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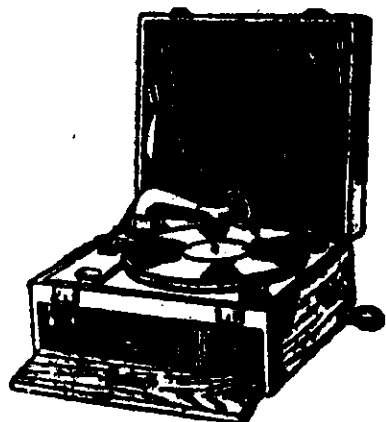
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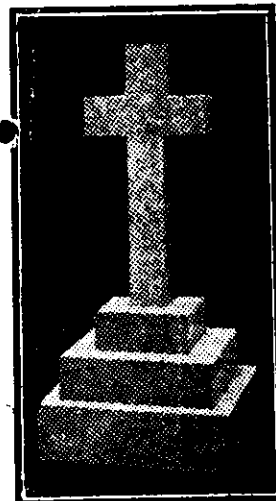
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FRIENDS AT COURT GLEANINGS FOR NEXT WEEK'S CALENDAR.

- Sept. 20, Sun.—Sixteenth Sunday after Pentecost.
 „ 21, Mon.—St. Matthew, Apostle.
 „ 22, Tues.—St. Thomas of Villanova, Confessor.
 „ 23, Wed.—St. Linus, Pope and Martyr.
 „ 24, Thurs.—Feast of Our Lady of Mercy.
 „ 25, Frid.—Of the Feria.
 „ 26, Sat.—SS. Cyprian and Justina, Martyrs.

St. Matthew, Apostle.

Before being called to follow Christ, St. Matthew was a tax-gatherer, and bore the name of Levi. After the Ascension he preached for some time in Judea, and under Divine inspiration wrote his Gospel to convince the Jews that Christ was the long-expected Messiah. St. Matthew afterwards proceeded to the East, where he won the crown of martyrdom.

St. Thomas of Villanova, Confessor.

St. Thomas was born near Villanova, in Spain, A.D. 1488. From his parents he inherited that charitable disposition which was his distinguishing characteristic during the whole course of his life. He was also remarkable for a profound humility, which caused him to shun the admiration of the world, and which his appointment to the Archbishopric of Valentia served only to render more evident. St. Thomas died in 1555.

Our Lady of Mercy.

In the thirteenth century, when the Mediterranean was swept by Moorish pirates, a religious Order was instituted under the patronage of the Blessed Virgin Mary for the purpose of collecting alms for the relief and ransom of Christian captives, of visiting them in their captivity, and restoring them, when possible, to their friends and families. In memory of the institution of this admirable Order and of the tender compassion of the Blessed Virgin, to whom it owed its origin, the Feast of Our Lady of Mercy was instituted.

GRAINS OF GOLD MARY.

Oh, Mary, when I'm near thee
 What strength my soul doth gain
 Because the devils fear thee
 And fly away in shame.

For God Himself foretold it,
 His words are living truth.
 When Eve her freedom sold it
 By eating of the fruit.

He said He'd send a woman
 To crush the serpent's head.
 When Satan finds you coming
 He hides away in dread.

At the mention of thy name
 All hell is put to flight.
 Near thee, Mother, I'll remain—
 Aid me to win the fight.

—PHILIP McMAHON.

The Storyteller

The Truce of God

A TALE OF THE ELEVENTH CENTURY.

(By GEORGE HENRY MILES.)

CHAPTER IX—(Continued.)

In the meanwhile, the retreat of the Bohemians had turned into a confused flight. Rodolph, in the eagerness of pursuit, had rashly penetrated too far into the flying masses of the foe, who now turned upon the pursuer. Awhile the white crest danced amid hostile helmets and spears—then vanished.

"He is down!" screamed Gilbert, in agony, hewing his way toward the king. Rodolph was alone against a host, while his horse sank up to his knees in the marshy ground. Before succor could arrive, a sword had cloyen through the monarch's wrist, and his right hand fell to the ground.

"It is the hand that I raised when swearing allegiance to Henry," muttered Rodolph, bitterly. With tears in his eyes, Gilbert struggled to reach the king, who, unarmed and disabled, drove his steed against the circle that hemmed him in. His crest was gone, and his armor hacked and stained with blood: still fearlessly he bore up against his foes, and seemed to rejoice in the unequal strife. The chivalry of Suabia were spurring fast to the rescue, and Gilbert, now supported by a small band of friends, was almost at his side, when Godfrey de Bonillon charged the king with levelled lance. The steel, impelled by a powerful hand, entered at the groin, and Rodolph, mortally wounded, fell to the ground. The Bohemians uttered a cry of joy at the king's overthrow, for they knew him well by his armor and actions. Their triumph was short-lived, however, for the Suabians, eager to avenge their leader, gave no quarter, and the victorious Saxons had attacked their rear.

"Stop not now!" said Rodolph to the nobles about him; and the lords of Hapsburg, Tübingen, Achalm, Hers, and Stramen swept on to avenge him. Gilbert remained rooted to the spot. His lance dropped from his hand as he leaped from his horse and knelt beside his monarch. Already the helmet had been removed by one who supported the dying hero in his arms. From Gregory VII to Pius IX, from the Dominican that accompanied Cortez to the Jesuit who followed a more recent conqueror, the Catholic missionary had been found in the front of battle. It was Father Omehr whose breast now pillowed the monarch's head. Gilbert's heart was almost bursting as he pressed the only remaining hand to his lips and saw that he was recognised. Feeling he could not long survive, Rodolph raised his head and asked in a dying voice, "Whose is the day?" "Yours, my lord, yours!" replied those who were around him; for Gilbert, unable to speak, did not attempt to answer, but continued to gaze on the eagle eye over which the film of death was gathering fast.

"Yours, my lord, yours," repeated the mourners. At these words, Rodolph fell back in the missionary's arms, saying, "Then I accept with joy the end to which God has called me. Death no longer disturbs me,

since it brings victory with it." From this moment he was speechless; and with his gaze earnestly bent upon his shield, that had been raised by a page, and on which was blazoned a crowned lion sleeping upon the knees of the Blessed Virgin, Rodolph of Suabia breathed his last. The calm face of the dead was not paler than Gilbert, who, unmoved by the shout of victory, watched the clay that had so lately been—a king.

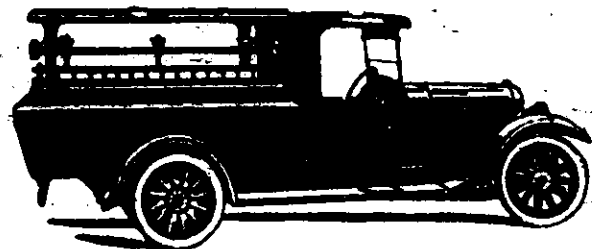
While they bore the body to the royal pavilion, the pursuit was continued with terrible effect. The Saxons remembered the losses they had suffered five years before—the Suabians saw their desolated homes and their expiring duke. The small remnant of Henry's army that escaped the relentless sword and the equally fatal depths of the Elster, were only reserved for a fate still more dreadful. After wandering about, a prey to want and misery, they were now butchered by the peasantry of Saxony and Thuringia, who, armed with hatchets and scythes, flew to avenge upon the relic the wrongs they had suffered from the whole army. Many of the fugitives plunged into the forests, preferring the slow tooth of famine to the swifter stroke of steel. Others, concealing themselves until the first gust of passion was over, besought the mercy of the peasantry, who, at last moved with compassion or glutted with slaughter, received them as fellow-beings, healed their wounds, and sent them to their homes. Henry of Austria, with a suite little proportioned to his rank, fled to Bohemia.

There was none of the exultation of victory in the allied camp that night: each soldier seemed to feel that the conquest had been too dearly won. Rodolph was not only beloved by the Suabians, who from their cradles had experienced his bounty, his virtue, and justice, but he had endeared himself to the Saxons by his affability, his wisdom, and his valor. He had healed their private quarrels and humbled their public enemies; he found them divided and feeble, he left them united and vigorous. They regarded him as the saviour of Saxony, and affectionately styled him *Pater patriae*. Nor was the grief of the bishops and priests less ardent and sincere, for they felt that a zealous and dauntless defender of the Church had fallen.

The soldiers, scattered about in groups, slept little, but whispered to each other, and fixed their eyes upon the torches that burned so steadily in the royal pavilion. There was stretched, cold and stiff, the victor of the day, his noble features rigid in death, while his barons knelt weeping around the bier, and the Archbishop of Mayence recited prayers for his soul. The night wore away, and when the morning broke out cheerfully as though no care were in the world, Gilbert de Hers still knelt beside the corpse of the king. No tears were in his eyes then, and the expression of his face varied between deep

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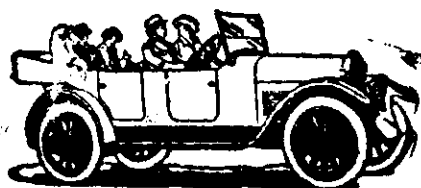
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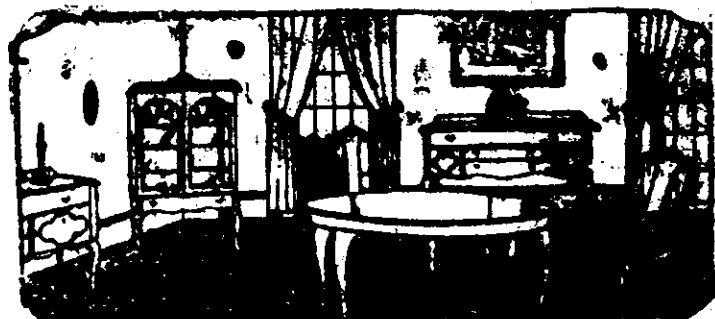
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thought and deep grief. He might have remarked that the scorn had departed from Henry of Stramen's lip; but he did not. His mind was occupied with other things; and silent and sad, he would not leave his vigil beside the dead.

Early in the morning of the sixteenth, the victorious army, sadder than defeat could ever have made it, entered Marseburg. After the obsequies had been performed with equal solemnity and magnificence, the body of the king was deposited in the choir of the cathedral. A statue of gilt bronze for many a year marked the tomb of Rodolph of Suabia.

On the same evening, when the soldiers were scattered through the town, and the nobles had retired to such quarters as they could procure, Gilbert de Hers sought out Father Omehr, and found him in an apartment which the Archbishop of Mayence had obtained for the missionary.

Up to the day of his interview with Rodolph at Mayence, Gilbert's mind had been wholly engrossed with the bright pictures which a vivid and worldly fancy and a keen ambition to excel can always unfold to the eye of youth. At times he remembered the night passed in the missionary's humble dwelling, when Bertha's knife had confined him there, and he saw again the crucifix and the sacristan. But this was only for a moment. The image of the Lady Margaret was sure to enter and banish every other feeling than that of deep love for her. But from the night of the coronation, a change had fallen upon the youth, which Father Omehr's keen eye had not failed to remark. He displayed no longer the same thoughtless gaiety or the same dreamy abstraction. He had reveries, it is true, proceeding from the fear of losing the Lady Margaret, or the hope of gaining her. The missionary had refrained from questioning the young knight, nor did Gilbert reveal any secret to his venerable friend. Whether he might have recovered his former levity can scarcely be answered, but the death of Rodolph seemed to have extinguished it forever. So great a change had this last incident wrought in him, that it was not only evident to Father Omehr and Sir Albert, but all who knew him were struck with his altered manner. They ascribed it to grief alone, for they knew him to have been the monarch's favorite.

When the young noble and the old priest, whose love for each other had steadily increased, had sat awhile in silence, the latter took his companion by the hand, and, as the visit seemed to solicit the question, said, in a tone evincing the interest of a parent: "My son, what ails you?"

Then, for the first time, the violent and various feelings which had been aroused in Gilbert's breast found a vent in tears. An hour almost passed away before he could compose himself, and then he only said: "To witness him struck down by death just as he had gained all for which he lived—to see the fruit of thirty years' labor snatched from his lips before he could taste it! O God, for what trifles are we toiling!"

It was difficult to recognise Gilbert de Hers in the pale, excited face and trembling figure which, with clasped hands and eyes upturned, uttered these meaning words.

Another hour passed, and the youth was kneeling at the missionary's feet.

Midnight was tolled by the great bell of the cathedral, and Gilbert had risen.

"My son," said Father Omehr, as they parted, "you have been taught to despise the world—the next step is to love God!"

Otto of Nordheim and Welf of Bavaria had determined to keep their forces together until apprised of Henry's further designs, and the allied armies rested upon their arms at Merseburg. In the meantime Henry used every artifice to raise another army; but such a panic had seized his adherents, that they declared they would rather be swallowed up in the earth than again encounter the Saxons. When Otto and Welf were thus assured of Henry's immediate inability to injure them, they disbanded the troops which had served them so gallantly. Much as the soldiers longed to return to their homes, they did not part without some reluctance. They had long toiled side by side in the same glorious cause; they had shared the same dangers and the same pleasures. They had slept and kept watch together. Reminiscences of hair-breadth escapes and of mutual services had created friendships of no ordinary strength. For many days the different troops could be seen evacuating the city under their feudal chiefs, until at last scarce a soldier remained at Merseburg.

It was about the first of November that the barons of Hers and Stramen set out with the relics of their clans for their lordships in Suabia. The face of Saudrit of Stramen was sterner than ever, and his son seemed to have caught a portion of his severity. They rode along swiftly, and whenever they spoke it was about the Lady Margaret. Father Omehr alone preserved his equanimity, and even he was now unusually absent and thoughtful. Nor was the retinue of Albert of Hers more cheerful. Sir Albert's eyes were fixed on the ground in deep dejection; tears were ever and anon springing into Humbert's eyes, and even the vassals behind them were gloomy and dispirited. They were returning to a desolated home, it is true; but, what was worse, they were returning without Gilbert.

The Lady Margaret was still at Tübingen. With scarce more fervor did Gregory VII uphold against the world the measures he deemed essential to the liberty, unity, and purity of the Church, than did this young girl pursue the object to which she had consecrated herself—the extinction of the feud. Humble as were her aim and efforts, when contrasted with the objects and exertions of the sainted Pontiff, she could still imitate his piety and perseverance. The reader may have remarked the changes in the Lady Margaret's character. She was naturally haughty and impetuous, though generous and sincere. In spite of her piety, that pride, so difficult to curb, would still break out. But these infirmities had been zealously combated, until religion had triumphed over the weakness of humanity. Still, for some time, the Lady Margaret was unhappy, and accused herself of human love in seeking the reconciliation, imputing the revolution in her feelings to a culpable tenderness. But she soon discovered that vanity—that an

aspiration after the *consciousness* of perfection rather than true piety—occasioned her uneasiness. She no longer tormented herself with dangerous mistrusts, but gave all she had to God, begging Him to purify the gift and supply her mind with the dispositions to render the offering acceptable. She had learned that most difficult lesson even to the holy—to hope rather than despond in the conviction of unworthiness. Here was one other victory which the Lady Margaret had gained over herself: she had suppressed an inclination to return the attachment of Gilbert de Hers, which she clearly saw could only lead to unfortunate results. It was the remembrance of this inclination that occasioned the misgivings which she had at last obtained grace to disregard.

Such was the Lady Margaret at the time of the battle of Elster. She frequently reverted to the challenge she had given the assailants of Stramen Castle, and detected in that defiance a relic of her former pride. It was the last spark.

She was now in daily expectation of her father and brother, and of one almost equally dear—Father Omehr. Her walks were confined to a large room adjoining her chamber, and thence along the corridor to the chapel. Her evening exercise was to walk, supported by the Countess of Montfort, to the altar of the Blessed Virgin, and observe the custom of her earliest youth, by leaving there a bunch of flowers. She spent most of the day in a cushioned chair—she was too weak to kneel long. She loved to sit in the sunlight, holding the countess's hand in her own attenuated fingers. Then she would speak of her father and brother, and say that on the morrow they would surely be reunited. She never mentioned sickness or pain; she saw her companion's tears falling fast at times, but she would only wipe them away with a smile and an embrace. As the sunbeams played upon her wasted features, fringing her hair with gold, and encircling her with a brilliant halo, the countess would turn away from the lovely vision to hide her emotion, and whisper to herself: "This is a glimpse of the world beyond the grave!"

CHAPTER X.

We need not mourn for thee, here laid to rest;

Earth is thy bed, and not thy grave: the skies
Are for thy soul the cradle and the nest:
There live!

Tasso.

Toward the close of November, on one of those bright warm days, when winter, as if in memory of the departed summer, puts by his blasts and snows, the Countess of Montfort was seated at the bedside of the Lady Margaret. The countess, though in the bloom of health and youth, was sad and tearful. The maiden, though her breath was short and difficult, wore a smile upon her lips. The shadow of death was on her sunken temples, and had touched her quivering nostril and waxen ear, through which the light came as through porcelain. Yet the eyes were closed, and the pale lips moved, and the wasted hands, embracing a crucifix, were joined in prayer. She could still beg God to heal the feud. How edifying, how beauti-

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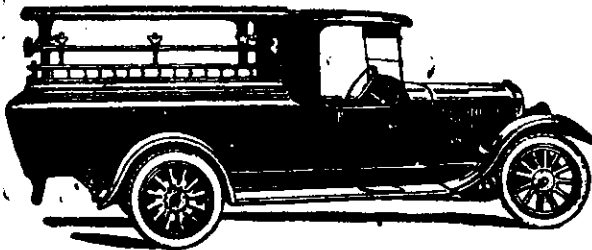
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ful, how sublime the spectacle!—sublimier than the deeds of heroes, the conceptions of poets, the aspirations of genius. What is Archimedes moving the world to the humblest Christian moving heaven by prayer!

In a corner of the room a small statue of the Immaculate Mother of God stood upon a pedestal. The marble figure breathed all that purity and simplicity so striking in the images which adorned the old Gothic cathedrals. The eyes of the maiden frequently rested upon it, and as often as sunset came, she would bid the countess place a bunch of flowers at its feet. Thus did she continue to the end of her life the pious custom of her infancy.

All was still in the darkened chamber, and the rich tapestry hung mournfully from the walls. The things of earth make the earthly heart ache in the presence of death. But how joyously the eye of faith kindled up, as it rested on the face of the meek sufferer!

The door opened softly, a light step entered, and a female servant whispered something to the countess. She started and looked suddenly at Margaret. The invalid had caught the whisper, low as it was. A slight tinge was visible on her cheek, as she pressed her white fingers to her breast and said, in a low tone:

"God be praised! It is my father! Bring him to me."

Is this dying girl his daughter! Is this attenuated form all that remains of his noble, his beautiful, his darling Margaret? Like a blasted pine, the stalwart warrior fell upon his knees, with a groan as if his heart had burst, and buried his face in the curtains. Henry, all tears and sobs, caught his sister's outstretched hand and held it to his heart, gazing in anguish at the ruin of his idol. Behind these knelt Father Omehr. For a moment the man triumphed over the Christian, and he too felt the thorn of grief in his throat. But when Margaret's calm eye rested on him, and her meek smile beamed out, he felt the rapture which is only known to the holy, when a soul is happily returning to the bosom whence it came.

"Let us thank God for having thus united us!" said the Lady Margaret, and they remained some minutes in silent prayer.

"Father!" whispered the invalid.

The broad chest was convulsed and the moan deepened, but that bent, crushed figure made no reply.

"Father!" she repeated, as her hand fell, in a caress, upon her parent's head.

Sir Sandrit, starting at her touch, looked up and seized the hand. A minute had changed his face, as if a year had been ravaging there: it was so furrowed, so haggard. He gazed but an instant at his daughter; then hid his face again, muttering but one word: "Margaret!"

"Father," said the maiden to Father Omehr, who now stood at her pillow, "is Albert of Hers at home?"

The missionary nodded.

"Let him know that Margaret of Stramen, on her death-bed, entreated him to fly here without a moment's delay."

Even the sound of that hated name produced no perceptible impression upon the heart-broken baron.

The Count Montfort, who had just entered the room, suddenly exclaimed:

"I, myself, will deliver your message, my child, as quickly as horse can speed."

Margaret endeavored to thank him, but, exhausted by excitement and exertion, she fell back upon her pillow. The countess prudently led the unresisting father from the room, and despatched Henry to administer to his grief.

"I am changed," said Margaret to the missionary, as she recovered.

"God has changed you for Himself, my child," replied the old man, struggling with the weakness of human nature, for he had known and loved her from her infancy.

"I have hoped so, even in the recollection of my many sins, for His mercy is infinite. May He uphold and strengthen my father, and teach him to rejoice in the change he now deplores!"

The countess left the room, and once more the Lady Margaret opened her soul to her first confessor.

The baron knelt all night beside his dying child. He watched her broken slumbers, as if he feared each might be the last. A thousand sighs of anguish and affection were given and returned before another day began to dawn. How precious are the last hours of life! In our inability to lengthen them, we strive to gather into them more feeling and action than we could extract from as many years.

As the sun flashed out the Lady Margaret seemed animated with new strength. Her father trembled at the suggestion—what if she should recover! Thus hope feeds upon the wishes of the heart.

An hour before noon the Count Montfort, accompanied by Albert of Hers, entered the apartment. Sir Albert, obeying a look which the maiden gave him, advanced, and with much emotion pronounced the words, "My lady, I am here!"

Sir Sandrit had anticipated all: nor did his son manifest the least surprise. They both stood sorrowful and mute, nor did anger and disdain appear in the features with which they were so familiar. Albert of Hers saw, at a glance, the position in which he was placed.

"Father!" began the sinking girl—"father! let me die in the assurance of meeting you hereafter. In the name of Him before whom I am soon to appear, forgive this man!"

The struggle had already taken place in the baron's soul. When his heart was trampled in the dust, his pride was broken. The stubborn rock was smitten by the heaven-directed wand, and the waters of contrition gushed forth.

"You have conquered, my child," he murmured, kneeling and kissing her pale forehead.

"Not I, my father. God is the conqueror!"

It seemed as if her upward glance had rested upon something more than mortal, her face assumed an expression of such unearthly meaning. Sir Albert, too, knelt beside his ancient foe: he felt it impious to stand.

The maiden motioned to the countess, who

raised and supported her in her arms and drew back the long hair which had partially covered the hollow cheeks. Without a word, but with an eloquence that must have charmed the attendant Angels as much as it entranced the mortals who witnessed it, she placed her father's hand into Sir Albert's right hand, while Henry took the left.

"Albert de Hers," said Sir Sandrit, as the tears coursed down his brown cheeks, "I freely forgive you and yours; and nevermore shall my hand be raised against you."

Henry repeated the words after his father.

"And I," said the Lord of Hers, "will forget the past; and I declare here in the presence of dying innocence, that I am guiltless of your brother's blood!"

The Countess of Montfort sobbed aloud, and her husband made no effort to conceal his tears. Father Omehr, who had raised his hands to heaven in an ecstasy of gratitude, now exclaimed:

"Let me speak for one who is not here: Gilbert de Hers has long since forgiven those who were once his father's foes."

"The object of her life was attained—the goal was reached—the victory was won. There lay the victor, supported in the arms of her friend. The victory was hers, for though heaven had won it, she had won heaven by prayer. What are earth's conquests to a victory like this! What the splendid overthrow of nations—what Thermopylae, or Marathon, or Trafalgar to this triumph over long-nourished hatred! When does a man appear in so magnificent an attitude as when, by fervent prayer and complete humility, he converts heaven into an agent by which his desires are accomplished!"

Yet the dying victor felt no pride. Her heart was dissolved in gratitude: she knew her nothingness, and ascribed all to God. She spoke not, she wept not: even the wonted smile forsook her lips. She only felt the immensity of the goodness of God—she only bowed before this new manifestation of His power. The three knights, who looked up in her face, saw she was invoking a blessing upon them, and reverently bent their heads, as if in the feeling that the blessing was then descending.

Young girls clothed in white were noiselessly strewing with flowers the way by which the adorable Sacrament was to pass from the chapel to the chamber. The blessed candle, the emblem of the light of faith and of the heavenly mansions, was lit, and the maiden, unable to kneel, received the Sacred Body as she lay. Her eyes were closed, and, as if detached from all earthly things, she continued to murmur, almost inaudibly, passages from the Psalms and pious ejaculations. She raised her finger to trace upon her lips the sign of Christ, and then fell into her agony.

Three times the bell had tolled when the last absolution was given, and its solemn voice still sounded at regular intervals, mingling with the sublime words that bade the faint soul go forth from the world in name of God the Father Almighty, Who created it, in the name of Jesus Christ, the Son of the living God, Who suffered for it, in the name of the Holy Spirit, which had been

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There was no struggle, no contortion, to mark the moment of dissolution. The face only grew more serene and less death-like, as the soul passed from its frail tenement.

The bells no longer swung slowly and solemnly, but poured forth a festive sound. And well might they peal more merrily then, than at birth, or marriage, or earthly conquest. Tears were falling fast around the bed; yet only the body wept—the soul was exulting.

(To be continued.)

IRISH READINGS

(Edited by A. M. SULLIVAN, M.P., and T. D. SULLIVAN, M.P.)

JOHN MITCHEL ON CLARENCE MANGAN.

[A collection—but not a complete one—of the poetry of James Clarence Mangan, with a biographical introduction by John Mitchel, was published by the Messrs. Sadlier, of New York, in the year 1866. Mr. Mitchel had but slight material to work upon for a biography of Mangan, but that little he utilised as he alone could. On one point in connection with his subject Mr. Mitchel wrote under a misapprehension. He says, "Mangan's remains lie in the cemetery of Glasnevin, a suburb on the northern confines of Dublin, where there is not, so far as I have learned, a stone to mark his last abode." The fact is, there is a modest tombstone over the grave, the inscription on which simply records the date of the poet's death, and his age at the time of his decease, with the customary prayer for the soul departed. The passage which we here extract from Mr. Mitchel's "introductory" follows immediately after one in which he had referred to the character of Mangan's poetry, the high appreciation of it entertained in Ireland, and the little that is known of it elsewhere.]

I have undertaken also to give some account of his life—or, rather, his two lives; for never was a creature on this earth whose existence was so entirely dual and double; nay, whose two lives were so hopelessly and eternally at war, racking and desolating the poor mortal frame which was the battleground of that fearful strife. Yet, I ask myself, what would Mangan think and feel now, if he could know that a man was going to write his life? Would he not rise up from his low grave in Glasnevin to forbid? Be still, poor ghost! Gentle and reverently, and with shoes from off my feet, I will tread that sacred ground.

And first, of the mere material and visible life: Mangan was not born in the aristocratic rank. Moore's father was a grocer in Aungier Street; Beranger was brought forth in the shed of his grandfather, a tailor. Of Mangan's parentage little more is known than that his father was one James Mangan, a native of Shanagolden, in Limerick Co; who in 1801 was married to Catherine Smith, of Fishamble Street, Dublin. In the same street, and in 1803, James Clarence Mangan was born, his father being then a shopkeeper of the grocer species, and unfortunate in his business. In the short sketch of Mangan's life prefixed to Mr. O'Daly's publication cal-

led *The Poets and Poetry of Munster*, it is said, touching this unprosperous grocer parent, "that being of a restless disposition he removed to another locality, having consigned the establishment and his son to the care of his brother-in-law, whom he induced to come from London for that purpose." Those who knew Clarence Mangan in later days had a vague sort of knowledge that he had a brother, a sister, and mother still living—some of whom survived him; and that their scanty sustenance depended, at least partly, upon him. In the older part of Dublin, between the Castle and the river Liffey, runs off from Werburgh Street a narrow alley which brings you into a small square of dismal brick houses, called "Derby Square." Very few of the wealthier and more fashionable inhabitants of Dublin know of the existence of this dreary quadrangle. The houses are high and dingy; many of the windows are patched with paper; clothes-lines extend across from window to window, and on the whole the place has an air of having seen better days—better, but never very good. In this Derby Square, it appears, was a boys' school; and here Clarence Mangan received what scholastic training he ever had. Then, for seven years, he labored as a copyist in a scrivener's office at a weekly salary; a mechanical employment which had at least one advantage for him—that his mind could wander. Eye and finger once set steadily to their task, the soul might spread her wings and soar beyond all the spheres—

"Then Fancy bore him to the palest star,
Pinnacled in the lofty aether dim."

After that, for two or three years, he gained his living and maintained his wretched household as an attorney's clerk. The name of that particular member of the Society of the King's Inns who doled out a few shillings to so remarkable a clerk is not known to fame; and my researches upon this important point will be for ever in vain.

