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- „ 17, Mon.—St. Hyacinth, Confessor.
- „ 18, Tues.—Of the Octave of the Assumption.
- „ 19, Wed.—Of the Octave of the Assumption.
- „ 20, Thurs.—St. Bernard, Abbot.
- „ 21, Frid.—St. Jane Frances de Chantal, Widow.
- „ 22, Sat.—Octave of the Assumption.

St. Joachim, Father of the Blessed Virgin Mary.

The Fathers of the Church unite in extolling the sanctity of St. Joachim and St. Anne, whose privilege it was to be the parents of the Most Pure Mother of God.

St. Bernard, Abbot.

St. Bernard (surnamed the "Last Father of the Church") was born in the Castle Fontaines, near Dijon, France, in 1091, of an old patrician family; he entered in his 22nd year, with some thirty of his kinsmen and friends, the Order of Citreaux, of which he is sometimes regarded as the second founder. He was subsequently consecrated abbot, and died in 1153.

St. Jane Frances de Chantal, Widow.

This saint was born at Dijon in 1573. She was married at the age of 20 to the Baron de Chantal, but eight years later she had the misfortune to lose her husband through an accident. Having completed the education of her children, she founded, under the direction of St. Francis de Sales, and with the co-operation of some other ladies of rank, the religious Order of the Visitation. She died in 1641.



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The book of life the shining record tells.
Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad;
A sick man helped by thee shall make thee strong;

Thou shalt be served thyself in every sense
Of service which to me thou renderest.

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Our sorrows sanctified become our holiest treasures, a life without sorrow would be acrid as a garden without rain or dew.

Strabbo asserts that a species of honey was produced at Pontus which, owing to the bees having fed on aconite and hemlock, was poisonous. May we not liken flattery to this poison—sweet but destructive.—Lady Blessington.

The Storyteller | **The Truce of God**
A TALE OF THE ELEVENTH CENTURY.
(By GEORGE HENRY MILES.)

CHAPTER VII.

The wild dog
Shall flesh his tooth in every innocent,
O my poor kingdom, sick with civil blows!
HENRY IV.

Shut out from Augsburg by the treachery of the emperor, Gregory VII retired to Canossa, where he resolved to let the affairs of Germany shape themselves for a time, while he awaited a more favorable moment for action. Nor was his gigantic mind occupied with Germany alone, and the movements there which menaced his life and the liberty and purity of the Church. Dalmatia, Poland, and England claimed his constant attention. With the most powerful monarch in Europe plotting his downfall, he contrived to win the love and obedience of Zwonimir, to force the rebellious Boleslaus from his throne, and to purify England still more from simony and incontinency.

As Henry's submission to the Pope had disgusted the bold who were ready to assist him, and repelled the timid who waited but a second call, so his shameless perjury and fearless defiance of Gregory at Augsburg reassembled his professional adherents, and inspired with new courage those who secretly clung to his cause. The mitres of Luinar, Benno, Burchardt of Lausanne, and Eppo of Ceitz again sparkled around him, and Eberhard, Berthold, and Ulric of Cosheim displayed their lances to confirm his resolution. In every country and in every age there must exist a large and powerful party prone to pleasure and license, which is easily arrayed against virtue, when the indulgence of their criminal passions is threatened. This party is ever formidable, especially when supported by a powerful king, nobly descended, and legally invested with the crown. A natural sympathy, too, had been awakened for the emperor, as numbed with cold he besought the pity of the Pontiff; and, with proverbial fickleness, men, in ascribing humility to the king, imputed arrogance to the Pope. Owing to these causes, it was not long before Henry found himself stronger than ever. Inflamed with new ardor, he loudly lamented his submission at Canossa, and cursing the hours of misery passed there, swore speedy vengeance against the presumptuous son of Bonizo the carpenter.

Rodolph had no sooner reached Forchheim, than it was announced that a general diet would be held there for the discussion of matters of vital importance to the Church and State, with the suggestion that the absence of the king would facilitate their deliberations. The Count Mangold de Veringen was despatched to the Pope, inviting him to sanction the diet by his presence, to aid them by his wisdom and intrepidity, and to take the helm of the tempest-tossed vessel of state. He was also commissioned to inform his Holiness of their determination to elect a new king. The Pope, in reply, con-

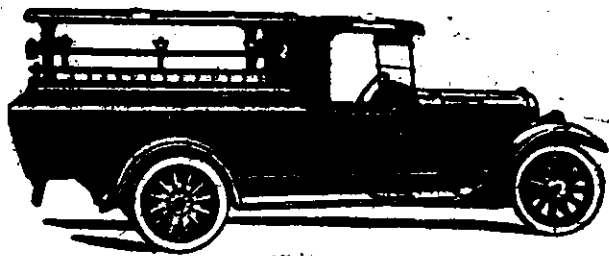
jured them not to be precipitate, and to wait his arrival before they acted.

There was one feature in the proposed diet to which Gregory objected—the attempted exclusion of Henry from any participation in it. This he endeavored to remedy by obtaining a promise from the emperor to attend the meeting in person. It was partly to avoid the appearance of partiality, but principally in the hope of reconciling the angry factions, that the Pope requested the presence of his unscrupulous antagonist. Henry not only recoiled from his engagement, but, by blocking up all the avenues to Forchheim, compelled the Pope to remain at Carpineta, unable either to enter Germany or return to Rome.

Bernard, cardinal deacon, Bernard, Abbé of St. Victor, and the celebrated Guimond, the Papal legates, announced to the confederates the desire of his Holiness that they should wait his arrival. But the assembled nobles dreaded the least delay. Already their cause was weakened by indecision, and a hostile army was in the field, receiving daily accessions. Though May had been fixed for the opening of the diet, so great was the impatience of Rodolph and his barons, that it was concluded in the middle of March. No sooner had the legates delivered their instructions, than deliberations were virtually begun. The chiefs directed all their efforts to induce the legates to sanction the election of a king, and confirm their choice. Guimond and his companions, faithful to their instructions, replied: "It were far better to await the arrival of his Holiness"; but they added, imprudently, "that they did not wish to oppose their advice to the wisdom of the princes, who knew much better than they what was most conducive to the interests of the State." Assuming an implied permission to act from these words of courtesy, the nobles proceeded at once to cast their votes. A scene of confusion ensued, created by the jarring of private interests. These were finally quelled by the interposition of the Papal legates, and the balloting proceeded without interruption. The vote of the bishops alone remained to be taken. The Archbishop of Mayence rose, and exercising his prescriptive title, gave the first voice for Rodolph of Suabia. Adalbert and the other bishops followed his example. Ctto, Welf, Berthold, ranged themselves on the same side, and amid universal acclamations Rodolph was proclaimed king.

Something still remained—the Papal confirmation. There were some who were sad and mute amid the general rejoicings, and among them was Father Omehr. In vain had he implored Rodolph to postpone the session, at least until the appointed time would arrive: the King of Arles regarded the delay as suicidal. In vain, too, he conjured the legates to refuse their approval, at least until May, and begged them, with tears in his eyes, not to give the signal for

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civil war. All the princes and a majority of the bishops conceived that the denial of the Apostolic benediction would destroy the hopes of the Church party. They beheld in themselves the champions of the Church, and identified their own welfare with that of the Holy See; they believed that Gregory was only restrained by circumstances from granting the prayers of those who had sworn never to desert him; they maintained that although the Pope might not have permitted the election, he could not refuse to sanction their choice after it had been made. Moved by these passionate representations, and, perhaps, expecting to please the Sovereign Pontiff, the legates yielded, and confirmed the election of Rodolph.

When Rodolph heard that he had been called to the throne he shut himself up in his room and sent for Father Omehr. Scarce a minute elapsed before the missionary stood at his side. They gazed at each other in silence for some moments. The duke's lips were compressed, and his brow gathered into a deep frown. Mingled sorrow and hope were portrayed in the missionary's face, and his breast heaved with excitement.

"I am king!" said Rodolph, in a whisper, still scanning the priest, as though he would read his soul.

"Not yet!" was the reply.

"Who can prevent it?"

"God!"

"Most humbly would I submit to His gracious interposition," said the duke, bending his head devoutly; "but can any human power prevent it?"

"Yourself!"

Rodolph buried his face in his hands and with rapid, nervous gestures paced up and down the small apartment.

"Hear me!" he exclaimed, suddenly leading Father Omehr to a chair, and taking a seat beside him. "Hear me!" he repeated, bending forward until his lips almost touched his companion's ear, and the veins swelled in his throat and temples:

"I have toiled and sighed and prayed for this! Day after day, night after night, for years, this has been the aim of all my actions, ay, even the limit of my aspirations. Once to be king—oh! ever since I first clutched a lance I panted for it! In love, in sickness, in peace, in war, I never forgot that one surpassing object—the crown! Hear me on! It is now within my reach—I can touch it—and you ask me to resign it?"

The duke paused a minute, his eagle eye flashing fire; then, with a vehemence almost appalling, he resumed: "You ask me to resign it—and I would, without a pang—gladly, cheerfully—this very instant! Yes—I swear to you—here in the presence of my Creator, that I no longer covet the crown I have well-nigh worshipped; that, but for Germany and the Church, I would rather place it on Henry's perjured head than wear it on my own!"

"Then you will resign it?" said the missionary, eagerly.

Rodolph slowly shook his head and fixed his eyes upon the floor.

"Let no fears for the Church and your country restrain you," pursued the priest; "they both demand your refusal, not your acceptance."

Still Rodolph sternly shook his head.

"Then as you value honor, defer your decision until the appointed time—our Holy Father may still be with us—it is treacherous to deprive him of the opportunity of interfering, by thus anticipating by a month the day on which we invited him to meet us."

"It is too late for interference now," replied the duke, "and of what avail is it to pause on the brink, when all the avenues from Carpineta are closed by Henry's minions?"

"Have confidence, I conjure you," exclaimed the other, passionately, "in virtue and wisdom of his Holiness. Rest assured that he will find some means to avert bloodshed and yet preserve his See and the empire."

"War is inevitable!"

"Obey the Pope and trust in God. Beware how you take upon yourself to plunge the nation in war—to tear down the sacred barriers of peace—and open the floodgates for a thousand evil passions to deluge Germany with crime and blood! Can you foresee what may occur—what a month may develop—what new political combination the master mind of Gregory may devise for our preservation?"

"I must rather beware," returned the noble, "how I sacrifice the last hope of my country and the main support of religion by procrastination and criminal hesitation. If I refuse the crown, I disband my party. Men will leave us, and say we tremble, and before long we are at the tender mercies of the tyrant, for my resignation, while striking terror into our ranks, will infuse new courage into his. Then would I see my allies—the friends whom I seduced into rebellion and then abandoned—destroyed in detail—pursued, hunted down, exiled, and martyred before my eyes. No! come what may, I must accept."

"What is your situation now," rejoined the missionary, "that you have anything else to expect than defeat and disgrace? You know the emperor—you have seen his dauntless courage, his consummate skill, his desperate resolution. You know that he is at the head of an army more numerous and better disciplined than your own. And you must also clearly foresee that if the Pope—as he certainly will—shall condemn the policy of his legates, your efforts will want the principle of life which alone can bless them with success."

"If the prospect now is bad," said Rodolph, solemnly, "delay can only make it worse. And I believe that, could his Holiness see what is evident to us, he would command me to accept the crown, and place it with his own hands upon my head."

"You are mistaken—woefully mistaken, my lord. While a hope of averting anarchy and civil war remains, Gregory will not adopt the surest means of inflicting both. Trust in God for the future! Do not pursue what to the mole-blind vision of humanity seems expedient, when certain bloodshed is the result! Humble yourself before Him who alone can exalt and lay low! Confide in the efficacy of prayer! Think not that God will desert His Church or her champions!"

"I do trust in the future," answered the duke, "but not until I have embraced what reason dictates for the present."

"Do you hold your reason more enlightened than that of his Holiness?"

"He cannot see what I see. Urge me no more! It is too late to recede. I know well what dangers I incur by accepting the crown—and what disgrace I should earn in refusing it. Did I consult my inclinations, I should renounce the glittering ornament: but I will not have men to point at me covertly and say, 'He faltered!' I will not endanger the noble barons who have devoted themselves to my advancement. If I have sinned in alluring them thus far, I will not deepen my guilt by betraying them. Though I knew that the crown which I am about to assume were like the gift of Medea, I would still set it on my temples: better pay the penalty of ambition by advancing than by timidly retreating, when boldness may remedy, and retreat is certain death!"

The tread of armed men was heard along the passage, and immediately afterward the Count Mangold entered the room.

"The diet awaits your highness' answer," he said, bowing deeply to the duke.

"I will follow you," said Rodolph, "and deliver it in person." Saying this, he strode proudly from the room, preceded by the count and his attendants.

As the door closed behind them, Father Omehr fell upon his knees. He knelt there with the tears streaming down his pale cheeks and his hands clasped in prayer, until a long loud shout announced Rodolph's acceptance. Then the trumpets' merry notes, mingled with the joyful clang of arms, went up to heaven together with the missionary's sighs. Father Omehr appeared scarcely to hear the martial revelry, but as the tumult increased, he rose and glided from the room.

Amid the congratulations of the bishops, nobles, and people, Rodolph proceeded in great pomp to Mayence, where he was to be crowned and consecrated the following day. It was after nightfall when Rodolph reached the palace prepared for his reception; and seizing the first moment to escape from the embraces of his friends, he retired early to his chambers, accompanied only by Gilbert de Hers. Rodolph had always evinced a strong partiality for Gilbert, which the youth repaid by the liveliest love and admiration. No sooner were they alone, than the duke threw himself dejectedly into a chair, and was soon plunged into a fit of gloomy abstraction. Gilbert stood motionless beside him, inwardly wondering at the silence and despondency of the man, who, a moment before, had been gayly exchanging felicitations with all who approached him.

"Sit down, my son," said the duke.

Gilbert mechanically obeyed.

"Do I seem happy?" asked Rodolph.

"No, my lord; are you unwell?"

"Do I seem overwhelmed with joy at my good fortune?"

"Has anything befallen you, sire?" inquired the youth.

"Yes!" cried the monarch-elect, seizing his wrist, "the gratification of my ambition!" Gilbert started at the trembling tones and excited gesture of his companion.

"Gilbert," continued the duke, regaining his composure, "you see me in possession of all that I ever craved on earth. I am now legally invested with the imperial crown. It

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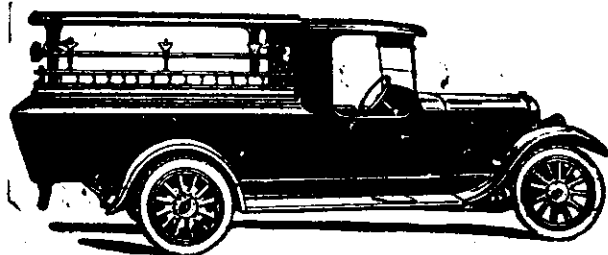
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was not the peaceable enjoyment of the throne I asked, but permission to occupy it. I am gratified. With all my hopes realised—I never was more miserable than at this moment. I am not sad because I feel that my career is drawing to a close—that I shall be unsuccessful in the struggle for undisputed power: it is sufficient for me that I die a king. I tremble because I have discovered the impotence of earthly things to gratify the cravings of an immortal soul—because, in finding that I have a capacity of enjoyment not to be appeased by the highest dignities on earth, I begin to comprehend my immortality. I see what a shadow I have pursued—how madly I have neglected eternal happiness for temporal preferment. You, my son, are full of earthly hope, dreaming of the Lady Margaret, of minstrels' praises, and knightly fame. Do not think me harsh, if I pray God that you may speedily know their emptiness. You can never rise as high in this mundane atmosphere as I am now; but your soul is as immortal as mine, and would sicken over less renown, as I do over this."

Rodolph paused, and Gilbert, struck dumb with surprise, gazed up into his face.

"It is late, my son," he resumed, "and we must part. Is there anything you would ask before leaving me?"

"There is to be a tournament to-morrow," the youth faltered out.

"And you would take part, in spite of my discourse," said the duke, with a smile.

Gilbert's reddening cheeks answered for him.

"I must forbid you to couch lance to-morrow," said Rodolph, tenderly; "you shall receive your spurs at my hands when I am king, but let me be the judge of the time. And remember, my son," he added, detaining Gilbert as the latter was about to retire, "remember what you have seen this night. When men shall question my motives, and extol or condemn me, you may say that Rodolph of Suabia was inspired by ambition to seek the crown, but that when it was within his grasp, he would have turned from it in disgust, had not conscience and patriotism compelled him to wear it."

As Gilbert, deeply moved, kissed his hand and withdrew, Rodolph retired to an oratory into which his apartments opened. He had been there engaged in prayer for more than an hour, when the Archbishop of Mayence appeared, and, after a brief adoration, entered the confessional. There, in the silent hour of midnight, the king knelt before the priest, in obedience to the voice of that God who bequeathed us a Church to administer the Sacraments which He appointed for our salvation, and through which we can only attain it. When Rodolph sat again in his chamber, his brow was calmer and his eye softer and brighter.

(To be continued.)

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The Story of Ireland

(By A. M. SULLIVAN.)

LXX—How the British Minister Forced on the Rising. The Fate of the Brave Lord Edward.—How the Brothers Sheares Died Hand-in-Hand.—The Rising of 'Ninety-Eight.

While the government, by such frightful agencies, was trying to force an insurrection, the United Irish leaders were straining every energy to keep the people in restraint until such time as they could strike and not strike in vain. But in this dreadful game the government was sure to win eventually. By a decisive blow at the Society, on the 12th March, 1798, it compelled the United Irishmen to take the field forthwith or perish. This was the seizure, on that day, in one swoop, of the Supreme Council or Directory, with all its returns, lists, and muster-rolls, while sitting in deliberation, at the house of Mr. Oliver Bond (one of the council) in Bridge Street, Dublin.

This terrible stroke was almost irreparable. One man, however, escaped by the accident of not having attended, as he intended, that day's council meeting; and him of all others the government desired to capture. This was Lord Edward Fitzgerald, son of the Duke of Leinster, commander-in-chief of the United Irish military organisation.

Of all the men who have given their lives in the fatal struggle against the English yoke, not one is more endeared to Irish popular affection than "Lord Edward." While he lived he was idolised; and with truth it may be said his memory is embalmed in a nation's tears. He had every quality calculated to win the hearts of a people like the Irish. His birth, his rank, his noble lineage, his princely bearing, his handsome person, his frank and chivalrous manner, his generous, warm-hearted nature, his undaunted courage, and, above all, his ardent patriotism, combined to render Lord Edward the *beau ideal* of a popular leader. "He was," says a writer whose labors to assure the fame and vindicate in history the gallant band of whom the youthful Geraldine was amongst the foremost, should never be forgotten by Irishmen—"as playful and humble as a child, as mild and timid as a lady, and, when necessary, as brave as a lion."

Such was the man on whose head a price of one thousand pounds was now set by the government. On the arrest of the directory at Bond's, three men of position and ability stepped forward into the vacant council-seats—the brothers John and Henry Sheares, and Doctor Lawless; and upon these and Lord Edward now devolved the responsibility of controlling the organisation. Lord Edward insisted on an immediate rising. He saw that by the aid of spies and informers the government was in possession of their inmost secrets, and that every day would be ruining their organisation. To wait further for aid from France would be utter destruction to all their plans. Accordingly, it was decided that on the 23rd May next following, the standard of insurrection should be un-

furled, and Ireland appeal to the *ultima ratio* of oppressed nations.

The government heard this, through their spies, with a sense of relief and of diabolical satisfaction. Efforts to secure Lord Edward were now pursued with desperate activity; yet he remained in Dublin eluding his enemies for eight weeks after the arrests at Bond's, guarded, convoyed, sheltered by the people with a devotion for which history has scarcely a parallel. The 23rd of May was approaching fast, and still Lord Edward was at large. The Castle conspirators began to fear that after all their machinations they might find themselves face to face with an Irish Washington. Within a few days, however, of the ominous 23rd, treason gave them the victory, and placed the noble Geraldine within their grasp.

On the night of the 18th May, he was brought to the house of a Mr. Nicholas Murphy, a feather merchant, of 153 Thomas Street. He had been secreted in this same house before, but had been removed, as it was deemed essential to change his place of concealment very frequently. After spending some short time at each of several other places in the interval, he was, on the night already mentioned, a second time brought to Mr. Murphy's house. On the evening of the next day, Lord Edward, after dining with his host, retired to his chamber, intending to lie down for a while, being suffering from a cold. Mr. Murphy followed him upstairs to speak to him about something, when the noise of feet softly but quickly springing up the stair caught his ear, and instantly the door was thrown open and a police magistrate named Swan, accompanied by a soldier, rushed into the room. Lord Edward was lying on the bed with his coat and vest off. He sprang from the bed, snatching from under the pillow a dagger. Swan thrust his right hand into an inside breast pocket where his pistols were; but Lord Edward, divining the object, struck at that spot, and sent his dagger through Swan's hand, penetrating his body. Swan shouted that he was "murdered"; nevertheless, with his wounded hand he managed to draw his pistol and fire at Lord Edward. The shot missed; but at this moment another of the police party, named Ryan (a yeomanry captain), rushed in, armed with a drawn cane-sword, and Major Sirr, with half-a-dozen soldiers, hurried upstairs. Ryan flung himself on Lord Edward, and tried to hold him down on the bed, but he could not, and the pair, locked in deadly combat, rolled upon the floor. Lord Edward received some deadly thrusts from Ryan's sword, but he succeeded in freeing his right hand, and quick as he could draw his arm, plunged the dagger again and again into Ryan's body. The yeomanry captain, though wounded mortally all over, was still struggling with Lord Edward on the floor when Sirr and the soldiers arrived. Sirr, pistol in hand, feared to grapple with the enraged Geraldine; but, watching his opportunity, took deliberate aim at him and fired. The

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ball struck Lord Edward in the right shoulder; the dagger fell from his grasp, and Sirr and the soldiers flung themselves upon him in a body. Still it required their utmost efforts to hold him down, some of them stabbing and hacking at him with shortened swords and clubbed pistols, while others held him fast. At length, weakened from wounds and loss of blood, he fainted. They took a sheet off the bed and rolled the almost inanimate body in it, and dragged their victim down the narrow stair. The floor of the room, all over blood, an eye-witness says, resembled a slaughter-house, and even the walls were dashed with gore.

Meantime a crowd had assembled in the street, attracted by the presence of the soldiers around the house. The instant it became known that it was Lord Edward that had been captured, the people flung themselves on the military, and after a desperate struggle had overpowered them but for the arrival of a large body of cavalry, who eventually succeeded in bringing off Lord Edward to the Castle.

Here his wounds were dressed. On being told by the doctor that they were not likely to prove fatal, he exclaimed: "I am sorry to hear it." He was removed to Newgate, none of his friends being allowed access to him until the 3rd of June, when they were told that he was dying! His aunt, Lady Louisa Connolly, and his brother, Lord Henry Fitzgerald, were then permitted to see him. They found him delirious. As he lay on his fever pallet in the dark and narrow cell of that accursed bastille, his ears were dinned with horrid noises that his brutal gaolers took care to tell him were caused by the workmen erecting barriers around the gallows fixed for a forthcoming execution.

Next day, June 4, 1798, he expired. As he died unconvicted, his body was given up to his friends, but only on condition that no funeral would be attempted. In the dead of night they conveyed the last remains of the noble Lord Edward from Newgate to the Kildare vault beneath St. Werburgh's Protestant Church, Dublin, where they now repose.

A few days after Lord Edward's capture—on Monday, 21st May—the brothers Sheares were arrested, one at his residence in Lower Baggot Street, the other at a friend's house in French Street, having been betrayed by a government agent named Armstrong, who had wormed himself into their friendship and confidence for the purpose of effecting their ruin. On the evening previous to their capture he was a guest in the bosom of their family, sitting at their fireside, fondling on his knee the infant child of one of the victims, whose blood was to drip from the scaffold in Green Street, a few weeks later, through his unequalled infamy.

On the 12th July, John and Henry Sheares were brought to trial, and the fiend Armstrong appeared on the witness table and swore away their lives. Two days afterwards the martyr-brothers were executed, side by side. Indeed they fell through the drop hand clasped in hand, having, as they stood blindfold on the trap, in the brief moment before the bolt was drawn, by an

instinct of holy affection strong in death, each one reached out as best he could his pinioned hand, and grasped that of his brother!

The capture of Lord Edward, so quickly followed by the arrest of the brothers Sheares, was a death-blow to the insurrection, as far as concerned any preconcerted movement. On the night of the appointed day an abortive rising took place in the neighborhood of the metropolis. On the same day Kildare—Lord Edward's county—took the field, and against hopeless disadvantages made a gallant stand. Meath also kept its troth, as did Down and Antrim in the North keep theirs, but only to a like bloody sacrifice, and in a few days it seemed that all was over. But a county almost free from complicity in the organisation, a county in which no one on either side had apprehended revolt, was now about to show the world what Irish peasants, driven to desperation, defending their homes and altars, could dare and do. Wexford, heroic and glorious Wexford, was now about to show that even one county of Ireland's *thirty-two* could engage more than half the available army of England!

Wexford rose, not in obedience to any call from the united Irish organisation, but purely and solely from the instinct of self-preservation. Although there was probably no district in Ireland so free from participation in the designs of that association (there were scarcely two hundred enrolled United Irishmen amongst its entire population), all the horrors of free-quarters and martial law had been let loose on the county. Atrocities that sicken the heart in their contemplation, filled with terror the homes of that peaceful and inoffensive people. The midnight skies were reddened with the flames of burning cottages, and the glens resounded with shrieks of agony, vengeance, and despair. Homes desolated, female virtue made the victim of crimes that cannot be named, the gibbet and the triangle erected in every hamlet, and finally, the temples of God desecrated and given to the torch, left manhood in Wexford no choice but that which to its eternal honor it made.

Well and bravely Wexford fought that fight. It was the wild rush to arms of a tortured peasantry, unprepared, unorganised, unarmed. Yet no Irishman has need to "hang his head for shame" when men speak of gallant Wexford in 'Ninety-eight. Battle for battle, the men of that county beat the best armies of the king, until their relative forces became out of all proportion. Neither Tell in Switzerland nor Hofer in the Tyrol earned immortality more gloriously than that noble band of the "sister-counties," Wexford and Wicklow—Beauchamp Bagenal Harvey; Colclough of Tintern Abbey; Fitzgerald of Newpark; Miles Byrne, and Edmond Kyan, in the one; and the patriot brothers Byrne of Ballymanus, with Holt, Hackett, and "brave Michael Dwyer," in the other. And, as he who studies the history of this country will note, in all its struggles for seven hundred years, the priests of Ireland, ever fearless to brave the anger of the maddened people, restrain-

ing them while conflict might be avoided, were ever readiest to die,

Whether on the scaffold high
Or in the battle's van—

side by side with the people, when driven to the last resort. Fathers John and Michael Murphy, Father Roche, and Father Clinch, are names that should ever be remembered by Irishmen when tempters whisper that the voice of the Catholic pastor, raised in warning or restraint, is the utterance of one who cannot feel for, who would not die for, the flock he desires to save.

Just as the short and bloody struggle had terminated, there appeared in Killala Bay the first instalment of that aid from France for which the United Irish leaders had desired to wait! If they could have resisted the government endeavors to precipitate the rising for barely three or four months longer it is impossible to say how the movement might have resulted. On the 22nd August, the French General, Humbert, landed at Killala with barely one thousand men. Miserable as was this force, a few months earlier it would have counted for twenty thousand; but now, ten thousand, much less ten hundred, would not avail. They came too late, or the rising was too soon. Nevertheless, with this handful of men, joined by a few thousand hardy Mayo peasantry, Humbert literally chased the government troops before him across the island; and it was not until the viceroy himself, Lord Cornwallis, hurrying from Dublin, concentrated around the Franco-Irish army of three thousand men a force of nearly thirty thousand, enveloping them and, of course, hopelessly overpowering them—that the victorious march of the daring Frenchman was arrested by the complete defeat and capitulation of Ballinamuck, on the morning of the 8th September, 1798.

It was the last battle of the insurrection. Within a fortnight subsequently two further and smaller expeditions from France reached the northern coast; one accompanied by Napper Tandy (an exiled United Irish leader), and another under Admiral Bompard with Wolfe Tone on board. The latter one was attacked by a powerful English fleet and captured. Tone, the heroic and indefatigable, was sent in irons to Dublin, where he was tried by court-martial and sentenced to be hung. He pleaded hard for a soldier's death; but his judges were inexorable. It turned out, however, that his trial and conviction were utterly illegal, as martial law had ceased, and the ordinary tribunals were sitting at the time. At the instance of the illustrious Irish advocate and patriot, Curran, an order was obtained against the military authorities to deliver Tone over to the civil court. The order was at first resisted, but ultimately the official of the court was informed that the prisoner "had committed suicide." He died a few days after, of a wound in his throat, possibly inflicted by himself, to avert the indignity he so earnestly deprecated; but not improbably, as popular conviction has it, the work of a murderous hand; for fouler deeds were done in the government dungeons in "those dark and evil days."

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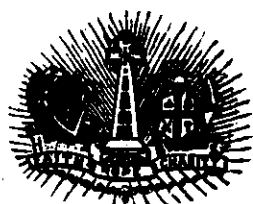
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Who never to himself has said,

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The insurrection of '98 was the first rebellion on the part of the Irish people for hundreds of years. The revolt of the Puritan colonists in 1641, and that of their descendants, the Protestant rebels of 1690, were not Irish movements in any sense of the phrase. It was only after 1605 that the English government could, by any code of moral obligations whatever, be held entitled to the obedience of the Irish people, whose struggles previous to that date were lawful efforts in defence of their native and legitimate rulers against the English invaders. And never, subsequently to 1605, up to the period at which we have now arrived—1798—did the Irish people revolt or rebel against the new sovereignty. On the contrary, in 1641, they fought for the king, and lost heavily by their loyalty. In 1690 once more they fought for the king, and again they paid a terrible penalty for their fidelity to the sovereign. In plain truth, the Irish are, of all peoples, the most disposed to respect constituted authority where it is entitled to respect, and the most ready to repay even the shortest measure of justice on the part of the sovereign, by generous, faithful, enduring, and self-sacrificing loyalty. They are a law-abiding people—or rather, a justice-loving people; for their contempt for law becomes extreme when it is made the antithesis of justice. Nothing but terrible provocation could have driven such a people into rebellion.

