniversary of Tyndale provides No-Popery ranters, even in New Zealand, with a pretext for repeating the mouldy calumny that Tyndale was put to death by the Catholics "for the simple offence of giving the Bible to the multitudes of his day for the first time in the English language." The story is as true as those usually told in the hallowed precincts of Orange Lodges and kindred associations. As a matter of fact, Tyndale was not the first to translate the Bible into English. Sir Thomas More, a contemporary of Tyndale, said that the Bible was translated into English a hundred years before Tyndale was born. And if this testimony is too "Romish" to be accepted by doubting Protestants, let them read the introduction to the Protestant Authorised Version of 1611. Therein is written that "to have the Scriptures in the mother tongue [English] is not a quaint conceit lately taken up . . . but hath been thought upon and put in practice of old. . . ." Again, Tyndale was not put to death by the Catholics. He was put to death by Henry VIII, the father of the English Protestant Reformation. The King considered the Lutheran propaganda in the writings of the apostate Franciscan priest to be a danger to his English realm. Hence his agents captured Tyndale on the Continent, strangled him to death, and burned his body. The execution took place on October 6, 1536, one year and three months after Henry, the Head of the Anglican Church, had sent Sir Thomas More to the block because Sir Thomas refused to deny the teachings of the Catholic Church. Impartial Protestant historians admit that the Catholic Church has translated the Bible into the language spoken by nearly every nation she has converted; and that every nation that was converted to Christianity was converted by the Catholic Church. Tyndale's "Bible" was condemned by the Catholic authorities, and rightly so, not because they did not want the Word of God given to the multitudes in the English tongue, as is asserted, but because it was filled with serious errors; because it was prefaced, interpolated, and annotated, as Canon Dixon, an Anglican historian, says, with the fury of vituperation against the clergy, the ceremonies, and doctrines of the Catholic Church. The Bishop of London declared there were 2000 errors

in Tyndale's New Testament; and Sir Thomas More said it was as easy to find errors in it as to find water in the sea. Mr. Goldstein, secretary of the American Catholic Truth Guild, recently lecturing upon this subject, says that charging the Catholic Church with being opposed to the Bible is like charging Christ with driving out devils with the power of Beelzebub, the prince of devils, since the Bible is God's Word upon the authority of the Catholic Church. Surely no one reasonably can deny that the Catholic Church selected the inspired writings and pronounced them to be the Bible; and surely she would not have gathered the books together that make up the Bible, and devote so much energy, skill, and money of her children in the struggle to maintain its integrity if the reading of it by the laity in the vernacular were a danger to her welfare. She could have destroyed every book in the Bible a thousand years before our No-Popery advocates were born. But she preserves the Bible because it is the Word of God; because it proves that Christ is God, which so many Protestants deny. The Bible proves the Catholic Church to be Christ's Church, and it proves every fundamental teaching of the Catholic Church to be in accord with the will of Christ, her Founder. Count Joseph de Maistre stigmatised the history of the last three hundred years as a grand conspiracy against the truth, a remark which prompts us to ask what kind of a religion is it that needs faked history and mouldy calumny to enable it to exist?

Prison Statistics and Schools

One of the commonest calumnies of the P.P.A. is that private schools (Catholic, of course) are filling the country with criminals. Even ministers or ex-ministers of the Gospel do not blush to tell their dupes that criminality is a result of teaching children that the love and honor of God matters more than making money and flapping flags. And, some time ago the editor of a certain daily was dishonorable enough to make the same insinuation which he knew perfectly well to be false and unfounded. More than a decade back the same old lie was circulated here, and refuted by the prison chaplains at Wellington and Lyttelton whose published reports declared that many of the alleged Catholics admitted that they were not Catholics at all, while some others were proved to be lying by such admissions as that they were confirmed by Father X or by Father Z. We see by *America* that the same old game is being played by dishonest and shameless Protestant bigots in the United States at present, and there, too, exposure followed as it did here. The matter was investigated by Rev. Leo Kalmer, O.F.M., chaplain at the Illinois State Penitentiary, who found, after careful investigation, that only four State penitentiaries give figures for previous attendance at public or private schools. The reports making this distinction are from Folsom, Cal., 1918; Carson City, Nev., 1916; Eastern Penitentiary, Philadelphia, 1917; and Western Penitentiary, Pittsburg, 1917. The percentages are as follows (quoted from *America*):—

	Private School Only	Public School Only	Both Schools
Folsom	0.86	90.41	1.9
Carson City	1.4	70.6	4.1
Eastern Penn0	61.5	—
Western Penn	4.29	78.04	—
Total	13.55	60.55	26.0
Average	3.39	75.14	8.67

The percentage of those who had attended no school at all was 12.80. The assumption therefore that private schools are filling the penitentiaries is without foundation. But even if the percentage were not as favorable for the private schools as the above figures clearly show it to be, the conclusion would nevertheless be false when the writer in the *Bee* argues that criminality is due to the ideas of right and wrong imparted in private schools. In religious schools certainly that ideal is upon a higher plane than it can possibly be in schools without religion, so that if pupils from religious schools go wrong it is in spite of the better moral training that was given them, and surely not because of it. The experience of the prison chaplain is that such criminals have as a rule long ago neglected their religion and discarded or forgotten the good principles whose observance would have saved them from a course that led to the prison cell.

Lies About Spain

Of late there has been quite an epidemic of tall tales about Spain, some of them emanating from people whose legs had been "pulled" by the Spaniards, while others just dribbled naturally from ignorant tourists with a fondness for drawing the long bow. The latest, however, is more serious, because it implies a number of libels on Catholic convent life. The *Sunday Express* thus introduces a lady who will soon be singing in opera in Covent Garden:

"SINGER ESCAPES FROM CONVENT."
It then goes on to tell how Maria Jeritza, at the age of thirteen, it appears, was immured by her mother in a convent supposedly for life in fulfilment of a vow. She is described as a "novice"—the "novice Maria." At first she is happy enough. Then she changes her mind and resolves to escape, and though we are told "she narrowly escaped a career in a convent," the escape was easy enough. "She had heard that a novice who thrice incurred reprimand from 'the Mother Superior' was sent away, so she proceeded to qualify for dismissal (1) by fastening together the veils of two other novices while at prayer in the chapel; (2) climbing a wall and stealing fruit; (3) smashing a domino box on the head of another novice in a quarrel over a game at "Sunday recreation." Three reprimands are the result, and with the third she is told to go—such is the "escape from a convent"—a rather lame and disappointing story compared with the usual "escapes" of anti-convent literature. The *Catholic Times*, to whom we are indebted for the foregoing, thus comments upon the story: "First of all we are told that Maria was 'immured in a convent' by her mother's act, and she was destined to spend her life there unless she escaped. She is a novice, living among other veiled novices, and this at the age

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of thirteen. Now no Order of Nuns, either in Spain or anywhere else in the Catholic world, receives girls of thirteen as novices. If the story is true it is obviously not that of a novice in a convent, but of a school girl in a convent school—and a rather naughty and mischievous school girl too. Now school girls are not 'immured' in their schools—even in Spain—the word suggests prisons and dungeons, and naturally leads up to 'escapes.' But neither are novices 'immured.' They are free to go away at any moment. They are trying how the life suits them, and their superiors are finding out how far they are suited for it. There is no need of playing mischievous tricks. But even nuns who have passed through the novice stage successfully are not immured. In few Orders are life-long solemn vows taken. Thus, for instance, the Sisters of Charity renew their vows from year to year. But even a vow for life can be dispensed for good reasons shown. To talk of nuns, and still more novices, being 'immured' in convents is slanderous nonsense, and it follows that the stories of 'escapes' have falsehood written on the face of them. Only traditional dislike for Catholic ideals of the convent life, or sheer ignorance of the facts of its conditions, or something of both these elements of credulity, secures their occasional appearance in the English press."

Death and the Jester

The tragic death, previously noticed in these columns, of Mr. George Whale, the Rationalist Chairman of a Rationalist dinner party, which occurred at the close of a ribald speech in which he attacked Christianity, is the occasion of much comment in the British and foreign press. One paper says that Mr. Whale, a few minutes before his collapse, said that Rationalism did not attack Christianity but explained it. He spoke of the light from some providential spirit said to have guided the Church for 1900 years, and then he added: "It has not come yet, and when it does come I venture to suggest it will not have the dazzling effect of the light that fell upon the Apostle on the way to Damascus, which left him dazzled for the rest of his life." There was loud laughter at this sally, and Mr. Whale then spoke of death. He quoted the words: "Let us eat and drink, for to-morrow we die," and asked: "Do I say that? No, I say: 'Take hands and help, for to-day we live.'" The speaker sat down amidst the plaudits of his companions, but it was a dead man they were cheering. An exchange expresses the opinion that "the chairman's idea was of course that Rationalism had much improved since the days of the Latin poet Horace, and that modern improvements had introduced some refinement into the system. To eat and drink to-day because to-morrow we die is bad form and less polished than to take hands and help to-day for to-day we live. Yet the logic is no better. Whale's 'to-day we live' as the sum total of man's supernatural knowledge is no advance upon Horace's 'to-morrow we die.' It is the same asinine unwillingness to admit anything that is beyond deductive reason, and the same proud refusal to submit to anybody who is greater than our reason. Death after any of these two declarations would make one look equally ridiculous. And Mr. Whale did

look ridiculous when he dropped dead in his chair. Rationalism does not deny God; it only denies our power to know Him; it ignores Him; it takes no notice of Him; it locks itself within the narrow limits of one's reason and senses, and refuses to look at the big world beyond. But that is a dangerous thing to declare at a dinner table or anywhere in fact; for if God exists, there must be nothing so tempting and so easy for Him as to make one look an object. Even the Rationalists who were seasoning their Rationalism with a good dinner in company with Mr. Whale felt foolish, abandoned their dinner, left their chairs and their plates, and went home. This waste of a good meal was the least rationalistic incident about the whole business. They looked more concerned about the departure of a soul they could never see and believe in than about a dozen good dishes in which all their senses were revelling. They should have forwarded the body to the relatives with a note informing them that something had happened to it which no Rationalist could explain, and stuck to their knives and forks which every Rationalist can explain."

The Spirit of the North

The sweet reasonableness of the Orange character was well illustrated in a speech delivered at a Unionist meeting in Derry by Sir James Craig's chief whip, Captain Herbert Dixon, M.P. He said they might ease their minds about the Boundary. If there were fifty Commissions, not only would they not give up Derry, but they would not give a slate off a roof in Derry. He could tell them "if one shot was fired in Derry or at the Border, all that miasma of poison which ruined Belfast at the last election would be swept away, and they would find the men of Belfast as true to-day as ever they were in its history." Let us remember first of all that the Orangemen are 'Loyal.' Their unswerving devotion to the Empire" is the keynote of all Tory speeches about Ireland. But if the Imperial Government crosses them in any way they will cry "to hell with the Empire" as readily as they cry "to hell with the Pope." Like Sir Anthony Absolute, in "The Rivals," they are compliance itself when they are not thwarted, there is no one more easily led when they have their own way: but they must not be put in a frenzy by Boundary Commissions that might translate into a reality the principle of self-determination, for which the Great War was said to be waged. It is interesting to learn from Captain Dixon that Sir James Craig's losses at the elections were due to a dearth of shooting in Belfast, and all that is needed to re-establish Sir James's influence is for someone to go to the Border of Derry and let off a blunderbuss. The true character of a man is often seen in defeat. The infinite malice with which the chief whip attacked the successful opponents of the Government showed his inability to take a beating like a man. The electors of Belfast chose a number of men whom he dislikes. He went to Derry and denounced them as persons who had formed "an unholy alliance" based on "greed and self-interest," as venal individuals who should "be wiped out." "Shots in Derry and the Border to recover Belfast to Captain Dixon's principles," comments an exchange. "Praise

for the brave users of bomb and bullet, wild ravings against the knaves who urge Governmental economy in an area where 70,000 are out of work. These were the cardinal principles of the policy placed before an audience in Derry City by Sir James Craig's right-hand man. Are the Government thinking of escaping from their present position under the cover of bursting bombs and whizzing bullets?"

Superstition

The sacraments and ceremonies of the Church, founded upon reasonable and definite doctrines which have been accepted by the greatest intellects in history, often are attacked as intolerable superstitions by the idiotic tribe who support fortune-tellers, deal in signs and omens, and nail horse-shoes to the door. What we call "progress" is the ability to reject plain and substantial truths in favor of long words which defy pronunciation and stand for nothing definite, permanent, or particular. Professor Erwin Ednam, assistant Professor of Philosophy at Columbia University, thinks the "progressive" fraternity are becoming more numerous; that "the world is experiencing to-day an extraordinary uprush of superstition. Like our primitive ancestors, we have our medicine men and our magicians; and we are eager to believe in effects without examining causes, and in achievements without inspecting the mechanisms to attain them. The subway news stands are littered with a bastard crew of magazines ballyhooing short cuts to brain power, will power, or personality. A provincial French apothecary sweeps to fame by telling the lame and the halt to mumble a specific incantation and be cured. Misses of credulous people look to glandular treatments and to psycho-analysis as our forbears did to the rituals and spells of their witch doctors. Like tribes of savages, tormented by drought or deluge, famine or pestilence, we turn anywhere and everywhere to be resened." Evolution, it seems, is proceeding at a great pace. It took us a long time to evolve from the monkey, yet now our advance guard almost have left the human stage behind. Many of them already are vegetarians; they lack only the bee-haw and the long ears.

Is the Church of England Christian?

The question was raised by "M.A. (Oxon.))" in the *Review of Reviews* and answered by various prominent members of the Church of England. "M.A. (Oxon.))" now sums up the debate and concludes as follows:—

"It is left to me to answer my own question. I do not think that the Church of England is Christian because I can find no evidence that it has any tenets, Christian or other. Its leaders huddle under the Establishment, veiling vital differences of opinion under questions of tradition and aesthetics, using language in senses that convey different meanings to themselves and to others, and applying Christian charity to matters with which it has no more concern than with arithmetic. Meantime, most of those who have written are in agreement that the Church has lost her hold on the people. I submit that there are bigger things than the dome of St. Paul's, and that only clear thinking and clear statement can recover any tolerable position for the Church in an educated world."

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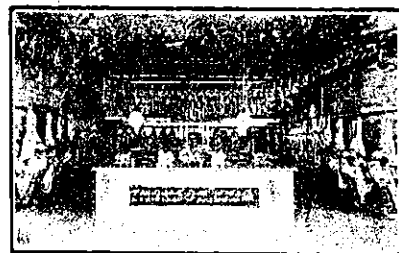
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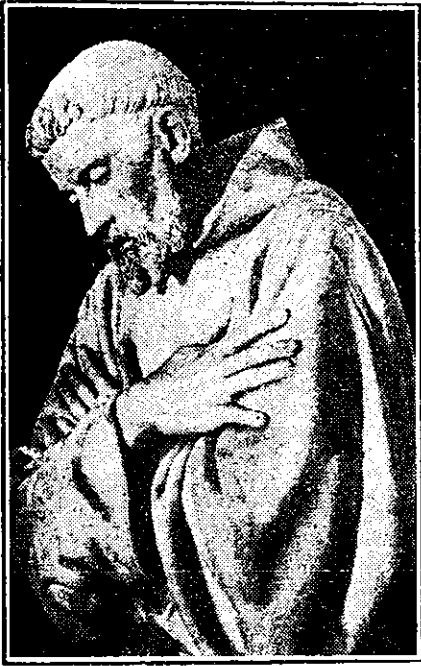
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CHRISTCHURCH,

NOTES OF TRAVEL

ASSISI.

(By J.K.)



ST. FRANCIS.

In this world all things come to an end. And so, one fine morning, I had to say good-bye to dear old Rome, "the city of the soul," for "the orphans of the heart." Was it "good-bye"? I hope against hope that it was but *au revoir*, for now, more than ever, I know I shall never be at home outside of Italy.

And, thus, out of Lazio, we passed into Umbria, where every town on hill and plain is a sanctuary of art and learning, and where every singing river has a name that shines in history. Montefrascone, Bolsena, Orvieto, Narni, Terni, Spoleto—to pass you all by was a pain, but time is inexorable, and after six weeks in the south it had to be economised.

Therefore, not until we came to the little station beneath Assisi did we break our journey. A motor car took us rapidly up the steep hill which I often climbed in days when years weighed less heavily on me. Under the very walls of the Church of St. Francis I found a good hostelry, and, having secured a room, started at once to make the old familiar pilgrimage of bygone days. Coming out of the hotel I paused to look down on the panorama below. Beyond, to the west, were the white towers of Perugia; beneath was the fertile Umbrian plain, a land of oil and corn and wine; over all was the peak of Subasio, dominating the district; and behind were the walls and towers of Assisi of hallowed memories. The city, prominent in which are the arches of the Franciscan basilica, occupies a most picturesque position, perched between a battlemented peak and the olive-groves that stretch away down to Santa Maria degli Angeli on its plain. But its charm lies in its associations—reli-

gious, historical, and artistic. It was the Assisium of the Romans; it was the cradle of St. Francis and St. Clare; and here Giotto and later artists gave of their best to make the sanctuaries worthy of the two great saints.

My first visit was to San Damiano, associated with the early history of the conversion of St. Francis. In this hillside shrine nothing has been changed, and one follows there to-day with vivid interest the story of the conversion and of the subsequent installation of St. Clare and her nuns. You see where Francis prayed when Christ spoke to him from the cross; here is the refectory and here the oratory of St. Clare; here is her little garden; and below is the sunny spot where "sweet St. Francis of Assisi" composed the "Canticle of the Sun." It is all holy ground and one might well remove one's shoes in walking upon it to-day.

Then came the church of St. Clare—Santa Chiara; then the cathedral, with a beautiful statue of St. Francis in front of that glorious façade of amber colored marbles, mellowed by centuries like ripe meerschaum. The exquisite tracery of the rose-window, and the wonderful carving of the arches would delight the soul of an artist and keep him there for hours. And at last to the basilica—three churches, one above the other; for the crypt is a real church, and over it is a church which serves but as a vault for the upper basilica. The frescoes and paintings are works of art beyond price, but their real glory is the tomb of the Saint, with two altars below it, and two above, so that four Masses could be said at it simultaneously.

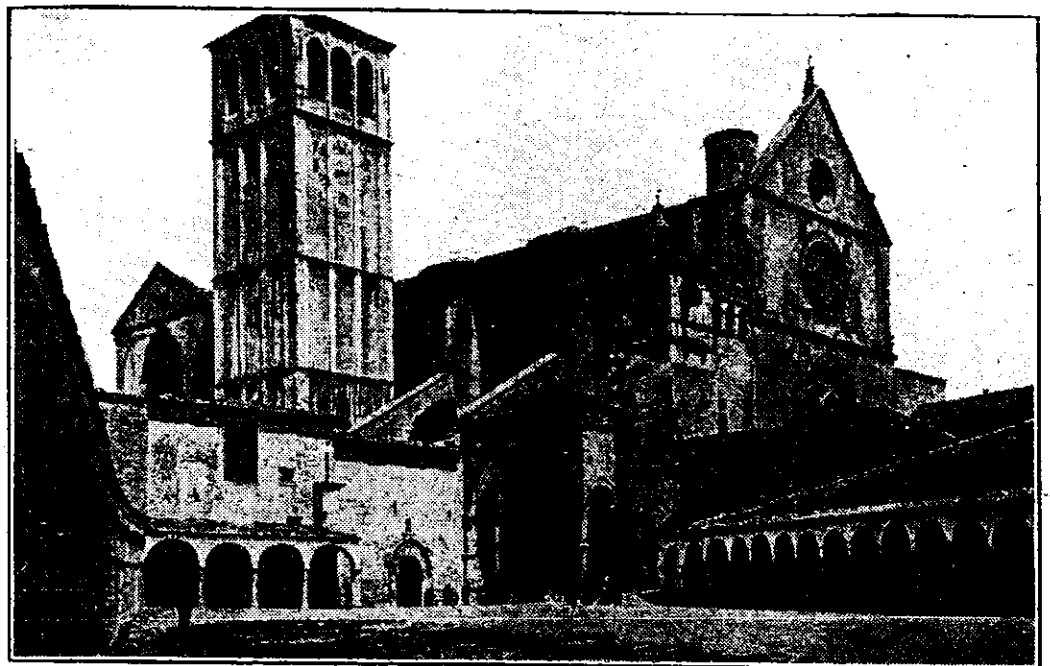
Rising betimes next morning, I made my way up the hill, and had the privilege of

celebrating Mass on the papal altar over the tomb. Then I went below into the crypt and assisted at another (or rather at two Masses) in the crypt.