At what age he devoted himself to this drudgery, at what age he left it, or was discharged from it, does not appear: for his whole biography documents are wanting, the man having never for one moment imagined that his poor life could interest any surviving human being, and having never, accordingly, collected his biographical assets, and appointed a literary executor to take care of his

posthumous fame. Neither did he ever acquire the habit, common enough among literary men, of dwelling upon his own early trials, struggles and triumphs. But those who knew him in after years can remember with what a shuddering and loathing horror he spoke, when at rare intervals he could be induced to speak at all, of his labors with the scrivener and the attorney. He was shy and sensitive, with exquisite sensibility and fine impulses; eye, ear, and soul open to all the beauty, music, and glory of heaven and earth; humble, gentle, and unexact; modestly claiming nothing in the world but celestial glorified life, seraphic love, and a throne among the immortal gods (that's all)—and he was eight or ten years scribbling deeds, pleadings, and bills in Chancery. Know all men by these presents that it was "a very vile life," if, indeed, his true life were spent there and so; but there was another, an inner and a higher life, for him; and in those years of quill-driving, amongst gross and ill-conditioned fellow-clerks, whose naughty ways long after made him tremble to think of, that subtle spirit wandered and dwelt afar. At this time he must have been a great devourer of books, and seems to have early devoted himself to the exploration of those treasures which lay locked up in foreign languages. Mangan had no education of a regular and approved sort; neither, in his multifarious reading, had he, nor could he, any guidance whatever. Yet the reader of his poems will probably find in them ample proof of culture both high and wide, both profound and curiously exquisite. How he came by these acquirements—by what devoted and passionate study, deep in the night, like the wrestle of Jacob with a god, this poor attorney's clerk brought down the immortals to commune with him—is not recorded. He has not made provision, as was remarked before, for satisfying the laudable curiosity of the public on these points.

Indeed, for some years after his labors had ceased in the attorney's office, there is a gap in his life which painstaking biography will never fill up. It is a vacuum and obscure gulf which no eye hath fathomed or measured: into which he entered a bright-haired youth, and emerged a withered and stricken man. Mangan, when the present writer saw him first, was a spare and meagre figure, somewhat under middle height, with a finely formed head, clear blue eyes, and features of peculiar delicacy. His face was pallid and worn, and the light hair seemed not so much grizzled as bleached. From several obscure indications in his poems, it is plain that in one at least of the branches of education he had run through his *curriculum* regularly; he had loved, and was deceived. The instructress in this department of knowledge was a certain fair and false "Frances"; at least, such is the name under which he addressed to her one of his dreariest songs of sorrow. In that obscure, unrecorded interval of his life, he seems to have some time or other, by a rare accident, penetrated (like Diogenes Teufelsdröckh) into a sphere of life higher and more refined than any which his poor lot had before revealed to him; and even to have dwelt therein for certain days. Dubiously and with difficulty I collect, from those who

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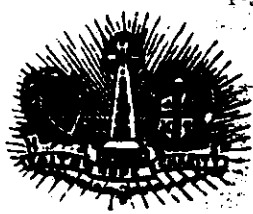
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were his intimates many years, thus much. He was on terms of visiting in a house where were three sisters; one of them beautiful, *spirituelle*, and a coquette. The old story was here once more re-enacted in due order. Paradise opened before him; the imaginative and passionate soul of a devoted boy bended in homage before an enchantress. She received it, was pleased with it, even encouraged and stimulated it, by various arts known to that class of person, until she was fully and proudly conscious of her absolute power over one other noble and gifted nature—until she knew that she was the centre of the whole orbit of his being, and the light of his life; then with a cold surprise, as wondering that he could be guilty of such a foolish presumption, she exercised her undoubted prerogative and whistled him down the wind. His air-paradise was suddenly a darkness and a chaos.

Well, it was a needful part of his education; if his Frances had not done him this service, some other as fair and cruel most undoubtedly would. She was but the accidental instrument and occasion of giving him that one fundamental lesson of a poet's life, *une grande passion*. As a beautiful dream she entered into his existence once for all; as a tone of celestial music she pitched the keynote of his song; and sweeping over all the chords of his melodious desolation you may see that white hand. Let us bid her farewell, then, not in unkindness; for she was more than half the Mangan.

He never loved, and hardly looked upon, any woman for ever more. Neither over his disappointment did he gnash his teeth and beat his breast before the public; nor make himself and his sorrows the burden of his song. Only in the selection of poems for translation, and in the wonderful pathos of the thought which he scrupled not sometimes to interpolate, can you discern the master-misery—as in that ballad from Ruckert:—

"I saw her once, one little while, and then no more.

'Twas Paradise on earth awhile, and then no more;

Ah! what avail my vigils pale, my magic lore?

She shone before my eyes awhile, and then no more.

The shallop of my peace was wrecked near Beauty's shore—

Near Hope's fair isle it rode awhile, and then no more!

I saw her once, one little while, and then no more.

Earth looked like Heaven a little while, and then no more.

Her presence thrilled and lighted to its inner core

My desert breast a little while, and then no more."

Into the empty and dreary interval which followed there are but few glimpses of light; unless the hinted revelations in that ghastly poem, "The Nameless One," be regarded as autobiographic. One thing is plain: he could

not afford leisure to brood over the shivered splinters of his great dreams, by reason of the necessity of earning daily bread for himself and his mother and sister: which is also probably what saved him from suicide. Men do not usually rush to meet death, when death by mere hunger stands like a wolf at the door. It is well, also, if the devil find one for ever occupied; which was the receipt found effectual by the learned Count Caylus, who kept diligently engraving, to illustrate his own works, a glass always stuck in his eye, and a burin in his hand, his maxim and rule of life being, "*Je grave pour*

ne pas me pendre." Certain it is the man became miserable enough. At home he had no pleasure; nothing but reproaches and ill-humor. He contracted a "friendship" with I know not whom; and the friend betrayed him at his need. Baffled, beaten, mocked, and all alone amid the wrecks of his world, is it wonderful that he sought at times to escape from consciousness by taking for bread opium, and for water brandy? Many a sore and pitiable struggle he must have maintained against the foul fiend, but with a character and a will essentially feeble, he succumbed at last.

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She had made one stipulation, and that was that wherever Father Locke went to minister he was to take the monstrosity with him. It was to him she had given it, as a faithful imitator of his Master.

"A call, Father, to the hills," his servant announced, one dark night. "Mr. Gray is dying."

The priest was ready in a few moments. As he placed pyx and oils in his breast, he took the key to the safe which he always kept about him and put it in an inner pocket. Outside he glanced round in hope of seeing Gray's messenger, but there was no one in sight. The hill paths to Gray's home were steep. Several times *en route* he looked around, so sure was he that he had heard steps on the pathway—yet he saw nothing, and so concluded that it was his own imagination.

What was his astonishment when he found, after repeated knocking at Gray's, the door opened by the supposed sick man!

Inquiry revealed that he had not been ill at all, had sent no one for the priest, and was as mystified as his pastor.

"I guess it was a practical joke, and a poor one," Father Locke told him, as the priest prepared to return home

Gray vowed vengeance on the perpetrator, should he discover him, and Father Locke descended the steep pathways in the darkness. Again he heard footsteps, and stopped to listen—he even called out, "Who is there?"—but as no reply was forthcoming, concluded he had been mistaken again.

He could never find out anything concerning the mysterious night call, and eventually it faded from his memory. The years passed on in the quiet southern place, and, when, in time, he was given charge of an important city parish, he brought his beautiful monstrosity with him.

During Quarant Ore, amid flowers and lights, how the precious stones blazed. "The stars of Little Jesus," as one small child explained graphically, pointing to the glittering brilliants.

"Any cases to-day, nurse?" Father Locke asked one morning, entering the ward of the hospital he ministered to spiritually.

"Yes, indeed," she answered; "Number Nine," pointing to a bed surrounded by a white screen, "is in a bad shape. He entered himself as a Catholic, but when I suggested confession, he refused point blank."

"Leave him to me," smiled the Father, advancing toward the screen.

"Good morning!" he said cheerfully.

"Good morning, Father," a distinctly Irish voice answered.

The priest sat down. By degrees O'Brien told him his story. He had been in Persia for twenty years in the oil fields, never seeing a priest during all that period.

"Well, now," Father Locke said encouragingly, "you see one. What about the Sacraments?"

"Ah, Father! how could I tell in an hour twenty years' sins?"

However, by the time the dinner arrived in the ward, the twenty years' job was finished satisfactorily. O'Brien was beaming, and repeating, in a resounding voice, ejaculatory prayers.

The following morning he received with sentiments of devotion, love and respect the God he had been so long separated from.

Father Locke and he became great friends, and it was arranged that, as soon as he was

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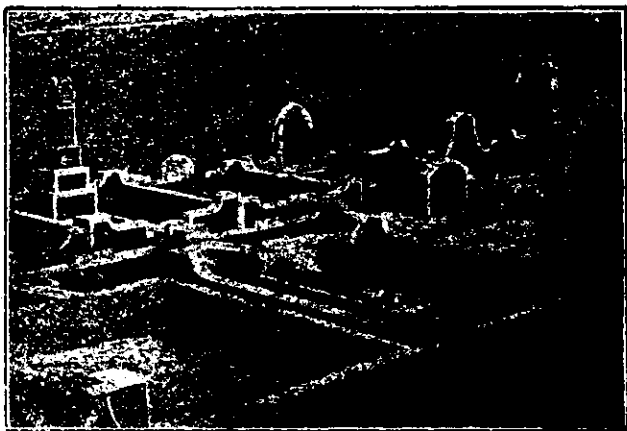
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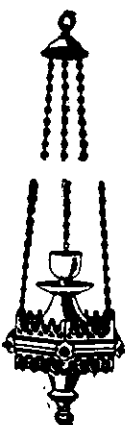
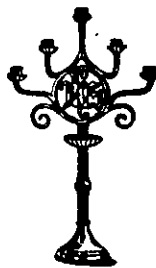
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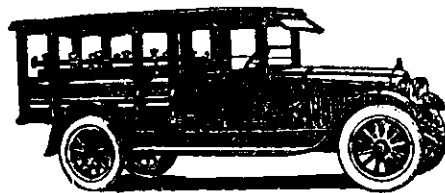
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better, he was to come as sexton to Father Locke's church.

A man in a bed nearby had been an interested spectator while all these events were taking place. He was a morose individual, rarely speaking to anyone.

He broke the silence one day by addressing the priest, to the surprise of all present.

"I wish to speak to you, sir," he said, as the Father passed his cot.

The priest paused. The man was not a Catholic, and he did not interfere with patients of another persuasion.

"You were the Padre in the village of Goldenhill in the south, fifteen years ago, were you not?" he inquired jerkily.

"Yes! But I don't remember seeing you there."

"Hardly," the patient replied cynically. "Well, listen to this tale, and see if you can give me a solution to the mystery."

"You had a wonderful vessel presented to you by old Mrs. Lacy, who joined your Church?" He went on.

The priest nodded. "It was studded with diamonds," the patient repeated, as if saying a lesson.

"It was in a safe. That safe was attacked in vain. You did not know that! Well, a ruse was planned—by me. You were lured up the hills one night on a bogus call to old Gray."

He ceased to observe the effect of his words. The priest was too astounded to speak. The level voice continued:

"You were shadowed by me—yes, I don't mind you knowing it now! You stopped in a listening attitude several times. I may as well tell you that I meant to knock you on the head, kill you if necessary, in order to get possession of that key, as it was known you always carried it on your person."

He paused, exhausted. The priest held a drink of water to his parched lips and waited for him to continue. As the patient remained quiet, Father Locke asked him quietly: "Why did you not strike or attack?"

"How could I, when you had a guard?" He lay back with closed eyes.

"A guard!" exclaimed Father Locke. "What guard? I was quite alone."

"No, you were not"; the dying man said, looking at him fixedly. "There was a wonderful young man keeping step with you all the time. Some light surrounded you both, certainly different from, though not unlike the most powerful electricity. I tell you, it would require a platoon to approach and attack under such conditions. One man could hardly attempt it."

"It must have been the Angel of the Blessed Sacrament who accompanied me on that journey—all unknown to myself," Father Locke murmured gravely.

"I guess it was something strange," the patient whispered. "Anyhow, I gave up robbing after that incident. I suppose I'm finished now?" he concluded, gazing questioningly at the priest.

"You may not have long to live, but why not profit by this wonderful experience?" the priest asked him.

"How?" laconically asked the patient. The Father explained, and eventually took

this poor erring soul under instruction. He was a well-educated man, and had no difficulty in grasping the truths of the Church.

"I understand it all now," he told the Father afterwards. "That night you were carrying the Blessed Sacrament in your breast you saw nothing, you believed without seeing. I, a robber, meant to attack you. In my search for the key on your person, I would certainly have come across the pyx and perhaps desecrated the Sacred Host. The Invisible Heavenly Guard stood by to prevent this sacrilege, and then, in course of time, made us meet here. Why is this? What have I ever done that God should show such mercy and pardon to me, a wretched sinner?"

"God's ways are not our ways," the priest responded gently. "You must have done some good act in your life to merit this blessed ending." He concluded. "Think, what was it?"

"Some good act?" murmured the dying man. "No—still," thoughtfully, "perhaps you would consider this a good act, though I only did it out of a sense of chivalry."

"Once I was working in the gold fields. 'Twas a rather rough camp. Some nuns—Sisters—came one day to solicit alms for poor folk they took into their homes. Wishing to save these ladies insult or annoyance, I bade them remain outside, while I went in and begged for them. I gathered a goodly sum in their bag, and, when I returned with it to them, one of them told me that God would repay me in my hour of need." He has done so—blessed be His name forever!"

These were his last words. He died that night, and O'Brien, now installed at the church, insisted on "burying him decent," to wit, providing a coffin, having his body spend the last night above earth near the Blessed Sacrament in the mortuary chapel and following him to the grave in state, as chief mourner, with Father Locke.

"How well I wouldn't have the good luck, Father, ever to see the Angel of the Blessed Sacrament," he said, mournfully.

"Few of us, in this life, behold that Invisible Guide," the priest answered, reverently.—Nell Gay, in the *Newark Monitor*.

MUSIC EXAMINATIONS

Miss May O'Byrne, L.T.C.L., music teacher, Invercargill, has been very successful in the June Theory Examinations of Trinity College of Music, London, having 100 per cent. passes. The following are the marks awarded:—

Senior Division—Kathleen Elbert 85, Myrtle Mitchell 69.

Advanced Intermediate—Nonie Gibbert 82, Thelma Whitaker 72.

Intermediate—Orr McLeay 81.

Advanced Junior—Marjorie Barty 92, Beth Thomson 91, Jean Marshall 81.

Junior Division—Kitty MacPherson 100, Margaret Sangster 94, Jack Grenville 88, Winifred Thom 88.

Preparatory—Compton Given 99, Ina Fraser 98, Gilbert Mary 98, Leslie Marlew 98, Cecil McLeay 98, Nola Scandrett 95, Thelma Beadle 93, Mamie Galbraith 93.

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(American Mercury, Dec., 1924)

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A RECENT PARADE IN PARIS: A WONDERFUL PATRIOTIC MANIFESTATION



A press message, under date June 28, says:

A sight surely without precedent was witnessed recently on a Sunday evening on the Champs Elysees, the most magnificent thoroughfare of the capital.

At an hour when the Champs Elysees was filled with traffic of every description, sumptuous limousines, crowded motor busses, motor cars, luxurious equipages and thousands of human beings returning from business or pleasure, a touching procession moved up the avenue of triumph. Several hundred priests and religious following the tri-color of France, garbed in the habits of the Dominicans, or the white mantels of the Carmelites or plain black cassocks, moved slowly up the Avenue toward the Arc de Triomphe. Some walked with canes, others dragged themselves along on crutches, still others groped their way, holding to the hand of a companion, their blinded eyes concealed behind black glasses. Some of the cassocks showed empty sleeves; but on every breast shone the colors of numerous decorations: the Legion of Honor, the Medaille Militaire, the Croix de Guerre, all the highest that France can give.

They marched simply, with no attempt at military alignment, silently, and with no effort to strike an effect. A sort of stupor took hold of the hurrying crowds—a stupor which was immediately converted into a manifestation of the most tremendous respect.

Feeding Flame of Patriotism.

The religious former combatants, were on their way to feed the flame at the Arc de Triomphe. It is a pious custom, established two years ago, to keep a vigil light burning perpetually on the tomb of the Unknown Soldier. Each evening at 6 o'clock a group of former combatants comes to revive it.

On this particular Sunday the members

of the League of Religious Former Combatants had met in Paris to hold their annual congress. They asked permission of the Committee of Veterans Associations to light the flame. Their request was granted. A few minutes before the ceremony the religious assembled at the corner of the Avenue des Champs Elysees and the Avenue des Champs George V, near the American Protestant pro-cathedral. From here they marched in procession to the Place de l'Etoile, behind the flag of the League of Religious Former Combatants. Abbe Michaux, of Lyons, former commander of an aviation escadrille, was the flag-bearer. Almost spontaneously ten thousand persons joined the procession.

Blind Priest Given Symbolic Sword.

When the religious had arrived at the Arc de Triomphe, the president of the League for the Defence of the Rights of Religious Former Combatants, Jacques Pericard, the man who, in the midst of a heroic battle, gave the historic command: "Arise, dead men!" left the crowd and took by the hand a religious with black glasses who wore the long beard of the missionary. It was the blind Assumptionist, Father Valerien Lathuille, who gave his eyes for his country during an assault where he was but an humble



poilu in the ranks. In his hand was placed the symbolic sword with which he stirred the flame on the famous tomb to make it burn higher and more clearly.

A moment later and the vice-president of the League, Dom Moreau, a Benedictine, came forward. In a few words he explained the ceremony. "During the war," he said, "we religious, former combatants, and our brothers of the secular clergy, who joined us, were the companions of him who sleeps here and who may have been one of the

religious or one of the priests like ourselves. Before dispersing, we shall pray for him who lies here, for all those who fell in the Great War, for our beloved country. Unknown Soldier, and all dead of the tremendous conflict, may your souls rest in peace!"

Crowd Joins in Prayer.

Dom Moreau then began to recite the "Our Father," and ten thousand voices made the responses. When the great crowd had made the sign of the cross, it broke forth into a storm of applause, which the religious sought in vain to repress. Then, accompanied by the sympathy of all present, the religious dispersed.

Work of the League.

After attending in the Basilica of the Sacred Heart, a Mass celebrated by Cardinal Dubois, the members of the League had held their business session in a hall in Paris. An account was rendered of the activity of the League, which has been in existence only a little over a year. To further the abrogation of the laws discriminating against religious Orders, the League has distributed several million tracts, pasted up four hundred thousand posters, mailed one hundred and fifty thousand pamphlets and three hundred and twenty thousand post cards, organised 887 conferences. The results of this activity have been striking. They have moved not only the Catholics but have drawn the attention of all honest people of whatever creed who have a respect for

justice; and the anti-clerical sects have been forced to take the matter under consideration, for since their return to power, despite repeated threats, not a single actual measure has been taken against the religious.

It must be noted that, thanks to the generosity of the Catholics of Paris, not a single one of the religious who came to Paris for the congress was forced to stop at a hotel. The Catholic families fought for the honor of opening their homes to the heroes who had fought for them.

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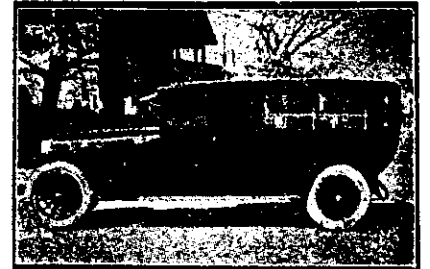
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Potain Silent Observer.

By a curious coincidence, the man who, during the war, was one of the great chiefs of all these ex-service men, was able to witness their assembly. In a corner of the im-

mense nave of the Sacred Heart Basilica, Marshal Petain, in civilian clothes, accompanied by his wife, had come to hear Mass. He was able to observe the touching reunion of all these former officers and enlisted men. But none of them knew he was there.

The Founding of San Francisco

(By MICHAEL WILLIAMS, in America.)

If cities celebrated their great days of commemoration, as indeed they should do, September 17 would be held in honor by San Francisco as the feast day of its nativity. For it was on that day—which is also that of the Impression of the Stigmata of Saint Francis in the year of Our Lord, 1776, that the foundation of this city was accomplished by the blessing and the solemn taking possession of the Presidio, with the rites of the Cross and the Sword, those symbols of the two forces with which Spain conquered its world empire.

It was near the place now known as Fort Point, not far from the Golden Gate, and close to the shore, that the ceremonies were held. The colonists, Franciscan Friars, soldiers, workmen, with women and many children, had marched overland from Monterey several months before. They had settled in two places. The headquarters of the Sword, the Presidio, was fixed at the site selected in the spring of that year by Anza, at the conclusion of his most amazing journey from Mexico across the sun-drenched, unknown deserts of the Colorado and the icy passes of the Sierra Nevada; while the central seat of the Cross, the Mission, had been chosen in the plain by the little lake called *Laguna de Nuestra Señora de los Dolores*, the Lagoon of Our Lady of Sorrows. Also there had come the ship *San Carlos*, bringing church goods, house furniture, and farm implements, sent from Monterey by Father Junipero Serra, the Apostle of California, chief founder of its civilisation, and by the whimsical and vacillating Captain Rivera, the *comandante*. At the presidio site buildings had been erected after a plan drawn by José Canizares, pilot of the *San Carlos*. They were ranged about a square ninety-two *varas*, or about two hundred and fifty feet, on every side. There was a chapel, always the first to be raised, rooms for the officers, barracks for the soldiers and their families, fertile families abounding in lusty youngsters, store houses, guardhouse, and apartments for the civil population, the colonists proper, who were greatly out-numbered by the military. The walls of these buildings were of timber palisades; the roofs were deeply thatched with tiles. Quarters for the missionaries and a permanent chapel had likewise been erected by the lake of Our Lady of Sorrows.

Soldiers and Colonists.

Lieutenant José Joaquin Moraga was in command. Under him served Sergeant Pablo Prijalva, two corporals and sixteen soldiers. There were seven colonists. Nearly all the soldiers and the colonists had their wives, and there were babies at the breast, toddlers clinging to the skirts and a troop of boys

and girls of the elder age. Fathers Francisco Palou, Benito Cambon, Thomas de la Pena, and José Nocedal, Franciscan Friars, with a few Indian neophytes and servants, represented the spiritual conquest which Spain with varying success at all times attempted to carry through simultaneously with that of force and of commerce. The Sword and the Cross! They that wielded the sword by it have perished, and their conquests have been conquered by others; but the work of the Cross has remained: it is part and parcel of the civilisation of California.

Father Palou was the celebrant on that memorable day. Assisted by his fellow-priests, he first set up, blessed and venerated, the Holy Cross, for with that sign the story of San Francisco begins, like a tale of the quest of the Grail. Then he sang the first High Mass ever offered up by the Golden Gate, closing the service with a *Te Deum*. "*Te Deum laudamus!*" he chanted. "We praise Thee, O God!"

Fathers Cambon, Nocedal, and Tomas de la Pena led the response, in which swordsmen and colonists, women and children, and Indian neophytes joined: "*Te Dominum confitemur!*" "We acknowledge Thee to be Our Lord!"

"*Te aeternum Patrem!*" proclaimed the celebrant. "O Father everlasting!"

"*Omnis terra veneratur!*" was the answer. "All the earth doth worship thee!"

Beauty of the Surroundings.

The high hills, Tamalpais, their lord, were robed in autumnal purple and gold. They were made mystical with a filmy veil of sea-fog, through which the warm sunshine streamed a tempered heat, underneath the high vault of a sky of sapphire blue. They formed a cloud of noble witnesses. The sea upon the long sands of the beach and against the rocks and cliffs surged and clashed its briny cymbals. And through the forest of pine and cypress from which the timber for the chapel had been hewn, the wind muttered strangely, as if the gods of the heathen, which are devils, were discussing the ominous invasion. Seals bellowed from their swarming places off-shore. Gulls hovered high, curious, and scared. For scores of miles southward stretched the jumble of hills and sand dunes, fantastic as a dream. And the great bay opened up from the narrow entrance, studded with islands, and the high, heavily wooded mountains of Marin formed a basaltic background for its hazy blaze of blue and steel and bronze, the bronze formed by the muddy staining of huge rivers that from the east and north poured their swift waters to the sea.

Lonely as a lost child, yet gallant as a

knight of the Table Round, the little *San Carlos*, with towering poop and lofty brow, of the galleon type, the first craft even to enter the Golden Gate (its first entrance had been on August 18, of the previous year, 1775, when Lieutenant Ayala had explored the bay) was anchored in the channel. It discharged salvos of cannon, while the soldiers ashore fired off their queer muskets, and the bells of the chapel rang and clanged and pealed, as Lieutenant Moraga and his officers performed the solemn act of taking possession in the name of Carlos, King of Spain. The Sword, in this manner, with pomp and circumstance, and parade of power, set its seal upon the ceremony of the Cross; a seal that crumbled and disappeared.

Founding the Mission.

On the ninth of October following, the Mission itself was founded. The site was blessed, the Cross set up, there was a procession in honor of St. Francis, an image of the little poor man of Assisi being carried on a platform and afterwards placed on the altar whereat Father Palou sang the first High Mass, and preached, taking as the theme the life of St. Francis, patron of mission and of presidio and the pueblo yet to be founded. The people of the presidio were present, as well as the sailors from the *San Carlos*, and again the salvos thundered and the bells pealed through the vast emptiness of the land.

Yet despite the formal and substantial nature of these celebrations, perhaps it were not too fanciful to venture a claim that March 28 should also be placed by San Francisco among days of commemoration, as the feast of its conception. For it was on March 28, 1776, that Father Pedro Font, he who bore the Cross before the sword of Anza across the deserts and mountains from Mexico to the Golden Gate, conceived the idea which had vaguely stirred the souls of many others but which he was the first firmly to shape, the idea of the city of San Francisco.

Site for a Presidio.

Anza had chosen a white cliff (Fort Point), just within the Golden Gate, as a site for a Presidio, and Padre Font wrote in his diary as follows:—

"The *comandante* decided to fix the holy Cross, which I blessed after Mass, on the extreme end of the steep rock at the interior point of the mouth of the port; and at eight o'clock he and I went there with four soldiers, and the cross was fixed at a suitable height to be seen from the entire entrance of the port and from some distance. . . . On departing we ascended a short hill to a very green flowery tableland abounding in wild violets and sloping somewhat toward the port. From it the view is *deliciocissima*. There may be seen a good part of the port with its islands, [and] the mouth of the port and the sea, whence the prospect ranges even beyond the *Farallones*.

"I judged that if this site could be well populated, as in Europe, there would be nothing finer in the world, as it was in every way fitted for a most beautiful city,—one of equal advantages by land and water, with that port so remarkable and capacious, where-



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in could be built ship-yards, quays, and whatever might be desired. . . I examined the mouth of the port. . . and I tried to sketch it, and here I place the sketch. . ."

Sons of St. Francis.

Oh, these Franciscans! Poets and lovers of nature were they, partaking of the spirit of their founder in this respect as in his zeal for the conquest of souls. St. Francis, who in the gaiety of his heart fiddled upon a stick picked up on the road, and trolled the love ditties of his turbulent youth, only now in honor of a greater love, he who chanted incomparable psalms to his brother the Sun, bequeathed an undying sympathy with natural beauty and joy to his followers. Think of heroic Serra, marching with his lame leg all over the wild land from Mexico City to San Francisco, full of enormous cares and responsibilities, not only a great coloniser, a prince of missionaries, but engaged all the while in the even more arduous pursuit of personal sanctity (Serra can never be properly appreciated save by those who see in him the saint as well as the pathbreaker

and the founder) think of him pausing to note in his hurried letters to his fellow-workers that he had found "flowers many and beautiful . . . and to-day we have met the queen of them all (*Regna de ellas*), the rose of Castile. As I write, I have a branch before me with three full-blown roses, others in bud, and six unpetalled."

So, too, Father Pedro Font. In his vision of the great city of the future, he sets down a charming vignette, the "very green, flowery tableland abounding in wild violets." The view is "*deliciosissima*." If the port showed wondrous opportunities for ship-yards and quays, it likewise was beautiful.

Thus from the beginning, beauty in San Francisco was recognised and honored. It was a primary value. And if the soul of a city, like the soul of a man, contains inherited strains of temperament from its progenitors, then the joy and the delight in beauty and the gay spirit of San Francisco—ah, yes, she has other moods as well!—may be traced to the little poor man of Assisi. And San Francisco is still Franciscan in this respect at least.

Napier Notes

(From our own Correspondent.)

September 9.

The diocese was recently visited by his Grace Archbishop Redwood, accompanied by the Rev. Fathers McDonald and Cullen.

The Rev. Father Hickson, of Wairoa, H. B., is at present spending a few days in Napier; the sudden change in the weather no doubt being due to his coming, for during the last few days Napier has been making great efforts to live up to its reputation and "sunshine and sea breezes" have been our happy lot.