Rebellion against just and lawful government is a great crime. Rebellion against constituted government of any character is a terrible responsibility. There are circumstances under which resistance is a duty, and where, it may be said, the crime would be rather in slavish or cowardly acquiescence; but awful is the accountability of him who undertakes to judge that the measure of justification is full, that the moral duty of resistance is established by the circumstances, and that, not merely in figure of speech, but in solemn reality, no other resort remains.

But, however all this may be, the public code of which it is a part rightly recognises a great distinction in favor of a people who are driven into the field to defend their homes and altars against brutal military violence. Such were the heroic men of Wexford; and of the United Irishmen it is to be remembered that if they pursued an object unquestionably good and virtuous in itself, outside, not within, the constitution, it was not by their own choice. They were no apostles of anarchy, no lovers of revolution, no "rebels for a theory." They were not men who decried or opposed the more peaceful action of moral force agencies. They would have preferred them, had a choice fairly been left them. There was undoubtedly a French Jacobinical spirit tingling the views of many of the Dublin and Ulster leaders towards the close, but under all the circumstances this was inevitable. With scarcely an exception, they were men of exemplary moral characters, high social position, of unsullied integrity, of brilliant intellect, of pure and lofty patriotism. They were men who honestly desired and endeavored, while it was permitted to them so to do,

by lawful and constitutional means, to save and serve their country, but who, by an infamous conspiracy of the government, were deliberately forced upon resistance as a patriot's duty, and who at the last sealed with their blood their devotion to Ireland.

"More than twenty years have passed away," says Lord Holland; "many of my political opinions are softened, my predilections for some men weakened, my prejudices against others removed; but my approbation of Lord Edward Fitzgerald's actions remains

unaltered and unshaken. His country was bleeding under one of the hardest tyrannies that our times have witnessed. He who thinks that a man can be even excused in such circumstances by any other consideration than that of despair from opposing by force a pretended government, seems to me to sanction a principle which would insure impunity to the greatest of all human delinquents, or, at least to those who produce the greatest misery among mankind."

(To be continued.)

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His death had come suddenly and peacefully withal, and his last charge to his daughters had concerned Ebenezer Chapel.

"See to it while you live," he had commanded, "that the Word of God shall always be preached therein—the Faith once delivered to the Saints—no new-fangled doctrines of modern invention. You will have sufficient money to build a manse and pay the stipend of a minister."

"Many shall come to hear the Truth," he whispered. "And He shall be lifted up—that all men may adore Him."

The two daughters had been faithful to their charge, but not so the congregation. Little by little it dwindled away, passing to other chapels, where there were social evenings, anniversaries, and debating clubs.

The stern doctrines preached at Ebenezer were not to the taste of the more modern folk and when the elderly minister who had followed Dr. Dodd died the two old ladies found a great difficulty in getting a successor. Ministers came and went, tired of preaching to a congregation that consisted for the most part of the two old ladies, Sydney Prescott, the crusty old chapel-keeper, his wife and their orphan grandson. The services at Ebenezer became dependent on the ministrations of chance brothers who were visiting in the district.

Then Miss Jane developed bronchitis. It was rather a bad attack, sufficient to keep her in bed, and Miss Elizabeth in frequent attendance upon her. Miss Elizabeth was bringing her breakfast up one morning, when she suddenly slipped, and crashed to the bottom of the stairs.

Father Douglas, returning from Mass that morning was in rather a despondent mood. The Catholic church at Fernbank, a small, leaky iron structure was situated at the extreme end of the town, whereas Father Douglas had rooms off the High Street. The young priest had come to Fernbank three months previously, full of optimism, and

confident of increasing his scanty congregation by wholesale conversions. Unfortunately, the non-Catholics of Fernbank shied at walking a mile and a half to hear his sermons, and even his own Catholics were not so regular in attendance as they might have been. The reluctant truth was forced upon the good Father that until he could shift his church to a more central position, there would not be much chance of making real headway. As this was the poorest mission in one of the poorest dioceses in England, that event did not seem very probable.

Passing Rehoboth, Father Douglas' attention was diverted by a tapping noise. He looked up at the window, and saw an old lady, with a face of frantic fear, drumming at the pane. In a moment he had entered the house, and discovered Miss Elizabeth moaning at the foot of the stairs, surrounded by the broken impedimenta of breakfast.

Father Douglas was a man of action. In a few minutes Miss Elizabeth found herself lying on her bed, and Miss Jane had been calmed with the promise that a doctor should be sent for at once. Moreover, the Father knew of an excellent young woman who would come in as help. Miss Elizabeth's feeble protests against strangers were brushed aside, and an unwilling consent that Teresa Driscoll should come for at least a few days was obtained.

The doctor's diagnosis was that Miss Elizabeth had broken her leg. Poor Miss Jane, who had had no breakfast, wept; but, with the arrival of the capable Teresa, things generally looked brighter.

Teresa had not been with them many hours before the two old ladies realised that they had found a treasure, and when at length Miss Elizabeth was sufficiently recovered to come downstairs there was no suggestion that their little maid should depart.

Father Douglas had been a frequent visitor, and, when once the old ladies had got over their fear of a Catholic priest, they liked him immensely. He had a way with him, inherited from an Irish mother.

The Rev. Mr. Spaul, the local pastor of the Old Baptist Union Connection—the nearest approach to Ebenezer in Fernbank—had called once, but his conversation had been entirely confined to death and the necessity of being prepared. Neither Miss Jane nor Miss Elizabeth had been particularly cheered by the visitation, and did not press him to return, so his first visit was also his last.

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Father Douglas was happily unconscious that the two old ladies were really quite well off. Indeed, he occasionally brought them little dainties, although the purchase necessitated abstinence from tobacco. He often talked to the two dear old ladies of his high hopes, and how they were nullified by the present position of the Catholic chapel.

Meeting Miss Jane in the High Street one afternoon, he was shown over Ebenezer Chapel, which had now been closed more than three months. Miss Jane did not tell him that it belonged to her sister and herself, and he admired it immensely. It was spacious and comfortable, and he sadly reflected that, with a little alteration, it would make an ideal Catholic church.

The next afternoon he went to Roroboth to tea to show some pictures he had received from his sister, who was a missionary nun in India. Miss Jane had had no opinion of nuns whatever. According to *The Christian Trumpet*, they were all either beautiful and wicked, or hideous and cruel. However it appeared that Sister Mary, who was quite a sweet, mild looking person, looked after lepers, and the photographs were not particularly pleasant. Miss Jane began to think that she must revise her opinion about nuns.

In addition, Sister Mary had sent one of those little pious cards so beloved of religious. It was a picture of a priest at the altar elevating the Sacred Host. Underneath were the words: "And He shall be lifted up—that all men shall adore Him."

The two old ladies looked at each other in astonishment; the same thought had occurred to both. When Father Douglas had taken his departure, they discussed the matter which was in their minds. It seemed more than a coincidence—their father's last words, and the inscription at the bottom of the card. Teresa, called into the discussion, explained what it was that the priest held in his hands, and the old ladies, with their Bibles in front of them, were forced to admit that transubstantiation was not the absurd doctrine they had been led to believe.

"It seems to me, sister," said Miss Jane, "that, before he died, our father had a sudden light given him. 'And He shall be lifted up.' But does the Catholic Church preach the Word of God? I have always heard it said that they never permit the Bible to be read."

Came, Teresa with her Missal, pointing triumphantly to Epistle and Gospel for every day in the year. This was convincing proof enough.

"It seems to me," said Miss Elizabeth mildly, "that we have been very much misinformed about the Catholic Church."

From this the plot developed, a plot which Father Douglas remained in complete ignorance. Teresa and the two old ladies alone were in the secret. A London firm came down, but none of the curious succeeded in entering Ebenezer Chapel whilst the alterations were in progress. It was almost as if the place had been designed for Catholic purposes, for, with the removal of the pulpit platform, a spacious sanctuary was provided, with an admirable sacristy at the rear.

When at last everything was finished, Miss Jane and Miss Elizabeth again encountered Father Douglas in the High Street. Quite unsuspectingly he entered the chapel "to view the few alterations," but it was a full minute before he succeeded in grasping the real position.

Then the Bishop came. He fully agreed that it was a wonderfully beautiful church, and the two old ladies were much fluttered at having a real Bishop to lunch.

Father Douglas made good progress in his new building, and Miss Jane and Miss Elizabeth made excellent Catholics.

Visitors to the church much admire a painting that hangs in the sanctuary. It depicts a priest at the altar elevating the Sacred Host, and beneath is the legend: "And He shall be lifted up—that all may adore Him."

—Church Progress.

Personality as a Factor in Education

ADDRESS BY THE REV. BROTHER D. G. PURTON, M.A.

(Concluded from last week.)

One of the tests of a good educational system is the rendering of the minds of the pupils fertile in bright ideas, new thoughts, brilliant plans. Now, we all know from experience that our most brilliant ideas spring up unbidden from the unconscious, the cleverest sayings and the most touching eloquence are the least studied, the least thought out. They come unbidden from the mysterious depths of the subconscious mind. How can we work on the subconscious? By suggestion. In everything there is an element of suggestion. Everything a teacher does, every word he says in the presence of the children, is suggestive, telling for their welfare or the reverse. The study of the subconscious through dreams and psycho-analytic methods, shows that words, scenes, actions not consciously adverted to at all at the time, have been registered in the subconscious mind and continue to exercise an influence on all our subsequent mental processes. Such of them as are baneful may lead later on to serious mental troubles and psycho-neuroses. Father Barrett, in his chapter on *Education and Auto-Suggestion* says: "In the course of treating patients suffering from psycho-neuroses, when one is searching among past experiences for the origin of the trouble, one frequently finds that the seeds of mental disease were sown in the schoolroom. Indeed, it would not be too much to say that almost half the nervous breakdowns that occur are due to experiences of school life." In any case it is well known that quite a number of phobias and minor obsessions that trouble many people in later life had their origin in the schoolroom. A simple case will suffice to illustrate. Just as suggested courage does good in the classroom, sports ground, or battlefield, so suggested discouragement does no end of harm. A teacher says, petulantly, 'You will never learn geometry,' 'You will never play the piano,' and the result is that by subsequent auto-suggestion the child acquires an actual phobia for these subjects or at least becomes a confirmed idler during the lessons.

Where the Personal Interest Counts.

It is well to remember too that what the child calls laziness, "I am too lazy to do it," is nearly always lack of interest and is therefore due to some failure on the teacher's part. We are never too lazy to do what we are interested in doing. Perhaps the laziness or lack of interest is actually

on the side of the teacher who is allowing himself to slide or drift into the easy way—the line of least resistance.

There is another interest in which the teacher must not fail if he will use to full advantage the powers of his personality. That is a personal interest in each of the children and in on one more than the others. Indifference on the part of the teacher to any of the children is more evil. There is nothing a boy or girl is more sensitive to than indifference, studied neglect, coldness, or reserve.

To return to another aspect of school life—the making of learning a pleasure, which again depends altogether on the teacher's personality. It should be recognised that memory, imagination, reasoning are natural faculties as susceptible to training as skill in cricket or hockey. But sport is exercised and trained in a pleasurable way while too often the mental faculties are trained to the accompaniment of mental and bodily restraint, even at times to the accompaniment of physical pain. *The Schoolmaster* by the late A. C. Benson, master of Magdalen and brother of Mons. Hugh Benson, is doubtless well known to many of you. In that book he says, speaking on this point: "We should never expect a boy to become a good player at any game unless he enjoyed it and how we dare to exclude enjoyment so rigorously from our system of education is one of the mysteries that it is difficult to fathom." "The result is," he continues, "that we send out from our public schools year after year many boys who hate knowledge and think books dreary."

Implanting a Love of Learning.

Think then of the responsibility incurred by a teacher who, so far from implanting a love of learning has only succeeded in giving a rooted hatred of it. The importance of this in the matter of religious teaching cannot be over estimated. We cannot hope to give in any school course an adequate treatment of a subject so vast as religion. The essentials we strive to give. But how immensely important it is to have stirred up in the heart a love for the things of God; a love and a taste for the devotions and practices of the Church; a sweet intimacy with holy things that longs for further and deeper knowledge. How few boys and girls on leaving school seek, at least in the heyday of youth and pleasure, to extend their

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knowledge, deepen their intimacy with sacred things. Too often they draw even to depletion on the scanty store laid by in the few short years of school life.

Once again I am forced back on the personality of the teacher himself, his ability to stir up interest and enthusiasm, his ability to win respect, esteem and affection not only for himself but for his message. There is a contagiousness in enthusiasm, in personality that affects all brought within the ambit of its influence. In the State of New York it is set down in the prescribed course of studies that only those teachers who have a strong personality or character are to be recommended. "The personality of the teacher," we read, "is of the utmost importance, for his poise, self control, ideals and attitude towards life are inevitably reflected in his pupils." "The teacher must be a person of strong, positive, absorbing personality," writes Brother James, an American teacher. From the day he enters the schoolroom he is the exemplar, the living model for the pupils before whom he stands. He is the school itself. Be the pupils of tender years or further advanced on the road to life, they are all, during their first days, in a receptive mood, a period of plasticity and adjustment. All are ready to drink in every word, to imitate every action, to think as the teacher thinks, to live as the teacher lives. This is especially true of young children. Like begets like. Life keeps forever the keynote first struck." The teacher who lacks personality stands before his class at a loss, unable to use to advantage the training he has received, or any professional skill he has acquired. Without personality teaching lacks conviction, animation, piquancy. Personality enables the teacher to maintain order and discipline; or, rather, it relieves him of the need of keeping it, for it will keep itself. "Personality," says Father Hull in his most useful book, *Collapses in Adult Life*, "will win the admiration and affection of the boys or at least give the master an extraordinary influence over them. So remarkable and unaccountable is the power of a strong and sympathetic personality that it seems to work like magic."

The Tyranny of Character.

The personality has its dangers like everything that has a natural basis. It can be made a fetish and adored as the sole agency in education. A masterful personality has a great inclination to tyranny and autocracy. After all, the main thing in the training of character is the inculcation of respect for Law, objective and absolute. Personality in the teacher must personify and express the Divine law of right and wrong. The teacher's attitude must not be "Do that because I tell you," but "Do that because it is right." The children must learn to look up to him, but also right beyond him and above him to the Divine Exemplar. Once again we return to where we started from—the teacher's personality must be merged in the personality of Christ and loyalty, love, and devotion to Him must be the first love and last loyalty of all.

Personality is, as we have seen, a term that declines to lie within the limits of logical

definition, but at least it admits of a rough and ready analysis. There are certain qualities easily discernible in a strong and compelling character. One is self-control. Outbursts of temper, besides being seriously detrimental to the teacher's influence, involve a gratuitous waste of energy that could be expended to far better effect in the immediate business of teaching. Economy of effort is in fact a trait of the good teacher. The bad teacher is prodigal of his energy; to no purpose, though with the best of intentions, he spends his best life stuff riotously, and in the end has nothing but the empty husks of failure. If you keep a fatigue curve it will illustrate frequently enough that prodigality of effort does not comport with the maximum results. Personality would include, too, a generous width of out-look that enables the teacher to enter into sympathetic relationship with superiors, with colleagues, and with the children; a sense of proportion that enables him readily to assess the value of competing claims and clashing duties and finally an unflinching tact that enables him to say and do the right thing on all occasions. I have never seen a course of studies for the acquisition of tact, nor can anyone lay down rules for its exercise. Tact belongs to those who are sane and wise enough to profit by the lessons of experience; it cannot be acquired by those who are self-centred, narrow-minded, and selfish. With this let me join a uniformity of temper and cheerfulness of disposition. The teacher must preserve a perfect equanimity of temper. His private worries do not concern the school, and he must positively decline to be ruffled by the problems or difficulties he encounters.

Education Compared to a Symphony.

I rejected as uninspiring the simile of the machine as applied to education. Let me take another, suggested by Sister M. Paula, Ph.D., in a recent volume of essays. Education may well be compared to a symphony.

A symphony is a musical composition rendered by various musical wired instruments, all of which are in perfect accord. In such a composition each individual instrument must be perfect in its part, and each group of instruments must work together with such harmony that its special motive in the symphony rings out clear and true. Some give the base—their tones serving as the foundation for the lighter and ornamental parts. The conductor's baton guides all the musician, telling this one now to come into the limelight of the soloist and now to retire to the shadow of the accompanist. As the sunshine seems clearer and brighter when it has dissipated the clouds and mists of a rainy day, so the tones of violin or flute sound all the sweeter when heard accompanying the harmonies of piano or organ. And how carefully must the phrases of each part of the score dovetail with the phrases of the other. A false note on the part of one means discord for the entire orchestra. There is no room for caprice; each note must get the exact value intended for it in the mind of the composer. So education is a symphony played on the intellect, heart, and will of the child. Everything must be delicately at-

tuned to ensure perfect harmony. It is the tuning fork that gives the pitch. What is our tuning fork in the great symphony of education? It is the Christian ideal, which we seek to implant in the heart of the child. Let us keep that tuning fork in hand and test from time to time to see if our instruments are all ringing true. How important then, that the teacher's voice, deportment, manner, be in accord with his ideal. A mispronunciation, a sarcastic word, an angry outburst, a careless use of slang—are they nothing. They are false notes, and is a false note nothing in a Beethoven sonata or a Wagnerian opera?

Consider the conductor again—he interprets the spirit of the piece, he guides. The orchestra sways to his slightest signal, to a glance from his eye. See how the players follow the rise and fall of his baton, as it marks a crescendo or ritenuto. This leads me to say one word in conclusion on the importance of the position held by the headmistress or headmaster.

The Headteacher's Part.

Someone may say it does not matter what the headteacher may be if the members of the staff do their part. No. As education is a symphony so each school or college should be a symphony, each part acting in perfect harmony with the other. That is only secured by the personality of the headteacher. The headteacher promotes a unified and corporate life; he impresses his personality on the school, just as a conductor impresses his personal interpretation on an orchestra. Through incompetence or want of interest on the part of the headteacher a school may degenerate into a mere collection of classes, each following its own devices. The influence exercised by a school over the children who compose it is interwoven with its traditions, its moral tone, the depth of piety that actuates the general body, and all these largely turn upon the personality and force of character of the head. One of the most inspiring chapters in the educational history of England is the story of how Dr. Arnold, in the space of fourteen years (1828-1842) transformed a very ordinary country grammar school into one of the great public schools of England. The result of that administration is writ large not only on the after history of Rugby, but even on the after history of British India. So then I end now as I began, with the reiteration of this principle, that teaching is, first and last, a matter of personality. We have endeavored to realise and visualise the traits that make for personality. Whatever we can conceive of that we can in some measure achieve, and in this we can go on boldly, having God on our side. For the building of personality is one of those things whereof it was said, "According to your faith, so be it done unto you."

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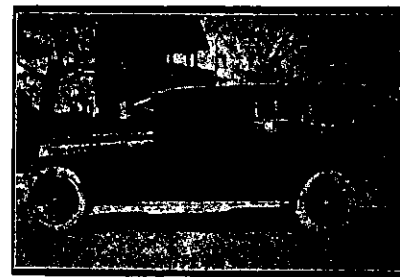
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CATHOLIC HOSPITALS

A DECADE OF ACHIEVEMENTS.

(By M.T. MACEachern, M.D., C.M., CHICAGO, ASSOCIATE DIRECTOR, AMERICAN COLLEGE OF SURGEONS.)

Achievements worth while and of importance do not merely happen of their own accord in the present day. There must be a worthy purpose to attain, a proper means of carrying out this purpose, and finally, results which justify the creation and existence of the purpose to be attained and the means to carry it out.

The splendid advancements and progress made in the efficiency of Catholic hospitals throughout the United States and Canada during the past ten years have not merely happened of their own accord. There has been a guiding power or stimulus behind all this, a stimulus ever active and with constantly increasing momentum reacting in an effective manner on the functioning of each hospital concerned.

A Period of Progress.

The writer, through very intimate contact with the field for a number of years, has observed with interest the progress made in hospital management generally, and in Catholic institutions in particular, and has sought the contributing factors to this progress.

These may be summarised in three words: vision, leadership, and organisation, all working together to accomplish a great ideal, and all wrapped up intimately in the Catholic Hospital Association with its objectives, its accomplishments, and its possibilities. To this Association may we justly ascribe much of the uniform, progressive development and advance recorded in the last ten years in the Catholic hospitals of America.

The Tenth Anniversary.

The Catholic Hospital Association to-day celebrates its tenth anniversary. Naturally, we extend our congratulations, but such epochs or milestones in the life of any organisation call for more than congratulations. For the future benefit of the organisation an appraising or stock-taking of resources and accomplishments during that particular period, is necessary. Only through such means can we determine whether the Association has accomplished its purposes in the fullest measure, and what should be its programme for the next ten years in order to give the hospital field a maximum service.

At these periods it is important that we call for an inventory of its usefulness, its accomplishments, and its possibilities. Only through a study of its past is it possible to develop or adjust the present policy to future needs in order to render the much desired and needed service to the field.

Let this, therefore, be not merely an occasion of congratulations, but let those who are responsible for the Association, record carefully the answer to two very vital questions which must always be the crucial test to apply to any organisation with a worthy purpose which has the right to exist, namely: *First*—Has the Association fulfilled its purpose to the fullest extent in giving the hospital field the maximum service dur-

ing the past ten years? *Secondly*—What is the maximum service the Association can extend during the next ten years? I am convinced that the record of this Association during its past ten years has many times justified its existence, and given the hospital field all and even more than could be expected; and further, I feel sure that the first ten years of its life have been such as will inspire the next ten years with a spirit of even greater accomplishments.

Growth of Association Rapid and Healthy.

The Catholic Hospital Association, though only in its infancy, has accomplished its objectives in a manner befitting years of maturity. At the end of the first decade of its life we find it a lusty child with vigor and splendid promise for the future, in further consummating its broad policy of service and of doing everything possible to promote the interests of hospital work in the field. To its credit, indeed, already stands a fine balance of achievements tending greatly to the increasing of hospital efficiency generally. Indeed, we can justly claim success for this Association, which has grown rapidly and has greatly increased its momentum in these few years.

Why has this Association succeeded in so short a time? Why has it become a great force in moulding better administrative and technical policies in this group of hospitals? There is but one answer. Any organisation whose main objective is based on unselfish service to humanity will always succeed if characterised by true and efficient leadership, good organisation, and initiative such as the Catholic Hospital Association has already demonstrated in the first decade of its career.

A Great Leader.

Back of this Association and all its activities there is a great personality, a great leader, a great general, a man with vision who achieves. It is the Rev. C. B. Moulinier, S.J., who inspired the formation of this Association, and who has been president since its inception up to the present time—a man who has done unparalleled service for hospitals generally in America during the past ten years.

His colossal work is known to the entire field and I need not more than mention it to bring forth rounds of appreciation. His services have been given freely for all hospitals alike. He has travelled up and down this Continent, night and day, month after month, year after year, during the past decade, preaching the gospel of better hospital service, greater sincerity of effort, and many other subjects having a distinct bearing on the improvement of service to the patient in each and every hospital throughout the land. He is the one man to whose message tens of thousands and hundreds of thousands of lay and professional people on this Continent have listened, gaining inspiration for better efforts in the care of the patient. He is the man who organized the

Catholic Hospital Association and has given it guidance during the past ten years, and in addition, has, through his inspiration, instilled into the field greatly increased interest and sincerity of effort with much improved efficiency and service, which are of all importance to-day to suffering humanity.

Why a Catholic Hospital Association?

Some one may ask, why have a Catholic Hospital Association? The answer is obvious. The Catholic church in its great mission to humanity realises it cannot overlook the physical health of its people. The work of the Church would be incomplete and ineffective unless there were provision to make and keep well those who are ill.

The hospital care of the sick is a natural calling for the devoted Sisters who live a life of service to humanity. How could such a cause be better administered than through the care of the sick in the great hospitals throughout the United States and Canada? When a person is privileged to visit many of the Sisters' hospitals in either country, he cannot but be impressed with the fact that the Sisters are specially adapted to carry on this type of work.

Organisation Essential.

Organisation is to-day essential in every field of activity. We cannot live and work as isolated individuals or units. There is a marked interdependence and need for inter-communication, interchange, and interaction, which can best be provided through closer contact as afforded by an association of this kind. Through such means can we have more group thinking and acting, resulting finally in the setting up of improved standards, administrative, technical, educational, and others of concern to the hospital field of America to-day.

Such standards are much needed in the present period, as hospital administration and technical service are fast becoming a more complicated and exacting science, requiring greater initial preparation and a more carefully guided apprenticeship or experience. Hospitals everywhere are directing their attention to more efficient administration and technical service. Three watch-words have become definitely acceptable and fundamental: service, efficiency, economy, all going hand in hand for good administration.

The numerous problems constantly arising in every hospital frequently need more than local interpretation or solution. This is best secured through a good field organisation such as the Catholic Hospital Association, in which we are all specially interested at this particular time.

For healthy and modern development, a strong organisation is necessary, and one which gets close field contact at all times through meetings, group conferences, correspondence, or publications such as *Hospital Progress*, and other means. The individual hospital thus receives the benefit of the thought of the mass or entire group. The Association, therefore, always stands as a vitalising agency to each of the individual Catholic hospitals in the United States and Canada.

Field Impressions.

During the past few years it has been the writer's privilege to have a very intimate

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contact with the hospital field throughout the United States and Canada. I have thus formed certain very definite impressions more or less common to Catholic hospitals in America. While no two hospitals are alike, yet there are many features or characteristics common to all which may be briefly summarised under the following headings:—

(A) *Physical Plants:*

While modern hospital construction does not always prevail throughout the field, we find that by far the majority of Sisters' hospital buildings are well arranged, thoroughly equipped, and comfortably appointed throughout, with much attention being paid to the physical and psychic comfort of the patient.

Attention has been directed toward making the environment attractive and comfortable for the patient. Wide corridors, high ceilings, liberal window spacing, combined with immaculate cleanliness, provide brightness, good air, and a distinctive wholesomeness which are well worth while. The cleanliness and wholesomeness are generally noticeable from the front door to the back, and from the basement to the attic.

Not all hospitals are fireproof, but the tendency of present-day hospital construction is to comply with this condition as far as it is possible. The past decade has witnessed an enormous amount of hospital construction in the field, which continues at present and will go on during the next decade, till eventually only modernly constructed, fireproof buildings will be used.

Generally speaking, throughout both countries the physical plants in the Sisters' hospitals are found readily acceptable for providing the proper surroundings necessary for the best care of the patient.

(B) *Organisation and Administration:*

Most Sisters' hospitals are managed in a similar manner. There has been a considerable tendency during the past decade for the Sisters to have actively functioning, carefully selected advisory boards, lay and medical respectively. This is of value inasmuch as it assists the Sisters greatly in the administrative and professional problems of the institution, as well as in tying up more and varied community interests to the hospital itself.

It has been particularly noted that the managements of Sisters' hospitals exercise a more definite control and authority than are generally found in other institutions. They can thus be regulated more effectively when prohibited practices are attempted.

Disciplining measures are not much needed, as the discipline is generally good. This is chiefly due to the supreme authority vested in the Sister superior and management, preventing at all times the inroad of political influence or other undesirable interference which so frequently undermines hospital discipline and management. Authority vested in the Sister superior is frequently found to be a distinct advantage in good hospital administration. Throughout both countries we find a very efficient type of hospital administration being carried on by keen and enthusiastic, capable Sister superiors, well qualified to perform their important task.

(C) *Equipment:*

The equipment generally found is up-to-date, usually the best and latest available. Sisters' hospitals, as a rule, have well equipped diagnostic and therapeutic departments. In fact, the surroundings, with competent medical skill should pretty well provide all that is to be desired in the proper care of any patient. The Sisters' hospitals are keenly alert to the present-day advances made in hospital equipment and facilities of all kinds.

(D) *Domestic Features:*

Sisters' hospitals generally, owing to their very nature, provide most complete and efficient domestic features. The personal interest developed in the institution by the management promotes a deeper interest. The domestic features of hospitals, so important to the professional and technical services, are usually found to be of the very best, adding much to the efficiency and economy of the institution. These conditions tend toward more homelike features noticeable throughout the institution.

(E) *A Distinctive Atmosphere:*

One cannot visit many Sisters' hospitals without being impressed with the atmosphere of personal touch between worker and patient which usually permeates these institutions and prevents them from becoming too routine or machine-like. The personal touch among patient and doctor, nurse, attendant, or others concerned, is one of the most vital considerations to-day. There must be a study and special consideration of every patient, not in a routine manner nor as one like all the rest in the same group, but each patient must be given individual thought to bring out the special considerations particularly applicable to that patient as distinct from all the others in the group. The permeating of the atmosphere of a hospital with what is termed "the personal touch spirit," will keep that institution more human and will without doubt make more effective the service rendered.

(F) *Desire to Keep Modern:*

I have visited but few Sisters' hospitals where I found a lack of interest in modern hospital methods, equipment, technique, etc. Sisters' institutions everywhere are keen to learn about the latest and most modern advances in hospital service, and are usually very willing to provide the most up-to-date and modern equipment and appliances under the direction and operation of proper personnel. The last ten years have marked a very extensive and intensive improvement in the equipment and personnel of the majority of Sisters' hospitals, and all this has been with a view to meeting present-day standards in the various services.

Universal Interest in Hospital Standardisation.

Catholic hospitals from the very beginning of the movement known as hospital standardisation or hospital betterment, have taken a deep and genuine interest in the development of this great programme, which has to-day revolutionised the viewpoint and service in the hospitals of America, and indeed is influencing that in other countries. Unfortunately a mere handful of Catholic hospitals

in the United States and Canada have not yet seen the value of this movement.

Catholic hospitals generally, however, have manifested an enthusiastic interest in this movement, which presupposes proper organisation, adequate facilities, efficient personnel, definite, systematic procedure and technique, with competent supervision and a regular periodic check-up on all work and end results obtained. The following table will readily indicate the progress which has been made in the last five years of this movement by the Catholic hospitals of America:

Progress of Hospital Standardisation.