For several hours after breakfast I wandered among the streets of this quaint old city, chatting with the people and watching them busily buying and selling in the marketplace. My walking brought me above the towers and out on the Roman theatre, from which I had a glorious view of the Umbrian plain in the morning light. Later I went out through the northern gate and sat down among the olives and watched the peasants coming up the steep roads to the city. The bells of the mules and donkeys could be heard tinkling afar, and here and there along hills was the flash of the scarlet and white dresses of the girls. An old woman met me as I returned to the gate, saluting me, as an Irishwoman might: *Che Dio l'accompagni, signore!*—"May God go with you, sir!" It was all as it was in the days when the blessed feet of Francis and Clare walked these same pathways, among these streets, and through these groves where their memories are eternal.

I have not written half enough about this wonderful place, but if any of you were half as tired with walking and sight-seeing as I am you would not write at all. So, dear *Tablet* readers, instead of writing more just now, I send you over the seas that old peasant woman's greeting: "May God go with you all!"

To earn the crown of God; His testimony alone, Who will hereafter judge, sufficeth.—St. Cyprian.



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NEW CHURCH AT TUATAPERE

BLESSED AND OPENED BY BISHOP WHYTE

When the land, where Tuatapere now stands, was being cut into sections and offered for sale, the late Very Rev. Father Murphy purchased two containing half an acre, foreseeing that in time a church would be necessary in that locality. The township has made great advancement since that date, and is now an important centre. Father Buckley in taking over the parish soon recognised the necessity for a church in the town and set about making preparation. He inaugurated a carnival, and the financial results were such as to leave him with a substantial sum to proceed. Plans were prepared by Mr. E. R. Wilson, architect, Invercargill, and a contract let to Messrs. Bone Bros., of Orepuki, for its erection. After many delays Sunday, the 21st ult., saw, as it were, the coping-stone placed in position, when the handsome little building was dedicated to St. Theresa, the Little Flower, the first church in New Zealand to be placed under the Saint since her canonisation. The day was all that could be desired for such a function—bright sunshine—consequently there was a very large attendance from many parts of Southland. The beautiful ceremony attendant to the opening was carried out by the Right Rev. J. Whyte, D.D., Bishop of Dunedin, assisted by Rev. Father Buckley, who afterwards celebrated Mass, at which there were fully 300 present.

The new church, of Gothic design, is of wood and concrete. The nave is 45 feet by 22ft, 12ft walls and 25ft from floor to ridge. The sanctuary is 16ft by 12ft, with a sacristy 10ft by 8ft and porch 9ft by 9ft. The interior is beautifully finished in red pine and venesta, and lighted with handsome leadlight windows. A feature of the church is the beautiful woodwork—all in red pine—the benches and altar being especially attractive.

The Rev. Father Buckley said he had to thank his Lordship for coming that day to take part in the function. His presence reminds them that he was head of the Church in this diocese, and through him they were reminded that the Pope of Rome was the universal head. It was an occasion for rejoicing that this church was now opened. He wished to congratulate Mr. Wilson for the chaste and dainty church planned for them, one of the best in the parish; also Mr. Bone for the splendid work put in the building. It was well supported and built on a rock just as the Catholic Church has been. He wished to thank the choir for their services and their Catholic and non-Catholic friends who had given so generously to the funds. Before making an appeal to them he would give them a brief statement of the finances. The receipts were as follows:—Proceeds of the carnival, £1086 2s 11d; interest, £130 0s 4d; concert, £15 5s; donation (Mrs. P. Forde), £4; total, £1235 7s 5d. Expenditure—Building contract, £1313 15s; clearing section, £20; organ, £18; extras, £38 15s; architect's fees, £89 7s; advertising, £3 2s 6d; furnishing, £22 2s 5d; total, £1505 1s

11d. That left a debit balance of £269 14s 6d, and he was going, with their help, to wipe that out. He would ask the collectors, after his Lordship had addressed them, to get to work. Before doing so his Lordship, who delivered a powerful address, joined with Father Buckley in congratulating the people of Tuatapere on having such a beautiful building in their midst.

BISHOP WHYTE'S ADDRESS.

From the text: "Jesus Christ yesterday, and to-day and the same for ever."—Heb. xiii., 8, his Lordship said:—

You have seen this morning the ceremony of the blessing of a church. It is an ancient ceremony, many parts of it taking the mind back three thousand years. The psalms recited to-day were sung by Jewish pilgrims either on their way to the Temple of Jerusalem when they delighted in the prospect of visiting that sacred shrine or on their return when they meditated upon the blessings that attended their pious pilgrimage. The sprinkling of the walls, within the church and without, with holy water is almost as ancient as the Catholic Church itself. The Litany of the Saints was said in order to invoke the aid of the great Servants of God, and a special reference was made to Saint Teresa, the patroness, whom under the simple title of the "Little Flower" the whole Catholic world had informally canonised long before the infallible voice of the Church pronounced her to be a saint and enjoying eternal bliss in heaven. The final prayer, which was recited at the altar, called down God's blessing upon all who shall come into this church to honor Him.

The Catholic Church—the Church founded by Our Blessed Lord nineteen hundred years ago, over which He placed as head St. Peter and over which have presided the Popes, the successors of St. Peter—the Catholic Church clings to her ancient rites, even though she is under no obligation to leave them unchanged. She retains also, but of necessity, the ancient beliefs, chief of which is the Divinity of Our Lord, her Founder. Changes of religious views amongst men of the world, progress in science, advance in what is popularly called civilisation, the insatiable craving for novelties—all these things, with which, indeed, she is deeply conversant, do not weaken her belief in Our Lord's Divinity or in the other doctrines He commissioned her to teach. Nevertheless, she addresses herself also to the things of modern life, but she examines all in the light of what she knows, by heavenly knowledge, to be infallibly true.

The Church and Science.

She shows amazing calmness in the midst of turmoil. Heresies rise up against her, but she resists them with great serenity knowing that the gates of hell will never prevail against her. Men of science dig up bones in Africa or Australia and they call upon their friends to rejoice with them for

they have discovered the primeval ancestor of the present race of men. The Church knows that our souls are immortal and come from God, not from man or from ape, and with a coolness that provokes the scientist she decides not to accept his theories or suppositions until they are supported by convincing evidence. More clearly than the scientist himself does she see where his opinion tends, for she sees in extreme evolution the denial of the very existence of God and, consequently, the total destruction of law and morals. As a further instance of her divine daring, she boldly asserts that miracles take place to-day, as they have taken place since her Founder first commanded her to teach all nations and bring them into the one fold. "Come now, you men of science," she says, "and say how you can account for this undoubted fact: this man was blind and he went to Lourdes and during the procession of the Blessed Sacrament his sight was restored to him. Is there not something more than natural force here? Can anything but narrowmindedness, unscientific prejudices, prevent you from admitting that the supernatural alone could account for this sudden cure?"

Honoring the Saints.

To the religious bodies or churches which pulled down and defaced and destroyed the statues of saints and accused the Church of worshipping the saints and openly declared that the Catholic Church dishonored God by honoring Mary and the saints—to these bodies she addresses these words: "You think you will compel me through timidity to abandon my ancient reverence for the devout servants of God; you think I cannot, in the face of modern ideas, adhere to the views and practices of past centuries. Now listen to me—my long experience, if nothing else, entitles me to be heard—listen, I will hold a Jubilee in Rome this year and every country, even the most remote, will send representatives so that the world may see that the Church of Jesus Christ is co-extensive with this round globe: furthermore, I will raise up for the veneration of all true Christians men and women whose heroic virtues and whose powerful influence with God as shown by miracles have proved them to be fit for heaven without needing the cleansing fires of purgatory. Those new Saints shall be taken from various callings, the foundress of a Religious Order, perhaps, which preserves the high moral tone of its pupils for life by strengthening their faith as a support and basis for morality. Or, perhaps, I will take the humble parish priest, against his will, and place him among the saints as a patron of all those priests who, though in the world, are not of the world and who, in a crowded world, may be the loneliest of men. I will set before them the holy example of the Curé of Ars to stimulate their zeal and by his prayers for them to bring God's blessing upon their ministrations."

The Little Flower.

Then the Church wishing to condemn the outward show of the world, its passions and its vices, its ambitions and its honors, brings out of the obscurity of the cloister at Lis-

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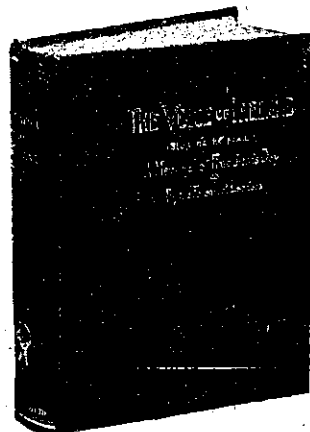
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jeux a humble child-nun, sets her upon a pedestal, and bids the faithful in every country honor that Carmelite saint and to invoke her assistance in the great conflict with a pompous, pampered civilisation. Churches will be put under her patronage in every land and I congratulate you, my dear people, on having perhaps the first church dedicated to this recently-canonised saint.

The calmness of the Church is truly amazing. She has seen in the past so many rebellions against her authority come to nought that she can afford to be patient and forbearing. She has seen so many enemies humbled to the dust that she can afford to be generous and forgiving. When she sees men hailed as great thinkers and philosophers and watches groups of followers applauding new ideas, she knows that those ideas were old when she herself was young. The Jewish power tried to strangle her at her birth by scourging and stoning and killing her Apostles, but they accepted their martyrdom, being desirous of obeying God rather than men. Pagan emperors persecuted her for the first three centuries of her existence, but the blood of the Christians became the seed of Christianity and the Christian faith was carried to every country. When Julian, the apostate emperor, after waging a cruel and continuous war against her, came to die, his dying lips admitted her failure. When an ambitious emperor hoped to humiliate her in the eleventh century, he was obliged and ready to sue for forgiveness in the humble garb of a penitent. And in the beginning of the nineteenth century when the all-devouring ambition of the great Napoleon would blot her out of existence, the defeat and humiliation of himself were the outcome of his gigantic opposition.

The Barque of Peter.

Heresies have sprung up within her bosom. What she saw in the past, she will live to see in the future. Sixteen hundred years ago almost to the day the first General Council of the Church opened to deal with a formidable heresy, the Arian heresy. It was a heresy that denied the Divinity of Christ and was threatening to destroy Christianity. More than three hundred bishops assembled at Nicaea in Asia Minor and there condemned the false doctrines, to the intense joy of all faithful Christians. When the Church was able to ride that storm, nothing could ever daunt her. Other heresies have risen since, but the Church will live to see them disappear. The barque of Peter has braved many a tempest, and always at the critical moment her Master bade the waves be still and the storm ceased to roar.

Many Catholics give expression to their amusement when they watch the *volte face* that so often occurs under their eyes. In one country a religious body which was indignant with Rome because she honored saints has in recent times expressed a desire to canonise saints for itself. Again, ridicule was heaped upon our holy Sacrifice, the Mass, which was denounced as a blasphemous fable, and now many members of that religious organisation claim to have the power of celebrating Mass themselves, to the intense horror of the larger section. The

title "Protestant" which, in the sixteenth century in England, was held to be the badge of orthodoxy and sanctity, has been discarded by many in favor of the name "Catholic" which was at that time the badge of wickedness and error and the passport to the rack and the gallows. Miracles were condemned as impostures and belief in them was held to be superstitious: now we have "spiritual healing" upheld by bishops and their clergy in England who accept with child-like simplicity what unprejudiced inquirers reject as unworthy of notice. What passes as miraculous effects in those missions of spiritual healing the Medical Bureau at Lourdes or the Congregation of Rites at Rome would not condescend to consider for one moment. When Catholics hear of the "superstitions" attributed to the teachings of the Church, they think of the superstitions pervading everyday life, the unlucky days of the week, the horse-shoe over the door, the reading of the cup, the cutting of the cards, not to speak of the highly-paid clairvoyant and the overworked fortune-teller.

The "Dark" Ages.

We are also amused to hear of the Dark Ages, the term framed to denote contempt for the Catholic Church and to hint that she loved darkness and hated light. Historians of to-day are peering into that darkness and discovering many things that prejudice prevented them previously from seeing. They now see the grand cathedrals of Europe which were the work of the Church. They now see that hospitals were carried on in those remote times in a spirit that would be welcomed back into the world again. Education, of which we now hear so much and so frequently as if it came into the world suddenly with the Reformation, was fostered with a generosity that is unknown even now. The poor children of great talent were taught in the most famous schools, as every person of brains was believed capable of developing into a benefactor to his country. Art and music and sculpture and architecture were fostered by the Church, and it is only in recent times that historians have been able to rub their eyes free from the prejudice that hindered them from seeing into the glories of the centuries calumniated as "dark."

From time to time we hear of a new religion being established, but it interests us only like the opening of a new shop or the establishing of a new firm. As we don't know when such a religion or society or club may be set going in this country, it may be important for you to hear the advice once given to a fanatic who conceived the idea of undertaking a similar enterprise. He had made up his mind that "dogmas" should be abolished, that it did not matter what men believed, that the only important thing was what men did—all, in fact, precisely as many people and many papers say to-day. This is the advice offered the pious enthusiast: "You will certainly succeed and your name will go down with glory to posterity, if you fulfil the conditions which I propose." He told his friend the conditions: "You must first suffer, be scourged and crucified, and then rise on the third day.

Do this, and your success is assured." The aspirant to the honor of founding a Church understood the point, and the world was saved an increase of the confusion resulting from the welter of man-made Churches.

The Church and Family Life.

The Church stands to-day as she has always stood in regard to the sanctity of family life. Her clarion voice has rung out all along the ages in defence of the marriage bond. Emperors and kings had to listen to her teaching as submissively as did their subjects. Those who love to malign her say that she has one law for the rich and another for the poor. When they make that charge and specify matrimony, they forget that a Pope quarrelled with the lascivious Henry VIII of England and as a consequence lost England to the faith.

Enemies of the Church speaking in the name of Science have often, by their misstatements, brought more discredit upon Science than upon the Church. A book dealing with the alleged conflict between Science and Religion published many years ago and containing many unpardonable blunders was recently re-published in America, all its stupid charges against the Church re-appearing in spite of the information about the Church picked up by scientists in the intervening decades. When scientists say that churchmen ought to interest themselves in science, the theologians could easily retort by saying that scientists ought to learn something about the Church. A popular lecturer on Science speaking more than fifty years ago paid a striking compliment to the unconcern with which the Church views the attempts made by Science to injure her. He had paid a visit to an ecclesiastical college in Ireland. He says:—"The Catholic priest is trained to know his business and do it effectually. The professors of the college in question, learned, zealous, and determined men, permitted me to speak frankly with them. We talked like outposts of advanced armies during a truce—as friendly enemies: and when I ventured to point out the difficulties their students would have to encounter from scientific thought, they replied, 'Our Church has lasted many ages, and has passed safely through many storms. The present is but a new gust of the old tempest, and we do not turn out our young men less fitted to weather it, than they have been, in former times, to cope with the difficulties of those times. The heresies of the day are explained to them by their professors of philosophy and science, and they are taught how those heresies are to be met.' I heartily respect an organisation which faces its enemies in this way."

The Church's Unchanging Doctrines.

The Church goes on her way calmly, steadfastly clinging to her dogmas, indifferent to the demand made by the world that she should change them. She cannot change the doctrines given over to her by her Divine Founder to teach all nations. To change them would be to put error in place of truth, to substitute darkness for light. She has always encouraged true science; she has always combated false science. She has

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always defended the sanctity of home life and the binding force of the marriage bond; she has resisted rich and poor, peer and peasant who would weaken that bond by invoking the assistance of divorce. She has never been guilty of idolatry, but she has always honored the bodies of saints as the temples of the Holy Ghost. Education she has always promoted, but with religion ennobling and guiding it. She considers miracles possible as the work of God, but she will exact the most piercing investigation before she will allow that a miracle has taken place. She is concerned about God's glory, about the spread of the knowledge of His teachings amongst races whether at home or abroad. She dislikes false doctrines because her Master dislikes them. She is at once old and new, ancient and modern. She has lived long in the past and can accommodate herself to the needs of the present and can look forward confidently to the future. As "Jesus Christ yesterday and to-day and the same for ever," so she is the same, for she teaches His doctrines and His doctrines are true and truth can never change.

The collection, including a donation of £20 from his Lordship the Bishop, realised the handsome sum of £250, which must be deemed very satisfactory.

For the furnishing of the church, Father Buckley has a donation of £10 for the chalice from Mr. B. Kelly, a statue of Our Lady from Mrs. McInerney, a set of Stations of the Cross from the Christian Brothers, Dunedin, and a statue of the Sacred Heart from an anonymous donor.

Diocesan News

Archdiocese of Wellington

(From our own Correspondent.)

June 26.

A meeting was held recently at Boulcott Street to provide for the entertainment of the Catholic members of the American Fleet. There is a whisper that there is an astonishing number of Catholics in the Fleet, and the old school is to be requisitioned for a place of entertainment. A strong committee of ladies was appointed, and the ladies have agreed to take separate days and with their helpers cater on those days for the Stars and Stripes men. Mr. Guscott was in the chair.

All the friends, and she made many, of Mrs. J. Fitzgerald, of this city, are mourning her untimely death. Those who know her say that a sweeter soul never lived. Always bright and friendly and unselfish, she made friends all the way. A woman who worked with her in girlhood tells the scribe that on dreary days in the office her fellow-workers used to say to her, "Sing to us," and whether the mood was on her or not she would sing sweet and low as she worked, brightening the dull hours for them all. Deep sympathy is extended to her family. Her children are trying to realise how great is the loss of heaven to her soul! A dance was held in the aid of the Lewisham bazaar—making up.

Invitations are being issued for the annual dance of the Students' Guild. This is always a most enjoyable function. No invitations are being issued to members, but the members who desire to take friends must send in their names to the Guild committee.

Preparations for the charity dance continue. Last year there was a great throng. Let us hope the attendance this year will be equally satisfactory.

A well-respected resident of Lower Hutt died this week in the person of Mr. Patrick Casey, who has proved himself on many occasions a sterling friend to the Church and all Church institutions. He was one of the most familiar figures in Lower Hutt Church functions. Returned soldiers will remember the late Mr. Casey well at the canteen at Trentham, where he attended to their wants and had a jest for each. May he rest in peace!

Letters from Father John Kelly and Dr. Kelly to relatives and friends show that though Ireland's weather is inclement they are enjoying their stay in their Motherland.

Mr. Elwood is now conductor of the Basilica Choir, Mrs. Quirk having resigned. Under his direction a boys' choir is to be attempted. Nobody can forget those sweet flexible voices of the Brothers' boys, and it is to be hoped that the boys will take the idea up with zest. Mr. Elwood is a talented musician, a member of a most musical family.

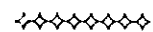
Mother Aubert's birthday was a great day at the Home of Compassion, unexpectedly so. The French do not observe birthdays as the English do. They celebrate the baptismal day, the fete. Hence no preparations were made at the Home itself. But when the outside world learned that Mother Aubert had reached her ninetieth year, it determined to mark the event in some way. All day long until evening visitors streamed up to the little room at the head of the stairs, the little bare room, spotlessly clean, where sits the Grand Old Woman of our land. A deputation of more than thirty ladies headed by Mrs. R. Dwyer, Mrs. McCarthy Reid, Mrs. Rylands, and Miss Whelan, came in a body. Their presentation, a sum of about £200, was made to Mother Aubert by Mr. J. McGrath, who in a felicitous speech set forth their admiration and respect for her labors. Mother Aubert in reply related the story of her first donation. A beautiful little boy came and asked her would she take pennies. He had two in his hand and he gave them to her. Never had she been able to trace that beautiful child for all her trying. Patrick Pearse would have said it was Iosgaun come to Aotea Roa as He came once to Connaught. All through the day visitors came bearing gifts, and from the two islands gifts were sent. The Public Trustee sent a beautiful bouquet. Drs. McVeely and Gilmer also visited the Rev. Mother that day, and Sir Joseph Ward went to pay his respects. A fine birthday cake with ninety candles was a kindly thought of Mrs. R. Dwyer's, one of the warmest-hearted philanthropists of this city. The St. Vincent de Paul Society also sent a deputation with a gift. Non-Catholics likewise sent tributes to the head of an institution that gives its services regardless of distinctions of creed.

CATHOLIC SCHOOL AT KILBIRNIE: NEW BUILDING OPENED BY ARCHBISHOP REDWOOD.

A solid, dignified structure of brick and concrete, to be known as St. Patrick's School, was opened by Archbishop Redwood at Kilbirnie on Sunday, in the presence of a large gathering of people from all parts of the district (says the *Dominion* for June 23). The vital importance of religion was emphasised by his Grace in the course of his address. Every baptised Catholic, he said, had a right to Catholic education, and it was the duty of parents to see that their children received such education. It was their right, and no State could deprive them of it. The State had schools that imparted education about certain things of this world, but they did not relieve parents of the responsibility of training their children in the great truths of Christianity.