The first meeting of the newly-formed sodality of the Sacred Heart for the young men of the parish took place on Sunday last. A fair number were present, but not nearly enough to satisfy our erstwhile organiser and leader, Rev. Father Seymour. However, the enthusiasm shown by those present augers well for the future. So it is up to the young chaps to put their best foot forward and toe the mark.

On Sunday next a grand reorganisation meeting of the Children of Mary is to take place, and all young women of the parish are earnestly requested to attend and place this sodality on a firm footing.

At the recent musical examinations held in St. Joseph's Convent, Napier, the following pupils of the Sisters were successful:—Teachers' diploma (associated grade)—Bella Reneta 76, Dorothy Lound 70, Miriam Parker 70, Sadie Kean 70. Higher local (honors)—Mavis Fenton 80. Senior honors—Kathleen Griffin 83. Senior (singing)—Eileen Kirk 72. Senior (piano)—Maisie Yule 72, Pearl Daley 61. Intermediate honors—Beryl Dockery 85; Intermediate—Betty Renault 78, Dorothy Choak 78, Jean Watters 75. Junior honors—Marjorie Greening 80, Elsie Fortune 74, Eileen Brandon 71, Monica Fitzgibbon 70, Winnie Murphy 67. Preparatory honors—Eileen Willis 90, Clare McCormac 80. Preparatory (violin)—Lorna Williams 72. First Steps—Sybil O'Brien 79, Bridgie Keehan 74. The following pupils of Miss M. McGrath were also successful:—Senior—Mavis Cogswill, Hilary Turpin; intermediate, Audery Beach; junior, Poggio Cartwright (honors), Phyllis O'Brien, Lottie Jorgensen; preparatory, Leisel Neilson, Mary Turtle. The Sisters and Miss McGrath are to be congratulated on the success of their pupils, for it is well known that for musical tuition or advancement in any of the arts, the Sisters are the most painstaking teachers to be found.

Parishioners and friends of Mr. "Tom" Barry will be grieved to learn of the sad mishap that befel him during the course of his daily occupation as foreman of the Napier Gasworks. While cleaning one of the huge washers in the plant, the steel rod used for the purpose became wedged in, and in endeavoring to loosen it, it came away suddenly and smashed the lens of Mr. Barry's glasses, forcing the glass into the eye. He was immediately removed to the hospital, where it was found necessary to remove the right eye. Mr. Barry is a prominent Hibernian and a cheerful worker at all parish functions, and I'm sure all wish him a speedy recovery from his painful accident.

Town and Country News

Timaru Notes

(From our own Correspondent.)

September 10.

The following passed the Trinity College Theory examination, held here last June: Senior—H. M. Gordon, 66 (Miss N. Scannell, L.T.C.L.).

Intermediate—L. C. Pemberton, 88 (honors) (Miss A. Hanifin, L.T.C.L.).

Junior—M. Oed, 99 (honors) (Miss G. Spring); I. Reid, 90 (honors); J. Pope, 73 (Miss P. Lynch, L.A.B.); B. Reynish, 80 (honors) (Mrs. M. J. Readie, L.T.C.L.); A. Smith, 76 (Miss N. Scannell); K. C. O'Rourke 63 (Miss E. Demehy).

Preparatory—M. Staniland, 95 (Miss A. Hanifin, L.T.C.L.); F. McGrath, 92; V. Bishop, 90 (Miss N. Scannell).

St. Anne's Guild arranged a card evening at the girls' hall on the 7th inst., and the proceeds (£9 10s) will go towards one of the stalls in connection with the annual sale of work, which is to be held in November. The guild recently received the sum of £30 towards "Loreto House" (the receiving home), being a proportionate share of the amount raised by the Commercial Travellers and stallholders during July, in aid of the orphanages of South Canterbury.

Reefton Notes

(From our own Correspondent.)

September 9.

The Trinity College Theory examination results are just to hand, and the following successful candidates are pupils of the local Sisters of Mercy:—

Intermediate Grade—Mia Austin, 82 (honors). Junior grade—Isley McIntosh, 97 (honors); Laureen Bolytho, 94 (honors); Margaret Carroll, 88 (honors); Verna Morris, 88 (honors); Moira Carroll, 83 (honors).

There was a good attendance at the fortnightly parish social and euchre, the prizes

being won by Mesdames Dellaea and Heslop, and Messrs. Corbell and McCaffrey. Miss Farrel supplied the music for the dance and Mr. Roberts carried out the duties of M.C.

Ashburton Notes

(From our own Correspondent.)

September 10.

The following pupils of the Ashburton Convent were successful in the recent musical examinations conducted by Mr. Geo. Vincent, F.T.C.L., on behalf of Trinity College, London:—

Licentiate—Marjorie E. Dunn.

Associate—Margaret M. Hanrahan, Eva Soal.

Senior Honors—Mary D. Bland.

Intermediate—Veronica Burgess, Kathleen McDonnell, Florence Dunn, Grace Dunn, (violin) Marjorie E. Dunn, Herman Thomas.

Junior Grade—Eileen McGingian, Francis McGingian, Ella Flynn, Kathleen Bland, Elsie Burgess, Mary Walsh.

Preparatory Honors—Maureen Hanrahan, Ailo Fooks; (pass) Jean Phelan, Dorothy Burgess, Phyllis Bishop, Mary Hanrahan.

First Steps—Elma Smith, Mary Ludford.

In the recent musical competitions held for the first time in Ashburton, Miss Marjorie E. Dunn, a pupil of the local convent, was successful in winning the gold medal presented by the Bristol Piano Co. for piano-forte playing, in class for competitors under the age of 17 years. She also annexed the first prize for the "own selection," a medal presented by Messrs. Webley, Son, & Gofton, as well as securing second prize for the violin selection, under 17 years. She has since passed the Licentiate Grade with 80 marks. This young lady must be congratulated on her splendid performances, as also the Sisters of the Missions, to whom she is much indebted for the capable manner in which she has been prepared for her tests.

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The Church in New Zealand

SOME HISTORICAL NOTES.

An Old-Time Land Deal

An historic Maori deed concluding a property sale by a chief near Kororareka (now called Russell) over 90 years ago, has come into the possession of an Auckland (says a daily newspaper). It is a modest enough document in size, being about as large as a leaf of an ordinary book, but has a certain artistic effect that is never found in a deed of to-day. A few simple sketches that are the tattoo marks of the Maoris who negotiated the contract and a list of signatures in well-written English alongside three thumb impressions in black ink, constituted the deed of purchase and sale. In the good old times, it is said, the Maori landholder always signed his name with his tattoo mark, a process which made the deeds of that era quite respectable works of art. The document in question is a page of a deed dated February 23, 1834, by which a certain Akiwa and his people transferred a block of land to one William D. Brind, of the "good ship Torrance Castle." The land was a block of "600 English acres" near Kororareka, and the cost was "four double-barrelled guns and two hundred-weight of powder." The deed came into the hands of Mr. T. Winton Smith, of Melbourne, who is deeply interested in Maori lore, and has many interesting exhibits of early land transactions in New Zealand, and was posted by him to a friend in Auckland.

Some Otago and Southland Parishes

From the *Cyclopedia of New Zealand*, published in 1903, we extract the following information (officially supplied) regarding various parishes in the diocese of Dunedin:

INVERCARGILL.

The parish of Invercargill originally included the whole of Southland, and continued to do so from its foundation in 1863 till 1882. In the latter year it was divided into three parishes—namely, Invercargill, Riverton, and Gore. In 1893 Winton was made a separate parish, and Riversdale and Wrey's Bush in 1900; so that there are, in all, six parishes in Southland. The parish of Invercargill as now constituted includes the town, and extends from the Bluff to the West Plains. The Church of St. Mary occupies a site which has a frontage to Tyne and Eye Streets. It was erected in 1904 in the Byzantine style of architecture, and is of brick with white stone facings. It has seating accommodation for 700 persons, and the building, without the land, cost £6000. St. Joseph's Girls' School, the parish school, and St. Catherine's Convent School adjoin the church. The original church in Invercargill was erected in 1863, a wooden building capable of seating 400 persons. This building, which stands on a half-acre site in Clyde Street, adjoins the old presbytery, and is now used for the Marist Brothers' School, founded in 1897. St. Catherine's Dominican Convent occupies a pleasant and convenient site facing the beautiful public



REV. FATHER HIGGINS, formerly attached to the Parish of Invercargill.

gardens of the city, and adjoins the new Basilica in Tyne Street. The convent is a fine two-storey wooden building surrounded by its own grounds.

The conditions above mentioned were very materially altered by the fine range of buildings erected during the past two years. A much esteemed friend, since passed away (R.I.P.), supplied the present writer with the following additional particulars relating to Invercargill:—

"St. Joseph's School was built for the nuns when they went to Invercargill in

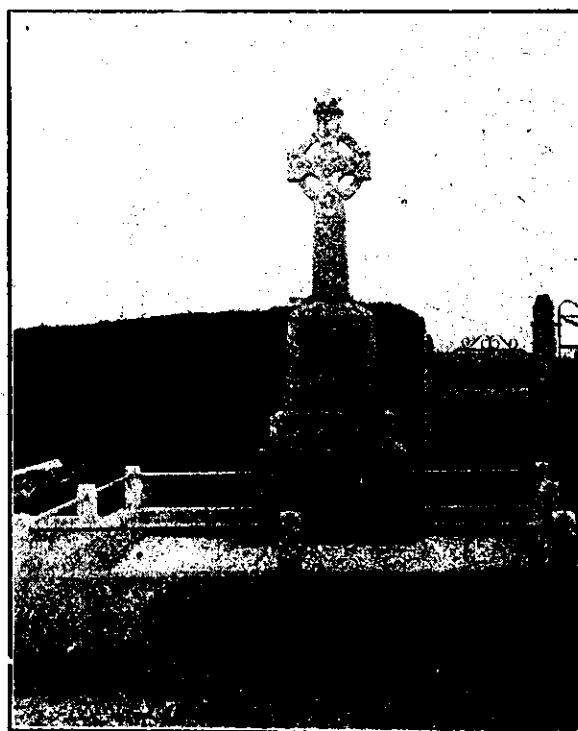
1882. On each Sunday and holyday of obligation the early Mass was celebrated in it, and Benediction of the Blessed Sacrament given in the afternoon; second Mass was celebrated in St. Mary's, and there were Vespers and Benediction at 6.30 each Sunday. It was "the church" until the Basilica was opened."

WINTON.

"The settlement of Winton, situated on the Fortrose-Kingston railway, and on the great North Road leading to Lake Wakatipu, may be said to date from 1862, when the first portion of the town was surveyed. About 1876, Winton was created a municipality.

"In the early period of settlement at Winton Mass was celebrated, and other services were held by Father Carden in the Oddfellows' Hall. With the growth of the parish the necessity arose for a suitable building, and the present Church of St. Thomas was partially erected in 1884, at a cost of £500, which was secured chiefly by the exertions of the late Bishop Moran, assisted by Father Kehoe, and with the ready co-operation of the people. When the late Father Vereker took charge of the district it soon became necessary to enlarge and complete the church, which was accomplished at a cost of £700. A fine spire 80ft in height was erected and gives the whole structure a handsome and striking appearance. The Rev. Father P. O'Neill, formerly of South Dunedin, succeeded Father Vereker." Some time after the death of Very Rev. Father O'Neill a year or so ago, the Very Rev. Father Hunt was transferred from Alexandra as pastor of Winton, taking the place of Father Ardagh, who was meanwhile acting as parish priest.

(To be continued.)



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Current Topics

Commercial Christianity

There is one man at least who is optimistic enough to believe that a great spiritual revival is about to take place in the world of commerce. This is M. Maurice Guerin, a French writer, who tells us "the capitalist rule is bound to end; it contradicts Christian morality and the social change that is taking place before our very eyes. There can be no question of our maintaining a rule that is cursed and condemned without possible pardon. It is a regime of money above everything, master of our thoughts, our souls, and our consciences, master of private life and public life, of politics no less than of business. It is our task to see to it that the world returns to the social teachings of the Catholic Church, which are based upon justice and charity and the union and co-operation of all classes of the people." No sane person doubts the virulent nature of the disease from which the commercial world suffers; and no sane person can doubt the efficacy of the remedy proposed. The only possible point of difference is whether the remedy is as popular as M. Guerin believes it to be. Some would say in the words of a popular song, there's a long, long trail a-winding to the land of our dreams.

High Wages and Communism

Henry Ford is not a Communist: he is one of the big forces in the industrial world. A consistent capitalist, he believes in fighting Communism with the most powerful weapon at hand—namely, high wages. His first Atlantic freighter, the Oneida, sails with a crew whose wages scale is higher than that fixed by the La Follette Seaman's Act. American shipping companies have been complaining bitterly of the disadvantage at which they are placed by this Seaman's Act, under which they are compelled to pay their seamen at a higher rate than that paid by British companies. Shipping Board vessels pay only \$47.50 per month to ordinary seamen; but Ford fixes \$100 per month as the minimum on his ship. His policy stands out in sharp contrast with that usually followed by industrial kings. It is one of the blind follies of Big Business heads to begin and end every attempt at economising by trimming the worker's pittance, by reducing his standard of living. Often they permit large sums to be wasted by blundering inefficiency and extravagance in high places, but when it comes to making good the deficit, they commence upon the bread and butter of the lowest-paid man. This madness is more than a policy with them—it is almost a religion. Yet they are astonished when their workers burn with the spirit of rebellion against the Capitalist system, of which they are the head and front. Ford is wiser than they. He knows that the class-conscious are born below the bread-and-butter line, and that when they are treated as human beings they will not waste time studying the Materialistic Conception of History. When the worker and his family have to crowd into an attic, at which the rent collector calls more frequently than the baker, he is apt to appeal to

Karl Marx for succor. Henry Ford has a more simple plan for setting things right. He pays his workmen sufficient to enable them to acquire homes of their own, and the possession of that little bit of real estate will close their minds and hearts against the slogans of Karl.

A Pope, a Comet, and Clarence Darrow

Mr. Clarence Darrow, counsel for Scopes in the monkey trial at Dayton, proved to a *New York World* reporter that eminent lawyers are not above accepting confused fables for authentic history. He told the reporter that "once upon a time the Pope issued a Bull against a comet," and then with a superior smile he remarked: "Apparently the comet heard nothing of the Bull, for it kept coming just the same." Learned counsel, however, did not know, or at any rate did not say, that the comet's ignorance was well founded, for no such Bull ever had been issued. It was left to a writer in *Commonweal* to tell Mr. Darrow the truth about this Bull. Callistus III was the Pope, 1456 the year. The Turks were afflicting the Christians in Constantinople, and the Pope called in vain for crusaders. He then promulgated a Bull, in which he enjoined certain religious exercises upon the faithful, and he urged the clergy to preach on faith, patience, and penitence; to expose the cruelty of the Turks and urge all the faithful to pray for the deliverance of the populations they were then attacking. Halley's comet happened to be on a visit at this time, but its appearance was not alluded to either directly or indirectly in the Bull. The appearance of this comet caused much alarm in Europe, for Science at that time had not ascertained any of the definite data which it now possesses concerning comets. The Church teaches that men may be delivered from dangers by prayer to Almighty God, and therefore, it would not have been surprising if the Pope had appointed a season of prayer to allay the fears of the faithful and turn men's minds more vividly towards their Creator. The fact remains, however, that he did not do this. Neither the Bull in question, commonly known as the Angelus Bull because that devotion is thought to have originated with it, nor any other of the numerous papers of his Pontificate, all of which are still preserved in the Vatican archives, contains the faintest allusion to the comet.

How the Legend Arose

The legend has been fathered on the following paragraph which occurs in the *Vitae Pontificum* of one Bartholomeo Platina or Sacchi—a writer of the day whose distinction it is to have compiled the first handbook of Papal history. He was associated with the Vatican in various capacities, but not at the time of the Bull's promulgation. The paragraph, which contains nothing to substantiate the fable, runs as follows: "A maned and fiery comet appearing for several days, while scientists were predicting a great plague, dearth of food, or some great disaster, Callistus decreed that processions be held for some days to avert the anger of God, so that if any calamity threatened man-

kind it might be entirely diverted against the Turks, the foes of the Christian name. He likewise ordered that the bells be rung at midday, as a signal to all the faithful to move God with assiduous petitions, and to assist with their prayers those engaged with the Turks." The assumption contained in the opening clauses that the comet played a causative part in the Bull's promulgation is not borne out by the Bull, which, as previously stated, contains no mention of the comet. Moreover, that the two were not even so associated in the popular mind at the time is indicated by the failure of any other writer to connect them—though references both to the Bull and the comet are frequent in contemporaneous writings. Foolish fables exist by the score, and while we are prepared to hear them repeated as truths solid and incontrovertible, both by rogues and fools, we hardly expect them to fall from the lips of an able lawyer whose chief business is concerned with sifting and estimating the value of evidence.

Catholicity and Celebrities

The Brooklyn *Tablet* remonstrates with those Catholics who are proud to claim as co-religionists celebrities and wealthy people who, though nominally Catholic, never darken a church door. According to our namesake "a large number of people have asked for some views on the former Miss Vanderbilt who wedded Mr. Church last Saturday. The bride was a Catholic, as was her mother and sister. Mother, sister, and bride, and even father, wanted Mr. Church to be married by a priest and in a Catholic church. Mr. Church, it appears, was willing to have such a ceremony, but he was not willing to sign the agreement required by the bride's faith. Miss Vanderbilt graciously cast aside her religion and gave up the eternal Catholic Church for a new, passing, and temporary Church. She went, as it were, from one Church to another. Now, what would be the use in getting all wrought up over this occurrence? As a matter of fact we Catholics put entirely too high a premium upon wealthy and professional people. We proudly look up to the Allan Ryans and Jack Dempseys, neither of whom was virtually identified with practical Catholicity, even before he forsook the Church of his fathers, and then when they make asses of themselves we are stunned and shocked. If we refused to take much stock in these types of Catholics—for they are not worth it—we would not be in anguish when the inevitable collapse comes. Practical Catholicity, not wealth, prominence, or stardom, is the real test by which to measure any Catholic individual. Miss Vanderbilt gave up her faith for Mr. Church. She has given scandal and is worthy of condemnation. She does not deserve it here, because by giving her the same we will be magnifying her and making some think she will be missed. After all, she is only one of three hundred million members of the Catholic Church. The Catholic Church, moreover, will survive her absence. She, not religion, loses by her lapse. We should pray for her return to the faith, to the only Church that matters a great deal here or hereafter."

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"Waking" the Klan

The Ku Klux Klan now is busy drawing its last breath, and sorrowing friends prepare for its wake. It was a disappointment in many ways, especially to the politicians. The latter, who saw in it a prolific vote-mill, are disgusted with its poor output; hence, they love it no more. *Collier's Weekly* forecasted its doom many moons since; and now it gloats over the fulfilment of its prophecy: "As forecast, the fiery cross is glimmering. Over large tracts of this Nordic land sheets and pillow cases are being returned to their proper uses. Like other militant movements, the Ku Klux Klan, having spent the original \$10 fees of its initiates, has now spent its fervor. Reliable reports are that only eight of the twenty-six Klan papers that stemmed from Atlanta will survive. At least four rival organisations are grabbing off the Knights. Democratic politicians, noting sadly the loss of senatorships because of squabbles over the Klan, turn their backs upon it for ever. The real crisis was the decree of turncoat Texas that masks would no longer be worn by the well-dressed man. In Northern States, and in remote districts in the South, the faithful still cluck the passwords and make wild antics. Just the other day, Berlin, Mass., had a Klan meeting featured by stone throwing, whether at or by the Klan doesn't matter. For some years yet there will be those who can't resist the lure of secret affiliation and mumbo-jumbo, and there will still be organisers willing to take 'em at \$10 per hooded head. But the Invisible Empire, lately so highly visible, is declining toward the vanishing point. Then it will be time to start the next hullabaloo."

Freedom of the Press

Two Bills designed to prevent newspapers from publishing the unsavory details of domestic tragedies disclosed in many divorce cases have been introduced in the House of Lords. They have occasioned much vehement protesting by papers that specialise in obscenity. It is urged that the proposal constitutes an attack upon the "freedom of the press." The journalists must be hard hit when they have to fall back upon sentimental eye-wash of that kind. It does not violate the principle of freedom to prevent newspapers from corrupting the minds of their readers with filthy stories of human frailty, especially when no public service is rendered by the publication of such news. In any case, the freedom of the press has long been a dead letter in commercial journalism. It has no more existence in fact than the historic "Mrs. Harris" had outside the imagination of Sairey Gamp. Commercial journalism is not free and cannot be free. Now and again journalists are candid enough to admit the fact. For example, Mr. George French, at one time managing editor of a Boston paper, tells how his paper lost four hundred dollars on account of one item which the "interests" had forbidden. He went on to say: "You cannot get anything into the newspapers that in any way rubs up against the business policy of the banks and departmental stores, or of the public service corporations. Those three great de-

partments of business are welded together with bands ever so much stronger than steel, and you cannot make any impression on them. News of department stores that is discreditable, or in any way attracts unfavorable attention, is all squelched, all kept out of the papers." Professor Ross, of the University of Wisconsin, wrote in the *Atlantic Monthly* that, "thirty years ago advertising yielded less than half of the earnings of the daily newspapers. To-day it yields at least two-thirds. In the larger dailies the receipts from advertisers are several times the receipts from the readers, in some cases constituting ninety per cent. of the total revenues. As the newspaper expands to eight, twelve, and sixteen pages, while the price sinks to three cents, two cents, and one cent, the time comes when the advertisers support the paper." This same professor wrote to James H. Barry, editor of the weekly *San Francisco Star*, asking for his confidential opinion of the daily press of America. Barry replied as follows: "You wish to know my 'confidential' opinion as to the honesty of the Associated Press. My opinion, *not confidential*, is that it is the damndest, meanest monopoly on the face of the earth—the wet nurse of all other monopolies. It lies by day, it lies by night, and it lies for the very lust of lying. Its newsgatherers, I sincerely believe, only obey orders." From the *Bombay Examiner* we take the following, which is much to the point and self-explanatory: "Many like ourselves must have been amazed on Wednesday evening when the *Indian Daily Mail* suddenly came out with a ferocious attack on the mill-hands, a leading article inspired by pure Capitalism in the bad sense, full of fallacies and painfully harsh in tone. The explanation appeared in the *Bombay Chronicle* on Thursday: Mr. Chintamani had returned to Allahabad on the Tuesday owing to a difference of opinion with the proprietor of the *Mail* over the attitude of the paper on the labor crisis in the mill industry. This is a local example worth noting of what a 'Capitalist press' means." We understand that the British Sunday papers feel sore at the suggestion of interference with their practice of feeding a hungry public with shocks and lewdness. Such interference would affect the receipts adversely no doubt, but to bleat about the "freedom of the press" in such a connection is Gilbertian, to say the least of it.

Civilising the East

The Catholic missionaries in China, and indeed everywhere in the East, are handicapped in their mission by an impediment that did not stand in the way of the Apostles when they set out to conquer Rome. The harsh industrialism of the West has penetrated wherever there is wealth to be won by fair means or foul, and the Captains of Industry claim to be Christians. The Catholic missionary is Christian also; hence the Orientals associate the faith of Christ with the hardships they suffer at the hands of the white-washed slaves of Mammon. "Christianity," they say, "comes from the West. A great part of the misery that afflicts us comes from the West. The men who oppress and corrupt us are Christians, and they come

from the West. You have a saying which runs: 'By their fruits ye shall know them.' See, then, what your Christianity has done for your own people who burst through our doors." They do not know that Christianity apart from the Catholic Church is at best but an emasculated form; that many of those who profess it do not believe in it; and that their unscrupulous, tyrannical dealing with the Orientals is an outrage against the law of God, of which the Catholic Church is the divinely-appointed guardian. Indeed, their difficulty is the difficulty of many Westerners themselves, the term "The Church" often being understood to cover the entire collection of religious sects. It was only the other day that "The Church," in the person of the Anglican Dean of Durham, narrowly escaped being thrown into the river by a crowd of infuriated miners, who confounded the Dean's protest against their demand for an increase in wages with the authoritative voice of Christianity. The East, having examined some bright specimens of Western commercial Christianity (?), has come to the conclusion that it is the West that needs to be evangelised. Hence, the Young Men's Buddhist Association of Tokyo seriously propose a campaign to convert these European materialists to the mysticism of Buddha. Following is their manifesto: "What is our mission for the West? It needs scarcely be said that the civilisation of the West, laying, as it does, too much importance on the material side, is a lame civilisation. In fact it finds itself at a deadlock to-day. If civilisation is really what the present civilisation of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy, and faith of Buddhism. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men, but to all living creatures on earth."

Demoralising Nursery Rhymes

Whilst British and American leaders of public opinion start an offensive against indecency, Mrs. Winifred Sackville Stonor, jun., an American lady, declaims against the demoralising effect which nursery rhymes have upon the minds of infants. She is accused of having told an interviewer that the story of Simple Simon meeting a pieman and making a request, the economic premise of which was visibly fallacious, "glorifies stupidity." Little Jack Horner, sitting in a corner and eating with his fingers inculcates bad manners. The spider in Little Miss Muffitt and the wolf in Little Red Riding Hood breed fear-complexes, while the story of Tom, Tom, the Piper's son, abounds in bad grammar and bad morals. The lady, however, does not propose to remove from the nursery the historic fictional characters that have haunted it so long without filling their places with something healthier and more instructive. For example, instead of the rhyme "Dickery Dickery Dock, the Mouse ran up the Clock" she would have the children repeat the following:—

"Every perfect person owns
Just two hundred and six bones."

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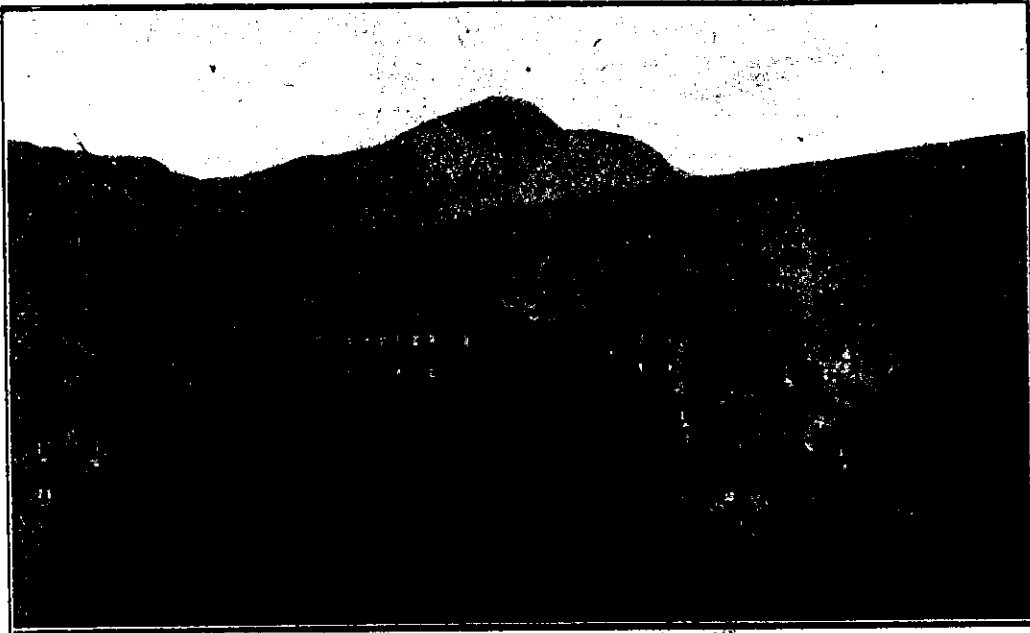
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NOTES OF TRAVEL

BONNIE SCOTLAND (I)

(By J.K.)



HOLYROOD PALACE AND ABBEY.

After a wet and a windy May, certain, if there be truth in proverbs, to fill the haggards with corn and hay, came June more radiant and beautiful than she appeared to Irish eyes for many a year. She found me in the Irish Midlands, in green Laoighis, as Queen's County is again called. Her footsteps among the meadows left flowers where she passed; her breath was fragrant among the hedgerows, now white with the late hawthorn; the apple-blossoms in the orchards and the candles of the glorious horse-chestnuts in the woods festooned her more richly as the days succeeded each other in unbroken sunshine and gladness.

One day I went up to the Rock of Dunamase, and from that war-worn fortress looked down long on the rich plains of Laoighis and Ufaille spread below me. Ireland was all smiles. The tears had vanished. I prayed that the omen might be verified in the picture and that this peaceful, smiling June weather might be a pledge of the prosperity to come.

Then I went to Dublin again. It was full of American doctors—a party of seven hundred had come over a few days earlier. The events of 1916 and 1921 had left old Dublin poor in hotels, and it was with difficulty I found a resting place even in the spacious and expensive Shelbourne.