Catholic Hospitals of America
1920-1924
1920

	Sur- veyed	Approved	Percent- age
Number of 100-bed hospitals and over 1921	225	155	59.1%
Number of 100-bed hospitals and over 1922	245	184	75.0%
Number of 100-bed hospitals and over 1923	266	217	81.5%
Number of 50- to 100-bed hospitals 1925	153	65	42.4%
Number of 100-bed hospitals and over 1924	271	229	84.5%
Number of 30- to 100-bed hospitals 1924	172	89	51.7%
Number of 100-bed hospitals and over 1924	276	239	86.5%
Number of 50- to 100-bed hospitals 1924	195	104	53.8%
Number of 35- to 50-bed hospitals 1924	50	1	3.3%
Total	1,829	1,261	68.9%

College of Hospital Administration.

The College of Hospital Administration under the auspices and with the backing of a great university, Marquette, and a great hospital organisation, the Catholic Hospital Association, cannot but succeed. To Marquette University must we hand the laurels for having been the first university to establish and develop a College of Hospital Administration, which now stands out as the only one of its kind in the whole world.

The present need of courses for hospital administrators and technical personnel has been keenly felt for years. We know it is fundamentally necessary to have trained persons in hospital administration and technical procedures. This is especially true to-day, when the art of hospital administration, as already stated, has become a most complicated science. Up to the present, we who are in this work have learned it through long years of unguided apprenticeship and experience, often much to the disadvantage of the institution and ourselves personally. This condition of affairs need not exist any longer.

Several attempts have been made in the past to establish courses for hospital administrators but without success, till the establishment of the College of Hospital Administration last October in connection with Marquette University, which is now a very active unit of that university with a splendid group of students in the first class to enter.

The course has been inspired by the great leader already referred to, Father Moulinier, and the Catholic Hospital Association. It has been built up on the principles advocated in the Rockefeller report on the training of hospital executives. Its success in future years is assured, inasmuch as it has behind it a great university, a powerful hospital as-

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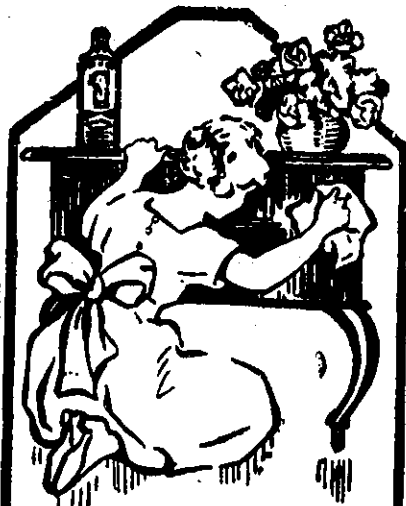
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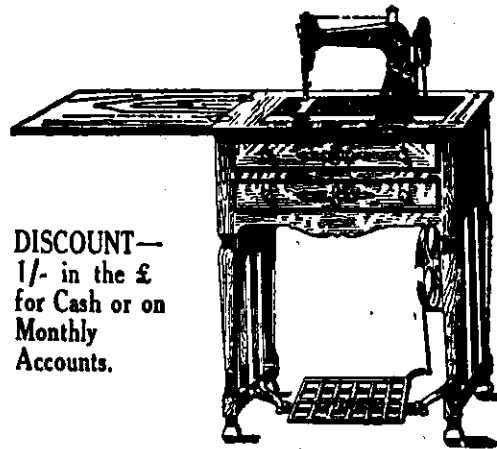
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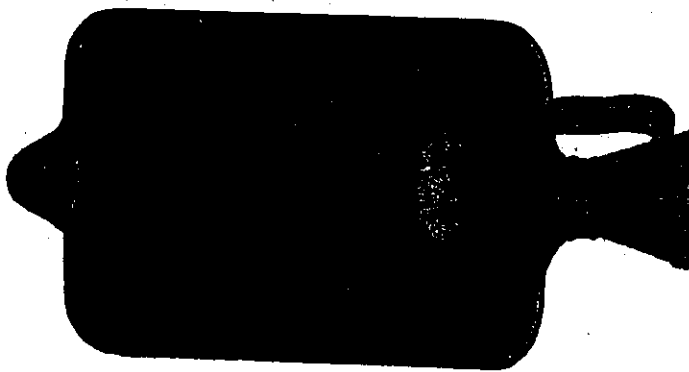
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sociation, and a carefully selected, efficient, and enthusiastic faculty who will not leave a single thing undone to make it thorough and complete. It therefore seems to me that the establishment of this course is a very fitting climax to the great achievements of the Catholic Hospital Association during its first decade of service and usefulness.

Conclusion.

I am not a member of the Catholic Hospital Association, but one who has watched, with interest, its progress during the past decade which has been so successfully passed. I am convinced that the future of this Association augurs well, because its objectives are worthy and those charged with the responsibility of carrying them out are thoroughly imbued with broad vision, keen leadership, the rendering of efficient service, and the many other fundamental qualifications which cannot fail.

Let the Catholic Hospital Association so continue its work from decade to decade that it shall ever leave in its wake numerous milestones of achievements to make the task of those who follow much easier and more efficiently accomplished. A vast field of service is still and ever will be present. And just as the course of the old village lamp lighter can be followed by the lights he leaves behind as he performs his task, so must the deeds of this Association indicate its course, its conduct, and its usefulness by leaving lights of service to assist all on their way in the great work of hospital administration.

A strong association with momentum, keen interest, and enthusiasm, and with worthy objectives grouped around and focusing on service to the patient, has to-day a real place in the social and economic life of our American people. This is clearly evident when we realise the present extent of hospital service.

Statisticians inform us that of approximately 3,000,000 persons ill on the average daily in the United States, 600,000 to 700,000 are in hospitals seeking re-establishment of their health. Again, we are informed on good authority that one out of every ten persons on the average annually in each community must go to the hospital for treatment. This means that 11,000,000 to 12,000,000 persons seek hospital service in the United States and Canada annually. Financially the hospitalisation of the sick is also an enormous problem, when we realise that it costs approximately \$3,000,000 per day to keep the hospitals of this country open. Hence, we need active hospital organisations to assist in solving the many problems constantly arising and closely associated with this work.

To the Catholic Hospital Association I extend my best wishes for many decades of usefulness and achievements. Its first decade has been passed and many milestones of achievements can already be written into its history. Let the past history therefore be an inspiration for the future.

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The Church in New Zealand

SOME HISTORICAL NOTES.

Dunedin's Municipal Diamond Jubilee: "Old Identities" Recalled

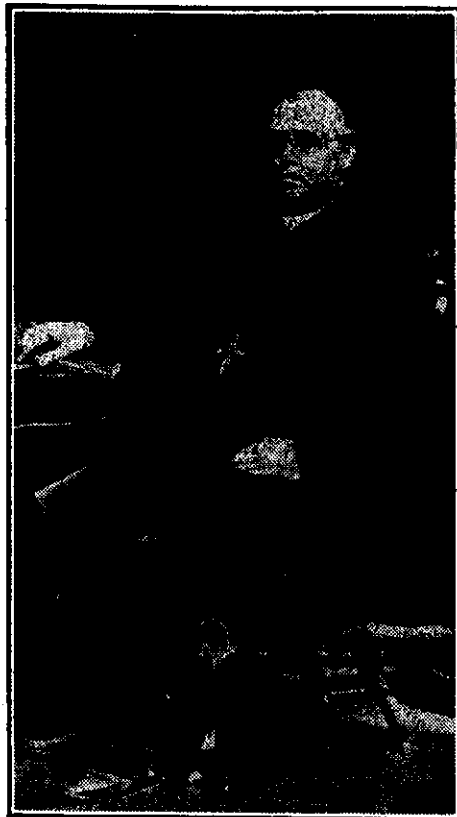
The *Evening Star* (Dunedin) for Saturday, August 1, says:—

"This week-end is being celebrated the sixtieth anniversary of the establishment of the municipality of Dunedin. The ordinance of the Provincial Government by which the

many of the outstanding men of the early days."

A veteran writing reminiscently of the leading men of sixty years ago in referring to a well-known citizen of the time, described Dunedin as an "argumentative city." Proceeding to write of the late Dr. Moran, he says:—

"Perhaps the same conditions were also the cause of Bishop Moran being termed the fighting bishop. Fighting, in the sense of quarrelling, was abhorrent to him. He was essentially amiable and peace-loving, but when convinced that the cause of Catholic education was in danger his saintliness took on the Joshua rather than the John type, and he slashed right and left, going even to the length, on one occasion, of standing for a seat in Parliament as a protest against what he deemed injustice to the church of which he was a devoted champion. These were flashing outbursts of indignation. In his later days he was again the loving administrator."



A Typical Photograph of Dr. Moran.

Through the kindness of a friend, we are enabled to present the above reproduction of a very rare photograph of the late Dr. Moran. In this the much-loved Bishop is shown in habiliments in which he will be best remembered by the people of the country districts. Travel in the early days of the province was mainly on horse-back, especially off the beaten tracks traversed by Cobb's coaches, hence the attire adopted had, perforce, to be suited to the requirements of the situation.

city was incorporated, with provision for its administration by a mayor and councillors, was approved by the Governor (Sir George Grey) on July 4, but the date which appears in the council's records as that set apart for commemoration is August 1. In the year in which the first council was set up the first New Zealand Exhibition was held in Dunedin, and the New Zealand and South Seas Exhibition, which will show the growth achieved in sixty years, will be opened in Dunedin during the present diamond jubilee year. In the story which follows an account is given of the remarkable progress and development of the municipal departments and of the city since civic government was first conferred, and a series of thumbnail sketches recalls the characteristics of

The Christian Brothers: Preparing for Their Arrival in Dunedin

The *Otago Guardian*, an old-time newspaper published in Dunedin, reported at some length in one of its issues for November, 1875, a public meeting convened for the purpose of arranging a reception to the Christian Brothers' on their arrival in the diocese. The proceedings were chronicled (in part) as follows:—"A public meeting of the Catholics of Dunedin was held in St. Joseph's schoolroom on Monday night, for the purpose of devising means to make the necessary arrangements for the reception of the Christian Brothers, who are expected to arrive in Dunedin about the end of the present year. There was a large attendance including the Right Rev. Dr. Moran, and the Rev. Fathers Crowley and O'Leary. His Lordship presided, and went fully into the details regarding the establishing of the Brothers on a sure foundation in Dunedin. (The Bishop's remarks are then placed on record.) Mr. F. Meenan said that after the clear explanation given by the Bishop, the least they could do was to try and assist him so far as they could. They were under a deep debt of gratitude to him for his exertions in the cause of education here. As father of a family, he (the speaker) would do all he could, and would now move that a subscription list be opened. Mr. Moylan seconded the motion, which was put and carried. Mr. J. Connor proposed, and Mr. F. Meenan seconded: 'That a committee be appointed to solicit subscriptions, and that the gentlemen so appointed ask the members of the congregation willing to subscribe to give their names and the amount of their subscriptions in St. Joseph's next Sunday, and on the following Sundays, if necessary.' Carried unanimously. A committee having been appointed, a vote of thanks to the Bishop for presiding concluded the proceedings."

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Current Topics

Lord Birkenhead on Divorce

Lord Birkenhead (the "Gallop" Smith that was) has suddenly become the opponent of privilege and the champion of the poor. He wrote to the London *Standard* to say that "in practice the Catholic Church has made certain exception [in the matter of divorce] for the rich and powerful on the ground of nullity." As a lawyer Lord Birkenhead may with reason be expected to furnish specific instances to prove his case. America characterises his Lordship's statement as "an absolute falsehood" that amounts to a charge that the Roman Rota is open to bribery and intimidation. Our contemporary emphasises the truth that a true marriage, ratified and consummated, is indissoluble, and that annulment operates only when an alleged or assumed marriage bond is found to be not such in fact. The Church has never submitted to the rich and powerful in the matter of annulling marriages. This truth is expressed in unmistakable terms in the pages of history. Did not the Church withstand Lothair, Philip II of France, Henry VIII of England, and the Great Napoleon at the height of his power and arrogance? And does not the judgment delivered a few months ago in the de Castellan-Gould case refute the charge that the Catholic Church always yields to the claims of money and rank? The Rev. J. P. Arendzen, Ph.D., D.D., pointed out in the London *Universe* that the very few declarations of nullity pronounced by the Church "are based on justice and truth, and are mostly given to the poor and not to the rich." Dr. Arendzen concludes by challenging Lord Birkenhead's outrageous calumny, and defies English lawyers to point out any case in which they can detect bias or bribery." The accusation that the Church wilts in the face of wealth sounds strangely on the lips of Lord Birkenhead, who has himself been a willing servant of wealth and influence ever since he entered politics. The exploits of "Gallop" Smith, of Carson's rebel army mark him a person who waits at the gate of those who have place and pickings to bestow.

History at Trinity

Professor Edmund Curtis, of Trinity College, Dublin, has some curious reasons for opposing the compulsory teaching of Native history in Ireland. He complains that what passes for history in Ireland is the work of the legend makers. "A good deal of what passes for Irish history," he writes, "consists of fireside stories, or impressions derived from sermons, political speeches, or trashy articles in newspapers, or else it is taken from the D'Arcy McGee or John Mitchel type of historian, who make the history of Ireland that of a noble, intensely patriotic, and deeply religious race. When you examine them on the Penal Laws you evoke a perfect showerbath of facts and assertions in which the comparatively unimportant law that the Roman Catholic could not possess a horse worth more than five pounds is put alongside really weighty matters—a procedure that has neither discrimi-

nation nor restraint." The Professor declared he does not want that kind of history. What he does want is "a scientific history, founded on fact and judicial research." For example, he would have the children taught that the Irish Brigade hunted down the Huguenots in France. This weighty piece of information, "founded on fact and judicial research," he admits having derived from a schoolboy's answer to a history question. He loves it for its tone, for he declares it "a welcome sign of the passing away of a lot of our national self-righteousness." And so, in his lust for "scientific history, founded on fact and judicial research," he opens his heart to a schoolboy "howler"!

Dame Rumor Again

Right Hon. gentlemen in the House of Commons love to tear a passion to tatters. Their ears are ever open to catch a tale of insult to the flag or crown or some such theme as will unlock their lips and let the hot words flow. Much savage excitement pervaded the Ministerial group at Westminster at the newspaper report that a uniformed British soldier who ventured into the Free State was clapped into gaol as a warning to others to leave their imperial trappings behind them when they cross the Irish Sea. Irate Ministers of the Bagstock breed stamped and fumed at this outrage, as if a British soldier in full harness should be welcomed in Ireland as a kind of Santa Claus. The protest of the Right Hon. gentlemen, the questions they asked, the opinions they expressed were cabled out to the Antipodes lest we forget that the flag is protected in the House of Commons by sturdy patriots who condescended to let the working classes protect it in France and Flanders. A Scottish soldier now supplies to the Home press the facts of the "outrage." His testimony is directed from Omagh: "Heaps of lies have been published about the adventures of a British soldier who recently went to Bundoran. The facts of the case should be made known. When the chap was seen in the street by some little fellows of the hooligan type, he was followed around as if he were a sort of curiosity. For fear some idiot might be tempted to kick up a row with him, the Guards took the soldier to their barrack and provided him with a cap and overcoat. He enjoyed his visit, returned the cap and overcoat, and came back to Enniskillen pleased with himself. I understand he made no complaint, and it was just a lie to publish that he was placed under arrest. Some of our men have gone to the Free State as far as Dublin, wearing their uniforms and no one has paid any attention to them. There is no ill-feeling between soldiers and people anywhere, but a lot of malicious persons are determined to provoke such ill-feeling by circulating untrue stories. We who wear the uniform fear not to show it anywhere, and no one in his senses has ever objected to it in any part of this country while I have been here. Is it not a pity the press helps mischiefmakers by giving publicity to inventions and exaggera-

tions? I have learned to love this country, and I am a Scot with a Scottish ancestry reaching back beyond the time of Macbeth and Duncan. This is written at the suggestion of several comrades."

Mary, Queen of Scots

After the lapse of 350 years, Mary, Queen of Scots, has been re-tried and acquitted on the charge of conspiracy against the life of Queen Elizabeth. The re-trial, of course, was strictly unofficial. Mr. Ainsworth Mitchell, the Home Office expert, after spending several years collecting and examining the original records and actual documents—ink, parchment, seals, and details of handwriting—declared that Mary could not possibly have written the letters that sent her to the block. Describing his investigations in the June number of *Discovery*, Mr. Mitchell goes farther. He adduces evidence that would to-day bring into the dock William Maitland of Lethington, Mary's secretary and betrayer. Letter by letter, photography and research show the identity between the letter and letters in Maitland's own hand. Mr. Mitchell has figured in many important trials in which contested documents played a part. He is the author of a number of scientific books, including *Science and the Criminal*. His investigations are important, for at his bidding truth rises from the centuries to do justice to the memory of the ill-starred Queen.

The Failure of Secular Education

The failure of purely secular education is seen by the attempts in several parts of the world to have it diluted with a little inoffensive religious instruction, necessarily without bite or body. American papers report that plans for a "united movement," to bring about general compulsory religious education, were discussed at a meeting in New York of the Universal Christian Conference on Life and Work, a non-Catholic organisation. This body has recently completed a survey of the country's school system, which, it is said, indicates that the State is a "fosterer of non-religion or atheism." "When the public schools concerned themselves with but a fraction of life, as they did a generation ago," the report of the survey says, "it was of little consequence that religion was omitted from their programme. But, to-day, when the public schools are taking on the dimensions of life itself, and when they undertake to furnish to children an environment simplified, balanced, and rightly proportioned, the omission of religion conveys a powerful condemnatory suggestion." This declaration vindicates the Catholic attitude towards the education problem, and we may say in passing that many of those who to-day support Mr. Isitt's Bill to introduce Bible reading in the New Zealand State schools oppose State justice to Catholic schools on the ground that if the Catholics want a special kind of education for their children they ought to pay for it themselves, and that private schools are a menace to our national system. Catholics know that religion is not going to gain much from a few minutes spent each day in Bible reading, for they are well aware that religion, to be made effective, must be

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woven through the entire system. Dr. Cooper, at the meeting mentioned above, said that "the children of Catholic schools take their religion quite as a matter of course. It is intimately organised into the rest of life. They consider it quite as natural to pray for success in exams as to pray for strength in temptation. The genesis and growth of faith is usually a simple, gradual process, begun at home, and expanded and reinforced by school instruction. The tenure of faith and of the doctrines of faith is nearly always calm, convinced, and unruffled. There is little or no evidence of restlessness, doubt, or confusion." Catholics generally sympathise with the desire of those who want to save the children from being brought up like cattle, but certainly they would oppose any attempt to make religious instruction in the State schools compulsory. It is not the business of the State to teach religion any more than it is the business of the State to prevent religion being taught. A Catholic exchange sums up the position as follows: "Is there no hope, then, no solution for those who believe in and insist upon the jointure of religious and secular instruction? Catholics contend there is. They offer a solution fair and equitable to all groups, believers or non-believers. The solution is the denominational school which imparts religious and secular instruction for those who want it, the school which for years has operated so successfully in Canada and England. That's the solution of the problem—the equitable solution, the only solution that will do no violence to fundamental laws, State or Federal, because under it the State will pay only for secular training."

Dean Inge in Pillory

The Gloomy Dean belongs to that gigantic multitude who measure the world's achievements by their own scattered wits. Prior to his recent visit to the United States Dr. Inge was quite convinced that he knew the ins and out of everything that has taken place on this planet since it began to spin, and he was just as cocksure that anything of which he had not heard could not possibly have happened. However, Mr. Patrick Scanlan, Editor of the *Brooklyn Tablet*, has done much since then to shake the Dean's faith in his own infallibility, or, at any rate, to shake the public faith in it. Dr. Inge told the Americans that "the Catholic Church did nothing to abolish slavery," and Mr. Scanlan thus refuted the defamer in a letter to the *New York Times*:

"The Dean states: 'The Catholic Church did nothing to abolish slavery.' This statement will appear humorous to any student of history. From the earliest days of Christianity the Church was a mighty power in either ameliorating the condition of the slave or in suppressing traffic in human beings. One may look up the writings of St. Gregory of Nyssa and St. John Chrysostom to see in what respect slavery in the first centuries was held. He can turn to the Decree of the Councils of Orleans, 511, 538, 549; of Epone in 517, Arles 452, and a dozen other Councils around that time to find a fitting answer to the Dean's charge. He should not overlook that in 1462 Pope Pius II declared slavery to be 'a great crime'; that in 1537 Pope Paul III forbade the enslavement of the

Indians; that Pope Urban VIII forbade it in 1638, Pope Benedict XIV in 1741, and Pope Pius VII demanded of the Congress of Vienna in 1815 the suppression of the slave trade, and Gregory XVI condemned it in 1839; that in the Bull of Canonisation of the Jesuit, Peter Claver, one of the Church's many illustrious opponents of slavery, Pope Pius IX branded the 'supreme villainy' of the slave traders. Many know of the beautiful letter which Leo XIII in 1888 addressed to the Brazilian Bishops, exhorting them to banish from their country the remnants of slavery—a letter to which the Bishops responded with their energetic efforts, and some generous slave owners, by freeing their slaves in a body, as in the first ages of the Church."

The Pope and Science

The uncompromising hostility which the Church has always directed against science and scientific investigation of every kind was exemplified in a typical fashion recently when the Pope procured the publication of two new German scientific works of the first order, works which could not have been issued without his assistance. The depth of his animosity against science may be measured by the fact that one of the volumes was compiled by a Protestant professor and is published by a Protestant house. The first of the two works is the *Concilium Tridentinum*, the ninth volume of which has just been issued. Its editor writes in the preface: "How shall I be able to express my thanks to the Holy Father! Truly, if this volume has some merit, and friends of truth praise it, we must thank God and the Popes Benedict XV and Pius XI, who made it possible for us to publish this work." The second work is the fifth volume of the *Acta* of the oldest Ecumenical Councils. Professor Schwartz, of Munich, writes in the introduction: "The noble liberality of Pope Pius XI brought very much help, which softened the greatest darkness like a saving light. By his repeated aid and support, in spite of public need which seems to continue, the continuation and publication of this work has been made possible."

The Lords and Journalism

The Bolshevik spirit shrieks bitterly in the popular protest now being made in England against the practice of Members of the House of Lords engaging in journalism for a living. The Earl of Birkenhead's case is said to be notorious; he writes for the Sunday papers on anything and everything that comes into his head. He is reminded that "people in India, even more than in Great Britain, can scarcely be blamed for thinking that the Secretary of State is not giving that undivided attention which is required in a Ministry that demands intense and serious industry from those who lack previous acquaintance with its problems." It is pointed out also that the Lord Chief Justice of England occupied two long columns of a Sunday newspaper with a technical discussion of legal objections to the admission of women to the House of Lords. The noble lord is reminded that the appropriate place to discuss such legal issues is not in the Sunday press but in the House of Lords itself, where Lord Hewart can argue at what length he please

with Lord Birkenhead. There is a sting in the following comment from the *Westminster Gazette*:—

"It is true that if his Sunday's article had been a speech in the House of Lords no news editor would have given it one-quarter of its space. Nor are speeches paid for—which is really the gist of the matter. Yet the man in the street, who sees (for we doubt whether he reads) these ponderous articles, and hears that enormous fees are paid for them, is beginning to wonder whether it does not lower the dignity of public life that highly-paid public servants should thus supplement their salaries by popular journalism. And he has an uneasy feeling that public duty would be better served if the practice were stopped, and that these prolific peers who hold high office should be told firmly that their public duties require all their time and energies, and that their salaries are not so small as to make it necessary to supplement their incomes by constant incursions into Fleet Street."

Mr. Baldwin has since announced that the practice complained of will be discontinued.

Hard Times in Ulster

Ulster is in hard condition these days. Unemployment mocks the cupboards of the poor. The depression in Belfast is partly the off-spring of Reparations. Britain received a number of German vessels as part payment of the debt alleged to be due to the Allies by Germany, for what reason Heaven alone knows. The British Government in turn passed on these ships to the British shipping companies, good customers of Belfast. Hence, activity slackens at the shipyards, and the workers of the north suffer the dog's life of hunger and ease. The magnates, of course, deplore the woes of the workers with the same breath in which they absolve themselves from all responsibility by declaring with the cheerful fatalism of the well-to-do that nothing can be done to relieve the situation; that money is tight; that what cannot be cured must be endured; and that in the days to come the birds will sing again. However, the spectre that haunts the doorsteps of the unemployed has no terrors for the "unemployables," who, like the birds of the air, toil not, neither do they spin, nor gather into barns. Five hundred of these men of "substance and standing" the other day hied by motor to a place near the border in order to gather around a cockpit, as gentlemen should. Sir James Craig's Specials, whose wages the British taxpayers are paying, chased the gamblers over the border into the Free State. The Free State officers saw the fugitives coming and chased them back again, and the greater part of the day was spent by the gamblers in crossing and re-crossing the border in a futile endeavor to discover a quiet spot where they could enjoy without police interference the edifying spectacle of two game cocks tearing each other to pieces with spurs of steel. It is estimated that £500 was spent in motor car hire in police evasion alone. This money would have been better spent in relieving the necessities of the poor, and this advice applies with equal force to every place in which Waste and Want look into each other's eyes.

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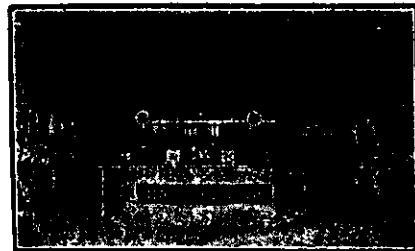
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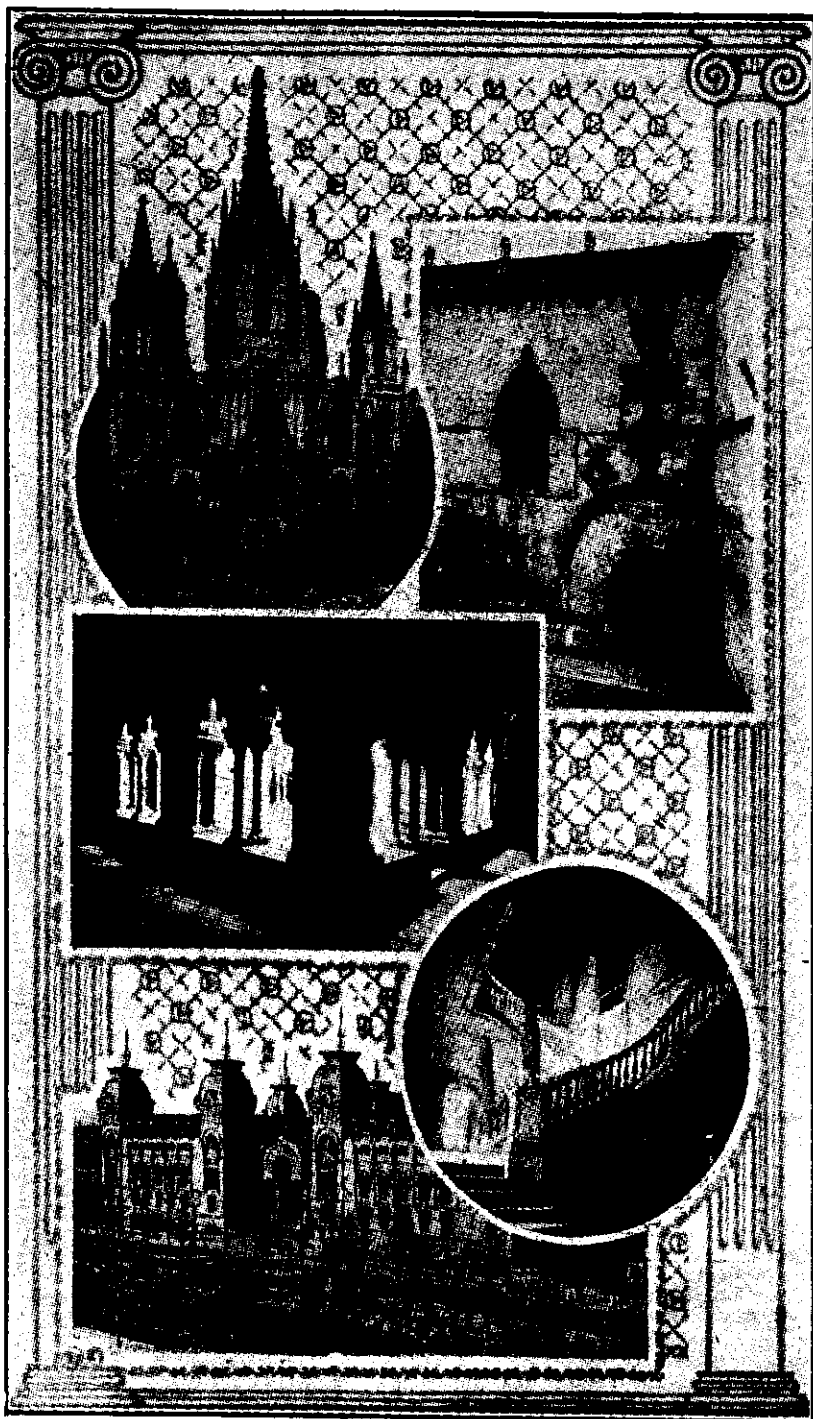
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NOTES OF TRAVEL

SPRING DAYS IN SPAIN.

(By J.K.)



VIEWS OF BARCELONA.

After the Riviera, Marseilles was cold and grey. The sunshine came fitfully, only to be driven away again by thunder, lightning and rain. We had a couple of fine hours for a trip to the famous Chateau d'If, where the cell of Edmond Dantes is pointed out to the tourist; and, if we went up to Notre Dame de la Garde in sunshine it was only to descend to a Marseilles swept by wind and rain. However, one managed to see the few sights and to partake of the classical bouillabaisse in the restaurants of the Cannebière.

I left Marseilles by a midnight train, which was fortunately empty enough to allow one to rest. In the early morning Perpignan gave us a welcome cup of hot coffee, and, at the same time, the first sight of the Pyrenées, shining in the sun, with the snow in the high peaks rosy in the early morning light. Later came Port Bou, with its customs and passport formalities, and at last we

were in Spain. Here, in this sheltered corner, beside the blue Mediterranean, it was a land of eternal summer, as far as the climate was concerned, while a mist of green in the hedgerows and in the copses told us that spring had arrived here already.