The opening ceremony was preceded by a short service in the church, in which during week-days school had been held up to the present. Then followed a procession of children, with the Sisters and the clergy forming a guard of honor as Archbishop Redwood passed through to declare the building open. A very large company gathered in a classroom on the upper floor, and there addresses were given by the Archbishop, Father Connolly, and others. In proposing a vote of thanks to the Archbishop, Mr. M. F. Bourke spoke of the early days of the district, and eulogised the work of men like Father O'Reilly and Archdeacon Devoy. Mr. A. L. Monteith seconded the motion.

The building is of brick on a foundation of concrete. The basement has separate play areas for boys and girls in wet weather; a boiler-room for heating the school, and a drying-room. There are six large classrooms on the upper stories, with access by spacious landings. The foundations were put in free of charge by Mr. M. F. Bourke, as a contribution to the school. The contractors were Messrs. Trevor Bros., and Mr. B. F. Kelly, of the Government Architect's staff, gave his services in an entirely honorary capacity.



Reefton

(From our own correspondent.)

June 26,

The parishioners in Murchison held a very successful bazaar for the purpose of reducing the debt upon that portion of the parish, and the sum of £100 was netted. The ladies of the district, under the supervision of Mrs. Dance, are to be congratulated upon the very satisfactory result achieved.

I record with regret the death of Mrs. Jane Moore, a very old and esteemed resident of Reefton, at the advanced age of 84 years. The deceased lady was a native of Dublin, and had resided here since 1877. She is survived by a family of two sons and six daughters. Requiem Mass for the repose of her soul was offered at the Sacred Heart Church, by Rev. Father Herring, who also officiated at the graveside.—R.I.P.

Feilding

(From our own Correspondent.)

June 25.

"The end of next month (July) should see the completion of the handsome new church which is being built at the corner of Monmouth and Derby Streets to replace the old structure on the opposite side of the road, known as St. Brigid's" (writes the *Daily Times'* Feilding correspondent). "The new St. Brigid's, which is being built out of publicly raised subscriptions, possesses many features of striking design, and the red tiled roof certainly sets off to advantage the ornamentation contained in the body of the structure. The Rev. Father Cahill announced on Sunday, the 21st inst., that the church would be opened by Archbishop Redwood on August 16, and that arrangements were being made for the students of the Marist College at Highden, Awahuri, to take charge of the choir on that occasion. Thanks to the personal efforts of Father Cahill the shrubs surrounding the new church are growing profusely, and by the opening date they should go a long way towards beautifying the surroundings."

The many friends of the Selby family will be pleased to learn that Mr. Charles Selby is making a good recovery from a very severe illness. Mr. Selby is 81; he and his family lived many years in India.

Diocese of Auckland

(From our own Correspondent.)

June 24.

The beautiful sunshine that has prevailed in Auckland during the last fortnight has been succeeded by a veritable storm accompanied by heavy rain which did not abate for 36 hours. It has been the most boisterous weather experienced in Auckland for many years.

The Rev. Brother Borgia, B.A., Director of the Sacred Heart College, has returned from Hastings, where he was called owing to the death of a relative.

Rotorua

(From our own correspondent.)

June 23.

The fortnightly dance and "500" tournament held last Monday evening in "Dixieland" in aid of St. Michael's was a distinct success. About 40 card enthusiasts participated. The ladies' first prize was won by Miss W. Pennington, and consolation prize by Mrs. M. O'Connor; the gents' first prize by Mr. Spillard, and consolation prize by Mr. Barry. The dancing was also well patronised; very appropriate music being supplied by Mr. J. and Miss J. Ellis; the Monto Carlo prize being won by Mrs. Cleal and partner.

The many friends of Miss Cora Moore will regret to hear that she met with rather a painful accident to her eyes about a week ago, and has since been in a private hospital. Late reports are more favorable inasmuch as it is anticipated no permanent injury to the eyes will result.

Rev. Father Langerwerf, of Tokaanu, spent a few days in Rotorua during the week.

Diocese of Christchurch

(From our own correspondent.)

June 27.

At the meeting of the school committee, held on Tuesday evening, the voting papers in connection with the school fund favored the second offertory to be taken up at the Masses on each Sunday. It was decided to commence the collection on Sunday next. The votes from the outlying districts will be considered at the next meeting.

A Conference of the Ladies of Charity was recently formed at St. Mary's, Manchester Street. Many new members were enrolled and a great deal of charitable work has been undertaken by them, in conjunction with the St. Vincent de Paul Society.

The friends of the Rev. Father A. Cullen, S.M., St. Bede's College, will be pleased to know that he is progressing satisfactorily at Lewisham Hospital.

A consecration of Children of Mary took place at the evening devotions at the Cathedral on Sunday, when about 50 new members were received into the sodality by his Lordship Dr. Brodie, assisted by Rev. Father Jordan (chaplain to the sodality). In addressing the congregation before the ceremony, his Lordship explained the aims and purposes of the sodality and stressed the need of such a society at the present day. At the close of the consecration the "O Salutaris" was sung by Miss E. Carney, a member of the sodality.

Addington

(From our own correspondent.)

June 27.

On last Sunday, at all the Masses, appreciative references were made in regard to the good work of the Altar Society. A statement covering the five years' since the parish was established was read, and showed that the society had paid £327 in furnishings and necessary expenditure for the altar and sanctuary. An appeal was made to all who were not already members to join up and thereby help the society to carry on its good work in the parish.

It is with very deep regret I record the death of one of our grand old parishioners, in the person of Mr. Thomas Gill, who died suddenly at his residence, Jerrold Street, on Monday, June 15. Possessed of a bright disposition his happy smile and cheery word of greeting will be missed by many throughout the parish. The very deep sympathy of a wide circle of friends is extended to his widow and family in their sad loss.—R.I.P.

Recent departures from the parish include Mr. and Mrs. C. J. Sanders and family, of Barrington Street, who have gone to take up their residence in Hokitika. While in Addington Mr. Sanders was a valued member of the choir, and one we could ill afford to lose. We regret that the opportunity did not present itself of fare-

welling Mr. Sanders, but last week the members of the choir sent him a beautiful gold-mounted fountain pen suitably inscribed, together with their good wishes for himself, wife, and family, for every success in his new position, and their new home.

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Timaru

(From our own correspondent.)

June 26.

The annual collection taken up by the commercial travellers on the 12th inst., in behalf of the local orphanages realised £150. In order to supplement the above amount a number of ladies, interested in the cause (including Mesdames Whitehead, Venning, and Leeming, representing St. Anne's Guild) had a few stalls in town, and raised the sum of £70. In connection with the above laudable object, a large party from Christchurch, under the auspices of "Charities Limited" visited Timaru and very generously gave three performances of the pantomime "Sleeping Beauty," on 17th and 18th inst., when the creditable amount of £450 was realised. The guild office-bearers arranged for a number of the visitors to be billeted by some of our parishioners. St. Anne's Guild in behalf of "Loreto House" (the Catholic receiving home), Wai-iti Road, will receive a *pro rata* share of the proceeds.

An entertainment, in aid of the funds of the St. Andrews Catholic Church, was given by a Timaru concert party in the St. Andrews Hall on the 23rd inst., to a large and very appreciative audience. In addition to songs by Messrs. J. Daly and F. I. Ryan, recitations by Mr. C. Clarke, and well-balanced items by the Catholic Glee Club, under Mr. C. A. McInnes, variety was lent by a splendid interpretation of the Trial Scene from "The Merchant of Venice," by the Timaru Catholic Dramatic Club. The comedy element was supplied by Messrs. Murdoch, R. O'Connor, and F. Ryan in a very humorous sketch entitled "Gossips." Miss N. Scannell acted as accompanist, besides opening the programme with a piano-forte solo.

Death of Bishop Gibney

A cable message from Perth, West Australia, to the daily newspapers, under date June 23, says:—

The death is reported of Dr. Matthew Gibney, a former Catholic Bishop of Perth, aged 87, who, since 1910, had been living in retirement. His death removes an interesting link with the Kelly Gang of bush-rangers. Father Gibney, as he then was, at great personal risk, entered the burning building where the gang was surrounded at Glenrowan, and administered the last rites to those within.

Tell us when and where you propose to remove your furniture and competent men with roomy vans will shift it with no inconvenience.—The New Zealand Express Co.

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Selected Poetry

THE ROSARY.

I knew a garden of roses sweeter far
Than ever woo'd the amorous nightingale,
Or glistened dewy to the vesper star
In fairest Eastern vale.

For lo, the King and Queen of all the flowers
Did plant this Eden in the realm of
Prayer—
Endowed with murmurous streams and rest-
ful bowers
And ever gentle air!

But loveliest charm, the roses white and red
That fade not when we cull them, but will
breathe
Immortal fragrance when the crowns are
dead,
Which pride and pleasure wreath.

And who may enter there? What hands
may dare
To gather roses? All for whom
Faith keeps the gate: no angel standing
there
With flaming sword of doom.

Not youth alone, nor innocence, shall find
The morning freshness and the noonday
rest;
But toil and age, worn body, weary mind
And conscience-stricken breast.

Yea, guilt herself may come and bind the
brow
Which many a hardened year has paled and
wrinkled—
With garlands from a better wave, I trow,
Than fabled Lethe sprinkled.
—REV. EDMUND HILL, C.P., in the *Irish
World*.

THE WISH.

How I should love to roam again
Along the road where the river flows
Between the tall tobacco rows
And the reaches of golden grain!

How I should love to feel the wind
Fresh on my face, and catch the glint
Of sun on the water, and glimpse a hint
Of the verdant slopes beyond!

How I should love to sense the scent
Of the blossoms bowing the cottage doors
And see the silvering sycamores
Under the hills of Kent!

And how I should love to hear the weir
Sing to the leaning reeds until
There came the plaint of the whippoorwill,
Poignant and lone and clear!

Under the hills of Kent afar,
Oh, to be there, my sweet, with you,
At the fall of the dusk, in the cool of the
dew,
Watching the vesper star!
—CLINTON SCOLLARD, in the *Grand Magazine*

PANACEA.

The earth lies quivering in excess of pain,
Its human atoms cleft in suffering twain,
—Spirit and matter—, individually
Clutched in the curse of spoiled humanity.
Not long, not long for each: lo, yesterday
Thou wast in nothingness; in pain to-day;
In bliss to-morrow. But the God of all
Exists in joy, serene, perpetual.

Brood not upon thy vexed hours, o heart!
Thou cravest comfort of the Cross; thou art
Submissive to the god that drives to
Heaven;
Yet, till deliverance at last be given,
Thou art not restful, preyest on the pain

While loving it, and lettest it again
Prey upon thee: pass out beyond and rest
Without thy woe. . . The God thou
worshippest
Is happy to His full infinity:
What if the melting hour be gall to thee?

Man rose and shattered into pain the earth
Which God to joy had brought exulting
forth:

Yet not a fragment struck the peace-bound
Throne;
The tragedy was tragedy for man alone,
Till God came leaping down to our estate,
Who could not otherwise participate
In woe; and, great Exemplar most in this,
Fitted our Pain to His essential Bliss.

—T. GAVIN DUFFY, in the *Star-Dusty Road*.

OPIFEX.

As I was carving images from clouds,
And tinting them with soft ethereal dyes
Pressed from the pulp of dreams, one
comes and cries:—
"Forbear!" and all my heaven with gloom
enshrouds.

"Forbear! Thou hast no tools wherewith to
essay
The delicate waves of that elusive grain:
Would'st have due recompense of vulgar
pain?
The potter's wheel for thee, and some coarse
clay!

"So work, if thou must. O humbly skilled!
Thou hast not known the Master; in thy
soul
His spirit moves not with a sweet control;
Thou art outside, and art not of the guild."

Thereat I rose, and from his presence passed,
But, going, murmured:—"To the God
above,
Who holds my heart, and knows its store
of love,
I turn from thee, thou proud iconoclast."

Then on the shore God stooped to me, and
said:—
"He spake the truth: even so the springs
are set

That move thy life, nor will they suffer let,
Nor change their scope; else, living, thou
wert dead.

"This is thy life: indulge its natural flow,
And carve these forms. They yet may
find a place
On shelves for them reserved. In any case,
I bid thee carve them, knowing what I
know."

—T. E. BROWN, in *An Anthology of Modern
Verse*.

THE SONS OF PATRICK.

Into the mists of the Pagan island
Bearing God's message great Patrick
came:
The Druid altars on plain and highland
Fell at the sound of his mighty name!

Swift was the conquest—with hearts up-
swelling,
The Faith they took, and to God they
swore:
That precious spark from their bosoms' dwell-
ing,
Man's guile or torture should snatch no
more.

And ever since, while the wide world won-
ders,
This steadfast people their strength re-
veal,
As Time Earth's kingdoms and empires sun-
ders,
They stand by Patrick in ranks of steel!

The nations mock them, like Christ's tor-
mentors;
"Descend," they cry, "from your cross of
shame;
Abjure the Faith—see the road that enters
The groves of pleasure and wealth and
fame!"

Like those that passed where the Cross rose
dimly,
Their wise beards wagging—"What fools!"
they say;
But the Sons of Patrick make answer grimly:
"Our God we've chosen—the price we'll
pay.

"Ever about us the foes' commotion,
The anguish sweat on our brows ne'er dry;
Our martyrs' bones strew the land and ocean,
Lone deserts echo our exiles' cry.

"Unto our hearts is earth's pride forbidden,
Unto our hands is its gold denied;
We do not question the purpose hidden—
Let Him Who fashioned our souls decide!

"Yet though once more to us choice were
given,
And the long acons were backward rolled,
We'd walk again before earth and heaven
The blood-stained pathway we walked of
old!"

—JAMES B. DOLLARD, in *An Anthology of
Catholic Poets*.

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FEATURES OF THIS WEEK'S ISSUE

Leader, p. 33. Notes, p. 34. Topics, pp. 22-23. Complete Story, p. 9. Missionary Exhibition at the Vatican, p. 13. Music and Song in Divine Worship, p. 17. Church in N.Z., p. 19. Notes of Travel (by J.K.), p. 25. New Church at Tuatapere, p. 27. Sunday Afternoon Readings, p. 51. Literary Giants (2) Edmund Spenser (by Angela Hastings), 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, JULY 1, 1925.

THE ARM OF CHARITY

A PARAGRAPH headed "A Leper's Paradise," appearing last week in one of our daily papers, announced that the nine lepers, shortly to be transferred from Quail Island, Lyttelton Harbor, to Makogai, the leper station in the Fiji Group, are assured of a delightful home. This intimation was followed by a brief but glowing description of life at Makogai as seen by Dr. Frengley, of the Auckland Hospital, who has just returned from a visit to the station. There are over three hundred lepers in the settlement, and they are tended by Father Nicouleau, S.M., ten Marist Sisters, and one Native Sister. Dr. Frengley said the doctor in charge of the station had eight nuns assisting him, and they "are wonderful people" who "are carrying out splendid work." How many of those who read the account appreciate the motives that inspire these good Religious to immolate themselves upon the altar of charity; and how many who eulogise their work hate and denounce the religion that alone makes that work possible of accomplishment!

The motive that inspires the Marists in the leper station is that which inspired all the heroic sons and daughters of the Church, from her beginning till now, to sacrifice all things, even life itself, in the service of their fellows, without hope of recognition or reward in this life. The object for which they strive is the greater glory of God. The Church keeps her eyes fixed upon Heaven; but she does not forget that she is on earth, and has to deal with mortal men, subject to miseries and calamities. With one hand

she shows them eternity; with the other she succors their misfortunes; solaces their pains, and dries up their tears. The love of our neighbor is to her nothing if that love does not manifest itself in giving bread to him who is hungry, drink to him who is thirsty; in clothing the naked, consoling the afflicted, visiting the sick, solacing the prisoner, and redeeming the captive. But all these works are inspired by the love of God. Hence her manifestations of charity are born of a motive that transcends the humanitarianism which would make benevolence dependent upon personal fancies and antipathies. It is not to Lazarus she gives, but to Christ. The state in which she found the world is thus well described by Balme: "Nowhere was the dignity of man acknowledged, slavery reigned everywhere; degraded woman was dishonored by the corruption of manners and debased by the tyranny of man. Infants were abandoned, the aged and sick neglected, barbarity and cruelty were carried to the highest pitch of atrocity in the prevailing laws of war." The Church began by attacking the vicious ideas upon which society rested, but practice was needed as well as precept. Hence at her call religious Orders sprang into being as the arm of charity by which she could manifest in a practical way her love for the human race. She trains her children to render all things subservient to the will of God, and she approaches all questions from that point. Therefore, when a need arises that can be satisfied only at a great sacrifice, she can command immediately the services of those who have left all that men hold dear to work for Christ. The achievements of the religious Orders shine as the sun in history; their footprints may be traced all over the earth. In the days of old they sprang to the call to teach all nations, and they have penetrated to the uttermost ends of the world. One day they take their place on the burning faggot or snatch their crown from a tiger's claws; on another they go forth into strange lands to preach the Gospel to the heathen. But whether it was yesterday or a thousand years ago, whether they were instructing the children in a parish school, civilising barbarians, conducting hospitals, living lives of prayer and penance for the salvation of men, caring for the orphan, the aged, or the homeless, nursing lepers, liberating captives, or dying at the stake for the faith, they were at all times and in all places working for the greater glory of God. The world cannot understand that motive, for the world that dreams of fleshpots knows not God. It cannot understand those who, seeing God upon the mountain, fly past the pleasure gardens and up the rugged way in order to reach home before darkness falls upon the hills.

Although the Marists in Makogai are doing a great and noble work for humanity it will not command the newspaper space freely accorded to movie stars, domestic tragedies, or the spirit dwellings erected by the ghost of Lord Northcliffe in the land of shadows. It is just as well, therefore, that they do not work for the praise of men, but for the approval of One Who will see that their

labors are recorded faithfully in the journals of Heaven. Of one thing we may be sure, and that is that none of the loud-voiced enemies of the Church will seek to rob them of their charge; and if they are passed over almost unnoticed, they will at least be left in peace.

THE HOPE OF THE WORLD

Some people express the vain hope that the spirit of brotherhood will be born into society when economic pressure is removed from the people. The brotherhood of man depends upon the fatherhood of God; and if Christianity is not the corner stone of economic development, we set up a purely materialistic standard which cannot include justice or the idea of justice. It will be a standard based upon human mentality, and because human beings are finite, the social conditions rising from such a source will be subject to constant change without progress. Pure materialism may succeed in bringing about a revolution, a violent change, but it cannot inspire equitable conditions out of which others will grow. When an appeal is made to men upon purely materialistic grounds, that appeal is directed to the animal and inferior part of them. It is an appeal which regards the means as the end. "Workers of the world unite; you have nothing to lose but your chains, and a world to win," wrote Karl Marx. The world to win is merely more food and clothes, more things to enjoy and more leisure in which to enjoy them. But to obtain food and clothes and pleasures cannot be the end of life, because these things do not satisfy all the appetites with which man is endowed. Food and clothes are only the means to sustain life, and if we had them in abundance there would still remain the spiritual and intellectual parts to be satisfied. Means of enjoyment and leisure in which to enjoy them will not in themselves send us far along the road of human progress. Without the Christian conception of the end of man they would probably ruin us morally and physically. Caesar tells us that the Belgae were the bravest of the Gallic tribes because they were farthest removed from civilisation, and because merchants least frequently resorted to them bearing those things which tend to enervate men's minds. Without the restraint imposed by Christian virtue material prosperity makes for human destruction, and without the inspiration of the Christian ideal, art, literature, and culture generally must decay, and the human being, like the Romans of old, will hunger only for bread and circuses; and when time and prejudice have conspired to extinguish the lights of heaven, the only slogan that will appeal to the people is the old pagan cry, "Let us eat, drink, and be merry, for to-morrow we die."

THE HIDDEN IRELAND

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NOTES

By Eileen Duggan

Scotch Songs

What is it about the Scotch songs that is so haunting? The very dialect of them, even to alien ears, is strangely sweet. Perhaps their secret is that they are so human. Someone, Thomas McDonagh was it? has pointed out the difference between Goldsmith's poetry and Burns's. In one song at least they have the same theme. Goldsmith sings mildly, "When lovely woman stoops to folly," and one feels only a mild pity, even a slight contempt for a woman with so little pride and so little sense. But Burns makes his woman cry out in a burst of anguish, "But my false lover stole my rose. And ah, he left the thorn wi' me!" No mild melancholy, no philosophic musing there, but a cry of human wrath, a wail of human grief! And they are all like that, the Scotch songs. They are all personal. Grief or joy is told out by the person who feels grief or joy. That is why they strike home so. And then again they are all true to type. If a peasant is singing the words are the words of the peasant, not of the poet who makes the rann.

"Caller Herrin"

So in "Caller Herrin" Lady Nairne does not speak as Lady Nairne. She speaks as the humble cheery fishwives whom she hears crying their dripping wares in the street below. "She was a luddy nae doot," said those same fishwives, "but the hairt o' her was just wumman." It was a woman rather than a lady indeed that wrote those lines—

"Wha'll buy my caller herrin'?
Oh ye may ca' them vulgar farin'!
Wives and mithers maist despairin'
Ca' them lives o' men."