Poor Dublin! Even the green leaves and the rich flowers of the early summer did not hide your ruins, and with all the good-will in the world I could not blame the American doctors whom I heard condemning the food and accommodation in your hostleries.

The good weather inspired me to cross to Scotland, and, with the promptness of a Celt, I went at once to Cooks and took a ticket to Glasgow. The same evening I sailed out under Howth and watched the

sun going down behind the Wicklow hills, and when the Mountains of Mourne were rising like shadows on our port bow I went to sleep, praying for a fine morning to begin my travels in Scotia.

Alas! black clouds hid the sun next morning, and we went up the Clyde in rain and mist. At Greenock I determined to get off the Moorfowl and wait for the steamer which was coming down for the Kyles of Bute and the Crinan Canal.

Sunshine and warmth are essentials for the success of a cruise. They were absent that morning, and in place of them was a Scotch mist which completely hid whatever beauties these places might possess.

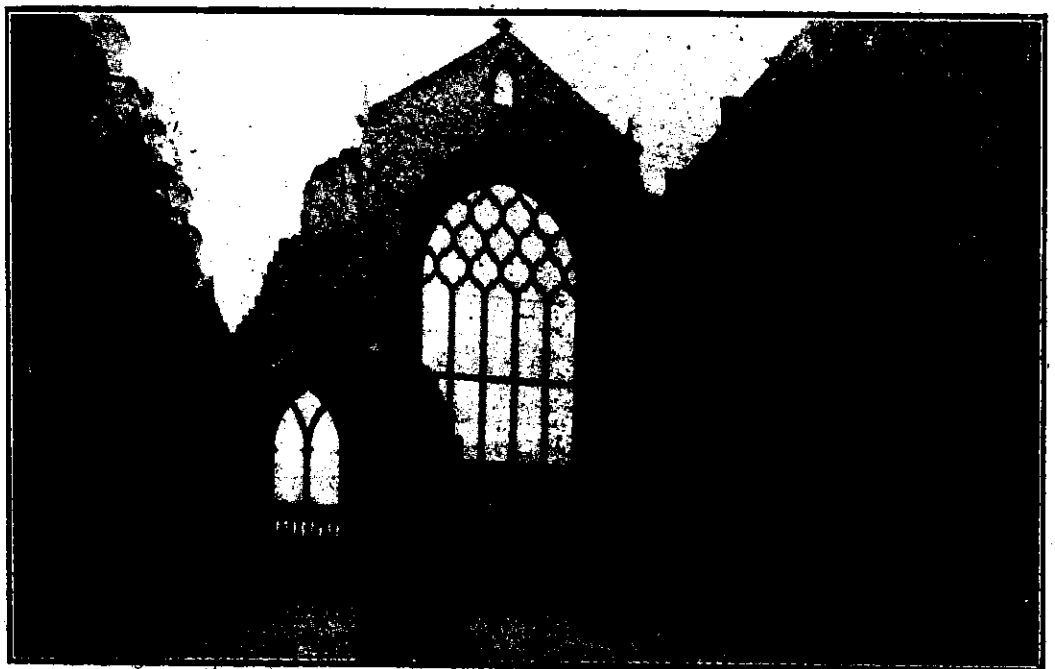
At Oban it was brighter, but still cold,

and the general conditions did not make for enjoyment. To make matters worse, a gastric attack compelled me to postpone, perhaps for ever, the trip to Iona, and I could but look out towards it and imagine how Columcille sat on its cliffs on a grey day, hundreds of years ago, sighing with the hunger of the exile from Erin for the land in the west.

So it was that, Iona unvisited, I went to Edinboro' where the clouds rolled away and warm sunshine made the lovely old city still more lovable.

Edinboro', as you all know, is only a bad way of writing Dunedain, or Dunedin. And here, among the kindly Scots, and with their rich Doric speech in my ears, I felt as much at home as in our own Princes Street in Otago.

I have no need to tell Scots about their capital city. They are proud of it, and they are right. There is no city in England, Ireland, or Scotland half so beautiful as this noble metropolis, throned in its high hills above the broad waters of the Forth, which are crooning at my feet as I write now, on the beach at Joppa. When you climb the steep path to Arthur's Seat and look down on the spires and towers between you and the Frith of Forth, all the romance of the story of Scotland comes upon you. Down there is Holyrood, with its royal palace where Mary Stuart lived, and its royal chapel where she often prayed. There is the royal park where David was attacked by the stag and saved by the relic of Holy Rood, from which the palace derives its name. And up there on your left are the bastions of the Castle which was the scene of so many stirring events in the warring years of old Scotland. As I sat on the green slopes of the hill the great actors in these scenes arose



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Edinburgh Castle from Johnstone Terrace, Edinburgh.

before my mind out of the past—the beautiful Mary, the gentle Rizzio, Darnley, Bothwell, and the gloomy and bigoted Knox.

Turn back to your Walter Scott or to your Hewlitt and you will realise what Edinburgh means to a true Scotsman, but neither you nor I will understand how it is that a race with such a history is content to be ruled by aliens.

Among my wanderings and explorations of the old city I came upon a little Catholic church—the Church of St. Patrick!—down under the shadow of Cannongate, in Blackfriars district.

And that reminds me that it is not unlikely that our great Apostle was born over at Dumbarton, or perhaps at Kilpatrick, on the Clyde. So that if we gave Columcille to the Scots, they may have given us Patrick, and thus there is a tie of religion as well as of race between us, at home and abroad.

OBITUARY

MRS. MARGARET MCCARTHY, TESCHEMAKERS.

(Contributed.)

With deep regret the death is recorded of Mrs. Margaret McCarthy, which occurred at her residence, Teschemakers, near Oamaru, on the 26th ult. The deceased lady, who was born near Ennis, Co. Clare, Ireland, in 1841, came to New Zealand in 1865, remaining for two years in Dunedin and then going to Cardrona, at that time a flourishing gold-mining centre. At Cardrona she was married in 1874 to the late John McCarthy, the marriage ceremony being performed by Monsignor (then Father) Mackay. In 1880 the McCarthy family took up land at Hawea Flat, and their home became a centre from which radiated ardent faith and glowing love of God. The Holy Sacrifice of the Mass was offered there when a priest was available, and Catholics for miles around were wont to assemble to hear Mass and go to the Sacraments. The family Rosary was a devotion not omitted, and one who has a right to know gives the assurance that the "Trimmin's" were not neglected. In 1905 the late Mr. McCarthy bought the Teschemakers es-

tate near Oamaru, and shortly after his death in 1907 Mrs. McCarthy and family made a gift of the Teschemakers homestead, with its surrounding acres, to the Dominican Nuns—a princely gift given in princely fashion—for the cause of Catholic education. For the last two years Mrs. McCarthy had been ailing, and on the morning of the 26th August, as the Angelus bell at St. Patrick's rang out, her great soul went to meet its God.

"Ah! those little Irish mothers, passing from us one by one!
Who will write the noble story of the good that they have done?"

Deceased was attended in her last illness by Rev. Fathers Ardagh and Fenelon. The remains, attired in the White Habit of St. Dominic—for deceased was a Dominican Tertiary—were conveyed to the convent chapel, where they were met by Right Rev. Dr. Whyte, and where, on the Saturday morning, Solemn Requiem Mass was celebrated by the Right Rev. Mgr. Mackay, who, in spite of failing health, insisted on showing this last mark of his esteem for an old and tried friend. His Lordship the Bishop presided at the Mass, and the Rev. Fathers Kavanagh (Palmerston), Ardagh, and Fenelon (Oamaru) were present in the sanctuary. The solemn music of the Requiem Mass was sung by the Dominican Nuns and the acolytes were Masters Pat and Neil McCarthy, grandsons of deceased. After the Mass the remains were conveyed to the Oamaru cemetery, where Right Rev. Dr. Whyte, attended by Right Rev. Mgr. Mackay and Rev. Fathers Kavanagh and Ardagh, officiated at the interment. Deep sympathy is extended to the bereaved family—Mr. Patrick McCarthy, of Hawea, Miss Maria McCarthy and Mr. Peter McCarthy, of Teschemakers, and to Sister Mary Philomena, O.S.D., of St. Patrick's Convent, Teschemakers. Eternal rest grant unto her, O Lord, and may perpetual light shine upon her. May she rest in peace!

A Competitions' Success

(Contributed.)

At the Greymouth Competitions, in awarding first place to Miss Elsie Williams for monologue (girls under 16), whose selection was "Westland," written by Rev. Dr. Kelly on the occasion of his first visit to the Coast some years ago, the judge (Mr. Farquhar Young) said: "The selection chosen by the winner had pleased him greatly. It was on a local topic, extolling Westland, and contained much local patriotic sentiment. Competitors would be well advised in the suggestion to make a similar choice of topic for monologues, as most of the best monologues published were so hackneyed that it was an infliction to have to listen to them."

Not only was the judge impressed, but the large audience (most of whom heard it for the first time) were quite taken with it. Comments such as "What a lovely piece," "Who wrote it?" "How original," etc., were heard on all sides. The winner (Elsie Williams) is a pupil of our local convent, as are also the second and third prize winners.

POPE RECEIVES PILGRIMS FROM LATVIA

The Holy Father received recently in the Hall of Consistory the pilgrimage from Latvia consisting of about three score persons, sixteen of whom were prelates and priests.

The Holy Father greeted the pilgrims effusively and distributed the Jubilee Medal to each one. He then addressed them in the German tongue. His Holiness began by saying that he was very happy to see a group of distinct representatives of far away Latvia, a people whom he had the pleasure of knowing and appreciating when he exercised the office of Apostolic Visitor. The Holy Father also spoke of the beauty of the cities and towns of their country, as he remembered them from intimate acquaintance.

His satisfaction, continued the Pontiff, was heightened considerably by the recollection of the long and inconvenient journey which these pilgrims had made to come to him, giving a lively sign of their fervent faith in desiring to obtain the spiritual treasures of the Holy Year, and to visit the Common Father of all the faithful.

Soil of Martyrs.

The pilgrims from Latvia, said the Holy Father, should be deeply moved upon treading the sacred soil of Rome, dyed with the Blood of Martyrs, and consecrated by so many heroes of sanctity, and in feeling themselves so near to the Vicar of Jesus Christ in whom the power of St. Peter still lived. Even here, in Rome, there were testimonials, beautiful and eloquent, to the pristine attachment of their people to the Apostolic Chair.

Without doubt this exemplary faith of the Catholics of Latvia would be strengthened by visits paid to the grand churches and monuments of Christianity with which the Eternal City was dotted, so that they would carry back to their country as abundant fruits of sanctification as their propositions were generous.

"We are especially glad," said Pope Pius, "to see at your head Our Apostolic Delegate, Mgr. Zecchini. This demonstrates your affectionate deference toward the Representative of the Holy See and of the Pope in those regions and your filial devotion through it toward the same Holy See and the Vicar of Jesus Christ, because, as is just, We receive as done to Ourselves what is done for Our Representatives."

The Holy Father finally invited his beloved pilgrims to preserve the medal which he had distributed to them as a perennial remembrance of His affection for their country and of their pilgrimage to Rome during the Holy Year.

Pope Pius then bestowed the Papal Blessing upon all present, and blessed also their distant country, their families, affections, all their works and intentions.

His Holiness paused to listen to the sacred hymn sung in their native tongue by the pilgrims, before entering his private apartments.

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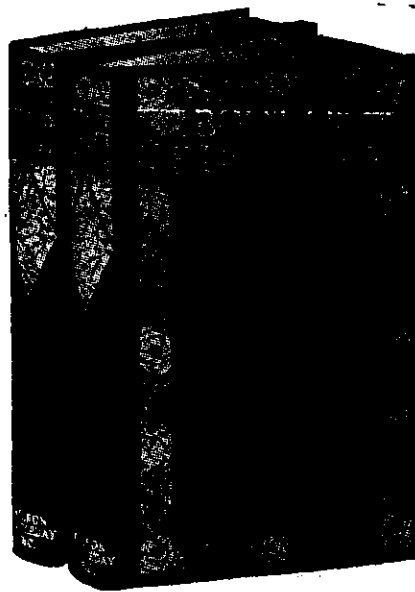
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A Protestant Polemic's Service to the Catholic Cause

(By A. HILLIARD ATTERIDGE, in *Are Maria*.)

When, on the morrow of that out-burst of anti-Catholic fury which followed the restoration of the Catholic hierarchy in 1850, Newman delivered his lectures at the Birmingham Oratory "On the Present Position of Catholics in England," he made it clear from the outset that his object was, not to prove the divine origin of Catholicism, but to remove some of the obstacles that prevented Protestants from acknowledging it. He insisted that a chief obstacle was a popular tradition of misrepresentation and calumny, which had made great masses of the English people "certain that the Catholic Church was a monster of iniquity."

Newman argued that inherited prejudice and widespread ignorance of the truth about the Catholic Church, its teaching, its practice, its history in England, was what made this traditional belief a possibility. We owe it to him, and to others who strove with him, to combat this evil tradition, that in the three-quarters of a century which have elapsed since then, it has lost so much of its evil force, and in its old form is now accepted only by a small remnant of its former adherents.

A Remarkable Fact.

But it is a remarkable fact that the first really successful effort to break the force of that tradition was made, not by a Catholic leader, but by a Protestant politician, a hundred years ago. Others before him had attempted this, but their writings appealed only to the few; and many of them were unknown outside what was then the narrow circle of their Catholic brethren. But when in the years 1824-25, William Cobbett published, in a series of monthly letters, his *History of the Protestant Reformation*, he had already won the ear of the people of England. What he wrote went at once into tens of thousands of Protestant homes. It is still the best known of all his voluminous writings. Many of these are forgotten, but his *History of the Reformation* is still a "live book."

When it first appeared Catholics read with delight this telling popular demolition of the old Protestant traditional story of the days of Henry VIII and Elizabeth,—all the more because their champion was himself a member of the Church of England. But the important fact was that for one Catholic who read it, hundreds of Protestants were attracted by this daring challenge to the accepted version of their history; and for the first time in their lives they were brought face to face with historic fact set forth by a master of plain English speech, who knew how to make his narrative a convincing argument.

Self-made and Self-Educated.

He was a self-made and self-educated man, one of the most remarkable men of a time when great events were bringing to the front champions who combined thought with action. Born in 1763, the son of a small farmer

near Winchester in Southern England, he started with only such lessons as he learned in a country school taught by an old woman, and by his father's fireside. He could "read, write, and figure a little" when, at the age of eleven, he began to work in the fields. But all his life he was acquiring learning, not only from books, but also from his own keen observation of men and things, and from his habit of trying to gain some knowledge from any one who would talk with him.

While still a boy, he resolved to find a wider life than that of the agricultural laborer, though he never lost his love of the countryside; and his ambition—at last realised—was some day to be the master of a farm and home of his own among the English fields. He tramped to London, got employment as a copying clerk in a small lawyer's office, where he worked twelve hours a day for a few shillings a week, and saved his pence to buy second-hand books, and learn something more.

At the age of twenty, he enlisted in a regiment of foot, went with it to New Brunswick, and won rapid promotion, thanks to his hard-won education and his temperate life, in those days when the rank and file of the army were mostly illiterate men, with drink and dissipation for their only resource when off duty. He was soon sergeant-major, and found himself doing most of the regimental office work for a lazy, incompetent adjutant.

Back to England.

At twenty-eight he came back to England with the regiment, and took his discharge with £150 of savings to his credit. He married a good wife and his first fight against injustice—a kind of fighting that was the passion of his life—led to his having to go to France for awhile, and then to America, where he made his living for awhile in Philadelphia by teaching English to French refugees from revolutionary France, and making translations for the publishers.

He began publishing on his own account. "Peter Porcupine" was the name under which he wrote pamphlets full of fierce denunciation of French Jacobinism, and outspoken controversy with the current American sympathy with the revolutionary developments in France. He was a "Porcupine" with all the quills erect; and he found he was making himself unpopular by his frank partisanship of unwelcome views. He then returned to England, and there began his long warfare against the abuses of the time—his championship of the cause of reform in politics and in social life; a policy then considered by the dominant Tory party as akin to treason and sedition. He developed into an aggressive Radical.

His Chief Weapon.

All through the political career thus begun, the pen and the printing press were his chief weapons. He poured out a long series of pamphlets; his periodical, *Cobbett's*

Weekly Register, was pamphleteering rather than journalism; most of his books were big pamphlets. He was absolutely fearless. Once he went to prison for denouncing a cruel official abuse, and he again and again risked prosecution and ruin. He lived to see the triumph of more than one cause that he had advocated; and when he died in 1835 he was a Member of Parliament, and the master of a farm near Guildford in Surrey.

It was during the agitation for Catholic Emancipation—which was at last won by O'Connell, in 1829,—that Cobbett wrote his *History of the Protestant Reformation*. It was an episode in his political warfare; and whenever he fought for any cause he fought fiercely and hit hard. One of his earlier biographers calls it "his savage history of the Reformation." He certainly did not mince his words, or write smooth sayings about evil things. He felt and showed a generous anger against the gigantic tissue of slander and lying that had so long misled the mass of his fellow-countrymen into hating, despising and wronging the Catholic minority. Protestant though he was, he boldly challenged the received opinion of his time, and defended the Catholics, because he held them to be the victims of injustice which was propped up by falsehood; and he assailed the received tradition in order to cut this prop away, and secure justice by telling the truth in language that would force men to listen.

The Historical Facts.

For the historical facts, there is no doubt that he was largely indebted to Lingard's *History of England*, the publication of which began in 1819, and which he had read eagerly as it appeared. This was not only the first *History of England* making an appeal to the general public, which challenged the Protestant tradition, but also the first that supported its presentment of the facts by a constant appeal to the evidence of contemporary documents.

Cardinal Gasquet has pointed out that Cobbett, not only accepts Lingard's authority, but again and again uses almost his very words. The difference between the two works and the effects they produced is important. Lingard wrote in academic prose for the smaller circle of the educated class, who could afford to buy his stately volumes. Cobbett produced his book in a series of parts, issued at a low price, and written in a popular style for the people at large. Lingard kept strictly to his position as an historian dealing with the record of the past. Cobbett used his intimate knowledge of existing conditions to make the narrative of past events throw a light on the burning questions of the day, insisting at every turn, that the present could be fully understood only in the light of the past.

The Book a Revelation.

For thousands the book was a revelation. For the first time in their lives they found history linked up with matters of their own everyday experience. They were asked to use their common sense to test its truth, and to judge for themselves whether they had not been fooled into hatred and oppression of their fellow-countrymen, by that very class

R. H. Todd

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of titled and privileged personages who still held the lands and the wealth, which, in the days of the Reformation, they had plundered, not from churchmen and monks only, but from the English people, and to protect whose ill-gotten gains the whole fabric of distorted "history" had been invented.

The book produced an immediate and momentous effect. Cobbett was broadcasting Lingard's historical results, bringing them to the knowledge of the multitude, and adding to them elements of his own. Mr. G. D. H. Cole (whose recently published *Life of William Cobbett* must supersede the works of all his earlier biographers) goes so far as to say that he, with his *History of the Reformation*, rendered services to the cause of Catholic Emancipation only second to those of O'Connell. Mr. Cole tells us that: "Appearing in numbers in 1824 and 1825, the book achieved an enormous circulation. Apart from pirated editions and partial reprints, which were numerous, the numbers rapidly sold about 40,000 copies each. The work was republished at once in Ireland and in America, and translated into French and other languages."

Its Many Editions.

In the hundred years since its appearance, it has gone through many editions, and no work of Cobbett's has had so many readers. It was met, as it appeared, by attempts to refute or discredit it; and there was a hostile outburst of virulent abuse that only helped to advertise it widely. A bulky pamphlet was issued in London under the title of *Cobbett's Book of the Roman Catholic Church*. This was really only an opponent's collection of passages reflecting on the Papacy and on Catholics, gleaned from Cobbett's earlier writings—quotations sometimes garbled, often separated from a qualifying context, and always representing some phases of the author's views before his eyes were opened to the historical facts by reading Lingard. Cobbett himself protested that he did not write as an advocate of the Catholic religion. Thus in the issue of the work for January, 1825, he said:—

"I have made no converts to the Catholic faith; but I have made thousands of converts to the truth respecting the cause of the Catholics. It is *truth* that I have in view to implant in the minds of my countrymen; and not only from an abstract love of truth, but also because a knowledge of that truth is particularly useful at this time. I can not have any desire to make converts to the Catholic faith. I believe it to be a very good faith, because, as far as my experience goes, it produces very good moral effects; but my object has been to show that it has been vilified unjustly, and that we ought not on account of it to be aiding and abetting in the ill-treatment of our fellow-subjects."

Cobbett's work was described by the hostile critics of his day as mere reckless pamphleteering disguised as history. Even Mr. Cole, his most competent biographer, rather depreciates its claim to rank as serious history. But the best testimony to its value is that of one of the most eminent of living historical experts—Cardinal Gasquet. While

he was still simply Abbot of Ampleforth, he produced an edition of the *History of the Protestant Reformation*, in preparing which he compared Cobbett's statements with the original authorities and documents, verified his references and added notes, making corrections in points of detail where needful. He wrote that he was surprised to find how few such notes and emendations were necessary, and what a correct impression Cobbett gave of the course of events taken as a whole. The *History* has thus still its solid value, and with the lapse of a century, it has lost nothing of its popular appeal.

A New Era of Truth and Goodness.

He said that he did not want to make converts to the Catholic Church, but his book has helped to make many, by clearing away from the minds of readers the obstacle created by that false tradition, which represented the English Reformation as a national movement against a hateful, soul-destroying tyranny and the beginning of a new era of truth and goodness. Cobbett's protest against that strange travesty of the facts is all the more convincing for the non-Catholic reader, because its writer was himself a "loyal member of the Church of England." He clung to it chiefly because it was "English" and one of the institutions of his country, even though he was fully alive to its existing abuses and the evil aspects of its origin. But this traditional conservatism did not prevent him from realising that the social results of the Reformation had been disastrous to the English people. Thus he wrote of it:

"Nothing has ever yet come to supply the place of what was then destroyed. This is the view for us to take of the matter. It is not a mere matter of religion, but a matter of rights, liberties, real wealth, happiness and national greatness. If all these have been strengthened or augmented by the Reformation, even then we must not approve of the horrible means; but if they have all been weakened or lessened by that Reformation, what an outrageous abuse of words it is to call the event by that name!"

It is to William Cobbett's great honor that his active political life was devoted to efforts towards repairing some of the social evils and injustices which the Reformation of the sixteenth century had left as an evil legacy to the nineteenth.

MOTOR CAR OWNERS.

A professional man in Wellington who cleans his own Motor says that since he started to use Q-tol he dispenses with gloves and is able to keep the dirt from getting ingrained. His hands are now smoother than ever they were. A large 2/- bottle of Q-tol lasts two months.

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Diocesan News

Archdiocese of Wellington

(From our own correspondent.)

September 11.

The schools have opened again after the vacation, and teachers and pupils are preparing for a strenuous term. The long Christmas spell enforced by the Health authorities has made this a hard year for both.

His Grace Archbishop O'Shea left Wellington on Monday night for Blenheim on an episcopal visitation. He is now in Nelson, whence he will proceed to the Coast.

Wanganui

(From a correspondent.)

September 11.

On Sunday, 16th ult., Rev. Father Kimbell received 16 aspirants into the ranks of the Aramoho Children of Mary. This ceremony was followed by a procession of Our Lady in which the Children of Mary, school children, and altar boys took part. Father Kimbell preached on devotion to the Mother of God and Benediction brought the evening's devotions to a close.

In one respect only is Aramoho church behind the times. Electric light has been the fashion in city and suburbs for some time past, but the Catholics of Aramoho, on Sunday evenings, still peer into their hymn books 'neath the fitful glimmer of gas. With the object of turning night into day at St. Joseph's, the Aramoho Children of Mary put their heads together and decided upon a fancy dress ball for the adults and a fancy dress party for the children. The first-named function took place on Tuesday, the 1st inst., in the Aramoho Convent School. The men, for some unknown reason, fought shy of fancy costumes, only two being brave enough to face the music; so that the prizes were carried off by the ladies. Miss M. Luxford's was the most original dress. "N.Z. Products," and Miss Hazel Henry's was the prettiest. "Carnival." The hall was tastefully decorated with greenery, paper butterflies, and streamers, and a very dainty supper was provided. The "Dixieland" orchestra was in attendance and added much to the success of the dance.

The children's party, which took place on Thursday, the 3rd inst., was also crowned with success. Over 200 children were there in fancy costumes, and of course many fond parents came along to see and admire their darlings. It was decided that the people should vote for the best fancy dresses, and it was indeed a difficult task, for so many children deserved mention. The ballot results were—Girls: Margaret Robinson 1 ("Chicken"); Ellwyn George, 2 ("Bride"). Special prizes: Nellie Beuchar ("Black Cat") and Cathie Ahern ("Rainbow"). Boys—Bernard Locke ("Bridegroom") and Eric George ("Swagger") tied for first place. Paddy Ahern ("Golliwog") 2. Special prize, Ashley Healey ("Jazz Band"). Dancing was kept up until eleven o'clock, which is quite late enough for little ones. The final figures are not yet made up, but sufficient has been

gathered in to pay for the installation of a long-looked-for electric light in St. Joseph's.

Rev. Father Outtrim, S.M. (St. Bede's College) was here for a few days during holiday time; also Rev. Father Buckley, S.M. Old friends were pleased to see them both looking so well.

Rev. Father J. A. O'Connell, S.M., is back from Australia well again after his long illness. He returned by the Maheno, and has gone back to Christchurch.

Diocese of Auckland

(From our own Correspondent.)

September 9.

There was a large gathering at the usual monthly meeting of the Students Guild, recently held at St. Benedict's Hall. A paper on the subject of the "Re-union of Christendom" was read by the Rev. Father Higgins, S.M., of St. Mary's House of Studies, Greenmeadows. In the course of an exhaustive address the lecturer traced the various movements on the part of non-Catholics, and at the conclusion of its delivery the Right Rev. Dr. Liston spoke at length on the paper.

A three days' Retreat for the pupils of the Sacred Heart College is being conducted by the Rev. Father McLoughlin.

The annual meeting of the Sacred Heart Old Boys' Association held recently was well attended. Mr. Nesbit Snedden presided. The annual report and balance sheet showed that the association's affairs were in a healthy condition. The election of office-bearers resulted as follows:—Patrons, Right Rev. Dr. Cleary and Right Rev. Dr. Liston; vice-patron, Rev. Brother Borgia, B.A. (Director of the college); president, Rev. Dr. Buxton; secretary, Mr. J. Molloy; treasurer, Mr. C. Stone; committee, Messrs. N. Snedden, Ricketts, Coleman, Sweeney, Harris, Foley, J. Carroll, Flynn, A. Snedden, and Cahill. Rev. Dr. Buxton addressed the members on the future aims of the association.

EPSOM'S NEW CHURCH.

The dedication of the new Church of Our Lady of the Sacred Heart at Epsom took place on Sunday. The Right Rev. Dr. Liston officiated, and High Mass was celebrated by the Rev. Father Kennedy, assisted by Rev. Fathers O'Brien and Flanagan; Rev. Father O'Byrne being master of ceremonies. The choir, under the conductorship of Mr. V. Cooke, gave a fine rendering of the music of the Mass.

The church, which is built of concrete, is a very handsome structure, and complete in every detail. The edifice is a monument to the energy, zeal, and devotion of the pastor (Rev. Father O'Byrne), who has earned the gratitude of his people for providing a separate church and school for the parish. It is for them now to show it by helping their worthy priest by every means in their power to liquidate the indebtedness. The building denotes the spread and advancement of Catholicity in the district. There is now a potential Catholic population in the locality which in a few years will tax the present accommo-

modation. However, Father O'Byrne has advanced with the times and has now a fine church—an imperishable monument of his life work.

The Right Rev. Dr. Liston, in the course of his sermon on the occasion, said it was a day of rejoicing for the pastor and parishioners of Epsom because it marked the opening of a new Catholic church to the honor and glory of Almighty God. It is now four years since the parish was formed, and during that time the pastor has been revolving in his mind plans for the erection of this building. It is a fitting occasion on which to speak of the meaning of this day of rejoicing, and to take to heart the lesson conveyed in the solemn blessing of another House of God. His Lordship went on to speak of the apostolate of the Church, incidentally dwelling upon the noble work of New Zealand's first Bishop and his band of heroic missionaries.

At the evening devotions held in the new church, the Right Rev. Dr. Liston again preached: Benediction of the Blessed Sacrament concluding the day's ceremonies.

Diocese of Christchurch

(From our own correspondent.)

September 12.

The members of the Catholic Club are establishing a library at their rooms, and have already quite a good collection of books. Donations in this respect would be gratefully received.