A little after noon the train steamed into the station of Barcelona, and a few minutes later the travellers were comfortably installed in the Grand Hotel, of which one can hardly speak too highly.

We have been here now three days, and the beauty of the city is still a source of wonder to us. Barcelona is a large manufacturing city, with a rapidly growing population which has already reached almost three quarters of a million. Its port is one of the most important on the Mediterranean, and it sends forth large ships to all the countries of the world. The people are of a good type physically—perhaps third in Europe

after the Celts and the Romans. I, at any rate place the races thus: Celts (Irish and Scots), first; Romans, second; and as far as I can see these stalwart, active, healthy men and women of Cataluna come next. How different they are from the tired and strained Americans, and from the effete, stunted populations of the English cities! They bear rich promise of future greatness, and their city endorses it.

The churches here are interesting, but they are too dark to be pleasing. Entering the Cathedral, for instance, it takes ten minutes before one can see anything in the gloom. And even then, one regrets the scanty light that filters in upon the stately aisles and nave, and in the richly decorated chapels and altars. The streets, however, are full of light and life. Europe has no more beautiful thoroughfares. Even Paris has no boulevards to compare with the Paseo de Gracia, and the long line of Ramblas between the Plaza Cataluna and the Port. Some of these noble streets are as wide as five like Queen Street in Auckland. They sometimes contain three ways for traffic, divided by two broad walks, shaded by palms or elms or acacias. And all day long, but especially from five o'clock in the afternoon, the whole city seems to be abroad, taking the air.

The people are very courteous. More than once a passer-by, seeing us looking around, stopped to ask *Que buscan Ustedes?*—anxious to give us information if we wanted it. They have not the fine faces of the Romans, and I do not think the Catalonian ladies (although they step like thoroughbreds) can match the dark eyes and the noble features of their Roman cousins. Here, of course, the race is not so pure. Did you never notice the Jewish note in the Spanish type of beauty? It is doubtless a relic of the past, when Moors as well as Jews were plentiful in Spain.

Outside Barcelona there is a hill with a strange name—Tibidabo. But when you have gained the top you understand why it is so called. Below you are the hills and the valleys of Cataluna; far north and far south you follow the bold sweep of the coast; and between you and that haunting blue belt of the great old Midland Sea lies the beautiful city, glorious in the sunshine. The world has few more wonderful panoramas, and, as you gaze, the meaning of the name flashes upon your memory: "All this I will give you if falling down you will adore me." However, I have said enough for the present. Besides, I am tired and want to get away to sleep, for in the morning early I take up again my pilgrims' staff and steer—this time for Zaragoza, Madrid, Toledo, Burgos, San Sebastian, and Lourdes.

What! no mention of Seville and Grenada!!! Ah, well! one cannot see the whole world in a year. And two of our trio vow that they will come back again and see the rest of Europe. When? Why, of course, manana! And now, *Bail ó Dhia orraibh go leir*, dear Tablet people.

Alex. Aitken



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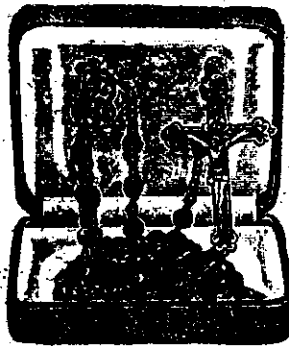
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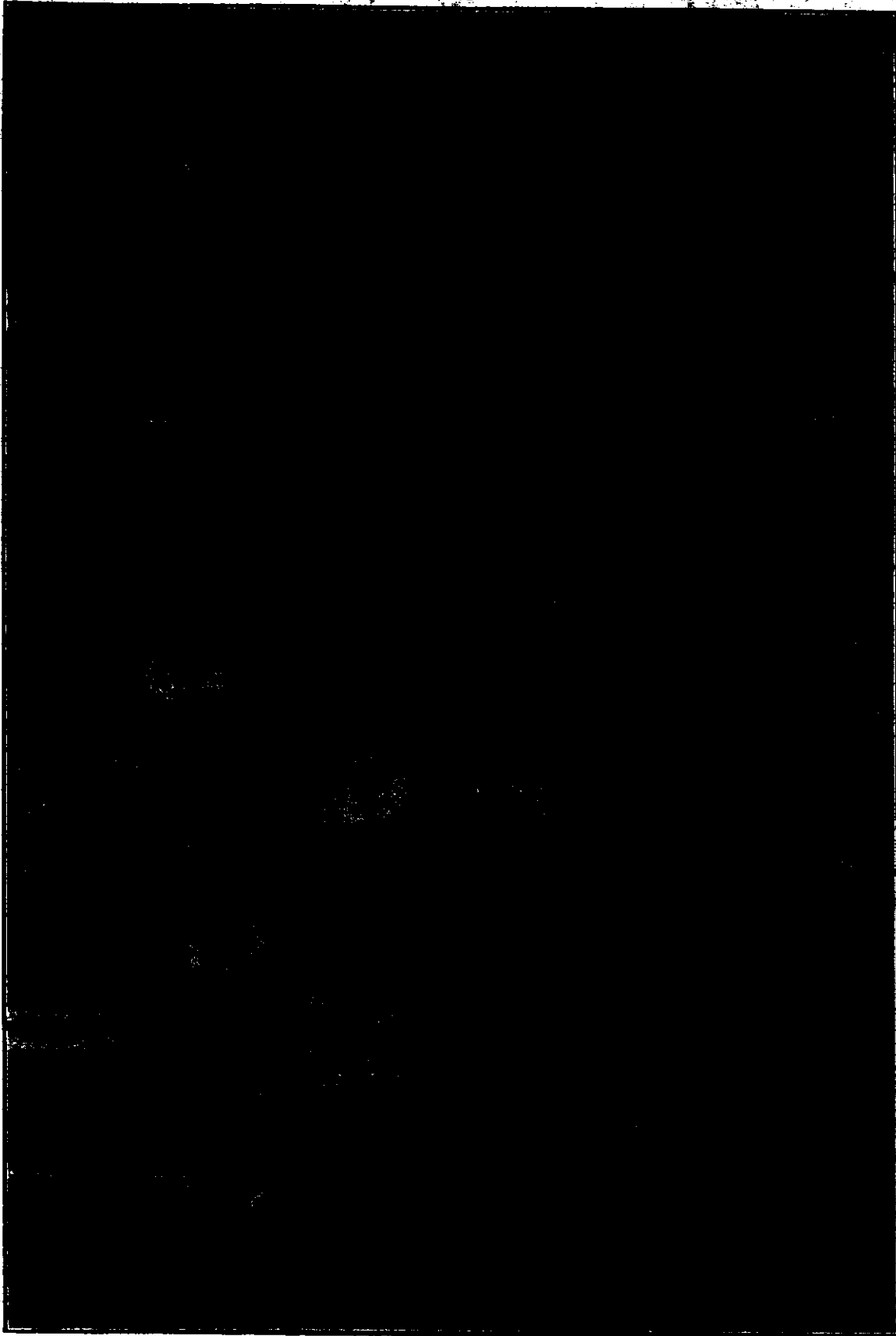
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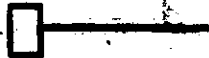
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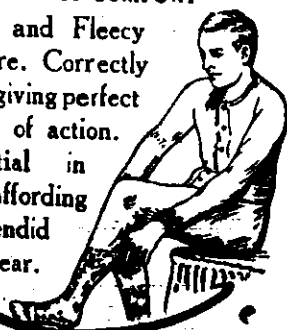
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In giving evidence before the University Commission during its sitting in Auckland, Rev. Brother Osmond, B.Sc., submitted the following observations on Secondary Education and the teaching profession:—

There is no problem more complicated nor more fraught with serious consequences to any government than that of secondary education. Its importance is vital to all; its extensiveness includes every branch of knowledge—academic, professional, technical, and commercial. It might be defined in the words of the English Royal Commission on Secondary Education in 1894 as "that process of intellectual training and personal discipline conducted with special regard to the profession or the trade to be followed."

Accepting this as a definition it follows that secondary education is a national concern upon the right solution of which will depend in very great measure the prosperity of the country. If secondary education must prepare for the professions and for industry, then a grave problem arises in regard to the establishment, management, and efficiency of schools for industrial work. It seems to me that our secondary system is unduly academic. If so, it caters for the minority who look towards the professions and is insufficient for the majority who bend towards industrial avocations. This is borne out by the *Year Book of 1924* wherein it is stated that there are 13 Technical High Schools, but 36 Secondary Schools. Moreover secondary work is done in 61 District High Schools. The Technical High Schools have over 4000 students, while the secondary schools carry more than 15,000.

Of the Technical students only a couple of hundred are at Agriculture, and not many more than 1000 in the Industrial Section. There is need in the Dominion for the development of Trade Schools, or, at least, a series of Intermediate Schools modelled on the London Central School system where practical work in wood and metal correlated with work in mathematics and science, gives a preparation for industrial life.

But who in our educational life and administration represents this great industrial phase of national welfare? and to what extent is our system keeping in touch with the industries?

The interests of such show the need of an Advisory Council for Secondary Education. The personnel of such a Council might give room for much discussion, but the desirability of creating such a Council may be wide-spread. The English Commission in its report stated that the only ones to object to the establishment of such a Council were "the officials, politicians, and jurists."

Nature of the Council.

I think the Council of Education should be constituted somewhat as follows:—

1. Two representatives from the University, one of whom should be a Professor of Education.
2. Four from the Department of Public Instruction—the Director of Education (who

should be chairman), the Director General of Agriculture, and the Superintendent of Technical and Commercial Education.

3. Two from private registered schools to be elected by the headmasters of such schools.

4. One to be nominated by the Chamber of Commerce.

5. One to be nominated by the Trades Hall.

Such a Council would give all the elements concerned with the administrative, professional, and practical sides of education; it would be free from political influence; it would furnish information that neither the Minister for Education, nor the Department should be expected to have; it would tend to minimise the danger of stagnation which the routine of a bureaucratic system sometimes fosters.

Many observers maintain that the great progress made by Germany was due—not to its primary education—but to its secondary education. Possibilities of choice are numerous until in the Hochschulen the variety corresponds to the many demands of the German people.

It serves us little purpose to increase the traditional kind of high school, or to regard High Schools as the ante-rooms to the University. Such a system is no doubt admirable for doctors and lawyers, clerks and teachers, but the children of the workers who are taxed for the system are not getting their share of the equipment necessary for efficiency in their future avocations. Hence we need trade schools, and a definite correlation between our Secondary Schools and the industrial needs of the community.

THE UNIVERSITY AND THE TEACHING PROFESSION.

A Teacher's Degree.

The hall-mark for any professional man is the special degree that differentiates him from those of any other profession. Doctors, lawyers, engineers, etc., have all their special studies to equip them for success in their special avocations, but the biggest profession of all—that of teaching—has no such distinguishing course. Their University work is simply cultural and is not a preparation for their profession. A.B.A. is no more suited for the teaching profession than is a B.Sc. for engineering. What teachers need is a B.Ed. The course should be a four years one, done in conjunction with the Training College where the practical work necessary for the Degree could be accomplished. The course should be extensive, rather than intensive, including language and science. But the literature should not be on the same lines as that done for the B.A., not the science like that for the B.Sc. I doubt if more than one-third of the work done for these degrees is of service to the teacher.

It is not uncommon that graduates in Arts realising that their status qualifies for no particular profession, tumble into teaching; while the teachers themselves having no professional degree to aspire to, accept the

cultural ones thus tending to intensify the academic bias of our higher education. If from the Arts course one abstracts those preparing for the legal profession, clerical occupation, and teaching, very few would be left.

All the professions depend upon the University for their proficiency and protection. The University's imprimatur is needed to differentiate the capable from the incapable and the qualified man from the quack.

The B.Ed. should embrace not only a wide range of subjects, but also the most approved methods of instruction in those subjects. Methodology would be the work of the Training College, but the theory underlying instruction—the principles of education—would rest mostly with the University. Until the teaching profession is well instructed in the theory of education, its members will always run the risk of being a prey to misguided theorists and faddists.

The degree would raise the status of the teaching profession and consummate a most desirable union—that of the Training College and the University.

It has been recently suggested that for higher education administrative purposes the Dominion be divided into four sections corresponding to the four Provinces. The suggestion seems to be an excellent one. Teachers' Colleges are established in the four University centres, thus giving facilities for proper training in the four great centres of the Dominion.

Such a scheme would give added interest in education; local conditions would be more effectively considered, and it would bring each of the University Colleges into more prominence as the coping stone of the educational edifice of its own provincial centre.

In such a case four Advisory Councils would be preferable to one, thus stimulating local interest, which, when time and conditions warrant, would find its full fruition in separate Universities.

Finally, I hold that whether a citizen desires to hold service directly under the State, or otherwise, his right to obtain full qualification for a profession cannot justly be denied him; hence the Training Colleges should be open to any one desirous of taking education as a profession.

OBITUARY

MRS. AGNES COONEY, PAPA KURA.

With regret the death is recorded at Papakura of Mrs. Agnes Cooney, wife of Mr. Matthew Cooney and youngest daughter of the late Mr. and Mrs. Patrick McGuire, Ponsonby, Auckland. Deceased, who had resided in Ellerslie for the past five years where she was well known for her many acts of charity, had only removed to her new home at Papakura two months ago. Although she had been ailing for a few weeks her death, which was unexpected, caused a shock to her many friends. The deceased was attended during her illness by Rev. Father Skinner, of Otahuhu, who imparted the last sacred rites of Holy Church. Much sympathy is felt for her bereaved husband, two children, and sisters.—R.I.P.

R. H. Todá

LADIES' and GENTS' TAILOR

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Dunedin

Diocesan News

Archdiocese of Wellington

(From our own correspondent.)

July 31.

There was a fine attendance at the charity ball two nights ago. For weeks beforehand preparations had gone forward. Mrs. Kelliher and Mrs. O'Leary have done Trojan work as collectors. The hall was beautifully decorated and thronged with dancers. Every color of the rainbow was represented in the frocking. During the evening there was a spotlight dance. A dainty supper was provided by an able band of workers. The proceeds, as has been before stated, go towards the help of the poor of the city. Mr. R. S. Dwyer was a capable and energetic secretary. Mr. T. Scott is president of the St. Vincent de Paul (Buckle Street) branch, by which the dance was conducted.

At the Students' Guild on Sunday a fine crowd of students assembled to hear Rev. Father Gilbert lecture on "The Bolshevik Persecution of Christianity." The Rev. Rector, in an unneeded apology, explained that he had merely stepped in to fill a gap. The lecture traversed new ground for most of the members. It was based on the book of Francis McCullagh, the great journalist who is coming with the American Fleet. As he went on with the tale of the Soviet's brutality to the Orthodox Church and to the Catholic Church many strange things came to light. When the Soviet confiscated the consecrated vessels that, by Canon Law, the Patriarch of the Orthodox Church was forbidden to yield up, the Pope offered to purchase the vessels from the Soviet provided they were restored for its use to the Orthodox Church. That Church, stirred by a traditional jealousy, was not even grateful for the offer. The trials of the saintly Archbishop Cieplak and the martyr, Monsignor Budciewicz brought back a wonder that the French Terror could have been so completely repeated in another country in our own times. Because it dealt with the menace of Anti-Christ and showed that menace to be not a mere written prophecy but a living threat, that lecture will never be forgotten by the students and their friends. The tale of blood and horror seemed almost incredible in contrast to the quiet of the sunny Sunday on which it was told.

Miss Nina Bezar was received as a Sister of the Order of the Good Shepherd at Alhambra, Australia, recently. Miss Bezar will be remembered as an active member of the Buckle Street Children of Mary, a popular and untiring worker. Her friends will wish for her a long and joyous life in the cloister which she has chosen.

August 7.

Arrangements are well in hand for the reception of the sailors of the American Fleet. The old Marist Brothers' School in Boulcott Street is being turned into rest and writing rooms for the men. The large hall has a fine dancing floor and there will be dances and other entertainments in the evenings. In the evenings, too, refreshments will be served and donations of food from the Catholics of the city will be much appreciated. They could be left at the hall any

time during the thirteen days that the Fleet is to be in Wellington. A number of ladies from all parishes have volunteered to give their services and will be present at the hall during the day and the evening. Owners of motor-cars wishing to take the men for drives could call at the hall in Boulcott Street. Anyone desiring to give money towards the work of entertainment can send donations to Mr. R. Dwyer, c/o Victoria Hotel, Wellington.

Under the heading of "Penalised" the following extract from the fine protest of Rev. Father Gilbert, S.M., M.A., appeared in Tuesday's *Evening Post*:—

Difficulties facing some denominational schools were placed before the University Commission this morning by Rev. T. A. Gilbert, S.M., M.A., Rector of St. Patrick's College, who pointed out that parents in some cases had to pay twice. "Private schools in New Zealand," he said, "are totally dependent on their own resources—they receive no aid whatsoever from the Government, no scholarships, bursaries, or free places are tenable at private schools. If, therefore, citizens whose principles will not allow them to divorce religion from education desire to give their children a secondary education they are compelled to pay for them twice over, for they have already paid their quota of taxation, from which the Government advances money for scholarships and free places. Now these parents and pupils, no matter how clever or how poor, are penalised really because of their religion, for the way to the University through the private school is an expensive one, while the child of even the millionaire may pass through the State secondary school to the University at the expense of the general public. Few can afford to pay for four years at a secondary school, and therefore few remain long enough to compete for University scholarships or to qualify for higher-leaving certificates. The result is that many brilliant students are denied the advantage of a University education. In fairness to the citizens—for we are all citizens—free places and scholarships should be made tenable at registered private schools even in the interests of University education. The law of the land has never ruled that secondary education shall be secular; it allows the teaching of religion in its own schools; it should not penalise the teaching of religion in private schools by withholding scholarships and free places. In some of the Australian States this request of private secondary schools has been recognised for years, and many of the most brilliant University students have been the product of the system."

The present pupils beat the past pupils in the annual game of football at St. Pat's.

Everyone loves a fancy dress dance, especially a children's dance. Newtown holds one annually. This time the proceeds go to St. Anne's stall for the Lewisham bazaar. The hall was gay with streamers and balloons—a fairyland setting for the children in their vivid frocks. Amongst those present were Rev. Fathers Devoy, Dillon, and Fallon, Mesdames Andrews, R. J. Miller, Mills, and Miss Boake. Among the prizewinners were Russians, Old English, a wolf, a Hawaiian, Little Lord Fauntleroy, Cupids, Flowers, Peasant, Fairies, etc. Among the

most original frocks were Frodo, Puck of Cards, Vegetables, Puck, Sundowner, and Orange Smaah. Miss A. Simon took charge of the floor, assisted by Misses Mulholland and Brown—the music being supplied by Misses Thyra Clark and Ellie Stratford. Mrs. Giles, the stallholder, was assisted by a strong and helpful committee. At night a dance was held for the adults and was much enjoyed.

Mr. Hoskins says all is well with the Lewisham bazaar preparations. Full details will be given next week.

Wanganui

(From our own Correspondent.)

August 4.

The Gonville Fund Food Fair took place on Saturday, August 1, at St. Joseph's School, and was a success. The Children of Mary had two stalls—cakes and sweets and a jumble stall—Gonville had a stall, and Mrs. Richardson was in charge of the tea stall. Early customers were buzzing round the stalls soon after ten o'clock in the morning, and business was good all day, finishing up with the drawing of raffles at night, under the benign supervision of the police.

There will be something else to supervise in a week or two, our Garrison Band is having an eight-day carnival. All sections of the community are interested, it being generally understood that a band is almost as necessary as daylight! Incidentally, the new bandmaster, (Mr. Watson) has arrived from Australia just in time for the carnival. Mr. and Mrs. Watson are members of our congregation and we're glad to welcome them amongst us. Mr. Watson comes with good credentials. He has had to do with the very well-known St. Augustine's Band, on the other side, and, after finishing his war service abroad, spent some time in England studying band methods.

Our latest acquisition in Wanganui is three motor buses, named, I believe, Faith, Hope, and Charity. Exactly why they are so named, we do not know, but it is quite likely that the rate-payers will need a good big supply of each virtue, when rate-paying time comes round. Anyhow, it's quite time we had something new to wrangle about, it's just ages since a "site" was proposed for anything! It is suggested that the motor buses do St. John's Hill and Durie Hill—our two gentle slopes!

His Grace Archbishop Redwood spent a couple of days in Wanganui, on his way to Hawera and the celebrations there. Archbishop O'Shea and Rev. Father Cullen went through also.

Mail news is to hand from America which tells of the Golden Wedding of Mr. and Mrs. T. Brogan, who lived over at Putiki many years ago. They went to America in 1890, prospered there, and have now attained their happy anniversary. Congratulations to them from old friends.

ST. VINCENT DE PAUL SOCIETY: PARTICULAR COUNCIL OF WANGANUI.

The half-yearly meeting of the above was held in the "Villa" on Thursday, July 23. Very satisfactory reports were received from the various conferences within the circumference—Palmerston North men's conference and ladies' auxiliary, St. Mary's, Wan-

ganui, St. Joseph's, Aramoho, and St. Agnes' (ladies') auxiliary, Hawera. A feature of the reports is that very few cases of distress have occurred during the half-year. The ladies' conferences have done excellent work making up garments, quite a number being supplied to orphanages and persons needing them.

Feilding

(From our own correspondent.)

August 4.

Sunday next, August 16, is sure to be a great day in Feilding, for the new church that has been talked of for the past fourteen years is an accomplished fact at last, and the dedication ceremony will be performed by his Grace Archbishop Redwood. The Rev. Father McCarthy, Marist Missioner, is to preach the occasional sermon. Monsignor Power, of Hawera, is to sing the Solemn Mass, and to preach at the evening devotions. The devotional Gregorian chant of the Mass will be sung by the Marist students' choir from Highden. The parishioners will hardly know themselves next Sunday in their beautiful new church, and they are all praying for a fine day. Several of the clergy will honor Feilding parish next Sunday and help to put it well on the map.

Westport

(From our own correspondent.)

August 5.

Mr. G. F. Vincent, examiner for Trinity College of Music, enlogised the work of the convent pupils, particularising the pupils in the higher grades, who entered into the spirit of their music with true artistic temperament. The following are the results:— A.T.C.L.: Melba Bevan, 89; Mia Bevan, 83. Higher Local: Mimi Hansen, 70. Senior: Lorna Schwass, 76. Intermediate: Agnes Costello, 90; Levick Kerr, 74. Laurie Larsen, 73; Joseph Kone, 71; Flossie Russell (Granity Convent), 71. Junior: Alice Renno, 81; Ethel Ryan, 81; Molly Cleary, 69. Preparatory: Colin Campbell (Granity Convent), 90. First Steps: Alma Mason, 90; Naomi Morganti (Granity), 85; Marjory Keating, 80; Barbara Rowley, 80; Colin Hansen, 75.

Diocese of Auckland

(From our own Correspondent.)

August 5.

The weather in Auckland for the past week has been simply glorious, and elaborate preparations are being made to receive and heartily welcome the officers and men of the American Fleet which arrives in Auckland Harbor on August 31 midday. Already hundreds of electric colored globes decorate several of the local principal buildings. The city will be a blaze of light in the evenings. A committee has been formed to organise entertainments to keep our visitors busy for the fortnight they will spend with us, and there is a lively time in store both for the Fleet and public.

The term holidays of the Sacred Heart College and St. Mary's Convent pupils commence on August 13. This will be the first vacation since the Christmas holidays, and the students are looking forward to a well-earned fortnight's recreation, free from discipline and study.

Very Rev. Dean Lane, who has been for many years stationed at Gisborne, has been

appointed to take charge of the Ellerslie parish. The Dean will take up his new duties at an early date.

The plain and fancy dress ball to augment the funds of the new Church of Our Lady of the Sacred Heart was a most successful function. The hall was suitably and tastefully decorated and harmonised with the animated scene made up of many quaint and fantastic costumes worn by the merry dancers of both sexes present. It was one of the brightest and happiest entertainments yet held at Epsom, and the committee deserve warm praise for the indefatigable efforts and splendid arrangements which deserved such well-merited success. The gent's prize for the best study in fancy dress was won by Mr. Coleman, and the ladies' prize was awarded to Miss Upfold for a really excellent presentation as a Hula Girl. Mesdames Simmonds and Draget were the judges, and gave popular decisions. A euclore tournament was arranged for those who did not dance and created much interest amongst the players. Mr. Bell secured the gents' trophy, and Mrs. J. Cooke was the successful lady. A capital orchestra under the baton of Mr. Varna Cooke provided excellent dance music for the evening. Mr. Bowater made an untiring secretary. To him much praise is due for his efforts. The church funds will benefit to the extent of £21 as a result of the evening's entertainment. This function was such an unqualified success that the organisers are contemplating holding another which should meet with even greater support.

The Auckland Competition Society is holding its festival at present in the local Town Hall, where there is a wealth of song, music, elocution, and story presented for the patrons of the arts who daily attend to listen to the city's budding talent. There are a number of excellent performers, and among them are two promising young artistes from St. Mary's Convent, Ponsonby. Miss Dorothy Mudford possesses a very sweet soprano voice for sixteen summers, and shows evidence of future possibilities. She has already secured two first prizes, and there is perhaps more to follow before the termination of the competitions. Miss D. O'Brien has also acquitted herself well in the elocutionary section. Her work revealed evidence of careful training in tone, inflexion, emphasis and pausation that made her performance delightful to listen to.

The Annual Commemoration Mass and Communion of the old boys of the Sacred Heart College will be held at the College on August 30. In view of the big success of last year's function, it is anticipated that the re-union this year will eclipse its predecessor.

On Thursday at St. Benedict's Hall the local tennis club and the Children of Mary held a combined eucere and dance in aid of the parish funds which was well supported by members and friends. The whole programme was commendably arranged and carried out by Mr. Frost, and Miss Yates, as secretaries, assisted by a very energetic committee who left nothing desired for the enjoyment of their guests. These evenings should become very popular if the committee decide to continue them.

The annual football match between past and present students of the Sacred Heart

College is set down for decision on Saturday, and should draw a great crowd of parents and friends to witness it. The struggle always causes intense interest and is a regular natal day at the college.

A social evening in the form of a euclore party and dance was held in the Papatoetoe Hall on Wednesday last to raise funds for the new church recently erected by voluntary labor, and to improve the grounds. The ladies of Papatoetoe are to be congratulated on the magnificent success the entertainment proved. The ladies' prize was won by Mrs. Aitkinson, and the gent's prize by Mr. J. Grinter. Miss Vera Page, and Mr. Vic. Prior were awarded the consolation prizes. Motor charabancs from Otahuhu, Wiri, Ellerslie, and as far as Herne Bay, Auckland, brought large loads of passengers to assist the Papatoetoe Catholics in the endeavor to establish a church. Rev. Father Skinner, thanked the visitors for their assistance, and the hearty manner in which all entered into the evening's amusement. Judging by the success of the first function, it is certain that further socials will be held.

Early in September, Rev. Father McCarthy, S.M., is to open a week's Mission in the Papatoetoe Church, and Otahuhu will then be visited for a similar purpose.

Diocese of Christchurch

(From our own Correspondent.)

August 3.

His Lordship Dr. Brodie left Christchurch on Tuesday last for the West Coast, returning on Saturday. Ross was his principal objective.

The appreciation of his Lordship the Bishop, the clergy and parishioners of the Cathedral, is extended to the Sisters of the Missions for their devotedness in teaching catechism on Sunday afternoons at Dallington and Beckenham. The good attendances are a source of consolation to the Sisters.

The recently formed St. Bede's College Old Boys' Association has decided to hold an annual dance, and its initial effort in this direction was held at "Dixieland" on Thursday evening. The decorations and supper arrangements were good—the former tasty, with the college colors in prominence, and the latter plenteous and of first grade; whilst the music supplied by Bailey's band was tuneful, spirited, and in excellent time. The ball-room accommodation was fully taxed so large was the attendance, and the committee is to be warmly complimented on the manner in which it catered for the enjoyment of the guests. Many old boys came in from distant parts of the country, even from the West Coast—a feature showing attachment to the college and their interest in its welfare. Rev. Dr. Geaney (rector) and Rev. Fathers Dowling, Cullen, and Buckley, members of the teaching staff of St. Bede's, were interested onlookers. Well deserving of being singled out in the joyous throng was Mrs. Walter Clifford, whose generous treatment of the boys is so well known and whose support of everything connected with the college is always to hand. The members of the organising committee—Messrs. L. P. Barrett, F. Fogarty, J. P. Flood, A. T. O'Reilly, and R. W. Lattimore (hon. sec.)—are to be commended for their enterprise and the success that attended their efforts.

TRY ... Dom. McCarthy

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Selected Poetry

THE DANCOERS.

I saw a group of foxgloves
Dancing in the breeze,
This way, that way,
Undearneath the trees.

With every wind a-swaying,
I watched them bend and swing,
As children at their playing
Within a merry ring.

I passed, and thought forgotten
The foxgloves all a-sway:
Dull cares by work begotten
Enslaved me night and day,

But suddenly, when dreary
Beyond life's sombre way,
Across my vision weary
Flashed foxgloves at their play.

—EDITH DART, in the *Windsor Magazine*.

AN EXILE'S DREAM.

Oh! tender is the love and true
Of the warm-hearted Gael
For that dear home his boyhood knew
In holy Innisfail;
And oft his wayward fancy flies
On wings of love to see
Each spot beneath the Irish skies
That's shrined in memory.

Of the sweet music of the Gael
Comes o'er him like a spell,
As now its sad and plaintive wail
For vanished glories swell;
And now in its abandon wild
Recalls the "patron" and the fair—
The dance which the sweet hours beguiled
With bliss beyond compare.

Again around the fireside he
Is listening to the tale,
Which tells how Fenian chivalry
Illumed each hill and dale;
And how the Baushee's fateful cry
Keens through the fairy glen,
Boding, alas! that death is nigh
Some true Milesian.

And ever and anon he dreams
Of Erin's golden age,
That like a glorious sunburst gleams
From out the storied page—
That proud and mournful record—where
The centuries struggle's told,
How his brave sires did nobly dare
To break Eire's chains of old.