She knew their cares, their fears. She knew that many a time those little fish meant truly lives of men. Is there any drawing-room echo in that song? No! It comes sheer and sorrowful from the quays.

Another lovely old lament is "Auld Robin Gray." Robin Gray was an old herd on the Balcarras estate where was born Lady Anne Lindsay, later Lady Anne Barnard, who wrote the poem. Everybody knows it. Young Jamie is absent at sea where he has gone "to make a croon a poon!" While he is away his maiden has hard times. Her father breaks his arm, her mother falls sick, and the cow is taken from them.

"My father cou'dna' work, my mithers couldna' spin.
I toiled night and day, but their bread I couldna' win.
Auld Rab maintained them baith and wi' tears in his ee
Said, "Jenny, for their sakes, will ye no marry me?"

As a final blow comes the news that Jamie's ship has been wrecked at sea, and sore and numb, Jenny yields to her parents' wishes, and marries Auld Robin Gray.

She has scarcely married when Jamie returns. She sees him coming and thinks he is a ghost. The song ends on a note of mournful resignation.

"I gang like a ghaist, and I carena' to spin.
I carena' think a' Jamie for that wad be a sin.
But I must try my best a gude wife aye to be
For auld Robin Gray is a gude man to me."

"Ah but, lassie," said the old Laird of Dalziel to the young writer of it: "The one that wrote that didn't know Scottish money. A Scotch pound is only twenty pence." The public, however, did not mind that error. Singers went wild over the song, and after a reward had been offered, Lady Anne was induced at last to admit that she was the author.

"Flowers of the Forest"

But the song of all songs is "The Flowers of the Forest." The arrangement of vowel sounds alone ensures for it a wonderful beauty, but it is not by the vowel sounds that it lives. If one were asked to choose the most beautiful folksong in the world one would think of "The Flowers of the Forest." Not that its air is as beautiful as the Londonderry Air, but the words are, of their kind, almost perfection. Jean Elliot of Minto, was returning home in her carriage in the twilight when the words came to her. That afternoon she had been talking over with some fierce friends the stories of Flooden Field, and to the tune of the old dirge they ran into her mind.

"I've heard them liltin' at our ewe-milking,
Lassie a' liltin' before the break o' day.
But now they're aye moaning on ilka green loaning,
The Flowers o' the Forest are a' wede away."

"At bughts in the morning nae blithe lads are scorning,
Lassies are wilful and woeful and wae,
Nae glyffin', nae gabbin', but sighin' and sabbin',
Hk ane lifts her leglin and hies her away."

"Dool and wae for the order sent our lads to the border,
The English for once by guile won the day,
The Flowers o' the Forest that fought aye the foremost,
The flower of our land lie cold in the clay."

"We'll hear nae mair liltin' at our ewe-milking,
Lassies and bairns are heartless and wae,
Sighin' and moanin' on ilka green loanin',
The Flowers o' the Forest are a' wede away."

It is very beautiful, and Scotland must be proud of it.

Burns's Songs

There are some of Burns's songs that are less known than they should be. Everyone knows "My Bonnie Dearie," "Ye Banks and Braes," "Comin' Thro' the Rye," and "Auld Lang Syne," but how many know his farewell to Nancy?

"Ae fond kiss and then we sever,
Ae farewell, alas, forever,
Deep in heartwung sighs I'll pledge thee
Warring sighs and groans I'll wage thee."

"Had we never loved sae kindly,
Had we never loved sae blindly,
Never met and never parted,
We had ne'er been broken-hearted."

It has a fine tune. "My Love is Like a Red, Red Rose" is of course one of the most gracious of love lyrics.

Old Ballads

Of the old ballads, too long for quotation here, the "Ballad of Marie Hamilton" is especially dear because of its association with that other lovely Mary who fell by Elizabeth. She said it to her women the night before she died, this pitiful tale of Marie Hamilton who died on the gallows, for rousing the jealousy of a queen.

"Oh little did my mother ken
The day she cradled me
Of the lands I was to travel in,
Or the death I was to dee."

It might have been written for Mary Stuart. There are others of these old ballads too, like "Binnorie" and "The Lass of Lochroyan," that linger in the memory.

Whimsicalities

The range of these songs is infinite. From the calm "Annie Laurie" and the dreamy "Turn Ye to Me" we twist to "Woo'd and Married and A',"

"Woo'd and married and a',
Kissed and carried awa'."

Isn't she the lucky one
To be woo'd and married and a',
Kissed and carried awa'?"

And then there is the one of the Exciseman—
"The deil came fiddlin' thro' the town,
And danced awa wi' th' Exciseman,
And ilka wife cries Auld Mahoun,
I wish you luck of the prize man."

These and merry liltis like "There's Nae Luck About the Hoose" make an evening of Scotch songs a round of pure delight.

IRISH HISTORY COMPETITION.

We again remind the teachers of our Catholic schools of this year's competition in Irish history. The period to be studied is that from the death of Hugh O'Neill to the Act of Union. Since April 1 we have been reprinting in the *Tablet* that portion of Sullivan's *Story of Ireland* which (with the chapters to follow) gives the information necessary for the syllabus, and it is hoped that the papers sent in at the end of the year will—both in quality and quantity—still further enhance the standard so far attained, and reflect credit on teachers and pupils alike.

DIocese OF DUNEDIN

The Sisters of Mercy in charge of St. Vincent's Orphanage return very sincere thanks to Mrs. Quinn and family (Mornington) for a generous gift of knitting wool, and gratefully acknowledge the following donations: "Client of St. Anthony," 5/-; "A Friend," 10/-; "One in distress," 5/-; "A Friend," 2/6.

The Rev. Father O'Dea, who has been pastor of the Omakau district for the past 23 years, was tendered a farewell social at St. Bathans on Wednesday evening of last week, when a large attendance of residents assembled to wish the popular priest God-speed on the eve of his departure for England. As a token of the respect and affection which the residents of his district felt for him, he was asked to accept a well-filled wallet of notes. Father O'Dea replied suitably, and thanked all for their eulogies of his work. A similar gathering was held at Ophir on Thursday evening.

Mr. J. McGrath, supervisor of the Telegraph Office at Christchurch, has been transferred to Dunedin. The *Katipo*, in announcing his departure, said: "It is not given to many to be so universally popular as was Mr. McGrath. His gentlemanly bearing and the never-failing courtesy which he extended even to the lowliest member of the staff endeared him to one and all. Time did not permit of a presentation being made to Mr. McGrath before he left, but a handsome travelling bag and umbrella were forwarded to him at Dunedin. We can assure Mr. McGrath that the warmth of our feeling for him is equalled only by the great regret with which we bid him *au revoir*."

CARNIVAL DE LUXE.

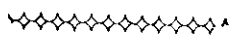
The spectacular display and bazaar under the above title, promoted to provide funds for the erection of a new convent for the Dominican Nuns at North-east Valley, is to open at His Majesty's Theatre and adjoining halls towards the end of August. At a recent meeting of the committee and ladies interested in the undertaking, Rev. Father Kaveney, Adm., presiding, the following stallholders were appointed:—Refreshments and fancy stall (Hibernians), Mrs. Crichton; sports stall, Mrs. G. M. Baker; jumble stall (St. Vincent de Paul Society), Mrs. W. Dawson; sweets' stall (Children of Mary), Miss H. McQuillan; produce stall (combined districts of Kaikorai, Roslyn, and Mornington),

stallholder to be appointed. The rehearsals are to be resumed this week; the children on Thursday afternoon and other performers on Thursday evening, commencing at 7.30 at St. Joseph's Hall. The promoters are most desirous of seeing a large attendance and renewed interest being taken in the carnival preparations.

Children of Mary, South Dunedin VALEDICTORY SOCIAL.

The announcement of her approaching marriage gave the Children of Mary a welcome opportunity of showing their personal esteem for Miss Margaret Chronican as well as their appreciation of the good work she has done during the years of her connection with the sodality. The function, which took the form of a presentation, a concert, and finally a dainty supper, was held in the recently renovated St. Patrick's School Hall. In making the presentation of a beautiful statue of Our Lady of Lourdes and a silver entree dish, Rev. Father Delany (spiritual director) referred in kindly terms to Miss Chronican's fidelity to the rules and pious practices of the association; at one time she had been singled out by her fellow sodalists for the highest honor in their power to confer upon one of their number; they had elected her as their president, an office she capably filled for a period of four years. Father Delany assured her that in leaving to enter the holy state of matrimony she carried away with her the very best wishes for long years of happiness and prosperity. Miss Chronican feelingly thanked her companions for their lovely gifts, which she would cherish as precious souvenirs of the happy years she had spent in Our Lady's Sodality. During the evening a delightful musical programme was contributed to by the following Children of Mary: Misses Noonan, L.T.C.L., Daniel, A.T.C.L. (pianoforte solos), Misses Colgan, Doogue, G. and P. Smith (duets), Misses T. Nelson, T. Dunford, R. Fitzpatrick, J. Toomey, M. Tylec, and B. Bennetts (vocal solos), Miss Brenda Marlow (recitation). A lucky seat prize was drawn by Miss C. Mullin.

On Tuesday, 23rd inst., the marriage of Miss Chronican to Mr. Francis Fitzpatrick was solemnised in St. Patrick's Basilica. The Children of Mary in their regalia formed a guard of honor for the bridal party and assisted at the Nuptial Mass, celebrated by Rev. Father Delany. At the altar the bride's blue cloak, which she wore over her wedding gown, was removed by the president (Miss Dunford), who placed it before the Madonna. The music of the Mass was sung by the choir of St. Vincent's Orphanage.



Mosgiel

(From our own Correspondent.)

June 29

The students of Holy Cross College leave on Thursday for the winter vacation. The mid-winter examinations are just over and the rest from studies will be much appreciated.

His Lordship Bishop Whyte, who has been on a visit to the college over the week-end

in connection with the examinations, was present at evening devotions in the parish church yesterday, and delivered a most interesting and instructive sermon on the Holy Year.

A somewhat novel function was held in connection with the local Hibernians, at the close of the monthly meeting of the Juvenile branch. An adjournment was made to the residence of Mr. and Mrs. M. Curran, in Gladstone Road, where the adult Hibernians had assembled, and a "mock banquet" was held. The juveniles entered with great spirit into the programme, responding to or proposing toasts in such a manner as would have done credit to older heads. At the close of the programme full justice was done to the excellent repast supplied by the host and hostess. The president of the branch (Bro. J. Cunningham) thanked Mr. and Mrs. Curran for their hospitality. This social evening was the forerunner of others that have been arranged to provide as much wholesome enjoyment as is possible amongst the local Hibernians; and also to encourage members to be prepared to speak in public when occasion requires. During the past month, the adult branch added three new members, and at last night's meeting of the juveniles, a like number was initiated.

Invercargill

(From our own correspondent.)

June 27.

At the fortnightly meeting of the Children of Mary, held on Sunday last, six aspirants were received into the sodality.

The Marist Brothers' Old Boys' Association held another of its popular dances and euvre tournaments in Victoria Hall, on Thursday evening. The attendance was very good. It makes one wish that we had a hall of our own in which to hold all these social functions; but perhaps that might be realised in the near future.

Lawrence

(From our own Correspondent.)

June 27.

The new and substantial Church of St. Brigid at Waitahuna, is now completely furnished, the last gift to the church being a holy water font donated by Mrs. Ryan, Dunedin, erected to the memory of her father, Patrick O'Kane, long resident in the district. The font is the work of Fraher and Company, Invercargill.

A social which was held at Waitahuna for the extinction of the Church debt realised £45. The Misses Smith assisted by the ladies of the refreshment stall, worked with zeal, which is evident from the monetary result obtained. The debt on the church is now only £150, which it is confidently believed will be completely defrayed by the bazaar to be held next spring.

A sale of work will be held at Lawrence in October next; the funds of which will be divided between the convent and church.

The local clergy look forward with some delight to their quarterly invitation to the palace, which his Lordship the Bishop extends to them.

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We beg to acknowledge subscriptions from the following, and recommend subscribers to cut this out for reference:—

PERIOD FROM JUNE 20 TO 26, 1925.

OTAGO AND SOUTHLAND.

Miss H., H.C. College, Mosgiel, 23/12/25; C. M., 14 Wynyard St., Dun., 8/12/25; M. C., Shamrock, Oamaru, 23/6/25; Mrs. W., Surrey St., Gore, 30/6/26; Mrs. G., 49 Macandrew Rd., Dun., 30/11/25; P. D. H., Naseby, 23/6/26; J. K., Ngapara, 23/12/25; H. P., Box 217, Dun., 23/5/26; A. McL., Tuatapere, 8/6/26; E. N., 81 Grosvenor St., Dun., 15/6/26; J. A. McL., Browns, Sthland. —; Mrs. R., Crombie St., Gore, 23/6/25; Mrs. P., Melbourne St., Sth. Dun., 23/6/25; J. E., Wreys Bush, —; Wm. K., Deep Stream, Outram, 30/5/26; Mrs. F., Victoria St., Mosgiel, 30/12/25; A. E. H., 1 View St., Dunedin, 30/12/25; J. L., 30 Teviot St., Inghill. —; Mrs. I., 186 Tay St., Inghill., 8/12/25; J. O'N., Robertson St., W. Gore, 8/11/25; M. C., Orepuki, 30/6/26; J. C., Lr. Yychurn, 30/6/26; Miss A. McA., Patearoa, 30/6/26; J. K., Hilderthorpe, 23/10/25.

CANTERBURY AND WEST COAST.

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Rd., Chch., 23/5/26; Mrs. McO., 39 Burlington St., Chch., 8/6/26; D. O'S., Maytown, Waimate, 30/12/25; Messrs. B. & Co, Box 262, Chch., 23/6/26; M. J. A., Box 16, Takaka, 30/6/25; Mrs. G., Pleasant Point, 23/12/25; Wm. T., Willowbridge, —; J. R., Barrytown, Greymouth, 15/6/26; Messrs. G. Bros., Rural Deliv., Waimate, 8/6/26; G. H. R., Quail Downs, Waiau, 15/2/26; W. H., 29 Norwich St., Linwood, Chch., 30/9/25; J. J. C., Police Station, Reefton, 23/6/26; W. M., 21 Grafton St., Chch., 15/8/25; H. McD., 12 Sumner St., Spreydon, 8/5/26; C. B., 32 Victoria St., Rangiora, 30/12/25.

WELLINGTON AND TARANAKI

J. L., 27 Plunket Av., Petone, 8/12/25; Convent, New Plym., 30/10/25; M. F. O'B., 61 Somme Parade, Wang., 8/5/26; T. F. B., Konini, Pahiataua, —; Mrs. L., 11 David St., Palm. Nth., 15/6/25; T. P. M., Skeat Rd., Kapuni, 30/7/26; R. J. McL., Knights Rd., Lr. Hutt, 23/5/26; S. T. H., 431 Adelaide Rd., Wgton., 8/12/25; D. J. M., Box 48 Stratford, 15/6/26; J. P. B., Konini, 23/5/26; J. B., 528 Devon St., New Plym., 23/5/26; M. H., 220 Featherston St., Palm. Nth., —; Mrs. G., P.O., Eltham, 30/5/25; Convent, Manaia, 30/9/26; Mrs. S., 106 Pirie St., Wgton., 23/11/25; L. S., Box 11, Woodville, 30/6/26; T. D., Konini,

Wgton., 23/5/26; Mrs. H., Levin, 23/5/26; J. D., Rly. Htl., Wgton., 30/3/26; J.M.T., Makuri Htl., Makuri, 30/12/25; J. J. H., Manaia, 30/4/25; S. M., Hill St., Wang., 8/5/26.

AUCKLAND, HAWKE'S BAY, AND FOREIGN.

W. W., Whangarei, 23/5/26; J. F., Police Stn., Gisborne, 15/12/25; E. J., Taradale, Napier, 23/5/26; R. G., Rakauroa, Gisborne 30/6/26; J. O'S., 223 Manakau Rd., Parnell, —; D. O'C., Sedgwick, Waipawa, 23/5/26; D. J. B., 558 Aberdeen Rd., Gisborne, 23/5/26; A. M., Otorohanga, 8/12/25; M. McD., 467 Palmerston Rd., Gisborne, 8/8/25; J. B., Box 66 Waipukurau, 30/12/25; M. McD., Takaroa, 28/2/27; P. O'B., Whakatane, 8/10/25; D. F., Aria, 30/11/25; T. C., Brookville, Gippsland, 23/11/25; S. W., 11 Pompallier Ter., Ponsonby, 15/12/25; C. H., Eskdale, 23/5/26; M. H., 21 Burleigh St., Kyber Pass, Auck., 15/6/26; Marist Bros., "Lavalla," Dominion Rd., Tuakau, 15/6/26; J. H., Peddies Rd., Taradale, 23/11/25; Rev. Fr. S., St. Benedict's, Auck., 23/6/26; M. O'S., "Rosedale," 2 Gladstone Rd., Mt. Albert, Auck., 30/12/25; Convent, Paeroa, 8/6/26; A. F. R., Ngaurawahia, 30/12/25; Rev. J. C., S.M., Ashfield, Sydney, 8/5/26.

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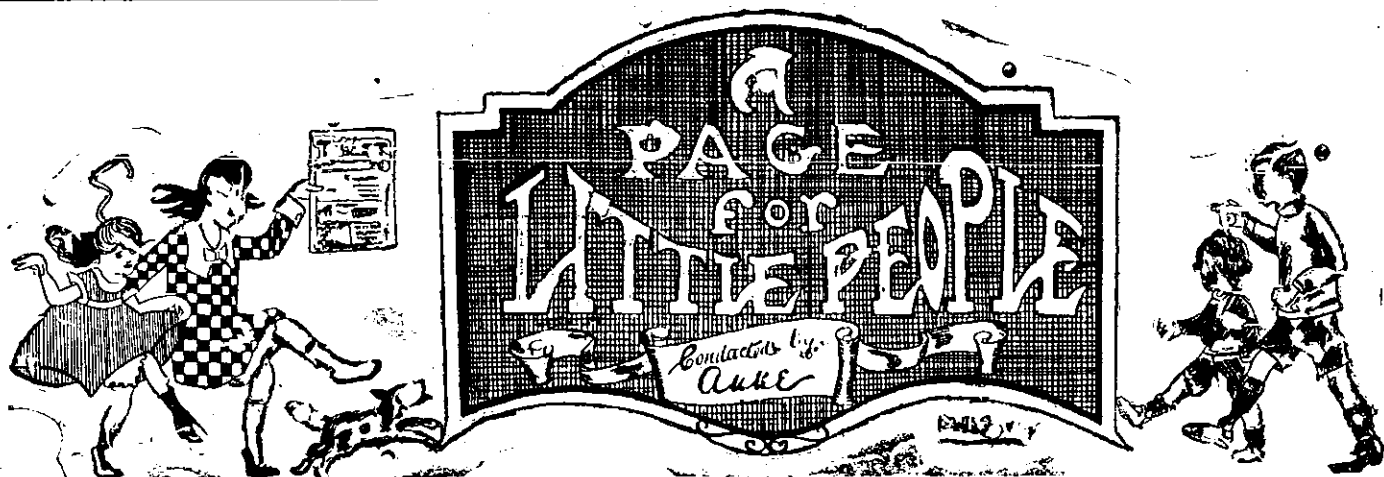
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Dear Little People,

Such a dreadful accident nearly happened, the most frightful thing ever, and it was only by the wonderfulest chance that our beautiful houseboat, our lovely "JOY," wasn't washed away in these terrible rains we've been having. Oh my! When I think of it, my chilblains ache, and I can't sit still till I've told you the story.

It was this way. You remember that big old punga fern we tied the "Joy" to, last time we were down there? Well, a great log must have bumped into it, for it broke off near the roots, and away it went down the river, with our "Joy" coming flying along behind it, in a most desperate hurry. You never did see anything like it, and it was the happiest chance in the world that "Anne" heard about it before Joy and the punga got to the sharp bend in the river. You know what would have happened there don't you? Why, of course, the houseboat would have swung across the river, got stuck there, turned that part of the river into a DAM, and the whole place would have been flooded. Anyhow, that's only what might have happened, what did happen was, that some of our club members, some of the boys, were out gathering flood logs for firewood, and they gathered Miss Joy and the punga as well. It wasn't at all easy I can tell you—in fact only boys like ours could have done it—but it appears they saw her coming, so they just got themselves ready, and when it was the very right minute, they dived into the river and caught—the punga. Why did they catch the punga? Because it had the rope tied on to it, of course. And then they swam ashore bringing the rope with them, and it took them all their time. Then there was the business of finding something strong enough to tie her up to, because pungas cannot be trusted in heavy rain, so, while some of the boys held on to the rope, others drove in a big stake by the riverside and they took it in turns, until after a while, they were able to tie the "Joy" up quite safely again. Then they rang me up at my office, and you may be sure "Anne" lost no time in getting to the scene of the rescue, first making the boys promise to go straight home and get into dry clothes, and run all the way.