Ex-pupils of Sacred Heart College are busy promoting a big social evening, the proceeds of which are to be devoted to the Foreign Missions. Misses D. Brittenden, L. Hanrahan, M. O'Brien, B. Kingan, L. Mammix, Messrs. V. Smith, G. Brittenden, and J. Crocker constitute the executive committee, and the function is to take place on September 30 at "Dixieland."

Rev. Father Finnerty, West Coast, is at present the guest of his Lordship the Bishop.

Father J. O'Connor, pastor of Addington, is a patient at Lewisham Hospital.

Rev. Father Jordan is looking forward to a big muster of the Children of Mary on the third Sunday of this month, when they will approach Holy Communion in regalia.

At Woolston there is keen wholesome rivalry between the various stallholders in view of the fete day (November 28). The latest development is a produce stall under the leadership of Mr. Rich.

His Lordship Dr. Brodie intends making an appeal on Sunday evening in the Cathedral for the "Propagation of the Faith."

Taking into consideration the very unfavorable weather conditions of the past two months, satisfactory progress is being made with the new school for the Marist Brothers. The principals for the roof are now in position and it is hoped to have the school ready for use early in the new year.

St. Patrick's Hibernians partook of the hospitality of the New Headford branch on Tuesday last in order to play the challenge cup return card match, some thirty brothers making the trip out. Although New Headford won, their victory was 12 points short

of their previous defeat and consequently the cup remains for this year the property of St. Patrick's branch.

Following on a series of entertainments for St. Anne's Church, Woolston, the Sunbeam Concert Party presented a very fine programme in the Druid's Hall on Thursday last, in aid of the tea stall. Songs were given by Misses Joyce and Mavis Nixon, Lily and Mavis Kinsella, Doris Donnelly, Gracie McCaw and Mr. Shirly Cook. "Billy" Cook was heard to advantage in recitation, as was Miss M. Carroll in a pianoforte solo. Mr. Brown and Miss M. Carroll played the accompaniments.

The kindly thought of Mr. Geo Hayward was responsible for a concert party visiting Mt. Magdala on a recent Sunday afternoon. The entertainment given was of a high standard and was thoroughly enjoyed by the Sisters and their charges. Songs were given by Mrs. Frank O'Brien, Miss Elsie Ives, Miss E. Carney, Messrs. Bracy Wilson, Woodward, Trewern, and Arthur Macdonald; recitations by Miss Colleen Costelloe, Mr. J. Darragh, and Mr. Tustone; piano solo by Miss Mavis O'Brien; and violin solo by Mr. J. Gallagher. The accompanists were Mrs. A. Macdonald, Miss E. Ives. Mr. Hayward, on behalf of the Rev. Mother and Sisters, thanked the performers and those who generously placed their cars at Mr. Hayward's disposal—Mrs. C. Farra, Messrs. W. G. Ives, H. St. A. Murray, Joan Murray, and Rink Taxis, Ltd.

The other evening, under the auspices of the Marist Carnival Committee, a very happy and well-attended children's fancy dress dance was held in "Dixieland." The members of the committee, who are to be congratulated on the splendid organisation of the function, were: Mesdames C. Baker, E. Fitzgerald, J. Blackaby, J. Coffey, Brosnahan, Miss C. O'Connor, Messrs. P. Clarkson (hon. secretary), Smythe, E. T. Daly, Blazey, McQuillan, V. Smith, Coffey, Ormandy, and O'Shaughnessy. The judges were Mrs. Archer, Miss Morkane and Mrs. McCullough. The music was supplied by Mrs. Fitzgerald and Miss Flynn. An exhibition dance (Gayotte) was given by Nola Donovan and Ralph Richards, dressed as Early Victorians, and a recitation by Rita Dempsey. The prizes were awarded as follows:—Best dressed girl over ten, Nellie O'Brien; best dressed boy over ten, Victor Dixon; best dressed girl under ten, Joan Coffey; best dressed boy under ten, Noel Humphries; most original costume, Dave Fowke; most humorous costume, Jim Humphries; largest family party, Sutherland and Humphries families; best poster costume, Gladys Kerr; special prize by Mayoress, Master Coffey (Marist League player); best dressed pair (Ralph Richards and Nola Donovan).

RETURN OF FATHER O'CONNELL.

Rev. Father J. O'Connell, S.M., parish priest of St. Mary's, was accorded a "welcome home" on Friday evening last on his return from a health-recruiting trip to Australia. St. Mary's Memorial Hall was crowded and a very enjoyable concert programme was presented. Songs were contributed by Mrs. F. O'Brien, Rev. Father Outtrim (St.

(Continued on page 35)

A Good Place to Know About LADIES' and GENT'S HIGH-GRADE BOOTS and SHOES
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Selected Poetry

IRISH RAIN.

I would not speak one little word
Though in the faintest whisper heard,
If it could scare the rain away
That showers on an Irish day.

Nor would I do it with a thought
That lasted but an instant's flash—
The sunshine would be dearly bought
That hid this mist-born loveliness

The dimpled waters smiling run
Where raindrops glitter in the sun,
While ever-widening circles seem
Like rings set with jewelled gleam.

Here, black of brow and gold of bill,
A swan is pluming the wet wings;
White as the foam upon the rill
Beneath the leaping waterfall.

He stands upon the water's edge,
His feet among the tangled sedge,
His shadow in the stream below
Where the reflected aspens grow.

A real and a mimic bridge
Meets here to frame you mountain ridge
And the mute mill's ivied wall
That crumbles by the waterfall.

Like to the beat of fairy drums
The patter of the falling rain,
Or to the tap of fairy feet
That trip to an enchanted strain.

I take the harp that long ago
Was listened to by Tara's lord,
And strike in praise of Irish rain
Though it be but a minor chord.
—M. BARRY O'DELANY, in the *Irish World*.

AFTER SUNSET.

Gone, like some captive sore afraid,
Is the last poor ghost of sunset light,
Clouds, that were tossed like froth
On the gathering waves of darkness, fade,
The town, in her lamps arrayed,
On the dusky petalled flower of night
Hangs like a jewelled moth.

—A.M.L., in the *Morning Post*.

LIGHT.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

—F. W. BOURDILLON, in *An Anthology of Modern Verse*.

CURUMALAN.

Folded in the soft embrace of a deep silence,
Wild, ragged, rocky, sear-browed, and majestic,
Have I seen you, shooting high 'bove the
homes of men;
Soft pure breezes, fanning thy rock-crowned
crest I've felt,
Thy sullen grandeur woke a dormant chord
of love
Whose note rings clearer, deeper, sweeter
now than then,

Curumalan.

How oft some Indian Brave thy crags did
dare,
To view the streams, or lights and shades
upon the plain.
To rear a wigwam on thy brow and sentinel
His own loved tribe against the guiles of
pale-faced foe!
You have seen him watching, fighting, fall-
ing, dying,
Have drunk his life blood, and received him
as he fell.

Curumalan.

You are the first at morn to welcome old
King Sol,
The last with whom he lingers ere he
breathes farewell,
In hours of brightest sunshine, or in clouded
tears,
Have I watched you, and you've wafted me
in spirit
To fairer hills in Banba where, a boy, I
roamed,
Unfettered then by thoughts or care—in long
dead years.

Curumalan.

In silent dim cathedral aisles I've sought for
aid
To calm a storm-tossed, troubled soul, but
vainly sought,
The road grew dark and tiresome as I on-
ward trod,
Then darkness black enshrouded me, till
standing there
With tarnished, badly dented armor, on thy
heights
Alone, I heard the voice and felt the touch
of God,

Curumalan.

—AISLINN, in the *Southern Cross* (Buenos Aires).

HEMELKOMING OF THE PRIEST SON.

The joy of all the world shines in the eyes
That mirror love like that beyond the skies.

Heart leaps to heart, and soul to soul doth
reach;
Their lips scarce move—no room is there for
speech.

He can do naught but gaze upon her face;
And she but fold him in a fond embrace.

He thinks a man might well wade deep in
woe
To see in her dear eyes the lovelight glow.

A world's weight of grief to her were bliss
If at the-end it held one hour like this.
The bitter chalice of the scalding tears,
The aching hunger of the lonely years,
Are now requited with a rich reward—
She gave him freely; freely gives the Lord.

—REV. D. A. CASEY, *Litt.D.*, in the *Irish Catholic*.

THE FORMER GLORY.

I would that I had seen with my two eyes
The steeples of the Gothic Kingdom rise,
Ere London grew too wealthy and too wise.

To adore the Mother Maiden and her Child,
Ere greed and hate and frozen zeal defiled,
And the great fire returned all to the wild.

When the Cathedral crashed down into
flames,
With all her multitude of carven names,
Angels with harps and alabaster dames.

I would that I had seen those buttressed walls
Of that first towering splendid old Saint
Paul's,
Rich with unnumbered crowding festivals.

And all those chapels with proud memories
walked,
And all those altars panoplied and palled,
And in the midst the Shrine of Erkenwald.

I would that I had seen the festal way,
When Holy Church proclaimed glad holiday,
And heard the bell-chimes swing on Easter
Day.

And watched the line of rose-crowned canons
pass
Beneath the windows live with fiery glass
To some most glorious Sacring of the Mass.

Then the great city like a rose uncurled
Beheld her choirs emparadied and pearled
Beneath the tallest spire in all the world.

But gold has blocked up all the holy wells,
And dumb is all that host of chrismed bells,
And dust the bright sails of the caravels.

That brought the spiceries from India;
The Eucharistic God has gone away,
Until the people learn to pray.

Verily light went out in London Town,
When Henry smote the white Carthusians
down,
And holy Fisher won his martyr's crown.

But still the lamp burns on in Ely Place,
And England still has leave to beg for grace,
For whom pleads still the patient Thorn-
Crowned Face.

—WILFRID CHILDE, in *G.K.'s Weekly*.

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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 promoveri per vias Veritatis et Pacis.

LEO XIII, P.M.

Die 4 Aprilis, 1900.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the *New Zealand Tablet* continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII, Pope.

The New Zealand Tablet

WEDNESDAY, SEPTEMBER 16, 1925.

A BLAST FROM MR. ISITT

Mr. L. M. Isitt, M.P., chagrined at his failure to establish State Protestantism in New Zealand, worked off a deal of bad temper a few days ago at a Methodist service in Christchurch. The gist of his tirade amounted to this: that although nine-tenths of the people of this officially Protestant country desired religious education for their children, they were prevented from securing it by the "block" vote of the Catholics, who not only were tolerated in the Dominion but actually were admitted as citizens of the State. Evidently the recent disappointment which Mr. Isitt suffered in the House has robbed him of everything but his verbosity and bad manners.

• • •

We deny that New Zealand is a Protestant country in any real sense. It would be much nearer the truth to say that New Zealand is predominantly a secular country, as the majority of the people do not attend any church. Statistics count for very little, for when people are required to say what religion they profess, they do so in the humor, if not in the words, of Dave Harum, who said, "the Presbyterian is the Church I stay away from on Sundays." The articles and sermons of Protestant pastors on such subjects as "Why Don't People Go to Church?" tell a grim story that is not revealed in census returns. Equally open to question is Mr. Isitt's assumption that nine-tenths of the people desire religious education for their children. The point is, how much do they desire it? Is their desire ardent enough to induce them to put their hands in their pockets and pay for it as the Catholics do? The lack of primary Protestant schools in New Zealand shows that if they have the desire at all, it is dependent upon the condition that they will not be asked to support it by their own efforts and on their own initiative. Talk is cheap; deeds speak louder

than words; and the years of secularism which have been tolerated by "nine-tenths" of our people proclaim the truth that the vaunted "nine-tenths" care nothing for religious education. Catholics number about one-seventh of the total population; yet few as they are, they have translated their sense of the essential nature of Christian education into monuments of brick and mortar, of timber and stone, bought and paid for out of hard and scanty earnings, and placed in the hands of those heroic congregations, who give up their lives to the noble work of training the children in the love and fear of God. If one-seventh of the population—and that one-seventh not the wealthier section—can do this, why not Mr. Isitt's "nine-tenths"? It is this neglect on the part of the Protestant population to make even the faintest attempt to establish religious education that gives a hollow note to the blast from Mr. Isitt's trumpet. That the people do not care is a tragedy for which their blind leaders are responsible. The Protestant Churches have not impressed upon their people the necessity of placing God first in all things. Instead of doing everything to keep the lamp of religion burning brightly in the hearts of their spiritual children, they allowed the sacred flame to flicker and die while they haunted the gates of Parliament trying to thrust their responsibilities upon the shoulders of the politicians, trying to fasten a moribund Protestantism upon the shoulders of the State. In the meantime their sheep strayed away beyond recovery. Probably they would have strayed away anyhow, for the Church that does not claim authority certainly cannot claim obedience. The thing that really prevents general religious education on equitable lines is the apathy of the majority of Protestants towards religion; for if they cared enough about it to follow the example of the Catholics in building and staffing their own schools, the State would be forced under the circumstances to pay for the secular instruction given in all denominational schools. A little faith, a little courage, a little self-sacrifice, and the problem of religious education would be solved. But the vital spark necessary to spread the flame of enthusiasm does not glow in God's Own Country. Hence, Mr. Isitt and his friends blame the mythical Catholic "block" vote for the apathy which is due to their own neglect of duty. Their piteous bleating, their unscrupulous manoeuvres to induce the State to force upon the people a religion that cannot stand upon its merits, all contribute to the one ghastly admission that in New Zealand at least Protestantism has been weighed in the balance and found wanting.

• • •

Catholics find no reason to rejoice over the Protestant debacle. A religion, however incomplete, that has God as its central figure, is better than no religion at all. It is at least a check upon weak humanity; for while it may not inspire its followers to become great saints, it certainly would do much to save them from the pit into which unrestrained secularism would drive them. Therefore, Catholics are willing to assist Protestants in securing religious education for their children, but they must reject with scorn any proposal under which religion would be es-

tablished upon injustice and the violation of conscience. They always will set their faces against the wretched principle beloved of Mr. Isitt and his associates, that the end justifies the means.

THE SHIPPING DISPUTE

The shipping industry is of such vital and universal importance that it is high time steps were taken to prevent the periodic dislocations which have been a marked feature of the industry during the past few years. The present hold-up differs little in character or degree from those which have preceded it. Its immediate cause is that of all former troubles—namely, a difference between masters and men over wages and conditions. It would be almost impossible to form an impartial opinion of this particular case by reading the reports in the newspapers, for the latter invariably support the wealthier side. We are not concerned here with the pros and cons of the present dispute, which after all is merely the effect of a universal malady. But we are concerned about the fact that a vital industry is carried on under conditions that amount to open warfare. It is indeed deplorable that entire communities should be placed at the mercy of contending groups who hold up an essential industry while they fight a battle of endurance for private ends. The States appear to be either helpless or unwilling to do anything of importance to bring about a permanent settlement. They wait until trouble breaks out and then they confine their efforts to preventing or punishing violence on the part of the men. Hence, the State comes to be regarded as the servant of the combines and financial federations. During the armistice it fixes the wages of the workers to the last farthing, but according to the special report of Mr. Frank Austey, M.H.R., a member of the Royal Commission of Inquiry into the Navigation Act, it has no means of checking the profits of the owners. The report says "the Australian shipping business is one vast non-competitive combine. It may be an instrument for the public good, but the question remains whether or not the Australian shipping combine is using its power to the detriment of Australian industry, or whether it is rendering essential services at reasonable rates. It is hopeless to try to trace the source of the combine's profits. An investigator finds himself chasing a mirage." The shipowners are consistent and logical up to a point. They accept the recognised principles of the business world, that to make money is the end of business and that troublesome ethics must be kicked into the corner. The workers' associations in the opposite camp can claim no higher ideal. In the last analysis force is the only recognised means of settling disputes. Those who consistently repudiate God, whether masters or men, cannot appeal to justice, for God is the Author of justice; those who consistently repudiate moral principles have lost the right to appeal to them. Unless steps be taken to establish industry upon the strict moral code the people always will be squeezed between the opposing forces in the struggle for mastery. It is the duty of the States to protect their peoples from the effects of the private quarrels of warring associations.

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NOTES

By Eileen Duggan

Favorite Lines

In reference to a note on favorite lines published recently in these columns, there has been a number of replies from correspondents who quote the lines of their choice. Foremost among these are the senior pupils of St. Dominic's Priory, Dunedin. They are faithful to the old Dominican tradition of the love of learning. Here are some of the examples:—

Pupils of Form V—St. Dominic's College, Dunedin.

"Unfathomable sea, whose waves are years."
Time (Shelley).

Nancy McCullough.

"The starlike sorrows of immortal eyes."
Dream of Fair Women (Tennyson).

Mary Hussey.

"The paths of glory lead but to the grave."
Elegy (Gray).

Hine Drumun.

"That shyning lamps in Joves high house were light."
The Fairy Queen (Spenser)

Winnie Gonley.

"God's gifts put man's best dreams to shame."
Sonnets from the Portuguese (E. B. Browning).

Doris Roche.

"Swiftly walk over the western wave.
Spirit of night."
Ode to Night (Shelley).

Winnie Field.

"Content is wealth, the riches of the mind."
(Dryden)

Mabel Rice.

"Alas, that Spring should vanish with the Rose!"
Rubiyat of Amar Khayyam.

Mollie Duncan.

"Our sweetest songs are those that tell of saddest thought."
To a Skylark (Shelley)

Marjory Thompson.

"Blossom by blossom the Spring begins."
Atalanta in Calydon (Swinburne).

Toni McGrath.

From a Wanganui Correspondent:—

"I know that my Redeemer liveth."

"Thou knowest, Lord, Thou know'st my life's deep story."

All the lines chosen are beautiful, and the matter will remain forever a question of individual choice. If thought is the norm the quotations from Gray, Shelley, E. B. Browning, and Dryden will content many readers; but if beauty is the norm that tremendous line of Swinburne's—"Blossom by blossom the Spring begins" can never be passed over. Through it Spring, blossom by blossom, creeps into our hearts. Swinburne wrote some unfortunate sensual verses that soil and besmirch but no man can deny the wonder of such lines, the wonder of the chorus from "Atalanta." Swinburne was the servant of beauty, its scullion sometimes, but none the less faithful in its service.

Of Your Charity

All journalists should say a prayer that the earth lie lightly on Katherine Hughes, that strange, magnetic woman, feeble of frame

but stern of spirit, who visited this country three years ago. She was a Canadian, an archivist. She held an important position as a Canadian agent in London. She came of good old Irish stock, and in Ireland's sorrowful hour she turned to her. She resigned the London post to return to Canada. There she told the true condition of affairs in Ireland. No obstacle was too formidable for her. She wrote, she spoke, and a fine pen, and a finer voice made that story poignant. Her lectures here will be long remembered. She was born at Prince Edward Island and she spent part of her early life teaching the Indians. The life of the great missionary Pere La Combe we owe to her. She was associate editor of the *Montreal Star* and contributed articles to the *Canadian Encyclopedia*. She was also provincial archivist for Alberta. The Kingdom of God to her soul.

Modern Fiction

It is hard to know whether the modern novel is the result of the times, or whether the tendencies of the age are due in part to the modern novel. The conclusion would probably be a compromise—action and reaction, flex and reflex. At all events the modern conception of women is at least affected by heroines as conceived by leading novelists. And what is the woman of modern fiction? A neurotic, sex-ridden, unfortunate, less a type of emancipation than of subjection: Emancipated from male domination, yet the slave of the creed of individualism. Let us take a few examples. Take McKenna's "Sonia," a hopeless rank little creature, unworthy of any man's devotion, yet nevertheless an ever-present invitation to the unsophisticated to follow a bad example. It might have been kind of McKenna to warn readers less comely than Sonia that they might, on imitating her, find themselves on the streets. Take his "Lady Lilith." A hectic jade who sins from boredom and wearies even of sin. Compton Mackenzie's women have gleams of grace. Mackenzie may yet write the novel we all hope for, but no one could call his women inspiring types. No one could say that in their presence souls stand more erect. One would expect something better from the women novelists. Both Rose Macaulay and May Sinclair remind one of a line in Browning—

"Bit into the live man's flesh for parchment." They write with acid instead of ink. Their method is almost microscopic. Sheila Kaye Smith is at least more human. Joanna Godden is a yeoman in skirts, a full blooded, bouncing yeoman, smelling of the byre, but there is in her that generosity that redeems the worst character in Ibanez.—the generosity of the Magdalen who spilled nard in Bethania. Morgan, the sea blown, wheeled witch who by her death destroyed a town, is, in literature at least, a fine creation, but Morgan has no soul. She is like one of the

women who crossed the border from Tir na n Og. Edith Wharton's women have a certain nobility that saves them from utter blight but not is there a type, an ideal type, to be found.

Evolving a Type

The French are evolving a type, broad browed, stern, and thoughtful. This type recurs through drama and novels. Claudel has it in *Sygne*. Bazin has it over and over, even Boylesve has it. Hardy just missed it in *Tess*. *Tess* is ruled by instinct, a protective childish instinct that makes her grand in desecration, lofty in ignorance. She gives her greatest gift without a thought of envy or jealousy when at the end she gives the man she loves to the sister she loves. Yet one feels that *Tess* is a leaf blown about by the gusts of fate, torn at last from its tree and loth to go. Women, however, like Hemon's Marie Chapdelaine and Loti's Gaud in the *Ice-land Fisher* rule every action not by instinct but by conscience. Grand, serene and pure, they take life not as a thing to be endured but as a trust to be accounted for. Marie Chapdelaine has become Canada. There is as yet no woman that is England. Let every country follow France and Canada and evolve a type.

DIocese OF DUNEDIN

The carnival held at His Majesty's Theatre in aid of the fund for erecting a new convent at North-east Valley for the Dominican Nuns was brought to a conclusion on Saturday night in the presence of a crowded gathering. Rev. Father Kaveney very cordially thanked the stallholders and their assistants; also those who had provided the attractive entertainment which had been staged nightly with such success. He had a special word to say of the generous support given the undertaking by so many non-Catholic friends. As a result of the carnival the convent building fund will benefit to the extent of just on £3100.

To Mesdames Rowland, Walsh, and Ryall the children of St. Vincent de Paul Orphanage, South Dunedin, are indebted for several term holiday treats. These kind ladies thoughtfully organised and supervised pleasant outings for the children, and on Saturday afternoon accompanied them to the Carnival de Luxe, where a most enjoyable time was passed. To add to their pleasure each of the following ladies generously contributed a sum of money to be spent by the orphans at the carnival:—Mesdames Allan, M. Quirk, McKendrick, W. Quirk, McCormack, Richardson, and Miss Heffernan. The Sisters of Mercy in charge of the orphanage are deeply grateful to all these kind friends who made the holidays so happy for the children.

ST. DOMINIC'S COLLEGE, DUNEDIN.

The results of the Theoretical examinations held at Dunedin last June are as follows:—

Higher Local—Winifred Gonley 94 (honors), Teresa Harridge 85 (honors) (Convent, N.E. Valley), Lily Beard 60 (Convent, N.E. Valley).

Senior Grade—Valda McCurdy 87 (honors),

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Ada Sligo 87 (honors), Noeline Marshall 85 (honors) (Convent, N.E. Valley), Kathleen McKenzie 80 (honors), Mabel Rice 75, Nonie Keenan 62.

Intermediate Grade—(Honors): Melva Millar 97, Doris Brady 96, Joan Drumm 96, Margaret Mary Comer 94, Hine Drumm 94, Honor Smith 93, Maude McCarty 90, Eileen Smith 90, Helen Smith 90, Margaret Bartholomew 89, Kathleen Bell 89, Mavis Thurston 86 (Convent, N.E. Valley), Myrtle Buchanan 83, Irene Margaret Brown 82, Jack Byrnes 80 (Convent, N.E. Valley).

Junior Grade—Dolores Pickup 97 (honors), Winnie Byrne 96 (honors) (Convent, N.E. Valley), Joan Hussey 93 (honors), Charlotte Orr 92 (honors), Moira Mahoney 89 (honors), Zeitha Johnstone 88 (honors), Pearl Gray 87 (honors) (Convent, N.E. Valley).

Preparatory Grade—Sylvia Small 91 (Convent, N.E. Valley).

Associated Board of the Royal Academy of Music and the Royal College of Music:—Qualifying examination L.A.B.—Bessie Harrison.

Recliments—Frances Dolan (Convent, Milton), Doreen Sheehy, Molly Duncan.

HIBERNIAN SOCIETY

ST. PATRICK'S BRANCH, DUNEDIN.

The quarterly meeting of St. Joseph's branch (No. 73) of the H.A.C.B. Society was held in their social club rooms, Octagon, on Tuesday evening, the 1st inst., the president (Bro. A. Gillick) presiding over a very large attendance of members. Sick and other accounts were passed for payment and a considerable amount of business transacted. Two new members were elected and four candidates proposed for membership. The president and Bro. J. J. Marlow, jun., P.P., being the Hibernian Society delegates to the Friendly Societies' Council, left at this stage of the meeting to attend the council meeting, and Bro. J. Hughes, V.P., took the president's chair and conducted the remainder of the meeting. Those present afterwards spent a pleasant few hours in social pursuits in the club rooms.

The club is still proving a success. Debates, cards, and other attractions continue to prove interesting to all who take advantage of the resources offered. The thanks of the society are due to Mrs. M. A. Jackson for her handsome donation of several pictures which adorn the rooms. Her kind and thoughtful act has greatly pleased the members. Catholic young men generally are urged to become members of the club, and so help along this good movement.

Diocese of Christchurch

(Concluded from page 31)

Bede's), and Mr. B. Reunell; pianoforte duet by Misses D. Blake and Mavis O'Brien; pianoforte solo, Miss Joan Blake; instrumental trio, Misses A., B., and M. Rennie; and choruses by the convent pupils. The clergy present were Rev. Dr. Geaney, Fathers Outtrim, Monaghan, and Dowling (St. Bede's College) T. Haurahan (Riccarton), Hefferman, S.M., and St. Mary's resident priests.

Mr. H. H. Loughnan, on behalf of St. Mary's parishioners, expressed to Father O'Connell the pleasure felt at his return to

the parish, and particularly when he brought with him renewed health and vigor. He assured Father O'Connell of the loyalty of his people, who had seconded every effort of Father Roche and his brother priests during his absence.

Father O'Connell, who was received with prolonged applause, said he felt very flattered with the huge gathering under such unfavorable weather conditions, and expressed his deep gratitude for the cordiality extended to him. In briefly recounting his movements in Australia during his stay of five months he paid a tribute to the warm-hearted people of the Commonwealth States, and detailed interestingly the workings of the great Lewisham Hospital, Sydney, at which, including the staff, the average number housed there was 400 daily. There were eight medical men on the permanent staff and 67,000 patients had been treated during the past year. In conclusion he thanked all who had contributed to make his homecoming such a pleasant remembrance and expressed feelingly his gladness and joy in being back once more with his beloved people movement against a hateful, soul-destroying of St. Mary's.

New Plymouth

(From our own Correspondent.)

September 11.

An example of generosity has been set New Plymouth residents by Mr. and Mrs. S. Hooper, for they have donated £1000 to the Catholic school building fund. This handsome gift is but one of the very many made to the church and school by Mr. and Mrs. Hooper. No collector for a good cause has ever been sent away empty-handed, and there is good reason to believe that their charity is not confined to New Plymouth alone, but to deserving objects throughout New Zealand. This latest gift of Mr. and Mrs. Hooper is a splendid ending to the bazaar which has just concluded, and which was a decided success.

Several functions have recently been held in honor of Miss Doreen Healy, who is to be married to Mr. Thomas O'Connell on September 16. Mrs. J. Bennett was hostess at an afternoon and Mr. F. Quin at an evening party.

THE BAZAAR.

At last, after many postponements and vicissitudes, the bazaar is an accomplished fact. On August 31, in the presence of a very large gathering, Mr. S. G. Smith, M.P., in a happy speech in which he referred to the never-ending sacrifices of Catholics in the interests of Catholic education, declared the bazaar open. The object of the bazaar was to obtain funds for the erection of a new school on the property known as "Heidelberg," on the South Road, a property consisting of over 10 acres, recently acquired by the Church for this purpose.

The bazaar could be divided roughly into five compartments—a series of tug-of-war contests on a raised platform, a number of heavily stocked stalls where an excellent variety of goods were displayed for sale, a variety of side-shows, a special dance hall, and lastly but not least important, the ladies

in charge of the raffles and guessing competitions.

Mrs. Orbell was in charge of the central stall; Mrs. Lyle of the refreshment stall; Miss McCarthy of the west end; Mrs. Golding of the cake stall; Mrs. Jones of the children's stall; and Mrs. Burke of the sweets stall.

The committee in charge of the tug-of-war, which created great interest, consisted of Father Minogue, and Messrs. McPhillips, F. Quin, and the energetic methodical secretary, Mr. J. Barry; Mr. Stainton was referee, Mr. Train, umpire; and Mr. T. Bennett, timekeeper. The prizes were valuable, and were won by—1st, Eltham (£50); 2nd, Spurdle's Inglewood team (£20); 3rd, Inglewood carriers (£10). Father Minogue congratulated the winning teams and presented the prizes. He emphasised the great assistance he had received from Mr. J. J. Powell, who erected the stage for the contest, and various other structures.