And as the dew of Heaven instils
A balm into each flower
That blows on Erin's beauteous hills
Such memories have the power
To soothe the Irish exile's lot
Where'er his footsteps roam—
His care and sorrows all forgot
'Mid dreams of native home.

—M. HANLEY in the *Irish Catholic*.

ECHO.

Nymph of the water,
Sprite of the woodlands,
Child of the mist and the air,
Beautiful Echo,
Talkative Echo,
No one with you can compare.

When I am lonely,
Often I wander
Into some quite retreat;
Then you come dancing,
Making me happy
By your companionship sweet.

Over the mountains,
Into the valleys,
No matter where I may go,
Always you're with me,
Ready to answer,
Faithfulness always you know.

Were I to lose you
Fairy of Fancy,
I would be lonesome, indeed,
For when I'm lonely,
Who will console me,
Giving the comfort I need?

—CATHERINE ELIZABETH HANSON, in the *Irish World*.

IN MEMORY OF MY BROTHER.

Young as the youngest who donned the Gray,
True as the truest that wore it,
Brave as the bravest he marched away,
(Hot tears on the cheeks of his mother lay),
Triumphant waved our flag one day—
He fell in the front before it.

Firm as the firmest, where duty led,
He hurried without a falter;
Bold as the boldest he fought and bled,
And the day was won—but the field was red—
And the blood of his fresh young heart was
shed
On his country's hallowed altar.

On the trampled breast of the battle plain
Where the foremost ranks had wrestled,
On his pale pure face not a mark of pain,
(His mother dreams they will meet again)
The fairest form amid all the slain,
Like a child asleep he nestled.

In the solemn shades of the wood that swept
The field where his comrades found him,
They buried him there—and the big tears
crept
Into strong men's eyes that had seldom wept,
(His mother—God pity her—smiled and slept,
Dreaming her arms were around him.)

A grave in the woods with the grass o'er-
grown,
A grave in the heart of his mother—
His clay in the one lies lifeless and lone;

There is not a name, there is not a stone,
And only the voice of the winds maketh moan
O'er the grave where never a flower is strewn
But—his memory lives in the other.
—(Rev.) ABRAM RYAN in *Poems*.

IT WAS THE LOVELY MOON.

It was the lovely moon—she lifted
Slowly her white brow among
Bronze cloud-waves that ebbed and drifted
Faintly, faintlier afar.
Calm she looked, yet pale with wonder,
Sweet in unwonted thoughtfulness,
Watching the earth that dwindled under
Faintly, faintlier afar.
It was the lovely moon that lovelike
Hovered over the wandering, tired
Earth, her bosom grey and dovelike,
Hovering beautiful as a dove.
The lovely moon:—her soft light falling
Lightly on roof and poplar and pine—
Tree to tree whispering and calling,
Wonderful in the silvery shine
Of the round, lovely, thoughtful moon.
—JOHN FREEMAN, in *An Anthology of
Modern Verse*.

TO LOUISE IMOGEN GUINEY.

O gallant soul who dared to ride with God!
Your horse's feet were most divinely shod
With wonder, and his mane of flowing song
Blew bright among the stars. Your spirit
clear and strong
Guided his course among those high, far ways
Where life, you found, was wild, inexorable
and sweet;
Until the days of questing were all passed,
And God's good ride was done,
And home was won.

—LOIS MONTGOMERY in *Ave Maria*.

MY MOTHERLAND.

My Motherland!
Breath of the wild sea keeps thee veiled
Against a mellow sunlight's overbold caresses;
And from the deep eyes of thy many waters
A soul unsullied peeps:
A soul that strongly weeps—
Tears, tears of pity for thy sons and daugh-
ters—
But tears of weakness never, though thy clot-
ted tresses
Be thorn-crowned, and thy feet be nailed.

My Motherland!
Faith in a just God keeps thee brave
Against thy fellow-man's injustice, and
O Mother,
Thou, even captive thou, hast captivated,
By force of Faith, His Heart:
Now shalt thou see depart
Thy little ones again;* reconsecrated,
Shalt rebecome torch-bearer to thy far-off
brother—
Whom God, for thy fond sake, will save,
My Motherland!

—T. GAVIN-DUFFY in *Star-Dusty Road*.

*An allusion to the recently founded May-
nooth Mission to China.

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FEATURES OF THIS WEEK'S ISSUE

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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.

The New Zealand Tablet

WEDNESDAY, AUGUST 12, 1925.

RESEMBLANCE BETWEEN RELIGIONS

ENEMIES of Christianity exhaust their ingenuity in order to discover new means of discrediting Christianity, and there is no superstition they will not embrace before they will receive the pure and ennobling morality of the Gospel. In lectures and in books treating of the history of religion, they go to great pains to show how far Brahminism, Buddhism, Zoroastrianism, Confucianism, and so forth resemble Christianity, endeavoring to show from these similarities that Christianity is only an evolution from other forms of superstition. Now besides the fact that there are positive and clear proofs for the Divine origin of our religion, it would be strange if, human nature being the same essentially everywhere, there were not resemblances among the ways which human reason follows in its efforts to worship a Creator. The Christian religion embraces true natural religion, and therefore ought to have many points of similarity to phases of natural religion however barbarous and undeveloped; but it also adds to the natural the supernatural, and has distinctive notes of its own which no other religion possesses. Thus, in no other do we find the numerous and exact prophecies which foretold for centuries the coming of Christ; no other is supported by the miracles He wrought in favor of His doctrine; no other presents such a complete and perfect teaching concerning the relations between God and man, and between man and his fellow-men.

.....
 Holding, as we do, that the human race is essentially one, it is only natural that the revelations made by God in early ages should be perpetuated among the races which separated from time to time, as it is natural that errors should creep in among those who fell away from the true religion and did not take such jealous care as the Jews did for the preservation of their doctrine pure and undefiled. Hence, all springing from the same source, resemblances are natural; all not being equally careful of their deposit, differences are to be expected. Apart from this original unity, there is another reason why all religions should in some way resemble one another. As we said before, human nature

is the same everywhere. Now religion is so natural to mankind that man has been defined as a religious animal. Man, in whatever savage state he is found, has some knowledge of God, and with that goes invariably some form of religion, however rudimentary. In all cases it is an attempt to honor God, an expression of man's inferiority to God, of God's power and greatness. Hence, the fundamental note of religion being in all cases the same, it is only natural that human nature, being everywhere the same essentially, should express itself along lines between which similarity is found to exist. Pagans as well as Christians adore God, offer sacrifices to God, pray to God, honor God, fear God; and it is not strange that humanity, which is one, should in its efforts to worship God, preserve unity of some sort. It would be, on the other hand, strange if it did not. It would be strange if a Divine religion, which is based on God's relations with mankind, did not exhibit resemblances to natural religions founded on the same relations, less clearly understood owing to the absence of revelation, or only to a vestige of the traditions of ancient revelation. Hence, among the more cultured pagans we find doctrines discovered by the light of reason which come close to the truths revealed to Christians; and in the moral order we find philosophers groping towards laws which the teaching of Christ has made clear and unmistakable for us. With regard to exterior worship, which is the outward expression of the inner sentiments of the soul, analogy is also to be expected, as man's object is to testify his respect, adoration, submission, and gratitude to God, from Whom he hopes for pardon and protection. Sacrifice was ordained by God in the early ages, and in their main lines the pagans followed the ancient ritual, making the destruction of the victims symbolical of their recognition of God's power and glory. Now in the beginning God chose ways of sacrifice which were in harmony with human nature's tendencies and needs, and it was to be expected that even when the races divided and wandered apart, they would retain, as long as they retained religion in any form, resemblances to the sacrifices of their forefathers. Christianity itself, heir to the Old Law and its fulfilment, borrowed freely from ancient usages instead of setting them aside. The Church preserved and sanctified old customs, old festivals, old manners, supernaturalising them and elevating them to the higher order of the New Law. Hence, again, resemblances must be found between Christianity and other religions, and it would be very extraordinary and inexplicable if such were not found.

.....
 The objection drawn from such resemblances has therefore no force. It is not the similarities but the differences that matter most, for the latter mark the Christian religion as Divine in its origin, Divine in its end, Divine in its doctrines. The miracles performed by Christ in testimony of His teaching, His Resurrection from the tomb, the fulfilment of the ancient prophecies concerning Him, the miracles of the Apostles, the fulfilment of the prophecies made by Christ Himself, the miraculous establishment of the Church and its indefectibility throughout all ages, the witness of the martyrs, the

sublimity and purity of the doctrinal and moral teaching of Christ, and the Holiness of Him and of many of His followers are the evidence upon which our conviction of the Divinity of Christianity rests. Examination of all these motives in detail would prove that each of them is proof in itself, and that in each of them Christianity differs from every other form of religion. Thus, while all religions are in some respects similar, and while such resemblance is only to be expected, only one is Divine, and because of its Divinity it has characters which lift it as far above all the others as the supernatural is above the natural. In conclusion, let us quote a passage from Cauchy, the illustrious mathematician: "I am a Christian, that is, I believe in the Divinity of Jesus Christ, with Tycho Brahe, Copernicus, Descartes, Newton, Fermat, Leibnitz, Pascal, Grimaldi, Euler, Gudlin, Boscovich, Gerdill; with all the great astronomers, physicians, geometricians of past ages. I am a Catholic with the majority of them, and I am ready to give a reason for my faith. . . I share the profound convictions expressed in the words, actions, and the writings of our greatest scholars, Ruffini, Haüy, Laennec, Ampere, Pelletier, Freycinet, Coriolis; and if I refrain from mentioning others, I can say at least that it gives me great pleasure to find all the nobility and generosity of the Christian faith in my illustrious friends, in the inventor of crystallography, in the celebrated navigator of the Uranie, and in the immortal author of electro-dynamics." On the whole, it would seem that while most of the first-class scientists and scholars were believers, a great number of the seoiists and pretenders were atheists. Once more Bacon is right: "A little knowledge leads man from God, and a great deal of it brings man back to God."

**THE LATE POPE PIUS X
 PETITION FOR BEATIFICATION FROM
 THE AUSTRALIAN AND NEW ZEALAND
 HIERARCHY.**

His Grace Archbishop Duhig, Secretary to the Conferences of the Australian Hierarchy, has received from his Eminence Cardinal Merry del Val the following letter acknowledging receipt of a petition for the Beatification of the late Pope Pius X, forwarded to Rome some time ago on behalf of the archbishops and bishops of Australia and New Zealand.

Rome,
 June 5th, 1925.

My dear Lord Archbishop,
 I am in receipt of the petition you have sent me on behalf of the Australasian Hierarchy for the Beatification of the great and saintly Pontiff-Pope Pius X, and it is very welcome.

I will see to it being placed in the proper quarter together with similar petitions from the bishops of all parts of the world. This universal tribute rendered to that holy Pontiff is most remarkable, and his Holiness Pope Pius XI, in a letter which he has been pleased to address to me some days ago, has taken note of it with great satisfaction.

With respectful regards,
 I am, my Lord Archbishop,
 Your Grace's humble servant in Christ
 R. CARDINAL MERRY DEL VAL.

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NOTES



French Literature and French Life

Max O'Rell has reasonable grounds for complaining because so many people who do not know the French take as authentic pictures of French life the ordinary novels to be found on railway stations on the Continent. He complains that this is as unjust as if we were to take Ouida's or Victoria Cross's novels as faithful pictures of English society a thing which no Frenchman would do—if indeed Frenchmen are found who lack taste to such a degree as to read such trash. He recommends us to go to Gustave Droz, Octave Feuillot, Edmond About, and Erchmann-Chatrion for faithful pictures; and to the above we would add on our own account the names of Rene Bazin and Henri Bordeaux. There is a sting in his remark that if objectionable French novels have the largest vogue in England it is only because there is a demand among English readers for the objectionable. It is often said that there is no real home-life in France and as a proof of the assertion it is alleged that the French have no word for "home." The same thing is said about other Continental countries and in every case it is false. The German home is heim; the Italian home is casa, and the French chez. With regard to the French word and all it means the following passage from O'Rell is worth while:

"How glib is the criticism of the ignorant! To feel the whole meaning of those sweet words, *chez soi*, *chez nous*, one must know the language they form part of. They call up in French hearts all the tender feelings evoked by the word *home* in the Anglo-Saxon breast.

"How many of the English or American people have an inkling of their value?

"Do they care to know, that some hundred years back, the French used to say *en chez* (from the Latin *in casa*, at home), and that *chez* was a noun? That, later on, they took to adding a pronoun, saying, for example, *en chez nous*; and that people mistaking the word *chez* for a preposition, because it was always followed by a noun or a pronoun, suppressed the *en*, so that now the French language has lost a noun for home, but has kept the word *chez* which, to this very day, has all its significance? What an idea of snugness, happiness, is conveyed by the little sentence *Restons chez nous* on the lips of a young couple, though *chez nous* may but represent the most modest of abodes!

"Home-life unknown in France! Why, the mistake is one of the most glaring ever made. There is no more home-loving, home-abiding creature on earth than the Frenchman. The French home is so precious that the outsider is often jealously excluded from it. It is a sanctum into which none but the nearest and dearest are allowed freely to penetrate.

"No home-life in France! Not home-loving, those families where the mothers are goddesses of economy and order, and the fathers idolising children! Not home-loving, that Frenchman whose aim in life is, as I

have said elsewhere, to give an education to his sons, and a good *dot* to his daughters; to see them happily married, and keep them near him, after their marriage; to bring up his grand-children, guide their first tottering steps, launch them in life, and see them all assembled around his death-bed!"

Encouragement

Claudius Clear (W. R. Nicoll) who died not long ago says somewhere that a treasured letter of his found in a dead man's desk would be his highest aim in honors of authorship. We cannot all give presents, nor to all are they acceptable, but we can all write kind, sympathetic, helpful, encouraging letters to our friends, and as a rule such letters, which cost but little, are worth more to the recipient than anything our money could buy. Do not let the busy world, with its ever-present cares and demands, make you forgetful of the graces and courtesies and little acts of kindness which rob life of its bleakness and bring glad moments in otherwise dark days. We have known persons who, on principle, objected to giving encouragement to others, on the ground that when we have done all that it is in our power to do we are still unprofitable servants in the sight of God. Such persons do infinite harm. Spirits that would bloom to fruitfulness in the sunshine of an encouraging smile will be blasted and made barren by wintry frowns from such austere Christians. Their way was not the way of Him who would not break the bruised reed, no, nor quench the smoking flax—not His whose gentle voice uttered the immortal words of hope and tenderness: Many sins are forgiven her because she hath loved much—not His who said these other words: Let him that is without sin cast the first stone. What a terrible caricature of Christian conduct is that of those self-righteous, narrow-minded, cruel sticklers for the letter of the law who think they serve God best by making others miserable. What a terrible thing such people make of life for those who are subject to them.

Flattery

On the other hand, let encouragement be sincere and cordial: that is let it come from the heart. *Worte vom Herzen*—words from the heart go to the heart, as Goethe reminds us and as we ought never forget. But when kind words are not from the heart, when they are inspired by insincerity, there is nothing more disgusting. It offends an honest man to the soul to have to listen to flattery, and it is nearly as bad to see a vain man or woman smirking under the fulsome adulation of some schemer who shamefacedly applies with a shovel the false and honied words of unmerited praise. Beware of the flatterer. He has some ulterior designs; he is a rogue. There are many such: many who cannot help it, just as some ill-bred boys cannot help whistling and biting their nails. Once Sydney Smith satirised

the flatterer in a passage which is one of the curiosities of his work: "It is impossible to conclude these observations without expressing the obligations I am under to a person in a much more humble sphere of life.—I mean, sir, the hackney-coachman by whom I have been driven to this meeting. To pass safely through the streets of a crowded metropolis must require, on the part of the driver, no common assemblage of qualities. He must have caution without timidity, activity without precipitation, and courage without rashness; he must have a clear perception of his object, and a dexterous use of his means. I can safely say of the individual in question, that, for a moderate reward, he has displayed unwearied skill; and to him I shall never regret that I owe unfractured integrity of limb, exemption from pain, and perhaps prolongation of existence.

"Nor can I pass over the encouraging cheerfulness with which I was received by the waiter, nor the useful blaze of light communicated by the link-boys, as I descended from the carriage. It was with no common pleasure that I remarked in these men, not the mercenary bustle of venal service, but the genuine enthusiasm of untutored benevolence: not the rapacity of subordinate agency, but the alacrity of humble friendship. What may not be said of a country where all the little accidents of life bring forth the hidden qualities of the heart,—where her vehicles are driven, her streets illuminated, and her bells answered by men teeming with the refinements of civilised life?"

DIOCESE OF DUNEDIN

At the distribution of prizes in connection with Trinity College of Music, London, in Burns Hall, on Thursday, August 6, Miss Winifred Gonley, pupil of St. Dominic's Priory, was awarded the gold medal presented by the Local Centre to the candidate securing the highest marks of the year in senior theory (honors).

A successful "gift afternoon" was held on Saturday last in the Sacred Heart School-room, North-east Valley, the object being to raise funds, etc., to equip the Hibernian stall at the forthcoming Carnival de Luxe. The creditable and varied collection of goods found ready purchasers among the large number present. Prior to afternoon tea being handed round an interesting musical programme was presented by Misses Gallien, Bills, and Clark; accompaniments being played by Miss M. Kane, A.T.C.L.

The annual football match promoted by the Otago Rugby Union, in aid of local charities, will be played on Carisbrook grounds next Saturday (the 15th inst.). As the committee has decided to allocate the proceeds this year to the same organisations as last year, the St. Vincent de Paul Society will receive a share. All who can possibly attend the match should do so, and thus support the committee and players in their laudable undertaking.

A concert, arranged by Miss Moira Coughlan in aid of the South Dunedin stall in connection with the approaching Carnival de Luxe, will be given on next Saturday

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evening (the 15th inst.), in St. Patrick's Schoolroom, South Dunedin. An attractive programme of vocal, instrumental, elocutionary, and dancing items will be presented. On the following Wednesday evening (the 19th inst.), in the interests of the same stall, a euchre party will be held in the South Dunedin Town Hall; a special feature of the function being the valuable prizes offered for competition.

THE IRISH SOCIETY.

The members of the Dunedin Irish Society intend entertaining a large party from the various vessels of the American Fleet, on next Friday evening, at the Waratah Tea Rooms.

Invercargill

(From our own correspondent.)

August 8.

Rev. Father Graham attended the meeting of Children of Mary last Sunday in St. Joseph's, and addressed the members assembled. Referring to the large numbers present he remarked that Sydney is the only other town where he has seen such a large Sodality of Children of Mary. The address was both instructive and interesting—all the E. de M's hope that this visit will be the beginning of many more.

Mrs. M. Miller gave a delightful social and dance on Friday evening in aid of St. Mary's Tennis Club. Large numbers played euchre, and after a dainty supper dancing, songs, recitations, and musical items concluded a most enjoyable function.

The energetic committee of St. Mary's Tennis Club held a jumble sale on Saturday, the proceeds of which will be devoted to the re-establishing of courts here. Many and various were the articles offered. The funds will benefit to the extent of £18 as a result of the sale. The committee desire to thank all who so kindly assisted in any way, but when one considers the work which is being done, the committee deserves the largest share of thanks. The courts will be for everyone, not only for the few energetic workers, and it is the duty of all to help in every way such a club and keep our Catholic young people together. The work of laying the courts is now well in hand and should be ready for playing on early in the season.

On Sunday the altar looked beautiful, decorated in crimson roses and bush greens. There was Exposition of the Blessed Sacrament from after the 11 o'clock Mass. A large number of members of the confraternity were present in the evening.

INSTITUTE OF NOTRE DAME DES MISSIONS

NEW ZEALANDER APPOINTED SUPERIOR-GENERAL.

The Sisters of the Missions, Ferry Road, Christchurch, have just received news by cable from England, that Rev. Mother M. St. Basil, Provincial of the Christchurch province, has been elected Superior-General of the Order and will therefore remain in England, where she is at present attending the General Chapter. Though New Zealand Sisters have previously held offices on the General Council this is the first occasion on which a New Zealander has attained to the position of Superior-General.

Rangiora

(From our own Correspondent.)

August 5.

The fortnightly meeting of the Celtic Club was held on the 4th inst., the president (Mr. P. V. McBreaarty) presiding over a large attendance. The evening was devoted to a musical and elocutionary programme, the following items being contributed:—Piano-forte solos, Miss Vera McGrath, Mr. J. Brick; songs, Miss K. Cassidy, Miss E. Miles, Mr. G. Hutchieson, Mr. and Mrs. L. P. Devlin; recitation, Miss K. Cole; Highland fling, Miss Mary Moran; Highland reel, Misses McGrath, Cole, Fitzgibbon, and Brady. Rev. Father O'Doherty kindly brought over his gramophone, and some very fine records of the world's leading singers were heard. The accompanists for the evening were Misses K. Cassidy and A. McGrath. Supper was then handed round, bringing a successful evening to a close.

Akaroa

(From our own correspondent.)

August 5.

During the winter a series of euchre parties was held in St. Patrick's Schoolroom for an aggregate prize to the value of £8. It proved most interesting and the play was keen. Mr. F. Heemingway and Miss E. Le Lievre led alternately from the first night until the final when, Mr. Heemingway won by 64 points from Mr. H. Pool, who was 66 points; Miss Le Lievre being third with 65 points. The winners during the six nights were Mrs. Buddle, Miss M. Jacobson (2), Mrs. W. Hammond, Miss E. Le Lievre, Mrs. Faithful, Messrs. F. Heemingway (2), T. Kottowski, L. Hammond, J. McKay, and D. Langrope. During the social on Friday evening a presentation was made to Mr. T. O'Brien, who is going to Hamilton to take up business. Father Gallagher, in presenting Mr. O'Brien with a travelling rug spoke of his sunny disposition and of his many kindnesses during his seven years at Akaroa. Father Gallagher also made a presentation of a pipe to Mr. J. Curry, who has been in charge of the "evenings" and had carried out his duties assiduously. The guessing competition to the value of £1 was won by Miss Le Lievre.

Timaru

(From our own correspondent.)

August 7.

The following paragraphs appeared in the August issue of the *Sacred Heart Parish Magazine*:—"A splendid copy of Raphael's Madonna and Child with a handsome and artistic frame has been secured for the adornment of the church, and will soon be hung in a suitable location. . . . "A Retreat for women will begin in the Sacred Heart Convent on Thursday, the 20th inst., and will conclude on Monday, the 24th. We strongly urge any of our parishioners who have the opportunity to take advantage of these few days of quiet and prayer so helpful in the spiritual life."

The card parties promoted by the Catholic Club are retaining their well-deserved popularity. The members of the executive with some loyal lady friends exert themselves to make the evenings happy and enjoyable, and

are rewarded by the large attendances. The club wishes to record its gratitude to Mr. Z. Bert for donating a valuable pair of pictures, and Messrs. Swanson and McLane for a very fine morris chair.

The monthly promises to the school fund are being redeemed with a very praiseworthy regularity, and if all keep to their word a handsome sum will be realised. The scheme has now run twelve months and £1338 15s 3d has been received.

DIAMOND WEDDING

SHANLY—MANNINGS.

(From our Wanganui correspondent.)

Congratulations to Mr. and Mrs. F. Shanly, Dannevirke, who celebrated their diamond wedding on July 20, 1925. Mr. and Mrs. Shanly were married in Exeter, England, in 1865, and came out to New Zealand in 1867, landing at Christchurch in January of that year. Their eldest son was only six months' old then, and for five years after their arrival, the young couple lived in Christchurch; Mr. Shanly carrying on business as a coach-builder. Then they went to Napier, and shortly afterwards to Waipawa, where they lived for 40 years, and saw the township grow from a country settlement to a village, and from a village to a town. Mr. Shanly was a member of the last road board and a member of the first town board when the progress of the settlement had entitled it to the greater dignity. Mr. Shanly was instrumental, as secretary of the Umutaoroa Small Farm Association, in getting 5000 acres granted, the area subsequently being reduced to 3000 acres, on which 30 settlers took up holdings. Meantime the family had grown, and Mrs. Shanly's privilege it was to be the first woman to reside on the block. She and her young family got there packed carefully in a big box (I'm not sure if the lid was on or off!), and drawn on a sledge! That was all a long time ago, and God has been good to the devoted couple. The diamond wedding morning was begun with Holy Mass, at which Mr. and Mrs. Shanly, attended by their eight children, received Holy Communion. Rev. Father Guinane officiated, and Miss Marjorie Shanly, L.T.C.L., supplied incidental music. Unable to be present, but with the family in spirit, were Sister M. Catherine, in charge at the Waimate Convent, and Sister M. Pia, Home of Compassion, Island Bay, daughters of Mr. and Mrs. Shanly. All relatives who could be on the spot, that is children-in-law, and grandchildren were at Mass and Communion also, including Miss Cecilia Mannings, Mrs. Shanly's niece, who is on a visit to New Zealand from England. After Mass all adjourned to a wedding breakfast, and such a happy feast it was, the handsome three-tier cake (made by Miss Shanly) being much admired and enjoyed. Mr. and Mrs. Shanly received many congratulatory telegrams, letters, and gifts from old friends, who all unite in wishing them God's holy care and comfort through the eventide of their long and useful life. Few only are spared to see the great anniversary which has gone over the heads of this upright and God-fearing couple, and the days of their old age are sweet and happy to them, as they watch the changes time brings.

Al. Driscoll

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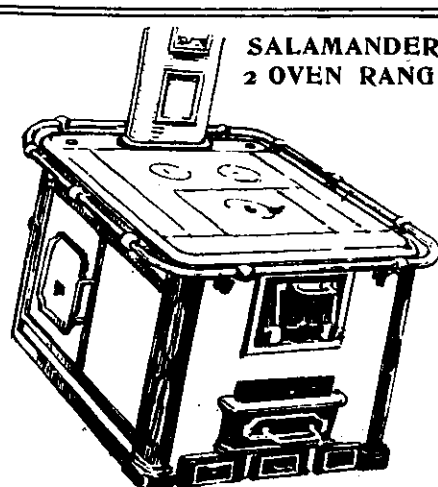
PERIOD FROM JULY 31—AUGUST 7.

OTAGO AND SOUTHLAND.

J. McL., King St., Dun., 23/8/26; G. M., Rly., Ngapara, —; J. F. O'M., Carrickmore, Paerau, 15/5/26; P. W., Council St., St. Kilda, 30/1/26; T. J., Cromwell, 30/1/26 D. C., Waimatuku, 8/8/26; Mrs. W. S., "Awatea," Waitahuna, 8/2/26; Mrs. O. R. W., Nth. Rd., Oamaru, 8/7/26; M. T. K., 54 Rawhiti St., And. Bay, 30/7/26; W. A., Ototara, 8/7/26; T. O'B., 9 Dalrymple Rd., Ingill., 8/12/25; J. M., 41 Nairn St., Kairorai, 23/1/26; Mr. K., Rattray St., Dun., —; W. P., Awaminga P.O., Balclutha, 30/1/26; F. B., Railway Htl., Nightcaps, 23/7/26; M. O'N., Collingwood, Invercargill, 30/1/26; P. C'C., Glenore, 15/2/26; J. G. jun., Te Wae Wae, 30/1/26; Mr. C., Stuart St., Dun., 30/12/25; W. H., Ardgowan, Oamaru, 23/1/26; Mr. W., Waitati, 15/8/25 Mrs. W., Forbury Cres., St. Clair, 30/7/25; Miss A. T., 2 Macrae St., Mornington, 23/7/25; J. S., Ettrick St., Ingill., 8/1/26; M. K., Mosgiel, 15/1/26; Mrs. C., 4 Mills H.C.C., Mosgiel, 15/1/26; Mrs. C., 4 Mills St., St. Kilda, 8/9/25; H. R., Riverton, 23/1/26; Mrs. M., Crombie St., Gore, 23/1/26; Mrs. A. P., Palmerston South, 30/7/26.

CANTERBURY AND WEST COAST.

Mrs. M. H., P.O., Eiffelton, 8/7/26; R. B. Hokitika, 8/8/25; J. D., Waioho Gorge, 8/6/25; M. R., 163 Rutland St., St Albans, 8/7/26; Mrs B. P., jun., 40 Danes Rd., Papanui, 15/12/25; J. L., 225 Moorhouse Av., Crch., 8/1/26; T. M., Methven, 8/2/26 A. M., Kaituna, 15/7/26; J. E. R., Wainihini P.O., 30/6/27; J. J. Mc., Station House, Methven, 8/6/26.



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T. C., c/o Council Works, Huia, 8/6/26; Rev. Bro. O. J., Fiji, 30/7/26; D. F., 47 Shore Rd., Remuera, 15/6/26; Miss Q. McK., Loreto Villa, Warren Street, Hastings, 23/5/26; Mrs. O'B., 3 St. Francis de Sales St., Auck., 30/12/25; J. O'H., Police Stn., Waipawa, 15/2/25; Rev. Fr. V. B., Aria, Te Kuiti, 30/7/26.

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MISS O'DEA :: :: :: Proprietress



Dear Little People,

Starting this week, I'm going to give you a complete list of Members of our Little People's Letter Club Badge Holders. There are, besides these, some Members who are writing to each other but who have not got badges for themselves yet, so, their names will not be on this list—cannot be really—until they get badges. In think it would be well if all the Little People who want to join the Letter Club, would get their badges, and the Club would then be "all square." Sixpence is not very much to save, and the little Badge you will get for that sixpence, besides binding you into a big family, will show that you have "paid your footing." Little People do not quite understand what paying your footing means, because so often it is their Grown-Ups who pay for them, and it may seem to the Little People that this is a jolly old world, and that it doesn't matter very much who pays or if we pay at all. Well, my dear Little People, among Grown-Ups that way of doing things isn't thought very much of. So, let us learn bright and early to be generous, and it will be a jollier old world than ever. Some of the Club Members have asked for a new list of names, so, I think the best way now will be to give a Complete List. But it will take more than one week, so, we'll do it in sections. This time the names are not arranged alphabetically, but in the order in which I received the requests and stamps for Badges. And if you want to make more Letter Friends, want to make them for the first time, in these lists you will find all the names and addresses of Badge Holders. *Anyone* may write to *anyone*, understanding always that your Grown-Ups wish you to make friends this way. And those who receive letters should answer them. However, I'll not say any more about this now, as the subject will come into later letters when we're discussing the suggestions given by our Competition Grown-Ups. Keep this list, you'll find it most useful.