I won't tell you any more about it, but what do you say to coming down with me, first fine day, and we'll have our first Club Day Out? Such a lot of our members have never been on the "Joy," indeed, we've been

so busy one way and another, that we haven't had a holiday together for ages. So that everyone can come, even members from everywhere, we'll bring out the "Daydream" too, and the Trailer, because we want this to be a great day. Don't be impatient or disappointed because some of your letters haven't been answered—everything will come right on the 8th July, "THE LITTLE PEOPLE'S GALA DAY." Put on your party frocks, and your warm coats over them, wear strong boots (but bring light shoes if you like), and mind you all wear your badges. Everything else will be ready for you, just come, one and all, little and big, to our big Make-Believe Party.

ANNE.

This week I'm going to put in *first letters only*. Also, I've had another letter from a dear Grown-up since we printed the others, but it came such a long way that it couldn't get here in time. Please be sure you count it in when you are sending me your votes. Here it is.

Owenga,
Chatham Is.,
May 19, 1925.

Dear Anne,

The L.P. Page is good, I think, because it gives the children, the men and women of the future, an outside interest, and in out-back places particularly, makes them personally interested in the arrival of the mails. As for the L.P.L.C., I think that is just splendid! Again it is, I think, the little exiles from Catholic influences who derive the greatest benefits. The members form friendships with girls and boys of their own age, in all parts of New Zealand—in this way opening to themselves the doors of good Catholic homes. In this way a big spoke is put in the wheel of mixed marriages. The little members make friends for their parents too, for what parent needs a better introduction than that a person is his boy or his girl friend's parent? There is also almost a guarantee of friendships formed in this way, being made with worthwhile Catholics, as the weak-kneed do not, as a rule, get the *Tablet* and see that their children write letters regularly. I don't think there are any suggestions for improvement to make in the page, as an occasional competition gives extra interest.

PAT PRENDEVILLE'S GROWN-UP
WOMAN PERSON.

Be sure you all come next week. You'll have a lovely time, you'll all get answers to your letters, and we're going to have some wonderful times together before this winter ANNE.

P.S.—Will Eileen Sheehan, Happy Valley, please write and give me her right address, because the badge I posted to her has been returned from the post office.

ANNE.

Dear Anne,

This is my first letter to you. I would like to join the L.P.L.C. I am ten years old and in standard three. I have a sister writing to you; my sister is sending sixpence in stamps for a badge. My birthday is in February ninth. I shall close now with love from

BRIAN O'FLAHERTY,
Martin Street,
Upper Hutt.

(You've got no mate Brian, but perhaps you and Bill Carney can be friends. Bill's birthday is the day after yours, and his address is Rakaia.—ANNE.)

Dear Anne,

This is my first letter to you, and may I become one of your members? I am eight years old and in Std 2 at school. I have four sisters and two brothers all younger than myself. I go to the Convent School and Sister Mary Paul teaches my class. It is very cold going to school these mornings, but we soon get warm at school as we have physical drill every morning. From your loving friend,

NOREEN O'FLAHERTY,
Reefton.

(Welcome Noreen, you'll have a happy time next week I hope. Yes, it is cold these mornings.—ANNE.)

Dear Anne,

This is my first letter to you. I am writing to ask if I may join the L.P.L.C. I am twelve years old and my birthday is on the fourth February, have you a birthday mate for me? We have two cows, three dogs, two horses, and some hens and ducks. We live out in the country and we have to come home from school and go to get the cows because we have no paddock for them and they go anywhere. We only have a little way to go to school, but five children walk three miles every day. There are four lakes all in a row, their names are Lakes Rotorua, Rotoiti, Roto Ehu, and Rotoma. We are living in between Rotoiti and Roto

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MARRIAGE

BELL-STEDMAN.—On May 11, 1925, at St. Mary's Church, Blenheim, by the Rev. Father McCarthy, Gwynnoth, youngest daughter of Mr. and Mrs. A. R. Stedman, Waihopai, to Robert, eldest son of Mr. and Mrs. R. G. Bell, of Feilding.

DEATHS

BOYLE.—Of your charity pray for the repose of the soul of Ann, reliēt of John Boyle, Heddon Bush, who died at the residence of her daughter (Mrs. Finn, Beaumont), on May 16, 1925; in her 87th year.—Fortified by the rites of Holy Church.—R.I.P.

BYFORD.—Of your charity pray for the repose of the soul of Jane Elizabeth, wife of George Delvin Byford, Gishorne, and eldest daughter of Mr. and Mrs. John Joseph Levey, 27 Plunket Avenue, Petone, who died at Wellington, on June 7, 1925; aged 47 years.—May her soul rest in peace.

DE COURCY.—On June 24, 1925, Bertrand Dominic, dearly beloved infant son of John Richard and Catherine De Courcy, of 101 Harrow Street, Dunedin; aged two days.

GILL.—Of your charity pray for the repose of the soul of Thomas, beloved husband of Elizabeth Gill, who died at his residence, 34 Jerrold Street, Spreydon, Christchurch, on June 15, 1925; in his 74th year.—R.I.P.

O'MALLEY.—Of your charity pray for the repose of the soul of Honora O'Malley, of 31 Giffon Street, Sydenham, who died on June 12, 1925; aged 81 years.—R.I.P.

IN MEMORIAM

LYONS.—Of your charity pray for the repose of the soul of James Lyons, 19th Reinforcements, who was killed in action at Messines, on June 7, 1917.—R.I.P.—Inserted by his loving mother (Mrs. W. Lyons, Waipawa).

DOHERTY.—Of your charity pray for the repose of the soul of James, dearly beloved husband of Margaret Doherty, who died at Lincoln, on July 1, 1915.—Sacred Heart of Jesus, have mercy on his soul.

BUTLER.—Of your charity pray for the repose of the soul of Joseph Bernard, beloved son of William and Mary Butler, Shannon, who died on July 2, 1922; aged 22 years.—On his soul, sweet Heart of Jesus, have mercy.

FITZGERALD.—Of your charity pray for the repose of the soul of Daniel Fitzgerald, who died at Kaponga, Taranaki, on July 2, 1922.—Sacred Heart of Jesus, have mercy on his soul.

VEATMAN.—Of your charity pray for the repose of the soul of Mary May (*nee* Pope), who died at Riccarton, on July 1, 1923.—On her soul, sweet Jesus, have mercy.—Inserted by her loved ones.

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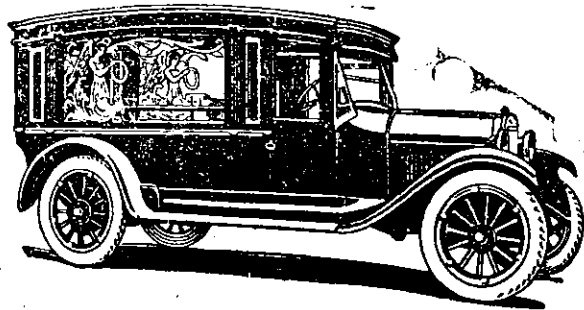
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Ehu Lake. Well Anne, I must close. Love from your new friend,

CATHERINE MULLANE,
Lake Rotoiti,

Via Rotorua, N.I.

(Welcome Catherine, you've got three mates: Julia Sullivan, The Convent, Hastings; Mollie Campbell, St. Bathans; and Flo Batten, whose address I don't know.—ANNE.)

My dear Anne,

I often read the *Tablet*, and see the girls' letters to you, so now I am going to write one too. I am seven years old, and in the first standard. I have four sisters, two of them are twins, they have curly fair hair, and brown eyes. We have a dear little black kitten, called Nigger. My birthday is on 10th June, is anyone else on that day too? Your little friend,

YVONNE KATAVICH,
Taupiri,

Waikato.

(Yes, you have a birthday mate Yvonne: Trephena Quinn, Okain's Bay, Banks Peninsula. Hope to see you all next week.—ANNE.)

Dear Anne,

May I join your Little People's Page? My birthday is on the ninth of September. I will be eight years then. I am in Std. one. I received my first Holy Communion two weeks before Christmas. Please Anne will you send me a badge. Good-bye dear Anne. From loving

MARGARET MARY WOLFFRAM,
Pukehou,

Hawke's Bay.

(Welcome Margaret Mary, and you've got a mate: Nancy O'Brien, Slope Point. Write to each other, won't you?—ANNE.)

Dear Anne,

May I join your Little People's Page? I will be nine on the second June. I go to a little country school. We are nine miles from church. We drive every second Sunday to Mass in Waipawa. Please Anne will you send me a badge. Good-bye Anne. From

CHARLIE WOLFFRAM,
Pukehou,

Hawke's Bay.

(Hope you like your badge Charlie, sorry you have no mate. But Jim Searle, whose birthday is on the 31st May, hasn't a mate either. What about making mates of each other. Jim's address is: Ettrick Street, Invercargill.—ANNE.)

Dear Anne,

This is my first letter to your page. I am eight years old and I am in standard II. I have two miles to walk and it is very cold these frosty mornings. I have two sisters, Dora and Joan. Dora is four years and Joan three months. We have a hockey team here, they haven't been beat in the competition so far. I have a pure white kitten, and I would like you to name it for me. Well dear Anne, I will close. From your new friend,

ANNIE EILEEN CHAMBERLAIN,
Orawia.

Will write a longer one next time. Good-bye.

(Welcome Annie, I think "Crystal" is a pretty name for your kitten. Love to all.

Be ready when the "Daydream" calls.—ANNE.)

Dear Anne,

This is my first letter to you. I am nine years of age, and am in Std. II. I have two sisters and brothers and the youngest is six. We are milking 20 cows now, and I have a pet calf and cow. Dear Anne, I am enclosing 1/6 in stamps for three badges. Dear Anne, I must close now with wishes to you. From your loving friend,

DAN KEARNEY,

Haeremai School,

Oamaru.

(Welcome Dan, you're just in time to give us a helping hand next week, there'll be lots to do.—ANNE. Did you get your badges?)

Dear Anne,

This is my first letter to you. I wish to become a member of the little children's page and am sending seven penny stamps—sixpence for a badge and a penny for postage. I was eight years old on the fifth of March, and am in Std. 2. I go to the State school because there is no convent here. I have two sisters—Monica, aged four, and Geraldine, aged 10 months. I have two kitties and would you please give me names for them Anne? I will close now as it is bed time, so good-bye. With love from your new friend,

BROWNIE BARNETT,

Takaka.

(Hope you like your badge Brownie. Do you like the names "Day" and "Night" for your kittens. Bring them along next week. ANNE.)

Dear Anne,

This is my first letter to you. I am seven years old. I go to St. Patrick's School, Station Street. I have one brother, his name is Bill, and a baby sister. Best love from

NANCY HARRIS,

Napier.

(Welcome Nancy dear, we'll be looking out for you next week. Bring your brother and the baby.—ANNE.)

Dear Anne,

Just a few lines to ask you if I may become one of your members. I will be 12 years old on the 19th July. I have seven miles to go to school. I go in the service cars every day and it is very cold. I have one little sister. She will be seven on 11th November, also three brothers. May I join the L.P.L.C., also please send me a badge for Kathleen. I must say good-night. Love from your new friend,

NORA HEAPHY,

Berlins.

(Glad to have you join us Dorothy. You have no birthday mate dear, but Nora Harris, Tuatapere, has a birthday on the 20th July, and she is just your age. Mind you come to our Make Believe Party next week. Bring Kathleen and your three brothers.—ANNE.)

Dear Anne,

I have been reading about the L.P.L.C. for so long that I am writing to ask you if I may become a member. My age is twelve, but I will be thirteen on November the 9th. We are very proud of our beautiful church, and I was very sorry that I could not go to the opening. Our parish

priest, Father McManus, and Miss Nesdale have gone on a pilgrimage to Rome. I am sending sixpence in stamps for a badge.

MAUREEN COMERFORD,

Palmerston North.

(Yes Maureen you have a birthday mate, Mary Gorman, 77 Bishop Street, Christchurch. Hope you'll write each other.—Anne.)

Dear Anne,

My birthday was on the 14th April. I got a nice game on cardboard for the winter and a gun from Mummy. The game was from Daddy. Have I got a birthday mate yet? Our little sister's name is Zita Marie. The potatoes we grew got the blight and Pattie's were the best. I will close now as it is time to go to bed. Your little friend.

E. G. PRENDEVILLE,

Owenga, Chatham Islands.

(Sorry old man, you have't a birthday mate, but Martin O'Leary, Riverton, is about your age, and he has no mate either. Will you two boys write to each other.—ANNE.)

Dear Anne,

This is my first letter to you and I would like to join the L.P.L.C. My birthday is on the 28th of September, and would you please get me a birthday mate to write to me. I am eight years old and I will be in Std. two when I go back to school. I am going to Gore convent when the schools reopen. I have a little dog called Darkie. I have inclosed six stamps for a badge. Best wishes to all the little people and not forgetting yourself Anne.

Yours sincerely,

MONA CARMODY,

Balfour.

(Welcome Mona, I've got a mate ready for you: Frances Cleary, Cambridge. Hope you'll be good mates to each other.—ANNE)

Dear Anne,

Enclosed please find six penny stamps for a L.P.L.C. badge. I was very glad to see my letter in our page. Sandy and bunny are getting very fat for the winter. As it is getting late I will not write a long letter this time but I will next. Anne will you please tell me if there is a birthday mate for 5th January? I am 10 years of age. Good-bye Anne from your loving friend,

MARGARET McGRATH,

Closeburn,

Queenstown.

(Hope you'll like your badge Margaret, sorry dear you have no birthday mate yet. But there is another mate-less Little Person just next day to you—Clare Fitzgerald, Devon Street, Gore. Suppose you two become friends.—ANNE.)

Both given the knock-out by "NO-RUB-BING" Laundry Help—hard work and disease bacteria concealed in soiled clothing.

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E. M. McKENNA

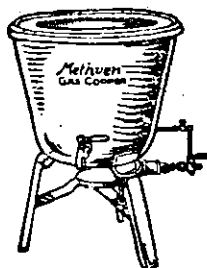
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Commonwealth Notes

VICTORIA.

The culminating event of the Australasian pilgrims (says the Melbourne *Advocate*) took place on Tuesday, June 2, when the Holy Father graciously received them in audience. The picturesque dress of the Swiss Guards who saluted Archbishop Mannix as he led the way up the Royal Stairway, the magnificently marbled Sala Clementina, where the pilgrims had to wait several minutes, and the succession of rooms through which they had to pass before reaching the audience-chamber, made a great impression on the pilgrims. The entry of the Holy Father, escorted by his Noble Guard, will never be forgotten. For all but very few of the pilgrims it was an absolutely novel experience to be brought thus face to face with the successor of St. Peter. Archbishop Mannix, in Latin, expressed to the Holy Father on behalf of the pilgrims the feelings of love and loyalty that had prompted them to come from distant Australia in response to the Holy Year call. They were small in numbers when compared with other pilgrimages his Holiness had received, but they yielded to none in their reverent affection to the See of Peter. His Holiness expressed his pleasure at the great manifestation of faith given by the pilgrims and their most reverend leader. Kneeling, they received the Apostolic Blessing on themselves and their families. After the general audience, the Holy Father had a long conversation with his Grace. On Thursday, Bishop Carroll, of Lismore, and Bishop Dwyer, of Wagga, had a private audience with the Holy Father. To gain the indulgences of Holy Year the pilgrims, in a body, made the requisite number of visits to the four basilicas. After the visit at St. Paul's, a visit was paid to the Catacombs of St. Domitilla. This ancient burial-place was founded by Christian members of the household of the ferocious Emperor Domitian. The week-end was spent in Naples and Pompeii. Late on the Monday night the party arrived at Florence.

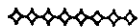


QUEENSLAND.

"That true faith may flourish here in the fear of God, and that this place may be destined to prayer as the residence for the pastor of this parish to the praise and glory of Our Lord and Saviour Jesus Christ." With these words, the Most Rev. Dr. Duhig, Archbishop of Brisbane, laid the foundation stone of the new presbytery of Blessed Oliver Plunket, Cannon Hill, the other Sunday afternoon. The ceremony commenced at 3 o'clock, and at its conclusion Dr. Duhig left to open and bless St. Finbarr's Convent, Ashgrove. In welcoming the Archbishop at Cannon Hill, Rev. Father Hegarty said that, like two illustrious prelates of the long ago, Cardinal Newman, of England, and Archbishop Bronson, of America, Dr. Duhig had extended Catholicism in Australia 100 years ahead of his time. When his Grace came to Australia he found everything tied up. He set to work, loosened everything, opened

up the great Archdiocese of Brisbane, and established new churches, convents, schools, high schools, presbyteries, and other buildings all over the land. One had only to look back 12 years to see the wonderful work he had done for the people of Queensland, Catholics and non-Catholics alike. They were indebted to the Archbishop for their splendid church and presbytery he had just blessed.

Dr. Duhig said it was a great pleasure to lay the foundation stone of the residence for a priest whom he had known since boyhood as a faithful and devoted servant of the Church. Before he (the Archbishop) commenced his college course in Rome, he was one of Father Hegarty's altar boys. He was sure they were all impressed by the beautiful position occupied by the church at Cannon Hill. The building, a very handsome one, was opened by the Archbishop of Melbourne about four years ago. Since that time Cannon Hill had grown so much in importance, and the population had developed to such an extent, that he thought it advisable to form it into a separate parish. That was done quite recently, and Father Hegarty was appointed to take charge of the new district. No priest could do his work efficiently without a home, hence the new presbytery, the foundation stone of which he had blessed that afternoon. His Grace said he purchased the site several years ago, when no one had any idea that Cannon Hill would advance so rapidly. He was glad that his foresight had been the means of giving the Catholic community the best site in the whole district. They were able to do this and other big things—through the sacrifice of their people. While the whole world to-day was disrupted and divided, with international politics in a state of chaos, while there were divisions in their own Commonwealth, and even in their own State, and many great forces in the community found it impossible to achieve unity, the Catholic Church had been thoroughly united for the past 2000 years. That unity would remain till the end of time. The unity of Catholics in their faith was one of the secrets of the wonderful progress of the Church. He looked forward to the day when he would be there to open the presbytery, and he would take care that no other function would be held on that Sunday. Over £400 was realised, including two donations of £100 each, and two of £50.



SOUTH AUSTRALIA.

The death is reported from West Perth of Mother M. Gertrude, of the Sisters of Mercy, at the age of 42. Mother Gertrude, who was a native of South Australia, was a Sister of the Very Rev. Prior Gerhard, O.C.C., now stationed at New York. The late Mother M. Gertrude's nephew, Rev. C. G. Nalty, O.C.C., is studying for the priesthood in the Carmelite College, Rome. At the Convent Oratory, Requiem Mass was celebrated by Right Rev. Monsignor Verling,

V.G. A number of the clergy and friends of the community were present.

Rev. Father Felix McCaffrey, O.C.C., who reached South Australia from London on Friday, 15th ult., will be stationed at Port Adelaide, says the *Southern Cross*. He was met on his arrival by the Very Rev. Prior Clery and Rev. Father Mansfield. For some time he was engaged in work in America, and at Moate, Ireland. His brother, Rev. Father P. R. McCaffrey, O.C.C., recently left Australia for Rome to write a book on the Carmelite Order.

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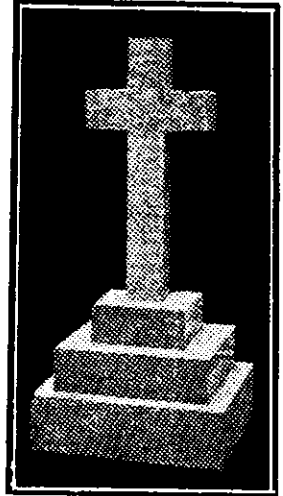
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Our Sports Summary

Rugby League Football C.B.O.B. CLUB, DUNEDIN.

On Saturday, the 20th ult., Christian Brothers A and City met on the Oval, the game resulting in a win for the latter by 9 to 7. City, by their win on the occasion, are now leading in the competition. The "Greens" had all the bad luck on their side, nevertheless the City team are to be congratulated on their win, not having "let up" from the first to the final whistle. The "Greens" played somewhat weakly in the first half, and at the interval the score against them stood at 9 points to 2. In the second spell the "Greens" threw the ball about in great style while City were content to keep their line from being crossed. L. O'Neill played a great game in the forwards, his try being a splendid effort. Bezar played at the top of his form in the backs, and was ably supported by Donnelly and O'Malley. After the display given by the "Greens" their supporters are confident that City will again be extended in the second round.

Tom O'Connor, the Brothers' skipper, is to take part in the North v. South Island match at Auckland. The N.Z. team to tour Australia is to be selected from the players in this match, and Tom has the best wishes of his club mates.