It would take too long to mention all those who assisted in making the bazaar the success it was, but reference is due to Mr. E. Whittle, jun., who had charge of the dance hall; to Messrs. L. Smith, Eddie, Sinclair, O'Gorman, Bennett, Courtney, who had charge of side shows; and to Mr. J. Hurley, of Inglewood, who travelled 17 miles backwards and forwards every night to assist in running a side show. His action is keenly appreciated. A very special word of praise is due to the energetic and capable secretary (Mr. J. Clarke), to whom is due largely the smooth running of the function. He has been on duty as secretary for about twelve months and has had a strenuous time, especially during the last week. Although the balance sheet has not yet been published, Father Minogue expects to have about £3000 to add to the building fund.

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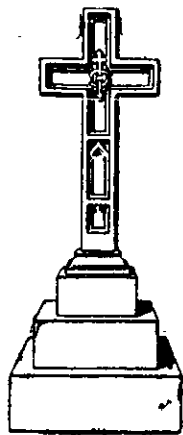
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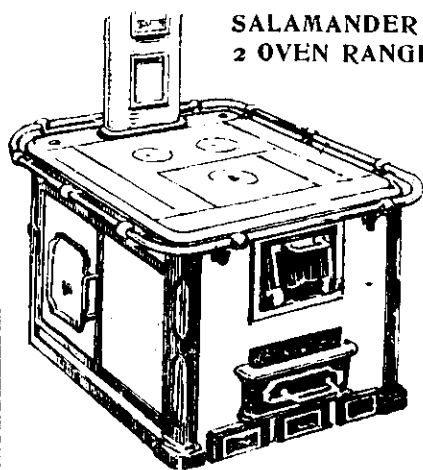
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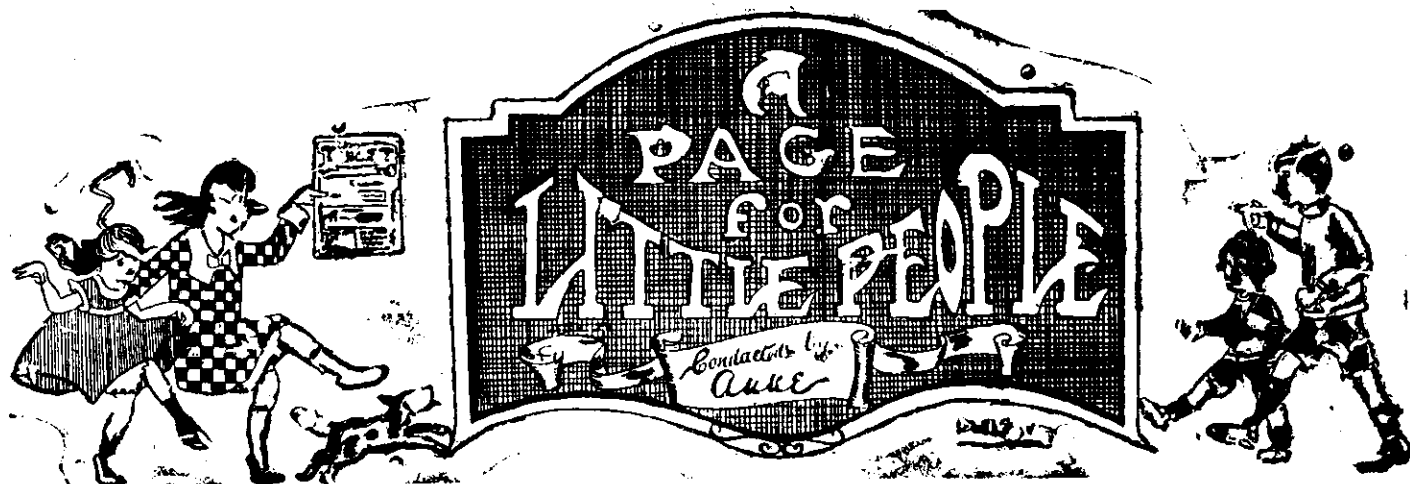
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My dear Little People,

What a pity you are not VOTING with more interest. I did think you would have done better than you are doing. However, it can't be helped, only when I went through my big pile of letters, some from Old Members and some from New Members, I couldn't help thinking how good it would have been if every writer had tried to say which Grown-up's letter seemed the best.

Anyway, we'll get to business and go on with the VOTING as I have it, because we must finish the Competition.

Lauriston.

Dear Anne,

I think the best suggestion of all the Grown-Ups is that of LILY MULLIGAN'S. Colleen and Pearl think the same. As any little things made for the Orphans would be acceptable. Hoping you and your Little People are well. I remain, your loving friend, Erin McNeill.

Bath Road, Riverton.

Dear Anne,

I now take the opportunity to write and thank you for the beautiful badge which I received some time ago. I am going to have a trial in the Competition. I'm not much of a judge but I think MONA COTTERELL'S MOTHER'S letter was very interesting. I think too that a little poetry every week would make the page brighter and more interesting, and if every member sent one penny stamp it would mean more Competitions, and that would mean a lot. Well dear Anne I must close. You will see that I have left Dipton and am living in Riverton. Have I a birthday mate on 15th October? From your old pupil, Mary Donaghy. (Yes, you have a mate, Nora Conrick, Main Road, Upper Hutt.—Anne.)

Pahiatua.

I vote for Mr. H. J. Cuttance.—Monica Corrigan, Pahiatua.

25 Murray Street, Greymouth.

Dear Anne,

I have read all the Grown-Ups' letters and as you have asked us to vote before the end of the month, I thought I would write to-night. I like best MRS. E. QUINN'S letter, Okain's Bay, Banks Peninsula. They were all very nice letters but I think this was the best because it was nice, long and very witty. Well, dear Anne, as this is all I can say, I will close with best love to yourself and all the Little People. I re-

main, your loving little friend, Tarcie Hefferman.

25 Murray Street, Greymouth.

Dear Anne,

I am writing to tell you that I liked MRS. E. QUINN'S letter best. It was a very nice letter and was very funny. As this is all this time I will say good-night. Love and best wishes. Your little friend, Billy Hefferman.

Otokia, via Dunedin.

Dear Anne,

I now take much pleasure in letting you know whose letter I like best, it is PAT PREDEVILLE'S GROWN-UP WOMAN PERSON'S, because she mentions about the children, and the men and the women of the future, an outside interest and those who live in the out-back places particularly, makes them personally interested in the arrival of the mails. Well dear Anne, as this is all the news for this time, I will close with love. From Margaret Cuttance.

Rongotai Terrace, Wellington.

Dear Anne,

I have been watching for you to say "go" and now I am going to tell you which letter I like best. Well Anne I think the letter written by H. J. CUTTANCE is the best. This is why I like that letter best, because it tells you about the birds and we Little People always like to hear about bird life. So Anne, I think you will agree with me when I say that it is a very interesting letter. We are having bad weather here Anne. To-day is Sunday and we have no Sunday school so I thought I would write to you. I will close now with love from Veronica Philpott.

Okain's Bay.

My dear Anne,

I am writing these few lines to tell you which of the letters I like the best. Well, I think MY MOTHER'S letter is better than any of the others, firstly, because it was written by my mother, and secondly, it has very useful suggestions in it. Dear Anne, I will end this short note hoping to see the result of the Competition soon. With heaps of good wishes to the Club and yourself. I remain, your fond friend, Trepheba Quinn.

Okain's Bay.

Dear Anne,

I like MY MOTHER'S letter best because it is my mother's. And I would like a ride in the Daydream to Nazareth House to give

Mother Menna her share of the penny. Good-bye now. With love, from Terence Quinn.

Benmore.

Dear Anne,

I read over carefully the Grown-Ups' letters in the *Tablet* and I think MRS. COTTERELL'S letter is the best. And I like her suggestions about us Little Ones sending nice pieces of poetry to the *Tablet*. It would make our page more interesting. And to send a penny stamp every time we write, the money to go towards buying prizes for the Little One sending in the best piece of poetry from time to time. We will all be looking forward to seeing our best pieces of poetry put in the *Tablet* and we will be all trying hard to win the prize. Well dear Anne, I must close now with best wishes from your little friend, Bridgie Reilly.

Cronadun.

Dear Anne,

I am very glad you got some big people to write to you. I think H. J. CUTTANCE'S letter is the best as it is the most interesting one. So I vote for Cuttance. From your old friend, Leonard Joseph McMahon.

Dunedin.

Dear Anne,

It is nearly a year since I wrote to you and when I saw the Grown-Ups' letters in the *Tablet* I thought I would write and give you my opinion of them. I think MRS. QUINN'S letter was the most interesting from the Little People's point of view. I write to the Birthday Mate you found for me, Eileen Byrne. Dear Anne I have a nice black cat can you give me a name for it? My sister Molly is writing to you also, we both read the Little People's page. I will close now wishing your page every success. Eileen McCarthy. P.S.—I am enclosing six stamps for a badge.

(Did I name your cat Eileen? If not call him "Tarry" because he's had to wait so long.—Anne.)

Dunedin.

Dear Anne,

It is a long time since I have written to you, but I am writing now to let you know which of the Grown-Ups' letters I like best. I think MRS. QUINN'S letter was the best, and her suggestion about the orphanage was a good one. The Sisters would be very pleased if every Little Person paid a penny each week. The last time I wrote to you I wrote

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DEATHS

TOOHEY.—Of your charity pray for the repose of the soul of Matthew Toohey, late Main Body, C.M.R., beloved husband of Mary Toohey, and youngest son of the late Matthew and Mary Toohey, Leithfield, who died on August 9, 1925; aged 45 years.—On his soul, sweet Jesus, have mercy.

COSGROVE.—Of your charity pray for the repose of the soul of Maude Christina, dearly beloved wife of James A. G. Cosgrove, of Manaia, who died at Hawera on August 25, 1925; aged 35 years.—Deeply regretted.—R.I.P.

THOMAS.—Of your charity pray for the repose of the soul of Patrick, the dearly beloved husband of Frances Thomas (late of Cromwell), who died at his residence, 15 Scotland Street, Dunedin, on September 13, 1925, in his sixty-ninth year.—R.I.P.

IN MEMORIAM

FISKEN.—Of your charity pray for the soul of John Fiskén, of Knappdale, who died on September 10, 1924.—O Sacred Heart of Jesus, have mercy on his soul.

O'HAGAN.—Of your charity pray for the repose of the soul of Peter O'Hagan, of Pukerau, who died on September 16, 1916.—O Lord have mercy on his soul.

WANTED

WANTED.—Lady suffering from illness, having to undergo special treatment and being unable to pay for same, will be glad of assistance. Anyone desirous of helping may have particulars by applying to "Special," c/o Tablet Office.

Dominican Convent Carnival Art Union

- 1st Prize, No. 22,105—Winifred Brown, Thames.
2nd Prize, No. 3,522—Jno. Carroll, Millerton.
3rd Prize, No. 25,447.
4th Prize, No. 6,733—Jas. Cosgrove, Timaru.
5th Prize, No. 29,050—F. Johnston, Clyde Street, Dunedin.
6th Prize, No. 16,799—M. Hurney, Morrinsville.
7th Prize, No. 22,370.

GUESSING COMPETITIONS.

REFRESHMENT STALL.—H. Geerin, 1,886; Jean Johnston, 951; M. Hammon, 641; Miss O'Driscoll, 42; Mrs. McCormick, 226; Miss McArthur, 257; Elya Reid (Nightcaps), 141; Mrs. Carroll, 546; Mrs. Lennon, 21; Mrs. Dunne, 638; Francie Hilliard, 487.

SOUTH DUNEDIN.— — — 55; Forbury Crescent, 282; Arcaby, 876; Miss Brenda Walsh (Mosgiel), 532; H. Rae, 933; Miss A. Brady, 4; Mr. S. Dunn, 923; Bud Wills, 331; P. Hessian, 474; A. J. A. Stuart (River Road, Invercargill), 72; Molly Rodden, 390; R. Rushatch, 216; Miss Cotton, 191; A. E. Power, 295; M. Burke, 271.

SWEETS.—M. Naylor, 796; A. Gillespie, 807; J. Ellis, 878; Margaret Tracey, 2,252; Mrs. Mackie (Port Chalmers), 142; Mr. B. Martin, 651; Miss Cussens, 483; Mrs. Curtin (Waihola), 511; D. Palmer, 194; Tom Keys, 1,078; Mrs. P. Hanley, 225; Dr. O'Neill (Mosgiel), 86; M. Mulrooney, 38.

PRODUCE.—M. D'Arcy, 54; J. Sutton, 403; Mrs. Burn, 337; M. Eagar, 34; H. Metcalf, 489; Miss Rodgers, 266; Mrs. O'Donald, 18.

OLD BOYS.—W. F. Forbes, 74; — — — 85; Kelburn Road, 51; Corrie Davis, 54; M. McKeefry, 399; N. Hade, 79; Mrs. Anderson, 53.

FANCY STALL.—Mrs. Hanley, 667; Sexton, 19; Miss K. O'Neill, 87; M. Uren, 284; Mrs. Cummings, 278; Mrs. Coughlan, 392; M. J. Nash, 265; Mrs. O. R. Magnus, 141; M. J. White, 53; Miss Harney, 36; K. Golden, 66.

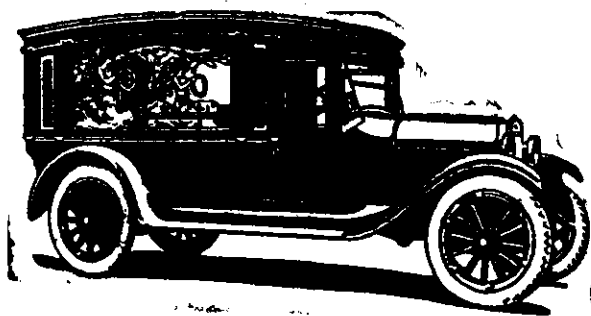
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Once Upon Eternity (Enid Dinnis)—4/6.
Mystic Voices (Roger Pater)—5/-.
Gertrude Manniting (Francis Noble)—6/-.
The Man Who Was Thursday (G. K. Chesterton)—3/6.
Pilgrimages in Italy: The County of St. Francis of Assisi and St. Catherine of Sienna—2/6.
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Antonio (Ernest Oldmeadow)—6/-.
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- King of the Golden City (Mother M. Loyola)—2/6.
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from Takapuna, but we live in Dunedin now and I go to St. Joseph's School. Have you a birthday mate for me Anne, 4th August? I will be twelve then. I will close now, wishing the L.P.L.C. every success. From Molly McCarthy.

Masterton.

Dear Anne,

I have read and re-read the letters in the *Tablet*, and at last I have decided I like the letter written by LILY MULLIGAN. I have chosen this letter because the suggestions appeal to me. I think it would be lovely to save our pocket money and make garments for the dear little orphans. I received my badge safely and was delighted with it. I will close now with much love and best wishes from Dorothy McPhail.

Reefton.

Dear Anne,

I am writing to tell you the letter I like best. LILY MULLIGAN'S suggestion to make a garment for the orphans at Christmas is lovely. I think the monthly subscription is very nice. Now I think Mrs. Quinn's was the next nicest, it was very hard to choose from the two. I remain, your loving friend, Frances Paul.

Dear Anne,

Thanks so much for the badge and also the little Letter Mate. I wrote Patricia a letter and am looking forward to an answer soon. My Grandad wrote me a letter from Dunedin and told me he was proud of me when he read my letter in the *Tablet*. I have a little baby sister and her name is Nancy. Mother said my vote is for JOHN'S MOTHER at CHATHAM ISLANDS, mother admired her letter in which she said it brought Catholic families together that would never know each other if it wasn't for the friendships made between their girls and boys through the L.P.L.C. page. With best love from Honoria McDonald. (Glad Grandad was pleased to see your letter Honoria. Do you ever write a letter to himself? I ask because I think if you watch yourself you will become a very good writer. Don't get careless with your penmanship, watch it.—Anne.)

That is all the VOTING to hand, but, just in case someone is writing from a long distance, we'll wait another week. After that we will count VOTES and announce the RESULT.

As my Little People all seem to like Poetry I will give you a pretty piece to learn.

GUARDIAN ANGELS

Mother told it me on Sunday, I've been looking all the week;
If we all have Guardian Angels, then I can't have far to seek;
'Cos our garden isn't very large, nor very, very big;
There's only two green-grassy parts, and where the gardeners dig;
And where the little pond is where the lilies go to sleep,
And the tiny fishes sparkle when they come up top to peep.
But I've looked all round the summer-house, and then inside the frame,

And underneath the barrow, and it's always just the same.

There's never any angels—not a single one I know—

Nor yet among the gooseberries, nor where the roses grow.

But now at last I've found them and I shan't tell anyone,

'Cos I think they're very private and they like to be alone.

I was underneath the oak-tree and I just heard someone speak.

And when I listened very hard I heard the branches creak.

And tho' I couldn't see them, they moved the leaves and things,

And I heard like feathers rustling, so I 'spect they waved their wings.

I don't hear quite just what they say, although I wish I could,

But I love to hear them whisper, and I think it makes me good.

I always thought when I was big I'd like to keep a shop.

But now I mean to climb that tree and climb and never stop.

Until I find the angels there, and then I'll sit and rest.

And listen to them talking, for I think that's really best

To hear exactly what they say. It's never polite, you see.

Besides, I'd like to know the words when angels talk to me;

And then I'll say "Good-bye!" to them, like mother, with a nod.

And when I reach the very top, maybe I'll find it's God.

NEW SIGHTS.

I like to see a thing I know

Has not been seen before.

That's why I cut my apple through

To look into the core.

It's nice to think though many an eye

Has seen the ruddy skin.

Mine is the very first to spy

The five brown pips within.

This month we've several new L.P.L.C. Members, here are their names and addresses, please add to your lists:—

Parsons, Nora, "Holly Lea," Wilson St., Upper Hutt.

Gamble, Nancy, 38 Seddon Street, Aramoho, Wanganui.

Fitzgibbon, Maura, Waghorn Street, Napier.
Fitzgibbon, Sheelah, Waghorn Street, Napier.

Gill, Frank, Albany, Auckland.

Corrigan, Monica, 5 Cambridge Street, Pahiatua.

Kilkelly, Monica, 39 Martin Square, Wellington.

Walker, Rita, Waitahuna.

McBride, May, Box 24, Queenstown.

McAuley, Phyllis, Glen-iti, Timaru.

Harding, Mary, Motukaraka, Hokianga.
Lang, Felix, Russley Road, Upper Fendalton, Christchurch.

Lang, Vera, Russley Road, Upper Fendalton, Christchurch.

O'Gorman, Kitty, 80 Young Street, New Plymouth.

McMillan, Anna, 80 Young Street, New Plymouth.

Straka, Irene M., Taheroa, Kaipara Line.
Byrne, Joana, Kotinga, Takaka.

All these Little People are asking for Letter Friends. Next week you'll see their letters and know their birthdays. Meantime if you like make friends and be happy. Good-night everybody.

ANNE.

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Beata Breandain—3/9.
An Matair—3/-.
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Forge of Clohogue (James Murphy)—5/9.
Green Cockade (Mrs. Pender)—4/-.
Norah Connor (A. M. P. Smithson)—4/-.
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Rambles Complete (Bulfin)—6/10.
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Ertrac an Oir (Rev. M. Sheehan)—1/3.
Translation Ertrac an Oir (Rev. M. Sheehan) 1/3.
Gile na mBlat—1/3.
Gaba na Coille—1/9.
Cnuasact Traga—1/3.
History of the Irish State to 1014 (Green)—13/6.

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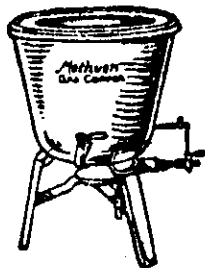
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Commonwealth Notes

NEW SOUTH WALES.

Marked enthusiasm characterised the joyous event in the Sydney Town Hall on Tuesday (says the *Freeman's Journal* for September 3), when the revered Brother Barron, formerly Provincial of the Christian Brothers, was entertained by the pupils of the Christian Brothers of Sydney and suburbs and their friends, along with many distinguished citizens. The happy event was the celebration of the golden jubilee of Brother Barron, whose remarkable activities in the promotion of the progress of religion and education mark a golden page in the history of the Church in Australia.

Great preparations are being made in Armidale for fitting celebration of the Golden Sacramental Jubilee of his Lordship Dr. O'Connor, which occurs on September 15. It is expected that thirteen or fourteen members of the Hierarchy will be present, including the Apostolic Delegate, the Most Rev. Dr. Cattaneo. Born in Dungarvan, Co. Waterford, 76 years ago, Dr. O'Connor came to Australia in 1876 and officiated as priest in the diocese of Armidale for 27 years. He was made Dean in 1882; Vicar-General, 1886; Domestic Prelate, 1900; and was consecrated Coadjutor-Bishop of Armidale on May 3, 1903, and succeeded to the See on the death of Dr. Torreggiani in January, 1904. Dr. O'Connor had the distinguished honor of being the first priest in Australia to receive from the Sovereign Pontiff the gold cross of the first class, *Pro Ecclesia et Pontifice*. In the old days Dr. O'Connor endured all the hardships of the pioneer, and his people have many memories of his courage and self-sacrifice when he carried religion and education to the furthest outposts in "The Big Scrub."

"We are not heating the air in regard to our Catholic schools," said the Archbishop of Sydney at the blessing of foundations of the new school at Eastwood, on a recent Sunday. The completion of the Cathedral is a work for the archdiocese, and when everyone takes a practical interest in it, all would be well. The Cathedral was begun about 103 years ago, and according to the papers of the time was called a Roman Catholic chapel. Father Therry had splendid ideas in regard to the structure, which was worthy of a cathedral, and he encountered great difficulties, but had much patience. All knew the history of St. Mary's since those days, and of the great work Providence had placed in their hands for its completion. In that effort no parochial work would suffer. All would continue in the good work when they would have God's blessing on themselves and on their families, and for the good of Australia.

VICTORIA.

A pioneer of the Christian Brothers in Victoria, Rev. Brother M. S. Numan, died in St. Benedict's private hospital, Malvern, on Sunday, August 20, at the age of 76 years. He was the first novice to join the Order in Australia in 1873. For 30 years he was a

member of the staff at St. Vincent de Paul's Orphanage, South Melbourne. Requiem Mass was celebrated on Tuesday, at SS. Peter and Paul's, South Melbourne, after which the funeral took place at the Melbourne General Cemetery.

In his address at the opening of the North Melbourne convent chapel the other Sunday afternoon, his Lordship the Bishop of Sandhurst, the Right Rev. Dr. McCarthy, made eloquent reference to the unequalled value of Catholic education and its completeness in all branches. Additional schools and teachers were needed, and he appealed to parents to place no obstacles in the way of their girls entering religious life. He was confident that there were hundreds, probably thousands, of suitable girls who were anxious to devote themselves to God's service, and parents should regard it as a great privilege and give them every encouragement. There was plenty of room for double the present number of Sisters in the State, and Dr. McCarthy said that parents and girls could rest assured that convent life made for the greatest happiness.

The will of Dr. Patrick Phelan, the late Bishop of Sale, Gippsland, who died in Ireland on January 5, has been lodged at the Victorian Probate Office. By his will, dated November 14, 1919, Dr. Phelan bequeathed the whole of his estate in Victoria, consisting of personal property of a gross value of £2143, to the Right Rev. John McCarthy, Bishop of Sandhurst, and the Very Rev. Father Peter Curran, parish priest of Maffra, who were appointed executors with absolute authority to dispose of the estate.

St. Mary's Church, East St. Kilda, the mother-church of the southern suburbs, which was at one time the only Catholic Church between St. Finbar's, Brighton, and St. Francis's, Melbourne, is being thoroughly renovated and modernised, to make it more suitable for present requirements (writes the Melbourne correspondent of the *Catholic Press*). The historic bluestone edifice, with its miniature windows and ancient beffy overgrown with ivy, has long been an interesting landmark and living link between past and present. It was erected by the late Dr. Corbett, first Bishop of Sale, who previous to his consecration to the Hierarchy was parish priest of St. Kilda, and on August 25, 1887, was consecrated Bishop by the Most Rev. Dr. Carr, late Archbishop of Melbourne, in the beautiful church which, it was his proud boast to aver, had to a great extent been built and beautified by the hard-earned contributions of the working girls of the parish who, at that time in Melbourne's early history, formed a large percentage of the congregation. The magnificent piece of statuary depicting the "Taking Down from the Cross," which adorns the baptistry, was purchased from the trustees of the first International Exhibition of Melbourne. St. Mary's is an example of Early English Gothic architecture, and, being free of debt, is one of the few consecrated churches in the Archdiocese of Melbourne.

QUEENSLAND.

Death came with tragic suddenness on August 25, to Rev. Thomas Lalor, parish priest at Ashgrove, Queensland, who was exceedingly popular with all sections of the community. He was crushed to death in the seat of his own motor car through a collision with a tram car at Red Hill. His pelvis was fractured, and both legs and arms broken. The impact was so severe that portion of the tram was knocked off the line. Father Lalor's sole companion at the time was a Mr. Ovens, who was sitting alongside him in the front seat. He was fortunate enough to escape with minor injuries. The deceased priest was a native of Crow's Nest, and was only 37 years of age. He had a very successful college career, and was ordained priest in 1916. He served at Goondiwindi and Dalby before being given metropolitan parishes.

Very Rev. Father Powell, O.P. (Provincial of the Dominican Order in Australia), paid a visit to his Grace the Archbishop the other week. Father Powell is a man of refined culture, and his fame as a preacher has spread throughout Australia and the British Isles.

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Sports and Entertainments

Rugby League Football at Christchurch (From our own correspondent.)

By defeating Addington on Saturday week at Monica Park the Marist A team have secured the senior championship of Canterbury. The ground was very heavy but the game bristled with bright fast work. Marists in the second half made the mistake of trying dry ground tactics on a rainy afternoon, and Addington slipped into their quick and lively, rapidly reducing the margin of points between them and their rivals notched in the early stages of the game. At half-time the scores were Marists 15, Addington 7, and when the whistle sounded the final points—Marist 18, Addington 16.

Marist third grade beat Woolston in the final of the knock-out competition by 13 points to nil.

Marist senior B suffered defeat at the hands of Sydenham by 12 points to 8.

SCHOOL FOOTBALL: SOCCER AND LEAGUE.

It will be remembered that the boys attending the Brothers' School were ostracised by the Public School Teachers' Association from Rugby football and general athletics. The boys are playing Soccer and League. In the first-mentioned code for several years past the trophies presented by the Canterbury Football Association have come to the Marist boys, and in order to make the contest more even for all the schools concerned Brother Phelan split his teams up, distributing the best players throughout the grades. That is the reason for their not being amongst the leaders this year. The boys do not mind and are playing with keen interest. League, of course, is tabooed from the schools by the C.R.U. (who by the way considered that they had no control over the P.T.A. when the Marists were ousted) and the consequence is games have to be arranged with outside clubs whose weights and ages are not always at evens with the scholastics; but the lads are playing their up-hill contest in good heart, looking forward to better things in the future.

Two Soccer teams are invited here from Wellington—3rd and 4th grade—from the Brothers' Schools there, and they are billed to meet our boys on the third Saturday of September.

Miniature Rifle Shooting in South Canterbury (From our Timaru correspondent.)

Two teams from the St. Patrick's Miniature Rifle Club won the B and C grade matches in the South Canterbury championships, with scores of 998 and 943. The following represented St. Patrick's:—B grade—J. McKeefry, 104; L. McKeefry, 100; V. Collins, 98; E. Power, 93; C. Knight, 101; W. McGrath, 104; J. Murphy, 102; J. Crowley, 93; F. Bartos, 103; total, 998. C grade—A. Hall, 101; C. Durning, 89; L. Fountain, 97; J. Murphy, jun., 95; C. F. Clark, 98; F. Mangos, 94; J. Fitzgerald, 90; D. Underwood, 94; A. Lawson, 88; J. Batchelor, 97; total, 943.

Mr. W. McGrath won the B grade championship medal.

Successful Vocal Recital

The vocal recital given by the pupils of Miss Ray Jackson early in the month at Burns Hall, in the presence of a crowded audience, possessed an interest other than its artistic merit. The programme of twenty items included numbers by Miss Clare Dillon, Messrs. F. Rodgers and R. W. Fox, the two former being members of St. Joseph's Cathedral Choir; also by Mrs. Carty, another popular Catholic vocalist. Besides those named, quite a number of Catholic students have received their vocal training at the hands of Miss Jackson. The generous assistance of this lady's pupils is a feature of many of our concerts. The recital under notice was of a particularly high standard, and that the programme and its rendition met with popular acceptance was evidenced by the applause showered upon the performers by the big audience. A gem of the recital was Gounod's "Ave Maria" given as a recall number by Miss Dillon, with cello obbligato by Mr. Trevor de Clive-Lowe, which was really a repeat by these artists of the same beautiful selection given on a recent Sunday evening at the Cathedral.