Searle, Marie, Jim and Agnes, 193 Ettrick Street, Invercargill.

Howarth, Zoe, Box 417, Palmerston North.

Campbell, Pat and Mollie, St. Bathans.

Londrigan, Yvonne, Little River.

Hannifin, Annie, Timaru Road, Waimate.

Haddock, Doreen, Horopito.

Quinn, Trepheana and Terence, Okain's Bay, Banks Peninsula.

McMahon, Leonard, Cronadun.

McNeill, Pearl, Erin and Colleen, Lauriston.

Scott, Francis and Jack, Pomohaka.
Archer, Ida and Kathleen, Little River.
Hanrahan, Mollie and Irene, St. Bathans.
Mundy, Alice and Clara, Eddystone Street, Kaitangata.

Byrne, Mary and Kathleen, Takaka.
Cuttance, Margaret and Ivy, Otokia.
Brady, Frances, Roxburgh.
McAnulty, Irene, Convent School, Rakaia.
Traynor, Zita, Malta Street, Wyndham.
Creel, Paula, Martinborough.
Brocherie, Joy and Ursula, "Onuku," Akaroa.

Callaghan, Mary and Cecilia, Palmerston South.

Kenealy, Nora, No. 3 Road, Te Puke, Bay of Plenty.

Francis, Anne, Nightcaps.
O'Brien, Dymrna, Te Wae Wae, Southland.

Dowman, Mary, Kaimata.
Goodger, Molly and Joan, Matuku, Mossburn.

Ryan, Veronica, Wangaehu, via Wanganui.
Larner, Catherine and Morgan, Wyndham.

Donaghy, Mary, Box 10 Dipton.
Gorman, Mary and Jack, 77 Bishop Street, Christchurch.

Cotterell, Mona, Princes Street, Temuka.
Hussey, Paddy, Belgrave Crescent, Roslyn, Dunedin.

Burger, Margaret, Kumara.
McCormack, Dan and Tommy, Maraekakaho, Hawke's Bay.

Souter, Jean, 102 Harrison Street, Wanganui.

McKendry, Rosaleen, 27 Talfourd Street, Sydenham, Christchurch.
Kinney, Frank and Mary, "Filly Burn," Hyde.

Porter, Jack and Paul, Students' Buildings, Union Street, Dunedin.

Kane, Veronica, 72 Molesworth Street, Wellington.

Fleming, Phyllis, Beanie and Alice and Jessie, Riversdale.
Andrew, Bernard, 26 Nelson Crescent, Napier.

Hinsley, Esther, Winton.
Murphy, Mollie, Bill and Pat, Fortrose, Southland.

Nevin, Sheila, Mattie and Mary, Domain, Westport.
Keane, Norma and Eileen, Clyde.

Morris, Mary, Crepuki.
Kyne, Joan, Albion Club Hotel, Gisborne.
Rodgers, Jack, Island Bay, Wellington.

Hannan, Mona, Winnie Street, Grey-mouth.

O'Gorman, Margaret and Tracy, Waitahuna Road, Lawrence.

Phelan, Betty and Patty, Macraes Flat.
O'Connell, Anne, Macraes Flat.

Lynch, Edmund P., Woodside, West Taireri.

Enright, Molly, Private Bag, Bush Siding.
Calvert, Ruth and Irene, Owango, Takapuna.

Campbell, Henry, Box 31 Albury.
Mangan, Kathleen and Nora, Winchester.

Healey, Maureen, Shaw Street, Temuka.
Smith, Mary, Winchester, St. Levin.

Hanning, Alicia, Hedgehope, Southland.
Pound, Jack, 253 Spey Street, Invercargill.

Kerr, Kathleen, Irwell Street, Gore.

Carroll, Lorna, Jack and Peggy, Brookville, via Swift's Creek, E. Gippsland, Victoria, Australia.

That's enough for this time, but it's not even half the names. Take care of this list, we won't repeat it for a long time to come.

We have a few New Members this week again, and as some of their birthdays are in August we must give them our very good wishes and get them put straight into our family. Here they are:

MARGARET PHELAN, 4 Peter Street, Caversham. Margaret is six years old but will be seven on the 28th August. She wants a Letter Mate, and tells us her cousins Patty and Betty Phelan are some of our Little People. (Welcome Margaret, you've got two Mates waiting for you—Frances Cleary, Cambridge, and Mona Carmody, Balfour. Hurry up and get your Badge.—Anne.) P.S.—The Lucky black cat is beautiful.)

LESTER CHARLES HENRY COWEN, 242 King Street, Temuka, writes to say he wants to belong to us like all the other boys and girls. Lester had a birthday lately and he had a party. He's got a wee dog only five inches high which cries when Lester and Maurice go to school. (Why don't you take the wee dog to school Lester, like Mary took her little lamb? We're glad to have you join us, and if you tell me when your birthday is I'll find you a Letter Mate.—Anne.)

KITTY O'DONOGHUE, 20 Domain Terrace, Spreydon, Christchurch and Kitty has been reading our page for a long time, wishing to join us. Now she has sent for a badge and belongs quite truly. Kitty has to wait for the winter to be over before she can go to school. She has a kitten called

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DIAMOND WEDDING

MANNINGS—SHANLY.—At the Church of St. Francis Xavier, St. Nicholas Priory, Exter, Devon, England, by the Rev. William Johnson, S.J., Teresa Agnes Mannings to Francis Shanly, July 20, 1865.

DEATHS

McHUGH.—Of your charity pray for the repose of the soul of Margaret, relict of John McHugh, who died at 27 Grange Street, Dunedin, on July 8, 1925; aged 84 years.—R.I.P.

COONEY.—Of your charity pray for the repose of the soul of Agnes, beloved wife of Matthew Cooney, and youngest daughter of the late Mr. and Mrs. Patrick McGuire, Ponsonby.—R.I.P.—Sacred Heart of Jesus, have mercy on her soul. Our Lady of Sorrows, pray for her.

IN MEMORIAM

WALSH.—Of your charity pray for the repose of the soul of James Vincent, fourth beloved son of Mary and the late Stephen Walsh, Ohakune, killed in action at Gallipoli, on August 8, 1915.—Merciful Jesus, grant him eternal rest.

IRVINE.—Of your charity pray for the repose of the soul of Christopher Barton (Bart), who died on August 4, 1923; also his mother, who died on November 8, 1922.—Inserted by his wife and family.

WANTED

WANTED.—By **CHOIRMASTER** and **ORGANIST**, position in southern part of North Island, or any part of South Island (health reasons); 25 years' Cathedral experience. Thorough knowledge of churches ceremonies and services. Write "Organist," c/o Tablet Office, Dunedin.

WANTED.—Girl to do plain cooking and assist housekeeper. Catholic Presbytery, Blenheim.

IRISH SOCIETY, DUNEDIN

The Monthly Meeting of the Irish Society, will be held in the Waratah Rooms, on Friday, August 14, at 8 p.m., when members of the Fleet will be entertained by the Society. A cordial invitation is extended to Irish visitors.

ADMISSION—Ladies a basket; Gents, 2/6.

CONVENT of the SACRED HEART TIMARU.

A SPIRITUAL RETREAT for Ladies will begin on Thursday evening, August 20, and end on Monday morning, August 24.

The Retreat will be directed by a Redemptorist Father.

Intending retreatants are requested to apply as soon as possible to Reverend Mother Superior.

Carnival De Luxe

THE BAZAAR AND ART UNION in aid of the Dominican Convent, North-east Valley has been definitely fixed to open on AUGUST 27, and running until SEPTEMBER 12, in

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On the previous day and night.

Fluff and her brother has a savage pup called Tim. (Welcome Kitty, hope you'll be happy with us. Sorry I've no Birthday Mate for the 7th September, but there's little Honoria McDonald, Port Molyneux, whose birthday is on 9th October, and she's exactly nearly seven like yourself. Will you be Letter Friends?—Anne.)

DOLLY O'BRIEN, "Woodvale," Cluden, is a thirteen year old Member and her birthday is on 16th March. Dolly tells us that they have a new teacher at school and he is very strict, but she likes him all the same. (Welcome Dolly, hope you'll like your badge. Yes you've got a Mate—Kathleen Byrne, Kotinga, Takaka, Nelson. Mind you write to each other.—Anne.)

KATHLEEN PHELAN, 4 Peter Street, Cayersham, Dunedin, is Margaret Phelan's sister, her birthday is on June 9th, and she is eleven. Kathleen is older than Margaret and she goes to the Convent at Mornington. (Welcome Kathleen, and you've got a Letter Mate—Mary Nevin, The Domain, Westport. We're glad to have you with us and hope you and Mary will write to each other.—Anne.) P.S.—Thank you for the good luck cat.

JOAN EMERSON, 208 Tinakori Road, Wellington, was seven on 6th January. Joan has three brothers and three sisters and is in first standard. (Welcome Joan dear, hurry up and get a Badge because you've got a Birthday Mate waiting for you—Clare Fitzgerald, Devon Street, Gore. You must become good friends.—Anne.)

LAURENCE MORAN, Main Road, Southbrook, Rangiora, had a birthday on the 20th of May, he was eleven then and is in the fourth standard. (Welcome Laurence, although you've no real Birthday Mate, there's Raymond Taylor, Nightcaps, who might be a real good Letter Mate. Raymond's birthday is on the 16th, and he has no mate either. What about writing to each other?—Anne.)

MARY MORAN, Main Road, Southbrook, Rangiora, is Laurence's sister, but she is nine and her birthday is on 12th November. Mary tells me she has four brothers and two sisters, and they walk two miles to school. (So glad I've got a Birthday Mate for you Mary—Florence Balcombe, Convent School, Hastings. I hope you'll be good friends and write to each other.—Anne.)

You'll be pleased to know that I've got two addresses from Members who had omitted to put them on their letters. They are from—

PATSY BARKER, 6 Karori Road, Wellington North. (Good girl Patsy to make good so quickly, I'm sure Edna will be glad to get a letter from you. Hope you'll like your badge.—Anne.)

EILEEN SHEEHAN, Happy Valley, Post Office Te Tua, Southland. (You're a good girl too Eileen to send your full address so quickly. I'm sending your badge and you'll see what a long way it has travelled before getting to you.—Anne.)

Be sure to send your full addresses always Little People. If you live in towns or cities, always put the number of your house as well as the name of your street. And if you live in the country districts, be careful to ask your Grown-Ups for the really right address.

BADGES

I hope you've all received the Badges I posted to you. Quite a number of Little People never acknowledge anything. The following wrote telling "Anne" the badges had arrived safely and have pleased their owners:—

CASSIE DOWLING, Awaroa, Hyde, got her badge safely and tells us she has a dear little baby sister whose name is Winifred Thomasina. (Glad you like the badge Cassie. Love to Winifred Thomasina, we think that is a perfectly lovely name.—Anne.)

DOROTHY HEAPHY, Bevlins, writes to say her badge is very nice. Also Dorothy wishes her two Birthday Mates "Many Happy Returns of the Day." (I hope you and your Mates will be three happy Little People.—Anne.)

MARGARET McGRATH, Closeburn, likes her badge, and tells me they have two calves Eric and Billy. (How are the calves and do you help to make the butter Margaret?—Anne.)

PEARL McNEILL, Lauriston, liked the Easter card "Anne" sent her for trying for the Scrap Book Competition, also she and Erin and Colleen got their badges safely. (We'll be having more Competitions one of these days Pearl. By the way you haven't written to vote for the Grown-Up's letters, have you?—Anne.)

KATHLEEN ARCHER, Little River, liked her badge. And Kathleen says she's writing to four Letter Friends. (How are the letters now Kathleen, are you all writing to each other faithfully? Love to the baby and to John. I've got his birthday in my big book.—Anne.)

IDA ARCHER, Little River, also got her badge. And Ida wants to know how many Little People are writing to "Anne." (I can hardly tell you just how many Ida. We've got 278 Badge Members, and easily 100 more who have no Badges yet. Isn't that a big family? I hope those Letter Friends of yours are writing now.—Anne.)

PATRICIA ROUGHAN, Lawrence Post Office, was very pleased with her badge. (How is your Mother Patricia dear? We hope she is much better, quite well indeed.—Anne.)

We'll finish up with a short letter from our friends at Chatham Islands, and although we've only a few inches of room, I'll try and squeeze the letter in because you'll be so interested to hear what they say.

Owenga, Chatham Is. Dear Anne,—Some Sundays ago we went for a picnic to the cliffs at the back of where we live. We could see all the outlying rocks and islands. We cooked our meat on sticks and roasted potatoes in the ashes. The meat was very nice and tender. We all went in a dray and there were fifteen of us all, counting four Grown-Ups, and all the children were younger than I was.

We have had very stormy weather lately and to-day when I went for a ride the waves were coming right up the beach. In a little clump of sand-grass we came across a young albatross. It was covered with fluffy feathers, it had a very fierce looking beak with a curve in the end. We have a listening post set and Daddy can hear the Dunedin broadcasting station, but not as plainly as the

borne. We have heard the Dunedin town clock strike nine.

I am waiting to see the Grown-ups letters and what they think of us and our page. Your loving friend, E. J. Pröndeville.

(Cheerio Edward John, don't we wish we could say something to you with the Radio. When we can afford it we'll get a Loud Speaker in the Glad Room on the "Joy."—Love to all.—Anne.)

Good-night everybody,

ANNE.

Don't waste your time and spend your cash, On useless dopes foredoomed to fail, Experiments are worse than rash When winter coughs and colds prevail. "A Standard Remedy" is best, One known as always safe and sure— When bronchial ills stress throat and chest, Take Woods' Great Peppermint Cure.

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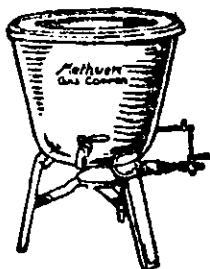
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Commonwealth Notes

NEW SOUTH WALES.

Next month the Right Rev. Dr. O'Connor, Bishop of Armidale, will celebrate his golden sacerdotal jubilee. He was elevated to the purple as Coadjutor to Dr. Murray on 3rd May, 1903, and succeeded to the See on 28th January, 1904.

His Lordship the Bishop of Maitland, the Right Rev. Dr. P. V. Dwyer, has arranged to leave on August 13, on a visit to Rome.

Sunday was a beautiful day. The bells of St. Mary's pealed forth their glad some chimes during the morning over the silent city, and in the magnificent bays of the harbor the mammoth battleships of the visiting United States Fleet lay peacefully at anchor; within the Cathedral an immense congregation of the faithful assisted at the Holy Sacrifice of the Mass, which was being celebrated by the chaplain of the fleet, Captain Chaplain E. A. Brodmann (says the *Freeman's Journal* for July 30). The subdued light of the great Cathedral was mellowed and colored by the multitudinous rays that penetrated the stain glass windows of the sacred shrine. In that crowded assembly were a large number of officers and men from the warships and the Catholic members of the "Young Australia League"—boys from the country, now on holiday in Sydney. His Grace the Archbishop of Sydney, who was attended by the Rev. Fathers E. Bond (Adm.) and E. McDonnell, presided at the ceremonies. It had been intended that this, the 10 o'clock Mass, on Sunday last should have taken the form of a comprehensive church parade ceremony for the Catholic officers and sailors of the American Squadron, but owing to the fact that general leave for 48 hours had been granted on Saturday to two-thirds of the complement—the remainder being retained on duty—before particulars of the proposed function at the Cathedral had been issued, low Mass only was said in place of High Mass, in connection with which the Cathedral Choir had specially prepared Delany's Mass in A flat. However, the choir was in attendance, and rendered portions of Silas' Mass in C, with Abt's "Ave Maria" at the Offertory. It was subsequently announced by the Administrator, the Rev. Father E. Bond, that in consequence of the enforced abandonment of the intended ceremonies of that morning it had been decided that a grand church parade at High Mass would take place on Sunday morning, the 2nd August, at 10 o'clock. Towards the close of the Mass the Rev. Father E. A. Brodmann (chaplain to the Fleet) ascended the pulpit, and said he wished, in the name of the Catholics of the fleet, to extend to all their sincerest and heartfelt compliments. He regretted the conflicting of the orders regarding the church parade and the 48 hours' leave, which had thus resulted in the meagre attendance at this Mass. He said it gave him particular pleasure, and no small pride to stand in this magnificent Cathedral so many miles from the United States—it impressed him so much with the universality of the Catholic Church. He seemed as if he was at home—in fact, no Catholic felt more at home than when with-

in the sacred edifice with friends from the Antipodes one in faith and one in baptism. Continuing, he said that as a chaplain and officer of the fleet he felt proud to be a Catholic, and he trusted he would never forget God for that most precious of all gifts that could be given. He conveyed with all sincerity the greeting to his Grace Archbishop Kelly and the Catholics of Australia entrusted to him by his Eminence Cardinal John Hayes of New York.

VICTORIA.

Good progress is being made with the extensions to Corpus Christi College, Werribee, and the authorities will be able to take in many extra ecclesiastical students next year. The Rector is Very Rev. Father A. Power, S.J.

His Lordship the Vicar-Apostolic of Kimberley, the Right Rev. Dr. Coppo, presided over a splendidly-attended meeting of Italian Catholics resident in Melbourne at St. Ignatius', Richmond, the other week, when a branch of the Australia-Italia Association was successfully inaugurated.

The Superior-General of the Marist Brothers has appointed Rev. Brother Brendan to be Provincial of the Institute in Australia. Brother Brendan, for the past 18 months, had been Director of St. Joseph's College, Hunter's Hill, and was previously director of the Assumption College, Kilmore (Victoria). Rev. Brother Edmund, late of Sydney, has been appointed to the staff of the new college at Hawthorn.

A church parade was held at St. Patrick's Cathedral, Melbourne, on Sunday last (says the *Catholic Press* for July 30). Seats in the nave were reserved for Catholic officers and men of the U.S.A. Fleet. Over four hundred visitors were present, including Rear-Admiral H. J. Zeigemeier, of the Pennsylvania, the flagship of the third battleship division, who was attended by Flag-Comamnder Libaud. Paymaster-Commander Hehir represented the Australian Navy. There was a crowded congregation, many having to stand in the aisles. Rear-Admiral Zeigemeier was met at the entrance to the Cathedral by the Very Rev. Father J. Lonergan (Adm.), and escorted to a seat near the pulpit. Chaplain-Commander McFadden, Catholic naval chaplain to the American Fleet, who is attached to the Nevada, sang the Mass. The Rev. Father P. J. Gibbons, of Brighton, was deacon, with the Rev. Father F. Moynihan, of the Cathedral, as sub-deacon; and the Rev. Father J. Greenan, of the Cathedral, as master of ceremonies. It is estimated that quite 3000 men of the Fleet in Melbourne are Catholics, many of whom, at the conclusion of the church parade were entertained at the Cathedral Hall, and were afterwards taken in motor cars to the various pleasure resorts near Melbourne.

QUEENSLAND.

His Grace the Archbishop, accompanied by Monsignor Byrne, V.G., returned from Papua by the steamer Morinda on Wednesday week (writes the Brisbane correspondent

of the *Catholic Press* for July 30). The visit was a most interesting one, and the Archbishop expresses himself as deeply impressed by the wonderful work accomplished amongst the native race by the Fathers of the Society of the Sacred Heart. The Episcopal Silver Jubilee of Bishop De Boismenu was celebrated with great solemnity on Sunday, 12th inst. The processions through palm-lined avenues, beautifully decorated for the occasion, were on a splendid scale, and made a profound impression on the native villagers, who had gathered from mountain and seaside to honor their beloved chief pastor. The Solemn High Mass was celebrated by his Grace the Archbishop, assisted by the Fathers of the mission. His Lordship Dr. De Boismenu presided, having as assistants at the throne Monsignor Byrne and his own Vicar-General, Very Rev. Pere Chabot. The music sung by a native choir was under the direction of Rev. Pere Norin. After the Mass the Archbishop addressed the people, and his words were translated into the native tongue by one of the Fathers. A most gracious letter of congratulation to his Lordship was received from his Holiness Pope Pius XI. The Archbishop conveyed greetings from the Apostolic Delegate, and presented the Bishop with a gift of gold, in token of Queensland's friendship. The illuminations by night were really magnificent, and were thoroughly enjoyed by the natives, who were receiving the hospitality of the Bishop, for his Lordship loves his dusky flock, whom he affectionately calls his children, and so he had invited those of them who had come from a distance to stay in the native apartments of the Mission House.

At the invitation of his Lordship Dr. De Boismenu, the Archbishop of Brisbane before leaving for Queensland, administered the Sacrament of Confirmation to a number of native children at the Catholic Church, Port Moresby. The regard which the Governor, Sir Herbert Murray, has for those little children, and, indeed, for the native population in general, may be judged by the fact that he offered to stand as sponsor for the boys, and walked from the Government House to the church for the ceremony. This exemplary Catholic act on the part of his Excellency was greatly appreciated; but after all it is only in keeping with the fervent practice of his faith, which so edifies the native congregation in every village where his Excellency may happen to be on a Sunday.

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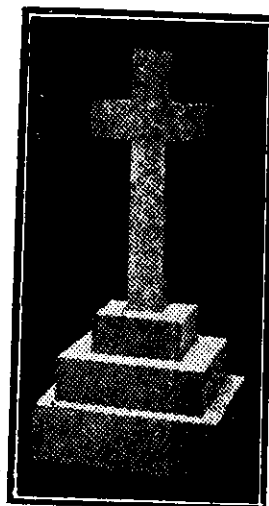
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Jesuit Martyrs Solemnly Beatified

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On Sunday, June 21, with solemn and impressive ceremonies in St. Peter's, Rome, the eight Jesuit Martyrs of North America were enrolled among the Blessed by his Holiness, Pope Pius XI.

Enormous crowds of people gathered in the vicinity of the Basilica long before the hour set for the ceremonies to begin. Many thousands were unable to gain entrance to St. Peter's, but remained without in the great square and adjoining streets, assisting in spirit with those who were more fortunate.

Artistic banners depicting scenes from the life and martyrdom of the Jesuits about to be Beatified were strung along the entrances to the great Basilica and decorated the walls and pillars within.

A Canadian pilgrimage occupied a position of honor near the altar. Among those who had journeyed across the ocean to participate in the memorable function were relatives of Father Isaac Jogues, one of the intrepid band who gave their lives for the Faith on the soil of Canada and the United States in the seventeenth century.

Pontiff Venerates Martyrs.

In the afternoon Pope Pius was borne in the Sedia Gestatoria into St. Peter's, where he knelt in prayer and venerated the newly Beatified.

Enclosed in a beautifully wrought silver case, relics of the Martyrs were carried to Rome by a member of the Society of Jesus. The reliquary is an exquisite duplicate in miniature of the monument erected to the memory of the Martyrs on the site of their sacrifice.

The eight Jesuit Martyrs beatified are John De Brebeuf, Gabriel Lalemant, Antony Daniel, Charles Garnier, Noel Chabanel, Isaac Jogues, Rene Goupil, and John De La Lande.

John De Brebeuf was born of noble family at Conde-sur-Vire, France, on March 25, 1593. Entering the Society of Jesus he was ordained priest in 1622. His request that he be permitted to go to Canada to sow the seeds of the faith in the breasts of the savage Indians was granted. He entered the country in 1625 and remained for three years. Under compulsion he returned to France, but when the opportunity offered itself came back to the land of his adoption, laboring among the Hurons and becoming known as their Apostle. On March 26, 1649, he was taken by Iroquois, tortured, clubbed, and burned. When he made his last Vows as a Jesuit he had signed an offering of himself with his own blood, asking to die for Christ. His desire was granted. Tranquilly he expired, uttering the Sacred Names.

Gabriel Lalemant was born at Paris, October 10, 1610. He arrived in Quebec as a Jesuit missionary in 1646. He was taken with Father Brebeuf, tortured cruelly by the Iroquois, branded on the breast with burning coals, wounded in every part of his body, and at last beheaded on March 17, 1649.

Antony Daniel was born at Dieppe, France, May 27, 1601. He entered Canada in 1633 and labored among the Hurons. His soul was always united to God in the midst of unspeakable trials and hardships. On July 4, 1648, he was shot to death on the threshold of his church where he had been preaching his farewell sermon to his faithful Indians. His body was cast into the burning ruins of the church and the remains were never recovered.

Charles Garnier was born at Paris, May 25, 1606. He was an angel of innocence so that his conduct was an inspiration, even to his elders. He was ordained a priest of the Society of Jesus in 1636, and sailed for Canada where he desired to spend his life for the Faith.

This holy desire was gratified. On December 7, 1649, the Iroquois attacked his village. He was struck down and wounded, tomahawked and his remains thrown into the smoking embers of the town. Some faithful Indians recovered a portion of his relics and they are now venerated at the Hotel-Dieu in Quebec.

Noel Cabanel was born at Mende, France, on February 12, 1613. He entered Quebec in 1643, going thence to the Huron country. He had always desired martyrdom. On November 9, 1649, as he was going in answer to a request of his Superior, from the village of St. John to the Island of St. Joseph, he was killed by a Huron apostate and his body thrown into the current. It was never recovered.

Isaac Jogues was born at Orleans, France, January 10, 1607. He was ordained priest on February 10, 1636, and left at once for Canada as he had ardently desired. He labored among the Hurons until 1642 when he was taken prisoner. For over fourteen months his captivity lasted, during which he suffered unspeakable torments and indignities. He returned to France honored as a living Martyr, but once again set sail for Canada, in the spring of 1644. Through hatred of the Faith he was finally put to death on October 18, 1646, by a blow of the hatchet on his head. His body was thrown into the Mohawk River.

Rene Goupil was born at Angers, France. Ill health prevented him from becoming a Jesuit, but he attached himself to the missionaries and went to Canada where his skill as surgeon was very useful. He was made prisoner with Father Jogues and finally put to death for making the Sign of the Cross over a dying child.

John de La Lande was born at Dieppe, and went to Canada in the service of the Jesuit Fathers. He accompanied Father Jogues on a dangerous mission to the Iroquois. He was finally seized, tortured, struck on the head with a hatchet and thrown into the river. When starting out on his final journey he said that he knew death awaited him, but desired to give himself in the service of God.

Our Sports Summary

League Secures Lease of Caledonian Ground, Dunedin

The Dunedin *Evening Star* for August 7 says:—

A meeting of the Finance Committee of the Caledonian Society of Otago was held yesterday afternoon, when two tenders were considered for the use of the society's ground for the football season (April 1 to September 30) for the next five years—1926 to 1930 (inclusive). The Otago Rugby League offered £525 per season for the five seasons, and the Otago Rugby Union £300 per season, plus 25 per cent. of takings from first grade flag matches.

The committee decided to accept the Rugby League's tender. It is reported that the decision was unanimous.

Football at Wellington

(From our own Correspondent.)

St. Patrick's College lost to Wellington College on Wednesday week by nine to three. The winners were the heavier team, and of course their college has infinitely more pupils from which to pick its teams—but the fact remains that every year the interest grows keener and a fine sporting rivalry is the result. Everyone looks for the result and the clay bank, the famous old clay bank at the Athletic Park, is black with spectators. The small boys, beribboned with the colors, nearly break their throats in urging on their champions. Well, it's over for this year—but next year is coming, and it's a good tussle. Marist (Soccer) has won the Charity Cup. Ever since the trouble with the Rugby people here the Marist Brothers' boys have distinguished themselves in the Soccer competitions and a vast number of them are devoted to the game.

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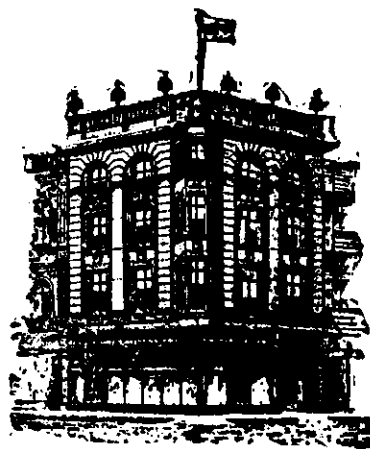


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Here and There

In Father Damien's Path.—Father Orgeval, who had been working in a parish in Paris, has left France to labor as a missionary amongst the lepers in the island of Molokai, where leprosy exercises terrible ravages. A telegram received in Paris from Kalanpa, the capital of Molokai, states that the zealous priest realises he will never leave the island alive—a marvellous act of charity and heroism on the part of this pious French priest.

A Talented Catholic Singer.—On Saturday, May 23, Mr. John Anthony, the talented Catholic singer, made his first bow to a London audience at Wigmore Hall, where he gave an operatic and song recital before a crowded house. The programme included selections from Verdi, Mozart, Schubert, Strauss, Handel, Rubenstein, Lane-Wilson, and Ley. As a bass-baritone singer, Mr. Anthony won the first laurels, a couple of years ago, in Manchester, and the interval has added much to his sense of artistry and drama. His powerful voice, with its fine enunciation, was heard to the best advantage. Mr. Anthony is a fervent Catholic, who traces his ancestry to the Emerald Isle, and this his first appearance in London, is an undoubted prelude to a successful career on both the concert platform and the operatic stage.

Notable Catholic Lady Dead.—Miss Elizabeth Underwood Lisle, who celebrated her 104th birthday on March 31, died at her residence, George Street, Manchester Square, London, on May 28. Until her last illness Miss Lisle took a keen interest in current affairs, and even when she had completed her century she would go out shopping with her housekeeper. In her younger days she was an elocutionist of no small attainments, and both Dickens and Browning had at times asked her to read their works to them. She also numbered among her circle of acquaintances Cardinal Newman, Disraeli, Tennyson, and Florence Nightingale. She was a well-known figure in the early days of Queen Victoria's reign, and was presented at court more than 80 years ago. Miss Lisle was an old-fashioned gentlewoman, who yet found much to commend in the changed social customs of the present day. She delighted in looking back on the past, but she had a horror of scandal. The story is recounted of her that once she said to a guest who had offended in this way: "That door has two sides. Will you please go to the other side

—and stay there?" Requiem Mass for her soul was sung at St. James's, Spanish Place, on May 29.