The Christian Brothers' Old Boys' Rugby League Club held a very successful euchre party and dance at St. Patrick's Schoolroom, South Dunedin, on the 22nd ult., and the committee desire to thank the supporters of the club for the enthusiastic manner in which they seconded its efforts. The attendance at the function quite overtaxed the accommodation.

On last Saturday C.B.O.B. A's met Kaitangata on the latter's ground in the presence of a large gathering of spectators. The game, considering the bad state of the ground, was a good one to watch. Kaitangata led until the last ten minutes of the game, when the "Greens" forged ahead and finished up with a narrow margin of three points in their favor—the score being 11 points to 8. T. McKewen and Kennedy (both playing their first game in the A grade) played well, as did the rest of the backs. Fitzgerald and O'Neill stood out in the forward pack. The scorers for the "Greens" were V. Holloway, Fitzgerald, and Donnelly; Strode kicking a nice penalty goal.

RUGBY FOOTBALL AT WELLINGTON.

(From our own Correspondent.)

Marist (Rugby) lost on Saturday to Petone, Marist (Soccer) beat Scottish Wanderers. Even O'Regan's gift of place-kicking did not save Varsity from defeat by Ponake. Everyone was disappointed. Varsity is showing unusual form and for the first time for ages was in the running. It was more exciting to have a triangle instead of the eternal Petone-Ponake duel.

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THE ALL BLACKS AT SYDNEY.

Although not the team that lately achieved such prominence by completing an over-sea tour with an unbroken record of success (says the *Catholic Press* for June 18), the New Zealand Fifteen that met N.S.W. on the Agricultural Ground on Saturday demonstrated that the Dominion is not a "one team" country. Although New South Wales held them for the first term, at the end of which the scores were 3 all, the All Blacks simply romped away in the second session, and won by 26 to 3. It was a poor game to watch, and as the scores indicate, the home backs faded away after the interval. The New Zealanders did what they wished, although the home combination won the majority of the scrums.

CATHOLIC MEN'S CLUB, CHRIST-CHURCH.

(From our own Correspondent.)

The large and enthusiastic gathering of friends and well-wishers of the Catholic Young Men's Club, which assembled at the club rooms, Wiltshire Buildings, on last Wednesday evening, at the invitation of the president (Mr. J. K. Maloney), was proof of the growing interest that is taken in the club and its work. Amongst the many present were:—His Lordship Bishop Brodie, the Rev. Fathers Joyce, Lordan, Buckley, Monaghan, and Bartley, Messrs. Walter Clifford, P. P. J. Amckee, J. R. Hayward, M. Maloney, and McKeown. The programme was a very good one and highly appreciated. Bishop Brodie congratulated the office-bearers of the club on the success of the evening, and expressed the hope that the programme

of functions arranged for the winter months will be well patronised and that the literary side would be taken seriously by the young men. Rev. Father Joyce (chaplain of the club) thanked the performers and exhorted the members to co-operate with the executive in advancing the club in every way possible. Songs were contributed by Misses Monica O'Connell, M. O'Connor, F. Gardner, and Spiller, and Mr. Arthur McDonald; recitations by Mr. Frank McDonald and Mr. Lawrence; Hawaiian guitar duet, Miss and Mr. Butterfield; songs with guitar accompaniment, Miss Butterfield, Mrs. McDonald, Mrs. Toomey, Misses K. O'Connor, J. Laitcaster, and Mr. Findlay played the accompaniments. A pleasant dance concluded a very successful evening.


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The following list of June devotional pamphlets, in addition to those already mentioned, is appended for the guidance of box tenders:—

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- 185. Blessed Bernadette Soubirous and Lourdes. By Rev. A. Coen, C.S.P. Second edition.
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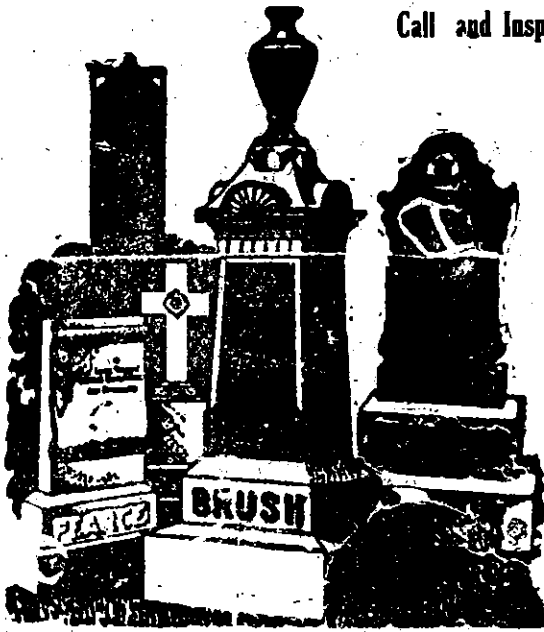
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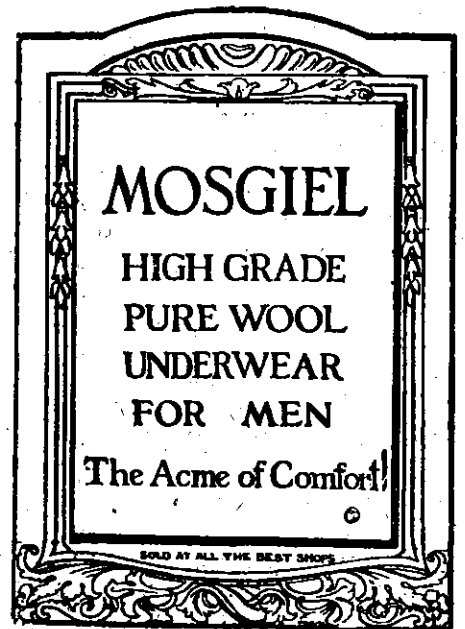
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Here and There

Chevalier Sister Julie.—Sister Julie, formerly Mother Superior of Gerbeviller (Lorraine) Hospital, who for her bravery and devotion when the Germans pillaged the village and massacred the inhabitants was made a Chevalier of the Legion of Honor, has died at Nancy at the age of 71.

Admiral Ordained Priest.—A great number of French naval officers assisted at the ordination of Admiral Malcor, performed by the Bishop of Carthage. The new priest was for many years, Commander of the Port at Bizerta, and owned large estates in Tunisia which he has now made over to the Church. A reserve officer, formerly a lawyer at Nancy, was ordained at the same time.

Lord FitzAlan, K.G.—The Right Hon. Viscount FitzAlan of Derwent has just been appointed a Knight of the Garter. Formerly known as Lord Edmund Talbot, the new K.G. is a brother of the late Duke of Norfolk and an uncle of the present Duke. He is also the Acting Earl Marshal of England, and will hold that office until the young Duke of Norfolk comes of age. Lord FitzAlan was the last English Viceroy in Ireland, and he is the only Catholic among the non-Royal Knights of the Garter.

A Catholic Evidence Neophyte.—"Newsman," writing in the *Daily News* of recent date, says:—"Walking through Hyde Park the other evening I came on a dark-haired, dark-eyed, striking-looking young man, perched on a rostrum and earnestly addressing a crowd on behalf of the Catholic Evidence Guild. His accent bespoke the public school, his crisp, careful enunciation betrayed tuition in the art of public speaking. I wonder how many of his audience recognised in him Mr. Romilly John, son of Mr. Augustus John, the artist. The contrast with a wild-eyed orator on a neighboring rostrum was indeed a strange one, even among the many varieties of Hyde Park orators." The energies of the Catholic Evidence Guild in attracting and training Catholic young men to carry on its open-air propaganda in England are evidently making a decided impression on public attention.

Stolen Bells Returned to Mission.—Two historic bells, brought from Spain in the days of the Spanish Occupation, have been restored to the old Carmel Mission Church at Monterey, U.S.A., after having been missing since 1830. The bells were stolen during the Mexican regime, and one was sent to Soledad, and the other to San Antonio. Monsignor Mestres, pastor of the parish, which includes the Carmel Mission, heard of the bells and, when an investigation of their history disclosed that they had been stolen from the Mission, had them

brought back. One of the bells was cast in 1799, and the other in 1808. It is said the larger bell could be heard in Monterey, five miles away over wooded hills, when it was tolled in the old days to call the Indians to prayer.

Letters of Mary Queen of Scots.—The Catholics of Scotland will have heard with pleasure that there has just been acquired for the National Library a unique collection of letters written by Mary Queen of Scots, Scotland's martyred Catholic Queen, as well as others written by prominent persons closely connected with the Queen, including her husband, her mother, and her son. This priceless collection of letters, which has hitherto been in private hands, has been purchased for the nation by public subscription, through the patriotic efforts of Dr. Walter Seton of Abercorn, who had previously secured for the Scots National Museum a number of Queen Mary's jewels. Dr. Seton, who is secretary, and also professor of University College, London, is a brother of Sir Bruce Seton, Bart., of Abercorn, whose claim to the very ancient Scottish barony of Seton is at present before the House of Lords. Another brother is Dom Benedict Seton, O.S.B., a member of the Benedictine Community at Fort-Augustus.

A Famous Walker Joins the Church.—An American exchange, under date May 19, says:—"At the age of eight-eight as a climax to his sensational career as the world's greatest pedestrian, Edward Payson Weston, is to be received into the Church at the Shrine of the Little Flower, St. Helena's Church, Centro Square, Philadelphia. His record is 127 miles for 24 hours, 562 miles in 6 days, 1326 miles in 25 days, 3500 miles in 77 days, and 495 miles in 29 days, at the

age of eighty-four. Mr. Weston is a world-famous character. He has walked more than 100,000 miles, and demonstrated to millions of people the necessity of this simple form of exercise as the greatest asset to health. In speaking of his conversion, Mr. Weston says: "Truly the ways of the Lord are wonderful. I have walked many, many miles in my life and have seen more cities and towns than any living man. Last winter I walked into a little country shrine at Centre Square, outside of Norristown. They told me it was the Shrine of the Little Flower. By some impulse, I know not what, I prayed that I would see the truth. The winter in the country was as hard as any I have known; the roads were impassable and covered with ice and snow, but every Sunday I crossed the fields to pray at the shrine of the little saint, and before long I found myself kneeling for benediction. I was becoming a Catholic almost in spite of myself. Many men have wondered at my life as a pedestrian, but I have walked not in vain. I see it all now. I regret that the shadows are growing longer. I am beyond the scriptural age; four score and eight makes a difference and my hair has long been whitened with the snow that never melts. I wish I could borrow from the past. I know my Bible. In 1889 for the Church of England I walked 5000 miles through Great Britain and preached against the evils of intemperance. I wish I could now start that distance once again. I could find many a Nathaniel under the fig tree searching for light. Like Philip I could tell him how I found the Messias, and relate to him a great miracle of grace—how the youngest of God's pure saints, my own Little Teresa, took by the hand an old man, and at a little country shrine led him to the blessed feet of Him, Who, too, was a wanderer among men and had not a place to lay His head. Truly I have finished my course, but I have found Faith."

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Irish News

PLEA FOR PEACE IN PUBLIC AFFAIRS.—HEROES' REQUIEM.—MR. DEVLIN ON IRISH UNITY.—THE LIFFEY TUNNEL.—ENCOURAGING REPORT.—COST OF GOVERNMENT.

Speaking at Ardee his Grace Most Rev. Dr. O'Donnell made an earnest plea for an end to bitterness in public affairs. The Archbishop was a prominent figure in a public procession of the Blessed Sacrament in the streets of the town on a recent Sunday, on the occasion of the close of a Retreat and the celebration of the Golden Jubilee of the local Sacred Heart Confraternity. Upwards of 3000 people participated in the procession, which marched four deep from the church to the grounds of Ardee House demesne, reciting the Rosary and at intervals singing hymns to the music of the local brass band. The streets were lavishly decorated.

Addressing the gathering in the open prior to Benediction, his Grace said that the members of a confraternity who keep its rules and live up to their professions as Christians were in a position to aid religion in many ways. Banded together, they had a powerful influence in repressing practices that were a menace to the observance of God's Commandments. An active Confraternity could do much to exclude evil literature, discourage the pernicious habit of betting, and confine amusements within the limits of moderation and decency. Its influence was a safeguard for the youth of a parish especially.

There was one public service of the greatest importance that the Confraternities could do much to promote, and that was the removal of the bitterness, rancor, and hatred that so often disgraced public life. In the socialities men of every rank, section, and political complexion stood together in the spirit of brotherly love, and that was the spirit that should permeate all their relations in life. It did not mean that they should speak of one another as angels, but it certainly did mean that they should not speak of one another as demons.

"If any of our people are far from perfection," said his Grace, "they are, thank God, still further from reprobation." There was plenty of room for difference of opinion, and difference even of principle, in temporal matters. He urged them to practise the gospel of fraternal charity. He appealed to the members to make a noble effort to establish the reign of good-will among all sections of the people.

A Requiem Mass for the repose of the souls of the men who died for Ireland in the Insurrection of 1916 was celebrated in the Garrison Church, Arbour Hill, Dublin, at 10 o'clock on Monday morning last (says an exchange, under date May 9). Most of the members of the Cabinet, the *Dail* and *Seanad*, the Judges of the Supreme Court and of the High Court, the chiefs of the Army and Civil Service, and many of the relatives of the deceased Volunteers were present. A commemoration ceremony at the graves took place after the Requiem Mass.

Three years ago, two years ago, and even a year ago, many would be inclined to say that the men of 1916 died in vain and that all those who died in the subsequent struggle died in vain. The country had, like Greece in Lord Byron's time, come to be regarded as the land they saved in vain. But to-day that feeling has passed away, please God, never to return. There is a spirit of hope and buoyancy now in the country that dispels all the fogs of the recent past. The country has already turned the corner and is making good. For this the men of 1916 will be forever remembered with love and admiration and with gratitude.

Mr. Joseph Devlin, M.P., speaking at a banquet in his honor in Dublin, offered advice in regard to "Ulster." The Boundary Question, he said, would not be settled by the Boundary Commission. No matter how favorable the decision of the latter in regard to the inclusion of additional areas in the Free State, there would still be a big and very important element in "Ulster," whose grievance would be quite as urgent as those of their compatriots who had been transferred across the new border. The first thing to be done, he proceeded, was to bring about unity and to create a good atmosphere, to bring home to the masses of the people, of all shades of politics, the knowledge that unity was as essential for the North as it was for the South.

The project for the building of a tunnel under the Liffey from the North Wall across to Ringsend is now well advanced. Tenders are being considered these days, and the work will probably begin before the summer is half way through. This tunnel will do much to develop that portion of the city and prevent congestion at many points along the north side of the river.

The following paragraph from the report of the Comptroller and Auditor-General on the accounts of the year 1923-24 speaks for itself. He states:—"During the year 1923-24 the financial administration of the public services showed a steady improvement as compared with the previous year." That is the year while the civil war was on. Dealing with the Army vote he states:—"Paying officers and their staffs have become more experienced, better accounting machinery has been provided for the adequate vouching of claims for supplies, stores, services, etc., and a settled Army organisation has contributed to the general progress." The report for the year ended on the 31st March last will show still further improvement.

There is just one point in connection with present Irish expenditure that has never been sufficiently stressed or put before the people here or before the Irish people abroad. The cost of running the country in the time

of the British is compared with the cost of running that portion of the country now in the *Saorstát*, and as the figures are higher there is too often the assumption that native government has been a failure inasmuch as it has been here shown to be wasteful and extravagant. Of course, there has first of all to be an allowance made for the relative value of money now and in 1914. The purchasing power of money to-day in comparison with 1914 is in the ratio of 100 to 185. The non-recurrent expenditure this year is estimated at £26,000,000 odd. That £26,000,000 to-day would represent an expenditure of about £14,000,000 in 1914. Part of the increase in expenditure and staff is accounted for by the fact that work that was formerly done in London or Birmingham is now done here. The Post Office Savings Bank business, the business of the Stationery Office, the head office work of the Customs and Excise, and various other offices are all now transacted here. The great increase has been in the Land Commission Staff. These are employed in surveying and dividing up the large tracts of untenanted land and in the preliminary work connected with that. There is a loss of a million and a half in the working of the Post Office. Our sparse population accounts for this. The establishment is one of those things inherited from Britain. It was one of the few advantages of the Union. The Old Age Pensions Act is another arrangement not altogether suited to Ireland. The four millions expended on primary education is a legacy from the British. There was not an adequate return for the inflated salaries paid in the time of the foreign regime. These are three items inherited from the British, and it will be a slow process to fit them in with our actual needs. None of these losses can be cut to any great extent in a year or two. Mr. Blythe said recently that within a reasonable period the Post Office must be made pay its way.

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Town and Country News

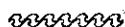
Auckland Notes

(From our own Correspondent.)

June 18.

The annual procession of the Blessed Sacrament at the Sacred Heart Convent, Remuera, was held last Sunday. Although the threatening weather may have deterred many from participating, there was a large attendance of the clergy and laity. The Blessed Sacrament was borne by his Lordship Bishop Cleary through the convent grounds, the route being effectively decorated; the college colors being conspicuous among the many flags and banners. Two altars were erected in the grounds, and after Benediction had been given at the main altar the procession continued to the second, where the ceremony was repeated. The procession, in which the children (singing hymns as they went along) followed behind the canopy, then returned to the main building, where it disbanded.

At the capping ceremony last Saturday, in connection with the Auckland University College, the degree of Bachelor of Arts was conferred upon Rev. Brother Clement, of the Sacred Heart College. Brother Clement was the recipient of many congratulations.



North Auckland Notes

(From our own correspondent.)

Dargaville, June 15.

Preliminary meetings in connection with the annual bazaar in November have already been held. Each year so far the previous year's record has been surpassed, and if the ambitious plans proposed at the last meeting can be carried out there is every possibility of our £3000 debt being considerably reduced next November.

The parishioners are glad to have the Rev. Father Jansen back looking very much better in health and in spirits after his twelve months' holiday on the Continent. Rev. Father Spiering has been transferred to Taupo, and it is understood that he intends to perfect his knowledge of the Maori language during his stay there. The Rev. Father de Volder has taken the place of Father Spiering.

The Sisters of St. Joseph, who have done such splendid work during the past seventeen years, have all been transferred to other

districts, and we now have a new staff of Sisters, with Sister Oletus in charge.

Our convent girls can play basket-ball much better than the boys can play football. At the recent basket-ball tournament on June 3, the convent took first place among the local primary schools.

Mr. F. A. Jones, one of our leading Hibernians, headed the poll at the recent mayoral election. This is the first occasion on which the town has elected a Hibernian to the position of mayor.

The usual fortnightly social of the Hibernian Society was, last week, postponed so that it would not prejudice the success of an important football social to be held the following evening. Needless to say the sporting spirit of the Hibernians was much appreciated. Coming from the south one cannot help remarking upon the healthy rivalry and good fellowship which prevail among the different societies and sporting bodies in this district.

Dargaville is at last coming into its own. Our new Prime Minister, Mr. Coates, represents this electorate, and whatever our political opinions may be we must admit that in Mr. Coates we have a man who has studied the interests of all classes of this community, and a man who will not be dictated to by any particular section.



OBITUARY

MRS. ANNE BOYLE, BEAUMONT.

The death occurred on May 16, at the residence of her daughter (Mrs. Finn, Beaumont), of one of the oldest and most respected residents of the Heddon Bush district in the person of Mrs. Ann Boyle, relict of the late John Boyle, at the ripe age of 78 years. The deceased, with her husband, arrived in the Heddon Bush district in the early days of settlement when the country was in its rough natural state, but, being possessed of energy and indomitable pluck, they soon converted the land into a well-tilled farm. The late Mrs. Boyle was of a bright and cheerful disposition and made many friends. She was a native of Co. Galway, Ireland, and a warm-hearted champion of the Old Land. During her prolonged illness the deceased was constantly attended by Rev. Father Lynch, and passed peacefully

away fortified by all the rites of Holy Church. One daughter and eight sons are left to mourn their loss, also forty-four grandchildren and eight great-grandchildren. The funeral, which was largely attended, took place at Winton (after Requiem Mass) on Tuesday, May 19, Rev. Father Lynch officiating.—R.I.P.



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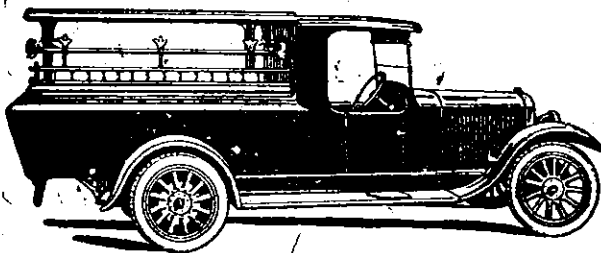
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Sunday Afternoon Readings

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

XXXIV—REIGNING WITH CHRIST.