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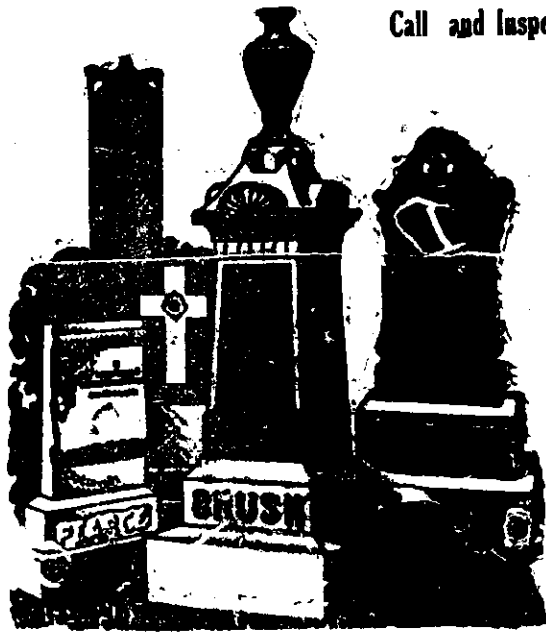
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Here and There

Archbishop Honored.—Archbishop Sebastian G. Messmer, of Milwaukee, U.S.A., was made a Doctor of Laws at the annual commencement of Marquette University. The degree was conferred in recognition of his studies in early Wisconsin history; his sound and extensive scholarship in canon law and theology; his great influence for good in the community as man and citizen, as well as faithful shepherd of his flock, etc.

A World-Famous Sanctuary.—“St. Patrick’s Purgatory,” as it is called, is situated on a little island in a mountain-ringed lake called Lough Derg, in the extreme south of County Donegal, close to the borders of Tyrone and Fermanagh. It is about four miles from the little town of Pettigo, which is actually on the “Border,” part of it being built in the Free State and part in the Six Counties. The tradition is that St. Patrick was vouchsafed a vision of Purgatory; and a Louvain treatise of the 17th century, entitled *The Mirror of Penitence*, states that the great Apostle was so awed by what he had seen that he ordered that henceforth an island in the lake, where the revelation had been given to him, should be made a terrestrial purgatory, where sinners could atone for their sins by prayer and fasting. In the Middle Ages the name and fame of “St. Patrick’s Purgatory” was spread all over Europe. Pilgrims came to it from distant shores, and stories concerning it colored and influenced the literature of all the great mediæval peoples. It is said that Dante founded part of his *Divina Commedia* on some of the stories that were prevalent about the place.

Death of a Worthy Australian Pastor.—Rev. P. A. Vaughan, parish priest of Werribee, Victoria, whose sudden death, due to heart trouble, at the early age of 47 years, at Wiesbaden, Germany, was recently announced, was (says an Australian exchange) apparently in good health when he left with the Australian pilgrims as secretary to his Grace Archbishop Mannix last April. A Manly graduate and a member of a very well known Melbourne family, Father Vaughan’s sudden collapse deeply grieved his numerous friends all over the Commonwealth. The late Father Vaughan was one of a family of eleven children, nine boys and two girls. Only four of the sons are now alive. Two of the boys, Rev. Fathers M. A. and P. A. Vaughan, entered the sacred ministry. The late P.P. was a beloved Australian priest. In 1901 he was ordained by Cardinal Moran in St. Mary’s Cathedral, Sydney. In 1917, whilst in temporary charge at Mortlake, Victoria, he rescued a man from drowning in a flooded stream and Australia rang with his name for this conspicuous act of bravery. In 1920 he accompanied Archbishop Mannix on a tour which will be ever memorable in Irish and Australian annals, and was one of the little party prevented by the British Government from landing in Ireland. When

the first Australian pilgrimage to Rome was organised he was again chosen by Archbishop Mannix to act as his secretary. He was a brilliant journalist, a delightful orator, but above all a thorough Australian Catholic priest. His loss is a severe one to the Catholic Church in Australia. Messages expressing the highest appreciation of his worth have been received from Bishops and clergy of the Australian Church. A private cable announces that the remains of the late Father Vaughan left Hamburg, Germany, for Melbourne on Saturday last, August 22.

American Order of Nuns for Ireland.—The Sisters of Charity of the Incarnate Word, an American religious Order, have purchased the fine mansion known as Carrigoran House, Co. Clare, as a reception house for postulants. This mansion was formerly the residence of Sir Augustine Fitzgerald, Bart., of Carrigoran, who inherited it from William Fitzgerald, the lessee, in 1714. Until recently it was in possession of Clara, Lady Fitzgerald, and is situated in a picturesque park, near Ennis. The purchase price, with fees, was close on £6000. Mother Placidus, the Superioress General of the Order (founded by Right Rev. Dr. Dubuis, Bishop of Galveston, U.S.A., in 1866, from the Lyons Mother House of the Sisters of the Incarnate Word and Blessed Sacrament, with the chief house at San Antonio, in 1897), is at present staying as a guest at the Convent of Mersey, Ennis, prior to taking over the new Irish foundation.

Death of a Noted Dublin Canon.—One of the best known and most beloved of the pastors of Dublin City, Very Rev. Daniel Canon Downing, P.P., St. Joseph’s, Berkeley Road, passed away on the Feast of the Sacred Heart (June 19)—a feast to which he always had a special devotion—in his 79th year. Born in Dublin, he was ordained at Maynooth College on June 7, 1870, and after serving several curacies, was for about 20 years connected with the pro-Cathedral (being Adm. from 1897 to 1901), and was promoted P.P. of St. Joseph’s in 1901. Thus for a quarter of a century he labored as a pastor, his church being one of the best-kept in the city, and ornamented in perfect taste. His chief concern was the children, the little ones of Christ, and he established night schools in Dorset Street. The Solemn Office and Requiem Mass, presided over by the Archbishop of Dublin, took place on June 22 at St. Joseph’s.

Native Order of Indian Nuns.—This year of the Great Jubilee sees also the 50th anniversary of the establishment of the Third Order Apostolic of Carmel in the diocese of Quilon. The Holy Father, writing to the Bishop of Quilon, “congratulates the Sisters on this auspicious event and on the work they have so faithfully carried out, up to date, relying on the hope . . . that they

will from day to day proceed with still greater efficiency towards the goal which they have proposed to themselves for their institution.” His Holiness grants the Sisters and their pupils a plenary indulgence and the apostolic blessing. It was on September 2, 1868, at Bayonne in France, that the Third Order Apostolic of Carmel was founded by Rev. Mother Veronica of Jesus, a cloistered Carmelite and distinguished English convert, at the request of Bishop Mary Ephrem of Mangalore.

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Irish News

IRISH-SPEAKING PRIESTS—FREE STATE SCHOOL OF NAVIGATION—IRISH FRANCISCANS RETURN TO LOUVAIN—THE IRISH CHRISTIAN BROTHERS IN ROME—AUSTRALIAN PILGRIMS IN IRELAND.

Before the Gaelteacht Commission evidence was given during the week of the support given by bishops to the preservation of the Irish language. Most Rev. Dr. McNeely, Bishop of Raphoe (Donegal), used Irish frequently, said one witness, and fully 90 per cent. of the priests of the Raphoe diocese were either native speakers or had a conversational knowledge of the language.

Another witness (Rev. D. O'Brosnachain, Killarney), said that Most Rev. Dr. O'Sullivan, Bishop of Kerry, has made it a rule since 1920 that priests before ordination must have a good knowledge of Irish and that teachers in the schools of the diocese should have a bi-lingual certificate.

Gratifying is the announcement that a School of Navigation is about to be established in the Saorstát. This decision is the result of a specially convened meeting of shipowners, brokers, and others interested in shipping, held at the invitation of the Ministry of Industry and Commerce. Mr. George Fletcher outlined the requirements of the Department of Education as to the syllabus of the proposed School of Navigation. Grants from the Departments of Finance and Education will be available, covering the cost of such a school to the extent of three-fourths—that is to say, the Free State will contribute 75 per cent. to this desirable undertaking.

The famous Irish College at Louvain, founded by the Franciscans, in 1606, has, after many vicissitudes, come again into the hands of the Friars.

They have received a cordial welcome from Cardinal Mercier. They will make it a constituent college of the University.

The college was founded by Father Florence Conry, afterwards Archbishop of Tuam, as a novitiate and house of studies for the Irish Franciscan Friars driven from Donegal, their last regular house of studies in Ireland.

Philip III of Spain, who then ruled Belgium, became a patron of the college, endowing it with a perpetual annual grant of one thousand crowns.

Throughout the remainder of the seventeenth century, and far into the eighteenth, the Louvain College was one of the Continental seats to which Irish students flocked. It was from Louvain that Brother Michael O'Cleary was sent to Ireland to find manuscript material for that great record of Irish history, *The Annals of the Four Masters*.

The French revolutionaries confiscated the college in 1793. The last Superior brought it back in 1797. But the property again passed out of his hands in 1822 and remained in alien ownership until a recent date when it was put up for sale and bought in for its original proprietors.

The extraordinary change wrought in Rome by the Irish Christian Brothers has just been acknowledged by the Pope himself. Twenty-five years ago a desperate anti-Catholic campaign was being carried on within the very walls of the Eternal City. It was in part atheistical and in part Protestant. Well-financed Protestant sects were engaged in active proselytism among the Roman poor. Such was the atmosphere when the Holy See called on the Irish Christian Brothers to come and try their skill in disinfecting it.

A *Tablet* (London) correspondent in Rome recently wrote:—"If the Irish Christian Brothers here can look out cheerily at things now, they can remember days of fierce opposition, and there are some of us outside their ranks who, on looking back, can realise what it has meant for Rome and religion to have had an institution fighting steadily inch by inch up from small beginnings to raise, as it has now actually done, a full generation of good Catholic young men, and the best Italians, too, because the best Catholics."

The Papal tribute to the celebrated teaching Order is extremely warm and generous. It is addressed to Brother Hennessy, the Superior-General. Reference is made to the rapidity with which the Brothers began to win the young away from the insidious influence of Protestant propaganda. Catholic schools were quickly supplied for the newer districts of Rome where the antagonists had hitherto succeeded in keeping them from being built. The pupils got a very practical education, a strong item being the study of foreign languages. Secondary education of the most modern kind was provided for thousands of Italian youths, "and at the same time they received the inestimable blessing of earnest and accurate Christian education."

The gracious letter of the Cardinal Secretary, marking the silver jubilee of such productive labor, goes on: "To all these good works must be added the learned help of the Christian Brothers in placing their wide knowledge of foreign languages at the service of the Vatican and of the Pontifical Ecclesiastical Academy. For years the Brotherhood has been a faithful and accomplished collaborator in the office of the *Maestro di Camera*. Here, again, is evidenced that devotion to the Holy See which animates the Irish Christian Brothers, while at the same time it renders manifest the confidence they so justly inspire in the heart of the Pontiff."

The special correspondent of the Melbourne *Advocate*, with the Australian Pilgrimage, writing from Dublin under date July 5, says:—

The Carmelite church this morning was packed, four priests distributing Holy Communion. The singing of sodality was very harmonious. I was shown over St. Vincent's

Hospital; which is an old building, but scrupulously clean, as one would expect wherever Sisters of Charity are in command. The Mother Rectress gave me a report of their work, and I was fortunate to procure relics of their foundress, Mary Aikenhead. The out-patients' department is modern and has every up-to-date appliance. . . . Anything like the hospitality of the people of Dublin could not be equalled—except, of course, amongst Australians. The hotels are well kept, and one feels quite at home in them. . . . The Irish are really witty and humorous, as all the world knows. One cannot step on to a tram or enter homes without verifying this.

The pilgrims returned from the South last night, and all thoroughly enjoyed themselves. They had many humorous adventures, riding on ponies through the Gap of Dunloe. . . . Killarney, July 9.

From Dublin to Killarney, we passed through beautiful country—"meadows trim with daisies pied"; where cattle and sheep were peacefully grazing, and neat little farm houses nestled behind hedges.

When the train arrived at Killarney station, our carriage door was stiff and would not open. When the cab arrived at the hotel we were regaled with hot scones and tea—and very welcome they were, too. Jaunting cars were brought to take us to the lakes. The writer asked the driver if it was perfectly safe. "Madam, you can do anything but fall out," was the reply. As a matter of fact, we did find them quite safe and comfortable to ride in. We were shown through Muckross Abbey ruins.

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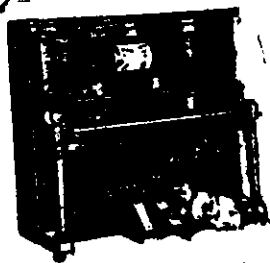
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OBITUARY

MRS. J. A. G. COSGROVE, MANAIA.

With deep regret the death is recorded, after a brief illness, of Mrs. J. A. G. Cosgrove, of Manaia, who passed away at the Hawera Hospital on August 25. The sad event has caused widespread sorrow and sympathy with Mr. Cosgrove and his young family, for no residents in Manaia were held in greater esteem than the deceased lady and her husband. The late Mrs. Cosgrove, who was only 35 years of age, was the only daughter of Mr. and Mrs. John Nicolson, now of South Road, Hawera, and formerly resident in Manaia and other parts of that district. She was born at Rama Road, Manaia, and was formerly a pupil at the Wanganui Convent School. She was an active worker in all efforts for charity and public benefit in Manaia and her death will be felt as a community loss. A family of five daughters and one son, the ages ranging from fourteen to three years, is left, in addition to the husband and parents and two brothers, Messrs. James Nicolson, Kaupokonui, and John Nicolson, Hamilton. During her brief but painful illness the late Mrs. Cosgrove was attended in the Hawera Hospital by Rev. Father John Power, and passed away fortified by all the sacred rites of Holy Church. The funeral, which left St. Joseph's Church for the Hawera cemetery, was very numerously attended. Members of the Manaia, Hawera, Eltham, and Stratford branches of the Hibernian Society preceded the hearse, as did also the members of the Manaia Municipal Brass Band, of which Mr. Cosgrove is handmaster; the Manaia Fire Brigade under Captain White (Mr. Cosgrove being a member of the brigade); and the chairman and commissioners of the Manaia Town Board (Mr. Cosgrove being a commissioner also). The Right Rev. Mgr. Power, V.F., officiated at the church, and Rev. Fathers O'Dwyer (Manaia) and J. Power (Hawera) at the graveside.—R.I.P.

MR. EDWARD GALLAGHER, WIRI.

There passed away on the 25th ult., at the residence of Mr. C. Murphy, Wiri, Mr. Edward Gallagher, formerly of Onehunga and Te Aroha. The late Mr. Gallagher was born in Ireland 83 years ago, and came with his parents to New Zealand in 1847, settling in Otahuhu. When the Waikato War broke out he joined Colonel Nixon's Cavalry, C.D.E. and was in the actions of Rangiaohia, Orakau, Te Ranga and Tauranga of 1863 and 1864. For his service in these engagements he was awarded the New Zealand War Medal. In August 1867, he went to the Thames when gold was found there, and was engaged in carting machinery and road contracting. In 1880 he took horses and coaches to Te Aroha, remaining there till 1904, when he retired to Onehunga. During his time in Te Aroha he was connected with many local bodies—chairman of the Town Board and the Hot Springs Domain Board, and finally Mayor of Te Aroha. His wife predeceased him in 1920. During his short illness the deceased was constantly attended by Rev. Father Skinner, and passed peacefully away

fortified by all the rites of Holy Church. The funeral took place (after Requiem Mass) on August 26, Father Skinner officiating.—R.I.P.

MR. C. W. ANDERSON, TUAPEKA MOUTH.

With regret the death is recorded of Mr. Charles William Anderson, which occurred recently at the residence of his brother-in-law (Mr. C. N. Manning), Musselburgh, Dunedin. The deceased, who was the son of the late Charles and Margaret Anderson, was born in Belfast, Ireland, in 1859. In 1863 he, with his parents, arrived in New Zealand, and, after leaving school, followed various occupations, being employed in gold mining, sawmilling, and farming, and was at the time of his death manager of the Blue Mountain Beech Sawmilling Co., at Tuapeka Mouth. The pursuits in which the late Mr. Anderson was engaged developed a vitality and physique rarely found in other than the fast disappearing band of sturdy pioneers. In 1893, he married Margaret, second daughter of the late Patrick and Margaret Page, Co. Galway, Ireland. The then young couple settled at Katea (Catlins district), where they engaged successfully in farming, after which they removed to the present farm at Tuapeka Mouth. The deceased, who was possessed of many admirable attributes, not the least being his high religious principles, was a generous supporter of the Church, and the hospitality extended by himself and wife to the clergy visiting the district will be gratefully remembered. He was attended in his last illness by Rev. Father Delany, and frequently visited by the Little Sisters. Fortified by the last rites of Holy Church, he passed away on August 29, in the presence of his devoted wife and members of his family. His widow, two sons—Patrick (Tuapeka Mouth) and John (Greymouth), and two daughters—Mrs. C. H. Keenan (Tuapeka Mouth) and Celestine—are left to mourn their loss, and to whom sincerest sympathy is extended. A sister-in-law (Sister Mary Celestine, of the Order of Sisters of Nazareth, England) passed away a week previously. The funeral, which was largely attended, took place at Balclutha, the Rev. Father Spillane officiating at the graveside.—R.I.P.

IRISH HISTORY COMPETITION

The period to be covered for this year's Competition in Irish History is from the death of Hugh O'Neill to the Act of Union. To facilitate the study of the history of this period we reprinted (commencing in our issue for April 1, and concluding in the issue of the *Tablet* for August 19) that portion of Sullivan's *Story of Ireland* which treats of the subject. The information therein contained may be supplemented by reference to Carey's *Irish History Lessons* or other works obtainable at the *Tablet* Office.

The competition will be open till towards the end of the present scholastic year, but the heads of our schools and colleges would be well advised to encourage their pupils to get to work without further delay. As mentioned last year, his Lordship Bishop Whyte has manifested very keen interest in

the study of Irish History and, greatly owing to his Lordship's thoughtful action in writing a most helpful comment in the columns of the *Tablet*, last year's competition resulted in a greater number of papers (and of improved excellence) being sent to the examiners than for any previous contest. It is hoped that all past records will be eclipsed this year, and if such a happy result is to be attained much depends on the sympathetic interest of the teachers and diligence on the part of the pupils.

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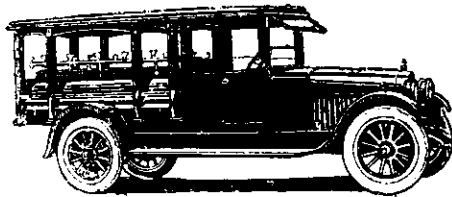
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FAITH OF OUR FATHERS

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

11—CHRIST OFFERS THE FRUITS OF HIS MISSION ON CERTAIN CONDITIONS.

We have seen that Christ came to redeem us from sin and give us power to become the sons of God. He has placed these blessings within the reach of all, but under certain conditions. Of those who will not accept them, there are many who would if they could have them on their own conditions; but Christ will not allow this; the gifts are His, and it is for Him and not for us to make the conditions. The first of these conditions is that we believe in Him. There are foolish ones in our country, and they are unhappily represented in every town and village in this empire, who hold that belief in the teachings of Christ is not necessary for eternal life; they think it sufficient to lead a good life, and that for the rest one religion is as good as another. In their blindness they do not see that to do the will of God is essential to a good life and that it is God's will that we accept His teaching. I wonder what motive these poor people would assign for Christ's coming upon earth. He came precisely to give us the fulness of revealed truth. The Old Covenant was a preparation for Christ: it held, as St. Paul says, the place of pedagogue or tutor; it imparted to its pupils just such particles of truth as they could bear, a little at a time, until the hour when men would be strong enough to grasp the complete revelation which the "fulness of time" would bring. As soon as Christ, the Expected of Israel and the Nations, came the office of tutor ceased, the fulness of truth would now be imparted. "I know," said the woman at Jacob's Well, "that the Messias cometh, who is called Christ; therefore when He is come, He will tell us all things." He will tell all things not merely to the Israelites to whom alone the tutor spoke. The time has now come for Revelation to cast aside its national garb and address itself to all nations and peoples, to all ages and climes. The fountain of living waters will henceforth be the common heritage of Jew and Gentile. Therefore Our Lord said: "This is the will of My Father Who sent Me, that every one that seeth the Son and believeth in Him, may have life everlasting." When sending His Apostles to continue His work, He said to them: "Go ye into the whole world and preach the Gospel to every creature; he that believeth and is baptised shall be saved; he that believeth not shall be condemned."

Here, then, is an essential condition for salvation: we must know God and accept His teaching. It should be our great desire to be well instructed in our holy religion; no difficulties, no dangers should be strong enough to make us shirk this obligation. The priest is bound to instruct us. He may not say that he does not like preaching, that it is difficult to preach, that preparation takes much time, that he is busy over other matters, that the world is calling him and he must attend. The Canon Law is very severe on priests who neglect the duty of teaching, and leaves them under no doubt that they

are guilty of grave sin. They are warned, too, that the explanation of the Gospel at Mass is not sufficient, but that the people must be again gathered together at a suitable hour to hear an instruction on the Christian Doctrine. If the priest is bound under pain of sin to give this instruction, it must follow that the people are bound to attend it that they may know what to believe and be strengthened in their belief.

Some who would justify their neglect of the Sunday Evening Instruction, who would show their defiance of the Church's exhortations and the admonitions of the Popes, state that the first of the six precepts of the Church binds them only to hear Mass on Sundays, that it says nothing about growth in the knowledge of religion. Indeed, a certain social climber put that objection to me some time ago and claimed to have her objection supported by one who should have known better. The poor ambition of these climbers is in too many cases the desire to show their non-Catholic associates that they are not priest-ridden, that they have a mind of their own. They aspire to be casuists, but they will never fill that role with credit. The Statute Law of New Zealand does not lay down the "Rule of the Road," but there is such a rule nevertheless, and it is binding. To find it we must not go to the Statute Book, but apply at the portals of Municipal Law. The law concerning the growth in the knowledge of religion is to be sought not in any of the six precepts, but in the most important of all the Commandments, the First of the Decalogue.

What makes matters much worse is that those who neglect the Sunday Evening Instruction are the very ones who know least of the wholesome influence of good books and of the treasures to be found therein. They never read a page from the Holy Scriptures, from the *Imitation of Christ*, from the life of a Saint, or from any book dealing with the articles of the Creed in which they profess to believe. They tell us they have no time, but they find ample time to read illiterate and seductive novels and "infallible" newspapers that, amongst other items of information, tell us that Samson slew "a lion" with the jaw-bone of an ass. The Book of Judges mentions that a thousand men were so slain, but the editor knew that he was writing for the empty-headed. It is not time that is needed by the readers of such stuff, but good will. That so many Catholics are put to shame by sincere non-Catholics who ask them for information upon points of Catholic teaching; that so many Catholics themselves fall away from the Church; that so many who still remain in it are of such a poor spirit and lower the Church's tone, and become a hindrance to her rapid march, must be attributed to their ignorance of Our Lord Jesus Christ and His teaching. These are running a terrible risk, they leave themselves at the mercy of every temptation.

Some trifling business advantage presents itself, some chance of being thought well of by those outside the Church, like a lightning flash they loosen the bonds that bind them to Our Lord Jesus Christ, they grow cool towards the Church, His Bride. It requires no prophet to tell what the end of it all will be; Our Lord Himself has marked their doom—"in time of temptation they fall away."

The second condition on which Our Lord offers His gifts of Redemption and Brotherhood is that we keep His Commandments. Many again there are who would willingly follow Him if they had no further obligation than to believe. They resent the claim to obedience. "Neither God nor Master" means no God because He would be Master. Their prototypes cried long ago: "We will not have this Man to rule over us." They become a law unto themselves and walk along ways of their own devising. They cannot be friends of Christ, for He says: "If you love Me, keep My Commandments." It is particularly sad to find Catholics amongst such persons. Catholics whose principal aim is to please themselves, and to shirk every duty that might cause them some discomfort. In the wicked world around them, to be comfortable is the chief test of conduct. Mixing with this world and imbibing its spirit, they quickly get out of tune with the Church; they ape the world's manners, they range themselves under the world's standards, they keep their best efforts for the world's cause. Their purse too is at the world's call. How quickly it closes when it is the Church that makes the appeal. Let a Bishop or a priest rebuke the world, and these worldly Catholics will complain that they are being compromised by the Church, and that their position in non-Catholic society is being made embarrassing. Their way is very dangerous, it leads to the everlasting pit.

The third condition for receiving the benefits of Christ's mission is that we make constant use of the Sacraments. These are the bonds that bind us to Christ. "He that believeth and is baptised shall be saved. . . . Except you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you." What greater sin can there be than to reject God's most precious gift? The Catholic who rejects the Holy Communion is on the broad road that leadeth to destruction. Many there are who enter upon that road.

We see, then, that we cannot receive the benefits of Christ's mission on our own conditions, but must accept those laid down by Him. Let us bear them well in mind. Let us strive, by hearing instructions and reading good books, to advance in the knowledge of the Christian Doctrine. "This is eternal life that they may know Thee the only true God, and Jesus Christ Whom Thou hast sent. . . . Not on bread alone doth man live, but upon every word that proceedeth out of the mouth of God." The Church was founded by personal teaching, and by the same means will it be kept in existence. Let us love and practise holy obedience, watching over ourselves, and by daily effort schooling ourselves to obey. Let us get into frequent communion with Christ through His Sacraments, the streams of grace that flow from His side, pierced for us upon the Cross.

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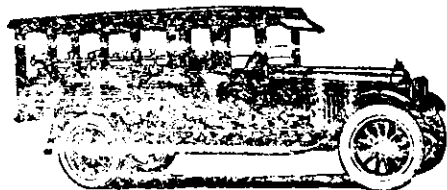
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On the Land

MARKET REPORTS.

At Burnside last week there was an entry of 195 head of fat cattle, as against 273 on the previous week. Not so many prime cattle were yarded as at recent offerings, but there was a sprinkling of well-finished bullocks and a few exceptionally good heifers and cows throughout the offering. The market opened firmly at £1 per head above the preceding week's rates, and had a hardening tendency throughout till the last races, when the demand slackened and values eased to the previous week's rates. Extra prime heavy bullocks made from £24 to £27, prime bullocks £20 to £23 10s, lighter £16 10s to £19 10s, unfinished £13 to £16, extra choice heavy heifers £20, heavy prime £15 to £18 10s, lighter £11 to £14 10s, extra prime cows £17 to £20 7s 6d, prime cows £13 to £16 10s, light cows £6 10s to £11 10s. Fat Sheep.—There was a yarding of 1969 as against 2041 for the preceding week. The quality generally was good, but not so many heavy wethers were in evidence as at recent offerings. The market opened on a par with the previous week and quickly hardened from 1s to 2s per head. Over the last races, however, the demand slackened and values eased considerably, closing rates being at least 1s below the preceding week's rates. Extra prime wethers 51s to 58s 6d, prime wethers 45s to 50s, medium wethers 38s to 44s, light wethers 34s to 37 6d, extra prime ewes 40s to 46s 9d, prime ewes 35s to 39s, lighter ewes 28s to 32s. Pigs.—There were 97 fats and 44 slips. Prices were very high. Porkers were up 10s and stores and baconers 5s.

At last week's Addington market there was a keen sale for fat cattle and a better one than for some weeks for store sheep. Fat sheep failed to hold recent values. Fat Sheep.—A good-sized entry met with a general easing on the previous week of 1s a head. Extra prime wethers made to 46s, prime wethers 46s to 50s, medium wethers 42s to 45s, light wethers 37s to 41s, extra prime ewes 47s 10d, prime ewes 37s to 40s 6d, medium ewes 33s to 36s, light ewes 27s to 32s, prime hoggets to 44s, ordinary hoggets 30s to 38s. Fat Cattle.—There was an entry of 450 head, of which 116 were from the North Island, and several trucks from South Otago. Twelve bullocks from P. Anderson (Stirling) averaged £28 5s, whilst one line of 28 steers from the North Island averaged £23 8s. Some northern heifers made to £17 17s 6d, and cows to £17 7s 6d. A few pens of local medium weight prime beef made to 56s per 100lb. Prime medium-weight 50s to 53s, prime heavy-weight 47s to 52s, medium quality 44s to 47s to 52s, medium quality 44s to 47s, light 40s to 43s, and inferior down to 33s per 100lb. Extra prime heavyweight steers made £24 10s to £28 17s 6d, prime heavy-weight steers £21 to £24, medium-weight prime steers £17 10s to £20 10s, light steers £14 10s to £17, rough steers £11 10s to £14, extra prime heifers to £17 17s 6d, prime heifers £13 10s to £15 10s, ordinary heifers £9 10s to £12 10s, extra prime cows to £18 2s 6d, prime cows £12 15s to £15,

medium cows £10 to £12 10s, light cows £8 to £9 10s, rough cows £5 12s 6d to £7 10s. Vealers.—There was a particularly short entry. Anything for killing sold readily at high prices. Runners made to £8, good vealers £6 to £7, medium £4 10s to £5 15s, good calves £3 to £4 5s, small 25s to £2 5s. Fat Pigs.—Baconers improved in price, but porkers and choppers were weaker. Choppers made £3 to £6 10s, light baconers £5 to £5 10s, heavy £6 to £7, extra heavy to £7 18s. The average price per lb was 9½d to 10d. Light porkers made 48s to 55s, heavy 60s to 72s. The average price per lb was 8½d to 9½d.