A Devonshire Saint's Feast.—Some 1300 years ago St. Boniface, of Crediton, Devon, went out, under the orders of the Pope, to convert Germany. On June 5, the Feast of St. Boniface, who is the Patron Saint of the Plymouth Diocese, the Abbot of Buckfast, himself a native of Wurtemberg, Germany, is preaching in the open to the people of Crediton, in St. Boniface's own native town. The occasion is the annual festival organised from the Church of the Sacred Heart, Exeter, whence the Crediton Mission is served. Just as Ireland sent her saints to Cornwall, Scotland, and the Continent, England sent her Missionaries to Germany. St. Boniface, the Apostle of the German race, was from the age of thirteen brought up in the Benedictine Priory of St. Nicholas, Exeter, under Abbot Wolphard, and was professed in that house. The fame for learning and regularity of observance possessed by the Monastery of Nutcell, in the Diocese of Winchester, drew him thither. Winifrid was his real name—a genuine Saxon. He was afterwards called Boniface in Rome, where they could not well compass his more rugged Saxon name. He was sent by the Pope as Apostle to Germany, and was gloriously martyred in Friesland in the year 755. The open-air procession at Crediton to-day was in honor of the mortified monk of Wessex, the travel-soiled Missioner through Germany, the blood-stained Martyr in Friesland.

Protestant Gives Statue to Church.—Prof. Frederick B. Loomis, a Protestant professor at Amherst College, Amherst, Massachusetts, U.S.A., has presented a beautiful and valuable old marble statue of the Blessed Virgin to the new St. Brigid's Catholic Church, now under construction in Amherst. Prof. Loomis is a man of moderate circumstances, and the statue has great value because of its history as well as its intrinsic worth. Asked why he made the gift, he explained that in his home only a few could see it, while in the Catholic church thousands would view and admire it through the ages. A romantic story attaches to the statue, which is a lovely copy of Murillo's Immaculate Conception, Prof. Loomis explains. Shortly after the American Civil War it was being transported from Italy for use in a Boston

church. The ship was wrecked off Bermuda, and for several years it lay at the bottom of the sea. The owners were compensated by insurance companies. Then, in 1869, a wrecking company salvaged the cargo, and it was offered for auction in Bermuda. Prof. Loomis's father, a dealer in Bermuda potatoes, happened to be on the island, and seeing the beauty of the statue, bought it, with another of the Angel Gabriel. It has been in the Loomis family since; the statue of the angel is now on the Loomis grave. "It will be in an appropriate place in the new St. Brigid's Church, and I feel that the mission of its sculptor will be properly fulfilled," said Prof. Loomis in making the gift.

Paintings by Irish Monks of Old.—A very important find of a treasure of art was made two years ago in an out of the way village church in Tyrol, Austria. Father John M. Lenhart, O.M. Cap., recounts in the *Pittsburg Catholic* that in the small St. Proculus Church at Naturns, nine miles from Meran, were discovered below two layers of modern paintings old mural paintings which date from the Celtic-Irish period and were executed about the year 700 A.D. The noted painter, Signora Maria Borcalari, of Venice, commenced in August, 1923, to remove the upper coat of paint, and thereby to lay bare these paintings which are now older than 1200 years. The historian of art, Joseph Gerber, of Vienna, proved conclusively by a comparative study of the Irish illuminated Gospel Books preserved at London and St. Gall that these paintings are the genuine work of Irish monks. Formerly we possessed only miniature paintings in books which were executed by Irish monks. These newly-discovered mural paintings at Naturns are now the only specimen of Irish mural paintings dating from the 8th century which has come down to us. Rightly, Adelgott Schatz, Tyrol's best known historian of art, calls these old Irish paintings "a treasure which is unique in the whole world." Naturally, the good Catholic inhabitants of Naturns are proud of their art treasure. They have formed a society for collecting funds for the restoration of those Irish mural paintings in their venerable village church. Naturns was a settlement long before the ancient Romans had conquered that country. This explains the reason why in this small place a Catholic church was built at such an early date. In this church, decorated by Irish monks, the Catholic community has worshipped their God without interruption during the past twelve centuries.

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Irish News

A BENEFIT SOCIETY PROTEST—REDEMPTORISTS IN MANILA—TOURIST CONDITIONS—"BROADCASTING"—PRIESTS AND PILGRIMS—BELFAST DAY BY DAY—HELPING THE FARMERS.

The Catholic Benefit Society of Ossory, of which Very Rev. Dean Barry, P.P., V.F., Ballyragget, was re-elected chairman, has protested against the proposed unification of insurance societies in the Saorstad, believing that it would be an infringement on the liberties of insurance.

Redemptorist missionaries from Ireland who have been doing notable work giving missions during the last twelve years in the Visayan provinces of Cebu, Leyte and Oriental Negros, have brightened the situation in Luzon recently by beginning missions in the Tagalog provinces there, says a dispatch from Manila. Two of the younger Fathers, somewhat masters of the difficult dialect, have now covered three different towns. Six other Fathers, including four veterans from the Visayas, are studying the Tagalog dialect, which is very different from the Visayan.

The methods used resemble very much those of the mission bands in the United States. From two to four priests go to a parish for a period of from one to four weeks, saying Mass, giving sermons or instructions, hearing confessions, baptising, marrying, making a house-to-house canvass. In the course of ten years from 1914 to 1923, the Redemptorist bands in the Visayas, operating from Opon, Cebu, as central station, conducted a total of 149 missions. At these 474,979 confessions were heard; Holy Communion given 1,236,106 times; 13,361 marriages were rectified, and 3344 converts made.

Contrary to reports to the effect that unfavorable conditions exist in Ireland, tourists may rest assured that conditions in that country are most favorable, and all alarm that has been caused by reports of famine and the breakdown of tourist travel and transportation and hotel accommodation has been proved to be entirely unnecessary and without foundation.

Ireland is a beautiful country, and contains many historical and entrancing landmarks, which the tourist will find most interesting. Hotel and travel accommodations, etc., are well nigh perfect for the tourist.

People, therefore, need not be misled by reports of dangers from stray bullets and the breakdown of public utilities or by reports of famine conditions, for these all, according to reports of officials, both of the country and of the steamship lines, are merely misleading and false reports.

The Government have authorised the Ministry for Posts and Telegraphs to erect "broadcasting" stations in the Free State—a main station in Dublin, and a subsidiary one in Cork. The erection of these stations will cost about £9000, while their upkeep will

involve an expenditure of roughly £20,000 per annum. Within three years, however, Mr. Walsh anticipates that the revenue from subscribers' fees will make "broadcasting" a paying proposition, and, assuming that attractive programmes are provided, his estimate, no doubt, will be fulfilled. Though the establishment of a State-controlled "broadcasting" service may be criticised on many grounds, no alternative presents itself, except the maintenance of the wireless *status quo*, which leaves us dependent on British and Continental stations. Therefore, Mr. Walsh's scheme commends itself even to stern critics of paternal Government. It may be mentioned that the Dublin "broadcasting" station will be opened, at latest, in January next. The station will be built in the neighborhood of Terenure, some miles outside the city.

On May 29 the Holy Father received in audience the priests of the Irish College, who are about to leave for home, and a group of fifty Irish pilgrims. Addressing them the Holy Father said it was a pleasure to see each new group of pilgrims who came to gain the great spiritual riches of the Holy Year. But it was particularly so to receive pilgrims from the Island of Saints. For himself personally he felt this in a very special way, for he had had frequent occasion to appreciate the great work done for Italy and for Europe by St. Columban and his fellow-workers in the Irish monasteries. The pilgrims made an offering of fifty pounds for Peter's Pence. His Holiness warmly thanked them for this thoughtful and generous contribution towards the very considerable expenses of the Holy Year. A number of Irish pilgrims in Rome were also received at the Irish College on May 28. After tea and a stroll in the garden an informal concert was held in the reception hall of the college, concluding with the singing of "Rosg Catha na n-Oglach." On behalf of the pilgrims warm appreciation was expressed of the Rector's hospitality and of the kindness they had experienced from him during their stay in Rome.

The economic situation in the Northern capital is rapidly becoming desperate, as the two staple industries, shipbuilding and linen, are vanishing fast (says the *Irish Catholic* for June 6). To give an idea of the decay of the former, it is publicly stated that the number of workers formerly employed in the shipyards was 35,000—at the present time only 8000 find daily work there. Hoping for better times, these once well-paid employees were averse to emigration, and held on to their homes, through thick and thin. Now, when they see no revival of trade, they would be glad to join the emigration quota to the States, but there is no money to pay their way—the decreased weekly wage being in-

sufficient for their support, they have been compelled to sell the furniture of their homes and do without their once plentiful supply of clothing. So eager is the quest for employment that it is well-nigh impossible to obtain it in Belfast. Recently seven vacancies for post of school attendance officers were advertised in the local press, for which 250 men applied, and amongst the applicants were numerous university graduates, as well as quondam magistrates. Then the linen trade never was so bad. Within the past few weeks no fewer than five big firms closed down. These bring failure to a score more, whose gates are daily expected to shut for good. So the lot of the rank and file is hard enough. Within the past week the list of the Belfast unemployed has been increased by over 2000, and doubt is everywhere expressed of the ability of the "Bureau" to carry on. There is, then, no alternative for the toiler but emigration on a wholesale scale to Canada, Australia, and New Zealand. This will require a Government grant on a large scale, and, of course, will entail a large depletion of the population of the city. Many thoughtful people see in this debacle of a proud, intolerant city a swift and just retribution for the awful persecution waged against a helpless and inoffensive minority.

Irish priests have made a decisive intervention in the financial and economic situation. The grave distress caused last winter by floods and fluke disease has left its mark on about a dozen counties—that is, half the area of Southern Ireland. Many farmers lost practically all their cattle and sheep, and this misfortune finds them without the money to restock their farms. The result is that a prospect of utter bankruptcy in the ensuing year now confronts them.

Foreseeing this position, the priests in the districts concerned began last January to collect details as to how their people stood. Recently they came forward with a formidable and very precise mass of evidence regarding the individuals whose animals had died and who would need facilities to restock their lands. The disclosures made an impression on the public which was reflected in the Dail.

There was no intention on the part of the priests to look for a dole. They desired business-like assistance that would put their flock on their feet again and prevent the coming winter from being even more ruinous than the last. Their attitude has led the public authorities to make a proposal. A considerable sum is offered on a loan basis without interest for three years, the money to be employed in founding a credit society in every parish. A self-help method is contemplated. The better-off residents of each parish will be asked to contribute deposits to a credit society to be formed locally by the farmers, and the amount thus subscribed will be subsidised by the public authorities out of the public grant. The depositors are to get 4 per cent. interest, and the money obtained by the society is to be lent out at 5 per cent. to poor farmers who would be unable to get loans from the ordinary banking houses.

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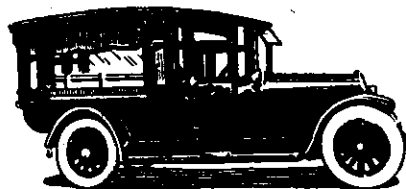
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Town and Country News

New Plymouth Notes

(From our own correspondent.)

August 2.

A children's plain and fancy dress ball was held last night in the Rolland Hall, in aid of the central stall in connection with the approaching bazaar. Mrs. A. Avery, who organised the dance, worked hard to make it the success it was.

A produce mart and sale of work in aid of the West-end stall was held on July 25. It was a financial success. The members of this hard-working committee, ably led by Miss McCarty, are to be congratulated on their achievements.

The tug-of-war committee has undertaken to provide excellent prizes for the competition to take place during the bazaar week (end of August). It is understood that several teams have started training, and keen competition should result.

During the week Mrs. A. Avery was hostess at an "evening" held at her home in aid of the central stall.

Mr. J. Rennie, of the Railway Department, has resigned his position and entered into partnership with Mr. Horton, motor-car painter, of this town. Mr. Rennie, who is the conductor of the well and favorably known Rennie's Orchestra, much in demand at bazaar functions, has the best wishes of the townspeople for success in his undertaking.

Granity Notes

August 1.

(From our own correspondent.)

A very pleasant evening was spent in St. Joseph's Schoolroom on Thursday, July 30, when the members of the Catholic Old Boys' Guild assembled to bid farewell to their president (Mr. Tom Masterson), who leaves shortly to take up duties in the Railway Department at Ohakune. There were present the members of the guild and the Children of Mary and aspirants. In a short speech, Mr. Rob Kelly eulogised the work of the president, and on behalf of the members of the guild presented him with a shaving outfit, as a mark of esteem. Mr. Masterson feelingly acknowledged the gift. The evening passed all too quickly in song and dance, music being supplied by Misses McCormack and Masterson. A dainty supper was handed round, and after the singing of "Auld Lang Syne" the youthful company dispersed.

For some months the Catholics of Granity have been working zealously for the purpose of raising funds to liquidate the debt on church and school. Weekly eueches have been organised with great success. Last week (July 24) a juvenile ball attracted a very large number. About 100 children took part in the "grand march." The little ones looked so charming that the judges found the task of awarding prizes a difficult one. An impromptu orchestra consisting of five different instruments was much appreciated. The members of the committee, under the able secretaryship of Mr. W. P. McCormack, are more than pleased with the finan-

cial result. All these minor efforts are merely to "blaze the trail" for a grand bazaar to be held on August 21 and 22; after which, it is fondly hoped, Granity Catholic school will be free of debt.

The music examinations were held lately. Five candidates were presented; all were successful, four gaining high honors. The examiner paid some nice compliments to the teachers, but the teaching powers of the different convents are so well established that comment is unnecessary. Personally, I do not agree with examiners in all points. The ability of a teacher is measured more accurately by the average success with all pupils, rather than by what is done with a few talented ones.