We have been considering death, but not as pagans. To the pagan, ancient and modern, death means defeat, an utter rout, annihilation so far as life is concerned. See that dead body on its back, laid out, awaiting burial. The civil law will tell you that it belongs to no one. Well, it is not worth belonging to anybody if paganism and rationalism be true; it is laid out, it is "knocked out." But it is the body of one who has made his mark on life, of one who was distinguished in the world's service. The world and paganism will pontificate at his apotheosis, will heap his coffin with the flowers of the earth that will next day be thrown under the oven, will mark his grave with their silly consecration, will raise a cenotaph above it, and will murmur "peace to his ashes!"—a meaningless prayer, for his ashes are at peace.

But now, look at this body! It is also on its back, it is laid out, but not knocked out, for it is the body of a Christian, dead indeed, but it has died in Christ and therefore destined to arise again with Christ. Is it worthless? Nay, it is of priceless value, it belongs to God. This house of man's habitation and of God's creation, is once more in the hands of the Divine Architect for reconstruction, and the immortal tenant simply moves while the work of reconstruction is going on. As St. John Chrysostom puts it: "God being about to rebuild your house removes the inhabitant while the demolition takes place, that you may not be incommoded by the dust and disorder: then when the new edifice is ready to receive you, you shall return."

Heap no flowers upon the body of the Christian as you follow it to the grave; this is not the apotheosis, the triumph, the final consecration of the whole man; all this will come in God's good time, when He will crown both soul and body. Death is not the end: the soul has left the body, but it preserves its native dignity, and in immortal vision looks with love on the now lifeless body that had surrounded it. But not even of the body is death the end: We stand beside the grave and see it sown in corruption, but only, as we are confident, that it might arise in incorruption; sown in dishonor that it might arise in glory; sown in weakness that it might arise in power; sown a natural body that it might arise a spiritual body, fit for the spiritual and immortal soul. The corruptible will put on incorruption, and the mortal immortality.

It is sad, at first, to see the silver cord broken, the golden fillet shrunk back, the pitcher crushed at the fountain, the wheel broken upon the cistern, and the dust returned unto its earth whence it was; but hovering above it all we hear the words: "Blessed are the dead who die in the Lord," even as we hear the voice of Job from the dunghill: "I know that my Redeemer liveth, and in the Last Day I shall rise out of the

earth, and I shall be clothed again with my skin, and in my flesh I shall see my God, Whom I myself shall see, and my eyes shall behold. This my hope is laid in my bosom." Thus can we challenge death and the grave, Whose now is the victory? O Death, where is thy sting? O grave, where is thy victory? The body is "laid out," but not defeated. Let the pagan and the materialist carry out their shabby triumph at the grave and crown their dead with fading flowers; the triumph of the whole Christian man is not yet, but it is assured.

The Saducees, prototypes of our twentieth-century rationalists, said to Jesus: "There is no resurrection." "You are far out," said Jesus, answering them in a swift word, and He showed how wide they were of the fact, by raising Himself soon after from the dead. And St. Paul carries on the proof in his beautiful teaching on the Mystic Body: "And in Christ all shall be brought to life, each in his own order: the first fruits Christ, then they that are Christ's, at His coming: then the end." Yes, then the end, not now, not yet!

Our meditation on the passion of Christ, if fruitful, has created in us a resolve to suffer for and with Him; this on the Resurrection will remind us that if we suffer with Him, we shall also be glorified with Him. These two thoughts therefore have a twofold inspiration, as the two facts themselves have a twofold effect. By His passion and death, Christ atoned for our sins, bringing us redemption and justification; but it is in and with the risen Christ we must individually arise from our sins and work out our salvation; in and with Christ communicating to us, the members of His Mystic Body, the power and glory of His Risen Life. It is not Christ dying on the Cross, but the risen Christ Who is our supernatural life. We live now not any longer ourselves, it is the Risen Christ Who lives within us. I have not space to detail here the beautiful teaching of St. Paul on this point; sufficient for us to know that if we arise from sin and walk in newness of life by the power of the Resurrection, we shall share also in its glory.

And it is in Heaven we shall enjoy all this glory; in Heaven, where the grand triumph and crowning of soul and body—of reunited man—shall take place, and the dawning of a new day shall be ushered in which shall never know a close. Christ must not sit alone upon His throne, He must have His courtiers around Him. The day will come, at the Angel's trumpet, when Christ will rise from His throne in Heaven, and descend once more to earth; the Cross, the sign of the Son of man, shall be borne before Him. Then, "He shall sit on the seat of His majesty, and all nations shall be gathered together before Him, and He shall separate them one from another as the shepherd separates the sheep from the goats." Then shall He say to His sheep: "Come ye blessed of My Father!" And the procession

shall return—the faithful band, the glorious Church, not having spot or wrinkle, or any such thing, but holy and blameless, the Risen Christ and the Risen Saints. Be ye lifted up, O eternal gates that the King of Glory and His crowned, that Christ and His complement may enter in! Fair as the morning, bright as the sun, glorious as an army, the grand procession enters, the gates are shut, Christ and His crowned are at home.

At home in that city described by St. Gregory: "That city, no darkness obscures, no light overshadows, no lapse of time consumes: there shines not any light of the sun, nor brightness of moon, nor lustre of stars. The brightness of God enlightens it. Lit up with this light, immense, un failing, brilliant, the holy Jerusalem welcomes sons of the light and of the day, sons of adoption, partakers in the eternal inheritance. There are the holy and humble of heart, there the spirits and souls of the just, seeing the King in His beauty and exulting in the glory of His power. There flourishes in all one perfect charity, one common joy, one delight. Good Jesus, Word of the Father, Brightness of the Father's glory, on Whom angels long to look, teach me to do Thy will, that, guided by Thy good Spirit, I may arrive at that blessed city, where is eternal day and one common spirit, where is assured security and secure eternity, and eternal tranquillity and tranquil happiness, and happy sweetness and sweet delight; where Thou, God with the Father and the Holy Ghost, livest and reignest world without end. Amen."

[THE END.]

Note.—Those who have read with any fruit at all this first series of Sunday Readings now brought to a close, will be determined to do God's holy will to the utmost of their power, and gain for themselves eternal life. "Now, this is eternal life, that they know Thee, the only true God and Jesus Christ Whom Thou hast sent." Thus, our second series will be concerned with God, Jesus Christ, and the Church. Here again our chapters will be short and simple, and well within the understanding of the children in our primary schools, and of parents who will discuss them with their children on the Sunday afternoons.

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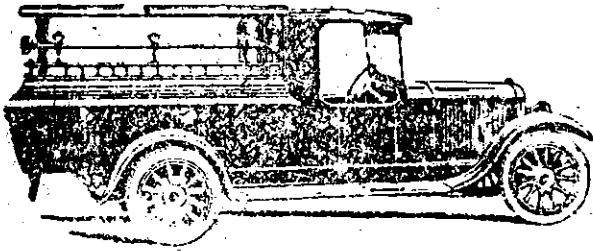
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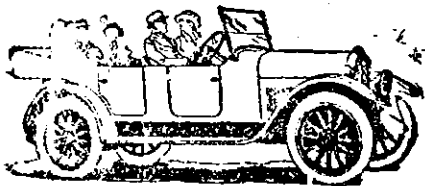
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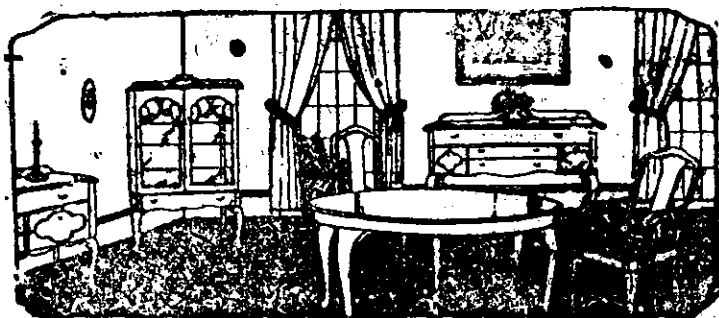
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On the Land

MARKET REPORTS.

At Burnside last week there was a medium yarding of fat cattle, 182 head being forward. The quality on the whole was only fair, with the result that prices for all sorts improved to the extent of from 20s to 25s per head, and in some cases even more. Extra prime bullocks made £23 17s 6d, prime £16 to £18, medium £12 10s to £14, unfinished £9 10s to £10 10s, extra prime cows and heifers to £13 7s 6d, good £10 10s to £11, medium £7 10s to £8 10s, inferior £5 to £6 5s. Fat Sheep.—There were 2751 yarded, consisting principally of medium and inferior qualities, a number of pens not being fit for butchers' or freezers' requirements. Prices for prime heavy wethers were easier by 1s per head, and freezing buyers for the lighter weights operated with caution. Extra prime wethers to 52s 9d, prime 41s to 43s, medium 36s to 38s 6d, unfinished 32s to 34s, extra prime ewes to 41s, prime 30s to 33s, medium 25s to 28s, inferior 15s to 21s. Fat Lambs.—There was a small yarding, 482 being penned. The quality in most cases was only medium. Competition from freezing buyers was quite equal to the previous week's rates, but the demand from graziers was easier. Extra prime pens of lambs made to 39s, single lambs selling to 42s 9d, prime 36s to 38s 6d, medium 34s to 35s 6d, light qualities from 29s to 31s, graziers from 22s to 24s. Fat Pigs.—There was a small entry. Competition was very keen and prices showed an advance of fully 5s a head on the preceding sale's rates.

At Addington last week ordinary sized entries were the rule, and all round there was a good sale. Fat cattle showed an advance in values, and store sheep and fat sheep held up to previous rates. Fat Lambs.—An end of season entry was received. Values were at about schedule rates from 10½d to 11d per lb. The works close down at an early date. Fat Sheep.—There was a smaller yarding and an improved sale for good sheep, though a shade easier for secondary stuff. Exporters were not operating to a great extent. The market concluded firmly. Extra prime wethers made 50s, show wethers 63s 6d, prime 41s 6d to 45s, medium 37s 6d to 41s, light 32s 6d to 37s, extra prime ewes to 45s 4d, show ewes to 57s, prime ewes 33s to 36s, medium 29s 6d to 32s 6d, light 24s to 29s, aged 19s to 23s. Fat Cattle.—

Yardings of 530 head were to hand, a few more than the average. A good sale was experienced for good classes of beef. Extra prime made 41s per 100lb, prime 36s to 38s 6d, medium 33s to 35s 6d, light 27s to 32s, and rough 15s to 25s, extra prime steers to £20 2s 6d, prime £14 8s to £18 10s, medium £12 15s to £13 10s, light £8 15s to £12 10s, rough £5 12s 6d to £8, extra prime heifers to £12, prime £8 5s to £10 15s, ordinary £5 5s to £8, extra prime cows to £12 17s 6d, prime £7 10s to £9 15s, medium £6 5s to £7 5s, light £4 to £5, rough £3 to £3 17s 6d. Vealers and calves suitable for butchers were in short supply, and these sold at a considerable advance on late rates. Runners made to £7 7s 6d, good vealers £4 15s 6d, medium £3 10s to £4 10s, good calves £2 5s to £3, small 15s to 30s. Fat Pigs.—Porkers showed an advance of 5s to 8s a head on late rates, and baconers sold firmly at previous week's prices. Choppers made £4 to £8 3s 6d, light baconers £4 5s to £4 17s 6d, heavy £5 5s to £5 14s, extra heavy to £6 1s (average price per lb 7½d to 8½d, light porkers £2 10s to £3, heavy £3 3s to £3 13s (average price per lb 8d to 9d).

GARDENING NOTES

WORK FOR THE MONTH OF JULY.

The Vegetable Garden.—This month's work in the garden should be a continuation of that outlined for June. As very little vegetable planting can be done digging and manuring vacant spaces intended for cultivation should be the main work at present. As recommended in previous notes, the surface of the dug soil should be allowed to remain in a rough and open state. The more the manure used in the vegetable garden the better will be the quantity and quality of the crops. The present is a good time to prepare an asparagus bed, and for this purpose dig in a plentiful supply of decayed stable manure with a good sprinkling of rough bone meal, then cease operations till September, when the plants may be obtained at the nursery. The plants should not be more than three years old, and require to be planted about 2ft apart. An asparagus bed is a very profitable part of the garden, and when once established it will last for many years. Early peas and

beans may now be sown, taking care to protect the young shoots and even seeds from the small birds. If brocolis are coming on too quickly bend over a few of the leaves to protect the heads from frost.

The Flower Garden.—Continue the digging and tidying up of the beds and borders, shifting shrubs and plants which have grown too big and out of place. All strong growing roses and climbers may be planted in shady situations. Plant all cuttings at least 6 to 9 inches deep, leaving two or three inches above ground and stamping them firmly at the base. All soft-wooded cuttings in boxes require to be kept fairly dry and have all decaying leaves picked off. The lawn should be well rolled while the ground is in a soft state, and if the grass is in a poor condition give a top dressing of good rich soil, and when dry a rolling followed by a raking. The soil should not be walked on during wet weather, and digging delayed until the soil is in a fit state for handling.

The Fruit Garden.—Pruning and spraying require to be well advanced and thus conclude the winter's work so that the work in other departments for early spring may be attended to. If planting is to be done this should be seen to without delay—the sooner the better—so that the trees will have time to make a good start when the spring growth sets in. Root-prune trees which are inclined to make more wood than fruit; this is done by digging down halfway around the base of the tree, throwing out the soil and cutting back all the strong growing roots, also excavating to get at the tap roots. All this work requires to be done with a clean sharp spade. Prune at once all vines under glass; if left too late they bleed from the cuts, especially if the sap is making a start to flow. Clean away all loose bark from the canes.

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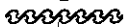
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Catholic World

CATHOLICITY IN DENMARK.

Two conventions of great importance for the Catholic Church in Denmark were held last year. In its opening months all Nordic bishops convened at Copenhagen. Sweden was represented by Mgr. Erik Mueller; Norway by Mgr. Olaf Smit. Other guests of the Vicar Apostolic of Denmark were the first Bishop of Finland and the Prefect Apostolic of Iceland, who received in 1923 the notice of his appointment from Cardinal Van Rossum. Among other things it was resolved to consecrate the North to the Sacred Heart.

But the importance of the convention perhaps lies not so much in its resolutions, as rather in the spectacle of progressing organisation in the North, which encouraged the Catholics and also called the attention of Protestants to the Church. This is the more necessary because the difficulties for Catholics in Sweden and Norway are great in spite of all progress. The Danish clergy also met in a great convention which the Bishop called together at Ordrup, near Copenhagen, in the beginning of last September. Among other subjects discussed was the second edition of the Danish-Latin Missal. The announcement was made that the whole Bible would be translated into Danish. It will be of interest for Catholics to note that in this year for the first time since the "Reformation" a great train of pilgrims from the North will go to Rome.



THE HOLY YEAR:

PILGRIMAGES FOLLOW PILGRIMAGES.

Pilgrimage follows pilgrimage in Rome just now (says the *Irish Catholic* for May 16, in a special article), and the great Basilicas are filled with pilgrims from all parts of the world. Some days ago thirty pilgrimages arrived during the same week. The Sovereign Pontiff celebrated Mass in St. Peter's for these 15,000 pilgrims—Italians, French, Germans. His Holiness also addressed them in eloquent words, and said that the pilgrims would realise more clearly the beauty of the supernatural family in which God had placed them—namely, the Catholic Church, this living body of Jesus Christ, which through centuries and in all parts of the world has lived, worked, fought and suffered for the salvation of men and the glory of God, confident in the promise of indefectible assistance on which this immense family relies, in which family we are all brothers and children of God.

The Sovereign Pontiff said that this family is the One, Holy, Catholic, Apostolic Church—the Church the unity of which is made visible by the presence of so many pilgrims; the Church the holiness of which is shown forth by the holy outpouring of the treasures of the Holy Year, by the inscription of so many blessed and saints in the golden book of the solemn honors of sainthood; the Church the apostolicity of which is shown forth by the mystic silence of the Catacombs in which the marvellous basilicas have their deep roots, close to the tomb of the Chief of the Apostles, who transported

the Church from the Cenacle in Jerusalem to Rome itself, the tomb from which so much light is reflected on the Chair of the successors of St. Peter.



STATUE OF CHRIST ON ITALIAN PEAK

Papal approval has been given to the project of the Catholic youths of Rome to restore the famous statue of the Redeemer on Mount Guadagnolo which was struck by lightning and partially demolished last winter. The statue owes its origin to the piety of Italian Catholics in the last Holy Year of 1900. In response to a letter from the Catholic Youths, outlining their proposal to restore the statue, Cardinal Gasparri, acting for the Pope, has sent them the following letter:—

"The proposal of the Catholic Youths of Rome to restore the statue of the Divine Redeemer on Mount Guadagnolo to its former state is both noble and worthy. In this way, on the highest summit in the Lazio, will rise again more beautiful and resplendent the image of Him Who, through His Vicar, diffuses on this blessed Roman land the perennial and unwavering light of the eternal truths which are the sole guides along the sure paths of justice, truth, and virile well-being.

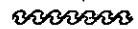
"This beautiful undertaking cannot lack the enthusiastic praise and encouragement of the August Pontiff. The Holy Father is delighted at the generous proposal of the Catholic Youths and is confident that the ardor of those who are invited to respond will not be less than the youthful fervor which inspired the proposal.

In this way might come to pass the wish of all people, together with the most ardent desire of their common Father, and the divine image of the Redeemer will return to bless the Eternal City and the country and suburbs surrounding it, from the highest Lazial summit."

In 1900 the Catholics of Italy, as a demonstration of faith, consecrated the Italian mountains to God and initiated a practice of erecting statues of the Redeemer on some of the more prominent peaks. One peak selected was that of Mount Guadagnolo in the Lazio, on the estate of the Duke Leopold Torlonia. The Duke donated the site and the statue, the work of a noted sculptor, Professor Zaccagnini, was formally unveiled September 13, 1903. The figure of the Redeemer was of heroic size, five and a half metres in height. On the base was an inscription reading, in translation, "To Jesus Christ, God,—in the year 1900 of the Redemption brought about by Him—the Romani, Sabini, Equi, Ernici, and Volsci" (Latin names of the ancient peoples inhabiting the region where the monument was erected.)

Many prominent personages attended the unveiling ceremonies. Those present included: Cardinal Vannutelli, the Duke and Duchess Torlonia, Prince D. Francesco Massimo, the Marquis Theodoli, and many pre-

lates, representatives of Catholic organisations and pilgrims.



THE EUCHARISTIC CONGRESS: CHICAGO, 1926.

Cardinal Mundelein, the Archbishop of Chicago, who has lately arrived in Rome, for the purpose of making the necessary arrangements for the Eucharistic Congress to be held in Chicago next June, has granted an interview in which he gave some idea of the scope of next year's ceremony, and the extent of the preparations that are in progress for it.

On the Sunday after June 15, 1926, the first Eucharistic Congress ever to be held in America will be inaugurated at Chicago. Chicago is a great Catholic centre in America, and having four million inhabitants and Heaven knows how many million dollars, is determined that the glory of its Eucharistic Conference Congress shall be second to none. Consequently preparations are being made upon a large scale.

Though the Congress will occupy only five days, such is its magnificence that over a year's preliminary organisation is required. Cardinal Mundelein spent over an hour and a half in audience with the Pope recently, and explained his plans for next year's ceremony.

A great park, three miles long, about twenty miles outside Chicago, has been secured as the central headquarters of the Congress. Special photographs of this park taken from an aeroplane and pieced together were brought over from Chicago to show to the Holy Father. The music that is to be provided will exceed anything in the way of church music that has ever before been produced. Cardinal Mundelein said that he expected to have a total of no fewer than 50,000 boys singing in the various choirs that would perform. "The time," he said, "has come to stop talking about Palestrina and sing it."

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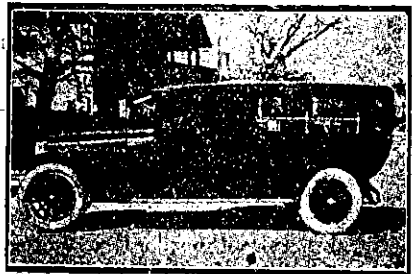
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LITERARY GIANTS

(For the *N.Z. Tablet*, by ANGELA HASTINGS.)

(2) EDMUND SPENSER.

The fact that it was nearly two hundred years before Aurora again heralded the coming of an English poet is ample proof of the precocity of Chaucer's genius. In 1579 Chaucer stood alone, but within thirty years he was joined by a great company of fellow poets, some courtiers, others professional playwrights. Among the courtiers, Spenser sang his *Faerie Queene*, the swan-song of medievalism; among the latter, Shakspeare created Hamlet and Ophelia.

Well-connected and of good parentage, Edmund Spenser was born in London, in 1552. Having been educated at the Merchant Taylors' School, he went to Pembroke Hall, Cambridge. Although only seventeen, he was then translating Petrarch's Sonnets with admirable skill. A fellow student, Gabriel Harvey, a brilliant pedant, much admired by Sir Philip Sydney, had great influence in moulding Spenser's mind and character. Harvey's academic theories were as follows:—(1) that the true aim of literature was to convey moral instruction; (2) that all literature should follow Greek and Latin models; (3) that the drama should observe unity of time and place, keeping tragedy and comedy distinct; (4) that rhyme was an ignoble artifice and that English poetry should follow the classical method of scansion by long and short syllables.