NITRATE OF SODA AND PASTURE TOP-DRESSING.

The Fields Division of the Department of Agriculture gives the following on the above subject to a correspondent, through the *N.Z. Journal of Agriculture*:—

Nitrate of soda as a top-dressing will give an increased bulk of pasture, but at the expense of the available phosphates and potash in the soil. The nitrogen-supply is best maintained on a pasture and soil such as you mention by the use of phosphates and lime, which promote the growth of clovers and also create the most suitable condition for soil bacteria, both of which are able to make available for plants nitrogen in the form of nitrates. Again the frequent use of the chain harrows, by spreading animal-manure containing large supplies of nitrogen, reduces the necessity for using high-priced artificial nitrogenous manures. Chain-harrowing also allows the air necessary to bacterial life to enter the soil. These bacteria also require lime and phosphate. Some are able to take nitrogen from the air and make it available to plants, and others make the nitrogen on dead vegetation and animal-droppings available while others living on the roots of clovers get nitrogen from the air and pass it on to the pasture plants. An application of 4cwt to 5cwt of lime every three to four years, and an annual top-dressing of 2½ to 3 cwt per acre of superphosphate or basic super will give best results. Kainit, at the rate of 1 to 2cwt per acre, or ½cwt of sulphate of potash, may be used profitably on such soils every few years.

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It should be put on the land in autumn or winter and then becomes innocuous before a crop is sown in spring; a dressing of 1 to 2 tons can be applied with good effect. In addition to its value as lime, it is an insecticide. Mixed with earth and waste vegetable refuse, it forms good compost.

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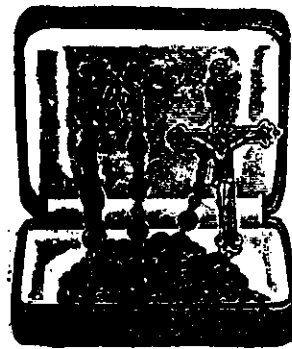
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Catholic World

A CATHEDRAL DEDICATED TO "THE LITTLE FLOWER."

The *Osservatore Romano* states that Monsignor McGinley, Bishop of Monterey and Fresno, in California, who was present in Rome at the Canonisation of St. Teresa of Lisieux, has declared her the special patroness of his diocese, and announced that the new cathedral at Fresno will be dedicated to her. Further, he is about to found a Carmelite convent in her honor at Monterey. His diocese is closely associated with the history of the Californian missions, and among his people are some thousands of the "Mission Indians," the descendants of those converted by the Franciscan pioneers of California. At a still earlier date Carmelite missionaries visited the lands that now form the State of California, and the first Mass ever said on California ground was offered upon an altar erected in 1602 by the first Carmelite missionary, Father Joan de la Ascension. The place was on the present site of Monterey, and in his narrative Father Juan tells how he and his companions camped on a hill to which they gave the name of "Mount Carmel." It is believed that this hill is the same as the rising ground on which the new convent dedicated to the Little Flower of Carmel is to be erected.



THE SANTA BARBARA DISASTER: HEROIC RELIGIOUS.

Catholic Churches and institutions suffered severely in the earthquake at Santa Barbara towards the end of June.

Many heroic deeds performed by priests and nuns are reported in the American files.

Perhaps the heaviest loss—because irreparable in some respects—was the damage done to the historic Santa Barbara Mission, the only one of that chain of Missions along the great Camino Real, in which Catholic religious services have been conducted without interruption since the days of the Spanish Conquest.

This is the second time Santa Barbara Mission has suffered from earthquake disturbances. In 1812 it was seriously damaged, but the damage was repaired. Most of the injury to the Mission in the latest shocks centred around the famous bell towers, which were entirely destroyed. Other parts of the mission buildings were badly damaged.

The older wing of Saint Anthony's College, also in charge of the Franciscans, was badly damaged and the walls of the College Chapel collapsed.

Father Augustine and Father Zephyrin Engelhardt, aged historian of the Old Missions, had narrow escapes from death amid the falling debris.

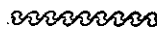
When the first shock was felt Father Augustine rushed to the second floor room where Father Zephyrin was confined to his bed. Carrying the invalid priest, Father Augustine was on his way to the stairway when the second shock came and both priests were hurled through a hole in the floor and fell amid a mass of falling debris. Neither was injured.

In the Mission Chapel the congregation was attending an early morning Mass when one of the tremors occurred. Two images were shaken from the altar and fell, narrowly missing the priest.

The celebrant, undisturbed, turned and admonished the worshippers to remain at prayer. The fact that they heeded him saved the lives of many, for a few moments later the two towers and a section of the front of the building fell to the ground. The congregation then walked out over the ruins in safety.

The new Saint Francis Hospital, in charge of the Franciscan Sisters of the Sacred Heart, just completed at a cost of 300,000 dollars, was so badly damaged that it will have to be rebuilt. The Sisters worked heroically, carrying patients from this building, while the walls trembled from the recurrent shocks.

Saint Vincent's Orphanage, a 500,000 dollar structure recently completed, and conducted by the Daughters of Charity of Saint-Vincent de Paul, was seriously damaged, but all of the children escaped in safety.

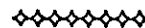


PROTESTANT SCANDINAVIANS JOIN PILGRIMAGE TO ROME.

The Rome correspondent of *El Debate* (Madrid) has sent to his paper an interesting account of his interview with members of the Scandinavian pilgrimage to Rome. The writer had been struck by the fact that about one-third of the members of this pilgrimage were Protestants and that this was the first time in 400 years that Lutherans had been received in pilgrimage at the Vatican. In greeting them the Holy Father, referring to the visit of Cardinal van Rossum to the Scandinavian countries last year, said: "I sent a Cardinal to invite you, the peoples of the North, before all others, to come to Rome for the Holy Year."

Interviewed by the correspondent of *El Debate* as to the reasons which had led them to join a Catholic pilgrimage, the Protestant Scandinavians said: "We did not undertake the journey out of idle curiosity but because we wished to attend some of the ceremonies and see the Supreme Pontiff."

They added that the movement of thinking minds toward the Catholic Church in their country is so great that before the end of the year new pilgrimages to Rome will be organised.



COSTA RICA DECREES RELIGIOUS TEACHING.

The Costa Rican Government, overruling sectarian measures of previous administrations, recently issued an important decree on the subject of religious instruction in the schools. This decree, which went into effect on the first of the current month, is as follows:—

1. Whereas, the great majority of the people of the Republic manifest great interest in the religious instruction of children, and
2. Whereas, the Constitution, while es-

tablishing freedom of conscience, recognises the fact that the majority of Costa Ricans profess the Roman Catholic faith and subsidise this faith with Government appropriations; and

3. Whereas, although religious instruction is the duty of the Church and forms one of the most important obligations of the clergy, the Church of Costa Rica to-day has neither the personnel nor efficient means to impart such instruction in accordance with the aspirations of the people who request it, and

4. Whereas, in order to conciliate these interests and principles with those who constitute the true liberty of a democratically governed country, religious instruction should be permitted and even assisted.

Therefore, the President of the Republic decrees as follows:—

1. The children of the primary schools and schools annexed to the colleges are to be exempted from the compulsory subjects prescribed by the rule on Saturdays between 11 in the morning and 2 o'clock in the afternoon in order to receive religious instruction during these hours.

2. The Bishop of the Diocese is to be encouraged to regulate this instruction and appoint the teachers who are to take charge of it, paying them the necessary remuneration and making use of the school buildings and facilities with the agreement of the school boards.

3. From the appropriations of the Ministry of Public Worship there is to be paid to the order of the Bishop, as the work is organised, a sum not exceeding one thousand pesos per month.

4. This decree will become effective on July 1, next.

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Sacred Heart College, Auckland

COMMEMORATION MASS AND COMMUNION.

(From our own correspondent.)

The Commemoration Mass and Communion of the ex-pupils of the Sacred Heart College was held at the college on Sunday week for the repose of the souls of old collegians who paid the supreme sacrifice in the Great War.

The Rev. Dr. Buxton was celebrant and the Right Rev. Dr. Liston preached a very instructive sermon. He said there is nothing in the Catholic faith that appeals more to us than devotion to our beloved dead. The Communion of Saints is one of the brightest jewels in our religion. Your companions and brothers have done their work. Their life is ended and they are peacefully sleeping with God. You can help them and they can help you. Prayer can unlock the door; prayer can carry our thoughts to them and help them. Even as Our Lord triumphed over death by His resurrection so we can triumph over death by prayer. It is a holy and wholesome thought to pray for the dead, but whilst holding the departed both in our thoughts and our prayers we should not linger too long on idle regret, but set ourselves with steadfast heart to our work in life. In this respect, I am thinking of the wider work of helping to spread abroad the Kingdom of God: a work that should appeal to you who have had the benefit of such an education as is given within these walls. I am thinking of the work that may be done in the city, the factory, and the office. This work should appeal to all Catholic men who have had a higher education and are destined to become leaders of men. In every age and clime the noble work of God has to be done. It needs men and apostles to carry the light of the Gospel into dark places of the world. By your prayers and good works you men can do much that priests and Brothers cannot do. You can enter places where the entrance of the priest and Brother may be resented. This work is calling for men like you. It is a glorious thing to be a Catholic, to have the light of God shining in your souls; the treasures of God's heart at your disposal. The Church needs your help and asks for your help, and in the words of Christ you are exhorted to go and do His work here on earth.

The Director (Rev. Brother Borgia) presided at the breakfast that followed the Mass. Mr. Maurice Flynn proposed the toast of "Our *Alma Mater*," referring to the great sacrifice of the Brothers and the true spirit of religion which inspired such sacrifice.

The Brother Director, in responding, said he was very glad to welcome all present that morning to college once again, and particularly so on such an occasion as that they were then commemorating. He would have been better pleased (he said) to have seen all the tables full.

The speaker who proposed the toast of "Our *Alma Mater*" very clearly pointed out that the college had won its spurs. Its interests are of some importance in this city,

and it is an institution that the old boys themselves and the Catholics in general are proud of, and therefore it is something that should call for the enthusiastic support of all its friends. The old boys should ever be ready to sacrifice a little of their time to visit the college and support the Old Boys' Union. Emphasising the duty of sacrifice on his hearers, Brother Borgia said they must be ready to sacrifice their own comfort and pleasure, and even when launching out in some career they will have to taste the necessity of sacrifice, if desirous of reaching eminence in it. Of course there are higher aims and nobler ideals than mere worldly advancement. There are many opportunities for rendering social service. There is something more to look to besides one's own immediate advancement. We can help our fellows. We can do that by taking part in Catholic activities, in parish matters, and in Catholic societies—a fine training ground to fit us for taking a greater part in civic life. His Lordship pointed out that the Church expects to find its lay leaders in the ranks of the old boys. When we compare the present state of public life among Catholics here in Auckland and what it was thirty years ago, we must realise that it is time our young professional men stepped to the front in civic matters as well as in Catholic matters. Many of our old boys certainly have taken their part in Catholic matters, but it is time they stepped out into the wider field of civic life and did something there.

The Rev. Brother Fergus proposed the toast of "The Old Boys" and the president (Mr. N. Snedden) replied. At the conclusion of the breakfast a meeting of the old boys took place.

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I beg to remain,

Your humble servant in Christ,

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Cheese Balls.

One-half cupful breadcrumbs, 1 teaspoonful butter, ¼ teaspoonful mustard, 1 cupful grated cheese, 1 egg, ½ teaspoonful salt, and a few grains of red pepper. Rub the butter into crumbs and cheese, add seasonings and egg, well-beaten. Shape in small balls and fry in hot fat. Drain and serve.

Belgian Salad.

Soak 1 quart of brussels sprouts in cold salted water for 30 minutes. Cook in boiling salted water for 25 to 30 minutes, then drain and cool. Line a salad bowl with lettuce, put the sprouts in the centre. Mix 5 tablespoonful each of vinegar and salad oil, 1 teaspoonful chopped parsley, ½ cupful finely-chopped cooked beets, 1 teaspoonful minced onion, and 1 teaspoonful salt. Stir until well blended and pour over the salad.

Bran Bread.

Mix thoroughly 2 cupsful bran, 3 cupsful whole wheat flour, and 1½ cupsful bread flour, 1 tablespoonful sugar, 1½ teaspoonful salt, 1 teaspoonful soda, and 2 teaspoonful baking powder. Beat 1 egg, add ½ cupful treacle and 2½ cupsful buttermilk or sour milk. Stir the liquid into the dry material and beat well. Pour into two well-greased bread pans and bake in a moderate oven for 45 minutes.

Meat Dumplings.

2 cupsful flour, ½ teaspoonful salt, two-thirds cupful sweet milk, 2 eggs, 4 teaspoonful baking powder. Sift the dry ingredients and add the eggs and liquid until the mixture will drop easily from the spoon. Drop by the spoonful into the meat stock. Cover and set on the back of the stove where it will boil just a little. Remove from the stock with a skimmer, after they have boiled for 15 minutes.

Fresh Vegetable Soup.

Melt 2 tablespoonsful butter or dripping and add ½ cupful each of sliced onions, carrots and celery. Cover closely, and simmer for ten minutes. Then add 6 cupsful water, 1 cupful finely-cut beans or peas, 2 cupsful tomatoes, and a tablespoonful salt. Boil slowly until the vegetables are tender, or for about 35 minutes. Season to taste with pepper and more salt if necessary. Sprinkle with finely-chopped parsley just before serving. ½ cupful of rice or ½ cupful of macaroni broken in small pieces may be added if desired.

The Value of Vegetables.

Vegetables of all kinds are necessary in the diet, but particularly valuable are those available in the spring and summer. The greens and delicate vegetables that appear in the market early are a most welcome addition to the menu, for they are not only palatable, but a tonic, building up the blood and counteracting the condition so commonly known as "heated blood."

As sources of minerals and proteins needed by the body, vegetables are much more valuable than many people realise. And they are high in food value—especially beans, peas, potatoes, beets, and carrots. In addition they supply roughage which keeps the body in good working order, helping to eliminate the accumulated waste products from the body.

If the housewife has a well selected garden, even though it be small, and knows how to make good use of the products that grow in it, she can set an abundant, varied and satisfying table at low cost.

The vegetables that appear first are spinach, asparagus, watercress, rhubarb, onions, leek and French endive. These vegetables can be prepared in so many simple and palatable ways, and they are a refreshing touch to the usual meal.

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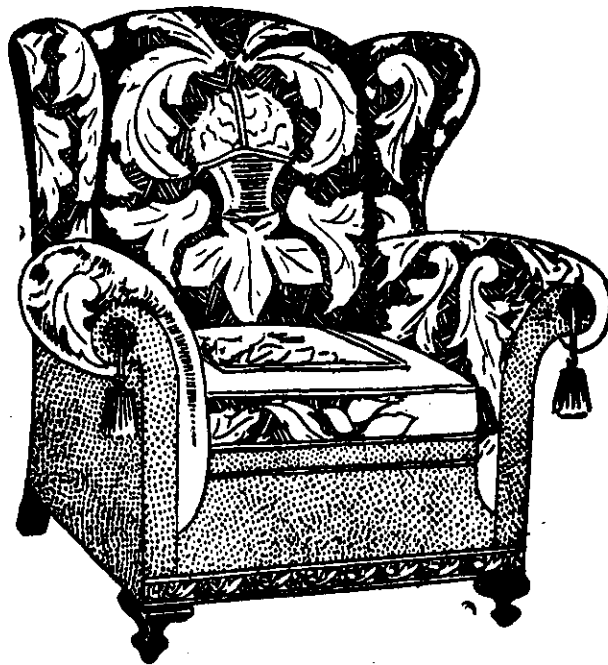


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CHILDHOOD.

Not sweet April's sky divine,
Nor the new-blown violet's hue
Sparkling in the morning dew,
Can outmatch those eyes of thine!

Changeful, too, as April's sky,
Lights and shadows come and go—
Now with sunshine all aglow,
Now tears on their petals lie.

And the light that round thee gleams
Comes from some blest land afar,
Brighter than the morning star,
Brighter than young poet's dreams.

Happy childhood! op'ning flower!
'Tis a joy that ne'er grows old—
Thus to see thy buds unfold
In home's happy, shelt'ring bower.

What would life without thee be—
With thy pretty, prattling ways
Bringing back the glorious days
When our hearts were young and free.
—M. HANLY.

Brussels.



THOUGHTS ON GRACE.

The state of grace seeks God and all other things in Him; the principle of grace seeks God and nothing else but Him. The state of grace is satisfied with clearness from sin; the principle of grace is ever forcing its way upwards to Divine union. The state of grace has calm and storm alternately; the principle of grace, if it oscillates at all, oscillates like the needle in fidelity to its centre. In the beginning it is hard, yet with many consolations. Its progress is like the dawning of day. Its end is the eternal sunrise. Why are there so few that live it? Because so few have faith.



A GREAT DEVOTION.

Our Lord wished to win back men to His love and shower still greater love on the wanderer. Man was taken up with the toys of the world; his passions spurred him away from God; his head was lowered by the pressing burden of flesh.

Then it was that Christ revealed to St. Margaret Mary that He was longing for the love of His wayward children, and to win them back He bade her establish the devotion to His Sacred Heart.

Now, a special manifestation of Reparation on the First Friday of each month, and to anyone making this reparation, in nine successive months. Our Lord promised the tremendous favor of the grace of final penitence.

"They shall not die in My disgrace nor without their sacraments: My Divine Heart shall be their refuge in this last moment."

Hence it is that the wonderful interest in making the Nine First Fridays has grown up in the Church. Oh, never let laziness or love of ease hold you in bed on the morning of the First Friday when you can make a sacrifice for the Sacred Heart and gain His

love, especially in the hour of your death.

All the associates of the League have ever been desirous of making the First Friday Communions. They are so devoted to this practice that they are spreading devotion to the Sacred Heart practically and are at the same time winning the bountiful promises of Our Lord.

You know the benefit of frequent Communion and how dear to the Sacred Heart such a practice is. By making the Nine First Fridays, you add another Communion to your love-offering to Christ.

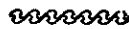


LOVE IN OLD AGE.

In our youth, beauty may be the cause of others' attraction and admiration, but in maturity our lovableness consists in what we are, no longer in what we have given promise of being. The time for speculation as to what our attractions are to be is past, and we are appraised at our real value. It is this very security that is held by our friends and appreciated by them as our actual worth.

If we have developed the best of our mental, moral, and physical graces, we shall find admirers for those very attributes; if not, we need not resort to cosmetics to cover our deficiencies, for we deceive no one but ourselves in so doing. Summed up in all, the truth of our lovableness consists wholly in being our honest selves in our appearance, our manners, and our age.

The friends of our youth will grow along with us, side by side, in the lapse of years. They will care for us, and we for them, because they are what they are, and not what they might have tricked us into believing them to be.



THE MITRE IN CHURCH HISTORY.

Recent studies in the archaeology of the sacred vestments assign the introduction of the mitre into Church ceremonial to a period as late as the middle of the tenth century at Rome, and to the close of that century elsewhere in the Western Church. Its use became general during the first half of the twelfth century. At first a soft cap, plain and comparatively small, the mitre was enlarged very greatly, was variously changed in shape, and was elegantly ornamented, until in the course of centuries we find it assuming the three forms observable at the present time.

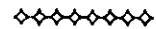
There are three kinds of mitre, all of these being stiff folding caps that rise into peaks before and behind while two lappets hang down behind from the lowest edge encircling the head. The simplest form, of white silk or linen, is used by the bishop at funerals, on Good Friday, and at the blessing of the candles on Candlemas Day. In notable contrast with this is the so-called "Precious Mitre," heavily ornamented with gold and precious stones, and used on days when the "Te Deum" occurs in the Divine Office and the "Gloria" is sung at Mass. A medium between those two mitres is the *Mitra Auri-*

frigiata, adorned with orfrees of gold. This last is used during the seasons of Advent and Lent, on feast days, and in penitential processions.

While the legal right to use the mitre belongs only to the Pope, cardinals, and bishops, a special papal privilege accords its use to others, such as many abbots, prelates of the Papal Curia, and certain other Church dignitaries.

With respect to its ceremonial uses, perhaps our wonderment at the frequent removals and replacings of the mitre will cease when we understand that it is to be removed when the bishop prays. If we follow a ceremonial with a copy of the Missal translated into English, as many cultivated Catholics do, we shall note this occurrence of facts and cease to be surprised.

Durandus, Bishop of Mende in Languedoc in the thirteenth century, gives us a detailed account of the symbolism he perceives in the form of the mitre. The two peaks or "horns" represent the Old and the New Testament, which the bishop ought to know by heart and employ for the confutation of heretics. The two lappets signify the spirit and the letter, the mystical and historical senses of the Holy Scriptures; and they also serve as a double reminder that sacred acts are being performed, and that sins ought to be repented of. The white linen of the mitre is placed on the head because the five senses are there radiated and, if not under control, may corrupt chastity. Some symbolists, says Durandus, see in the mitre a symbolic representation of the Crown of Thorns, and in its two peaks the two precepts of charity—love of God and of our neighbor.



AN EPISODE.

Tossing in fever,
Moaning in pain,
Never to be
Healthy again.
Ragged and dirty
From head to feet:
Brought from an accident
Out in the street,
Ah! yes, that's better,
And 'tis a long while
Since I heard a soft word
Or got a kind smile.
What? See the priest;
Now! what could he
Do for a hopeless
Old sinner like me?
See him to please you?
Well, if in the least
It pleases you, nurse,
I'll see the priest.

Half-an-hour later,
Though mortally hurt;
"Ah, nurse; God bless you,"
Shure it was worth
Being run over
Suffering this pain,
To be a child
Of Christ again.
Now life is ending,
Finished the fight,
I'll tell your kindness
To God this night."

—V.M.I., in the *Irish Catholic*.

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GOOD ADVICE.

A portly woman had inadvertently taken a seat in a railway compartment reserved for smokers.

With unconcealed indignation she saw a man beside her fill his pipe.

"Sir," she said in frigid tones, "smoking always makes me ill."

The man lit his pipe and puffed contentedly, and at the same time replied, "Does it, really, ma'am? Well, take my advice and give it up."

THE SUBSTITUTE.

Little Betty was anxious to own a cat, but her father had a great aversion from them and turned a deaf ear to all her pleadings. He did say, however, that she could have a dog if she could find a nice, well-behaved one that wouldn't bite the baby.

One day while walking with her mother, Betty saw a kitten frisking along beside her.

She turned a wistful face to her mother and said: "Oh, mummy! See! It doesn't seem to belong to anyone! Can't I take it home?"

"But, Betty, daddy says you can have a dog, but not a cat."

"W-well, mummy, can't we take it home and use it for a dog?"

SMILE RAISERS.

Barber: "Do you want a hair cut?"

Patient: "No, I want them all cut."

Barber: "Any particular way, sir?"

Patient: "Yes, off."

"What's all the noise upstairs?" called the mother. "I thought you were playing house."

"We are, mamma," the little daughter replied. "Johnny is the papa, and he has just come home from the store. I'm arguing with him about money matters."

"You've been making speeches all over the country," said the political agent to the leader; "do you notice any result?"

"Yes," answered the spellbinder; "my voice has become husky."

A man who is a great traveller says he once came across a nomadic tribe in Northern Africa. As he relates it, the horses were in tents; the people were in tents; the goats were in tents; the camels were in tents. When asked regarding the heat, he replied that that also was intense.

Mr. Bing: "I see here another octogenarian died. What is an octogenarian, anyway?"

Mr. Bing: "Victim of some awful disease. I think—you're always reading about them dying."

A little girl had a bad cold, and, holding a rose up to her mother's nose, asked, "Does it smell sweet, mother?"

"Yes, dear," said her mother. "Can't you smell it?"

"No," said the child. "My nose is deaf."

Science Siftings

(By Volt)

Harnessed Lightning.

Few people have a clear idea of the principles governing the use of lightning conductors. An ordinary piece of wire used as a conductor would be less useful in a severe thunderstorm than a single water-pipe on a house would be in coping with a waterspout. Nearly all lightning strokes are characterised by numerous side flashes, and these have to be provided for.

All the metal work on a building is interconnected. The lightning conductor on the chimney or turret is joined perhaps to the rain-water pipes, these in turn being linked up with the iron railings round the building, and so on. In this way the flashes thrown off by lightning strokes are collected and guided safely to earth.

Many people imagine that the end of a conductor is simply buried a few feet in the ground and left to take care of itself. If this were done, the soil would soon be burned up, leaving the conductor almost useless. In ground that is permanently moist, large copper plates are buried and the connections made to these. In dry soil a tube filled with charcoal is used.

How Thunderstorms Start.

When the sun shines warmly upon sea or land it draws up moisture in the form of tiny globules too small for the eye to see. The warmer the air the greater the number of these globules it is able to hold in suspension. It is, of course, this moisture that causes rain.

But before a raindrop can form it must have a nucleus, or centre. This is provided by the tiny specks of dust that float in the atmosphere. So tiny are these specks that each is no more than one forty-thousandth of an inch in diameter, and a cubic foot of saturated air may contain a thousand millions of them.

Moisture rising in warm air reaches colder layers, and becomes visible as clouds. A cloud may be likened to a damp sponge that must be squeezed before water comes out of it. The squeezing is done by cold, either a cold hilltop or a current of cold air. So raindrops are formed and at once begin to fall. But in falling they may meet fresh up-draughts of air, and so be pushed or drawn upwards again. If pushed up to a great height the drops may be frozen into lumps of ice and finally fall in the shape of hail.

Water is a liquid of only moderate density, so the size of each drop is limited. No drop can be more than one-fifth of an inch in diameter. If it grows bigger it splits. In splitting it releases negative electricity, and itself gains a positive charge.

But electricity, like water, finds its own level. This process is always going on, every leaf and grass blade acting as silent conductors. It is only when the tension becomes too great—when a cloud is overwhelmingly charged—that lightning flashes and we have what we call a thunderstorm.

What an Anticyclone Is.

Now that summer is approaching and outdoor pursuits are in season again, the wea-

ther forecasts given in the newspapers and announced on the wireless are receiving more attention than usual. The technical terms that occur in such reports are puzzling to many people.

A glance at a weather map will show it to be traversed by several heavy lines known as isobars. The word is from the Greek, and the lines serve to join up places where the barometer is registering the same pressure at the time of preparing the map.

Again, the general idea of a cyclone is that it is a severe hurricane, dangerous to life and property. Actually, a cyclone is an area of low pressure shaped somewhat like a cone, so that the lowest pressure is in the centre. The winds, which are not necessarily strong, blow spirally round this centre, creating an atmospheric condition similar to a whirlpool seen in water.

Cyclone and depression are identical terms, so that the oft-heard wireless announcement that "a depression is spreading from the Atlantic" may be taken as a hint to wear a mackintosh.

Conversely, when an anticyclone is on the way, one need not take this precaution. An anticyclone, as its name suggests, is the opposite to a cyclone; that is, it is an area of high pressure, also cone-shaped, with the highest pressure in the centre. The winds revolve round this area, so that it may be compared to an inverted whirlpool.

In the area of an anticyclone the air descends and becomes dry in the process. Radiation of warmth and cold takes place easily. In winter such a phenomenon produces clear air with periods of frost that cause fogs in towns and in damp places. In summer the approach of an anticyclone can be taken to indicate fine weather.

—Tit Bits (London).

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TO MY PEOPLE

(Lead Kindly Light)

Doubtless you are aware England is now in the throes of her free trade policy—i.e., the open door. Prior to the war she was the receptacle for our enemies' goods and undesirables, thus allowing the latter to creep into every crevice of the Empire, to England's peril.

To remove past anomalies "Champion" suggests reasonable protection and a closed door to our enemies, which would enable England to be a much larger manufacturer, with better working conditions and wages for her workers, who have so nobly responded to the Empire's call. Meantime—

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I have spoken.—V., Auckland

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