The children of the local Catholic school are preparing for a visit from the Archbishop for the purpose of administering the Sacrament of Confirmation. The advent of his Grace is unique in the lives of the little Granity-ites, and one sometimes wonders if the desire to receive the Sacrament of Confirmation, or anxiety to see an Archbishop, is uppermost in the minds of the children.

~~~~~

## Oamaru Men's Club

(Contributed.)

On Thursday evening, the 30th ult., this newly-formed club held the seventh of its series of popular fortnightly entertainments for the benefit of the local Catholic men. Fathers Ardagh and Fenelon were present, and Mr. W. J. Hogan presided over a good attendance of members. We were particularly fortunate at this entertainment to have the esteemed privilege of meeting—as members of a Catholic Club—his Lordship Bishop Whyte who has been on a visit to Oamaru, and accorded the club his much valued and revered patronage. The programme consisted of musical items by Mr. M. Kerr, a lecture and a prepared debate.

Mr. J. Kearns (one of our own members) who has a practical knowledge of the subject as an officer in the local St. John Ambulance Brigade, delivered the lecture on "First Aid to the Injured." A thorough treatment of common accidents, such as burns and scalds, was first given, then very fully dealt with were—fractures to the different parts of the human body, how to apply bandages, an explanation of the circulation of the blood, the dealing with poisons, and finally, to complete an excellent treatise,—artificial respiration.

The latter portion of the evening was devoted to a prepared debate on "Should Bachelors be Taxed?" Messrs. R. Mathie and F. Cooney (a veteran) for the affirmative and Messrs F. Carrington and W. D. Sloan for the negative were the speakers, while Mr. P. J. Duggan consented to act as judge. On hearing the subject of the debate his Lordship the Bishop humorously remarked that he hoped judgment would not be passed for the affirmative as he was a confirmed bachelor.

In giving his decision on the debate Mr. Duggan said that the speakers had covered

quite a wide field and that several strong arguments were brought forward, a particularly strong reason for the bachelors being that a levy on them would be opposed to the first principles of taxation. Points gained were based on arguments and handling of subject, and the result was, Affirmative 156, Negative 140.

At the invitation of the president, Bishop Whyte rose to say a few words and was greeted with applause. His Lordship said it always gave him great pleasure to hear of the activities of our Catholic clubs and societies. He was especially glad to be present for the first time to hear such a well arranged programme. A lecture on "First Aid to the Injured," was an ideal subject to hold the interest of members and at the same time provide knowledge which could be readily applied and of great value to all those present. It is the little things that count, and if we thoroughly understand the principles of small matters there is little difficulty with matters of great importance. The Bishop was greatly interested in the debate, and stressed the value of preparation and notes.

His Lordship was most emphatic regarding the entertainment, and expressed the hope that the Catholic men of the parish would not remain non-members but derive from future meetings the same pleasure as he himself had derived. (Applause.)

The president then took the opportunity of introducing to his Lordship members of the Club who were present.

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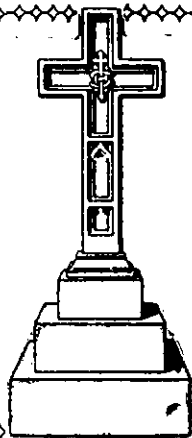
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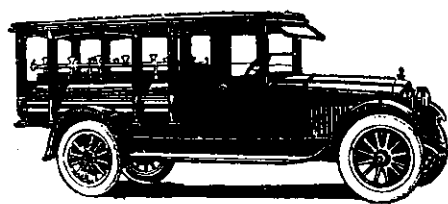
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# FAITH OF OUR FATHERS

(By the RIGHT REVEREND MONSIGNOR POWER, V.F., for the N.Z. Tablet.)

## 6.—MAN'S PRIMARY DUTY—TO KNOW GOD.

We have seen that God has set up a Moral Law for the right conduct of His intelligent creatures. It now remains to ask if human reason, by its own powers, can discover the primary duties following from this law. Human reason, by its own powers, can discover that man was made to know, love, and serve his Creator. This brings us to the third question of importance in the Catechism: "Why did God make man?" Let reason answer the question without appealing to either faith or tradition. What is this that is just happening in front of my window?—a draught-horse, pulling a heavily-laden dray, is turning the corner, and a racehorse, seeing it, suddenly swerves across the street. Here we have two kinds of horses, each with its own distinguishing qualities. I presume that the distinctive quality of one is speed, and that of the other strength. Very well, it follows that if it is desirable to bring each of these horses to a greater state of perfection than it now enjoys, its distinctive quality must be exercised and developed: speed must be developed in the one, and the power of pulling heavy weights in the other. From this I conclude that a thing is made perfect by the exercise and development of the particular faculties that distinguish it from all other things.

Man is the paragon of all animals, he is peerless among them all. But how is he so? Not in swiftness, he would be outrun by a greyhound; not in beauty or grace of form, for in this some animals outshine him; not in lung power, an average donkey would make a louder cry than he; not in strength, he would be easily overthrown by a bear. There is in him probably not one physical trait in which he would not be outclassed by some plant, or bird, or animal; certainly he could not rival the physical proportions of Mount Egmont. But, nevertheless, he is greater than any or all of these, greater simply and solely because he is "in action like an angel and in apprehension like a god," in a word, because he has intellect and free will; these are his great and divine endowments that make him what he is; therefore, his perfection must be brought about by the exercise and development of these two faculties.

How are these faculties to be exercised, what is the process through which they must be made to pass if man would reach that perfection for which he was created? Truth is the end of the intellect, with truth it must be concerned, after truth in greater and greater measure it must be ever stretching. It will not be enough for the mind to see and gather historical and physical facts, the eye of the mind must be trained to utilise these. The eyes of the body are a part of our physical nature, an endowment bestowed upon the normal man; but the eye of the mind will be largely of our own creation, born of discipline, training, and habit. The eyes of the body see the various objects

of sense that come within our range of vision just as the eyes of the mere animal see them, but the eye of the mind must be trained to see them in a manner befitting an intelligent being: it must be taught to apprehend them, to contemplate, and compare and correct, and then to co-ordinate them one with another. This is what we mean by cultivation of the intellect. The eyes of the body see the mountain, the clouds, the rivers, and the flowering meadows; the eye of the mind, in its process of cultivation, discovers a harmony between all these, and comes to see how one depends upon another. The cultivation progressing, it finds "tongues in the trees, books in the running brooks."

During the progress of life no man can help gathering together an immense number of facts; he sees them, he reads about them, he hears of them; he picks them up in the street, in the workshop, in the meeting place; his mind is filled with them; but if the eye of the mind is not trained to look upon all these as mere materials for reasoning, his intellect is not being cultivated, it is not tending towards its end; it is like a man who takes largely of food which his system is unable to digest, the truths become an obsession, not an aid to intellectual life.

There is a beauty and grace of intellect, as there is a beauty and grace of form; there is a refinement of intellect, as there is a refinement of manners, but the beauty, and grace, and refinement are the fruit of culture, the offspring of exercise and training, which will be found only in those who bring thought and reason to bear upon the facts that come within their range of knowledge. A man may know all the words in the *Century Dictionary*, and yet have never once turned the eye of his mind upon them. His intellect, despite his industry, is not being directed towards its end, he is not becoming an educated man, a man of culture. He has a vast accumulation of words, but he will never fill a glowing page of literature, he will never entrance an audience with a burst of oratory. He has all the materials, but he does not know that they are only materials, and not the finished article; his intellect, instead of being elevated, is crushed by their dead weight.

To the pursuit of knowledge and wisdom we are all drawn, and this proper object of the intellect is a good in itself, apart from any further fruits that may follow from it. Scholars were always right in holding that knowledge was a reward and end in itself, although it might be also considered a means to a higher and nobler end. Hence in every age of the human race we find men devoted to the pursuit of wisdom, we find them engaging in every branch of science, ennobling themselves and enriching the whole race by their discoveries. By hard labor the geologist makes the bowels of the earth, its strata, and its fossils, contribute their share to the enlightenment of man; the astronomer makes

a patient study of the starry heavens, and garners treasures for his fellows while they sleep. But now a strange phenomenon confronts us—the most brilliant and most successful among the astronomers and geologists are the least contented; and the same phenomenon may be witnessed in the leaders of every branch of physical science. Substantial quantities of truth do not content them as substantial quantities of food satisfy the recurring needs of the body; the more enlightened they become, the more enlightened they seek to be. They are like some torrent, sprung from a mountain top, and becoming more and more voracious as it rushes on, eating up the land and the rocks that bar its way to the ocean.

The speculative seeker after universal knowledge has an unbounded appetite for truth. Unlike the experimentalists, he disdains to work in a narrow and narrowing groove, the whole field of knowledge is his domain; he goes down into fundamentals; he studies principles, and causes, and forms, and ends; he analyses the facts and theories presented by the experimentalists, he rejects what is of no value, he corrects errors, he composes differences, he co-ordinates and presents a harmony. He shows a general grasp of knowledge that no master of a physical science could hope to get:—"Vain wisdom all, and false philosophy," he is simply not content, and he knows well that the wiser he grows, the less contented will he be. "The eye is not satisfied with seeing, nor is the ear filled with hearing."

Why is this, why is man's desire for knowledge still unsatisfied, why must it remain so, though he were the wisest man that ever lived? Simply because, not this or that particular truth, nor all the knowledge that earth can give, but God, Who is Truth itself, is the proper and final end of the human intellect. Thus we see how human reason, by its own light, tells us that man was made to know God. So also is it with the desires of the will: these stretch beyond the things of earth and the limits of time, and nothing less than God Himself can satisfy them. A study of the grades of being in creation and their purposes, will teach us that man cannot be satisfied with that which is inferior to himself, but the whole of visible creation is inferior to man. The fish in the stream, the kine in the meadow, the birds in the air, are all content: they have what they were made for. "Thou hast made us for Thyself, O God! and our hearts are restless until they find their rest in Thee." The verdict, then, of human reason agrees with that of Theology:—"God made us to know, and love, and serve Him here, and to be happy with Him for ever hereafter."

If we are so noble, why should we degrade ourselves by living and striving merely for earthly goods? If our intellect and will are great and divine endowments, why should we allow them to be engrossed by the things of this passing show? Why should we not exercise and develop them by a loving study of God and His Law? Henceforth when the priest at Mass says: "*Sursum corda; Lift up your hearts!*" let us be able to answer in truth: "We have lifted them up to the Lord."

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# On the Land

## MARKET REPORTS.

At Burnside last week there was an average yarding of fat cattle, 250 being penned. The entry consisted principally of quality bullocks, with a fair sprinkling of prime cows and heifers. The sale opened briskly at equal to the previous week's rates, but as the sale proceeded a slight ease was noticeable, which became more pronounced towards the close. Quotations:—Extra prime bullocks sold up to £27 10s, show bullocks £32, prime £20 to £23, medium £16 to £18 10s, extra prime cows and heifers to £22 17s 6d, prime £16 to £19, medium £10 to £12 10s, light £6 to £8. Fat Sheep.—There was a short entry in this section numbering 1641. The proportion of medium quality sheep was smaller than usual, the major portion consisting of prime quality wethers and ewes. The market opened at about 2s above the preceding week's rates for prime quality, and firmed as the sale progressed. The average appreciation could be stated at 3s. Medium and light wethers were on a par with previous week's prices. Quotations: Extra prime heavy wethers made up to 59s 9d, prime 46s to 50s, medium 41s to 44s, light 36s to 39s, extra prime ewes to 51s 3d, prime 42s to 45s, medium 36s to 39s, light from 25s. Pigs.—An entry of 125 fats and 111 stores. Prices for fat pigs showed no great change from those of the previous week.

At Addington last week the fat stock market in connection with National Week was held. The display of fat stock, as a rule, is the best collective exhibition in the Dominion. To such an extent, however, has the entry been in excess of requirements at recent Nationals that prices have been depressed particularly in the case of cattle, and this experience caused a much less "classy" entry this year. Except for a small proportion of show bullocks, the cattle section comprised ordinary good commercial sorts. The market, however, was a "hot" one, quite the best since before the slump. Of fat sheep the entry was of average National class, there being a fine display of show stock. Prices were also good. Other sections, notably pigs, sold very freely.

## THE BEST POULTRY FOODS.

It is a mistake to provide fowls with the same foods and in the same proportions throughout the year (says a writer in *Farm, Field, and Fireside*). Some meals and grains are suitable for summer rather than for winter use; others which are excellent during the colder months are not only unsuitable, but are positively dangerous during the summer.

### The Best Grains.

Nearly all grains are readily eaten by fowls, but there are a few that are particularly suitable by reason of the valuable elements they contain and their easy assimilation. There is no finer food for poultry than wheat. This fact is pretty generally recognised by poultry-keepers, since probably no grain is more extensively employed. It is what may be termed an excellent all-round grain, being suitable for practically

all kinds of poultry at all seasons of the year and under nearly all conditions, besides which fowls are extremely fond of it, and never appear to become tired of it.

Barley is not extensively used for poultry, but during the colder months of the year its high proportion of carbohydrates serve the beneficial purpose of sustaining the temperature of the body.

Provided that a good sample of oats is obtained, there are few grains that yield better results. Oats are extremely well balanced, containing a fair percentage of the three essential elements. A good deal of difficulty is often experienced in persuading the fowls to eat them, owing doubtless to their hard husks.

Only well-filled oats are of any service to poultry, since the small, thin grains consist so largely of husk. It is an excellent plan to steep the grains in water for a few hours previous to feeding, as in this manner they are rendered more palatable and more easy of digestion.

### The Value of Maize.

There are two reasons why maize is so extensively used for poultry. One is that it is generally fairly cheap, and the other is that fowls eat it so readily. Save with two exceptions, however, there is no more unsuitable, and in the long run dearer food, that is, when it is employed in its raw state. There are two, but only two, occasions when its use is to be recommended, namely, during cold weather and to sitting hens.

During a spell of frost, or when there is a keen wind blowing, a little maize mixed with other grains is beneficial, about one-fourth maize, to the remainder wheat or oats. To sitting hens, too, it should be supplied, because while a hen is broody she is in a mild fever, the temperature of the body being a few degrees higher than under normal conditions, and thus a heating food assists very materially in keeping up the bodily temperature.

These are the only two occasions when raw maize is beneficial; at all other times it should be avoided. Maize is extremely strong in the heat-forming element carbohydrates, and thus goes to the production of fat rather than eggs or flesh. The appearance of a maize-fed bird is probably familiar to many readers; the carcass is entirely coated with a layer of oily, greasy fat, useless as a food and harmful to the bird. Cooked maize is a suitable food, but in a raw state it requires to be employed very carefully indeed.

### The Smaller Grains.

Of the smaller grains, chiefly of value in the formation of a dry chicken mixture, there is a great variety. Buckwheat, canaryseed, hempseed and millet are the most commonly employed, and all, with the exception of canaryseed, are comparatively low priced. Buckwheat is extensively used on the Continent for all kinds of poultry, particularly turkeys, but in this country it has never become at all popular.

Rice is extensively used by the "duckers" in the counties of Buckinghamshire and Bed-

fordshire, where it is regarded as the finest food there is for fattening purposes. It is, however, almost useless as a food in a raw state, since it is very indigestible and badly balanced.

For cooking purposes the common chicken or Burmah rice should be used. To one part of rice three parts of water should be added, and the two allowed gently to simmer on a fire till the rice has absorbed all the water, which it will do in a few hours. The only use of raw rice is for assisting in the formation of a dry chick mixture, and its badly-balanced proportions are rather of use than otherwise, since it counteracts some of the other grains.

### The Best Meals.

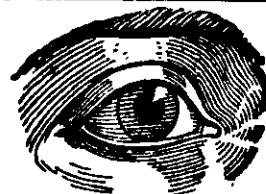
Middlings and bran are the chief meals employed for feeding to poultry. Middlings is the most widely-used poultry food there is, being employed upon almost all and every occasion. It is rather deficient in carbohydrates, and when used alone it is more suitable for summer than for winter.

For fattening purposes ground oats is unrivalled, producing an abundance of fine-quality flesh of an excellent color and flavor. All the best Surrey and Sussex chickens are fed upon ground oats mixed with soured skim milk, as the fatters consider no other food to be equal to it for the purpose. It is also useful for feeding to growing and laying birds assisting very materially in their development and laying.

It is an extremely finely-ground meal, almost resembling flour in its consistency. The husks are ground up as well as the kernels, especially prepared millstones being employed.

Oatmeal is frequently confounded with ground oats, but the two are quite distinct from one another, since oatmeal consists of oats with the husks removed. Oatmeal, either raw or cooked, is very valuable for young chickens, but it is rather too expensive for common use. One feed a day supplied to chickens that are not thriving particularly well is very beneficial, and quickly gives added health and vigor. When used in a dry mixture it should be given raw; at other times it should be thoroughly soaked in boiling water until every particle is well swollen out.

Maizemeal, like the grain, is suitable only for winter use; at other times it should be used very sparingly indeed, or else avoided altogether. The chief value of bean meal lies in its flesh and egg-forming qualities, as it is extremely rich in albuminoids—the element that goes to the production of eggs or the formation of flesh.



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# Catholic World

## HOLY YEAR PILGRIMAGES.

On May 25 the Holy Father spent practically the whole day receiving pilgrims. In the morning the series began with 700 Spaniards, led by the Bishop of Vittoria and accompanied by the Spanish Ambassador. In the Sala Ducale were waiting the French pilgrims, 200 from Coutances and 600 organised by the Comte de Notre Dame du Salut. The evening was reserved for the Canadians, led by the Archbishop of Regina and the Bishops of Prince Albert, St. John, Chatham, and the Vicars-General of Quebec, Regina, and Chatham. To them the Pope spoke of the wonderful progress of the Faith in their country in recent years, adding that he could find no greater praise for them than the name "Canadian Catholics." The Pope also received the pilgrims of Roumania with their bishops. These same Roumanians had held a Pontifical Mass in their own Eastern rite, with celebration, in the choir chapel of St. Peter's that morning over the body of St. John Chrysostom.



## THE CHURCH IN MEXICO.

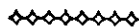
Word has been received by the *Revista Catolica* here (says an El Paso message, under date June 25) of the magnificent ceremonies held in honor of the solemn consecration of Mexico to the Holy Ghost.

A special programme had been arranged by the members of the committee appointed by the Archbishop of Mexico, Mgr. Moray del Rio.

On the vigil of the Feast of Pentecost, a solemn vigil was held by the members of the Association of Nocturnal Adoration. From nine o'clock until half past eleven hymns were sung by the Orfeon Groups of the Conciliar Seminary and at midnight Pontifical High Mass was celebrated by Dr. Maximiano Ruiz Flores, Titular Bishop of Derbe and Auxiliary of the Archdiocese of Mexico City. The sermon was preached by the Right Rev. Pascual Diaz, S.J., Bishop of Tabasco.

On Sunday, Pontifical Mass was celebrated by Mgr. Moray del Rio, Archbishop of Mexico, and Bishop Diaz again preached the sermon. Following the Mass the Archbishop read the act of consecration. The Blessed Sacrament was then carried in procession and remained exposed all day.

Similar ceremonies were held in all the other churches in honor of the consecration.



## A GREAT CATHOLIC CEREMONY.

A very unusual collection of sacred relics is being shown at Aix-la-Chapelle in Germany during these weeks (says a press message under date June 25). Significant alterations and restorations have been made in the Cathedral, and the Catholics of the city are preparing for the monster fete which will be formally inaugurated on July 9.

This is the first great ceremony held of its kind at Aix since 1909, and all are filled with eager anticipation of the events which are to take place.

The Cathedral is known throughout the world for its beauty and magnificence and is

unsurpassed in historic interest. Forty German kings have been crowned within its venerable walls. Here lie the remains of Charlemagne and Otto III, and no other edifice in Germany has such a large and varied collection of sacred relics.

The choir of the Cathedral has been repaired especially for the festival, and a large frame has been installed for the exhibition of the relics. The choir has the largest windows in the entire world, and the effects of light admitted through them and mellowed and deepened by mosaics and stained glass effects is truly wonderful and inspiring.

On the first day of the fete the shrine of St. Mary will be opened. Here the most important relics will be exhibited. Many bishops and prelates will attend the ceremonies, and the sick and infirm will receive special blessings by touching these hallowed objects.

The exercises will come to a close on July 26 with a great procession through the streets of the city.



## APOSTLES TO FOREIGN LANDS.

The Institute of Foreign Missions at Milan in an interesting resume of its work since the foundation, tells of the first vocations to far fields which germinated within its walls.

In 1846 Father Vistarini di Lodi, a priest for seven years past, left Milan for Ceylon. The lively impression of his zeal and virtues caused many other missionary vocations to fructify. Afterward two other priests went to the Ceylon mission, Fathers Casinelli and Mola.

Mgr. Ramazzotti obtained the Pontifical approval of the new Institute and thus the College of the Missions entered upon its great career.

The lives and virtues of holy men who devoted their time and talents to the work in those early days has made fragrant all its subsequent history. Among these were Father Alessandro Ripamonti, the first Procurator of the Institute, Father Giuseppe Marinoni, first Director, Father Paolo Reina, and others almost if not equally as well known and zealous.

The first religious Rules were published in two editions, in 1850 and in 1851, in order to make the Institute known to those who aspired to a missionary career and to promote its interests among the faithful. These rules, needless to say, were the fruit of long observation and experience. During the succeeding years they have been followed faithfully by numbers of zealous and noble-hearted missionaries who have gone forth from these hallowed surroundings to carry to the far ends of the earth the torch of Christ's truth and the light of His doctrine.

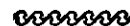


## CATHOLIC PHILIPPINE CONGRESS.

An event that is considered of momentous importance not only to the Church in the Philippines, but to Catholicism throughout the Orient, was the Catholic Philippine Congress recently held at Manila (says the *Irish Catholic*). Catholics throughout the islands rallied so strongly that, where 200 delegates were expected, more than 600 came. All

seven bishops in the archipelago lent their utmost support, and clergy and laity were welded into a working unity amid the most remarkable enthusiasm. High civil officials in the Philippines addressed the Congress, and out of it emerged the nucleus and plans for a federation of Catholic associations with definite and aggressive programmes in virtually every direction of Catholic life. Commentators freely call the Congress the greatest resurgence in recent decades toward the active Catholicism planted in the islands three centuries ago. Irish missionaries, especially Redemptorists, are hard at work in the Philippines.

The Philippines is the only Catholic country in the Orient. Out of this great expression of a will to better the Church here is seen growing in the future a militant missionary spirit that may spread the faith over the entire East. The Congress is seen as an awakening of an entire people to a divine mission, and the first expression of an eager spirit to restore the flame of faith here and then carry it forward. Archbishop O'Doherty, formerly Rector of the Irish College, Salamanca, opened the first plenary session, after three days of sectional conferences, with an address on the great importance of the Congress. He also read a cablegram to the Holy Father informing him of the undertaking and asking his blessing, and a reply in which His Holiness congratulated the people of the Philippines on their splendid enterprise, and bestowed abundant blessings.



## IN THE HOLY LAND: INTERESTING DISCOVERY MADE BY THE FRANCISCANS.

The Franciscans of the Holy Land, who had in their charge, among other Holy Places, the Garden of Gethsemane, some time ago made a remarkable discovery.

The Fathers have a convent in the Garden of Gethsemane, at the foot of the Mount of Olives, and were making excavations for a new chapel, which is to be erected in the Garden of Christ's Passion. During the process of digging the Fathers came upon the remains of a medieval church, whose existence seems to have been entirely unknown.

Following the discovery came another still more interesting. In pursuing these excavations among the foundations of the medieval church the Fathers found the remains of a church that dates back to the fourth century.

These earlier remains are evidently well preserved, for it has been possible to make out the whole of the original design of this ancient church. Some of the original mosaic pavements were also uncovered.

The foundations of the fourth century church extend beyond the Garden of Gethsemane, or at least beyond the limits that come under the jurisdiction of the Franciscans, and so other interests are concerned in the total uncovering of the church.

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The time of general preparation is past; that of the particular approaches, and you must know to what station of life you are, ere long, to belong.

Decisive moment! Choice upon which an Eternity depends!

Yes, upon your choice of a state of life, your eternity certainly depends.

Certain obligations are attached to every condition of life, on the performance or non-performance of which is based a favorable or unfavorable sentence after death.

In order to faithfully and meritoriously discharge the duties of my calling, two things are necessary:

- 1.—A supernatural, and
- 2.—A natural ability for my vocation.

The supernatural qualification is nothing else than the grace of vocation. It is more than sufficient, it is an abundant help from above which, protecting, guiding, and encouraging, assists and strengthens me in the performance of my special duties, guards me in special dangers and sustain me in difficulties and temptations.

### Grace of Vocation.

To this grace of vocation I can only lay claim, if the state I choose is the one intended for me by God. If I force myself into a state for which He did not intend me, I thereby relinquish that special assistance which would have been attached to my rightful vocation.

As to the natural qualification, such is given, on the one side, by the talents and faculties which fit me for a certain state, and on the other, by an encouraging consciousness founded on this conviction: I am in the right place; I am where God placed me; I am doing His holy Will; I can, therefore, count on His help.

Yes. This consciousness can justly be called a sort of natural qualification. If, without asking for light from on high, I have made a hasty choice of a state of life—have entered or pushed myself into relations that are never approved of by God, nor, after due deliberation, even by myself, grief, sorrow, repentance may so darken my mind and heart that the duties of my state suffer considerably, and every useful effort is checked.

If I labor with pleasure within the sphere of my vocation, if I am strengthened by the conviction that I am in the right place; if this thought comforts me, that God is pleased with the direction of my life,—my every action has force and power, and all that I do is fresher, better, more durable, and more fruitful of good results.

You cannot dispense with either the natural or supernatural qualification,—least of all, with the supernatural. "Unless the Lord build the house they labor in vain that build it." And how foolish it would be to begin to build a tower without first counting the costs, and calculating whether there is money enough on hand to finish the work.

It is beyond all doubt that many are eternally lost in this or that state, and on

account of this or that state who, in another state, would have been saved. They are not equal to the requirements of the state they have chosen; they do not fulfil their duties; they neglect their obligations and, when called to account by God, they find their damnation.

### God's Invitation.

Yes, how many are now in hell who, while on earth were in positions unapproved by God; and how many are now in Heaven who would be in hell if here below they had not chosen the vocation for which God designed them, and to which He invited them?

He who blindly enters into any state of life; he who is guided only by temporal considerations in so important a matter and permits himself to be governed by external circumstances; he who does not regard the Will of God and does not assure himself of the Divine approval in an affair so decisive for the salvation of his soul,—forstalls God's holy prerogatives and frustrates His loving intentions and designs for the salvation of each of His human creatures. He commits an act of injustice to human society.

He who is not called to a certain state of life and who, so to say, enters it forcibly

and against his inclinations, resembles a dislocated limb which pains and injures the whole body," because it is in an improper position.

Such a one causes incalculable damage to himself, because he condemns himself to an unnatural position, in which his faculties and talents either utterly lack development or find at best an imperfect and unfruitful expansion, far removed from that easy and prolific development appointed them by the Creator and Dispenser of all good gifts. Above all, such a one inconsiderately or maliciously risks the highest and most important of all his concerns—his immortal soul.

However youthful levity may regard this choice of a state of life—however indifferently and arbitrarily many youth treat this matter—do you, at least, hold fast to this conviction, that much, very much depends upon your choice of vocation—time, Eternity, Heaven, Hell, joy, torments!

Consider, therefore, with God, whither to direct your steps. The paths of life are not a matter of indifference. Better is counsel before the deed, than difficult healing after haste. Do nothing without counsel, and thou shalt not repent what thou hast done.

—Thoughts and Counsels of Father Von Doss, S.J.

## Papal Infallibility

Not only does Papal Infallibility have no reference whatever to the political action of Catholics, but it has a very limited application to their religious beliefs (says the *Boston Pilot*).

Papal Infallibility is a dogma which was promulgated in 1870. Its meaning is best exhibited by the following paragraphs of Cardinal Gibbons' *Faith of Our Fathers* (pp. 118-20):

As the doctrine of Papal Infallibility is strangely misapprehended by our separated brethren, because it is grievously misrepresented by those who profess to be enlightened ministers of the Gospel, I shall begin by stating what Infallibility does not mean, and shall then explain what it really is.

First.—The Infallibility of the Popes does not signify that they are inspired. The Apostles were endowed with the gift of inspiration, and we accept their writings as the revered Word of God. No Catholic, on the contrary, claims that the Pope is inspired or endowed with Divine Revelation properly so called.

Second.—Infallibility does not mean that the Pope is impeccable or specially exempt from liability to sin. The Popes have been, indeed, with few exceptions, men of virtuous lives. Many of them are honored as martyrs. Seventy-nine out of 259 are invoked upon our altars as saints eminent for their holiness.

Third.—Bear in mind, also, that this Divine assistance is guaranteed to the Pope not in his capacity as private teacher, but only in his official capacity, when he judges faith and morals as head of the Church. If a Pope, for instance, like Benedict XIV, were to write a treatise on Canon Law, his book would be as much open to criticism as that of any Doctor of the Church.

Fourth.—Finally, the inerrability of the

Popes, being restricted to questions of faith and morals, does not extend to the natural sciences, such as astronomy or geology, unless where error is presented under the false name of science, and arrays itself against revealed truth. It does not, therefore, concern itself about the nature and motions of the planets. Nor does it regard purely political questions, such as the form of government a nation ought to adopt, or for what candidates we ought to vote.

What, then, is the real doctrine of Infallibility? It simply means that the Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from the error of judgment when he promulgates the Church's decision on faith or morals.

The Pope, therefore, be it known, is not the maker of the Divine law; he is only its expounder. He is not the author of Revelation but only its interpreter. All Revelation came from God alone through His inspired ministers, and it was complete in the beginning of the Church. The Holy Father has no more authority than you or I to break one iota of the Scriptures, and he is equally with us the servant of the Divine law.

In a word, the Sovereign Pontiff is to the Church, though in a more eminent degree, what the Chief Justice is to the United States. We have an instrument called the Constitution of the United States, which is the charter of our civil rights and liberties. If a controversy arises between two States regarding a constitutional clause, the question is referred, in the last resort, to the Supreme Court at Washington. The Chief Justice, with his associate Judges, examines into the case; and then pronounces judgment upon it; and this decision is final, irrevocable, and practically infallible.

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# Domestic

By Maureen

## Rhubarb Tapioca.

$\frac{1}{2}$  cupful tapioca,  $2\frac{1}{2}$  cupsful water,  $\frac{1}{2}$  teaspoonful salt, 2 cupsful sweetened rhubarb sauce, 1 teaspoonful vanilla. Soak the tapioca in water overnight, or at least for several hours. Put into a double saucepan and cook until clear, adding more water if necessary. Then add the salt and the rhubarb sauce. When cool, flavor with vanilla. Serve with cream.

## Rhubarb Wine.

Cut 5lb of rhubarb into short lengths, bruise it, and put it into a bowl with 1 gallon of water. Let it stand for several days, stirring it twice a day. Strain off the liquor, and add to it about 4lb of loaf sugar. When this is dissolved add the rind of a lemon and  $\frac{1}{2}$ oz of isinglass. Let the liquor remain 6 days, until the fermentation begins to subside. Skim the crust from the surface, draw off the wine, put it into a cask, and in a fortnight cork it down.

## Rhubarb Pie.

$2\frac{1}{2}$  cupsful rhubarb, cut in small pieces, two-thirds cupful sugar, one-third cupful cold water, 1 tablespoonful cornflour,  $1\frac{1}{2}$  teaspoonsful butter, plain pastry. Mix the rhubarb and the sugar and cook together until a thick sauce is formed. Add the cornflour that has been dissolved in the cold water, and cook the mixture until it is thick and clear. Add the melted butter. Invert a pie-dish and cover it with plain pastry, fitting the pan carefully. Trim off the edges, prick the top with a fork and set the pan on a tin sheet so that the edges of the crust will not touch the floor of the oven. Bake the pastry in a quick oven for about 15 minutes, or until it is brown. Remove the crust from the pan and place it on the inside of the dish. Fill the crust with the rhubarb mixture, and heap meringue lightly on the top. Brown the meringue slightly in a slow oven.

**Meringue.**—2 egg whites, 3 tablespoonsful powdered sugar. Beat the whites of eggs until they are stiff and dry. Add the sugar gradually and beat the mixture until it will stand alone.

## Lemon Snow.

Whip the whites of 5 eggs to a very stiff froth. Strain the juice of 3 large lemons, make a pint of blancmange with good cornflour, but sweeten it twice as much as for the 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.

## White Cake.

Mix well and sift together four times 1 cupful sugar, 1 and one-third cupsful flour,  $\frac{1}{2}$  teaspoonful cream of tartar, 3 teaspoonsful baking powder, and one-third teaspoonful salt. Add two-thirds cupful scalded milk very slowly, while still warm, beating continually; add 1 teaspoonful almond or vanilla extract; mix well and fold in 3 egg whites which have been beaten until light. Turn into ungreased cake tin and bake in slow oven about 45 minutes. Remove from oven; invert pan and allow to stand until cold. For icing add  $\frac{1}{2}$  teaspoonful butter to 2 tablespoonsful hot milk, and gradually add  $1\frac{1}{2}$  cupsful sugar; add  $\frac{1}{2}$  teaspoonful vanilla and spread.

## Puff Jam Tarts.

Required: Some puff paste and raspberry or other jam. The paste should be thinly rolled and cut into squares of from three to four inches. Brush the four corners with beaten white of egg, and fold them over so that they meet in the centre. Take the rolling pin and flatten them out to their original size: do not roll them. Put them folded-side down on a board, and place some jam in the centre, egg the edges, and fold over once to form triangles. Sprinkle with cold water, and roll in pounded sugar. Bake in a quick oven. In baking, the puffs will open out, and a spot of whipped cream should be put in and sprinkled over with cut-up dried fruits of various colors. These puffs are a great improvement on the ordinary tarts.

## Tips About Onions.

If when peeling they are held right down under water, this will be found to entirely prevent eyes from watering, and the fingers will not smell at all.

Peel onions and place in saucepan with just enough water to cover them. Bring to boil and boil for three minutes. Strain, slice and fry in usual manner. They will quickly become a golden brown and there is no fear of them burning.

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# The Family Circle

## "THE LITTLE FLOWER."

Oh, Little Flower that bloomed in heavenly peace

Behind the cloister walls of quaint Lisieux,  
The gardens of Child Jesus hold to-day  
No fairer or more youthful flower than you.

At thy first breath a holy mother prayed  
That God might keep you from the world  
away,

And in His holy service find a place  
Where you would labor lovingly and stay.

In thy own childish heart that yearning  
grew,  
And Little Jesus was your playmate then;  
His infant smile divine shone forth on you  
From every flower that decked your native  
glen.

And when at last the golden morning  
dawned,  
The sweetest moment of your life, yet  
young,

In great humility and holy joy  
You nursed the infant Jesus on your  
tongue.

And then to Rome, where at the Pontiff's  
feet,

You prayed as though your pure young  
heart would break,  
And begged the Holy Father let you go—  
A prisoner of Carmel—for God's sake.

The convent gates were opened and you bade  
A farewell to the world you scarcely knew,  
And found the better, happier world with-  
in—

Your lonely cell in quiet old Lisieux.

Who can tell what secret joy you found  
In all your solitude and suffering there?—  
A little flower that grew more beautiful  
Through pain-racked hours of sacrifice and  
prayer.

But hush! While yet the holy Sisters keep  
Their faithful vigil, ere thy young life  
closes,

Your whispered promise comes—"Upon the  
world

From Heaven I'll send a shower of won-  
drous roses."

Your virgin life was God's—His pathway  
yours;

And every sorrow was to you a gain  
That brought you nearer to your heavenly  
home,  
And kept your young soul free from sin  
or stain.

Fair Saint of France! the Christian world  
rejoices,

And suppliant hearts are turned to thee  
this hour;

The lowly and afflicted love and honor  
Teresa of Child Jesus—Little Flower.

And in the heavenly gardens, rich and fra-  
grant,

The infant's smile shines forth again on  
you,

For Jesus is a Child and you are still  
His Little Flower that once bloomed in  
Lisieux.

—FRANK HARKIN, in the *Irish Weekly*.

## THE ART OF TALKING.

What are the great faults of conversation? Want of ideas, want of words, want of manners are the principal ones, I suppose you think. I don't doubt it, but I will tell you what I have found spoil more good talks than anything else—long arguments on special points between people who differ on the fundamental principles upon which these points depend.

No men can have satisfactory relations with each other until they have agreed on certain "ultima" of belief not to be disturbed in ordinary conversation, and unless they have sense enough to trace the secondary questions depending upon these ultimate beliefs to their source.

In short, just as a written constitution is essential to the best social order, so a code of finalities is a necessary condition of profitable talk between two persons. Talking is like playing on the harp; there is as much in laying the hand on the strings to stop their vibrations as in twanging them to bring out their music.—Oliver Wendell Holmes.

## MARY IN THE CATACOMBS.

The Virgin Mother of Jesus is no pagan idea, no Christian Demeter or Astarte. From the earliest days of Christianity, in the Scriptures, in the first essays of scientific theology, in the maiden efforts of Christian art and poetry, we trace the affectionate veneration of the Christian world for the sweet Mother of the Redeemer. It is a spontaneous growth.

When in the course of the third century many of the family burial-places passed into the hands of the Church, the ecclesiastical authorities gladly chose for their decoration scenes in which she occupied the most prominent place. The furniture of the catacombs bears her venerated image. It is sculptured on the most imposing tombs, and when Christian piety forbade further interments in the catacombs, it gathered carefully all the art-traditions concerning the Mother of God and enshrined them lovingly in enduring mosaic on the walls of her favorite temple.

Far from being an idolatrous outgrowth, the early Christian art clings most timidly to the cycle of Gospel subjects, scarcely daring to introduce a detail foreign to the letter of Scripture. Its canons were formed at an early date, and have held their own, East and West, in all the subsequent centuries. The fury of the Iconoclast and the fanaticism of Islam did not avail to destroy or modify the sweet and dignified artistic type of the Virgin in Byzantine art.

In spite of the pagan trend of the Renaissance, the same type has preserved in the West all the sweet grace and tender wistful love with which the mediaeval Virgin in the catacombs, the mediaeval Master Dei of St. Luke, and the Madonnas of Raphael are the products of epochs wide apart, of different stages of culture and intellectual development. Yet they only differ in details of pose and execution, and Raphael himself would have been proud to take up and per-

fect the conception of the unknown artist of the Madonna and the Prophet Isaiah in the Catacomb of Priscilla.—The Right Rev. Thomas J. Shahan, D.D., in *Salve Regina*.



## DEVOTION TO ST. JOSEPH.

It will always be lovingly remembered of Pope Pius X that he gladdened the hearts of millions of Catholics, who love St. Joseph, by increasing the liturgical honors with which the Saint's two feasts are celebrated. The words of the Pope have enhanced the tender gratitude and filial devotion of the whole Catholic world towards the Foster Father of Jesus, and Patron of the Universal Church.

In that intimate union of the Holy Family the Catholic heart loves to consider the interest and intercessory power with which St. Joseph is ever mindful of the workingman, living and dying. Living faith is always prompting in the individual soul some special holy affection and attachment. The thought of the carpenter doing hard work with his hands to provide for his loved ones the essentials of home life, and with his work done sinking to rest with his head pillowed on the Heart of his God, may here and there have much of legend interwoven with the meagre annals of the Gospel. Faithful hearts, however, for long ages have found solace and help in this ennobling thought; they have done hard work more cheerily and more patiently, and have faced eternity with greater peace, because they have added the name of Joseph to their invocation of Jesus and Mary.

All such Catholics will know how to use the month of March, St. Joseph's month, with its beautiful and solemn days of Holy Week and of the Annunciation, with special thought and hope that he who cared for our Brother, Jesus, and our Mother, Mary, will be mindful of the later-born of this twentieth century into that Holy Family.



## THE GOOD INTENTION.

You tried and you failed; you wanted to be A someone who did, and now look and see! You're nothing but grief; it's hard to be fair; You tried and you lost, and now you don't care!

Oh, rouse yourself, boy! There's honor to you!

You gave all your best if you didn't get through!

The victor's not always the wearer of stars; It's often the one who can't leap o'er the bars,

But who doesn't give up and go round by the gate,

Nor lean on the fence and patiently wait; He fails but he leaps again and again, And strives to be first of the world's greatest men.

You failed when you promised Heaven you'd try

To live like the Saint who feared not to die; But somehow you failed and now you give in; It's hard to be good in this world that is sin; Don't say it! With victory right in your hands;

You had the intention and God understands. —MAISIE F. BIRMINGHAM, in *Sunday Companion*.

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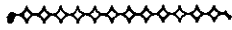
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### HARD LUCK.

Sandy was engaged to a girl who, a few days before her nineteenth birthday, succumbed to the prevailing craze and had her hair shingled. All her girl friends congratulated her on her improved appearance, and it was therefore without any misgiving that she showed herself to her sweetheart.

But Sandy viewed her with grave disapproval.

"It is hard on me, lassie," he wailed, "verra hard! After I've just bought ye a packet o' hairpins for your birthday."



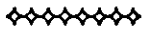
### THE DIFFERENCE.

The teacher wanted to know why Jim had absented himself from school for a whole week.

"But he's past his fourteenth year, ain't he?" said Jim's mother. "And me and his father think he's had schoolin' enough."

"Nonsense," said the teacher. "I didn't finish my education till I was eighteen."

"Oh," said Jim's mother, "but Jim's got brains."



### SMILE RAISERS.

"... And your age is ... ?" asked the woman lawyer.

"Oh, about the same as yours," replied the woman witness.

"Maud seems to be a thoroughly up-to-date girl."

"Well, she isn't. She's six years behind in the matter of birthdays."

Mrs. Henpeque: "It says that this new elixir of life will make a man live for two hundred years!"

Mr. Henpeque: "If I was a bachelor I'd buy a bottle!"

A man in a hospital for mental cases sat fishing over a flower bed. A visitor approached, and, wishing to be affable, remarked:

"How many have you caught?"

"You're the ninth," was the reply.

Mrs. Smithson dropped in the other afternoon to chat with Mrs. Brown, and was surprised to find Brown adorned with an apron, washing the dishes.

"Where's the wife?" the visitor asked cheerily.

"Over at the barber's shop," came the grumpy reply.

A Parliamentary candidate wound up a frenzied oration as follows:

"Gentlemen, the glorious victory which will swamp our opponents when the eve of the election dawns upon us will re-echo in words of gold through the corridors of time, until the last grand trump shall sound through the valleys on the mountain-tops."

## Science Siftings

(By Volt)

Secrets of the Earth's Core.

With all our knowledge of the sun, moon, planets, and stars, we are still totally ignorant, except by inferences which amount to little more than guesses, of the state or composition of the earth's interior.

The deepest coal-mine ever sunk is, to the mass of the globe, much less than the skin of an apple in relation to the apple itself. Nevertheless, it is hard to escape the conclusion that the earth's core must be much hotter than anything ever heated artificially by man, although very high temperatures have been produced under pressure.

Even if we take it that, according to the experience of mine-sinking, the heat increases one degree for every hundred feet bored the temperature of the earth's centre would reach 211,200 degrees Fahrenheit.

We can form some idea of what this means when we remember that the boiling-point of water at sea-level is no more than 212 degrees Fahrenheit, so that the earth's centre would be almost exactly a thousand times hotter than the water with which you make your tea.

### Making a Modern Bell.

The method of making a modern bell, such as the 10-ton giant which is to be installed in the new tower of Bristol University, has varied very little, except for the improvements due to machinery and to new methods of tuning, since the time the monks made their own (writes H.R. in the *Daily Express*).

First the bell is designed on paper, then a core of brickwork is made the required size, and covered with loam and sand. This is formed into the shape corresponding to the inside of the proposed bell by means of an instrument which is worked round and round like the arm of a compass until the right curves are moulded. For the outside shape a cast-iron case is used and lined with baked sand and loam, made bell-shape in a similar manner. On this baked lining are chiselled the inscriptions which will afterwards appear on the bell. The case is then placed over the core, leaving a space between the two which is the exact thickness of the new bell, and the whole is securely bolted to a cast-iron plate at the bottom. It is then baked for two or three days in order to get rid of all moisture, since the slightest trace of dampness would cause sparks of the hot metal to fly about during the filling process.

Meanwhile the furnacemen have been getting ready, and for several days have been anxiously watching a low furnace containing several tons of bell-metal—an alloy of copper and tin. When the metal has reached the right temperature the furnace is tapped and the molten liquid is poured into a giant ladle and brought alongside each of the six moulds, which have been placed in readiness down the middle of the "shop." Then, taking care that the flow is continual, for the presence of one bubble of air would mean a faulty bell, the fiery metal is poured

into the space left between the case and the core of each mould.

After some days, according to the size of the bell, the metal cools. The case is then lifted off, revealing the outside of the bell which is turned over and the blackened core chiselled out. It is now a dull color, and the final process is to polish it by means of sand-blasting, and to tune it with a special machine, which shaves off portions of the inside until the right note is obtained. It is then ready for mounting, either on a steel frame for a peal of bells, or on the steel girder of a carillon.

## COLDS AND COUGHS

### HOW TO AVOID THEM.

A well-known public man, who is constantly on the move throughout the Dominion, was recently asked by a friend on the Main Trunk Sleeper why it was that he always seemed to dodge coughs and colds. "Well, you know," he said, "I attribute my immunity largely to the fact that I always carry a bottle of Baxter's Lung Preserver along with me. Take to-night, for instance, when there is quite a 'nip' in the air, I would not dream of turning in without a dose of 'Baxter's.' It seems to keep 'old man cold' at bay. Although I am constantly travelling under all sorts of conditions, coughs and colds have no terrors for me when I have the reliable 'Baxter's.'"

Like this man you, too, can be free of all these disagreeable complaints if you will take a dose of Baxter's Lung Preserver in time. Be prepared and get a bottle without delay. Besides being a wonderful cough and cold remedy that is pleasant to take and does you good from the first dose, "Baxter's" possesses wonderful tonic properties that help to build you up. You can obtain a generous-sized bottle from any chemist or store for 2s 6d; or, better still, get the family size at 4s 6d.

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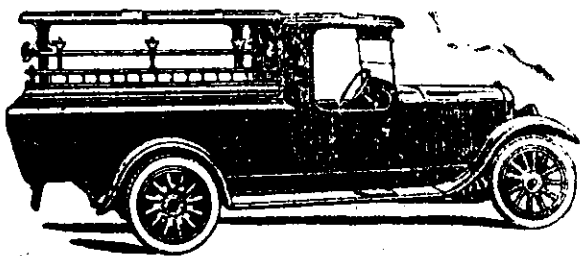
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