The lamentable result of Harvey's teaching was that both Spenser and Sydney spent valuable time in composing deplorable hexameters; fortunately, however, they at last escaped from this pedant's bondage, and in his sonnets *Astrophel and Stella*, Sydney has left us beautiful and natural verse; while Spenser, by his *Faerie Queene*, has proved himself one of the greatest masters of English metre. Nevertheless, Harvey's detrimental influence still remained, for both Sydney and Spenser are artificial to an almost exasperating degree; moreover, Spenser is insincere, falsely portraying as noble, persons whom we know were not so. Yet it is possible to read and enjoy the *Faerie Queene*—as Keats did—merely as a wonderful romance.

To Spenser who abhorred the modern, masquerade was essential. Were the subject peace, as in the *Shepherd's Calendar*, then the masquerade was one of shepherds; were the subject war or adventure, as in the *Faerie Queene*, he presents to us a masquerade of knight-errantry.

A considerable portion of Spenser's life was spent in Ireland, whose forests and streams he loved, but whose people he hated. Hither in 1580, he went as secretary to the brutal Lord Grey, whom he untruthfully represents in the *Faerie Queene* as Sir Arthegall, the incarnation of Justice. In 1598 the great Irish Earls of Tyrone and Tyrconnell having set the whole country aflame from the north to Munster, Spenser had to flee for his life. In 1599, he died in London, poor, neglected, perhaps one might say justly ordained by Nemesis to be the victim of the race he abhorred.

Although the stanza used by the poet in the *Faerie Queene*, and of his own invention, is not really suitable for narrative, it yet suited the artificial character of the poem. The stanza which is known by the poet's own name is admirable for moralising, the wave-like roll of the ninth Alexandrine line producing a fine effect. The following is an example of Spenserian stanza:

“By this the northerne wagoner had set
His sevenfold teme behind the stedfast
starre
That was in ocean waves yet never wet,
But firme is fixt, and sendeth light from
farre
To all that in the wide deepe wandering
arre:
And chearefull Chaunticlere with his note
shrill
Had worned once that Phoebus' fiery carre
In hast was climbing up the easterne hill,
Full envious that night so long his room did
fill.”

It is indeed a great pity that such a master of English verse stifled his real personality under the masquerade of a time-server, for in lines such as the following we get a glimpse of the real man to whom it is evident that the artificial and the archaic were not natural:

“Full little knowest thou, that hast not tride,
What hell it is, in suing long to bide:
To loose good dayes, that might be better
spent;
To waste long nights in pensive discontent;
To speed to-day, to be put back to-morrow;
To feed on hope, to pine with feare and
sorrow;
To have thy Princes grace, yet want her
Peeres;
To have thy asking, yet waite manie yeeres;
To fret thy soule with crosses and with
cares;
To eat thy heart through comfortlesse dis-
paires.”

Poor unhappy Spenser, realising no doubt, in his abject poverty, how much better it is to serve one's God than one's king. Even if he were not so great a genius, could we not forgive him much for awakening the sleeping lyre from which some two hundred years later, floated forth the exquisite music of Keats' soul? Must we not in some degree return to the Elizabethan a small guerdon of thanks for even these lines?—

“Who are these coming to the sacrifice?
To what green altar, O mysterious priest,
Lead'st thou that heifer lowering at the
skies,
And all her silken flanks with garlands
drest?
What little town by river or sea-shore,
Or mountain-built with peaceful citadel
Is emptied of its folks this pious morn?
And, little town, thy streets for evermore
Will silent be; and not a soul to tell
Why thou art desolate, can e'er return.

“O Attic shape! Fair attitude! with brede
Of marble men and maidens overwrought,
With forest branches and the trodden weel;
Thou, silent form! doth tease us out of
thought

As doth eternity: Cold Pastoral!
When old age shall this generation waste,
Thou shalt remain, in midst of other woe
Than ours, a friend to man, to whom thou
say'st,
‘Beauty is truth, truth beauty,—that is
all
Ye know on earth, and all ye need to know.’
—Keats' *Ode on a Grecian Urn*.

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Lemonade.—Wash three lemons. Rub well over with lump sugar to extract the oil in the skin. This gives a specially rich flavor not obtained by peeling. Squeeze the juice and pour one quart boiling water over, adding sugar to taste. Do not put in any pips or white skin, as that makes it bitter.

Barley Water.—½lb pearl barley, 12 pieces lump sugar, the juice of 4 lemons. Thoroughly wash the barley, then put in pan with the required quantity of water. Add sugar if desired and lemon, boil slowly until cooked. Then strain. Sufficient for six quarts.

Boiling Milk.

To boil milk without fear of burning, put two or three tablespoonsful of water in the saucepan; let it boil rapidly for two or three minutes. Add the milk, and it will not burn, however fierce the fire may be.

Lemon Snow.

Whip the whites of five eggs to a very stiff froth. Strain the juice of three large lemons, make a pint of blanc-mange with good corn-flour, but sweeten it double as much as for an ordinary way. Stir until nearly cold, then add the whisked whites of eggs and lemon juice. Beat until nearly or quite cold. Pour into a mould which has been rinsed with cold water, and leave to set. Then make a custard with some of the yolk of eggs, and serve poured round the mould. Decorate with stewed plums or prunes.

Worth Remembering.

In using large recipes the following equivalents may be useful:—Two cupsful butter make one pound, two cupsful of granulated sugar make one pound, four cupsful of flour make one pound, four tablespoonsful of flour make one ounce, two 2-3rd cupsful of brown sugar make one pound, four cupsful of liquid in a quart.

Your Piano in Winter.

During the warm, fine days of summer a piano suffers comparatively little—at least, only to an extent detectable by an expert. In the winter, however, it soon goes out of tune.

Damp is the piano's greatest enemy, because it renders the action ineffective, either by preventing the hammers from responding promptly to the touch on the keys, or by causing them to fail to release when the fingers leave the keys. As the mechanism which assists this action consists of a piece of leather or felt elevated on a vertical wire connected with the back of the key, it is important that it should be kept free from moisture.

An old-fashioned remedy—a lazy one—is to take out the piano-action and place it in front of a fire for a few days. This, however, is inadvisable because it only makes the instrument more susceptible to moisture, and thus upsets the tuning, as well as, in some cases, injuring the polished woodwork.

A much better method is to place a small linen bag containing unslaked lime inside the piano, at each end. This will absorb any existing moisture. It should be renewed from time to time.

The piano should always be closed—particularly on wet and foggy days—when not in use, or when there is no fire in the room. If possible, avoid placing a piano in a room which faces north, and if it stands in a room which is only heated occasionally the top and fall (keyboard) should be opened when there is a fire.

In a damp room a useful precaution is to raise the piano from the floor by means of insulators. This allows plenty of air to get beneath it and helps to keep it dry.

Another source of piano trouble is the habit of decorating it by placing plants or even flowers on the top. The moisture from these is often sufficient to put the working of the action out of order. If after the above precautions have been taken the touch is still heavy, expert advice should be obtained.

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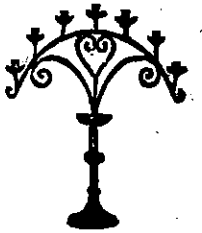


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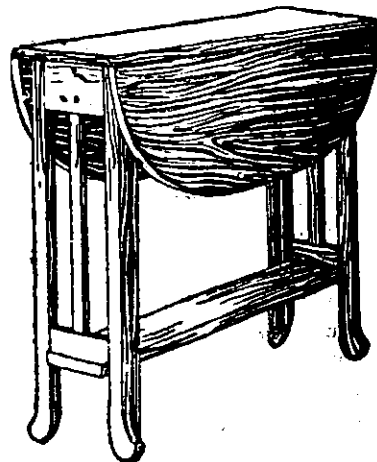
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THE PRIEST.

The priest of God.—A man as other men?
 He holds in common with his fellow-men
 Only the outward seeming; and to him
 Who lives his life with God, all other life
 Is but a mask he wears, as at a play,
 And that alone is he which lies within
 The spirit realm, beneath the eye of God.
 Midst wrong and sin which he must know
 and touch
 Needs he to walk, unstained by any soil.
 Ev'n those whose sins drag down as deep as
 hell
 Cling round his knees and beg for strength
 and help;
 Nor may he send ev'n one away denied.

The gifts he holds from God are for the race,
 And under God he gives to those who beg;
 But woe to him, if giving, he lose that
 Which makes the secret bond 'tween him and
 God
 A sinless heart, unbroken faith, the pact
 Preserved in love, unsullied by a thought
 Of wrong or selfish wish for lesser joys
 His path were fraught with divers dreads
 and fears
 But that his thoughts of God prepare a way
 Of trusting love and sweetest, highest hope;
 Upheld by God, God's way, God's thought,
 his strength
 Becomes the strength of ten and conquers all.

He seeks out those who hunger for the truth,
 Rejoicing when they take the word he brings.
 He seeks for those whom desperate sorrow
 claims,
 And comforts them, as Christ Himself would
 do.
 He seeks out those whose sins have branded
 them
 Before the world as Law's antagonists,
 And to their warp'd and twisted minds he
 shows

The rights of man to man before his God,
 Leading the erring heart to know its guilt
 And fights its way again to strength of soul.
 Then seeking him in contrite mood, they
 come

Who long to feel the balm of peace with God;
 And he, in kindest word, portrays for them
 The hideous measure of the sins they bring;

To their awakened hearts the truth he shows,
 A vision of their own sad state of soul;
 He leads them gently to accept his word,
 Sending rejoiced away, renewed in love
 and grace

To follow them. Then breaks athwart the
 day
 The call that ever shocks with vibrant
 dread—

A soul draws near the lonely door of death!
 God's priest lifts up the timid, fearful heart,
 Supports the fainting soul on his strong
 arm,

Opens the gates of heaven to tired eyes,
 Guides, in rev'rent joy, the Sacred Way
 Which it goes to everlasting peace.
 —A.Z., in the *Missionary*.

OUR MISSION.

We have come from God; we cannot find
 rest until we return to Him.

We are the image of God; we must see
 Him and hear Him in all.

We are returning to God; we are separated
 only by a thin veil, which death, with ruth-
 less hand, will tear aside. So we must hold
 ourselves in readiness. Instead of living our
 lives carelessly, as it were by chance, with-
 out control or effort, we must ever walk
 watchfully in the footsteps of our Master.



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A non-Catholic boy of fifteen was found
 unconscious on a street of one of the English
 cities, a victim of the ubiquitous automobile.
 He was brought to a near-by Sisters' hos-
 pital. At first it was thought he would re-
 cover, but the continued blood flow announ-
 ced that his passing out was but a few hours
 removed. The news was broken to him.

"Well, then," he said coolly, "I want to
 become a Catholic. My mother wouldn't let
 me before this, but she can't stop me now."
 A priest was summoned and he decided to
 baptise the youth, beginning with "Listen
 to me for a little while, and I shall tell you
 some things about becoming a Catholic."

"You don't need to tell me anything," re-
 plied the boy, "I know everything."

A few pointed questions revealed that actu-
 ally he did know "everything," knew it in
 fact to the astonishment and admiration of
 the priest. The subsequent conversation
 brought out that the boy for four years had
 been a pupil in a Catholic orphanage; that
 while he had never studied the catechism
 much, he had listened daily to its exposition
 by an earnest teacher; that he had long ago
 determined to become a Catholic as soon as
 his mother would permit. The priest had
 but gone, when the boy asked the Sister to
 hand him his "pants," from which he took
 his "Rosary," a something he knew "every-
 thing about, and which he had learned rever-
 ently to say very often.

And the last audible words of that poor
 boy as he ceased twisting his beads, and as
 tears streamed from the attending Sister,
 were "Holy Mary Mother of God." That
 earnest teacher, perhaps to this day knows
 nothing of his achievement under God, and
 of the grateful "Angel" who is waiting to
 greet him "on the other side."



INSTRUCT YOUR CHILDREN.

Parents, listen to what the Holy Ghost,
 Who is wisdom itself, says to you: listen to
 the orders of your Lord and God. If you
 have children, instruct and train them from
 their tenderest age. Remember, God does
 not say to you amass wealth for your chil-
 dren, manage well for them, like guardians;
 and Why? Because the treasures you would
 leave them are lasting or solid advantages,
 but perishable, which are too often the source
 of infinite evils, and which at best can only
 be theirs till their death. Instruction, edu-
 cation, behold these are the solid advantages

which you are bound to procure for them.
 The fruits of religious instruction and edu-
 cation go beyond the grave; they penetrate
 even to eternity, and secure for them eter-
 nal happiness.

Remember, it is not only a counsel that
 God gives you: it is a command, and you
 will be very culpable if you do not execute it.
 Instruct them, and train your children, and
 be careful to do it from their earliest age.
 It is then their hearts are like soft wax, cap-
 able of taking any impression, like a clean
 tablet on which can be traced any impression
 you please—a fresh soil fit for all kinds of
 fruit. Hasten, then, to give a good form to
 that soft wax before it becomes hard, to im-
 print on that clean tablet the image of Jesus
 Christ and of virtue before the demon and
 vice leave their impressions there; hasten to
 cast good grain into that fresh soil before
 the enemy of salvation casts in cockle.

Hasten to teach your children what they
 owe to God, to their neighbor, and to them-
 selves. You believe that your children have
 been created to know and serve God; teach
 them to love Him, and instruct them in the
 truths of religion; teach them to love God;
 it was for that He gave them hearts, and tell
 them when they come to the use of reason,
 they are bound under pain of mortal sin, to
 consecrate them to Him by an act of love.

Accustom them, as soon as their tongues
 can articulate, to say: "My God! I love
 you with all my heart," and do it in such
 a manner that they will say it more from
 the heart than the mouth.

OBEDIENCE.

There was once a great philosopher who
 had a little daughter. A friend of the
 philosopher's came to see him, and while
 waiting he asked the little girl, "What is
 your father teaching you?"

With confiding trust the little child looked
 up to him and said, "Obedience." Could
 the children in our families truthfully re-
 peat after that little girl? Could the chil-
 dren in our schools truthfully repeat after
 that little girl? Obedience is the greatest
 of knowledge, the foundation of virtue, the
 beginning of faith, and the secret of safe
 social relations.

Children have no cornerstone to build
 knowledge or character on, if they have not
 learned to obey. And the very highest faith
 in God has but one way of expressing itself—
 it must be the way for heaven as well as
 for earth—"If any man will do His will, he
 shall know of the doctrine."



IN HIS VINEYARD.

Happy the heart that knows Thee
 And loves Thee as it ought;
 Happy the mind that thinks of Thee
 With each recurring thought.

Happy the ears that hear Thee
 In love's soft language speak;
 Happy the eyes that see Thee
 On earth and mountain peak.

Happy the feet that follow
 O'er the path Thy feet have trod;
 Happy the hands that toil for Thee,
 My Saviour and my God.

—PETER RYAN.

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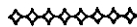
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SAVED IN VAIN.

"Woman," said the dejected young man, "is a disappointment and a fraud."

"Indeed?" said his friend.

"Yes, I saved up all my tobacco money and lived on porridge for two weeks to take Miss Truelove to the opera and a supper. Then I asked her to marry me and she said she was afraid I was too extravagant to make a good husband!"



THE ONLY REMEDY.

A man went to his doctor and requested treatment for his ankle.

After a careful examination, the doctor inquired: "How long have you been going about like this?"

"Two weeks."

"Why man, your ankle is broken. How you managed to get around is a marvel. Why didn't you come to me at first?"

"Well, doctor, every time I say anything is wrong with me, my wife declares I'll have to stop smoking."



SHE DIDN'T UNDERSTAND.

He had taken his sweetheart to a football match, and found as much pleasure in describing the game to her as in shouting to the home team.

The homesters were faring badly, and the visiting team bombarded the home goal as persistently as Angelina bombarded Edwin with questions.

"Why have the other team scored three goals and yours none?" she asked.

"Weak backs, dear," was his reply.

"Weak backs?" she queried. "I am surprised! Men who suffer from weak backs should not take part in such a rough game as football."



SMILE RAISERS.

Absent-minded Professor (who has unconsciously donned his daughter's hat): "How remarkable it is that the first touch of spring immediately transforms humanity into happy, smiling beings!"

A doctor was attending an old lady who had a severe cold. "Did your teeth chatter when you felt the chill coming over you?" asked the doctor. "I dinna ken, doctor. They were lying on the table," was the pleasant reply.

"Now, dearest," said the happy girl, "you must see father."

"Oh, I saw him yesterday," replied the young man, "or, rather, he saw me. He told me I must either speak out or get out."

Old Lady (to policeman on point duty): "Young man, can you tell me where I get the bus for 'Ackney?"

Constable (noticing bus approaching): "In the middle of your back, ma'am, if you don't 'op out of the way quickly."

Irate Passenger (who had managed to board a tramcar that didn't stop): "I say, suppose I'd slipped and lost a leg?"

Conductor (kindly): "You wouldn't have to do any more jumpin' then. We always stop for a man with a crutch."

Science Siftings

(By Volt)

Hearing With the Hands?

To teach the totally deaf to hear through the palms of their hands is the purpose of an instrument invented by Dr. Robert Gault.

The instrument resembles a telephone receiver and operates on a similar principle to the telephone, except that, instead of carrying sound vibrations to the ear, it causes them to reach the hand or some other sensitive part of the body.

It is necessary for the person using the apparatus to recognise what speech sounds caused the particular vibration he detects through his sense of touch. With the aid of the instrument Dr. Gault has succeeded in teaching five deaf persons to identify fifteen sentences containing ninety one-syllable words.

Glass Windows: Responsible for Much Ill-Health.

Glass windows, according to a committee of scientists and doctors who have been investigating the question of conserving child life on behalf of the city of Boston (America), are responsible for much of the ill-health of to-day (says the *Daily Express*). Recent investigations have disclosed that many of the plants and animals are unable to complete their development and live normal lives unless they receive ultra-violet radiation from the sun, says the committee in its report. We know that a great many ailments of man can be traced to the invention of glass, for these rays, so beneficial to the development and support of life, are unable to pass through our windows. For example, rickets is a disease which may be caused by a lack of that part of sunlight stopped by glass. We find that surprisingly large numbers of cases of painful child-birth can be traced directly to bones that have been deformed from lack of these parts of sunlight. Certain animals which are nocturnal in their habits are apparently able to obtain a substitute for sunlight in their food. Further, if certain kinds of food are exposed to ultra-violet light they acquire anti-rachitic qualities. This raises the question of whether or not greenhouse foods have the same nutritive value as foods raised under natural conditions.

260 Miles an Hour Aeroplanes.

In a determined effort to win back the Schneider Cup, the international trophy for air marine craft, which was won by the United States at Cowes two years ago, craft are now being constructed to represent Great Britain which, it is confidently believed, will be capable of a speed of between 260, and 270 miles an hour.

One of the racing craft now being built secretly is the development of a type which, during "hush, hush" trials last autumn, attained a speed of 215 miles an hour with the throttle not fully open.

With a very small span, and stream-lined so that there are no "bumps" in the fuselage, this racer, which will be equipped with floats for landing on water, will look like a flying

bullet as it goes hurtling through the air.

One of the secrets of its speed will be the specially constructed engine, let into the fuselage to minimise wind resistance.

This is a development of the Napier Lion engine, but the new type will develop nearly 600-h.p., and by the introduction of a direct drive weight will be reduced by nearly 25 per cent.

Doing Without the Sun.

Recent experiments for the purpose of curing hay that is green, wet, or both, have shown that the farmer is not necessarily dependent upon the whims of the weather for the success of his haying operations.

The wet hay is stacked around a cone-shaped wooden framework. Then hot air from a furnace is driven through it by means of a fan or blower from a farm tractor.

With the air heated to a temperature of from thirty to sixty degrees above that of the outside atmosphere, a twenty-five-ton stack of wet, green hay can be cured in eight hours.



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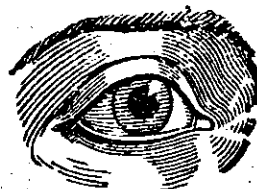
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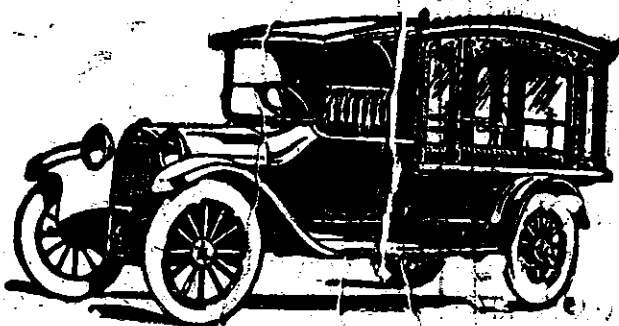
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